

EPIGRAPHIA INDICA

Volume V (1898-99)



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110001
1984

EPIGRAPHIA INDICA

Volume V



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110001
1984

Reprinted 1984



ARCHAEOLOGICAL SURVEY OF INDIA
GOVERNMENT OF INDIA

Price : Rs. 85.00

Printed at Pearl Offset Press Private Limited 5/33, Kirti Nagar Indl. Area,
New Delhi-110015

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHIST; FELLOW OF THE UNIVERSITY OF MADRAS;
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

VOL. V.—1898-99.

CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.

LONDON: LUZAC & Co.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.

PARIS: E. LEROUX.

BERLIN: A. ASHER & Co.

VIENNA: A. HÖLDER & Co.

CONTENTS.

The names of contributors are arranged alphabetically.

| | PAGE |
|--|------------|
| REV. J. E. ABBOTT, B.A. :— | |
| No. 12. Ahmadâbâd inscription of Visaladêva ; [Vikrama-]Samvat 1308 | 102 |
| R. G. BHANDARKAR, M.A., Ph.D., C.I.E. :— | |
| No. 20. Dôli plates of Krishna III. ; Śaka-Samvat 862 | 188 |
| The late PROFESSOR G. BÜHLER, Ph.D., LL.D., C.I.E. :— | |
| No. 1. The Aśoka edicts of Padariâ and Niglîva | 1 |
| „ 5. Two grants of Dadda IV. Prasântarâga ; [Chêdi-]Samvat 392 | 37 |
| J. F. FLEET, Ph.D., C.I.E. (Indian Civil Service, retired) :— | |
| No. 2. Yekkêri rock inscription of the time of Pulikêśin II. | 6 |
| „ 3. Inscriptions at Managôli | 9 |
| „ 18. Śravanâ-Belgola epitaph of Mârasimha II. | 151 |
| „ 25. Inscriptions at Ablûr | 213 |
| E. HULTSCH, Ph.D. :— | |
| No. 4. Four pillar inscriptions of Eastern Châlukya chiefs at Śrikûrmam | 31 |
| „ 6. Eight Vaṭṭeluttu inscriptions of Chôla kings | 41 |
| „ 8. Râyakôṭa plates of Skandasishya | 49 |
| „ 13. Four inscriptions of Kulotunga-Chôla | 108 |
| „ 17. Chêbrôlu inscription of Jâya ; after Śaka-Samvat 1135 | 142 |
| PROFESSOR F. KIELHORN, Ph.D., LL.D., C.I.E. :— | |
| Nos. 7 and 21. Dates of Chôla kings (<i>continued</i>) | 48 and 197 |
| No. 14. Dibbida plates of Arjuna of the Matsya family ; Śaka-Samvat 1191 | 106 |
| „ 15. Three copper-plate inscriptions of Gôvindachandra of Kanauj | 112 |
| „ 16. Six Eastern Chalukya copper-plate inscriptions | 118 |
| „ 19. Assam plates of Vallabhadêva ; Śaka-Samvat 1107 | 181 |
| „ 22. Vakhalêri plates of Kirtivarman II. ; Śaka-Samvat 679 | 200 |
| „ 24. Daulatpurâ plate of Bhôjadêva I. of Mahôdaya ; [Harsha-]Samvat 100 | 208 |
| „ 26. A note on the alphabet of the Donepûṇḍi grant | 265 |
| H. KRISHNA SASTRI, B.A. :— | |
| No. 10. Piṭhâpuram plates of Vîra-Chôla, dated in his twenty-third year | 70 |
| „ 23. Miṇḍigal inscription of Râjâdhirâja ; Śaka-Samvat 970 | 206 |
| C. V. RAMAMURTI, B.A. :— | |
| No. 9. Kôṅkuduru plates of Allaya-Dodḍa ; Śaka-Samvat 1352 | 53 |
| MAUNG TUN NYIN :— | |
| No. 11. Maunggun gold plates | 101 |
| INDEX | |
| | 267 |

| | |
|--|--------|
| APPENDIX.—A List of the Inscriptions of Northern India from about A.D. 400 By PROFESSOR | |
| F. KIELHORN, Ph.D., LL.D., C.I.E. | 1-96 |
| INDEX TO THE APPENDIX. By the same | |
| | 97-121 |

LIST OF PLATES.

| | |
|--|-------------------------|
| 1. Aśoka edicts in Nēpāl | to face page 4 |
| 2. Yekkēri rock inscription of the time of Pulikēśin II. | " " " 8 |
| 3. Sāṅkhēḍa plates of Dadda IV.—Nos. I. and II. | between pages 40 & 41 |
| 4. Vattēluttu inscriptions of Chōḷa kings.—A. and B. | to face page 42 |
| 5. " " " " C. and D. | " " " 44 |
| 6. " " " " E. to H. | " " " 46 |
| 7. Rāvākōṭa plates of Skandaśishya | between pages 50 & 51 |
| 8. Maunggun gold plates | to face page 101 |
| 9. Grantha inscriptions of Kulōttunga-Chōḷa | " " " 104 |
| 10. Dibbida plates of Arjuna of the Matsya family.—Plate i. | between pages 110 & 111 |
| 11. " " " " " " " " ii. | to face page 112 |
| 12. Ēḍēru plates of Vijayāditya II. | between pages 120 & 121 |
| 13. Masulipatam (?) plates of Vijayāditya III. | " " 124 & 125 |
| 14. Bervāḍa plates of Bhīma I. | " " 128 & 129 |
| 15. Masulipatam plates of Amma I. | to face page 132 |
| 16. Masulipatam (?) plates of Chālukya-Bhīma II. | " " " 136 |
| 17. Masulipatam plates of Amma II. | " " " 140 |
| 18. Cīśb.ōlu pillar inscription of Jāya ; after Śaka-Samvat 1185 | between pages 146 & 147 |
| 19. Śravana-Belgola epitaph of Mārasimha II. | to face page 178 |
| 20. Amam plates of Vallabhadēva.—Plate i. | between pages 182 & 183 |
| 21. " " " " " " " " ii. | " " 184 & 185 |
| 22. Dēōḷi plates of Kṛishṇa III. ; Śaka-Samvat 862 | " " 194 & 195 |
| 23. Vakkalēri plates of Kirtivarman II.—Plate i. | " " 202 & 203 |
| 24. " " " " " " " " ii. | " " 204 & 205 |
| 25. Mīndigal inscription of Rājādhirāja ; Śaka-Samvat 970 | to face page 207 |
| 26. Ablūr inscription of about A.D. 1200 | " " " 232 |
| 27. Donepūṇḍi grant of Nāmaya-Nāyaka.—Plate i. | between pages 264 & 265 |
| 28. " " " " " " " " ii. | " " 266 & 267 |

ADDITIONS AND CORRECTIONS.

A.—VOLUME III.

Page 226.—When publishing the Âlampûṇḍi plate of Virûpâksha, I had to suspect its genuineness, owing partly to the numerous mistakes which it contains, and mainly owing to the absence of any reference to this son of Harihara II. in the published records of the first Vijayanagara dynasty. The historical information conveyed by the plate is however, confirmed now from an unexpected source. In his *Report on a Search for Sanskrit and Tamil Manuscripts* (p. 90), Mr. Seshagiri Sastri, Professor of Sanskrit at the Madras Presidency College, has published extracts from a Sanskrit drama entitled *Nârâyaṇivilâsa*. This drama was composed by a royal author named Virûpâksha, who was the son's son (here the published reading *putrô*, 'son,' has to be corrected into *pautrô*, 'son's son') of king Bukka, the daughter's son of king Râma, and the son of king Harihara. Of Virûpâksha it is further said that he was the lord of the Karpâta, Tupḍira, Chôla and Pâṇḍya countries, that he planted a pillar of victory in the island of Simhala (Ceylon), and that he was devoted to the performance of the 'sixteen great gifts.' In describing the genealogy of Virûpâksha and his conquests, the Âlampûṇḍi grant and the drama *Nârâyaṇivilâsa* are practically at one with each other. The performance of the 'sixteen great gifts,' which is mentioned in the latter in connection with Virûpâksha, is attributed in the former to his father. There is no doubt whatever as to the identity of the author of the Sanskrit drama in question with prince Virûpâksha of the Âlampûṇḍi grant. The former is more explicit in describing his relationship to king Râma, inasmuch as he is there called 'the daughter's son' of king Râma, while the latter simply says that his mother Mallâdêvi belonged to 'the family of Râmadêva.' It may therefore be concluded that Râmadêva, whom I proposed to identify with the Yâdava king Râmachandra (above, Vol. III. p. 225), had a daughter named Mallâdêvi, who married Harihara II. of the first Vijayanagara dynasty, and that prince Virûpâksha, who was born of this marriage, made extensive conquests in Southern India.—V. Venkayya.

Page 363, article 'Ariya-Piḷḷai,' for m., read *queen*.

" 372, line 14, for Jina-kalpa, read Jina-kalpa.

" " " 13 from the bottom, read 'Kaḍamba, s. a. Kadamba.'

B.—VOLUME IV.

Page 195, l. 10 ff.—Mr. Ramayya has kindly informed me (through Dr. Hultzsch), that the correct spelling of the modern name of the village is Dendulûru, not Denḍalûru, as given in Mr. Sewell's *Lists of Antiquities*.—As regards the identification of other localities mentioned in the Chikkulla plates, Mr. Sewell has been the first to write to me that Râvirêva (in line 20) might be the village of 'Ravenalah' (Râvirêla) on the north bank of the river Kṛishṇâ, just at the top of its great bend, long. 80° 10' E., lat. 16° 50' N. The same identification was afterwards suggested by Dr. Fleet and by Mr. Ramayya. Mr. Ramayya further writes that about six miles to the east of Râvirêla there is the village of Navâbupêta, with a temple of Sômanâthasvâmin which may be the Sômagiriśvaranâtha temple in line 23 of the inscription. The country in which the villages were situated is called Nat[ri]paṭi

(.n line 19). This Mr. Ramayya believes to be the more modern *Nātavāḍa*, "which is mentioned in an inscription of Śaka 1123 at Bezvāḍa, in which the donor is described as *Nātavāḍi Rudradēvarājulu*, i.e. Rudradēvarāja of Nātavāḍa. The capital of this chief was Maḍapalla or Maḍapalli, and there is a village of this name, reported to contain the ruins of an old fort, close to the west of Madhira, a station of H. H. the Nizam's State Railway, and not far from Koṇḍapalli."—F. Kielhorn.

Page 206, line 8 of the text.—I have altered the original reading - *Pāṇḍy-Ūtpaḷa-mahipatayō* to - *Pāṇḍy-Ūkaḷa-mahipatayō*, which on page 207 I have translated by "the Pāṇḍya and Utkala kings;" but I was wrong. The original reading *Pāṇḍy-Ūtpaḷa* is correct, and the translation should have been "the Pāṇḍya and king Utpala." *Utpala* is another name of the Paramāra king Muñja, who is mentioned under that name also in line 42 of the Kaṭhēṃ plates of Vikramāditya V. (*Ind. Ant.* Vol. XVI. p. 23, where he is described as *kavirishā*, i.e., *kavīndraś*), and in the Miraj plates of Jayasīma II. and the Yēūr inscription of Vikramāditya VI. (*ibid.* Vol. VIII. p. 15, where the text has *Utkala* with the various reading *Utpala*).—F. Kielhorn.

- " 342, text line 43, for -bhāra-bhār-, read -bhāra-bhar-.
- " 350, last line, for son, read grandson.
- " 361, line 3, for Abhaṭa, read Ābhata.
- " 368, article 'Digambara,' for 286, read 28n.
- " 377, line 9, after Kulōttuṅga-Rājendra-Chōḍarāja, add *do*.
- " 384, " 13, for Oḍu-nāḍu, read Oḍu-nāḍu.
- " 386, " 7, for Pratipa, read Pratipa.

C.—VOLUME V.

- Page 1 and *passim*.—For Paḍēria, read Paḍariā; see J. R. A. S. 1898, pp. 526 and 580.
- " 15, line 5 from the bottom, for full-moon read new-moon.
 - " 20, line 12 from the bottom, for Vikramāditya (V.), read Vikramāditya (IV.).
 - " 22, line 17, for Śāradādēvi, read Śāradādēvi.
 - " 28, line 16, after 'the eleventh tithi,' insert 'of the bright fortnight.'
 - " 37, line 15 from the bottom, for Saṅkh'qā, read Saṅkhēḍā.
 - " 47, text of H., line 7, for erivippār-, read erivippār-.
 - " 56, footnote 12, for p. 311, read p. 319.
 - " 64, text line 141, read नृ. नोमि.
 - " 68, line 6, for Adavani-, read Ādavani.
 - " 91, text line 232, read पीयूषम्.
 - " 120, footnote 6, line 2, for 'goddess at fortune,' read 'goddess of fortune.'
 - " 168, note 4.—As regards the Nandīśvara day or *tithi*, Mr. Rice has drawn my attention to a note by him, overlooked by me, in his *Inscri. at Śrav.-Deḷ.* Introd. p. 20 (note 3). From the information given by him there, it appears that, in a Jain record, any such expression as "the first Nandīśvara day, or the first day of the Nandīśvara," would denote the day of the eighth *tithi* of the bright fortnight of the month Āshāḍha, Kārttika, or Phālguna, as the case may be, but that any such expression as "the chief Nandīśvara day, or the chief day of the Nandīśvara," might, perhaps, rather denote the day of the full-moon *tithi* if the *Nandīśvara-pūjā* ended with any very special observances on that day.—J. F. F.
 - " 183, line 2 from the bottom, for inscriptions, read inscription.
 - " 189, line 11, for Rishiappa, read Rishiyappa.
 - " 229, lines 26, 27.—It may be noted that the words in the original, which have been rendered by "a very Dīḷpa in generosity, a very Champāpati (Karṇa) in truthfulness," are *auddṛyya-Dīḷpaṃ satya-Champāpati*.

Page 233, the last line but one, for one thousand trees, read four thousand trees.

„ 238, line 20, for 'in *kālavan*, line 19,' read 'in *dharmavan*, line 93, as contrasted with *dharmamam*, line 90.'

„ 246, text lines 22, 23, for *ādiy=ā gaihika*, read *ādiy=āg=āhika*.

„ 247, text line 32-33.—It was not noticed that *kurushvatha* is not a correct form or combination. If the *akshara* after *kurushva* is an imperfectly formed *tha*, as it seemed to be, we can only conclude that the composer was using *kurushva atha*, and, misled by the metre, carelessly combined them into *kurushvatha* instead of *kurushv=ātha*. But it now seems more likely that the composer wrote *kurushva vai*; that the writer wrote *kurushva vē*, omitting the subscript stroke which would turn *vē* into *vai*; and that the engraver did not complete the *v*, and did not cut clearly the superscript *ē*, of which some indications can be detected.

„ „ text line 37, for *mum-kott=it=āv[u*]d=āvudu*, read *mum-kottad=āvad=āvudu*.—Also, for *Bāpa-Dinīśāla*, read *Bāp-[ā*]di-nikhīla*. I am indebted to the courtesy of Mr. H. Krishna Sastri for this, and for several other suggestions, some of which I find it most convenient to acknowledge by connecting with them his initials in brackets.—J. F. F.

„ 248, text line 42, for *mei-gaydanē*, read *mei-g[e]ydanē*; and in note 5 substitute Read *mei-geydanē*, which seems to mean, somehow or other, "did he shrink?"

„ „ in the latter part of note 4, substitute In what follows, read *gay-gonḍane*, for *kay-gonḍane*, *key-gonḍane*, *key-konḍane*. *Are* is *are* (4), 'hesitation, doubt.'

„ 249, text line 52, for *dōle(li)t-āsi*, read *dōr-lat-āsi*.—(H. K. S.)

„ „ text line 62.—It might perhaps be better to take *ākhyāna* as a mistake for *ākhyāta*, and, further on, to analyse the text into *dhātri par-dhri(hṛi)toy=āga*.—(H. K. S.)

„ 250, note 14, for *ji-nn*, read *jīnn*.

„ 252, text line 94, the correction of *vākyamgaḷam* into *vākyamgaḷam* is not necessary.—(H. K. S.)

„ „ text line 99, for *tavanidhiy=amt=ām*, read *tavanidhiyam tām*.—(H. K. S.)

„ „ text line 100, for *idir-erdda*, read *idir-crdd[u*]*.—(H. K. S.)

„ 255, line 1, "the congregation (of *Saivas* on the earth) has been afflicted among the Jains and Buddhists." There is a difficulty here in connection with the word *utkaṭa*, qualifying *saṃaya*, which latter word may mean either 'congregation' or 'time.' Mr. H. Krishna Sastri considers that, instead of connecting *utkaṭa* with its meanings of 'uneven, difficult; intoxication, pride; affliction,' it is better to take it in its meaning of 'mad, furious.' In this case, the translation would be—"there became a mad or furious congregation or time among the Jains and Buddhists;" or freely, "an opportunity arose for the Jains and Buddhists to become furious (and aggressive)."

„ 256, line 1, in accordance with the corrected reading in line 37 of the text, notified above, for the devout *Gaṇas* *Bāpa* and *Dinīśāla*, and so many others, read *Bāpa* and all the other numerous devout *Gaṇas*.

„ „ line 16 ff., "While the disciples were saying," etc. Mr. H. Krishna Sastri has sent an interpretation of the first part of this verse, which has given the clue to a better rendering of it. Regarding *arc-gay-gonḍane* and *mei-gaydanē*, see the corrections, notified above, for text line 42, and notes 4 and 5, on page 248. In *gonḍane*, *nōḍḍane*, *geydanē*, and *pārdane*, the *e, ē*, is the particle of questioning, not of emphasis. It is better to take *kūrpu* in its meaning of 'sharpness,' than in its meaning of 'valour.' The proper nominative for *enutam* is, of course, *Rāmam*.

And we must find the verb for *bhaktar* in *bālge*, which, therefore, is not the dative of *bāl*, 'a sword,' but is from *bāl*, as the later (and now customary) form of *bāl*, 'to live, to live prosperously, happily,' with *ge*, an optional affix for the third person of the imperative. The translation, then, will be:—Did he hesitate?; did he draw the sword simply to gaze at it?; fearing the sharpness of it, did he shrink?; did he look for calamity (i.e. did he anticipate evil in the shape of failure to win his wager)?; (No!; but), in the very act of saying "May (all) believers prosper!", Rāma, that man of ability, etc.

- Page 256, note 4, the following may be added:—In line 24 of the Tārdāl record of A.D. 1123 (*Ind. Ant.* Vol. XIV. p. 17), mention is made of *kaṇḍāguva Māri*, "the raging Māri." And in line 48 of a Balagāmi inscription of some date after A.D. 1054 (*P. S. O.-C. Inscr.* No. 158, and see *Mysore Inscr.* p. 124), in a long and curious description of the five hundred *Svāmīs* of Ayyāvoḷe, we have the phrase *hōha Māriya[m] challav-āḍuvarum baha Māriyan-idir-ggoluvavarum*,—"who make the departing Māri flee confusedly in all directions, and who confront the coming Māri."
- " 257, line 10, in accordance with the corrected reading in line 52 of the text, notified above, for the friend of those who swing the sword in seizing the wives of inimical kings, read whose friend (assistant) in seizing the wives of inimical kings is the sword of his arm which is (as *liṭhe*) as a creeper.
- " " the last paragraph. If the alteration suggested for line 62 of the text and noted above, is adopted,—(in favour of which it may be said that *dhātṛīpa*, with the long *i*, would be a more correct word for 'king' than *dhātrīpa*, with the short *i*),—the translation would be:—"When (many) kings, who were possessed of glory and renowned fame and valour, and whose prowess has been recited in stories, had passed away in the lineage of the *Chalukya* kings which caused itself to be called the chief ornament of the Lunar Race, and when the earth had (for a time) been seized by others, then *Tailapa* (II.), who may be called," etc. And, in that case, note 5, on page 257, should be cancelled. On the other hand, the actual reading is *ākhyāna*, not *ākhyāta*; and a *Tailapa*—(who, however, may be *Taila* III.)—was occasionally quoted as an instance; see the example given under sūtra 117 of *Kēśirāja's Śabdamanidarpana*, p. 142,— "the sword of the arm of *Tailapa* caused itself to be called the *Rudra* who is the fire that is to destroy the world."
- " 258, lines 14 to 16.—Mr. H. Krishna Sastri considers that, for "(to restrain him from altogether too excessive conquests)," we should adopt the explanation "(that is to say, was always holding him tight, clinging tightly to him, was always remaining with him)."
- " 259, last line, and page 260, line 1, for and, to shew that there is no doubt about this, he¹ quotes the sayings of Manu of former times, read, in accordance with the remark on line 94 of the text (see above), and the precepts of Manu have said, in former times, that there is no doubt about this being the case; and cancel note 1 on page 260.
- " 260, line 16 f., for Saying "(As) I am thus (notoriously) a very treasury of austerities directed towards Hara, any small effort is not (becoming to me)," Rāma, etc., read Having acquired a very treasury of austerities in Hara (i.e., having practised great austerities in his devotion to Hara); and having (done so in such a way that he) caused it to be said that his zeal was not small, Rāma, etc.
- " " line 19.—Mr. H. Krishna Sastri remarks that it would be no credit, from the stand-point of a Hindū, to build a temple with contributions from kings, and that the translation should be:—Not spending (in vain) even so much as a *hāga*² which the

devotees, standing in front (of *Siva*), gave with reverence for (the building of) the temple, and not going to the kings and with humility importuning them (for contributions), through the inexhaustible favour, etc.

Page 263, text line 6.—Mr. H. Krishna Sastri considers that it is not necessary to correct *dāna-vidan* into *dāna-vidhan*, which latter word assumes an adjective based upon *dāna* with *vidhā* in the sense of 'act, action.' And *dāna-vida*, with the meaning 'who has acquired (the habit of) giving' or 'who bestows gifts,' can be justified by the analogous words *kīrti-vida*, 'a man who has acquired fame,' and *svayā-vida*, 'one who has attained the prime of life' (for these two words, see Kittel's Kannada-English Dictionary,) and the Vedic *varivā-vid*, 'bestowing freedom, repose, treasures' (see Monier-Williams' Sanskrit Dictionary).

" " text line 7, for *nōppada*¹³ *purutara*, read *nō[r*]ppad=ap[p*]=urutara*; and cancel note 13.—(H. K. S.).—It may be added that, as Kittel's Dictionary does not give any forms from *nōḍu* or *nōḷ* introducing an *r*, perhaps we ought to consider that the text contains a mistake for *nōḷpada*, rather than for *nōrpada*.

" 264, lines 18 to 21, in accordance with the corrected reading in line 7 of the text, notified above, read who is devoted to the water-lilies that are the feet of spiritual preceptors,—who is a man possessed of the very greatest resoluteness such as is not seen anywhere else.

EPIGRAPHIA INDICA.

VOLUME V.

No. 1.— THE ASOKA EDICTS OF PADERIA AND NIGLIVA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

THE two new Aśoka edicts of Paḍēria and Niglīva are edited here according to inked estampages, furnished by their discoverer, Dr. A. A. Führer, who found the second in March 1895 and the first in December 1896. Both come from the Nepal Terai, where Niglīva is situated 38 miles north-west of the Uska Bazar station of the Bengal and North-Western Railway, in the Nepalese tahsil Taulihvā of the sillah Butaul.¹ Paḍēria lies two miles north of the Nepalese tahsil Bhagvānpur of the same sillah, and according to Dr. Führer's estimate about thirteen miles from Niglīva.² Both are incised on mutilated stone pillars, and the Paḍēria edict, which was found three feet below the surface of the ground, is in a state of perfect preservation, while that of Niglīva has suffered a great deal on the left side and has lost the first five letters of line 3 as well as the first seven of line 4.

The characters of the two edicts agree exactly with those of the north-eastern pillar-edicts of Radhia, Mathia and Rāmpūrva.³ And their language is the Māgadhi of the third century B.C., which is found also in the other pillar-edicts, in the Kālsi, Dhanli and Jaugada versions of the rock-edicts, in the two Bairāt and the Saṣarām edicts, in the cave-inscriptions of Barābar, and in the Sōhgaurā copper-plate, and which may be recognised by the invariable substitution of *la* for *ra* and of *na* for *ṣa*, by the nominatives singular in *s*, and by the word *hida* for *idha*. A peculiarity which re-occurs only in the north-eastern pillar-edicts, is the comparatively frequent shortening of final *d* in *piyadasina*, *lājina*, *atana* and *kālapita*. New words and forms, not found in the other Aśoka edicts, are *aṣṭabhdgiye* (Paḍēria, l. 5), *agācha* (Paḍēria, l. 2; Niglīva, l. 3), *ubaliṣe* (Paḍēria, l. 4), *usapāpise* (Paḍēria, l. 3; Niglīva, l. 4), *Bhagavān* (Paḍēria, l. 4), *mahīyise* (Paḍēria, l. 2; Niglīva, l. 3) and *vigaḍabhi* (Paḍēria, l. 3), to which may be added the names of *Kondkamana* (Niglīva, l. 2), *Luhminigāma* (Paḍēria, l. 4) and *Sakyamuni* (Paḍēria, l. 2). The wording of the two inscriptions agrees very closely, and leaves no doubt that they were incised at the same time. It makes also the restoration of the lost portions of the Niglīva edict easy and absolutely certain.⁴

¹ See Dr. Führer's *Annual Progress Report* for 1894-95, paragraph 3.

² I take this and all other details about the localities from a memorandum, kindly furnished to me by Dr. Führer.

³ *Ep. Ind.* Vol. II. p. 245 ff.

⁴ See below, p. 6, notes 1 and 2.

The great importance of the Padêria inscription for the topography of ancient India and the sacred history of the Buddhists has been fully recognised by Dr. Führer, who has discussed it in an article in the *Pioneer* of December 1896.¹ It fixes with absolute certainty the situation of the garden of Lumbini where according to the Buddhist tradition prince Siddhârtha was born. No adverse criticism can shake the evidence of the repeated assertion: "Here Buddha Śākyamuni was born," and: "Here the worshipful one was born," as well as of the mention of *Lumminigāma*, the first part of which name agrees with *Lumbini* in accordance with the analogy of Pāli *amma* for *ambā* and *ārammana* for *ārambana*. Even the possible, but *a priori* improbable assumption that the pillar might have been brought to Padêria from some other place, is barred by the fact mentioned by Dr. Führer, that the site is still called *Bummin-dêi*, and by the evidence of Hiuen Tsiang. The Chinese pilgrim,² as Dr. Führer has duly noted, mentions the pillar as standing close to four Stûpas, the ruins of which are still extant. He further says that it was broken in the middle through the contrivance of a wicked dragon; and its upper part actually seems to have been shattered by lightning, which the Buddhists ascribe to the anger of the Nāgas, called 'dragons' by the Chinese. If Hiuen Tsiang omits to mention the inscription, the reason is no doubt, as Dr. Führer thinks, that it was covered at the time of his visit by an accumulation of *débris*. As stated already, it was found three feet below the ground, and the portion of the pillar which was visible on Dr. Führer's arrival, a piece only nine feet high, is covered with pilgrims' records, one of which was incised about A.D. 800. It is evident that the Aśoka inscription must have been covered at least at that date.

The Padêria edict, of course, fixes also the site of Kapilavastu and of the sanctuaries in its neighbourhood. Fahlen says³ that the Lumbini garden lies 50 *li* or, adopting Sir A. Cunningham's reckoning,⁴ 8½ miles east of the capital of the Śākya, and Dr. Führer has found its extensive ruins eighteen miles north-west of Padêria "between the villages of Amanli and Bikuli (north-east) and Rāmgahat on the Bangangā (south-west)," covering a space seven miles long and from three to four miles broad. The country of the Śākya, it now appears, has been looked for too far south by Sir A. Cunningham and his assistants. Sir A. Cunningham's error has been caused by the vague statements of the Chinese pilgrims, who both say that in travelling from Śrāvastī to Kapilavastu they went south-east. As he had discovered by epigraphical evidence⁵ the identity of Śrāvastī with the modern Sêr or Sahê-Mahê between Akaona and Balrāmpur, it was but natural for him to infer that Kapilavastu must lie either in the Basti district or in Gôrakhpur. Nevertheless, the town lay much further north, and it may be pointed out that its real position agrees with the hints, given in the Ceylonese canonical books. According to the *Ambassha-Sutta*⁶ the banished sons of Ikshvāku or Okkāka settled *yattha Himavantapassê pōkharaniyā tîrê mahā sāhasaṇḍô*; "where there was a great grove of sāka trees (*Tectona grandis*) on the bank of a lake (situated) on the slopes of the Himālaya." This description fits the Nepalese Terai better than the absolutely flat districts of Basti and Gôrakhpur,⁷ which are still some distance from the hills. The fact that the Śākya were real jungle-Rājputs is not without importance for their history and the explanation of their curious customs. It makes their assertion that their ancestors were forcibly

¹ Compare also my remarks in the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, January 7, 1897, and M. Barth in the *Journal des Savants*, 1897, p. 65 ff.

² Siyaki, Vol. II. p. 25.

³ *Travels*, p. 67 (Legge).

Ancient Geography, p. 416.

⁴ *Arch. Survey Reports*, Vol. I. p. 869; compare also the second inscription, found by Dr. Hoey, *Ind. Ant.* Vol. XVIII. p. 61 ff.

⁵ *Dīgha-Nikāya*, iii. 1, 15 (Vol. I. p. 92, of Rhys Davids and E. Carpenter's edition).

⁶ *Imperial Gazetteer of India* (1st ed.), Vol. I. p. 493: "It (Basti) has a mean height of only 326 feet above the sea level and no natural elevations of any description diversify its surface." Vol. III. p. 440: "The district of Gôrakhpur lies immediately south of the lower Himālayan slopes, but forms itself a portion of the great alluvial plain No greater elevation than a few sand hills breaks the monotony of its level surface."

ejected from the more civilised districts in the south very credible, though the truth of the cause of their banishment, stated in the Buddhist work quoted above, may be doubted. Further, their isolation in the jungles may have led, as the canon alleges, to their custom of endogamy, so repugnant to all Rājputs and to all the higher castes in India. And this custom, — not their pride of race, as they themselves asserted, — was no doubt the reason why the other royal families of Northern India did not intermarry with them. This isolation and the consequent estrangement from the rest of the Hindū population probably accounts also for their disinclination, mentioned in the *Ambaṭṭha-Sutta*, to show hospitality to the Brāhmanas who came to their settlement from Śrāvastī or other parts of India. Their religion, however, was Śaivism and of the ordinary type of Hindūism. Hiuen Tsiang¹ was still shown near the eastern gate of Kapilavastu the old temple of Īśvara, where the infant Siddhārtha was taken by his father, because “the Śākya children who here seek divine protection always obtain what they ask.” According to the legend the stone image then raised itself and saluted the prince. Mr. Beal has correctly recognised that the scene is represented on the Amarāvati Stūpa. The legend is therefore ancient and undoubtedly points to the conclusion that Śiva was the *kuladēvatā* of the Śākyas. Perhaps Dr. Führer will pay special attention to this temple, which certainly must be one of the oldest Śivite monuments of which we have knowledge and possesses great interest for the history of the Brāhmapical religions.

In addition to the ruins of Kapilavastu Dr. Führer has also succeeded in tracing the site of Napeikia-Nābhika,² the supposed birth-place of the mythical Buddha Krakucchanda, and of the Stūpa of his Nirvāṇa, which is still eighty feet high, exactly in the position indicated by Fahien,³ viz. one *yōjana* or “7 miles” south-west of Kapilavastu. The important sites of Rāmagrāma and of Kusinārā, where Aśoka's pillar with an undated record of Śākyamuni's Nirvāṇa existed in Hiuen Tsiang's time, will have to be looked for in the eastern portion of the Nepalese Terai. If the direction given by the Chinese, — east of Lumbini, — is correct, Kusinārā cannot be identical with Kasia in the Gōrakhpur district, where Sir A. Cunningham and Mr. Carlleyle believed to have found its ruins.

The value of the Nigliva edict for the history of Buddhism has been pointed out in my preliminary notice of the document.⁴ As the Stūpa of Kōṇākamana was “increased” or enlarged for the second time in Aśoka's fifteenth year, it would appear that the monument had been erected before the beginning of the king's reign, or before B.C. 259. Kōṇākamana or Kōṇāgamana belongs to the long series of purely mythical predecessors of the historical founder of Buddhism. The mythology of Buddhism must not only have been developed, but the myths must have been fixed locally, before it could occur to the Faithful to build Stūpas in honour of their heroes. It seems difficult to believe that all these stages of the development could have been accomplished in a short time. As they had been completed in the first half of the third century B.C., it becomes probable that the origin of Buddhism lies very much earlier and that, therefore, it is impossible, as some scholars have done, to fix the Nirvāṇa in B.C. 350 or in B.C. 325. The remoter date, viz. B.C. 477, is, also on this consideration, the more probable one. I regret that, when writing my first notice, I overlooked that the Stūpa, the pillar and its inscription are mentioned by Hiuen Tsiang in the *Siyuki*, Vol. II. p. 19. If I had noticed this, I might have announced at once that the site of Kapilavastu must be looked for in its neighbourhood. Dr. Führer, who years ago had shown Mr. Carlleyle's identification of Bhūḷa with Kapilavastu to be erroneous, apparently found the passage and hence gave expression to the expectation of discovering the Śākya capital near Bhagvānpur in his

¹ *Siyuki*, Vol. II. p. 23.

² Regarding this identification see the number of the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, quoted above.

³ *Travels*, p. 64 (Legge).

⁴ *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. IX. p. 175 ff.; *Academy*, 1895, April 27.

Progress Report of 1895-96. According to an article in the *Calcutta Englishman* of June 1st and extracts in the *Journal of the Mahābōdhi Society*, Vol. V. pp. 82 and 83, Dr. L. Waddell made the same discovery in 1896, published it in the *Englishman*, and applied for permission to proceed to Nepal.

As regards Aśōka's history, the two edicts inform us that in the twenty-first year of his reign he went on a pilgrimage to the sacred places of the Buddhists situated in the extreme north. Very probably he visited on this occasion, as the legend in the *Divyāvadāna*, p. 386 ff. (Cowell and Neil), asserts, not only the Stūpa of Kōṇākamana and the Lumbini garden, but also further east the site of Buddha's Nirvāṇa and Rāmagrāma, and further west Kapilavastu, the Stūpas of Krakuchchanda and the old town of Śrāvastī, in several of which localities, pillars with his inscriptions were extant in Hīnen Tsiang's times. The Archaeological exploration of the Nepalese Terai will bring certainty on this point. Aśōka's route from Pāṭaliputra towards the Terai is perhaps marked by the series of pillars extending from Bakhra near Vaiśālī through Radhia and Mathia to Rāmpūrvā in the Champāran district, most of which were later on inscribed with the so-called pillar edicts. The fact that Aśōka undertook such a journey may be interpreted as indicating that he was at the time a believing Buddhist. But it may also be looked upon as one of the *dhammayāts* which, as the eighth rock-edict says, he undertook regularly since the eleventh year of his reign in order to obtain enlightenment.

The two edicts tend also to show that the Nepal Terai formed part of Aśōka's dominions. This is indisputable if the Padēria inscription declares that the king remitted the taxes of the village of Lummīni. But even the mere fact that Aśōka planted his pillars all over the Terai favours the view that it was subject to his rule.

TEXT OF THE PADERIA EDICT.¹

| | | | |
|---|-----------------------|-------------|-----------------------------|
| 1 | Devāna-piyena | Piyadasina | lājina-vissativasābhisitena |
| 2 | atana-āgācha | mahiyite | hida-Budhe-jāte |
| 3 | silā-vigaḍabhi-cha | kālāpita | silāthabhe-cha |
| 4 | hida-Bhagavaṇ-jāte-ti | Lumminigāme | usapāpīte |
| 5 | aṭṭhabhāgiye-cha | [*] | ubalike-kaṭe |

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed twenty years, came [1]² himself and worshipped [2], saying [3]: "Here Buddha Śākyamuni was born." And he caused to be made a stone (slab) bearing a big sun (?) [4]; and he caused a stone pillar to be erected [5]. Because here the worshipful one was born, the village of Lummīni has been made free of taxes and a recipient of wealth [6].

REMARKS.

1. *Āgācha* stands for Pāli *āgaccha*, Sanskrit *āgatyā*, and shows the substitution, frequent in the Prākṛits, of a single consonant for a double one as well as the then necessary lengthening of a preceding short vowel.

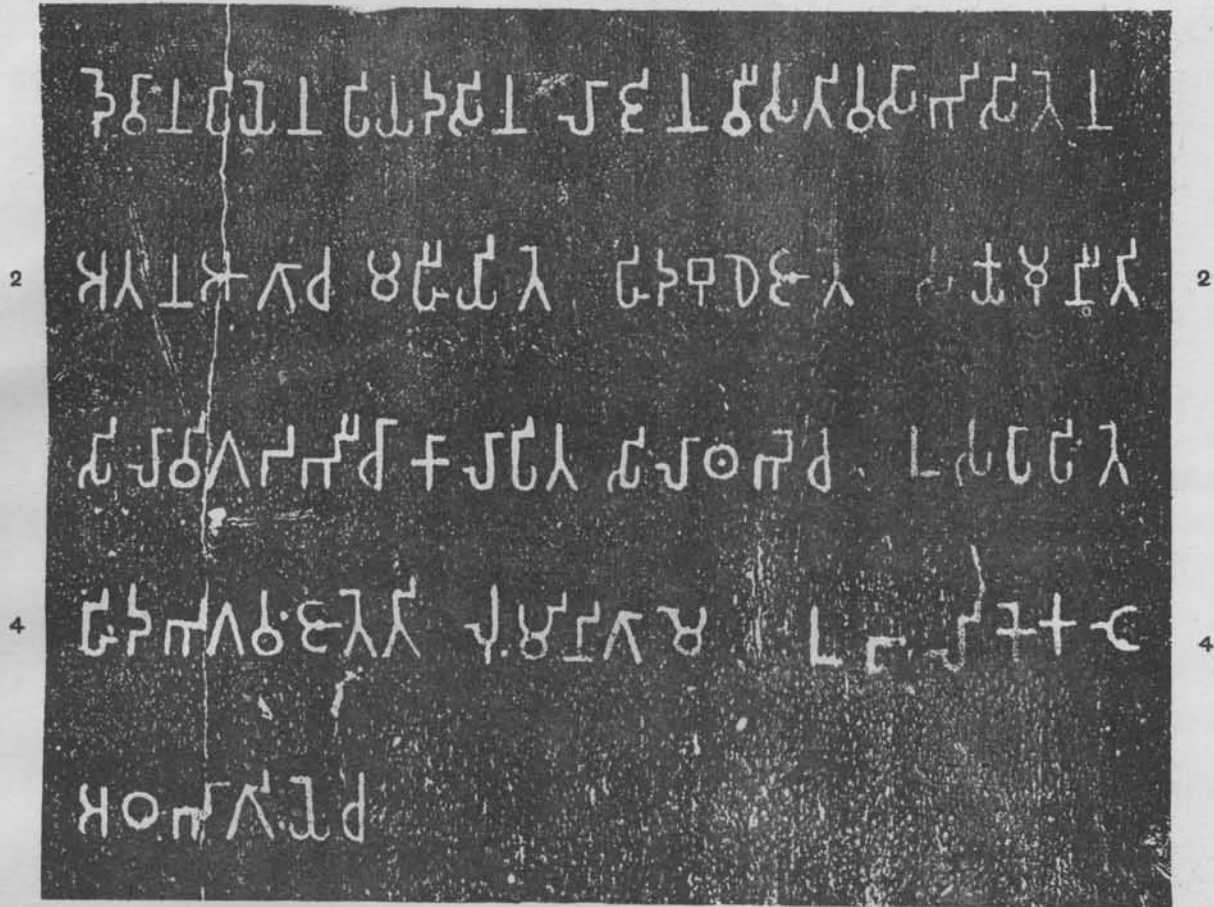
2. *Mahiyite* stands for *mahiyitam*. The construction is the *bhāvē prayōga*, and the literal translation: "it has been worshipped," or "worship has been performed." The verb *mahīy* in the sense of 'to worship' occurs also in Sanskrit; see the larger *St. Petersburg Dictionary*, s. v.

¹ The words connected by hyphens are written continuously in the text.

² The figures within brackets refer to the remarks given below.

Asoka Edicts in Nepal.

Paderia Pillar.



Nigliva Pillar.



E. HULTZSCH.

SCALE ONE-FOURTH.

W. GRIGGS, PHOTO-LITH.

FROM INKED ESTAMPAGES BY DR. A. FÜHRER.

3. *Ti*, rendered here by 'saying,' may of course also be translated by 'for' or 'because.'

4. The translation of *vigaḍabbhi* is not certain. It may be a word governing *sīdā*, and a technical term of unknown meaning. My translation is based on the supposition that it is a compound adjective, qualifying *sīdā* and equivalent to Sanskrit *vikāḍabhī*. *Vikāḍabhī* might be represented in a Prākṛit dialect of the Pāli type by *vigaḍabbhī*, which would become *vigaḍabbhi* according to the popular spelling of the edicts. For *ga* instead of *ka* occurs in *Amṭiyoga* (Kālsi edict ii. 1. 5, ed. xiii. 2, l. 9) for *Amṭiyoka* (in the other versions), in *loga* (Jaugada sep. ed. ii. 1. 7) for *loka*, and in *adhigicha* (Bairāt i. l. 6) for *adhikṛitya*. And *ḍa* instead of *ja* is found in *ambavaḍikā* (Allahabad, queen's edict) and *ambavaḍikyā* (Delhi Sivalik pillar-edict vii. 2, l. 2) for Pāli *ambavaḍikā*, in *Bhasikaḍa* (Cunningham, *Sāñchi Stūpa*, i. No. 156) for **kaḥa*, and in *apaḍihata* on the Indo-Grecian coins for Pāli *apaḍihata* and Sanskrit *apraḥhata*. If my transliteration *vikāḍabhī* is correct, the second part of the word must be either *abhī* or *abhra*. The first will not do on account of its meaning, and the second will suit only if it is taken to mean 'the sun,' which meaning is assigned to *abhra* in the *Kāśas*. A stone slab, bearing a large representation of the sun, might have been put up in the Lumbini garden in order to indicate that Śākyamuni claims to be *arkabandhu* or *ādityabandhu*, a scion of the solar race of Ikshvāku. Professor Pischel, whom I consulted regarding the three difficult *hapax legomena* of this inscription, takes the word differently. He says: "I suspect that *vigaḍabbhi* is the Sanskrit *vigardabhi*. According to Hémachandra, ii. 37, *gardabha* becomes in Prākṛit *gaddaha* or *gaḍḍaha*. In Marāṭhī it becomes *gāḍhava* and is according to Molesworth also 'a term for a rude block or a rough stone.' Hence *vigaḍḍabbhi* might mean 'finely wrought, polished,' or something like it. Literally it would be 'not so uncouth as a donkey.'"

5. *Usapāpīte* is equivalent to Pāli *ussāpītā* and Sanskrit *uśohhṛdāpitaḥ*. For the double *pa* compare *ikkhāpāpītā*, Delhi Sivalik pillar-edict vii. 2, l. 10, and Pāli *viññāpāpīti*.

6. I here adopt M. Barth's rendering, published in the *Journal des Savants*, 1897, p. 73. M. Barth explains *ubalike*, in accordance with a suggestion of M. Senart, as equivalent to Sanskrit **udbalikāḥ* and derives *athabhdāgiye* from *arthabhdāga*. The explanation of the second word is unobjectionable and is supported, as M. Barth points out, by the statement of the *Divyāvadāna* (p. 390), according to which Aśoka presented on his visit to Lumbinivāna one hundred thousand (*suvarṇas*) to the people of the country. The identification of *ubalike* with **udbalikāḥ*, which was suggested to me also by Professors Leumann and Oldenberg, offers some difficulties. Taken as a Bahuvrīhi compound, **udbalikāḥ* would mean *udbhūtaḥ* or *udastaḥ* *balīḥ yasya saḥ*, 'rich in taxes' or 'with raised taxes,' in accordance with the analogy of *utpaksha*, *utpucchha*,¹ *udagra*, *udambha*, etc. And as far as I know, there is no Bahuvrīhi in which *ut* is used in the sense of *mukta*. Taken as a Tatpuruṣa, irregularly enlarged by the addition of *ka*, **udbali(ka)* must stand, according to the *Kāṭikā*, loc. cit., for *balāḥ utkrāntaḥ*, 'one who has left the taxes;' compare also the numerous analogous compounds like *uśohhṛiṅkhala*, *utpucchha*, *utsātra*, *udbāla*, *udvāsa*, *unnidra*, etc. The use of **udbalikāḥ* in the sense of 'exempt from taxes' would therefore be unidiomatic, and it is not supported by any analogies, as compounds like **utkara* for *akara* or *nishkara*, **udriṇa* for *anriṇa* or *nirriṇa*, and **uśohhṛulka* are not found. Perhaps it will be better to explain *ubalike*, as Mr. Tawney has suggested to me, by **avabalikāḥ* or **apabalikāḥ*; regarding the contraction of *ava* and *apa* to *o*, *ā* or *u* in Pāli, see E. Müller, *Simplified Pāli Grammar*, p. 42 f.

TEXT OF THE NIGLIVA EDICT.

| | | | |
|---|----------------|--------------|--|
| 1 | Devānaṁ-piyena | Piyadasina | lājina-chodasavasā . . t . n. ² |
| 2 | Budhasa | Konākamanasa | thube-dutiyam vadhite |

¹ See the *Kāṭikā* on Pāṇini, vi. 2, 196.

² Restore *chodasavarddhisitena*.

| | | |
|-------------|-------------------------------|---------------------------|
| 3 | sābhisitena ¹ -cha | atana-āgācha-mahiyite |
| 4 | | pāpita ² [11*] |

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed fourteen years, increased for the second time the Stūpa of Buddha Kōṇākamana [1]; and having been anointed [twenty years], he came himself and worshipped; [and] he caused [a stone pillar to be erected].

REMARK.

1. With the form *Kōṇākamana* for Pāli *Kōṇāgamana* compare *Makā* (Kālsi edict xiii. 2, l. 7) and *Maka* (Shāhbāzgarhī edict xiii. l. 10) for the Greek *Magas*, as well as *Amtakina* (Girnār ed. xiii. l. 8), *Amtikini* (Shāhbāzgarhī ed. xiii. l. 10) and *Amtikina* (Kālsi ed. xiii. 2, l. 7) for the Greek *Antigenes*.

No. 2.—YEKKERI ROCK INSCRIPTION OF THE TIME OF PULIKESIN II.

By J. F. FLINT, PH.D., C.I.E.

Yekkēri is a village about four miles towards the north by east from Saundatti, the chief town of the Parasgaḍ tāluka of the Belgaum district. The record is engraved on a rock in a glen, somewhere about a mile or a mile and a half to the north-east of the village. The existence of it was brought to my notice in December, 1894, by Venkangaṇḍa bin Yellapagaṇḍa, of the neighbouring village of Hūli. I edit it from ink-impressions which Dr. Hultzsch was kind enough to obtain for me.

The whole writing covers an area about 7' 2" broad by 3' 11" high. About two feet of the breadth, however, are occupied by the benedictive and imprecatory verses, which stand on the proper right of the essential part of the record: to avoid reducing the scale of the collotype too far, it has not been thought necessary to include them in the Plate; but the *mi* of *bhāmi*, line 13, is discernible just before the commencement of line 3; and the marks below it represent, imperfectly, parts of the word *phalaṣa*, line 14.—The characters are of the regular type, for the locality, of the period to which the record refers itself, *viz.* the first half of the seventh century A.D.; and they are boldly formed and well cut. They include numerical symbols in lines 5, 7, 8.³ The size of the ordinary letters ranges from $\frac{1}{8}$ "

¹ Restore *etāsica-sābhisitena*. At the beginning of the line a remnant of the long *t* seems to be visible, and so is a portion of the fourth letter.

² Restore *siddhade-aka usapāpita*, according to the Padārtha edict.

³ In line 5 we have, for 'four,' the symbol which Pandit Bhagwanīś Indrajī has given in *Ind. Ant.* Vol. VI. p. 44, col. 4, from the Gupta records; but it seems pronounceable as *pka* or *pka* rather than *aka*.—In the same line we have, for 'five,' the symbol which the Pandit has given in col. 5 of his Table (see the central one of the three forms) from the Valabhi plates; he admitted that it looks like *ad* (as it does here), but held that it is only a corruption of *fed*. It must be noted that, in the collotype published herewith, the symbol has not come out well from the ink-impression—(on the whole, the better of the two)—which I selected for reproduction; the lower side-stroke, to the right from the bottom part of the *akshara*, shows only faintly: in the other impression, the *akshara* is quite clear and unmistakable; and there it distinctly reads as *ad*.—In the same line, again, we have, for 'eight,' a symbol which, in the side-stroke to the left from the top of the *akshara*, in the down-stroke on the right from the end of the top-stroke, and in the line across the centre of the body of the *akshara*, differs a good deal from any of the forms given by the Pandit and interpreted by him as *āra* or *āra*.—In line 7 we have, for 'fifty,' a symbol from which the symbol given by the Pandit in col. 5 of his Table, from the Valabhi plates, may very easily have been derived by corruption. But, whereas he held that his symbol is a corrupted form of the *anvadeka*, turned the wrong way, we seem to have here clearly the *akshara* *da*. And I notice that Mr. Bendall

(in the *pa* of *nrupa*, line 1) to $2\frac{1}{2}$ " (in the *bha* of *bhagavatā*, line 4). The *śrī* of *rājya-śrī*, line 2, is $5\frac{1}{4}$ " high.—The language is Sanskrit; and, except for the two benedictive and imprecatory verses, the whole record is in prose. The record was composed, however, by someone who had a very imperfect knowledge of the language, and who could neither construct his sentences properly nor even spell correctly. I have noted, in and below the text, a few corrections of the more simple kind. But, from *udita*, line 1, to *rājyē*, line 4, the whole text requires emendation: either the whole must be turned into a compound,—in which case, we must read (line 2) *prithivī-svāmi*, and (line 3) *prithivy-apratiratha* and *śrīmat*; or else *mahārāja* (line 4) must be turned into the genitive, *mahārājasya*, and we must read (line 1) *prasūtasya* and *bhūtasya*, (line 2) *svāmīnaḥ* and *rājya-śrīyaḥ*, and (line 3) *maṇḍalasya*, *apratirathasya*, and *śrīmataḥ*.—In respect of orthography, the only point calling for special notice is the unnecessary insertion of the *anusvāra* before the nasals in *vaiṇśa*, line 1 (twice), *sāmanṭa* and *maṇḍala*, line 3, *paṇṇa*, lines 5 and 6, *pūṇyaṁ*, lines 6 and 9, *paṇṇāśat*, line 7, and *vasuṇḍharāṁ*, line 16.

The inscription refers itself to the reign of the Western Chalukya king Pulikēśin II.¹ It is dated in one of his regnal years; but all that can be made out here is a numerical symbol which, if we contrast it with the symbol for 'eight' which we have in line 5, must, I suppose, be interpreted as meaning 'six': just before it, there is an illegible *akṣara*, which may be either the syllable *nī* or *nām* of *samvatsarānī* or *samvatsarānām*, or a numerical symbol meaning 'ten,' 'twenty,' or some higher figure: the date mentions also the full-moon *tithi* of the month Kārttika; but it does not include any details that admit of calculation. The object of the inscription was to record that certain lands, in certain towns, were the property of the god Mahādēva (Śiva).

Mention is made of villages or towns named Benira, Dhutipura, and Āgariyapura, and perhaps Kṛishṇapura; but these places cannot now be traced on the map.

About four feet away to the left of the above record, there is engraved on the rock, in similar characters, another inscription, of four short lines, covering an area about 2' 0" broad by 1' 10" high. The first line of it is illegible. The remainder speaks of four *nivartanas* of land at a place named, apparently, Sindavaḷaga.

TEXT.²

1 Om³ Svasti Anuruddha-shurī⁴-ōdita-nru(nri)pa-vaiṇśa-prasūta sva-vaiṇśa-
lla(la)lāma-bhūta dakṣiṇāpatba-

has found *ba* used to denote 'fifty' in a syllabic system in Malabar which has survived to even the present century (*Jour. R. A. Soc.*, 1896, p. 789 ff.).—In line 8 we have a symbol to which the closest resemblance that can be detected in the Pandit's Table is to be found in the centre one of the three symbols for 'eight' given in his col. 5, from the Valabhi plates (it must be noted that the faint line upwards from the right end of the lower part of the body of the *akṣara*, which appears in the collotype published herewith, is due to a depression in the stone; it is not an engraved part of the *akṣara*). But, in the fate of the symbol for 'eight' which we have in line 5, it cannot be taken as meaning 'eight.' And I can only take it as a symbol for 'six,' approximating to the symbol for that numeral given by the Pandit in col. 3 of his Table, from the Kshutrapa coins and inscriptions. The Pandit considered that his forms of the symbol for 'eight' are the *akṣara* *hṛa* or *hṛā*; and that 'six' is *pāra* or *pārā*, or some other *akṣara* containing *pā*. Here, in this record, the *akṣara* closely resembles *hu*; as it also does, to my eyes, in the form given by the Pandit in his detailed account of the symbol for 'eight' (*loc. cit.* p. 46); and Mr. Bendall gives *ha* for 'six' in the syllabic system of Malabar described by him.

¹ That the king mentioned is Pulikēśin II.,—not his grandfather, of the same name,—is shown by, among other things, the use of the title *Mahārāja*.

² From the ink-impression.

³ Represented by a plain symbol.

⁴ Read *durit*.—As regards the following portion of the text, as far as *rājyē*, line 4, see the introductory remarks.

- 2 pri(pri)thivyā[h*] svāmi¹ chatur-udadhi-mékhal-ôpârjjita-râjya-âri pratâp-âtîśay-ôpanatah ||
- 3 samagra¹-sâmanânta-mamâdala pri(pri)thivyâm=apratiratha śrīmâm Satyâśraya-Pulekêśi-vallabha-
- 4 mahârâja-râjyê varttamânê likhitam=iti [I*] Benirê bhagavatô Mahâdêvasya nivarttanâni
- 5 chatvâri 4h || Dhuti-purê nivarttanâni ashta 8h || Âgariya-purê niva[rttanâ]ni pamûcha⁵
- 6 panasa-vriksha pamûchah⁵ || Kṛishnê(ah)⁶ Harasêna-mâtâpitrô[h*] pum̐py-ôpa-chayâya Dê(?)vvo(?)laka-
- 7 bhûmyâmś=cha⁴ varttanâni pamûchâśat 50 || Vinîta-vidagdha-Vaisikâchâryyêna sthâpitâ . . ghitâ [I*]
- 8 Kârttikasya pûnnimâsâm⁷ likhitâ prasast-iti⁸ || Samvatsarâ . . 6⁷ râjya iti [I*]
- 9 Îś[h*]nêna likhitâ [I*] Yad=atra pum̐pyam̐ [ta]d=bhavatu⁸
- 10 gaṇê [I*]
- 11 [Ba]hubhir⁹=vvasudhâ bhuktâ
- 12 na¹⁰ Sagar-âdibhi[h*]
- 13 [yas]y[a] yasya¹¹ yadâ bhûmi-
- 14 s=tasya tasya¹¹ tadâ phalam̐ [I*]
- 15 Sva-dattâm parn-[dat]t[âm] vâ
- 16 yô harêta va[su]mudharâm
- 17 shashî-varsha-sa[hasrâ]pi
- 18 narakê paripachyatê ||
- 19 S[v]asty=a[stu] lê[khaka-vâchakasya]¹² [I*]

TRANSLATION.

Om! Hail! The reign being current of the Mahârâja, the glorious Satyâśraya-Pulekêśin (II.), the favourite, who has been born in a race of princes who rose to the front by confronting difficulties, who has become the forehead-ornament of his race, who is the lord of the (whole) country of the region of the south, who has acquired the sovereignty over the (whole earth) girt about by the four oceans, who has bowed down the entire group of chieftains by the excess of (his) prowess, (and) who has no antagonist (of equal power) in the world,¹³— it is written as follows :—

To the divine (god) Mahâdêva there belong four, (or in figures) 4, *nivartanas* (of land) at (the village of) Benira; eight, 8, *nivartanas* at the town of Dhutipura; five, 5, *nivartanas*,

¹ Read *âtîśay-ôpanata-samagra*.

² See page 6 above, note 3.

³ Read *paûcha*.

⁴ Read *bhûmyâmśa*.

⁵ Read *pûnnimâsâm*.

⁶ Read *prastitir-iti*.

⁷ See page 6 above, note 3.

⁸ The *ca* of this word was at first omitted, and then was inserted below the line.

⁹ Metre: Ślôka (Anuṣṭubh); and in the following verse.

¹⁰ Perhaps *râjânâh*, by mistake for *râjâdîh*, was engraved here.

¹¹ There are two *aksharas* below the *ta* of this word. The first of them is *sva*. What the other is, cannot be made out. They have no connection with the text.

¹² Read *lêkhaka-vâchakâbhidyam*.

¹³ This was an Early Gupta epithet; see, e.g., *Gupta Inscriptions*, p. 14, and note 4. In the Western Chalukya records, it occurs also in line 5 of the Kaira grant of Vijayavarmanâjya of A. D. 643 (*Ind. Ant.* Vol. VII, p. 248).

Yekkeri Rock Inscription of the time of Pulikesin II.



COLLOTYPE BY W. GRIGGS.

SCALE 1/2

FROM AN INK-IMPRESSION SUPPLIED BY DR. HULTSCH.

J. F. FLEET, I. C. S.

2

4

6

8

10

(and) five jack-fruit trees, at the town of Āgariyapura; and, at (? the town named) Kṛishṇa-(pura),¹ fifty, 50, *nivartanas* in the land called Dēvarolaka-bhūmi (?), (which were granted) for the accumulation of religious merit for the parents of Harasēna. (And) by the refined and clever Vaiśikāchārya there has been set up

(Line 8).—(This) *prasaṭi* has been written on the full-moon tithi of (the month) Kār-ttika; the year 6 in the reign.² Written by Īśāna. Whatever religious merit there is in this, let it be

(L. 11).—The earth has been enjoyed by many [kings], commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making the grant that is now recorded if he continues it)! Whosoever confiscates land that has been given whether by himself or by another, he is cooked in hell for sixty thousand years! Hail to the writer and the reader!

No. 3.—INSCRIPTIONS AT MANAGOLI.

By J. F. Fleet, Ph.D., C.I.E.

Managōli³ is a village about eleven miles to the north-west of Bāgewādi, the chief town of the Bāgewādi tāluka of the Bijāpur district. With the difference of the lingual *ṇ* for the dental *n*, its name occurs in the ancient records as Manigavalli (e.g., A. below, lines 18, 19) and Maṇimavalli (e.g., *ibid.* line 17); and we also have the Sanskritised form Māṇikyavalli, "the village of rubies" (e.g., *ibid.* line 20). From A. below, lines 18, 24, we learn that it was in the group of towns and villages which was known as the Tardavādi thousand, and which took its name from a town that is now represented by the small village of Taddavādi,—the 'Tuddehwarree' and 'Tudewadee' of maps,—on the south bank of the Bhīmā, in the Inḍī tāluka, about thirty-seven miles to the north of Bijāpur.⁴ And line 54 of the same record mentions it as an *agrahāra*; in consequence of which we may perhaps reckon it among "the eighteen *agrahāras*" which are spoken of in other records.⁵

The records at Managōli are on stone tablets which have been built into the walls of a modern temple of Hanumāṭ. I edit them from ink-impressions made by my own man.

A.—Of the time of Bijjala; A.D. 1161.

The writing of this record covers an area about 2' 10" broad by 4' 6½" high. From the beginning of line 36 to the centre of the last line, there is a fissure by which the tablet has

¹ The word *Kṛishṇa* (शष्प) seems to stand by mistake or ellipsis for *Kṛishṇapuri*.

² Or, perhaps, "the year 16, or 26," etc.; see page 7 above.

³ The 'Mungolee' of the Indian Atlas, sheet No. 57.

⁴ See *Ind. Ant.* Vol. XIX. p. 269.

⁵ e.g., *Ind. Ant.* Vol. X. p. 193, and Vol. XII. p. 47.—They appear to have been towns of religious importance, scattered over the Kanarese country. Hāli, in the Belgaum district, was one of them; and Nargund, in Dhārwar, was another. Others, perhaps, were Dambal in Dhārwar, Kurset in Belgaum, and Honwad in Bijāpur.

been broken into two pieces: but even along this fissure there are but few letters that have been destroyed; and the rest of the record is in a state of very good preservation. — The sculptures above it, at the top of the tablet, are, in the centre, a *liṅga*, with the sun and moon above it; on the proper right, a seated figure; and, on the proper left, a crooked sword, dagger, or knife, and a cow and calf. — The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. They include decimal figures in lines 39, 43, 46, and 60, and the distinct form of the lingual *ḍ* all through: the *virāma* is represented sometimes by its own proper sign, as in *satiyoḷ*, line 4, *ḍḍaḷ*, line 8, *tiruvār*, line 46, *naḍasaḷ*, line 64, *sthaḷadaḷ*, line 66, and *samayaṁgaḷ*, line 67, and sometimes by the sign for the letter *u*, as in *pogaḷaḷu*, line 17, *maḥadaḷu*, line 44, and *kayyaḷu*, line 52; cases in which the two methods of expressing it are pointedly contrasted, are, *enai* and *enalu*, lines 24 and 30, and *paḍuval*, *mūḍaḷ*, *baḍagaḷ*, *paḍuvala*, *mūḍalu*, and *baḍagaḷu*, lines 42, 47, and 48. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ". — The language is Kanarese.¹ There are ordinary verses in lines 1 to 35, and some of the customary benedictive and imprecatory verses in lines 55 to 59. We have the nominative plural ending in *u*, as in the modern or colloquial form of the language, in *aynūruvaru*, line 24, where the metre shews that the *u* is to be pronounced; and with this we have to contrast the archaic or stilted form *samayaṁgaḷ*, in line 67: cases in which it is not certain whether the *u* is to be pronounced, or whether it represents the *virāma*, are illustrated by *paṁḍitaru*, line 50, and *koffaru*, line 67, as contrasted with *paṁḍitar*, line 51, and *koffar*, line 67. The accusative singular neuter in *v* occurs in *gōkuḷavam*, line 59; but, otherwise, the archaic form in *m* appears throughout, as in *jasaman*, line 27, *āpadaman*, line 32, *kaumāramam*, line 44, and *dharmanmamam*, line 54. — In respect of orthography, the only points that call for special notice are (1) the use of *ri* for *ṛi*, throughout, as in *āḷamkriti*, line 3, and *nripatige*, line 7; (2) the use of *b* for *v* in *sēbyam*, line 24, and *dēbya*, line 31; and (3) an affected use of the Dravidian *ḷ* in *Chāḷukyar*, line 5, and *āḷamkḍrav*, line 24.

The inscription is a record of the time of the Kalachurya king Bijjala. Before, however, it proceeds to recite certain donations made in his reign, it makes reference, in lines 1 to 59, to certain events of the time of the Western Chālukya king Perma-Jagadēkamalla II. In that part of the record, after some introductory genealogical and historical matters, a register is made of certain grants which were bestowed by Perma-Jagadēkamalla II. himself, and by other people, on the god Śiva, in the form of the local god Kalidēvēśvara, — "the Siddhalinga of the south," — of Maṇigavaḷḷi. The introductory part mentions a person named Śivaraghaṇiśāsa, of the Harita *gōtra* (line 16), who, it asserts, was a *Jagadguru* or leading pontiff in the time of the Western Chālukya king Taila II., and was endowed by that king, at his coronation, with the town of Maṇigavaḷḷi; and in the lineage of this person it places a certain Mādhaḷa (line 20), who is to be identified with the Mādirāja (line 37) who held the post of *Mahāprabhu* of the village at the time when the grants were made. It further tells us that the temple of Kalidēvēśvara had been built by a certain Basava (line 28) or Basavarasayya (line 30), son of Ohandra or Chandirāja and Chandrāmbike (line 28), who belonged to the Kāśyapa *gōtra* (line 25) and was one of the five-hundred *Mahājanas* or Brāhmanas² of Maṇigavaḷḷi. And the occurrence of the names of Basava and Mādirāja in this Śaiva record from the neighbourhood of Bāgewāḍi, and in connection with the foundation and endowment of a *liṅga*-temple which was evidently of some considerable size and repute, is rather suggestive of our having at last met with an epigraphic mention of the

¹ From line 42 onwards, there occur various technical terms and other words (some of them to be found in other records also), which are not given in dictionaries, and the meanings of which cannot at present be made out.

² Comparison of the expressions *Mahājanaṅgaḷ*=*aynūruvara*, lines 20, 31, and *mahāḍēvarkkaḷ*=*aynūruvara*, lines 23, 24, shews that the *Mahājanas* of a village — (a technical expression which occurs in many records) — were the collective body of the Brāhmanas of the village.

original of that Basava who, according to the Liṅgāyat traditions as embodied in the *Basava-Purāṇa* and *Channabasava-Purāṇa*, was born at Bāgewādi to a Śaiva Brāhmaṇ named Mādirāja, and subsequently, becoming the prime-minister of the Kaḷachurya king Bijjala, overthrew the Jains, revived Śaivism, and established the sect of Vira-Śaivas or Liṅgāyats. The remainder of the record, line 59 to the end, refers to the reign of the Kaḷachurya king Bijjala; and it registers a variety of grants made by various persons to the same god Kalidēvēśvara.

The record contains two dates. As the first date (lines 38-40), for the donations that were made before the time of Bijjala, it cites the tenth *tithi*, coupled with Thursday and the winter solstice, of the bright fortnight of the month Pausha of the Dundubhi *saṃvatsara*, which was the fifth year of the reign of Perma-Jagadēkamalla II. The given *saṃvatsara* was Śaka-Saṃvat 1065 current. And this date does not work out correctly. The *tithi* ended, at about 14 hrs. 2 min. after mean sunrise (for Bombay), not on a Thursday, but on Tuesday, 29th December, A.D. 1142; and this was four days after the winter solstice, which, as represented by the Makara-saṃkrānti or passage of the sun into Capricornus, occurred at about 3 hrs. 8 min., again not on a Thursday, but on Friday, 23th December. There must, therefore, have been some mistake made, either in taking the date from the archive from which the material for this part of the record was derived,—(the characters shew that the whole record was put on the stone at one and the same time, by one and the same hand),—or else in the original computation of the date.¹ The second date (lines 59, 60) is the sixth *tithi*, coupled with Tuesday, of the dark fortnight of the month Bhādrapada of the Vishu *saṃvatsara*,² which was the sixth year of the reign of Bijjala. The given *saṃvatsara* was Śaka-Saṃvat 1084 current. And the corresponding English date is Tuesday, 12th September, A.D. 1161, on which day the given *tithi*, of the *amānta* Bhādrapada, ended at about 18 hrs. 8 min. after mean sunrise. In line 64, the *tithi* is mentioned by the technical name of *kapila-chattī*.

* * * * *

In lines 67, 68, mention is made of a festival called *nūla-parvan*. The reference must be to the *nūla-hunṇuve* or full-moon of the month Śrāvapa. And it may be useful to give here the Kanarese names of all the full-moons and new-moons, as given to me on three or four different occasions, with the explanations of them as far as they can be determined at present.³ As will be seen further on, there are references to some of these special names in other epigraphic records.

The month Chaitra; March-April.—The full-moon is called *davanada-hunṇuve*;⁴ because, I am told, on this day the people place the fragrant leaves of the *davana*-plant on the images of the god Mallikārjuna of Śrīśaila.⁵—The new-moon is called *akshatadige-amavāse*; because

¹ The full descent of the reigning king is not given. But the use of the style *Pratāpa-Chakravartin* (line 36) stamps him as Perma-Jagadēkamalla II.—On the chance, however, that the record, which is not a contemporaneous one, makes a mistake between him and his ancestor who had the same *virūda*, I have calculated the date for also Śaka-Saṃvat 945 current, in the reign of Jagadēkamalla-Jayasinha II. But here, again, the details do not work out correctly. In that year, the given *tithi* ended, not on a Thursday, but on Wednesday, 5th December, A.D. 1022, at about 18 hrs. 36 min. after mean sunrise; and this was eighteen days before the Makara-saṃkrānti, which occurred at about 1 hr. 56 min., again not on a Thursday, but on Monday, 24th December.

² The original has *Visha*, by mistake for *Vishu*.—Monier-Williams' Sanskrit Dictionary does not recognise this name of the *saṃvatsara* (the fifteenth in the cycle), and gives only the name *Visha*. But Kittel's Kanarada-English Dictionary gives *Vishu* as the name current in Mysore; the same name is given by C. P. Brown in his *Carnatic Chronology*; and it occurs in other records also from the Kanarese country.

³ The line of inquiry is an interesting one. And I hope that, now that attention is drawn to it, other scholars may be able to throw more light on it.

⁴ Instead of *hunṇuve* and *amavāse*, the rustics generally use the word *habba*, 'festival.'

⁵ Reeve and Sanderson's Canarese Dictionary mentions (s.v. *davana*) the *davanada-habba*, *davanada-hunṇuve*, but, overlooking the reference to the full-moon, explains it as "a feast on the twelfth lunar day, when the above fragrant shrub is in perfection."

it is followed, on Vaiśākha śukla 3 (*taḍige* = *tritiyā*), by the festival called *akṣa-taḍige*, i.e. *akṣaya-tritiyā* or *akṣayya-tritiyā*.¹ This new-moon name occurs in records of A.D. 1054 and 1195 (see page 14 below).

Vaiśākha; April-May.—The full-moon is called *agi-hunṇuve*; apparently because the time then arrives for transplanting the seedlings (*agi*) of rice, tobacco, pepper, etc.—The new-moon is called *bādami-amavāse*; because, it is suggested, worship is then done to the goddess *Baṇaśankari* of the well-known temple two or three miles south of *Bādāmi* in the *Bijāpur* district.

Jyāishṭha; May-June.—The full-moon is called *kāra-hunṇuve*; from *kāru*, "the rainy season," which commences in this month. On this full-moon day there is celebrated the festival called *kari hariyūva habba*, when bullocks are raced,—the winner being the one that first reaches and breaks a string of leaves drawn across the course,—in order to obtain an augury as to the prospects of the season.²—The new-moon is called *mannettina-amavāse*; because the people then make clay images of bullocks (*mann-ettu*), and worship them.

Āshāḍha; June-July.—The full-moon is called *kaḍlegaḍabina-hunṇuve*. Two explanations are suggested: one, that the people then make cakes (*kaḍabu*) of gram (*kaḍle*, *kaḍale*) and offer them to the goddess *Yellamma*; the other, that the cultivators then decorate the necks of their bullocks with strings of such cakes.—The new-moon is usually called *vāgara-amavāse*; because it is followed, on Śrāvana śukla 5, by the *nāga-pañchamī*, when worship is done to the cobra (*nāga*, *nāgara-hāvu*). But it appears to be also sometimes known as *Divaśi-amavāse*; because, it is said, girls, after marriage, then worship images of a goddess named *Divaśi*.

Śrāvana; July-August.—The full-moon is called *nūla-hunṇuve*; because on this day the ceremony is annually performed of renewing the sacred thread (*nūlu*, otherwise called *janivāra*, and in Sanskrit *yajñōpavitā*).—The new-moon is called *chauti-amavāse*; because it is followed, on Bhādrapada śukla 4 (*chauti*, *chavuti*, = *chaturthī*), by the *Gaṇēśa-chaturthī*, when worship is done to the god *Gaṇēśa*. For the same reason, it is sometimes called *benakana-amavāse*; *Benaka* being a corruption of *Vināyaka*, one of the names of *Gaṇēśa*.

Bhādrapada; August-September.—The full-moon is usually called *anantana-hunṇuve*; because the preceding day is the *ananta-chaturdaśī*, which, Molesworth's *Marāṭhī Dictionary* says, is sacred to the god *Vishṇu*, in the form of *Ananta*. It seems to be sometimes also called

¹ Kittel's *Kannada-English Dictionary* explains the *akṣa-tritiyā*, as it is there called, as a Śaiva feast on *Chaitra śukla 3*. But *Ganpat Krishnaji's Pañchāṅga* and the *Paṭwardhant Pañchāṅga* place the feast on *Vaiśākha śukla 3*; so, also, *Monier-Williams' Sanskrit Dictionary*, which explains it (s.v. *akṣaya*) as "a festival, the third day of the bright half of *Vaiśākha*, which is the first day of the *Satya-yuga*, and secures permanency to actions then performed;" so, also, *Reeve and Sanderson's Canarese Dictionary*, which explains it (s.v. *akṣa-taḍige*) as "a ceremony, in the second *Hindū* month, on the third lunar day, of married women, who bathe, present to each other turmeric, betel nut and fruit, and then make an offering of flowers, etc., to *Gaurī*."

² This festival is described in the *Basava-Purāṇa* (see the Rev. G. Wüth's translation, *Jour. Ro. Br. E. As. Soc.* Vol. VIII. pp. 90, 91): it is there placed on the full-moon of the third month of the *Hindū* year (i.e. *Jyāishṭha*); and we are told that, if a black bullock breaks the string, all sorts of leguminous fruits will succeed, while, if a white bullock breaks the string, the white millet will thrive.—Kittel, also, in his *Kannada-English Dictionary*, s.v. *kāru*, places it on the *kāra-hunṇuve* in the third month. Under the word *kari* (3), "unpropitiousness," he explains that *kari kari* means "to tear, i.e. do away with, unpropitiousness; an act that, "on a certain day (*kāra-hunṇuve*) is represented by throwing an iron ball, that is attached to a rope, over a *tōraṇa*, and thus pulling down the *tōraṇa*, when the ornamented bullocks of the place, that previously had "passed under the *tōraṇa*, are playfully driven about." But the ceremony described in the *Basava-Purāṇa* is the one with which I am familiar: except that the divination seems to be more directed to the comparative prospects of the early and late crops; the idea being that, if a white bullock is the winner, the later crops will be the better, whereas, if a bullock of another colour wins, the early crops will give the better yield.—Reeve and Sanderson's *Canarese Dictionary*, s.v. *kari*, explains the festival as "a ceremony of breaking in two, by bullocks or other means, the triumphal arch of a gateway, the day after *pongal*-feast," and thus (see Kittel's Dictionary, s.v. *pongalu*) would place it the day after the *Makara-sankrānti*, in the month *Pauṣa*.

jokyāna-hunnuve; but I have not obtained the explanation of this.—The new-moon is called *navarātri-amavāse*, or *mahānavami-amavāse*; because it is immediately followed, on *Āśvina śukla 1*, by the nine-days festival (*navarātri*) of the goddess Durgā, ending with the *dasarā*-holiday on the ninth day which is called *mahā-navamī*, "the great ninth *tithi*."¹

Āśvina; September-October.—The full-moon is called *sigi-hunnuve*; because, it is said, on this day the people worship the goddess Gaurī under the name of Sigi-Gaurī.² It appears to have been called in ancient times *herjuggiya-hunnuve*, "the full-moon of the principal harvest-time" (see page 15 below).—The new-moon is called *dipāvali-amavāse*, or *divalige-amavāse*; because during the same or the immediately following night there is the *dipāvali*, *divālī*, or *divalige* festival of lamps, when the houses and streets are illuminated.

Kārttika; October-November.—The full-moon is called *gauri-hunnuve*; because, it is said, on this day worship is done to the most honoured form of the goddess Gaurī, as *Hirē-Gaurī*, "the great or original Gaurī."—The new-moon is called *chattī-amavāse*; because it is followed, on *Mārgaśirsha śukla 6* (*chattī* = *śaṣṭhī*), by the *chamṇā-śaṣṭhī*, when, according to Molesworth's *Marāṭhī Dictionary*, there is a festival of the god *Khaṇḍobā* or *Khaṇḍerao*, an incarnation of *Śiva*.

Mārgaśirsha; November-December.—The full-moon is usually called *hostala-hunnuve*; because thresholds (*hostala*) are decorated and worshipped on this day. But it seems to be sometimes also called *raṇḍe-hunnuve*; in some connection, it is said, with the goddess *Yellamma* as a widow (*raṇḍe*).—The new-moon is called *yella-amavāse*; because it stands next before the *Makara-saṁkrānti* or winter solstice, in celebration of which complimentary packets of sesamum seeds (*eḷlu*, *yellu*) are sent about to friends and acquaintances.³

Pauṣa; December-January.—The full-moon day is called *banda-hunnuve*, or *banada-hunnuve*; either, it is suggested, because the trees of the forests (*banda*, *vana*) begin to sprout at about this time, or because on this occasion there is another festival of the goddess *Bauasāmkari* of the well-known temple near *Bādāmi*.—The name of the new-moon has been given to me as *avaratra-amavāse*, *āvatra-amavāse*, and *avarātri-amavāse*; I have not succeeded in obtaining any explanation of the name, or even in determining the exact form of it.

Māgha; January-February.—The full-moon is usually called *bhārata-hunnuve*, or sometimes *bhārati-hunnuve*; apparently in some connection either with the public reading of the *Mahābhārata*, or with some worship of the goddess *Bhārati* (*Sarasvatī*). It appears, however, to be also known as *guḍi-hunnuve*; because, it is said, the people imagine that on this day the gods go from the temples (*guḍi*) to the houses of their worshippers, who, accordingly, welcome them during the night with shouts of "the gods have come," and with the sounds of gongs and other musical instruments.⁴—The new-moon is called *śivarātri-amavāse*; because just before it there is the well-known great festival called *mahā-śivarātri* in honour of the god *Śiva*. In the twelfth century A.D., this new-moon was called *kāman-amavāse*, "the new-moon of *Kāma*" (see page 15 below); evidently in connection with the ensuing *hōḷī*-festival of *Kāmadēva*, the god of love, which ends with the burning of an effigy of

¹ Kittel's *Kannada-English Dictionary*, s.v. *eḷlu*, would give this new-moon the name of *eḷḷa-amavāse*, with the explanation that the manes are worshipped on this day. The manes are worshipped with sesamum seeds (*eḷlu*), I think. But *eḷḷa-amavāse* is given to me, — and correctly, I believe, — as the name of the new-moon of *Mārgaśirsha*.

² I cannot verify this in any way. And it seems more likely that the name has some connection with the ripening of the pods of the *siḡe*-shrub, which are used like soap for washing the hair, etc.

³ As already remarked (note 1 above), Kittel's *Kannada-English Dictionary*, s.v. *eḷlu*, gives the *yellu*-*amavāse* as the name of the new-moon of *Bhādrapada*.

⁴ It may be noted that Kittel's *Dictionary*, s.v. *guḍi* (1), gives the meaning of "a pole erected on the new-year's day before the house-door; the festival connected with it (*Marāṭhī guḍāt*)."¹ The day, however, is a different one.

him in commemoration of his having been reduced to ashes, by the flames from the third eye in the forehead of the god Śiva, when he was trying to inspire Śiva with love for Pārvati.

Phālguna; February-March.—The full-moon is usually called *hōli-huṇṇuve*; in connection with the *hōli*-festival, (see above, under *Māgha*), which ends on this day. Kittel's Kannada-English Dictionary, *s.v. kāma*, gives it also the name of *kāmana-huṇṇuve*, "the full-moon of *Kāma*;" in the same connection.—The new-moon is called *ugādi-amavāse*, *i.e.* *yugādi-amavāse*; because the next day,—*Chaitra śukla 1*; usually known as *samvatsara-pratipadā*,—is the commencement (*ādī*) of the new year (*yuga* is here used in the sense of *samvatsara* or *varsha*).

Of epigraphic instances of the mention of special names of the full-moons and new-moons, four can be quoted, in addition to the reference to the *nāla-huṇṇuve* in the present record:—

1.—An inscription at Baḷagāmve in Mysore (*Pāli, Sanskrit, and Old-Kanarese Inscriptions* No. 158; *Mysore Inscriptions*, p. 121) is dated—*Sa(śa)ka-varshada 976neya Jaya-samvatsarada Vaiśākha bahula akshaya-tri(tri)tiyad-amavāse Ādivāra-nimittam*; "on account of Sunday (coupled with) the new-moon of the *akshaya-tritīya* of the dark fortnight of *Vaiśākha* of the *Jaya samvatsara*, which was the Śaka year 976 (expired)." Here, a mistake was made, through carelessness on the part of the writer of the record, either in allotting the new-moon in question to *Vaiśākha*, instead of to *Chaitra*, or in allotting the *akshaya-tritīyā tithi* to the dark fortnight, instead of to the bright fortnight, of *Vaiśākha*; the text may be construed either way. As regards the results for the date,—in the given year, the new-moon *tithi* of *Chaitra* ended, as required, on Sunday, 10th April, A.D. 1054, at about 19 hours after mean sunrise; whereas, the new-moon *tithi* of *Vaiśākha* ended at about 6 hours on Tuesday, 10th May, and cannot be connected with a Sunday at all.¹

2.—An inscription at Taḍi-Mālingi in Mysore is dated, according to the romanised text (*Inscriptions in the Mysore District*, Part I. p. 146, No. 31),—*Saka-varṣada 1118neya Rākshasa-samvatsarada yaksha-tadige Bihavāra sūryya-grahanadalu*; "at an eclipse of the sun (on) Thursday (coupled with) the *aksha-tadige* (new-moon) of the *Rākshasa samvatsara*, which was the Śaka year 1118 (current)." Here, according to this version of the text, the new-moon *tithi* is not expressly mentioned; though the text in Kanarese characters indicates otherwise, having the curious and meaningless expression *yakshatahelamāsa*, instead of *yaksha-tadige*. But, however that may be, the mention of an eclipse of the sun shows that the new-moon *tithi* was meant; not the *akshaya-tritīyā tithi*. And the new-moon *tithi* of *Chaitra*, in the given year, ended at about 3 hours after mean sunrise on Wednesday, 12th April, A.D. 1195; and on this day there was a total eclipse of the sun, perhaps visible in Southern India (see Von Oppolzer's *Canon der Finsternisse*, pp. 230, 231, and Plate 115). This is, perhaps, not the given week-day. But the want of agreement between the romanised and Kanarese texts suggests that the original may not have been read correctly, and that the real reading may be *Budhavāra* (Wednesday), not *Bihavāra* (Thursday).

3.—The Kargudari inscription (*Ind. Ant.* Vol. X. p. 249) is dated—*śrīmach-Chālukya-Vikrama-varshada 33neya Sarvvadhāri-samvatsarada herjjuggiya-puṇṇami Sōmavārad-audina śubha-lagnadol*; "at an auspicious moment of Monday (coupled with) the *herjjuggi* full-moon of the *Sarvvadhārin samvatsara*, which was the 33rd (year) of the glorious *Chālukya-Vikrama-varsha*." Here, the given year is Śaka-Samvat 1031 current. The month is not specified. And this full-moon name is not to be found in any of the lists given to me. But Mr. Venkat Rango Katti, of Dharwar,—one of the gentlemen by whom the lists were made out for me,—

¹ It may be added that on the 10th May there was a total eclipse of the sun, visible right across India (see Von Oppolzer's *Canon der Finsternisse*, pp. 216, 217, and Plate 108), which one would expect to find mentioned in the record, if that were the date really intended. On the 10th April there was no eclipse.

informed me eventually (see, loc. cit. p. 254, note 30) that, "though the name is but rarely used now, *herjuggi*, or, in its modern form, *hejjuggi*, is at some places still known among the Lingayat cultivators as another name of the *sigi-hunpuve* or full-moon of Āśvina; and that the explanation is that on that day the cultivators prepare a *huggi*, or mess of boiled rice mixed with split pulse, salt, pepper, cummin seeds, etc., and, taking it to their fields, scatter it abroad in handfuls at every step (*hejje*)." And, as a matter of fact, the full-moon *tithi* of Āśvina, in the given year, did end, as required, on Monday, 21st September, A.D. 1108, at about 23 hrs. 48 min. after mean sunrise.¹ Now, the above explanation of the name cannot be accepted; for the reason that *herje* does not occur as the older form of *hejje*. But the true explanation can be established. In Kanarese, an initial *s* is liable to become *j* in composition.² We have a clear instance in the name of the *perjūka* or *hejjūka* tax,—mentioned in many epigraphic records,—which unquestionably comes from *per*, *her*, 'large, great,' + *suṅka*, 'toll, duty, customs.' On the analogy of this, *herjuggi* is to be derived from *per*, *her*, + *suggi*, 'harvest-time,' and is to be interpreted as meaning "the great or principal harvest." Thus, the *herjuggi* full-moon is the harvest moon. And this name exactly fits the Āśvina full-moon, next before the autumn harvest, when the *muṅgāri*, *kharif*, or early crops, sown just before the commencement of the rains, are gathered.³

4.—An inscription at the temple of Virabhadra in the fort at Lakkundi in the Gadag tāluka, Dhārwar district (I quote from an ink-impression), is dated—*śrīmach-Chālukya-Vikrama-varshada 45neya Sārvarī⁴-samvatsarada Māgha-māsada Kāman-amavāsye punyadinad-amdu*; "on the meritorious day (of) the new-moon of Kāma, of the month Māgha of the Śārvarī *samvatsara*, which was the 45th (year) of the glorious Chālukya-Vikrama-varsha." Here, the given year is Śaka-Samvat 1043 current. And the corresponding English date is the 19th February, A.D. 1121, when the full-moon *tithi* ended at about 2 hrs. 8 min. after mean sunrise. For the meaning of the name, see page 13 above.

TEXT.⁵

1 Om⁶ Om⁷ Namaḥ Śivāyaḥ⁸ || Namaḥ⁹-tūṅga-siraś-chuṁbi-chaṁdra-chāmara-chāravā trailōkya-nagar-ārambha-mūla-stambhāya Śambhavaḥ || Om [||*] Śrīmat¹⁰-kāṁ-

¹ See, also, *Ind. Ant.* Vol. XXII. p. 110, No. 5, where Prof. Kielhorn gives the same date, with the earlier ending-time of 21 hrs. 36 min.

² For instance, *ṣaṇ*, 'gold,' + *suriga*, 'knife,' = *ṣaṇsuriga*, 'a golden knife,' and *mam* (*munda*), 'that which is before,' + *sūr*, 'eaves of a house,' = *maṇḍūr*, 'the front eaves' (see Kittel's Kannada-English Dictionary, under the letter *j*); so also, I suppose, *hejjāve*, 'a certain medicinal plant' (see the same, s.v. *hej*), is from *her*, 'large, great,' + *adve*, 'a certain grain.'

³ It should, perhaps, be added that, in the given year, two other full-moon *tithis* ended on the given weekday,—the full-moon of Vaiśākha, at about 4 hrs. 40 min. after mean sunrise on Monday, 27th April, A.D. 1108, and the full-moon of Māgha, at about 16 hrs. 16 min. after mean sunrise on Monday, 18th January, A.D. 1109; also, that on those days, as on the day of the Āśvina full-moon, there was no lunar eclipse to be mentioned in the record; also, that either of those two full-moons might perhaps be connected with the spring harvest, when the *biṅgāri*, *raḥi*, or later crops, sown in October and November, are gathered. But it seems to me that the autumn harvest is the more important one for the greater part of the Kanarese country, and that Mr. Venkat Rango Katti was rightly informed that the *herjuggi* full-moon is the full-moon of Āśvina.

⁴ Read *Sārvarī*.

⁵ From the ink-impression. A transcription is given in Sir Walter Elliot's *Canara-Dha Inscriptions*, Vol. I. p. 746: it contains many inaccuracies; and giving,—after the words *hoṅg-ayatti-ne-ayam kottar*, in line 65,—a few words which do not stand in the original at all, it then terminates, with the statement that the rest of the stone is broken away!

⁶ This word is represented here by an ornate symbol,—by a somewhat less elaborate symbol in line 35 (before *svasti*), and in line 59,—and by plain symbols near the end of this line, and in lines 31, 35 (the first &c.), 46, 48, 49, and 53.

⁷ Here the word is expressed in writing.

⁸ Metre: Ślōka (Anuṣṭubh).

⁹ Read *Śindya*.

¹⁰ Metre: Śārdālavikrīḍita.

- 2 chana-kānti-baṁdhuritav-āśā-simdhura-śrēṇi-dhātri-madhyam . nele dēva-dampati-sata-
kriḍā-viḷāsam nij-ōddāma-śrīg-abhirāma-dhāma-
- 3 v=ens sapta-dvīpa-sapt-ārṇava-stōm-ālamkri(kṛ)ti raṁjikum vividha-kō||-
kaṁdaram Maṁdaram || Kanakanaga¹-dakship-ōrvvi-vanitā-kuntalav=enippa
Kuntala-dhareyam
- 4 vinutam Chaḷukyar-āldar=Mmanu-sūtrada tīkid-embinaṁ chāritram || Vāsava-
viḷāsam simhāsana-vashtādaśam pravarttise rājya-śrī(śrī)-satiyo| nere-
- 5 da² yaśō-bhāsura-Chaḷukyar-olage hadinēṁte(ṭa)neyal || Tribhuvana³-viśrutam
Kisuvola=tanag=anvaya-rājadhāniy=ād=abhinuta-kirtti Kattiyaradēva-
- 6 na tamdeya tamman=anvaya-prabhavar=enippa paṭṭada Chaḷukya-
santatiyo|=Surēndra-saṁnibhan=esodam Chaḷukya-kula-bhūshapan=Ayyanadēva-
bhūbhujam || Pesa-
- 7 r⁴-vett=Ayyana-nri(nṛi)patige jasav=ceva Chaḷukya-Vikramādityam sāhasa-Mēru
puṭṭidam śrī-Vasudēyam puṭṭuv-anto Yādava-kulado| || Kāṭiti-mahita-kirtti-
Daha-
- 8 lā-pati-Lakshmana-rāja-putri saubhāgya-samanvita Bōmthādēvi jagam-nute
Dēvakiy-enisi Vikram-āṁganey=āda| || Raṭṭa-nri(nṛi)pa-ditija-kula-saṁ-
ghaṭṭadin-agha paṭṭa Chaḷ
- 9 ki⁵-kulak-abhyūdayam puṭṭe bhayav-abitarāṁ bēnu-atte diś=ādhipara sabhegaḷam
muṭṭe jasa || Ādiya Chaḷukya-vamśa-mah-ōdadhi-śaśiy=enipa Vikramāṁ-
kaṁgam Bōmthādēvi-
- 10 gam magam tān=ād=i Kri(kṛ)shṇ-āvatāra-līlām Tailam || Baṁtina mey-gali
Tailam teṁṭaṇisuvvar=aḷave bayala kāle(la)gamam nūg-eṁṭam kādidan=enbatt-
eṁṭam koṁḍam pratāpadim kōṭegaḷam || Beda-
- 11 ṛada⁶ māṁneyar-bbīṛutu pōgada maṇḍala-nāthar=arggi targgada nele-gōṭe
dhō||i-paṭav=āgada durgga-kulaṁ kunuṁgi piṁgada para-maṇḍalaṁ naṇḍgi
kappaman=iyada vairi-rāya-
- 12 r=ār=adaṭina bāhu-sāhasa-samagrateg=Āhavamalla-Tailana || Pariyaṭṭ⁷=ēkāṁga-vīram
masagida Javanam pōltu tad-Rāshṭrakūṭ-āmbara-bhāsvach-chamḍaram Kakkara-
nri(nṛi)pa-rapa-
- 13 kaṁbh-āvanipāḷaram saṁharisuttam jīya⁸ bāpp=embinaṁ=avanī-talaṁ Kuntal-
ōrvvi-yaśō-bhāsura-rājya-śrīyan=atyāyatiyoḷe taḷedam līl[e*]yim Taila-rāja ||
Dha-
- 14 raniyan⁹=ā rasā[ta]lodo|=araddudan=ādi-varāha-rūpadim Sarasijanābhan=uddharisid-
andaḍe Raṭṭa-nra(nṛi)pa-praghaṭṭadin jarida Chaḷukya-rāyamana=ilā-nuta-kirtti
varāha-
- 15 obhinan=uddharisidan=l jagakke kali Tailane marttya-Mukundana=allanē ||
Chāḷukya¹⁰-rājya-lakshmi-līlā-Gaṁgānadi-Himāchalan=akhiḷ-ōrvvi-lalan-ēsam Nūrm-
maḍi-Tailam Trailōkyama-
- 16 līan=Āhavamalla || Param-āśirvāda-parampare nija-rājya-abhivri(vṛi)ddhig=
udbhavay=enip=īśvara-ghaṭisāsamge jagad-guruge Harit-ābja-ravigo dhārā-pūrvva ||
Raṭṭa-gha-

¹ Metre: Kanda; and in the next verse.

² This *akshara*, *da*, was at first omitted, and then was inserted, on rather a small scale, in the margin before the beginning of the line.

³ Metre: Champakamālā.

⁴ Metre: Kanda; and in the next four verses.

⁵ Instead of *Chāḷ* *ā*,— in which the *ī* has the *vīrdma*,— read *Chāḷki*.

⁶ Metre: Champakamālā.

⁷ Metre: Mahāśrāgadhara.

⁸ This word either may be some colloquial form from the Sanskrit *jī*, 'conquer,' or may stand for the Kanarese *jīya*, 'a father, a grandfather; an epithet applied to any superior, such as a king, master, lord, etc.'

⁹ Metre: Champakamālā.

¹⁰ Metre: Kanda; and in the next two verses.

- 17 raṭṭa-vesar-ddhareg=iṭṭaḷav=ene rāṇya-paṭṭabamdh-ōtsavadol=kottam Maṇiṅgavallīyan-
ottajikege kaḷasav-iduva teradiṁ Taila || Dhare¹ pogalalu Chaḷukya-pati-
Taila-nri(nri)-
- 18 p-ārchchita-pādan=ittan=śvara-ghaḷisāsan-ārjita-Harita-kul-āgrani tāne mukhyav-
āg-ire vara-vipra-paṁchaśata-rājige pūjisi Tarddavādi-sāsirad-olag=ollitam Ma-
19 ṇigavallīyan-i śaśi-sūryar=ullinam || Ā prabhuvin=anvayadalli || Abhimān-²
ōmnati Maṁdar-ādrig=oreyam kaṭṭittu vārāṅgaṇā-subhagatvam Madanaṅg-
anādarape-
- 20 yaṁ māḍittu sa(śa)śvad-vachō-vibhavam Karṇanān=ēlisitt=enisuvam Maṇikya-
valli-pura-prabhu vikhyāta-Harita-gōtra-viḷasal-Lakshmidhavam Mādava || Mahā-
janamgaḷa-
- 21 yṇūrvvara mahimey=erit-ene || Vara-varṇa-āśrama-dharmma-nirmala-guṇa-śri-vēda-
vēdāṅga-vistara-sāstr-ārthta-vichāra-sāra-satata-svādhyāya-yajña-kriyā-guru-pū-
22 j-ākara-vipra-paṁchaśata-chamchad-brāhmya-tēju-nay-ābharaṇam raṁjiṅgum mahi-
surapuram Maṇikyavalli-pura || Maṇu-mārggake maṇi-pradipav=enisitt-
āchāra-sampatti
- 23 sajjana-harsh-ābdhige chandra-lakshmiy=enisitt=audāryav=ugra-dvishad-ghana-darpp-
ādrige balpu vajrav=enisitt=emid=amdu bāhyō param janarē bāppu Maṇiṅ-
gavallīya mahidē-
- 24 varkaḷa=aynūrvvaru || Chārnṭeya³ sahaja-sārate rārājipa Tarddavādi-sāsirav-
emb-i nāriya kucha-ruchir-āḷamkārav=enal dharege Maṇigavallīye sēbya(vya)m || Ā
25 negalida Maṇigavallīya bhū-nutar=aynūrvvar=olage Kāśyapa-gōtr-āmbhōnidhi-
śaśi Gōvarddhanan=ānata-ripu Vāji-vamśa-varan=udayisidam || Hurvina jarvu viśi-
26 shtara harvvida baḍatanada korvvan=udṅgiṇum=adeḡim hurvvinavar=emba
nāmada gurvina Gōvarddhanamge nāmdanan=enipa || Jana⁴-nuta-Rēvadāsa-
vibhug-ātmajar=agranī Nāgadēvan=o-
- 27 ḷpina kapi Viśṇu puṇya-nidhi Goyyarasam Hūlidham dharitri jly=ene pesar-
vetta nālvar=avar=i kiṇyam hiriyaṁ jagakke sajjaca-nidhi Chāndramam
jasaman=eydisidam Himavam-nagē[m]-
- 28 dramam || Ā⁵ Chāndirāja-vibhugam śri-Chāndrāmbikegav-ātmajam puṭṭidan-
urvvi-chakra-nuta-guṇ-ābdhi sad-āchārateyīm nimirōchi jasamam Basava ||
Parahitadō⁶=parākramadol=ārppino-
- 29 ḷ-ārjita-saktiyol=Mahēśvara-pada-bhaktiyol=tanage pāsatiy=ār=ppeṇar=emba hemme-
yol=neredu Maṇiṅgavallīya dharāmara-paṁchaśat-ānūrāga-paṁkaruḷa-vi-
30 kāśa-bhāskaran=enalu negalidam Basavam guṇ-ākara || Kayyam⁷ nosalge
dāmd=emm=ayyam guṇiy=emdu pogale dhare sale lōkakk=ayyan=enisippa
Basavaraseyyam śri-Maṇigava-
- 31 ḷig-ārjitatav=enisal || Om || Idū⁸ vēda-traya-tat[t*]va-dhāmav=id=anamit-ānādi-
samsiddhav=imt=idu tājōmaya-diḷya(vya)-liṅgav=idu līlā-lōka-sāmānidhyav=
emba day-ābhyūnnati chem-
- 32 nan=āda Kalidēvēsarṅge lōk-ōtsav-āspadamam māḍisidam nij-ānvay-yasas-
sāmdōhamam gēhamam || Idū⁹ rajatādrīyind=adhikav=embinagam Basavam
nivāsa-sampadamam=o-
- 33 darchchidam Maṇigavallīya vipra-varar=Kkubēranol=puduv=enis-irppa bhakti-
yutar=illīye sāmātav=irppen=emba sāmānida(dha)tanav=oppuv=ante Kalidēva-
mahēsa nivāsav=oppugum ||

¹ Metre : Champakamālā.² Metre : Kanda; and in the next two verses.³ Metre : Kanda.⁴ Metre : Kanda.⁵ Metre : Mattēbhavikrīḍita; and in the next two verses.⁶ Metre : Champakamālā.⁷ Metre : Champakamālā.⁸ Metre : Mattēbhavikrīḍita.⁹ Metre : Champakamālā.

- 34 Sale¹ mūṣum-jagav-old-upārjisida punyam mūrtti-vett-amte nirmala-dharm-
ōmnati-sammutam sakala-lakshmi-vāsam=ād-amte bhū-lalan-ālamkri(kṛi)ti-ratna-
rāsi nered-irdd-amt-āvagam ramji-
- 35 kuṁ Kalidēvēsa-vilāsa-bhāsura-gri(gri)ham lōkayka²-śōbhāvaham || Om || Om
Svasti Samastabhuvanāśrayam śīpri(pri)thvivallabham mahārājādhirājam
paramēśvaram para-
- 36 mabhattāraṁ Satyāśraya-kuṣa-tilakam Chāluky-ābharāṁ śrīmat-
pratāpachakravartti-Jagadēkamalladēvaru Kalyāṇapurada neleviṇo³=sukha-
samkathā-vinō-
- 37 dadim rājyam-geyyuttam-ire [*] Tat-pādapadm-ōpajīvi mähāprachamda-damda-
nāyakam mane-verggade Bammanayyamaḡ mahāprabhu-Mādirāja-pramukha-
- 38 mahājanaṁga⁴=aynūrvvar-anumatadim bimnapam-geyyal-avadhārisi śrīmaj-Jagad-
ēkamalladēvaru Maniṁgavalliya dakṣiṇa-śrī-Siddhalinga-Kalidēvēśvara-
- 39 dēvargge nija-bhūja-vijaya-nām-āmkita-varshada 5neya Dumdubhi-samvatsarada
Pushya⁵ śuddha 10 Bri(bri)haspativārad-amd-uttarāyana-samkrānti-vyati-
pāta-pa-
- 40 rva-nimittav-āgi jagattumga-Bhujamgāvali-kuṣa-tilaka-Kālamukha-naishthika-parama-
tapōnishtha-brāhmyakuṣa-bāla-brahmachāri-śrī-Sadyōjāta-pamḡita-dēvara
- 41 kālam karchchi dhārā-pūrvvakam-mādi dēva-kāryyamam naḡayisuv-amt-āgi
Maniṁgavalliya temkaṇa holada Mogevādad-ōlage Kallamgurukeya ba-
- 42 tteyim paḡuvalu Homnoleysavara keyyim mūḡalu Mūlasthāna-dēvara
Kemganavva-dēviya keyyim baḡagalu Chemna-Gēsimayyana biṭṭēṇa varamogeyim
temka-
- 43 1 kaṭṭid-alagina nālvattu-gēṇa haṁdiya-ḡaḡimbada ḡaḡeya mattar-ayvattam
koṭṭar-ā mattar 50r-ōlage dēvar-amgabbōḡa⁶, Chaitra-pavitra dhūp-ārute⁶ naivē-
- 44 dya khamḡa-sphuṭita-jirṇ-ōddhārakkam mattar-ippatt-aydu maṭṭhada śrī-Sāradā-
dēviyar-amgabbōḡakkam tapōdhanar-āhara-dānakkam mattar-emṭu maṭṭhadalu
kaumāramam
- 45 vakkhāṇisuv-upādhyāyargge mattar-aydu dēvara brahmapuriga⁶ nālvarggam
mattar-emṭu Amri(mri)tarāsi-pamḡitarḡge mūḡiga-vṛittiy-āgi sarvvā-bādhā⁶
parihā-
- 46 rav-āgi kādūḡuva mattar nāḡu antu mattar 50kkav-aḡuvavaram mattarimge
haṁdiya salikey-ōmḡam tīṇavar [*] Om [*] Dēvara hū-dōmṭakke Nirgguliya
- 47 haḡḡadim baḡagalu Valajikave(vi)ya-Kēṣayana tōmṭadim mūḡal Mah[ā*]-
vishṇu-bhaṭṭara tōmṭadim temkal Kuliya-basadiya tōmṭadim paḡuval hāruva-gōḡa
- 48 mattar-ōmḡumam sarvva-namaśya(sya)v-āgi koṭṭaru [*] Om [*] Saṭ[t*]rada
maneyim paḡuvalu Bhagavati-gēriya bādiyim baḡagal rāja-bādiyim mūḡal
Aytama-se-
- 49 ttiy-amḡaḡiyim temkal dēvargge sarvva-namaśya(sya)v-āgi koṭṭa amḡaḡi nāḡu [*]
Om [*] Dēvara kēriy-ōlage dēvargge namḡa-divigege sarvva-namaśya(sya)v-
āgi koṭṭa ḡāṇav-ōmḡu [*] Om [*] Dēva-
- 50 ra kēriy-ōlage dēvara brahmapuriga[*] nālvarggam Amri(mri)tarāsi-pamḡitaru koṭṭa
nivēśanam nāḡu alli kaumārad-upādhyāyargge koṭṭa nivēśanav-ōmḡu [*]
Om [*] Dēvara
- 51 kēriy-ōlage dēvara brahmapuriga⁶ nivēśa[na]dim temkal sauva[r*]ppamge
Amri(mri)tarāsi-pamḡitar koṭṭa nivēśanam-ōmḡu [*] Ā nivēśanamḡaḡa pramāṇu
temkaṇ-ādiyim mo-

¹ Metro: Mattēbhavikṛiḡita.
² Read drati, or drti.

³ Read lāḡ-sika.
⁴ Read sarvva-ōddhā.

⁵ Read Pousha.

- 52 [da]l-omdu badagana mēre vara[m*] nāl-gēna pramāp[i]na kayyalu parisūtradim
paḍuval mūgayya-baṭṭeyam kaḷed=imnēsaga, aladal nivēsanaḍ=agalav=aru-
gay[y*]i nīla
- 53 hadinaydu kayya pramānu || Ōm Svasti Vi śāt-ānēka-vēda-vēdāṅga-tat[t*]va-
jūāna-mārttaṁḍa-jvāḷā-maṁḍita-puṁḍarīkā'ksha-rahma-lakshmi-lakshita-
viśāla-vaksha[h*]sthala-haṁsa-
- 54 yuvati-sarājī²-virājamānar=appa śrīmad=utta[ma]d-agrahāram Maṁṁgavalliya
mahāprabhu-mukhyav=asēsha-mahājanamgaḷ=aynūrvvar vi³ dharmmamam tamma
- 55 dharmmav-āgi sa[d*]-dharmmadim śāsana-maryyādeyindav=ā-cha[mḍ]r-[ā]rkka-tāram
baram pratipālisuvar || Sāmānyō⁴=yam dharmma-sētar=nri(nṛi)pāpām kālē-
kālē pālaniyō
- 56 bhavadbhiḥ sarvvān=ētān=bhāginah pārtthivēmdrān bhūyō-bhūyō yāchatē Rāma-
chandra[h*] || Sva⁵-datt[ā*]m para-datt[ā*]m vā yō harēti(ta) vasuṁdharā[m*]
shashthir-vvarsha⁶-sahasrāpi
- 57 viśthāyām jāyatē krimih || Śāsana⁷=id=āvud=elliya śāsana=ār=ittar=ēke
salisuvē=int=i śāsana=emba pātakan=ā sakaḷam rauravakke gaḷagaḷan=
iliguṁ ||
- 58 Ūr[o*]deyar=akke gaṇav=akk=ūr=ālv=aras=akke nāḍa-kōṁḍe(ṭe)yar=akk=imt=ār=i
dharmmamam=alidat[e*] vōrant=ire rauravakke gaḷagaḷan=iligu[m*] ||
Gaṁgāsāgara-Yamnā⁸-saṁgumadoḷ Vāraṇāsī Ga-
- 59 yey=emb=i tirtthamgaḷoḷ=agapita-sad[d*]vijapumgava-gōkulavan=alidan=im=i[dan=]
a]lida[m*] || Ōm Svasti Śrīmat-Kaḷachuryya-bhujabāḷachakravartti-tribhuvan-
aikavira-Bijjaladēva-varsha-
- 60 da ōneya Viś[u*]-saṁvatsarada Bhādrapada bahula 8 Maṁgaḷavārada-
amdu Svasti Samasta-vastu-vistīrṇa-ghūrṇit-ā-ppava-nināda-praṇḍ(ṇu)ta-
ānū(nu)ta-bhuvana-vikhyāta-paṁchāsata-
- 61 vira-śāsana-labdh-ānēka-guṇa-gaṇ-āḷamkri(kṛi)ta-satya-śauch-āchāra-chāruchāritra-
na[ya-vinaya]-vijñāna-vira-Baṇamja-dharmma-pratipālanar=appa śrīmad-Ayyāvo-
ḷey=aynūrvva[r*] svāmiga-
- 62 lu mukhyav-āgiy=emtu nāḍa padisaṇvarum nānā-dēs-ābhyamtarada
avarega[luṁ muṁ]muridamdamum paṭṭa[da] mane Maṁṁgavalliyal mahā-
nāḍ-āgi nered=ēka-sṭhar-āg-irdd=āli-
- 63 ya prabhu mukhyav=eraḍ=aynūrvvarum talada seṭṭiyarum nakaramgaḷm(luṁ)
aḍḍa hēruva seṭṭiyarum eleya-gātrigarum telliga-
gottaliyūm Tarddavāḍi-sāsirada hiṭṭina
- 64 gaḷeya bārikanum nered=ēka-sṭhar-āg-irddu kapila-chaṭṭi-vyatipāta-parvva-
nimittav-āgi[ī śrī]-Siddhalinga-Kalidēvēśvara-dēvargge dēva-kāryyamam naḍasal
tamma dharmmav-āgi nakaramgaḷ ha-
- 65 tti haṁnir-ddhānya samasta-bhaṁḍavāne māpikav=olag-āgi tāvu māru-gomḍ=
amtappa bhaṁḍakke hoṁg=ara-visamam koṭṭaru gātrigarum tāvu mārid=elege
hoṁg=ayvatt=eleyam koṭṭar hēruva
- 66 seṭṭiyaru hoṇagaṇindam tamda haṁnir-dhānya modal-āgi samasta-bhaṁḍavāne
māpikav=olag-[ā]gi tarādu māritakke - hoṁge visamam koṭṭaru i sthaladal
tāvu māru-gomḍu tumbida
- 67 bhattakke hoṁge visamam koṭṭar telliga-gottaliḷa dēvara naḍdā-dīvigege
gaṇamgaḷal=omd-omdu haḷigey=enneyam koṭṭaru sālīga-samayamgaḷ gaṇḍa
mukhyav-āgi nūla-pa-

¹ This *akshara*, &c., was at first omitted, and then was inserted above the line

This is, perhaps, a mistake for *sarōja*.

² Read *aynūrvvar*.

⁴ Metre: Śālini.

⁵ Metre: Ślōka (Anuṣṭubh).

⁶ Read *śashṭi-caraka*.

⁷ Metre: Kanda; and in the following two verses.

⁸ Read *Yamund*.

- 68 rrvakke varsham-prati okkalalli visav-aydam koṭṭar dēda(va)ra kottaliga|
nūla-parvvakke hāluṁ nūluṁ baṛagi¹ baṛaṭṭumb-okkalalli varsham-prati
visav-aydam koṭṭaru sēpiga-gottaliga| nūla-pa-
- 69 rrvakke varsham-prati kuṛiba-sēpigar-okkal-okkalalu visav-aydam koṭṭar billa-
mūnūrvva[r]uṁ hiṭṭa dharmmav-oyemdu² māruva heḍageya haṇṇu haṇṇa|
bādu-kāyge hiḍi-
- 70 bādu hiḍi-haṇṇam koṭṭar mēdar-okkaluga| hūvina-karaḍage heḍalage maṭhake
ve . . . keraṣiyam sadā-kālam naḍasuv-amt-āgi koṭṭar gaṇḍu mukhyav-āgi gaud-
okkala neraviga|
- 71 gaṇḍa-gūsu hem-gūn-omnade maḍuvege visav-aydam dēvar-āyav-āgi koṭṭar
varsham-prati valiy-era[ḍam] koṭṭar [||*] Int=1 dharmmamam=ā-chaṇḍr-
ārkkam sthāyi-varam naḍev-ant-āgi koṭṭar=1 dharmmamam sāsana-ma-
- 72 rryāḍeyim nāḍuga| pratipālisuvar=1 dharmmak=adḍa-khaṇḍava nāḍuga|g=
idir-āḍavan=avaṅge samudra-ma dṇ(?ḍa)ne bira-vaṇigaṇ=
adakk=aynūrvvara besaḍim billa-mūnūrvvara kāvar [||*] Maṇḍaḷa-mahā-āri ||

ABSTRACT OF CONTENTS.

After an invocation of Śiva (line 1), and a verse in praise of the same god under the name of Śaṁbhu, the inscription proceeds to recite that, in the centre of the earth, there is the mountain Mandara (l. 3), the ornament of the seven continents and the seven oceans. Over the land of Kuntala (l. 3), which was considered to be a lock of hair (*kuntala*) of the woman who was the land to the south of the golden mountain (Mēru), there reigned the Chalukyas (l. 4), in so praiseworthy a manner as to illustrate well the observances of the code of Manu (l. 4). When they had continued during eighteen successions,³ among the renowned Chalukyas (l. 5), in the eighteenth (*succession*), in the descent of the royal Chalukyas who claimed to be born in the lineage of the younger brother of the father of Kattiyaradēva (ll. 5, 6)⁴ whose hereditary capital was the world-renowned Kisuvola (l. 5),⁵ there was king Ayyanadēva (I.) (l. 7). To him there was born Vikramāditya (V.) (l. 7), whose wife was Bonthādēvi (l. 8), daughter of king Lakshmana of the Pahalā country. And then,—prosperity returning to the Chalukī family, which had suffered mishap through being bruised by the race of the demons in the shape of the Ratta kings (ll. 8, 9),—their son was Taila (II.) (l. 10), a very incarnation of Kṛishṇa, who fought a hundred and eight⁶ battles out in the open country, and captured eighty-eight fortresses. None of the hostile kings could shake off this Āhavamalla-Taila (II.) (l. 12), who, resembling Death, annihilated those kings, the pillars of Kakkara⁷ (l. 12) in war, the moons of the sky which was the Rāshtrakūṭa (*race*), and, amidst the applauses of the whole world, with an exceedingly great effort acquired the sovereignty of the land of Kuntala (l. 13). Just as (the god) Sarasijanābha (Vishṇu), in the form of the primal boar, lifted up the earth which had sunk into the lower regions, so Taila (II.) (l. 15), bearing the crest of a boar, lifted up the Chalukya sovereignty which had fallen through being over-

¹ The vowel of the first syllable is illegible; it may be any other vowel, quite as much as *a*.

² This is, perhaps, by mistake for *dharmmat-ant-ens*.

³ This is an imaginative statement, not in accordance with facts.

⁴ This is a purely imaginary person, not mentioned in any other record that has yet come to notice; unless, indeed, the name is intended for that of Kirtivarman II., who, however, did not stand in the asserted relationship to Ayyana I.

⁵ The modern Pattadakal, in the Bādāmi tāluka, Bijāpur district.

⁶ Why this particular number should be mentioned, is not apparent. In the same way, the Eastern Chalukya king Narēndrapigaraḍa-Vijayāditya II. is said to have fought a hundred and eight battles, by day and by night during twelve years, with the armies of the Gaṅgas and the Rattas (see *Iud. Asiat.* Vol. XX, p. 101).

⁷ The Rāshtrakūṭa king Kakka II.

thrown by the Ratta kings. So this Nūrmadi-Taila (II.), otherwise called Trailōkyamalla¹ and Āhavamalla (ll. 15, 16), became the lord of the whole earth; and, at the festival of his installation in the sovereignty, when his name, "the grindstone of the Rattas," began to fill the earth, he gave (the town of) Maṇigavaḷḷi, with libations of water, to Īśvaraghaḷisāsa, the Jagadguru or pontiff of the world, the sun of the water-lilies that are (the members of) the Harita (gōtra), who was considered to be the cause of the great growth of his sovereignty (ll. 16, 17). And Īśvaraghaḷisāsa, the leader of the family of the Haritas, whose feet were worshipped by king Taila (II.), the leader of the Chalukyas, gave the choice Maṇigavaḷḷi, in the Tardavādi thousand, to the five-hundred excellent Brāhmanas of whom he himself was the chief, as a grant to endure as long as the moon and sun might last (ll. 17-19).

In the lineage of that lord (l. 19), there was a certain Mādhava (l. 20), the Prabhu of the town of Māṇikyavaḷḷi, the very Vishṇu of the renowned Harita gōtra. And now to describe the greatness of the five-hundred Mahājanas (l. 20):— [Here come (ll. 21-24) two verses in praise of the virtues and accomplishments of the five-hundred Brāhmanas of Māṇikyavaḷḷi or Maṇigavaḷḷi, followed by a repetition of the statement that Maṇigavaḷḷi was in the Tardavādi thousand; and then we are told that]— Among the five-hundred of Maṇigavaḷḷi, there sprang up a certain Gōvardhana (l. 25), the moon of the ocean that was the Kāśyapa gōtra, an excellent member of the race of Vājins.² His son was Rēvadāsa (l. 26). The latter had four sons,— Nāgadēva, Vishṇu, Gōyyarasa, and Hūlidha (l. 27). The youngest of these became the greatest, and, under the name of Chandramas, made his reputation reach even as far as the Himālaya mountains. To that lord Chandirāja (l. 28) and to Chandrāmbika there was born a son, Basava. There were none who were like him in devotion to the feet of (the god) Mahēśvara (Śiva); and this Basava (l. 30) attained the fame of being esteemed the sun that caused to bloom the water-lily that was the affection of the five-hundred Brāhmanas of Maṇigavaḷḷi. This Basavarasayya (l. 30) came to be considered the father of the world, since the whole world, putting their hands to their foreheads, saluted him with the words "Our virtuous father;" and thus he brought greatness to the famous Maṇigavaḷḷi. Manifesting the height of graciousness in saying "This is the abode of the essence of the three Vēdas; this is the accomplishment of that which has no end and no beginning; this is the lustrous divine liṅga" (l. 31), he caused to be made for the beautiful (god) Kalidēśa (l. 32) a dwelling-place, the abode of the joy of mankind, which gathered together in itself all the fame of his lineage. Saying "Basava made this beautiful abode, in such a style that it surpasses the silver mountain (Kailāsa); the excellent Brāhmanas of Maṇigavaḷḷi are full of devotion, so as to rival Kubēra; I will abide here always," the great lord Kalidēva (l. 33) approved of the abode. And so this glorious pleasure-house of Kalidēśa (l. 35), the chief beauty of the world, shall be charming for ever.

Hail! (l. 35). While the asylum of the universe, the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the Paramabhāṭṭāraka, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious and valorous emperor Jagadēkamalladēva (II.) (l. 36), was reigning, with the pleasure of an agreeable interchange of communications (with his feudatories),³ at the capital of Kalyānapura,— on his feudatory, the most intrepid Daṇḍanāyaka, the Manevargade Bammaṇayya (l. 37), preferring a request, with the assent of the five-hundred Mahājanas headed by the Mahāprabhu Mādirāja,— the glorious Jagadēkamalladēva (II.) (l. 38), having well thought over it,— to the god Kalidēśvara, the holy Siddhalinga of the south, of Maṇigavaḷḷi,— on account of the

¹ This *śirūda* did not really belong to Taila II. He had only the *śirūda* Āhavamalla. The two *śirūdās* Trailōkyamalla and Āhavamalla belonged to his descendant Sōmēśvara I.

² Meaning, apparently, of the sect of the Vājasaneyias or followers of the White Yajurveda.

³ *Sakha-samkathā-vinōda*.

vyatipāta and parvan of the Uttarāyana-samkrānti of Thursday (coupled with) the tenth tithi of the bright fortnight of (the month) Pausa of the Dundubhi saṁvatsara which was the fifth of the years marked by the name of the victory of his arms (l. 39), — having laved the feet of the youthful *Brahmachārin*, the illustrious Sadyōjātapadītadēva (l. 40), who was the glory of the Bhujāṅgavāli family, eminent in the world, who was completely conversant with the Kālamukha doctrines, who performed the most austere penances, and who belonged to a family of Brāhmanas, — with libations of water, — for the purpose of maintaining the rites of the god, — gave fifty *mattars* (of land) in (the hamlet of) Mogeṇāda of the southern fields of Maṇimāgavalli, (according to the measure) of the pole¹ called the board-staff (of the length) of forty spans, on the west of the road to Kallamgūruke, on the east of the cultivable land of the Honnoleyavaru, on the north of the cultivable land of the goddess Keṅgaṇavve of (the shrine of) the Mūlasthāna god, and on the south of the of the ridge of the paddy-field² of Chenna-Gēsimaṇṇa. In those fifty *mattars* (l. 43), twenty-five *mattars* were for the āṅgabhōga of the god, and for the purificatory rites of (the month) Chaitra, the waving of burning incense, and the repair of whatever might become broken or torn or worn-out; eight *mattars* were for the āṅgabhōga of the goddess Sārādādēvi of the maṭha, and for the provision of food for ascetics; five *mattars* were for the teachers who explain the *Kaumāra*³ in the maṭha; eight *mattars* were for the four (Brāhmanas whose households made up the) Brāhman settlements⁴ of the god; and four *mattars* were an outright allotment, free from all demands, to Amṛitarāśipadīta. As the *ayucana*-tax on these fifty *mattars*, they shall pay one on each *mattar*.

For the flower-garden of the god (l. 46), they gave one *mattar* of the circle (of lands), (by the measure) of the Brāhmanas' staff, as a *sarvanamasya*-grant, on the north of the stream called Nīrguṇi, on the east of the garden of Valajikaveya-Kēṣyana, on the south of the garden of Mahāvishṇubhaṭṭa, and on the west of the garden of the Jain temple called Kuḷiya-baṣadi.

On the west of the house where food and shelter were given gratis (l. 48), on the north of the road to the street of (the goddess) Bhagavati, on the east of the king's highway, and on the south of the shop of Aytamaseṭṭi, they gave to the god four shops, as a *sarvanamasya*-grant.

In the street of the god (l. 49), they gave one oil-mill, as a *sarvanamasya*-grant, for the perpetual lamp of the god.

In the street of the god (ll. 49, 50), Amṛitarāśipadīta gave four sites to the four (Brāhmanas whose households made up the) Brāhman settlements of the god; and one site there was given to the teachers of the *Kaumāra*.

In the street of the god (ll. 50, 51), on the south of the site of the Brāhman settlements of the god, Amṛitarāśipadīta gave one site for the *sauvarya*.

The measure of those sites (l. 51), from south to north, in cubits of the measure of four spans, was six cubits of breadth and fifteen cubits of length for each site.

Then comes (l. 53) a mandate to the five-hundred *Mahājānas*, headed by the *Mahāprabhu*, of the excellent *agrahāra* of Maṇimāgavalli, to preserve this act of religion, as if it were their own act, as long as the moon and sun may last. And this part of the record ends (ll. 55-59) with five benedictive and imprecatory verses, — two in Sanskrit, and three in Kanarese.

¹ *Ghaḷe* seems to be another form of *gaḷe*, 'a bamboo rod or stake; a pole, a staff.'

² *Biffēru* is thus explained in Reeve and Sanderson's *Kanarese Dictionary*. But Kittel's *Dictionary* gives it in only the sense of 'a missile weapon; a dart, spear, javelin.'

³ i.e. the *Kāśikā*-grammar.

⁴ A literal translation would be "to the four persons (who are) the Brāhman towns."

Hail! (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhādrapada of the Vishu saṁvatsara which was the sixth of the years of the glorious Kaṣachurya Bijjaladēva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,—when, headed by the five-hundred *Sodmins* of the famous (town of) Ayyāvōḷe¹ (l. 61) who were preservers of the strict Bapañja-religion, the sixteen of the eight districts (l. 62), and the *Gavaras* of many districts, and the *Mummuridanda*, were met together in a great district (assembly) at the royal abode Maṇimāgavalli, and were standing in one place,—and when, headed by the *Prabhu* of that place (l. 63), the two five-hundreds,² and the *Seffis* of the locality, and the *Nakaras*, and the *Seffis* who made a business of lading, and the betel-leaf *Gātrigas*, and the guild³ of oilmen, and the sealer of flour and churning-sticks⁴ of the Tardavāḍi thousand, were met together and were standing in one place,—on account of the festival of the *vyatipāta* of the (tithi called) *kapila-chattī* (l. 64), to the god Siddhalinga-Kalidēvēśvara, in order to continue the rites of the god, the *Nakaras* gave⁵ half a *visa*⁶ per *honnū*⁷ on each bale⁸ of the things which they bought, including rubies and all the stock⁹ of cotton and the twelve kinds of grain; and the *Gātrigas* (l. 65) gave fifty betel-leaves per *honnū* on the betel-leaves that they sold; and the lading *Seffis* (l. 66) gave a *visa* per *honnū* on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a *visa* per *honnū* on the paddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one *halige* of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the *Gauḍa*,¹⁰ gave five *visas* per poll,¹¹ year by year, for the *nālu*-festival; and the *Kottāḷis* of the god (l. 68) gave five *visas* per poll, year by year, for the *nālu*-festival, on those who dealt in milk, thread, and; and the guilds of artisans gave five *visas* per poll of the *Kuriba-sēnigas* (l. 69), year by year, for the *nālu*-festival; and the three-hundred of the caste of toddy-drawers (?) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit,, and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and, in order to maintain for ever the at the *maṭha*; and the groups of the kinsmen of the village-headman, headed by the *Gauḍa* himself, gave, as a perquisite of the god, five *visas* on each marriage (l. 71), no matter whether of a boy or of a girl, and two *baḷis* year by year.

The record ends (ll. 71, 72) with a mandate to the people of the district and to the three-hundred of the caste of toddy-drawers, to preserve this act of religion.

B.—Of the time of Bijjala; A.D. 1165.

The writing covers an area about 1' 8" broad by 1' 11" high. The tablet is broken into three pieces, by a fissure running from the beginning of line 14 to the end of line 9, and by

¹ The modern Aihole, in the Huogund taluka, Bijāpur district.

² i.e. the five-hundred *Sodmins* of Ayyāvōḷe, and the five-hundred *Mahājanas* of Maṇimāgavalli.

³ Kittel's Dictionary explains *kottāḷi* (which would become *gottāḷi* in composition) as 'a multitude or assemblage, as of fishermen, etc.'

⁴ Reeve and Sanderson's Dictionary explains *śāḍika* as 'one who applies a public seal or stamp.'—Whether *āḍika* and *gaḍa* are really to be taken as meaning here 'flour' and 'churning-stick,' is not quite certain.

⁵ i.e. here, and throughout, "agreed to give annually."

⁶ Kittel's Dictionary explains *visa* as 'one-sixteenth of a *kaṣa*;' *kaṣa* as 'four annas and eight *kaṣas*;' and *kaṣa* as 'the smallest copper coin, a cash.'

⁷ The same explains *honnū* as 'a gold coin, the half of a *cardā* (one rupee, seven annas, four cash).'

⁸ *Bhāṇḍa* seems to be for *bhāṇḍa*, 'a pack or bale of goods or merchandise.'

⁹ *Bhāṇḍavāṇa* seems to be another form of *bhāṇḍavāṇa* = *bhāṇḍavāṇa*, 'capital, funds; stock, store.'

¹⁰ The mention here of the *Gauḍa* or village-headman seems rather incongruous.

¹¹ i.e. a capitation-tax of five *visas* each.

another from the top of the tablet to about the centre of line 10: but very few letters have been completely lost thereby, except near the middle of lines 1 to 8; and in other respects the record is very well preserved.—The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual *ḡ* all through: the *virāma* is represented by the mark for the vowel *u*, throughout; and a pointed instance of this is the word *śabudā*, line 4. The average size of the letters is about $\frac{1}{2}$ ".—The language is Kanarese; except for the two opening Sanskrit verses.—As regards orthography, the only points calling for special notice are—(1) the use of *ri* for *ṛi*, e.g. in *vṛittiya*, line 24; (2) the use of *b* for *v* in *byatīpāta*, line 20; and (3) a frequent confusion between the sibilants, e.g. in *vṛiśabha*, line 5, and *aṁkusaṁ*, line 7.

The inscription is a record of the time of the **Kalachurya** king **Bijjala**. And it registers certain grants that were made to a temple of the god **Vishṇu** in the form of **Channa-Kṛṣṇa**.

It is dated at the time of an eclipse of the sun on Sunday coupled with the new-moon *tithi* of the month **Mārgaśīra** of the **Pārthiva saṁvatsara**, which was the tenth year of the reign of **Bijjala**. The given *saṁvatsara* was **Śaka-Saṁvat 1088** current. And the corresponding English date is **Sunday, 5th December A.D. 1165**, when the new-moon *tithi* ended at about 8 hrs. 28 min. after mean sunrise. On this day, however, there was no eclipse of the sun.¹

TEXT.²

- 1 Om³ Om⁴ [||*] Namaḥ⁵-tasmai Varābhāya ilay-ō[d*]dhara[tō ma]bhīm khura-
madhya-gatō yasya
- 2 Mēruṁ⁶ khaṇakhaṇāyatā || Namaḥ . . . āra-viṣasād-rūpa-
- 3 lāvanya-sindhavē ||(l) gōpījana-manō . . . rājahamsāya Śā-
- 4 rṅgiṇē || Om Svasti Samadhi-gatapaṁchama[hāsa]buda-mahārājādhi-
- 5 rāja Kālā(la)mjara-puravar-ādhisva(śva)raṁ s[uvarṇa]-vṛiśabha⁷-dhvajam
damar[u]-
- 6 ga-tūryya-nirgghōśa(śha)ṇam Kālachuryya-[kuḷa]-kamala-mārttaṁḍa kadana-
- 7 prachamḍa māna-kanakāchalam subhataṛ=[ādi]tya kaligaḷ=aṁkusa(śa)m
sa(śa)raṇ-[ā]-
- 8 gata-vajra-paṁjaram pratāpa-Lamkṛṣṇa(śva)raṁ para-[u]ārī-sahōdaram giri-
durgga-ma-
- 9 ilam chala-d-aṁka-Rāmaṁ vair-ibha-kamthiravam nissa(śśa)mka-malla nām-
ādi-prasa(śa)s[t]i-sa-
- 10 hitam śrīmatu bhujabala-[chakrava]r[tt]i vira-Bij[j]aladēvaru Kalyā-
ṇada n[e]lvi.
- 11 ṣiṇoḷu sukha-saṁkathā-vinō[da]d[iṁ] rājyam [g]eyy[u*]ttam-ire [l*]
Om Om
- 12 Om Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō(man)n-ānuṣṭā-
(śhṭhā).

¹ But there was a solar eclipse, not visible in India, on the preceding new-moon day, of the month **Kārttika**, falling on Friday, 5th November (see Von Oppolzer's *Canon der Finsternisse*, pp. 228, 237, and Plate 113).

² From the ink-impression. This record is not included in the *Ceraśāca-Dēva Inscriptions*.

³ This word is represented here by an ornate symbol, which stands above the first word, **Om**, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.

⁴ Here, the word is expressed in writing.

⁵ Read *Mēruṇ*.

⁶ Metre: **Śloka** (Anuṣṭubh); and in the next verse.

⁷ Read *vṛiśabha*.

- 13 na-japa-samādhi-ai(sī)la-saṃpannar-appa śrīmad=uttamad=agrah[ā*]-
 14 rañ Mañ[i]gavallīya prabhu Mādirāja pramukham=aśeṣa-mahājanam-
 ga|nām
 15 śrīmanu-mahāpradhānam Yammanayya¹-daṇḍanāyaka pramukha ka-
 16 rapa[m*]galuṇm²=am̐=iniḃarum Daṇḍeya-Vāsudēva-nāyakaru mādi-
 17 sida pratishṭe(shṭhe)ya śrī-Chaṇṇa³-Kēśava=amgabhbhōra-khaṇḍa-
 sphuṭhi(tī)ta-jirṇnōdhārakkam⁴
 18 śrīmatu-Kaṣāchuryya-chakravartti-vira-Bijjaladēva-varshada 10-
 19 neya Pārti(rtthi)va-saṃvatsarada Mārgasīrad=amavāsye Ādi-
 tyavā-
 20 ra sūryya-grahana-bya(vya)tipāta-nimittadiṃ koṭṭa kayye⁵ nelah U-
 21 kkaliya batt[e*]yīm paḍuvālu tuppārāju-geyyīm baḍagalu
 22 Ra(?)lakkiyabbeya-Haṃchikeya battēyīm mūḍalu harekā-
 23 ra-gey[y*]iṃ temkalu Daṇḍeya-Siṅgarasa-Vāsudā(dē)vanāyakaru tam-
 24 m=ibbar=ānuchchāyeya vri(vri)ttiya sthalaḍ=olage hiriya-kōla ma-
 25 tṭaru haṃneraḍam sarvva-namasyav-āgi biṭṭa mattaru 12 dēvara nam-
 26 dā-divigege sarvva-namasyav-āgi biṭṭa gāṇa 1 śrīmanu-mahā-
 pradhā-
 27 nam Ammanayya-daṇḍanāyakaru pramukha karapaṃgaṇa tam-māya-
 28 da hēring-obbaḷa mūlya-vattamaṃ biṭṭaru [||*]

ABSTRACT OF CONTENTS.

The record opens with invocations of the god Viṣṇu as the boar (line 1), and as Śārṅgi (ll. 3, 4). It then refers itself to the time of the *Bhujabala-chakravartin* Bijjaladēva (l. 10),—the *Mahārājādhirāja* who had attained the *pañchamahātābda* (l. 4); the supreme lord of Kaṣāṇjara, the best of towns (l. 5); he who had the banner of a golden Garuḍa; he who was heralded in public by the sounds of the musical instrument called *ḍamarugu* (ll. 5, 6); the sun of the water-lily that was the Kaṣāchurya family (l. 6),—who was reigning at the capital of Kalyāṇa (l. 10) with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (l. 11).

All the *Mahājanas*, headed by Mādirāja (l. 14), the *Prabhu* of the *agrahāra* of Mañi-gavallī, and the *Karṇas*,⁶ headed by the *Mahāpradhāna* and *Daṇḍanāyaka* Ammanayya (l. 15),—for the *aṅgabhbhōga*, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Chaṇṇa-Kēśava (l. 17), which had been established by Daṇḍeya-Vāsudevanāyaka (l. 16),—on account of the *vyatipāta* of an eclipse of the sun (l. 20) (on) Sunday (coupled with) the new-moon tithi of (the month) Mārgasīra of the Pārthiva saṃvatsara which was the tenth year of the Kaṣāchurya emperor Bijjaladēva (l. 18),—gave a plot of cultivable land (l. 20) on the west of the road to Ukkali⁷ (ll. 20, 21), on the north of the cultivable land called Tuppārāju-geyyi, on the east of the road to (?) Balakkiyabbeya-Haṃchike, and on the south of the cultivable land called Harekāra-geyyi. (And) Daṇḍeya-Siṅgarasa and Daṇḍeya-Vāsudevanāyaka (l. 23) allotted twelve *mattara*, (by the measure) of the big staff, as a *sarvanamasya*-grant, in the site of their⁸ allotment. For the perpetual lamp of the god, there was allotted one oil-mill (l. 26), as a *sarvanamasya*-grant. (And), headed by the

¹ Read *Ammanayya*; as in line 27.² Read *ga|nām*.³ Read *Chaṇṇa*.⁴ Read *jirṇnōdhārakkam*.⁵ Read *geyyi*.⁶ The scribes, the accountants.⁷ The modern Ukli, seven miles to the north-east of Managālī.⁸ The meaning of the word *aṅgabhbhōga* is not known.

Mahāpradhāna and *Danḍandya* *Ammanayya* (l. 27), the *Karṇas* allotted one *baḷa*¹ of² paddy per *hēru*³ of their perquisites.

C.—Of the time of Saṅkama; A.D. 1178.

The writing of the whole record covers an area about 1' 11½" broad by 2' 11" high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.—The sculptures at the top of the tablet are, in the centre, a *linga*, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual *ḍ*: the *virāma* is represented by the sign for the vowel *u*, throughout; and pointed instances of this are *śrīmatu*, line 24, and *pārthivēndrānu*, line 41. The average size of the letters is about ⅓".—The language is Kanarese; there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imprecatory verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic *m*, e.g. *dhanamam*, line 33, and with the *v*, e.g. *dharmavamn*—, l. 38, where, from the use of the *anusvāra* before the *n*, we seem further to have exactly the modern form, *dharmavannu*.—In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by *varṣada*, line 24, and *sudhda*, line 25.

The inscription is a record of the time of the Kaḷachurya king Saṅkama. And it registers grants that were made, by the direction of the king himself, to the *Mahājanas* or Brāhmanas of Maṇigavallī, headed by the *Mahāprabhu* Śīvaradēva, and to some other persons.

It is dated at the time of the Dakṣiṇāyana-saṁkrānti or summer solstice, coupled with Sunday and the eleventh *tithi* of the bright fortnight of the month Āshāḍha, of the Viḷambin *saṁvatsara*, which was the third year of the reign of Saṅkama. But the date does not work out correctly. The given *saṁvatsara* was Śaka-Saṁvat 1101 current. And the given *tithi* ended, not on a Sunday, but on Tuesday, 27th June, A.D. 1178, at about 14 hrs. 34 min. after mean sunrise; while the *saṁkrānti* also, which occurred on the preceding day, Monday, at about 18 hrs. 58 min., cannot be connected in any way with the Sunday.

TEXT.⁴

24 janam || Ōm⁵ Svasti Śrīmatu-Kaḷachuryya-
bhujabaḷachakravartti-Saṁkama-dēva-varṣa(rsha)da mūraṇa-
25 ya Viḷambi-saṁvatsara-d-Āśāḍa⁶ sudhda⁷ || Ādityavāra dakṣiṇāyana-
saṁkramaṇa-parvva-nimittam śrīman-mahā-

¹ Kittel's Kannada-English Dictionary explains *baḷa*, *baḷla*, as 'a measure of capacity, the fourth part of a *koḷaga* or four *māḍas*.'

² The exact meaning of *māḷya* is not apparent.

³ Kittel's Dictionary explains *hēru* as 'a load, especially a bullock-load.'

⁴ From the ink-impression. This record is not included in the *Caenitaca-Dēsa Inscriptions*.

⁵ Represented by an ornate symbol, both here and at the end of the record.

⁶ Read *Āśāḍha*.

⁷ Read *suddha*.

- 26 pradhānam hiriya-damdanāyakam daṇḍanātha-Nārāyaṇam śrīmatu-Kēsimayya-
damdanāyakarum a-
- 27 vara maydunam śrī(śrī)man-mahāpradhānam Brahma-dēva-damdanāyakarum
avara herggaḍe Maṭṭarasarum chakravartti-
- 28 ya hēlikeyim tamm=ākeya śrīmad=uttamad=agrahāram Maṇigavaḷḷiya mahā-
prabhuv=īśvaradēva pra-
- 29 mukhav=aśēsha-mahājanamgaḷigam mūligarigam paṁohamatha
ligam samasta-prajegaḷigam sama-
- 30 sta-jāti-varggakkam dhārā-pūrvvakam-mādi biṭṭa dharmav=em̐t-em̐daḍe [!]
Maṇigavaḷḷiyal=aputrikaru satta=appaḍ=avara dvipa-
- 31 di-ohatuhppadi¹-dhana-dhānya-gri(ḡri)ha-kshētrav=emb=inituman=ātana strī-mukhyav-
āgi hem̐gusu-makkaḷu
- 32 vibhaktar=āda tāyi-tam̐de an̐pataṁmam̐dir=avara makkaḷum a giḷu
jñāti gōtra ant=avar=olag=ār=iddaḍ=i-
- 33 ddavarē kaḷedu-kombar=am̐t-anibar=olag=āruv=illad=idda[r=a]ppaḍ=ā dhanamam̐ dēva-
dāyigalige dharmmada-
- 34 ttav=āgi koḍuvuru Shambikēśvara-dēvargge hiriya-k[ō]la mattaru yippattumam̐
aiṁdra-parvvamam̐ hoḷa-
- 35 vaḍisi vēda-pāragar=appa brāhmaṇaran=ōḍisi pū[ji]salu sarvva-namaśya(sya)v=āgi
kotṭaru brāhmaṇara
- 36 manegaḷalu kūḷa hēlal=āgaḍ=em̐du dhārā-pūrvvaka[m*]-mādi biṭṭaru [!]
dharmma[m]gaḷam̐ adhikā-
- 37 ri karapaṁ prabhū mahājanamgaḷum samasta-prajegaḷum śāsana-maryyāḍeyim̐d=
ā-cham̐dr-ārka-tāram̐ ba-
- 38 ram̐ pratipālisuvuru [!]² i dharmmavam̐u=ār=ānum̐ kiḍisidar=appaḍe śrī-Vāra-
pāsiyalu v[y*]atipāta-sam̐krama-
- 39 pa-sūryyagrahaṇadalū kōṭi-kavileyam̐³ mū(?)vattit-sāsira-brāhmaṇarumam̐ , sva-
hastam̐ kom̐da ma-
- 40 hāpatakavan=eyduvaru || Ślōka || Sāmānyō⁴=yam̐ dharmma-sētar=nri(nṛi)pāpam̐
kāḷē-kāḷē pālanīyō bha-
- 41 [va]dbhiḥ sarvvān=ētān=bhāgina[h*] pārtthivēṁdrānu bhūyō-bhūyō yāchatē Rāma-
cham̐draḥ || Sva⁴-datt[ā*]m̐ para-datt[ā*]m̐
- 42 vā yō harēti(ta) vasum̐dharā[m*] śashtī⁵vvarsha-sahasrāṇi⁵ vishṭhāyām̐ jāyatē
krimi[h*] || Gaṁgāsāgara⁴-Ya-
- 43 munā-sam̐gamadoḷu Vārapāsi Gayey=emb=i tīrttham̐gaḷol=aganita-sadhvi(ddvi)ja-
pūṁgava-gōkulama[n=a]-
- 44 ḷidan=im̐t=idan=alidaṁ || Śāsanam̐=id=āvud=elliya śāsanav=ār=ittar=ēke salisuvev=
emb=i sā(śā)sanavan=em̐ba pā[ta]-
- 45 kan=ā sakaḷam̐ rauravakke gaḷagaḷan=iligaṁ || Ūr[o*]ḍeyar=akke gaṇav=
akk=ūr=āḷv=aras=akke nāḍa-kōṁṭeyar=akk=[ā]-
- 46 r-ār=i dharmmaman=alidaḍe vōrant=ire rauravakke gaḷagaḷan=iligaṁ || Maṁgaḷa-
mahā-śrī Ōm [!]⁶

ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishṇu under the name of Purushōttama (line 1), followed (ll. 1, 2) by the well-known verse *Jayaty=āvisṭhkrītaṁ Vishṇōr, etc.*, in praise

¹ Read *chatuspadi*.² Read *kavileyumam*.³ Metre: Śālini.⁴ Metre: Ślōka (Anuṣṭubh).⁵ Read *śashtī-varsha-sahasraṇi*.⁶ Metre: Kanda; and in the following two verses.

of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (ll. 2, 3), the favourite of fortune and of the earth, the *Mahārdjā-dhīrāja* and *Paramēśvara*, the supremelord of *Kāṣṭhijara* the best of towns, he who had the banner of a golden *Garuḍa* (l. 4), he who was heralded in public by the sounds of the musical instrument called *damaruga*, the sun of the water-lilies of the *Kaṣachurya* family (ll. 4, 5), he who was successful (*even*) on a Saturday (l. 6), the champion against hill-forts, the *Kaṣachurya-bhujabala-Chakravartin*, the glorious *San̥kamadēvarasa* (l. 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the *seleviḍu* of *Navile* (l. 9), with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (ll. 9, 10). He who subsisted (*like a bee*) on the water-lilies that were his feet, was the *Dan̥dādhipa Kēśava* (l. 12). The *Mahāprabhu* of *Maṇigavalli* (l. 16) was *Īśvaradēva*. His son (l. 18), a very moon of the ocean of the *Hartta* family, was the *Prabhu Mādirāja* (l. 19), whose virtues are praised in the next few lines, with another mention of *Maṇigavalli* in line 23.

On account of the festival of the sun's commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) *Āṣāḍha* of the *Viḷambin samvatsara*, which was the third of the years of the *Kaṣachurya* emperor *San̥kamadēva*, (ll. 24, 25),— at the command of the emperor,— the *Dan̥dandya Kēsimayya* (l. 26), a very *Nārāyaṇa* among leaders of the forces, and his nephew the *Mahāpradhāna* and *Dan̥dandya Brahmadēva* (l. 27), and the *Hergaḍe* of the latter, *Mattarasa*, gave the following religious grants to all the *Mahājanas*, headed by the *Mahāprabhu* *Īśvaradēva*, of the *agrahāra* of *Maṇigavalli* (l. 28) which was the seat of their authority, and to the *Māligas* (l. 29) and to of the five *maṭhas*, and to all the people, and to all the castes; namely,¹ at *Maṇigavalli* (l. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children,, and any kinsmen and relatives of the same *gōtra*, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields; and, if none such should survive, (*the authorities of the village*) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a *sarvanamasya*-grant, twenty *mattars* (*of land*), (*by the measure*) of the large staff, to the god *Shambikēśvara* (l. 34), in order to do worship after proclaiming the *aindra*-festival² and making *Brāhmanas* read who are versed in the *Vēdas*; this they gave with libations of water, saying that³ should not be said in the house of *Brāhmanas*.

The record then ends (ll. 36 to 46), with a mandate to the *Adhikārin*, the *Karāṇa*, the *Prabhu*, the *Mahājanas*, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

D.— Of the time of Jaitugi I.; about A.D. 1200.

The writing covers an area about 2' 6" broad by 2' 3" high. It is mostly in a state of very good preservation. But, from half-way through line 29, all the formal part of the record has been broken away and lost.— The sculptures above it, at the top of the tablet, are, towards the proper right, a *liṅga*, with the sun and moon above it, and a standing figure on each side of it; and towards the proper left, a cow and calf.— The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The formal part of the record, commencing with line 27, is separated from what

¹ I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.

² Apparently, some festival on "the eighth day in the second half of the month *Mārgaśīrṣa*, and of the month *Pausha*" (see Monier-Williams' Sanskrit Dictionary, s. v. *aindra*).

³ The meaning of *śāśa*, line 36, is not apparent.

precedes it by a blank space about four inches high; and, though written apparently by the same hand, it was probably put on the stone at a subsequent time. The characters include the distinct form of the lingual *ḍ* all through. The *virāma* is represented by the sign for the vowel *u* and pointed instances of this occur in *pogalalake*, line 15, and *chamchadu-brāhma*, line 22. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ".—The language is Kanarese; and lines 1 to 26 are all in verse, with a few short connecting prose links. The accusative singular neuter in *v* occurs in *pradēśavan*, line 18. In lines 12, 13, we have two rather peculiar or unusual words; *kharaḍa*, = *kharaḍa*, *kharaḍa*, which apparently means 'a market-town;' and *maḍamba* which I do not find in any dictionary, but which must denote some other kind of village.—In respect of orthography we may notice (1) the use of *ri* for *ri*, throughout; (2) the use of *b* for *v* in *braja*, line 9, *sēbyam*, line 15, and *bratīśvaran*, line 25; (3) the use of *v* for *b* in *dōrvaḷa*, line 5; (4) a good deal of confusion between the sibilants, illustrated by *viśayam*, line 14, *śaśi*, line 17, and *śiśyam*, line 25; and (5) the doubling of *t* before *y*,—very exceptional at so late a period,—in *apattya*, line 25.

The inscription is a record of the time of the Dēvagiri-Yādava king Jaitugi I. The introductory portion of it is complete. But the formal part, containing the date and the details of the grants that were recorded in it, has been broken away and lost.

TEXT.¹

- 1 [Om² ||* Śrī]mat³-kāmachana-kānti-baṁdhuritav-āśā-simḍhura-śrēpi-dhātṛi-madhyam
nele dēva-dampati-śaṭa-kṛidā-vilāsam nij-ōddāma-śṛig=abhirāma-dhā-
- 2 [mav=ene] sapta-dvīpa-sapt-[āṇ]p[ava]-stō[m-ā]lām]kri(kṛi)[ti raṁ]jikum vividha-
kēli-kaṁdaram Maṁdaram || Sphurad⁴-ambhōnidhi-vāle māvaḷa-
- 3 si Jambūdīpav=atyanta-baṁdhura-vā — — — — — geyikkumbā — — —
du Maṁdarav=ā Maṁdara-dakṣiṇa-sṭha-Bharatakaśhētram jagam nem-
- 4 — — — rav=ā kshētra-mukhakke lōchanav=en — — oppug[u]m Kuntalam ||
Adan=ānamdade pālanta padadim=irddam nat-ārāti sam-
- 5 na — — — kēli-nīlaya[m*] virōdhi-vilayam Dharmātmajam Rāghavam Yādu-vamśa-
prabhavam jaya-pravibhavam bhūri-pratāp-ōdaya[m*] madavad-dōrva(ṛbba)la-
chakrava-
- 6 rtti naya-lakshmi-vallabham Bhillamam || Ātana⁵ tanayam
. bhūtalado|=
negaldam Maṁdhāt-ōpama-charitan=enisi Jai-
- 7 tugidēvam || Mata
. Gū(gu)rjjara-Pāṁdyam jita-Chōlam jita-Lālam jita-Gaulam
Jaitapāla-dhātṛipāla ||
- 8 Om [||*] Ā nri(nṛi)pa-pādāmbuja-sēvā-nipunam
. manam śauryy-ādhānam Sahadēva-damḍanātham
negaldam || Mālava⁶-damḍa-
- 9 nātha-dharaṇidhara-Vajradharam Kalīṅga-Pāṁchāḷaka-[damḍa]nātha-karāṭi-
bra(vra)ja-paṁchamukham Turuḷka⁷-Nēpālaka-damḍanātha-vasudhā-viḷa-
- 10 yam — — — — — damḍanāth-āli-bhujāṅga-randra-Garu[dam] Sahadēvan=atarkya-
vikramam || Harig⁸=udyad-Bālan=Arjjunaṅg=atula-Bhīlam Lakshmaṅg=ūrjjit-ā-

¹ From the ink-impression. A transcription is given in *Canarāca-Dēva Inscriptions*, Vol. II. p. 370.

² Doubtless represented by an ornate symbol, as in lines 8, 27.

³ Metre: Śārdūlavikṛidita. This verse has already been met with, in A. line 1 ff.

⁴ Metre: Mattēbhavikṛidita; and in the next two verses.

⁵ Metre: Kanda; and in the next two verses.

⁶ Metre: Utpalālikā.

⁷ Read *Turuḷka*.

⁸ Metre: Mattēbhavikṛidita.

- 11 [cha]raṇaṁ Rāghavan=sṁnan=āda teradim śrī-Mallidēvaṁ kaḷ-ābharapaṁ
viśruta-damḍanātha-Sahadēvaṁ-ādan=agrōdbhavaṁ vara-vi-
- 12 r-āri-chamūpa-darppa-dalanam damḍē[śa]-lōkōttamaṁ || Aṁt=enisida damḍanāth-
ādhikāra-paripālana-vilāsaṁ-bettū(ttu) | Vilasita¹-khēda-kharvvaḍa-ma-
- 13 ḍamba-puraṁgaḷin=āmtu tamnol=aggalisida dēvamātre(tri)kav=enippa polamgaḷin=
e chūta-saṁkula-nava-gaṁdha-sāli-vanamam taḷed=int=ide tā-
- 14 [ne] bhōga-bhūtaḷav=ene Taddavāḍi-viśa(sha)yaṁ su — viśayayka²-bhūṣhaṇaṁ ||
Chārutaye³ sahaḷa-sārate rārājipa Taddavāḍi-sāsira-
- 15 v=emb=i nāriya kucha-ruchir-ālamikārav=enalu dharege Maṇigavallīye sēbya(vya)m ||
Dhare⁴ pogalaluke vipra-kula-dīpan=upārijisi taradu yitta-
- 16 n=īśvara-ghaḷisāsana-ūrijita-Harita-kul-āgrani tāne mukhyav-āg-ire vara-vipra-
pamchaśata-rājige pūjisi Taddavāḍi-sāsiraḍ-olag=ollitaṁ Maṇi-
- 17 gavallīyan=i śasi(śi)-sūryar=ullinaṁ || Negaḷda Maṇigavallīya mahāprabhuv=
īśvaradēvan=ātma-lakṣmige nija-vakṣhamam vinuta-vāg-vadhug=ānana-
- 18 maṁ viśāla-kirttige gagana-pradēśavan=apaṁ nele māḍidan=attar-ōttaram mige
vibhu Mādirāja-sutan=udgha-Harita-kul-ābdhi-cham-
- 19 dramaṁ || Abhimān⁵-ōn[n*]ati Māmdar-ādrig=oreyaṁ kaṭtittu vāgā(rā)ṁganā-
subhagatvaṁ Madanaṁg=anādarapeyaṁ māḍittu sa(śa)śvad-yaśō-vibhavaṁ
Karṇanana=ēlisi-
- 20 tt=enisuv=i Mānikyavallī-puraṁ prabhū⁶ vikhyāta-Harita-gōtra-tilakam Lakṣmi-
dhavaṁ⁷ Mādhavaṁ || Allīya mahājanav=aynūrvvara mahimey=em-
- 21 t=emdaḍe || Vara-varann(rṇṇ)-āsrama-dharmma-nirmala-rga(gu)ṇaṁ śrī-vēda-vēdāṁga-
vistara-sāstr-ārttha-vichāra-sāra-satata-svādhyāya-yajña-kriyā-guru-pūj-ākara-vi-
- 22 pra-pamchaśata-chamchadu-brāhmya-tējō-nay-ābharapaṁ raṁjisugu[m] mahi-sura-
puraṁ Mānikyavallī-puraṁ || Manu-mārggake maṇi-pradīpav=eni-
- 23 sitt-āchāra-sampatti sajjana-harē(rsh)-ābdhige chāmdra-lakṣmīy=enisitt=andāryyav=
ugra-dviśa(sha)d-ghana-darpp-ādrige balpu vajrav=enisitt=emda=aṁdu bāhyō
- 24 paraṁ janarē bāhpu⁸ Maṇigavallīya mahādevarkkaḷ=ainūrvvaruṁ⁹ ||
Āchā[r*]yy-ānvayav=emdaḍe || Vara-vidyā-ni-
- 25 dhi Gaṇadēva-muniapaṁg=ātm-āgra-śiśya(śhya)m jita-Smara-bāṇaṁ sucharitra-
vārdhī Malayāla-Jñānarāsi-bra(vra)tiśvaran=ādam tad-apattya-
- 26 [n=a]tyanupamaṁ nānā-kaḷā-kōvidaṁ dharanī-viśruta-Dharmmarāsi-muniapaṁ
prakhyātiyaṁ tālidaṁ ||
- 27 Om Svasti Samastabhuvanāśrayaṁ śripri(pri)thvivallabham bhaya-lōbha-
durllabham Y[ā]-
- 28 [da]va-kula-kamala-mārtta[m*]ḍam kadana-prachamḍam nām-ādi-prasa(śa)sti-
sahitaṁ śrīma[j-Jaitug]i[dēva-vi]-
- 29 [ja]ya-rājyam=uttar-ōttar-ābhivri(vri)ddhi-pra¹⁰[varddhamānam=ā-chāmdr-ārka - t ā r a m
baraṁ saluttam-ire]

¹ Metre: Champakamālā.² Read viśay-aika.³ Metre: Kaṇḍa. This verse has already been met with, in A. line 24. In the first word, for *chārutaye*, read *chārutaya*.⁴ Metre: Champakamālā; and in the next verse. The last three *pādas* of this verse have already been met with, in the verse commencing *dhare pogalaluke Chāḷukya-pati*, in A. line 17.⁵ Metre: Mattēbhavikrīḍita; and in the three following verses. The first three of these verses have already been met with, in A. lines 19 to 24.⁶ Read *pura-prabhū*, as in A. line 20. A. has *enivutam*, instead of *enivuv=i*.⁷ A. has *gōtra-vijāsa-lakṣmīdhavaṁ*.⁸ Read *śāpṇu*.It is usual to find this word written *aynūrvvaruṁ*, — with *ay*, not *ai*, in the first syllable.¹⁰ The remainder of the record is broken away and lost.

ABSTRACT OF CONTENTS.

The inscription opens with a verse, occurring also in A., which mentions the mountain Mandara (line 2). It then mentions Jambūdvīpa, or the central division of the world (l. 3); and then, again, the mountain Mandara, to the south of which there is the land of Bharata-kshētra or India, in which there is the country of Kuntala (l. 4). The ruler of that country, born in the race of Yadu (l. 5), was Bhīllama (l. 6). And his son was Jaitugidēva (I.) (ll. 6, 7), also called Jaitapāja (l. 7), who conquered the Gurjaras, the Pāṇḍyas, and the Chōlas, and the countries of Lāla (Lāta) and Gauḷa (Gauḍa, part of Bengal). One of Jaitugi's officers was the *Danḍanātha* Sabadēva (l. 8), who defeated the leaders of the forces of Mālava, Kāliṅga, and Pāñchālaka (l. 9), of the Turushkas, and of Nēpālaka. And Sabadēva's elder brother was Mallidēva (l. 11), who also held the post of *Danḍēsa* (l. 12) or *Danḍanātha*. His authority appears to have been limited to the district known as the Taddavāḍi thousand (ll. 14, 15). In that district there was the town of Maṇigavallī (l. 15) or Maṇimavallī (l. 17), which *Īśvaraghaṇiśāsa*, of the Harita family, had presented to the five-hundred Brāhmanas (l. 16). And the *Mahāprabhu* of that town was *Īśvaradēva* (l. 17), son of Mādirāja, a very moon of the ocean that was the Harita family (l. 18). The record then mentions a *Prabhu* of the town of Mānikyavallī (l. 20) named Mādhava, of the Harita *gōtra*,—evidently identical with the *Prabhu* Mādirāja, son of *Īśvaradēva*, who is mentioned in C. line 19, though the verse used to describe him here is that which in A., lines 19, 20, is applied to his grandfather Mādhava or Mādirāja, the father of *Īśvaradēva*. It then proceeds to recite the virtues and accomplishments of the five-hundred *Mahājanas* or Brāhmanas of Mānikyavallī or Maṇimavallī (ll. 20 to 24). And this part of it concludes by telling us that, in the lineage of the *Āchāryas*, there was a certain Gauḷadēva (l. 25); his chief disciple was Malayāla-Jñānārāsi; and the son of the latter was Dharmarāsi (l. 26).

The formal part of the record commences with line 27. The name of the king, in line 28, is almost quite illegible. But he is described as belonging to the Yādava family (ll. 27, 28). And the superscript ¹ near the end of line 28, clearly discernible in part and at just the place where it should be, enables us to recognise that the inscription is a record of the time of Jaitugi I. himself,—not of one of his successors.

No. 4.—FOUR PILLAR INSCRIPTIONS OF EASTERN
CHALUKYA CHIEFS AT SRIKURMAM.

By E. HULTZSCH, Ph.D.

The Vishṇu temple of Kārmēśvara at Srikūrmam near Chicacole in the Gañjām district contains many inscribed pillars of hard black stone, which have successfully withstood the influence of the climate. Most of their inscriptions are consequently in much better preservation than other stone records in the Telugu country. Four of the pillars bear the subjoined four inscriptions of three chiefs who profess to have been descendants of the Eastern Chālukya king Vimalāditya (A.D. 1015 to 1022) (A. verse 1) and of his son Rājārāja (A.D. 1022 to 1063). This king resided in Rājamahēndrapaṭṭana (A. v. 4) and is said to have translated with the help of scholars the history of the Bhārata race into Telugu (*ibid.* v. 3). Here we have an important epigraphical confirmation of the tradition according to which Nannayabhaṭṭa, the first Telugu translator of the *Mahābhārata*, wrote his work at the direction of Rājārāja of Rājamahēndri.¹

¹ Compare above, Vol. IV. p. 308, note 3.

A descendant of this Râjarâja was Vijayâditya (I.) (A. v. 6). The latter had a son named Râjarâja, who was the minister of Viranṛisimha (A. v. 7). This Râjarâja had two sons, viz. Vijayâditya (II.) (A. v. 9) or Vijayârka (D. v. 1) and Purushôttama (B. v. 1, and D. v. 2). Purushôttama's son, Jagannâtha or Viśvanâtha, was a vassal of Virabâpudêva (C. ll. 11 to 15). For Vijayâditya II. we have the date Śaka-Samvat 1195 (A.), for Purushôttama Śaka-Samvat 1199 (B.) and 1240 (D.), and for Jagannâtha Śaka-Samvat 1231 (C.). Consequently king Viranṛisimha whom Râjarâja, the father of Vijayâditya II., served as minister (A. v. 7), has to be identified with the Gaṅga king Viranarasimha I., whose reign ended 18 years before that of his grandson Viranarasimha II., the 21st year of whose reign corresponded to Śaka-Samvat 1217.¹ Virabâpudêva, the sovereign of Jagannâtha or Viśvanâtha, is identical with the Gaṅga king Virabhânudêva II., the successor of Viranarasimha II.²

The alphabet of the four inscriptions is Telugu. The language of A. and D. is Sanskrit verse, and that of B. and C. Sanskrit verse and Telugu prose. A. records that Vijayâditya (II.) granted twenty-five cows, the milk of which had to be used for ghee to feed a lamp in the temple. B. contains a similar grant of fifty-two³ ewes for a lamp by Purushôttama.

C. consists of 49 lines, of which I am publishing only lines 1 to 16 and 28 to 30, omitting two passages in Telugu prose, which enumerate various offerings and the persons among whom they were distributed, and one imprecatory verse (*sva-dattâm* etc., l. 47 f.). The inscription records a grant of 40 half-pagodas (*nishka*, l. 4 f., or *ganḍamâḍa*, l. 28) by Viśvanâtha for providing offerings to the god. D. was composed by the poet Nṛisimha (l. 6 f.) and states that Purushôttama granted a golden necklace to the god.

A.—Dated Śaka-Samvat 1195.⁴

TEXT.⁵

East Face.

- 1 स्वस्ति । श्रीमानभूत् पुरा कश्चिन्नीमवन्धे महाययाः [1*] चाकु-
- 2 क्वविमलादित्यचक्रवर्ती नृपाग्रणीः । [१*] एक एव नभोदेधे
- 3 यथा चंद्रः[*] श्रिया युतः । नमयन्⁶ शतृपन्नानि
- 4 तथा स चित्तिमंडले । [२*] तस्मादभूत् चित्तिपतिप्रणत[१]-⁷
- 5 त्रिपन्नः[*] श्रीराजराजनृपतिः प्रविशालकीर्तिः । यस्मूरि-
- 6 भिन्नश्च किञ्च स्मृतिजालसारमंथीचकार वरमा-
- 7 रतवन्धत् । [३*] सेवागतनृपाकी[र्णे]⁸ . राजमाहे-⁹
- 8 द्रपदने [१*] स्थितोपि तेजसा क्रांते रराज वसुधा-
- 9 तळे । [४*] शंकाभन्यमहोदधौ च विदधे नाकौकसां¹⁰

¹ Journ. Bengal As. Soc. Vol. LXV. Part I. p. 270. According to p. 269, verse 96, Bhânudêva I., the father of Viranarasimha II., married Jâkalladêvi of the Châlukya race, who was probably a relation of Vijayâditya II.

² Ibid. Vol. LXIV. Part I. p. 182.

³ Thus in l. 6 f. of the Telugu portion. The Sanskrit portion (l. 2) has only fifty ewes.

⁴ No. 352 of the Government Epigraphist's collection for 1896.

⁵ From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.

⁶ Read नमयन्⁶.

⁷ The *anusudra* stands at the beginning of the next line.

⁸ The *sri* of *nripa* is corrected from *sva*; read ⁸कीर्णे.

⁹ The *अ* of *राजमा* was first omitted and then inserted below the line between *रा* and *मा*. The *anusudra* stands at the beginning of the next line.

¹⁰ The *anusudra* stands at the beginning of the next line.

North Face.

- 10 सेनया यस्तुप्रोत्थरजोवितानविततेः) पाथी-
 11 दवृहे नृणां । आसारे तदिभोरुगंडविलुठहा-
 12 नांनुभिः[*] स्रोतसां प्रत्यर्थिचितिपालमौळिम-
 13 गिरुङ्गीराजितांघ्रिद्वयः । [५*] तदंघ्रे विजया-
 14 दित्य इति ख्यातो नृपोभवत् । मानव्यसमुगोची[यो]
 15 विजययोनिजेतनः¹ । [६*] तस्मात्प्रातश्च राजेंद्र राजरा-
 16 ज इति स्मृतः² । मञ्चो वीरनृसिंहस्य³ वाचस्पतिम-
 17 हामतिः । [७*] तस्य सुतसुराधीशतुळितोहामविक्रमः [१*]
 18 जानाति विदुषां योर्त्य गुणै रत्नाकरोपमः । [८*]

West Face.

- 19 स्वस्ति श्रीशाकवर्षे शरनिधिशशिभूसन्मिते[के] तुलास्ते⁴ रुद्रा-
 20 हे सौम्यवारे सितयुजि [मञ्च]तः कूर्मनाभस्य⁵ नित्यं । प्रा-
 21 दाहीपाय 'पञ्चीत्तरदशयुगमाः) वाञ्छिताय⁶ सिध्दै' सी-
 22 यं 'च्छाळुक्यवंशानुविशिशिविजयादित्यसच्छक्रवर्ती⁷ । [९*] नि-
 23 त्यं निर्मलचेतस्त्वैर्वैष्णवेर्नीतिवेदिभिः [१*] ग्रामीणैरपि धर्माय
 24 पालनियः¹⁰ प्र[य]व्रतः ॥¹¹ [१०*]

TRANSLATION.

Hail! (Verse 1.) There was born formerly in the race of the Moon a glorious (and) renowned chief of princes, the Chālukya emperor Vimalāditya.

(V. 2.) As in the region of the sky the moon alone is possessed of splendour (and) subdues (her) enemies—the flowers of the day-lotus, thus (was) he on the circle of the earth.

(V. 3.) From him was born the glorious king Rājārāja, whose fame was very great, whose lotus-feet were worshipped by princes, (and) who, together with scholars, it is said, translated into Andhra (i.e. Telugu) the history of the excellent Bhārata race, which is the essence of all Smritis.

(V. 4.) Though residing in Rājamāhēndrapaṭṭana, which was crowded with princes who had come to worship (him), (he) shone on the surface of the (whole) earth which was covered by (his) lustre.

(V. 5.) He whose pair of feet was illuminated by the splendour of the gems on the heads of rival kings, produced on gods the impression of a fresh great ocean by (his) army; on

¹ Read निवेतनम्.

² Read स्मृतः.

³ The letter व seems to be corrected from न्य, and ह from छ; read वृसिंहस्य.

⁴ Read ०स्ते.

⁵ Read नाभस्य.

⁶ Read पञ्चीत्तर.

⁷ Read सिद्धि.

⁸ Read चाळुक्य.

⁹ Read सचक्रवर्ती.

¹⁰ Read पालनीयः.

¹¹ This punctuation is expressed by some ornamental symbols.

men that of a collection of clouds, formed by the mass of the dust rising from that (*army*); (*and*) on rivers that of a shower of rain by the rutting-juice trickling from the huge temples of its (*vis.* the army's) elephants.

(V. 6.) In his race was born a prince called Vijayāditya, who belonged to the excellent *gōtra* of the *Mānavyas*¹ (*and was*) the abode of the goddess of victory.

(V. 7.) From him was born a moon among kings, named Rājārāja, who resembled Vāchaspati² in great wisdom (*and was*) the minister of Viranṛisimha.

(V. 8 and 9.) His son, the noble emperor Vijayāditya, who was a moon in the ocean of the Chālukya race, whose great valour was equalled (*only*) by (Indra) the lord of the gods, who understood (*i.e.* fulfilled) the desires of scholars, (*and*) who resembled the mine of gems (*i.e.* the ocean) in virtues, gave for ever, in order to obtain the objects of (*his*) desires, ten pair and five (*i.e.* twenty-five) cows (*which had to supply ghee*) for a lamp, to the great lord of Kūṛma,— hail! in the prosperous Śāka year measured by the arrows (5), the treasures (9), the moon (1) and the earth (1),— (*i.e.* 1195),— while the sun stood in Tulā, on the day of Rudra, on a Wednesday combined with the bright (*fortnight*).³

(V. 10.) By (*all*) pure-minded *Vaiṣṇavas* and by (*all*) villagers who know the law, this charity should be for ever assiduously protected.

B.— Dated Śāka-Saṃvat 1199.⁴

TEXT.

- 1 स्वस्ति श्रीशकवत्सरे '[नव]निधिक्षीणीदुभिस्तुष्टिते दीपार्त्त' कमठा[कृते]-
- 2 'भूरिपीराचंद्रतारागणं [१*] पंच[१]श(१)त्प्रवराच्छगां गुणनिधि[१*] श्रीकी-
- 3 'र्त्तिविधैतरां [स]प्र[१*]दात् पुरुषोत्तमक्षितिपति[१*] श्रीर[१*]जराज[१]-
- 4 त्तजः । [१*] शक[व*]ष्वुल्लु ॥¹⁰ ११८८¹¹ यगुनेटि श्रीकूर्मान[१*]धदेवर-¹²
- 5 कुनखंडदीपमु संततमै चक्षुटकु र[१*]जराजदेवनि¹³ की-
- 6 डुकु पुरुषोत्तमदेवचक्रवर्त्ति पेट्टिन गोठियलु एंवयि-
- 7 रेडु [१*] ई धर्म्मवु वैष्णवरत्त(:) ।

TRANSLATION.

(Verse 1.) Hail! In the prosperous Śāka year measured by nine, the treasures (9), the earth (1) and the moon (1),— (*i.e.* 1199),— the virtuous prince Purushōttama, the son of the

¹ The author of the inscription uses, instead of *Mānavya*, the form *Mānavasa*, which is due to a wrong etymology, as *Haritasa*, above, Vol. III. p. 255, note 4.

² *I. e.* Brihaspati, the minister of Indra.

³ On this date Professor Kielhorn remarks:—"The date did not fall on a Wednesday in Śāka-Saṃvat 1195 current or expired. The date corresponds, for Śāka-Saṃvat 1195 current, to Tuesday, 4th October A.D. 1272; and for Śāka-Saṃvat 1195 expired, to Monday, 23rd October A.D. 1273. So the probability is that *Saṃyavāde* (l. 20), 'on a Wednesday,' is wrong for *Sōmadre*, 'on a Monday.'"

⁴ No. 359 of the Government Epigraphist's collection for 1896.

⁵ The word शक is written on an erasure.

⁶ Read दीपार्त्त.

⁷ The four syllables भूरिपीरा seem to be written on an erasure.

⁸ Read वरेडका.

⁹ Read 'निधिक्षी'.

¹⁰ In the place of this sign of punctuation, which is superfluous, the figure "1" had been originally engraved.

¹¹ The first and third figure of "1199" are engraved on erasures.

¹² Read नाथ.

¹³ Read देवनि.

glorious Rājarāja, gave, for the greater increase of (his) prosperity and fame, fifty excellent ewes (which had to supply ghee) for a lamp, as long as the moon and the host of stars endure, to Mura's enemy (i.e. Viṣṇu) who has the form of a tortoise.¹

(Line 4). In the Śaka year 1199, the emperor Purushōttamadēva, the son of Rājarājadēva, gave to the god who is the lord of Śrikūrma fifty-two ewes, in order to keep a perpetual lamp (burning) for ever.

(L. 7.) This charity is placed under the protection of (all) *Vaiṣṇavas*.

C.—Dated Śaka-Samvat 1231.²

TEXT.

South Face.³

- 1 स्वस्ति श्रीशक्रवर्षे शशिशुभरविगे चा[श्वयु]-
- 2 [कश]कपक्षे मासे कौतयतिथ्यां सुर-
- 3 गुरुदिवसे कूर्मनाथस्य विष्णोः [१*] प्रादा-
- 4 त् चिन्मारभोगं दशयुगळयुगं नि-
- 5 ष्कमाचंद्रतारं श्रीमच्छाळुकवधो-
- 6 दधितुहिनकरादिश्रनाथाभिधानात् [॥ १*]
- 7 श्रीमत्जीयनविश्रनाथमनघं श्रीकार्यमाश्रय्यकं
- 8 कत्वा 'कूर्म(महीध)पुरीश्वरस्य भगवत्त्रिंशवार[१*][त्रि]धेः ।
- 9 भूयाद्यी दत्तुजारिविक्रमजितस्त्रामंतचूडामणेश्वरस्य श्री-
- 10 पुरुषोत्तमसि[ति]पतेः पुत्रस्य संपत्तये । [२*] स्वस्ति श्रीशक्रवर्षे-
- 11 शुभं १२३१गुने[दि] श्रीलग[क]ायदेवर विजयराज्यसं[व्य]सरं-

East Face.

- 12 सु [३]गु आदि कथ्यशक्त ५यु गुरुवारमुन श्रीधीरबाणुदेवजी[य]-
- 13 नंगारि वेहरचमुनंहु श्रीकूर्मस्वामिनि चालुक्यचक्रवर्तुलै-
- 14 न मानव्यसगोचुलु ¹⁰श्रीपुरुषोत्तमदेवजीयनंगारि ¹¹सुपुचुंडे-
- 15 न श्रीविश्रनाथदेवजीयन दमकुनायुरारोग्यैश्वर्य[१*]मित्रि-¹²
- 16 श्रियुं बुचपौचसमिधियुं¹³ गला

¹ *Karmāṣṭha* is synonymous with *kārma*, from which the name Śrikūrmam is derived.

² No. 382 of the Government Epigraphist's collection for 1896.

³ The figure of a bear—the crest of the Chālukyas—is engraved on the left of lines 1 to 6.

⁴ Read प्रादाचक्रार.

⁵ Read श्रीमच्छाळुक.

⁶ Read श्रीमजी.

⁷ The engraver has placed horizontal lines over the three syllables महीध in order to show that they have to be omitted.

⁸ Read मन्वचक्रार.

⁹ Read बुलु.

¹⁰ Read पुरुषोत्तम.

¹¹ The *y* of सुपुचुं is entered below the line; the second part of the *ai* of ¹⁰उत्तम stands at the beginning of the next line.

¹² Read मित्रि.

¹³ Read समुचि.

North Face.

- 28 श्रीकूर्मनाथनि¹ भंडारसुनं वेदिन गण्डमाडलु ४० [१*] इ^२ धर्म-
 29 तु श्रीकूर्मस्वामिकिनाचांद्राक्षरा^३ श्रीविष्णुनाथभोगसु चे-
 30 लंगलयदि [१*]

TRANSLATION.

(Verses 1 and 2.) Hail! In the prosperous Śāka year containing the moon (1), the qualities (3) and the suns (12),— (i.e. 1231),— in the bright fortnight of the month of Āśvayuj, on the Kauntēya-tithi, on a Thursday,⁴—having founded (in the temple) of the lord of Kūrmapurī, who is an ocean of divine love, the sinless (and) wonderful rite (called) “the holy (rite of) Jīyana-Viśvanātha” after that moon in the ocean of the glorious Chālukya race, who was named Viśvanātha,— he (viz. Viśvanātha) gave to Viṣṇu, the lord of Kūrma, ten double pairs (i.e. 40) nishkas (as) śringāra-bhōga,⁵ (which is to continue) as long as the moon and the stars, (and) which may confer prosperity on this (Viśvanātha), the crest-jewel among Sāmantas, who surpasses (Indra) the enemy of Danu's sons in prowess, (and who is) the son of the glorious prince Purushōttama!

(Line 10.) Hail! In the [3rd] year of the victorious reign of the glorious Jagannātha-dēva, (which was) the prosperous Śāka year 1231, on Thursday, the 5th (tithi) of the bright (fortnight of the month) of Kanyā,—while the glorious Virabāṇudēva-Jīyā was ruling,⁶—the glorious Viśvanāthadēva-Jīyā, the virtuous son of the glorious Purushōttamadēva-Jīyā who was a Chālukya emperor (and) belonged to the gōtra of the Mānavyas, paid 40 gaṇḍa-māḍas into the treasury of the lord of Śrikūrma in order to obtain for himself long life, health, wealth and prosperity, and an abundance of sons and grandsons.

(L. 28.) May this charity belong to the lord of Śrikūrma, as long as the moon and the sun exist, (under the name of) “the holy Viśvanātha-bhōga!”

D.— Dated Śāka-Samvat 1240.⁷

TEXT.

- 1 श्रीः [१*] सीमान्वये समभवत्^८ भुव राजराजदेवस्यतामभिमतो नृ-
 2 पचक्रवर्त्तिः^९ । तस्मैतुरासविजयो विजयाकंदेवनामा मनो-
 3 ज्जचरितसुक्ती कृतः ॥ [१*] तद्भाता पुरुषोत्तमो गुणनिधिर्देवो
 4 दयावारिधेः श्रीकूर्म[१]यतनप्रसन्ननृहरेस्तुष्टं [१]तुः

¹ Read नाथनि.

² Read इ.

³ Read चन्द्राक्षरायिना.

⁴ Regarding this date and the corresponding one in the Telugu portion (ll. 10-12) Professor Kielhorn remarks:— “I have not found Kauntēya anywhere for 5 (or any other number); but taking the date to be Śāka-Samvat 1231, Thursday, the 5th tithi of the bright half of the lunar month Āśvina and the solar month of Kanyā, I find that it is incorrect for Śāka-Samvat 1231 current and expired (as well as for 1230 current and 1232 expired). It would correspond, for Śāka-Samvat 1231 current, to Friday, 20th September A.D. 1308, when the 5th tithi ended 23 h. 39 m.; and for Śāka-Samvat 1231 expired, to Tuesday, 9th September A.D. 1309, when the 5th tithi ended 23 h. 5 m. So the date is of no value.”

⁵ This technical term appears to mean a fund for defraying the expenses of the rite founded by Viśvanātha. In l. 29 below it is called Śrī-Viśvanātha-bhōga.

⁶ The term *veharāṇa* is probably a *taddhava* of *viharāṇa*, ‘roaming.’

⁷ No. 283 of the Government Epigraphist's collection for 1896.

⁸ Read समभवद्भि.

⁹ Read चर्त्ति.

- 5 प्रभोः । शाके व्योमयुगो[ष्ण]दीदितियुत् वसे नभोवस्वदात्
 6 दिव्या सप्तसुवर्ननिष्ककञ्जितं ग्रैवेयकं³ कान्तिमत् [॥ २*] एषा नृसिंह-⁴
 7 कविना कविता⁵ प्रशस्तिः ।⁶

TRANSLATION.

Prosperity! (Verse 1.) In the race of the Moon was born on earth king Râjarâja, an emperor among princes, who was beloved by good people. His son (*was*) a victorious, righteous (*and*) grateful king, named Vijayârka, whose conduct was pure.

(V. 2.) His brother, the virtuous king Purushôttama, gave to the merciful lord Nṛihari (Vishnu) who is pleased to reside at Śrikūrma, (*and who is*) a giver of virtuous sons, a heavenly, charming necklace, made of seven *nishkas* of gold, in the Śâka year containing the sky (0), the ages (4) and the suns (12),—(*i.e.* 1240),—in the month of Nabhas.

(Line 6.) This eulogy (*prashasti*) was composed by the poet Nṛisimha.

No. 5.—TWO GRANTS OF DADDA IV. PRASANTARAGA;
 [CHEDI.]SAMVAT 392.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

I here re-edit the two inscriptions of the Gurjara chief Dadda IV.,⁷ which were discovered in 1895 by Mr. Vithal Nagar of Baroda.⁸ At my request, Dr. Hultzsch obtained the originals from the owner, Dhed Narayan of Saṅkhêdâ in the Baroda division, through the kind offices of Colonel N. C. Martelli, Agent to the Governor-General at Baroda. Dr. Hultzsch's impressions yield some better readings, among which however only one, *khadira* for *vihira* (No. II. l. 11) affects the sense. The grants, which have been drawn up on the same day, by the same writer, and in favour of the same person, are written each on two plates, showing, as is usual in Gurjara *śasanas*, each two holes for the (now lost) rings. The plates of No. I. measure 10 inches by 5½, and those of No. II. 10 inches by 6.

The characters show the western variety of the southern alphabets, which is found regularly in the inscriptions of the kings of Valabhi, of the Gurjaras of Broach, of their successors, the Râthôra, and of some other dynasties.⁹ As might be expected, they agree in particular very closely with the Khêdâ grants¹⁰ of the same Dadda, written in (Chêdi-)Samvat 380 and 385 by the same writer, with which they share the use of the characteristic little buttons at the tops of the vertical strokes. Nevertheless there are small differences in some letters, which extend even to these two new documents, where *e.g.* the medial *z* of No. I. does not agree with that of No. II. Much greater and more important variations appear in the

¹ Read °दीदितियुते वसे नभोमास्वदादिव्यं.

² Read सुवर्ण.

³ Read ग्रैवेयकं.

⁴ Read नृसिंह.

⁵ Read कविता.

⁶ This is a single *pāda* in the Vasantatilakā metre.

⁷ Those who consider the three Gurjara grants of Śâka-Samvat 400, 415 and 417 to be spurious, call this prince Dadda II. Prasāntarāga.

⁸ A German paper on the two inscriptions appeared in the *Sitzungsberichte der philos.-histor. Classe der Wiener Akademie*, Vol. CXXXIV. No. VIII.

⁹ See the *Grundriss der Indo-Arischen Philologie und Altertumskunde*, Vol. I. Part ii. (*Palaeography*), paragraph 28, A.

¹⁰ *Jour. Roy. As. Soc.*, N. S., Vol. I. p. 247 ff.; *Ind. Ant.* Vol. XIII. p. 78.

Valabhī śāsanas, stated to have been written by the same writer, as may be seen from a comparison of those drawn up by the *divīrapati* Skandabhāṭa. Among the signs of interpunctuation we find, besides single and double vertical strokes, a single dot, e.g. after °śimni (No. I. l. 10) and after °sandhiś=cha (No. I. l. 13), as well as a double point,¹ looking like a *visarga*, after *vaṭavrikṣaś=cha* (No. II. l. 11). The language, except in the imprecatory verses from the *Mahābhārata*, is good Sanskrit prose, and the orthographical and clerical mistakes are very few.

The form of the two grants, likewise, closely agrees with that of the Khêḍā śāsanas, differing chiefly by the shortness of the *Prasasti*. While the Khêḍā grants contain, in accordance with the rules of the *Smṛiti*,² descriptions of three generations of princes, the new inscriptions offer only the eulogy of the donor. This, of course, is literally identical in the four documents. In the technical parts of the four inscriptions there are only small verbal differences, which, however, extend even to the two Saṅghêḍā śāsanas. Though they do not affect the general meaning, they are very instructive for the manner in which the clerks of ancient India worked. These men apparently cared for exactness not more than the modern Karkuns, since we see here that the same writer, though working according to an older office copy, permitted himself to introduce small changes in two documents which he drafted on the same day.

The object of the grants is to convey two fields, one at Suvarṇārapalli (No. I.) and one at Kshirasara (No. II.) in the Saṅgamakhêṭaka-vishaya, to the Brāhmaṇ Sūrya for the purpose of defraying the expense of his sacrifices. The gain from these inscriptions for the history of the Gurjaras of Broach is but small. Their date, the full-moon day of Vaiśākha of (Chêḍi-)Samvat 392, shows, however, that Dadā IV. Prasāntarāga ruled at least until A.D. 641-2, and that the Saṅghêḍā grant³ of (Chêḍi-)Samvat 391 was really issued during Dadā's reign as Mr. Dhruva conjectured. Its grantor, Raṇagraha, the son of Vitarāga, whom Mr. Dhruva rightly considers to be a brother of our Dadā, probably held some villages as his *grāas*. Further, the two inscriptions show that the territory of the Gurjaras extended up to the frontiers of Khandesh and Mālva. For the town, after which the Saṅgamakhêṭaka-vishaya was named, is undoubtedly the modern Saṅghêḍā. Saṅgamakhêṭaka means etymologically 'the village at the confluence (of two rivers),' and the Unchh and the Or⁴ join near Saṅghêḍā. The *vishaya* or province of Saṅgamakhêṭaka probably included the Saṅghêḍā Prant of the Gaikōvād's possessions, as well as the neighbouring portion of the Rāvākānthā Agency, still called Saṅghêḍā Māvās.⁵ The partial identity of the names of the two districts indicates that they once belonged to a larger province, the capital of which was Saṅghêḍā. As the Trigonometrical Survey maps of these districts are not accessible to me, I am unable to fully prove these assertions by the identification of the villages of Aṭavipāṭaka, Kukkuṭavallikā, Kshirasara and Suvarṇārapalli, mentioned in the two grants. But I may state that an old map of Gujarāt in my possession shows south-east of Saonkaira (Saṅghêḍā) the village of Kookreylee (Kukrêlī), the name of which corresponds to Kukkuṭavalli.

The donee, the Brāhmaṇ Sūrya, who lived in Kshirasara, belonged to the Bharadvāja *gōtra* and studied the Mādhyandina recension of the White Yajurveda, was an emigrant from Daśapura, the modern Man-Dasār in Western Mālva.⁶ The corporation of the Chaturvêdins of

¹ See the section of the *Grundriss* quoted, paragraph 86, C. 5 (p. 84). Numerous instances, in which this sign is used, have been found of late by Professor Knauer in the MSS. of the *Mānava-Gṛhyasūtra*; see the Preface to his edition.

² See the *Grundriss der Indo-Ar. Phil. und Altertumsk.*, Vol. II. Part 8 (*Recht und Sitte*), p. 114, and Prof. J. Jolly's article in the *Zeitschrift der Deutschen Morg. Gesellschaft*, quoted there.

³ *Ep. Ind.* Vol. II. p. 21 f.

⁴ *Bombay Gazetteer*, Vol. VII. p. 355.

⁵ *Ibid.* Vol. VI. p. 14 ff.

⁶ See Dr. Fleet's *Gupta Inscriptions*, pp. 79, 142. Add to Dr. Fleet's list of passages, mentioning Daśapura, *Meghadūta*, verse 48 (Wilson).

Daśapura is mentioned in the spurious grant¹ of Dharasēna II., dated Śaka-Samvat 400, and a member of the Brāhmaṇ caste of Daśapura (*Daśapura-jñāti*) composed the Chitōrgaḍh inscription of Mōkala of Mēvād.² At present Daśapurīyas are not found in Gujarāt.

The writer of the grant, the *Sāmdhivigrahika* Rēva, is known from the Khēdā grants. The name of the *dātaka*, Karka, in No. II. line 27, is new. His title, *bhōgikapālaka*, literally 'the protector of the *bhōgikas* or village proprietors,' the technical meaning of which is not known to me, occurs also in the Sāṅkhēdā grant of Samvat 391, where in line 9 the facsimile has *dātakō-tra bhōgikapālaka-Dujjāna*, and not, as Mr. Dhruva reads, *bhōgika-Pālakaṣu-jñāna*.

TEXT OF NO. I.³

First Plate.

- 1 श्रीं स्वस्ति नान्दोपुरास्त्रजलघनपटलनिर्गतं रजनि करकरावबोधितकुमुदधवल्लयः-
- 2 प्रतानास्त्रगितनभोमण्डलीनेकसमरसंकटप्रमुखागतनिहतशत्रुसामन्तकुलवधूप्रभा-⁶
- 3 तसमयरुदितच्छलोद्गीयमानविमलनिस्त्रिङ्गप्रतापो देवद्विजातिगुरुचरणकमलप्रणा-⁶
- 4 मीष्टवल्गुमणिकोटिरुचिरदीधितिविराजितमकुटोज्जासितशिराः दीनानाथातुराभ्या-⁷
- 5 गतार्थिजनाक्लिष्टपरिपूरितविभवमनोरथोपचीयमानत्रिविष्टपैकसहायधर्मसं-⁸
- 6 चयः प्रणयपरिकुपितमानिनोजनप्रणामपूर्वमधुरवचनोपपादितप्रसादप्रकाशो-⁹
- 7 कृतविदग्धनागरकस्त्रभावी विमलगुणकिरणपञ्जराक्षितबहलकलितमिरनिचयः¹⁰
- 8 समधिगतपञ्चमहाशब्दश्रीदहङ्कुशलो सर्वानिव राजसामन्तभोगिकविषयपतिराष्ट्र-¹¹
- 9 ग्राममहत्तराधिकारिकादीन्समनुवर्ण्य बोधयत्यस्तु वो विदितसम्माभिः सङ्गम-
खेटकविष-¹²
- 10 यान्तर्गत-

No. I.

सुवर्णारपक्षिग्रामे पूर्वसोन्नि । तद्विष-
यमानेन ब्रीहिपिटकवापं चेत् । [11]
[य]स्याघाटनानि पूर्वतः क्षीरसरग्राम-
सीमासन्धिः उत्तरतः कुकुटवस्त्रिकाग्राम-

No. II.

क्षीरसरग्रामोपरदक्षिणसीम्ना¹³ बृह-
[10] न्मानेन ब्रीहिदशप्रस्थवापं चेत्
यस्य पूर्वः सन्धौ अङ्गोत्तरतः
उत्तरतः शा तद्वत्तः [11] व-

¹ *Ind. Ant.* Vol. X. p. 284, l. 17.

² *Ep. Ind.* Vol. II. p. 420, l. 52.

³ From ink-impressions received from Dr. Hultzsch.

⁴ Expressed by a symbol.

⁵ In No. II. line 1 ends with 'स्वस्ति'.—No. II. has 'सहट'.

⁶ In No. II. line 2 ends with 'मण्डली'.

⁷ In No. II. line 3 ends with 'मणिकोटी'.—Read 'मुकुटो' with No. II.

⁸ In No. II. line 4 ends with 'परित'.

⁹ In No. II. line 5 ends with 'मानिनी'.

¹⁰ In No. II. line 6 ends with 'विमल'.—No. II. has 'पञ्जरा'.

¹¹ In No. II. line 7 ends with 'कुशलो'.

¹² No. II. has 'राधिकारिकादी'.—In No. II. line 8 ends with 'समनुद्वर्णयत्यस्तु'.

¹³ Read 'यानेपरदक्षिणसीम्नि'.

No. I.

No. II.

- सीमासन्धिः [12] अपरतः ब्रह्मदेयक्षेत्रं टट्टक्षेत्रं ॥¹ अपरतः स्व-
 वट्टक्षेत्री² । तत्साधका च । दक्षिण- दिग्बदरिन्निक्षेत्री³ । दक्षिणतः
 तः सुवर्णारपक्षिग्रामगामी पन्थाः⁴ शल्बली⁵ । भूतवट्टक्षेत्रमेतच्चतु-
 [13] अटवीपाटकग्रामसन्धिश्च । एव- [12] राघाटनविशुद्धं सशोबरं
 मेतच्चतुराघाटनविशुद्धं क्षेत्रं सोद्वक्त्रं सोद्वक्त्र-
 14 सोपरिकरं सर्वादानसंग्राह्यं सर्वदिक्खविष्टिप्रातिभेदिकापरिहीणं⁶

Second Plate.

- 15 भूमिच्छिद्रन्यायेनाचाटभट्टप्रावेश्यमाचन्द्रार्कस्थवक्षितस्थितिसमकालीन⁷
 16 पुत्रपौत्रान्वयभोग्यं दाशपुरविनिर्गतक्षीरसरग्रामवास्तव्यभरद्वाजसगोत्रवाजिस-⁸
 17 नेयमाध्यन्दिनसब्रह्मचारिब्राह्मणसूर्याय बलिचरुवैश्वदेवान्निहोत्रपञ्चमहायज्ञा-
 दिक्लि-⁹
 18 योत्सर्पणार्थं मातापित्रोरात्मनश्च पुण्ययशोभिहृद्येय वैशाखशुक्लपञ्चदश्यासुद-
 कातिसन्मोषा-¹⁰
 19 तिष्ठष्टं यतोऽस्याहंश्चैरन्वैर्वागामिभोगपतिभिः प्रबलपवनप्ररितीदधिजलतरङ्ग-
 चञ्चल-¹¹
 20 जीवलीकमभावानुगतानसारान्विभवान्दीर्घकालस्थेयसश्च गुणानाकलस्थ सामान्य
 भोगभूष-¹²
 21 दानफलेषुभिः शशिकरुचिरं यशश्चिराय चिचीषुभिरयमस्महायीनुमन्तव्य
 पालयितव्यश्च ।¹³
 22 यो वाञ्छानतिमिरपटलाहृतमतिराच्छिन्नादाच्छिद्यमानकं वानुमोदेत स प
 क्षभिर्नीहापातकैः संयुक्तः¹⁴
 23 स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासेन । षष्टिं वर्षसहस्राणि स्वर्गं
 तिष्ठति भूमिदः [1*] चाच्छेत्ता चानुम-¹⁵

¹ This sign of interpunctuation looks like a visarga.² Read वट्टक्षेत्रः.³ Read ०क्षेत्री.⁴ Read पन्थाः.⁵ Read शल्बली.⁶ In No. II. line 12 ends with ०विष्टिप्रा.⁷ In No. II. line 13 ends with ०स्थितिसं.⁸ Read दशपुरं with No. II., which omits ०ग्रामं and reads ०निवासि for ०वास्तव्य.—In No. II. line 14 and plate i. end with ०भरद्वाज.—Read ०वाजसनेज with No. II.⁹ No. II. has बलीचरु.—In No. II. line 15 ends with ०वैश्वदे.—No. II. has ०होत्रपञ्चमपञ्च.¹⁰ In No. II. line 16 ends with ०हृद्ये.—No. II. omits ०य and has ०वैशाखपौषर्मास्यासु.¹¹ In No. II. line 17 ends with ०भोगपति.—Read ०प्ररिती and ०तरंग with No. II.¹² In No. II. line 18 ends with ०सारान्विभवान्.¹³ In No. II. line 19 ends with ०रुचिरं.¹⁴ In No. II. line 20 ends with ०पटला.—No. II. has wrongly वानुमोदेत.—Read ०पातकै with No. II., which has ०सुयुक्तस्य.¹⁵ In No. II. line 21 ends with ०युक्त.—No. II. has व्यासेन and भूमिदः.—In No. II. line 22 ends with चाच्छेत्ता.

1
2
3
4
5
6
7
8
9
10
11
12
13
14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

59

60

61

62

63

64

65

66

67

68

69

70

71

72

73

74

75

76

77

78

79

80

81

82

83

84

85

86

87

88

89

90

91

92

93

94

95

96

97

98

99

100

16
18
20
22
24
26
28

ii.

16
18
20
22
24
26
28

i.

2 2
4 4
6 6
8 8
10 10
12 12
14 14

●

ii.

16 16
18 18
20 20
22 22
24 24
26 26
28 28

●

- 24 ता च तान्येव नरके वसेत् ॥ वन्धाटवीश्वतोयासु शुष्ककोटरवासिनः
[1*] कृष्णाहयो हि जायन्ते भूमिदायं हर-¹
25 न्ति ये ॥ बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः [1*] यस्य यस्य
यदा भूमिस्तस्य तस्य तदा फलं ॥ यानीह ताद-²
26 नि पुरा नरेन्द्रेर्दानानि धर्माख्ययशस्कराणि [1*] निर्वर्तमानास्त्यप्रतिमानि
तानि की नाम साधुः पुनराददीत ॥ स्वद-³
27 तां परदत्तां वा यदाद्रक्ष युधिष्ठिर । महीं महिमतां श्रेष्ठ दानाच्छे-
योनुपालनमिति⁴ [1*]

No. I.

संवत्सरशतत्रये [28] द्वि[न]वत्यधिके
वैशाखशुक्लपक्षदश्यां स्वमुखाग्रया लिखि-
तमिदं सन्धिविग्रहकरणाधिकतरवेण
[29] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशान्तरागस्य
[1*]

No. II.

संवत्सरशतत्रये द्विनवत्यधि- [27] के
वैशाखपौर्णमास्यां भोगिकपालककर्कटूतकं
लिखितं सान्धिविग्रहिकरेवेण स्वमुखाग्र-
येति [28] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशा- [29]
न्तरागस्य ॥

No. 6.—EIGHT VATTELUTTU INSCRIPTIONS OF CHOLA KINGS.

By E. HULTZSCH, Ph.D.

Professor Bühler in his *Indian Palæography* (p. 72 f. of the German edition) and Mr. Venkayya in his paper on the Kōṭṭayam plate of Vira-Rāghava (above, Vol. IV. p. 293) have lately urged the necessity of publishing Vatteluttu inscriptions, the dates of which can be fixed with some certainty. Hence I take this opportunity for issuing mechanical copies of eight Chōla inscriptions. None of these is in a condition of complete preservation; but I trust that, even in their necessarily imperfect state, the accompanying facsimiles will prove useful for tracing the development of the Vatteluttu alphabet.

Five of the inscriptions (A. to E.) are engraved on two boulders in the Sthāpūnātha temple at Śūchindram between Kōṭṭāru and Cape Comorin in the Travancore State, and the remaining three (F. to H.) on the north wall of the shrine in the Rāmasvāmin temple at Shērmādēvi in the Tinnevely district. They belong to the reigns of the Chōla kings

¹ No. II. omits the verse व(वि)श्वटवीश्वतोयादि.

² No. II. has राजनिष्ठ°.— In No. II. line 23 ends with यस्य यस्य.— Read यानीह दत्तानि with No. II.

³ In No. II. line 24 ends with °यशस्कराणि.— No. II. has निर्वर्तमान°.

⁴ In No. II. line 25 ends with यदाद्रक्ष°.— No. II. has महि.— Read महिमतां.— No. II. has °पालनं ; इति.

Parakēsarivarman (A.), Parāntaka I. (B.), Rājārāja I. (C. to G.) and Rājendra-Chōla I. (H.). The fact that all these inscriptions are found in the extreme south of the peninsula proves, what the Vatteḷuttu inscriptions of the earlier Pāṇḍya kings suggest, that, about the 10th century of our era, the Vatteḷuttu was current in the country of the Pāṇḍyas, but unknown in the native territory of their Chōla conquerors.

The characters of the subjoined inscriptions agree more closely with those of the **Cochin and Tirunelli plates**¹ than with those of the plates of Jaṭilavarman.² Throughout F., G. and H. once in C.³ and twice in D.⁴ occurs a variant of *y*, which is known from the Kōṭṭayam plates of Sthānu-Ravi.⁵ In H. the double *k* is written as a group, as in many inscriptions in the Tamil alphabet. As in all other Vatteḷuttu inscriptions, Grantha letters are occasionally used in the subjoined eight records. The following is a list of the Grantha words and letters:—

Svasti śrī at the beginning of each of the eight inscriptions.—A., l. 11, *sabhai*.—C., l. 4, *brahma*; l. 5, *Mahādē*; l. 11, *sabhai*.—D., ll. 4 and 6, *ja* of Rājārāja; l. 7 f., *brahma* and *ra* of *brahmadēyam*, and *Sujintira*.—E., l. 8, *brahmadē* and *mah[ā*]sabhai*.—F., ll. 3 and 4, Rājārāja; l. 4 f., *brahma*, *mahā* and *chchaturvē*.—H., l. 1, *śrī* and *jendra* of *śrī-Rājendra*, *ja* of Rājārāja; l. 2, *brahma*; ll. 2, 8 and 9, *sa* of *Vaigāṇasa*; ll. 5 and 6, *śrī*.

A.—Inscription in the Sthāpūnātha temple at Śuchindram.⁶

This inscription records the gift of a lamp to the Śiva temple at Tiruchchivindiram, the modern Śuchindram, and is dated in the 34th year of the reign of the ancient Chōla king Parakēsarivarman.⁷ As we know from the large Leyden grant and from actual examples in the history of the later Chōlas that the titles Rājakēśarin and Parakēśarin were borne alternately by reigning kings,⁸ some of those inscriptions which are dated in the reign of Parakēsarivarman—without any distinguishing epithet, as *Madirai-konḍa* in the case of Parāntaka I.,—may perhaps be attributed to Vijayālaya, the grandfather of Parāntaka I. and the earliest historical person that is referred to in two genealogical inscriptions of the Chōla dynasty.⁹

TEXT.¹⁰

| | | | |
|----|--------------------|------------------------------|---------------------------|
| 1 | Svasti | śrī [*] | Kō=Pparakē[śa]ri[vaṇma]- |
| 2 | rkku ¹¹ | y[ā]ṇḍu | muppattu-nālu i. |
| 3 | vv-[ā]ṇ[ā]u | Nāñji-nā[t]tu | Tiruch- |
| 4 | chivindirattu | [M]ād[ē]varkku | Te- |
| 5 | ṇ-nāṭṭu | Talaikkujattu | [A]raiyaṇ=A- |
| 6 | ravin[daṇ] | | śandi[r-ād]i[tta]-va[la]- |
| 7 | m ¹² | niyadi | ṇlakku ne[y] mutt[ā]- |
| 8 | mal | erivadāga | vaichcha tira-no- |
| 9 | ndā-vilakku | onṇiṇukku | vaich[cha*] |
| 10 | [ā]āvā | [mū]vā pēr āḍu | a[m]baḍu [i*] [i]vai |
| 11 | aimbadam | paraḍ[ai]-subhaiyārkku [*] | |

¹ Above, Vol. III. p. 66 ff. and *Ind. Ant.* Vol. XX. p. 285 ff.

² *Ibid.* Vol. XXII. p. 57 ff.

³ In *yam*, l. 8, and *udaiya*, l. 12.

⁴ No. 81 of the Government Epigraphist's collection for 1896.

⁵ To the same reign belong Nos. 85 and 148 of *South-Ind. Inscr.* Vol. I., and No. 11 of Vol. III.

⁶ *Ibid.* Vol. I. p. 141, note 4.

⁷ *Ibid.* Vol. II. p. 379. Vijayālaya is not mentioned in the Sholinghur inscription; above, Vol. IV. p. 222.

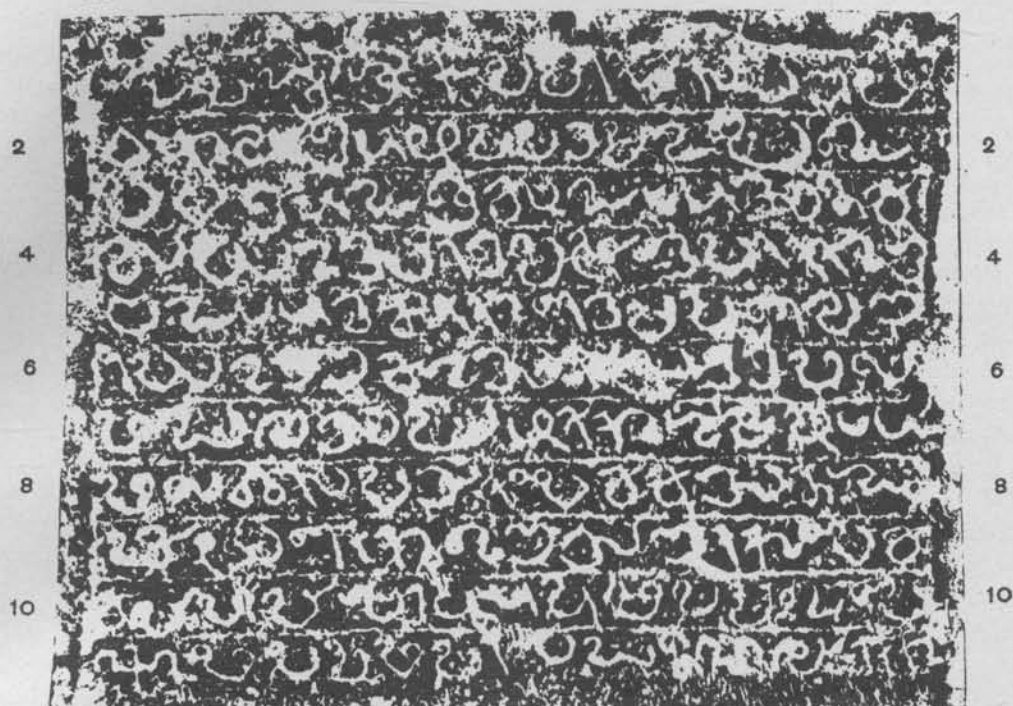
⁸ From an inked estampage.

¹¹ Read *rkku* or *rkku*.

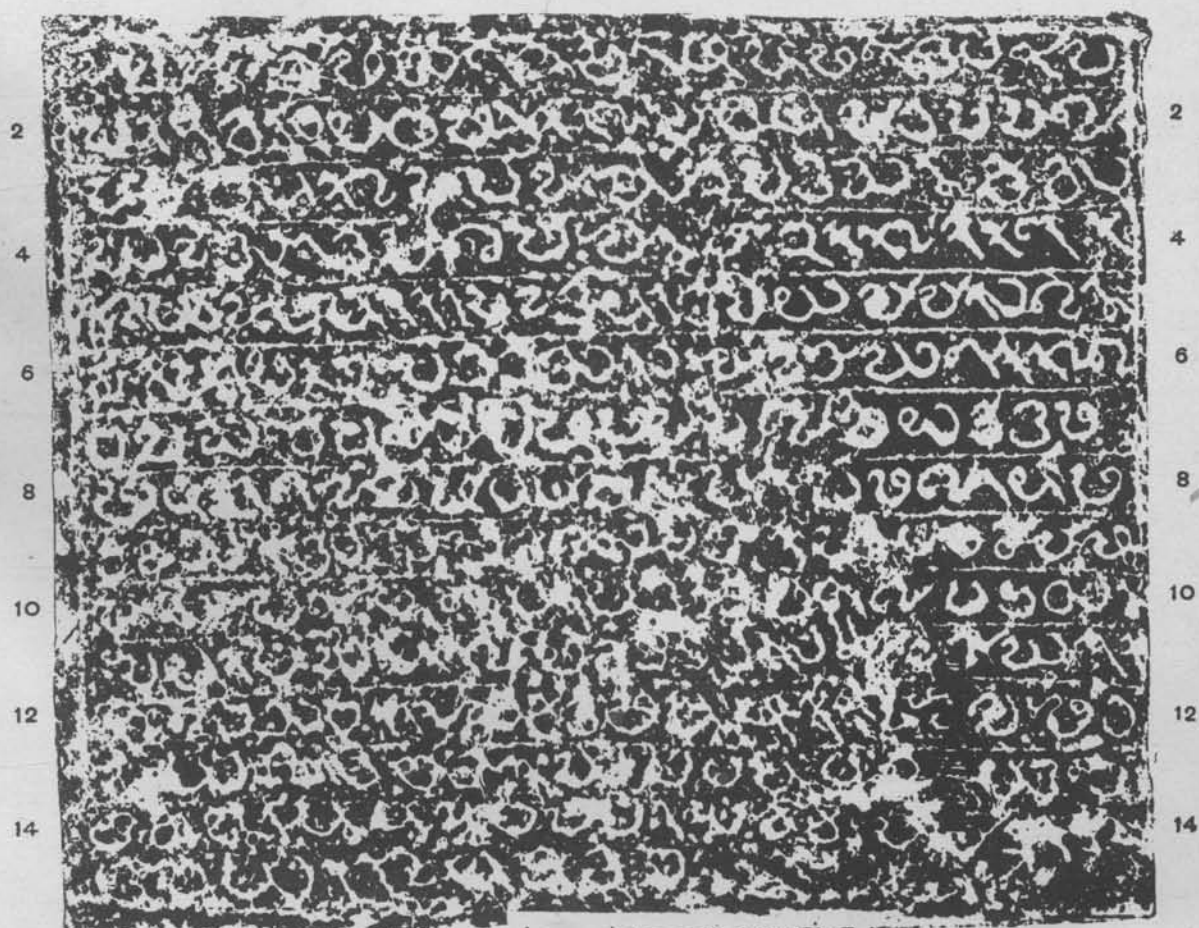
¹² Read *-va*.

Vatteluttu Inscriptions of Chola Kings.

A.



B.



TRANSLATION.

Hail! Prosperity! In the year thirty-four (of the reign) of king Parakēsarivarman,— in this year Araiyaṇ Aravindaṇ of Talaikkulam in the southern country (Tēṇ-pādu) gave to (the temple of) Mahādēva (Śiva) at Tiruchchivindiram in Nāñji-nādu one sacred perpetual lamp, to burn without fail (one) *uḷakku* of ghee per day, as long as the moon and the sun exist. For (this lamp he) gave fifty full-grown ewes, which must neither die nor grow old.¹ These fifty (ewes were made over) to the members of the assembly² (of the village).

B.—Inscription in the Sthāṇunātha temple at Suchindram.³

This inscription is dated in the 40th year⁴ of the reign of "Parakēsarivarman who conquered Madirai (Madhurā) and Īlam (Ceylon)," i.e. the Chōla king Parāntaka I.,⁵ and records that a merchant of Karavandapuram⁶ granted two lamps to two shrines of Viṣṇu, which seem to have been located in the Śiva temple at Suchindram.

TEXT.

- 1 Svasti [śrī] [||*] Madi[raiyu]m Īlamum koṇḍa kō=P-
- 2 para[kē]śa[ri]vaṇmarkku [yān]ḍu nāṇḍu i-
- 3 v[ā]ṇḍu Kn[m]ba-nā[y]i[r]u=Ttiruchchi-
- 4 vindirat[tu] Emberumāṇukku-Kkalak-
- 5 [k]uḍ[i]-nāṇḍu-[K]kara[va]ndapurat[tu] vi[y]āpāri Oru-
- 6 [n]g[ai] Araṇḡa[n] vaitta tiri-nondā-viḷakku o-
- 7 [n]ṇu niṇa [palattu] mu[ppadu] [||*] i[ḍu] ni[śa]dam
- 8 u[ka]kk-a[ra]i ne[y] muttā[mai] pa[galu]m irayum
- 9 [śa]ndi[r]-ādi[ttā]-vaṇ e[r]i[vadā]ga [vi]t[ta] [śā]vā mū-
- 10 vā=[p]pār-āḍ[u] e[ḷ]ba[ttāi]ṇu [||*] iva[nē] Tir[u]-
- 11 vē[n]gaḍa[nilai]kku [vaitta] ti[ri]-[nōn]dā-viḷak-
- 12 ku onṇi[ṇuk]ku [ni]śa[da]m āl[ā]k[ku] ne[y] māṇ-
- 13 [pa]ḍi [e]ri[va]dā[ga] vi[t]ta āḍ[u] i[rubattāi]-
- 14 ṇu [||*] ā[ga] āḍu nū[ṇu]m pa[ra]ḍai-chchavai[y]ā[rkku]
- 15 [kāt]ti-kkuḍu[t]tāṇa [||*]

TRANSLATION.

Hail! Prosperity! In the year forty (of the reign) of king Parakēsarivarman who conquered Madirai and Īlam,— in the month of Kumbha of this year, Oruṇḡai Araṇḡaṇ, a merchant of Karavandapuram in Kalakkuḍi-nādu, gave one perpetual lamp,⁷ weighing thirty palam, to (the temple of) Emberumāṇ (Viṣṇu) at Tiruchchivindiram. In order that this

¹ I.e. which have to be replaced by fresh ones when they die or cease to supply milk for the ghee; compare *South-Ind. Inscr.* Vol. II. p. 375, note 3.

² *Sabbai* or *favai* is the Tamil form of the Sanskrit *sābha*, and *paraḍai* is perhaps a corruption of the Sanskrit *parishad*.

³ No. 82 of the Government Epigraphist's collection for 1896.

⁴ An inscription of the same year is noticed in *South-Ind. Inscr.* Vol. II. p. 374 and note 8.

⁵ See *ibid.* p. 379 and note 8.

⁶ The same place is mentioned in two Pāṇḍya inscriptions; *Ind. Ant.* Vol. XXII. pp. 67 and 74.

⁷ As stated in *South-Ind. Inscr.* Vol. II. p. 132, note 3, *nondā-viḷakku* or *nandā-viḷakku* are corruptions of *nandā-viḷakku*, which occurs in H., line 4, and in an inscription at Tirukkalukkumam (above, Vol. III. p. 284). The form *tiri-nondā-viḷakku* in the present inscription further suggests that *tiru-nandā-viḷakku*, 'a sacred lamp which is never trimmed,' has been developed by folk etymology from *tiri-nandā-viḷakku*, 'a lamp the wick of which is never trimmed' (because ghee is continually supplied to it).

(lamp) might burn without fail, as long as the moon and the sun exist, during day and night, (one) *uḷakku* and a half of ghee per day, (he) granted seventy-five full-grown ewes, which must neither die nor grow old.¹ For one (other) perpetual lamp, which the same person gave to (the shrine of) Tiruvēṅgaḍa[nilai],² (he) granted twenty-five ewes, in order that (this lamp) might burn, in the same manner as stated above, (one) *āḷakku*³ of ghee per day. Altogether one hundred ewes were shown and made over to the members of the assembly.

C.—Inscription in the Sthāpunātha temple at Suchindram.⁴

This inscription records the gift of a lamp by a native of Ceylon (Ila-nāḍu) in the 10th year of the reign of the Chōla king Rājarāja I., who ascended the throne in A.D. 985.⁵

TEXT.

- 1 Svasti śrī [||*] Kō Irāsairāsa-Kēsarivaṇ-
- 2 markku yāṇḍu pattāṁ yāṇḍu tuḍaṇ-
- 3 giṇa Kaṇkaḍaga-nā[yi*]ṇṇa [Nā]ñji-nāṭ[ṭu]
- 4 brahmadēyam Tiruchchi[v]in[di]rat[ṭu]
- 5 Mahādēvark[ku] Iḷa-[nā]ṭṭu Maḷa[va]-
- 6 [raiya]ṇ [Ṣe]ṇ[ṇi] Ka[ṇḍa]ṇ [niśada]ṁ u[la]-
- 7 k[ku] ney āaudir-āditta-val ira-
- 8 [vu]ṁ pa[ga]lum [mu*][t]tā[ma]l erivadāga [vai]-
- 9 chcha tir[u]-nondā-viḷak[k]u onṇu [i*] [i]duk[ku]
- 10 vai[ch]cha [śā]vā *muvā=ppēr-āḍu āṇmbaḍu⁷ [i*]
- 11 ivai mūla-paraḍai-[ea]bh[aiy]ār vaśam kāṭṭi=
- 12 kkuḍuttana || mūla-paraḍai-chcha[vai]yārum
- 13 Emberumāṇ [V]ettirkūḍi [Pa]ḍait[aru]-
- 14 [ma]ṇ Kapai[ya]n=du[ṇ]ai[y=ā]kki⁸ va[śa*][m] k[ā]ṭṭi=
- 15 k[ku]ḍuttana [||*]

TRANSLATION.

Hail! Prosperity! In the tenth year (of the reign) of king Rājarāja-Kēsarivarman, in the month of Karkāṭaka with which (this) year began, Maḷa[variya]ṇ [Ṣe]ṇ[ṇi] Ka[ṇḍa]ṇ of [I]ḷa-nāḍu gave to (the temple of) Mahādēva at Tiruchchivindiram, a *brahmadēya* in Nāñji-nāḍu, one sacred perpetual lamp, to burn without fail during night and day, as long as the moon and the sun exist, (one) *uḷakku* of ghee per day. For this (lamp he) gave fifty full-grown ewes, which must neither die nor grow old.⁹ These (ewes) were shown and made over to the chief members of the assembly. And (by) the chief members of the assembly they were entrusted (?), shown and made over to [Pa]ḍait[aruma]ṇ Kapai[ya]ṇ of [V]ettirkūḍi, (a village belonging to the temple of) Emberumāṇ (Vishnu).

D.—Inscription in the Sthāpunātha temple at Suchindram.¹⁰

This inscription is dated in the 14th year of the reign of the same king as the preceding inscription. Its purport is doubtful owing to the bad preservation of lines 14 to 24, of which I am unable to publish a transcript and translation.

¹ See above, p. 43, note 1.

² Vēṅgaḍam is the Tamil name of the hill of Tirupati, which is sacred to Vishnu.

³ *āḷakku* = $\frac{1}{2}$ *uḷakku*; see *South-Ind. Inscr.* Vol. II. p. 48, note 5, and p. 130, note 8.

⁴ No. 71 of the Government Epigraphist's collection for 1896.

⁵ See below, p. 48 and note 6.

⁶ Read *muvā*.

⁷ Read *āṇmbaḍu*.

⁸ Read *-duṇaiy* (?).

⁹ See above, p. 43, note 1.

¹⁰ No. 75 of the Government Epigraphist's collection for 1896.

C.



D.



TEXT.

| | | | | | |
|----|----------------------------|---|-------|----------------------------|--------------|
| 1 | Svasti | [śri] | [*] | Kāndaḷūr-Śālai | kalam-aṟuttu |
| 2 | [Ka]ṅga-pāḍiyum | | | Nuḷamba-pāḍiyum | Taḍi- |
| 3 | [y]ga-vaḷi[y]um | | | Vēṅgai-nāḍum | ko- |
| 4 | [n]ḍa | kō | | Rājarāja-[K]ēsarivaṇma- | |
| 5 | [r]ku | yā[n]ḍu | | padi-nālu | ivv-ā- |
| 6 | nḍu | Vi[ru]ch[ch]iga-nā[¹ yi*][² rū] | | Irājarāja- | |
| 7 | [va]ḷanāṭṭu | Nāñji-nā[³ t]ṭu | | brahmadē- | |
| 8 | yam | Sujintirattu | | Emmerumā[⁴ n] | ⁵ |
| 9 | tēvadāṇam | | | Niruba[ś]ēgara[va]ḷanallū- | |
| 10 | r-ppāl | [T]eṇvaḷanallūr | | mūṇ ⁶ | |
| 11 | ⁷ kil-kkārāṇmai | udaiya | | [k]nḍi- | |
| 12 | gaḷ | tānēdā | | udaiyār | udaiya |
| 13 | [nila]ṅgaḷ | [Nēr]i[yaṇ]-Mūvēndavēḷār | | śolla | [Nā]ñji- |
| 14 | [nā]t[⁸ ṭu] | | | | |

TRANSLATION.

Hail! Prosperity! In the year fourteen (of the reign) of king Rājarāja-Kēsarivarman, who, having destroyed the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiga-vaḷi⁴ and Vēṅgai-nāḍu,—in the month of Vṛiśchika of this year, the cultivators who were formerly sub-tenants of Teṇvaḷanallūr, a portion of Nṛipaśēkharavaḷanallūr, a *dēvadāna* (of the temple) of Emberumāṇ (Vishṇu) at Sujindiram, a *brahmadēya* in Nāñji-nāḍu, (a district) of Rājarāja-vaḷanāḍu,⁵ at the bidding of Nēriyaṇ-Mūvēndavēḷār⁶

E.—Inscription in the Sthāpunaṭha temple at Suchindram.⁷

This inscription is dated in the 15th year of the reign of the same king as the two preceding inscriptions (C. and D.). It consists of 22 lines, of which lines 9 to 22 are here omitted because I cannot make them out in full.

TEXT.

| | | | | | |
|---|-------------------------------------|----------------------------------|-------|---|---|
| 1 | Svasti | śr[i] | [*] | Tiru-maga[i] | pōla=pper[n]-ni[la]-chchelvi[y]un=daṇak[kēy=uri]- |
| 2 | mai | [p]ūṇḍamai | | maṇa-k[k]ōl=Kkān[da]lūr-Chchālai ¹ | kalam-aṟutt=aruḷi=K[ka]- |
| 3 | ṅga-pāḍi[u]m ² | Nuḷambar-p[ā]ḍi[u]m ³ | | Taḍi[ya]r-pā[ḍ]i[u]m ⁴ | [Vē]ṅgai]- |
| | nāḍu[m Ku]- | | | | |
| 4 | ḍagamalai-nāḍu[n]=daṇ[ḍār]=kko[n]ḍu | taṇṇ-e[l]il | | vilāṅga | ūḷiyil e[l]il[ā-yā]- |
| 5 | nḍu=do[l]=Udag[ai*] | vilā[n]gum | | yāṇḍēy [Śē]ḷiyarai | tēṣu ko! kō Irāsarā[śa]- |
| 6 | Kēsarī[vaṇma]rkku | [yā]nḍu | | padiṇ-aiṇ[⁵ ju] | iv[v]-āṇḍu Kaṇṇi-[nāy]iṇṇu muv[v-a]- |
| 7 | n[diy-āg]i | [Ś]e[v]vāy-[k]kilamai | | perṇa [Pū]rayirattādi-nā ⁶ | Irāsarāśa-va[la]- |
| 8 | nāṭṭu | [Nāñ]ji-nāṭṭu | | brahmadēyam | T[iruch]chivi[nd]irattu mah[ā*]- |
| | sabhaiyōm | kaḷa- | | | |

¹ Read *Emberumāṇ*.² Read *mūṇ*.³ Read *kil*.⁴ Other inscriptions have the forms *Taḍigaipāḍi*, *Taḍgapāḍi*, *Taḍiyapāḍi* and *Taḍiyavāḷi*; see *South-Ind. Inscr.* Vol. III. p. 29.⁵ This designation was bestowed by Rājarāja I. on the Pāṇḍya country; see *ibid.* Vol. II. p. 149, note 7, and Vol. III. p. 15, note 4.⁶ The same person is mentioned again in the unpublished portion of the same inscription, l. 16 f.⁷ No. 85 of the Government Epigraphist's collection for 1896.⁸ Read *īr*.⁹ Read *-pāḍiyum*.

TRANSLATION.

Hail! Prosperity! In the year fifteen (of the reign) of king Rājārāja-Kēsari-varman, who, (in) the belief that, as well as the goddess of Fortune, the goddess of the great Earth had become his wife, was pleased to destroy the ships (at) Kānda-lūr-Sālai; who conquered by (his) army Gaṅga-pādi, Nuḷambar-pādi, Tadiyar-pādi, Vēṅgai-nādu and Kuḍagamalai-nādu;¹ and who, in the long time during which his youth was resplendent, deprived the Śeḷiyas (i.e. the Pāṇdyas) of (their) splendour at the very moment when Udag[ai],² which is worshipped everywhere, was (most) resplendent;—in this year, on the day of Pūrva-Bhadrāpadā which corresponded to a Tuesday, three evenings having expired of the month of Kanyā,—wo, the members of the great assembly of Tiruchchivindiram, a brahmadēya in Nāñji-nādu, (a district) of Rājārāja-vaḷanādu,

F.—Inscription in the Rāmasvāmin temple at Shērmādēvi.³

This inscription is dated in the same reign and the same year as the preceding one. It has been left unfinished by the engraver.

TEXT.

- 1 Svasti śrī⁴ [||*] Tiru-maṅḡl pōla=pperu-nila-chohelviyun=daṇakkēy=urimai pāṇḍamai [mana]-kkōl=Kkānde[lūr]-Choh[ā]-
- 2 lai kalam=arutt=aruḷi=Kkāṅga-pādiyu=Nuḷam[ba]-pādiyun=Daḍigai-pādi[y]um Vēṅ[ḡ]lai-nāduṇ=[G]u[ḍa]gamalai-nāduṇ=daṇ-
- 3 dāl=k[ko]ṇḍu taṇ=ēḷi valar ūḷiyuḷ [el]lā-yāṇḍun=doḷ=Udag[ai*] vi[ḷa]ṇḡum yāṇḍēy Śeḷiya[rai]-ttēsi⁵ koḷ kōv=Irājārāja-Kēsari-
- 4 vaṇmarkku yāṇḍu paḍiṇ-añjāvaḍu ivv-āṇḍu Rājārāja-va[ḷa]nāttu [M]uḷli-nāttu brahmadēyam Śēramāṇ-mah[ā]dēvi-chochatu-
- 5 [r]vvēdimāṅgalat[tu]

TRANSLATION.

Hail! Prosperity! In the fifteenth year (of the reign) of king Rājārāja-Kēsari-varman, who, etc.⁶—in this year of Śēramāṇ-mahādēvi-chatur-vēdimāṅgalam,⁷ a brahmadēya in Muḷli-nādu, (a district) of Rājārāja-vaḷanādu,

G.—Inscription in the Rāmasvāmin temple at Shērmādēvi.

This inscription opens with the usual historical introduction of the later inscriptions⁸ of the Chōḷa king Rājārāja I., which, however, has been left incomplete by the engraver.

¹ Other inscriptions read *Nuḷamba-pādi*, *Tadiya-pādi* (compare above, p. 45, note 4), and *Kuḍamalai-nādu*.

² See *South-Ind. Inscr.* Vol. II, p. 250, note 8.

³ No. 182 of the Government Epigraphist's collection for 1895.

⁴ These two words are engraved in large letters to the left of lines 1 and 2.

⁵ Read *ttēsi*.

⁶ The historical introduction of this inscription agrees almost literally with that of the inscription E.

⁷ This is the ancient name of Shērmādēvi. In a later inscription (above, Vol. III, p. 240) the form Śēramāṇ-mahādēvi occurs. Both Śēramāṇ and Śēraṇ are Tamil designations of the Chōḷa king.

⁸ The introduction agrees with the Tirumalai inscription of the 21st year (*South-Ind. Inscr.* Vol. I, No. 66) in not mentioning the conquest of Raṭṭapādi, which is first referred to in an inscription of the 22nd year at Tiruvaṅkaiyāru (No. 217 of 1894).

TEXT.

- 1 Svasti śrī [lī*] Tiru-[ma]gaḷ [pōl] [peru-ni*]lai-selviyūṁ taṇakkē u[r]imai
p[ā]ṇḍamai maṇa-[k*]kōl Kānda[ī]r-Śālai kala[m=a]ṇut-
2 t=eruli Vēṅgai-nādumñ-'Ga[ṅga-pādi*]yūṁ Nuḷamba-pādiyūṁ Taḍigai-
[va]ḷliyūṁ Kuḍamalai-nā[ḍu]m Kollamum Kaliṅgamum
3 eṇ-diśai puḡa[ī] tara Īla-ma[ṇḍalamum*] tiṇ-ḍiṇal veṇṇi-taṇḍāl [ko]ṇḍu taṇ-eḷil
vaḷar ū[ī]yūḷ ellā-yāṇḍu-
4 m toḷ=Udagai viḷa[ṅgu]

H.—Inscription in the Rāmasvāmin temple at Shērmādēvi.³

This inscription is dated in the 3rd year of the reign of the Chōla king Rājendra-Chōla I., who ascended the throne in A.D. 1001-2.³ It records that certain Vaikhānasas pledged themselves to supply daily one half of the amount of ghee that was necessary to keep one lamp burning in the temple, which bore the name Nigarili-Śōla-Viṇṇagar.⁴ Shērmādēvi itself had then the surname Nigarili-Śōla-chaturvēdimāṅgalam. These two surnames suggest that Nigarili-Śōlan, i.e. 'the unequalled Chōla,' was a *biruda* of Rājendra-Chōla I.

TEXT.

- 1 Svasti śrī [lī*] Kō=Pparakēsarivaṇ[ma]r-āṇa śrī-Rājē[ndra]-Śōladēvarkk[u]
yāṇḍu ⁵[m]uṇṇāva[du] I[rājarā]ja-maṇḍalattu Muḷli-
2 nāṭṭu bra[hma]dēyam Niga[r]ili-Śōla-chaturvēdimāṅgalattu Nigarili-Śōla-
Viṇṇa[gar] Vaigāṇasa-
3 rō[m] [i*]v-ūr [i]r[u]k[k]iṇṇa Ve[ī]āla[n] Kāda[n]=Jēdan pakkal
[muṇ] nāṅgaḷ kā[śu] koṇḍu i-ttē[va]rkku ti-
4 ru-nundā-viḷakku eri[kka]=kkadavōm=āy erichchu [vā]rāniṇṇa viḷakku arai[y] [i*]
ivv-a[rai] viḷakku-
5 kku[m] nīśada[m] āḷakku neyy-āga [e]rippōm=āgavum [i*] i-śrī-kō[y]il uḷl=
aḷavu[m] śāndir-ā-
6 di[t*]targaḷ nī=aḷavum e[r]rippōm=āgavum [i*] eriyād=ōḷi[yil] aṇṇu śrī-kōyil
vāri[yam] śe-
7 y[vā]rēy mutṭiṇa ney[y]=iratti aṭṭuvichchu eṇṇippār=āgavum [i*] [i]-ppari[śu]
ni[śa]da[m] ā-
8 āḷakku neyyu[m] mut[tāma]l [e]rippō[m]=ā[y]iṇō[m] V[ai]gāṇasarōm [i*] i-
ppariśu o[t]ṭi
9 [i]-kkāśu koṇḍa Vaigāṇasar[ōm]il [muṇ]-ni[ṇa*][r]ōmē erippōm=āṇōm [i*]

TRANSLATION.

Hail! Prosperity! In the third year (of the reign) of king Parakēsarivarman, *alias* the glorious Rājendra-Śōladēva,—we, the Vaikhānasas of the Nigarili-Śōla-Viṇṇagar (temple) at Nigarili-Śōla-chaturvēdimāṅgalam, a *brahmadēya* in Muḷli-nāḍu, (a district) of Rājarāja-maṇḍalam, having previously received money from the cultivator (*Vellālan*) Kādan Jēdan, who resides in this village, and having (*thereby*) become bound to burn a sacred perpetual lamp for this god, have been burning half a lamp. We shall have to burn (one) āḷakku of ghee per day in this half lamp. As long as this holy temple exists, and as long as

¹ Read *nādēv*.² No. 179 of the Government Epigraphist's collection for 1895.³ Above, Vol. IV. p. 266.⁴ On *Viṇṇagar* or *Viṇṇagaram*, 'a Vishnu temple,' see *South-Ind. Inscr.* Vol. II. p. 115, note 6; p. 260, note 2; and p. 344, note 3.⁵ Read *mu*.

the moon and the sun exist, we shall have to burn (it). If (we) do not burn (it), those who shall be in charge¹ of the holy temple at that time, shall make (us) burn (it), causing (us) to supply double the quantity of the missing ghee (as fine). Thus we, the Vaikhānāsas, shall have to burn without fail (one) *āḷakku* of ghee per day. Having thus agreed, we, the representatives of the Vaikhānāsas who have received that money, shall have to burn (that lamp).

No. 7.— DATES OF CHOLA KINGS.

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

(Continued from Vol. IV. page 266.)

A.— RAJARAJA.

No. 25.— Inscription in the Sthānūnātha temple at Suchindram near Cape Comorin.²

- 1 Svasti śr[i] [i*] Tiru-maga[ī] pōla=
 5 kō Irāsarā[śa].
 6 Kēsari[vaṇma]rkkū [yā]ṇḍa paṇḍi-aiṇ[ju] iv[v]-āṇḍa Kanyā-[nāy]iṇṇu muv[v-a].
 7 n[diy-āg]i [S]e[v]vāy-[k]kilamai perṇa [Pā]rayiṇṇāḍi-nāi

"In the year fifteen (of the reign) of king Rājarāja-Kēsari-varman,—on the day of Pūrva-Bhādrapadā, which corresponded to a Tuesday, three evenings having expired³ of the month of Kanyā in this year."

We have found before (above, Vol. IV. p. 266) that Rājarāja's reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. A date of the month of Kanyā (August-September) of the 15th year of his reign, therefore, will be expected to fall either in A.D. 999, in Śaka-Samvat 921 expired, or in A.D. 1000, in Śaka-Samvat 922 expired. As a matter of fact, this new date works out correctly for Śaka-Samvat 921 expired.

In Śaka-Samvat 921 expired the month of Kanyā lasted from the 27th August to the 25th September A.D. 999, and during this period the moon was in the *nakṣatra* Pūrva-Bhādrapadā—by the equal-space system for 15 h. 6 m., by the Brahma-siddhānta for 3 h. 56 m., and according to Garga for 3 h. 17 m., after mean sunrise—on Tuesday, the 29th August A.D. 999, which was the third day of the month of Kanyā⁴ (and the full-moon day⁵ of the month of Bhādrapada).

The date reduces the period during which the reign of Rājarāja must have commenced to the time from the 24th December A.D. 984 to (approximately) the 29th August A.D. 985.⁶

B.— KULOTTUNGA-CHOLA I.

No. 26.— Inscription in the Rājagōpāla-Perumāḷ temple at Maṇṇārguḍi in the Tanjore district.⁷

- 1 Svasti śrīḥ 6. Paṇa[mādu] vi[ḷaṇ]ga kōva-
 Irājakēsari-vaṇmar-āṇa Tr[i]bhuvana-chakrava[rṭt]i[ga] śrī-Kulōttuṅga-Śōḷa.

¹ Compare *South-Ind. Inscr.* Vol. III. p. 9 and note 4.

² The first 8 lines of this inscription are published above, p. 45 (No. 6, E).

³ I.e. either 'on the night of the third solar day,' or 'on the fourth solar day.'

⁴ The moon also was in Pūrva-Bhādrapadā on Monday, the 25th September A.D. 999, which was the 30th day of the month of Kanyā.

⁵ The full-moon, *ṭṭṭi* ended 13 h. 36 m. after mean sunrise.

⁶ [According to the Suchindram inscription C. (p. 44 above) it commenced in the month of Karkāṭaka.—E. H.]

⁷ No. 103 of the Government Epigraphist's collection for 1897.

2 dē[va]rkk-iyāp[du] 48 āvaṇ Makara-nāyaṅṅu pūrvva-pakshattu trayōdaśiyum
Tiṅgaṭ-kiḷamaiyum peṅṅa Tiru[ṽ]ādirai-nāl.

"In the 48th year (of the reign) of king Rājakēsariyarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,—on the day of Ārdra, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara."

Above, Vol. IV. p. 263, we have seen that a day in the month of Kumbha of the 48th year of the reign of Kulōttuṅga-Chōḷa I. corresponds to the 25th January A.D. 1118. This date, of the month of Makara which immediately precedes the month of Kumbha, of the same 48th year, will therefore be expected to fall within a month before the 23rd January A.D. 1118, the first day of the month of Kumbha of that other date. And so it really does. For, the date corresponds to Monday, the 7th January A.D. 1118, when the 13th *tithi* of the bright half (of the month Māgha¹) ended 15 h. 1 m., and when the *nakṣatra* was Ārdra, by the equal-space system for 14 h. 27 m., by the Brahma-siddhānta for 0 h. 39 m., and according to Garga for 2 h. 38 m., after mean sunrise.

No. 8.—RAYAKOTA PLATES OF SKANDASISHYA.

By E. HULTZSCH, PH.D.

This inscription is edited from two sets of Sir Walter Elliot's ink-impressions, which I owe to the kindness of Dr. Fleet. On the wrapper in which I received the impressions are the following remarks in Dr. Fleet's hand:—"The original copper-plates belong to Sir Walter Elliot. Three plates, about 8½" by 3½". In good order. They are quite smooth; the edges are not raised into rims. The ring has been cut. It is about ½" thick and 3½" in diameter. The seal is circular; 2" in diameter. It has, in relief on the surface of the seal, a kneeling bull facing to the proper left, and some small emblems, which I do not quite understand, above it; and a line of writing, which I cannot read, all round it. The label on them says that they were received from Captain Campbell of Royakota." Royakota is the former spelling of Rāyakōṭa (properly Rāyakōṭe in Kanarese), a hill fort, village and post office in the Krishnagiri tāluka of the Salem district.²

The inscription consists of three Sanskrit verses, a passage in Tamil prose (ll. 11 to 33), and a fourth Sanskrit verse at the end. The four Sanskrit verses must have been written or copied by a person who had only a very faint knowledge of that language. The Tamil portion is more correct, but shows many cases of doubling of initial and final consonants which are not sanctioned by the Tamil grammars.³

The alphabet of the four Sanskrit verses is Grantha. The prose passage is written in Tamil characters, occasionally interspersed with Grantha words. The alphabet of the inscription is decidedly more developed than that of the Kūram and Kaśākūḍi plates,⁴ but more archaic than that of the Hastimalla plates.⁵ If it is admissible to compare the characters of stone inscriptions, which sometimes retain older forms, I would say that the alphabet of

¹ The *tithi* of the date therefore is one of the *Kalpaddis*.

² Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 195.

³ Wherever the doubling is inadmissible, I have enclosed one (or two) of the consonants in round brackets.

⁴ *South-Ind. Inscr.* Vol. I. No. 151, and Vol. II. No. 78.

⁵ *Ibid.* No. 76.

the Rāyakōṭa plates lies between the two Kīl-Muttūgūr inscriptions of Narasimhavarman as the upper limit, and the two Āmbūr inscriptions of Nripatūṅga-Vikramavarman as the lower one.¹

After an invocation of Viṣṇu (verse 1), the inscription furnishes the same genealogy as three inscriptions of the Pallava dynasty (viz. the Kailāsanātha inscription of Rājasimha,² the Kaśākūṭi plates,³ and the Udayēndiram plates of Pallavamalla⁴) as far as Aśvatthāman. But while the Pallava inscriptions⁵ continue the line from Aśvatthāman to his son Pallava, the Rāyakōṭa plates seem to state that Aśvatthāman had, by a Nāga woman, a son named Skandaśishya, a descendant of whom was another Skandaśishya, or, as he is called in the subsequent Tamil passage (l. 11), *kō vijaya-Skandaśishya-Vikramavarman*.

The Tamil portion states that, in his fourteenth year, the king issued a written order to the inhabitants of the district of Paṇuvūr-kōṭṭam and to the inhabitants of Mēl-Aḍaiyāru-nādu, a subdivision of this district, by which he granted to a Brāhmaṇa the village of Śārugūr (l. 14) in the same subdivision. This village received the surname Skandaśishyamaṅgalam (l. 22 f.) in honour of the donor. Among its boundaries we find (the hill named) Tiruveḷālamuṭi (l. 26). This is the Tamil equivalent of Vēḷālaśikhara, a hill which is mentioned in the Udayēndiram plates of Pallavamalla⁶ among the boundaries of Udayachandramāṅgalam—the modern Udayēndiram in the Guḍiyātam tāluḱa of the North Arcot district.⁷ Consequently Śārugūr must have been situated near Udayēndiram, which, like Śārugūr and Āmbūr,⁸ belonged to Mēl-Aḍaiyāru-nādu.⁹

The etymological meaning of Skandaśishya is 'the pupil of the war-god.' The dynasty to which he belonged is not named in the inscription. That he claimed connection with the Pallavas is evident from the two facts that his seal bears a bull,¹⁰ and that he derived his descent from the same mythical ancestors as the Pallava kings of Kāñchi. On the other hand, the two words *kō vijaya* which are prefixed to his name, and the title *Vikramavarman* which follows it, in line 11, connect him with certain other princes who profess to have been descendants both of the Pallavas and of the Western Gaṅgas.¹¹ As I have stated before, the alphabet of the Rāyakōṭa plates would well suit this allocation. The legend according to which Skandaśishya was a remote descendant of another Skandaśishya, who was born to the sage Aśvatthāman by a Nāga woman, seems to be connected with a similar legend, the heroes of which are the Chōḷa king Kōḱkilli and the Toṇḍaimān (i.e. the Pallava king) Ilandiraiyan.¹² An inscription at Tirukkalukkuṅgam mentions a Skandaśishya who was anterior to the Pallava king Narasimhavarman I,¹³ and who, accordingly, must have reigned long before the king who issued the subjoined grant.

According to line 12, the grant was made at the request of Mahāvali-Vāṇarāja, who must have been a feudatory of Skandaśishya. The title Bāpādhirāja or Māvali-Vāṇarāja was bestowed on the Western Gaṅga king Prithivīpati II. by the Chōḷa king Parāntaka I,¹⁴ and appears to have been the hereditary designation of the Bāpa chiefs, who derived their descent from the demon Bali.¹⁵

¹ See above, Vol. IV. pp. 182 and 360, Plates.

² *Ibid.* Vol. II. p. 342.

³ See, in addition to the three inscriptions quoted in the last sentence, the Amarāvati pillar inscription of Simhavarman II. (*ibid.* Vol. I. p. 25) and the Kūram plates (*ibid.* p. 144).

⁴ *Ibid.* Vol. II. p. 368, text line 70 f.

⁵ Above, Vol. IV. p. 189.

⁶ See page 49 above.

⁷ *South-Ind. Inscr.* Vol. II. p. 377, note 5.

⁸ *South-Ind. Inscr.* Vol. II. p. 381, and above, Vol. IV. p. 222.

⁹ See above, Vol. III. p. 74.

¹⁰ *South-Ind. Inscr.* Vol. I. p. 9.

¹¹ *Ibid.* p. 363.

¹² See *ibid.* p. 365.

¹³ *South-Ind. Inscr.* Vol. II. p. 382.

¹⁴ Above, Vol. IV. p. 181 f.

¹⁵ Above, Vol. III. p. 277.

TEXT.¹

First Plate.

- 1 ²Svasti śrī[h —] ³Lakishmidhāma radhā. hētu-vasudhāsambhattu-Kaṁsat vishah⁴
 2 patmāksha[h⁵ ga]ganātalakshanaraprasissinduvvidhih kshīrambōdhi.⁶
 3 śayālu-Dānavavadhūvaidhavyadāo Hari[h*] ||⁷ [1*] Āsid=Ambōjayōni.⁸
 4 s=tribhuvana-janaga⁹ Śripadēnnābhipatmaputrasy=Āngirā svan samaja-
 5 ni Dishapatasya¹⁰ sūnur=vabhūvaḥ Śayutasyamayō=bhūt samabhavad=anu-
 6 dhah¹¹ śrī-Bharadvāja-nām[ā*] drōṇah¹² Drāṇah pravīṇah charaṇam-upagatām¹³
 labdha-
 7 vān janma tasmān || [2*] **Āsvarttām=ānya¹⁴ tarntur=bhavati** khalu purā
 vikramānyakra.¹⁵
 8 tāriyātō **Dvijihv-āngini-putrāhvahṛityatajagatām** ¹⁶Skandhaśi-

Second Plate ; First Side.

- 9 shy-ādhirājā¹⁷ || tat¹⁸ vāmśē ¹⁹(śrī-)Skandhaśishyah samachani²⁰ chaturasy-āka-
 10 rān=yātum=īśah karttā vēlā-vināśah Kalāśabhava iva bhrāmayasākshi-
 11 rājā²¹ || [3*] Svasti śrī [1*] kō viśaiya-Kandaśishya-Vikkiramaparu[ma*]rkku
 yāṇḍu
 12 padipālāvadū Mahāvali-Vānarājar vinnappattāl Mahē-
 13 śvara(h)-bhaṭṭar ānattiy-āga=Ppadu(v)vūr-kkōṭṭa[ttu*] Mēl-Aḍai-
 14 (y)y[ā*]ru-(n)nāṭṭu Śārugūru(m)m=adaṇai=ohchurriy ²²seṇr=u|u-[p]ā|um ētta-p.
 15 pādum=aru-kādum pīḍiligiayum u|u-kollaiyum eṇi-kādum(m) ma[ṇ*]ru-
 16 m (k)kālum (k)karaiyum (p)parisum (k)kurambum (t)talai-ppēlaiyum

Second Plate ; Second Side.

- 17 (m)maṇṇum ²³[e]ppōr-ppattā nil[a]ṇum Vatsa-gōtrattu Prāvachchanna.²⁴
 18 sūtrattu Mā[dha*]vaśarmma-bhaṭṭar[k*]ku=kkuḍu(r)ttō(mm)m=ēṇru²⁵ kōṭṭattār-k-
 19 kun=nāṭṭārkkum(m)m=ē|uṇu.²⁶tirumugam ²⁷aru|u=ohcheydu vidutar²⁸ [1*] adu kaṇḍu
 20 kōṭṭa[t]tāru(m)n=nāṭṭārum (t)tolūdu talaikkū vaiy[t*]tu=kkōyik.²⁹
 21 karaṇattukku=kkōyil-āṇaikkum muṇṇ=āy=kkall[un]-galliyu(m)-
 22 n=nāṭṭu=kkuḍuttu [1*] e|udi vidunda³⁰ araiy-ōlai=ppaḍi i-Kandaśishya.³¹

¹ From Sir W. Elliot's ink-impressions.² Before this word there seem to be traces of a symbol, perhaps om.³ Read Lakshmi°.⁴ Read ratādhagāhēti-vasudhāsambhartṛi-Kaṁsadviśah.⁵ Read padmākshō. I am unable to correct the remainder of this pāda.⁶ Read kshīrambōdhi.⁷ This verse contains only three pādas. ⁸ Read =Ambhōja°.⁹ Read -janakah Śripatēr=nābhi-padmāt=putras=tasy=Āngirā evah.¹⁰ Read Dhīshāṇas=tasya sūnur=babhūva | Samyus=tasya=ātmajō.¹¹ Read toḥ.¹² Read drōṇē Drōṇah.¹³ Read kharāṇam=upagatāi=labdhavān=janma tasmāt.¹⁴ Read Āsvarttām=ānya tantur.¹⁵ Read vikrama-nyakṛit-driv-jātō. I am unable to correct the remainder of line 8 as far as jagatām. Dvijihv-āngini is probably meant for Dvijihv-āngand (i.e. Nāga-kanyā), which, however, offends against the metre.¹⁶ Read Skanda°.¹⁷ Read °rājah.¹⁸ Read tad-vāmśē.¹⁹ Read Skanda°.²⁰ Read samajani.²¹ Read bhrāmayaṇu=Ādhīrājam (?).²² Read seṇra u|u-²³ Read eppōr.²⁴ Read Prāvachana-.²⁵ The engraver has himself cancelled the (r) by placing a horizontal line above it.²⁶ Read =ē|udu-.²⁷ Read aru|u-.²⁸ Read viduttar.²⁹ Read =kkōyir-.³⁰ Read vidutta.³¹ Read i-Kandaśishya-.

| | | | | |
|----|-----------------------------------|----------------|-------------|--------------------|
| 23 | maṅgalattukku=kki]-pā(l)l-e[*]lai | [Ma]nittidaḷiṇ | mēkkum | teṇ- |
| 24 | pā(l)l-e[*]lai | Kurumaḍiyiṇ | vaḍakkum | mēl-pā(l)l-e[*]lai |

Third Plate ; First Side.

| | | | | |
|----|---------------------------------|-----------------------------------|-------------------------------------|---------------------------|
| 25 | t[ai]yppāḍiy-eṇṇum | mudu-padi[yi]ṇ(kkū) ¹ | kiḷakkurī | (v)vada-pā- |
| 26 | ṛ(k)k=ellaṭiy | Tiruvēḷāḷa(m)muḍiyiṇ | mēlai=Kkurukku[ḍi*]yiṇ | |
| 27 | (t)teṛkum [*] | ikkāṛi[*] | aga-ppattā | perun-nāṇ(k)g=ellaṭiyiṇ |
| 28 | gambaḍi-ppattā | bhūmi | ² ṇi-niḷa(m)m=oliv=ṇṇi | uḍumb=ōḍi āmai- |
| 29 | y | ³ (n)naga(v)vad=ellān. | i-brāhmaṇar[k*]ku=kkuḍuttu=kkuḍutta | pa- |
| 30 | rihāra(m)m=āvaṇa | taṇiyum | (k)kūlamum | (t)tatt[ār*]-kkāpamum |
| 31 | yu(m)n=nall-āvu(m)n=nall-erudum | | (i)ḷa-ppūchchiyum | idai-[p]- |
| 32 | pūchchiyum | uḷ-irukkaiyum | (m)maṇṇum | ⁴ eppōr-ppattā |

Third Plate ; Second Side.

| | | | | |
|----|--|-----------------|-------------------------|--------------------|
| 33 | ⁵ pāda-[pari]hāratāl Vasuḥhir ⁶ | vasu[dh]ā dattā | rājabhi[h] | Savirājabhi[h] [*] |
| 34 | y[a]sya yasya yadhā ⁷ | bhūmitasya | tasya śatā ⁸ | phalam [4] [*] |

TRANSLATION.

A.—Sanskrit portion.

(Line 1.) Hail! Prosperity! [Verse 1, which is incomplete, seems to enumerate various epithets of Hari (Vishnu)].

[Verses 2 and 3, which are very corrupt, contain the following genealogy :— From the lotus on the navel of Śrīpati (Vishnu) was produced the lotus-born (Brahmā). His son was Aṅgiras; his son Dhishana (Brihaspati); his son Śamyu; his son Bharadvāja; his son Drōṇa; and his son Aśvatthāman. His son (?) by a Nāga woman (Devīhṛt-āṅgan[ā]) was the overlord (adhīrāja) Skandaśishya. In his family was born (another) Skandaśishya, who resembled the pitcher-born (Agastya)].

B.—Tamil portion.

(L. 11.) Hail! Prosperity! In the fourteenth year (of the reign) of the king, the victorious Skandaśishya-Vikramavar[ma]ṇ, — (the king) was pleased to issue the following written order to the inhabitants of the kōṭṭam and to the inhabitants of the nāḍu :— “ At the request of Mahāvali-Vānarāja, Mahēśvara-bhaṭṭa being the executor,¹⁰ we have given to Mā[dha]vaśarma-bhaṭṭa, of the Vatsa gōtra (and) of the Pravaḥana sūtra,¹¹ (the village of) Śārugūr in Mēl-Aḍaiy[ā]ru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam, — the waste land under cultivation which surrounds this (village), (the land) irrigated by water-levers, cut jungle, pīḍiligaṭ,¹² dry land under cultivation, burnt jungle, commons,¹³ channels, embankments, ferry-boats, causeways, talaippēḷai,¹⁴ and all other kinds of land.”

¹ The engraver has himself cancelled the *ku* of (*kkū*) by placing a horizontal line above it.

² Read *ṇi-niḷam*. 930

³ Read *nagarvad*.

⁴ Read *eppōr*.

⁵ Read *bāddi*.

⁶ Read *bahubhira*.

⁷ Read *Sagar-dibhih*.

⁸ Read *yadā bhūmi=tasya*.

⁹ Read *tadā*.

¹⁰ *Āṇatti* is the Tamil form of the Sanskrit *āṇapti*; compare line 106 f. of the Kāśikūḍi plates.

¹¹ According to Professor Jolly (*Recht und Sitte*, p. 4), *Pravaḥanasūtra* is the same as *Baudhāyanasūtra*. The same term occurs in two of the Udayendiram grants; see above, Vol. III. p. 144, and *South-Ind. Inscr.* Vol. II. p. 373.

¹² The same term occurs in line 282 of the large Leyden grant.

¹³ *Maṇṇu* occurs in line 281 of the same grant.

¹⁴ The same term occurs in line 50 of the Kāśikūḍi plates.

(L. 19.) Having seen this (*order*), the inhabitants of the *kōṣṣam* and the inhabitants of the *śāḍa* reverently placed (*it*) on their heads and planted stones and milk-bush (*along the boundaries*)¹ before an accountant of the royal palace and an elephant of the royal palace.²

(L. 22.) According to the royal order which was issued in writing, the eastern boundary of this (*village of*) *Skandaśishyamangalam* (*is*) to the west of *Maṭṭiṭṭal*; the southern boundary (*is*) to the north of *Kurumadi*; the western boundary (*is*) to the east of the ancient village called *Iṭṭaippādi*; and the northern boundary (*is*) to the south of *Kurukkuḍi* on the west of the *Tiruvēlālamuḍi* (*hill*).

(L. 27.) The land enclosed within the four great boundaries thus proclaimed, wherever the iguana runs and the tortoise crawls,³ not excluding the cultivated land,⁴ was given to this *Brāhmaṇa*.

(L. 29.) The exemptions granted are (*the tax on*) looms and (*the tax on*) shops,⁵ the rent of the goldsmiths,⁶ the cloth on the loom,⁷ the best cow and the best bull,⁸ the tax on toddy,⁹ the tax on weights,¹⁰ and (*the tax on*) residence within (*the village*); with exemption (*from these*) and all other kinds of burdens (*the village was granted*).

[Verse 4 contains one of the customary admonitions to future kings.]

No. 9.—KONKUDURU PLATES OF ALLAYA-DODDA; SAKA-SAMVAT 1352.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

These plates were discovered in 1887, deposited in a small square receptacle in a brick mound in the village of Konkuduru,¹¹ 5 miles north of Rāmachandrapuram in the Gōdāvari district. They were not claimed by any one as private property, and Mr. S. H. Wynne, the Collector of the Gōdāvari district, sent them in September 1893 to Dr. Hultzsch, to be kept in the Madras Museum. The set consists of seven copper plates with raised rims and strung on a ring. The ends of the ring are secured in the crescent-shaped base of an oblong pedestal, which bears a recumbent figure of the sacred bull Nandi, with the symbols of the sun and the moon in front of it. One end of the ring is loose, and the plates may be detached from the ring by bending it. The size of each of the plates is about 10½" by 5½", and the ring-hole is about ½" in diameter. The ring measures about 4½" in diameter and is about ½" thick.

I edit the inscription from two sets of ink-impressions, kindly sent to me by Dr. Hultzsch. All the plates except the fifth and the seventh are numbered by Telugu numerals, engraved

¹ Compare line 110 f. of the Kaṣāḍḍi plates.

² Compare II. 174-176 of the large Leyden grant; and *Ind. Ant.* Vol. XX. p. 286 f. and Vol. XXII. p. 76.

³ See *South-Ind. Inscr.* Vol. II. p. 360, note 1.

⁴ See *ibid.* Vol. III. p. 26, note 2, and l. 305 f. of the large Leyden grant.

⁵ The two terms *tari* and *kāḷam* occur in the same order in line 77 of the Kūruṇ plates. Instead of this, two later inscriptions have *tari-irai*, 'the tax on looms,' and *kāḍai-irai*, 'the tax on shops;' see *South-Ind. Inscr.* Vol. I. p. 88 f.

⁶ With *taṭṭar-kkṣam* compare *taṭṭar-ppāṭṭam*, *ibid.* Vol. II. p. 114, line 2 from below; Vol. I. Index, s. v. *taṭṭar*; and l. 303 of the large Leyden grant.

⁷ Instead of *tari-kkṣai*, the same grant (l. 303) has the synonymous term *tari-ppuḍarai*.

⁸ The same two terms occur in line 127 of the Kaṣāḍḍi plates and in line 304 of the large Leyden grant.

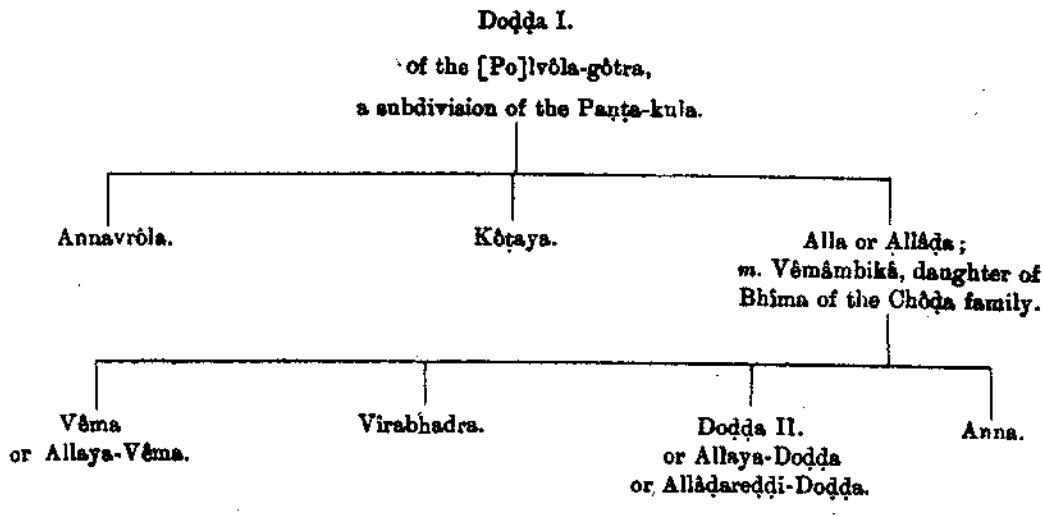
⁹ Instead of *ṭa-ppāḍḍai*, the same grant (l. 296) reads *ṭam-pūḍai*.

¹⁰ With *ṭai-ppāḍḍai* compare *ṭai-ppāṭṭam* in the same grant (l. 304) and *ṭai-vari* in *South-Ind. Inscr.* Vol. II. p. 117.

¹¹ No. 18 on the *Madras Survey Map* of the Rāmachandrapuram taluka.

on the left margin of the second side of each. Each plate bears writing on both sides. A few letters on the first side of the first plate and a few others of the other plates, which are indistinct, being excepted, the inscription is on the whole well engraved and in good preservation. The language is, from line 1 to 130 and again from line 179 to 190, Sanskrit verse of various metres, while the intervening description of the boundaries of the village granted (ll. 130-179) is in Telugu prose. Some ungrammatical and archaic as well as obsolete words occur in the Telugu portion. The *anusvāra* in such words as *dāṁka* (l. 135) and *vāṅgu* (l. 139) is now omitted or attenuated into half-*anusvāra*.¹ The following are some of the peculiarities of the alphabet and orthography of this inscription:—(1) The alphabet closely resembles the modern Telugu character; *ḍ*, *ḷ*, *ṣ*, *ṭ*, *ḍ* in *ṣḍ*, and a few other letters, however, present older forms. (2) In such conjunct consonants as *ṣga*, the *anusvāra* is used instead of the proper nasal. (3) The *anusvāra* is improperly used in several cases, as *prasaṁna* (l. 126) for *prasaṁna*; in *tukṁma* (l. 138) the *m* is superfluous. (4) In *ṣuṣṭṭi* (l. 158) and *aṁṭṭa* (l. 174), *ṣ* and *t* are incorrectly doubled; the doubling of *y* in *pāṇiyyaḥ* (l. 182) appears to compensate for the shortening of the preceding long vowel, though it is incorrect. (5) Except in the word *svargya* (l. 184), consonants are not doubled after *r*. (6) The vertical bottom-stroke which the modern alphabet employs to mark the aspirates is here generally dispensed with, except in the case of *bh*.² Where the top-stroke is not used, a small vertical stroke or a mark like a circumflex is placed beneath or by the side of the letter (ll. 35, 37). The *bh* of *vībhāṭi* (l. 33) is distinguished from the *b* of *bāla* (l. 34) by the angle under which the *ḍ* is affixed to the consonant. (7) The secondary form of *l* has two different shapes; compare (in l. 99) *Mallayārya* with *Jallipallī*. (8) Conjunct consonants as *rya*, *ryā*, *rya* are expressed, as in modern Telugu, by the full form of *r*, to which the secondary form of *y* or *v* is attached (ll. 44, 47, 54); but *reḍ* and *reṣ* are also expressed by the *rēpha* mark on the top of *eḍ* and *eṣ*. (9) No distinction is made between the short and long sounds of *e* and *o* even in Telugu words. (10) Two ways of marking *ḍ* and *ḍ* are noticeable. (11) In conjunct consonants the secondary form of *v* is not distinct from that of *p* (ll. 31, 32, 35). (12) The second *k* in *dikkāṁṭṭa* (l. 35) is a full *k* without the top-stroke. (13) The *ri* of *Ṣiṣvāda* (l. 100) has a top-stroke.

As may be seen from the abstract of contents (p. 67 below), the inscription contains the following pedigree of the Redḍi chief Allaya-Dodḍa of Rājamahendra:—



¹ See above, Vol. IV, p. 315.

² Compare Mr. Krishna Sastri's remarks, above, Vol. III, p. 21.

The date of the grant was the time of Ardhôdaya in the month Pausha of Śaka-Samvat 1352 (expired), which corresponded to the cyclic year Sâdhârana (v. 23). Professor Kielhorn kindly contributes the following remarks on this date:—"The Ardhôdaya takes place on the new-moon *tithi* of the *amānta* Pausha, provided this *tithi* falls on a Sunday, when during day-time the *nakshatra* is Śravaṇa and the *yōga* Vyatipāta. This most auspicious conjunction for making donations *did* take place in the given year. For in that year the new-moon *tithi* of the *amānta* Pausha ended 2 h. 20 m. after mean sunrise of Sunday, 14th January A.D. 1431, when the *nakshatra* was Śravaṇa for 17 h. 4 m. and the *yōga* Vyatipāta for 18 h. 56 m. after mean sunrise."

The object of the grant was the village of Gumpiṇi (v. 23), which was surnamed Allāda-reddidodḍavaram (v. 24) or Dodḍavaram (ll. 146, 155, 159, 169, 173, and v. 89). This village cannot be traced on the map. But its position is defined by several villages which are mentioned in the description of its boundaries, and which, as Dr. Hultzsch informs me, are found on the *Madras Survey Map* of the Amalāpuram tāluka. These are Dévarapalli (No. 27 on the map), Palavela or Palevela—now Palivela (No. 42 on the map), Mummaḍivaram—now Mummaḍivarapāḍu (No. 26 on the map), Inthakōṭa—now Itakōṭa (No. 22 on the map) Kētarājupalli (No. 19 on the map) and Vedurēśvaram—now Veditēśvaram (No. 20 on the map). The northern boundary of Gumpiṇi was the Kauntēya river. This must be another name of the Gautami, or of its southern branch which passes to the north-east of Palivela.

I may here insert some facts mentioned in two Telugu poems composed by Śrinātha,¹ viz. the *Kāśikhaṇḍam* and the *Bhīmakhāṇḍam*,² as they confirm and even add to the information recorded in this inscription. The poet was contemporary with the last three Redḍi princes of the dynasty and dedicated the former poem to Virabhadra-reḍḍi, the brother of the Dodḍaya-reḍḍi who issued the present charter, and the latter poem to the minister of Virabhadra. The *Kāśikhaṇḍam* contains the following account:—Among the divisions of the Śūdra caste, one is famed by the name of Paṇṭa-kula,³ of which Perumāḍireḍḍi, of the village Dūvūru, became celebrated as a devotee of Śiva. He belonged to the Dēśati-vamśa. His wife was Annamāmbā, by whom he had five sons, Allaya, Pedakōṭa, Annaprōla, Dodḍaya and Pinnakōṭa. The fourth, Dodḍaya,⁴ is styled Paṇṭakulārāja. He married another Annamāmbā and had three sons, Prōla, Kōṭa and Allāda. The last is described as a great conqueror, and from the description the poet gives of his achievements, he seems to have risen to some importance and perhaps established a petty principality. His wife⁵ was Vēmāmbā, the grand-daughter of king Anavēma, who bore four sons,—Vēma, Virabhadra, Dodḍaya, and Annaya.⁶ The eldest of them is said to have led an expedition as far as the Vindhya and to have conquered Saptamāḍiya-rāya, the king of Jhūde-jantaru-nāḍu, the chiefs of Bārahadonti, and the kings of Odḍādi and Kāṭaka. He is also said to have received tribute from Paṇḍuvāsuradhāni, the king of Odḍo-dēśa, the king of Karpāṭa, the king of the Yavanas (?), and the chiefs

¹ This famous Telugu poet lived about the year 1435 A.D. He was patronized by the Redḍi chiefs of Rājamahēndra. Of his many works, the *Paṇḍitarāya-charitam* was dedicated to Māmiḍi-Praggaḍayya, commander-in-chief of Vēmāreḍḍi's forces; the *Naishadhām* to Mantri-Siṅgaṇa, Praggaḍayya's brother; the *Bhīmāśvaram* to Beṇḍapūḍi Annayya, minister to Virabhadra-reḍḍi; and the *Kāśikhaṇḍam* to Virabhadra-reḍḍi; see Rao Bahadur K. Viresalingam's *Telugu Poets*, Part I. p. 66.

² The introductory verses in the first canto of this poem and generally the initial and the final verses of each canto contain numerous references to incidents in the lives of the Redḍi chiefs.

³ Compare verse 4 of this inscription.

⁴ The inscription traces the genealogy of the dynasty from this chief.

⁵ Vēmāmbā was, according to the inscription, the daughter of Bhīma of the Chōḍa family.

⁶ There is a peculiarity in the nomenclature of these Redḍis. The name of a chief is often prefixed to that of his son. Allāda's sons are known as Ala-Vēma, Ala-Vīra or Allāripa-Virabhadra. So also, Kāṭa's son is called Kāṭaya-Vēma or Kāṭamareḍḍi-Vēmāreḍḍi; see above, Vol. IV. p. 323.

of Bārahadonti-manne and Saptamāḍiya.¹ The titles by which he was well known are—Rāyavēśyābhujāṅga, Saṅgrāmapārtha, Karpūravasantarāya and Jaganobbagaṇḍa. The second chief, Virabhadra, is described as even more powerful than his brother. The chiefs of Kasimikōṭa, Venkaṭāyi, Kappakoṇḍa, Killeḍa and others are said to have been subdued by him. He was crowned during the life-time of Vēmāreddi. Virabhadra married Anitalli, the daughter of Vēma, the son of king Kāṭa.² He was a votary of Śiva and a great warrior. The third chief, Doddāya,³ is also reported to have made many conquests. He led an expedition to the north and reduced Oddādi, Śringāramkōṭa and Lōtgedḍa.⁴ He was a very skilful horseman. On the race-courses he made his horse jump over a space of twenty-four cubits in one bound.⁵ After briefly describing the virtues of the youngest, Annaya, the poet expresses the wish that his patron might rule the whole country including Chikati, Kalinga, Chilkasamudra and Simhaśaila⁶ from his capital Rājamahēndra.⁷

As regards the connection between the Redḍis of Koṇḍaviḍu⁸ and those of Rājamahēndra nothing definite is known. The *Bhīmakhāṇḍam* states that the chief Allāḍa became the ruler of a kingdom extending as far as Simhādri, with his capital at Rājamahēndra, by the influence of his relationship with Prōlaya, Anavēma, Anavōṭa, Alavēma, Kumāragiri and others, who were the rulers of Pākanāḍu.⁹ It is probable that the Anavēma whose grand-daughter, Vēmāmbā, according to the *Kāṭikhāṇḍam*, was married to Allāḍabhūpati, is the Anavēma of Koṇḍaviḍu.¹⁰ But the present inscription says that Vēmāmbikā was the daughter of Bhīma of the Chōḍa family. To reconcile these two statements, it may be conjectured that Vēmāmbikā was the daughter of Anavēma's daughter and that Bhīma was his son-in-law. We learn from the Tottaramāḍi plates that Kāṭaya-Vēma's wife and mother were, respectively, the daughter and sister of Anavōṭa, the elder brother of Anavēma;¹¹ and the *Kāṭikhāṇḍam* tells us that this Kāṭaya-Vēma's daughter was married to Virabhadra, the second son of Vēmāmbikā. Though the relationship between these two Redḍi dynasties is thus established, it is not easy to explain how the kingdom of Rājamahēndra came into the hands of Vēma and Virabhadra. Kāṭaya-Vēma is said to have received it as a gift from Kumāragiri of Koṇḍaviḍu;¹² and he must have possessed it until at least A.D. 1416, the date of the latest inscription

¹ *Sapta-māḍiya* probably means 'seven hills' and *Bārahadonti-manne* 'twelve hill states' (?). Oddādi is in the Vizagapatam district and Kāṭaka in Orissa. There is a village called Pāḍuva in the Gōḍāvari district. The Yavanas are the Muhammadans.

² This is the Redḍi chief Kāṭaya-Vēma of Rājamahēndra, on whom see above, Vol. IV. Nos. 46 and 47.

³ This is the Redḍi chief who issued the present grant.

⁴ These places are in the Vizagapatam district.

⁵ Compare verse 19 of the inscription.

⁶ Chikati is at present a Zamindārī in the Gañjām district. The extent of Kalinga was perhaps at this time much reduced. Chilkasamudra is the lake Chilka to the north of Gañjām. Simhaśaila is a hill with a temple in Vizagapatam.

⁷ The position of Rājamahēndra is described in the *Kāṭikhāṇḍam* as follows: The river (Gōḍāvari) along the western city wall, the temple of Śrī-Mullagūri-Śakti in the N.E. corner, and the temple of Madana-Gōpāla in the fort.

⁸ Regarding the Redḍis of Koṇḍaviḍu Mr. Sewell says in his *Lists of Antiquities*, Vol. II. p. 187:— "After the subversion of the Gajapati Rājas of Oranḡal by the Muhammadans in A.D. 1323, the Redḍi chiefs in different parts of the eastern coast rose to power. Amongst these the Koṇḍaviḍu chiefs were for a century so important that their government rises to the dignity of a kingdom, and their family to that of a dynasty." Then he gives a list of six chiefs with dates which do not tally with those given at p. 53 ff. Kumāragiri-Redḍi is said to have ruled from A.D. 1381 to 1395 (p. 187); but on p. 58 two inscriptions referring to him are recorded, which are dated in A.D. 1405 and 1407.

⁹ The tract of country from Koṇḍaviḍu in the Kistna district to Kandukūru in the Nellore district is said to be called Pākanāḍu. Compare above, Vol. III. p. 24.

¹⁰ No. 4 in the genealogical Table of the Redḍis of Koṇḍaviḍu; above, Vol. IV. p. 321.

¹¹ Above, Vol. IV. p. 321.

¹² *Ibid.* p. 311.

referring to him.¹ He had a son,² but it is not known whether the latter inherited the principality.³

From the foregoing facts and from the inscriptions noted by Mr. Sewell, it is evident that this dynasty exercised but an ephemeral sovereignty. Doddaya, the fourth son of Perumādi, first rose to some importance, probably as an officer of the Konḍaviḍu Redḍis. Then his third son, Allāda, improved that position and transmitted it to his adventurous sons, who established a principality with Rājamahēndra as their capital. But neither Vēma's sons, if any, nor those of any of his brothers seem to have inherited their throne. The Gajapatis of Orissa or the kings of Vijayanagara must have driven the Redḍis from Rājamahēndra. The encouragement which these Redḍis gave to Telugu poets is one noteworthy fact of their short-lived government, which entitles them to the gratitude of posterity.

TEXT.⁴*First Plate ; First Side.*

- 1 ✽ ल[क्ष्मी] पञ्चकितां तनीतु भवतां लक्ष्मीपतिस्ततं [जे]लीकीलतनुस-
- 2 मस्तजगतां रक्षाविधौ दक्षिणः । खेहाद्रौ धरणीं नि[जे]करमणीं कर्तुं र-
- 3 [स]ाधुद्वहन् तत्संश्लेषकृतहलात्पुलकितो य[*] स्तस्वरीमाभवत् ॥ [१*] अस्तु
- 4 [म]ही हस्तिमुखं स्वस्तिकं [व]स्वमस्तजनिहेतुः । यस्तटरटदकिमाला
- 5 [विलस]ति हरिनीलहारसमलक्ष्मीः ॥ [२*] कक्षापतेस्तां कलयाभि बालां
कलां⁵
- 6 कलकन⁶ विभिरूपां । यदंतरस्वदिसुधाद्रौमौकिर्द्वयुज-
- 7 यः पीतविषः शिवोभूत् ॥ [३*] अस्ति प्रशस्तमहिमा पुरुषः पुरा-
- 8 णस्तस्य क्रमानुसुभुजोरुपदादभूवन् । वर्षां द्विजप्रभृतय[*]
- 9 [पद]पञ्चजानां वंशेष्वभूजगति पटकुलं प्रतीतं ॥ [४*] तत्रासीन्महितो
- 10 महीपतिलको मान्यव्यतामुन्नतस्वागो दीड्डमहीपतिस्तुक्तवान्
- 11 [पी]स्वोलगोत्रायणीः । दानैर्यस्य विनिर्जितो मतिर्युतैश्चाम्याय कल्प-
- 12 दुमो मौनो वस्त्रसंवृतसुरगणं भक्त्या भजत्वाधरात् ॥ [५*] श्रीयन्-
- 13 मोलप्रभुकोटया[ज्ञ]भूमीश्वरास्तस्य सुताः प्रसूताः । सत्ये-

First Plate ; Second Side.

- 14 न सत्येन जयेन धर्मतनूजभीमार्जुनतुल्यरूपाः ॥ [६*] तेषां कनिषीपि⁷ च
- 15 [ज]न्मनाभूज्येष्ठो¹⁰ सुखैरक्षधरातलेन्द्रः । चंद्रोप्यदोषाकरतामुपेत-
- 16 क्षौम्योपि भून्दनतां प्रयातः ॥ [७*] प्रतापभानौ प्रकटं यदीये विजृ-

¹ Ibid. p. 328.² See *ibid.*³ In his *Lists of Antiquities*, Vol. I. p. 41, Mr. Sewell notes two inscriptions at Pālakōl, dated A.D. 1415 and 1416, which refer to Allāda-bhūpāla (the father of Vēma and Virabhadra).⁴ From ink-impressions supplied by Dr. Hultzsch.⁵ Read °सादुद्वहन्°.⁶ The *anuvāsa* stands at the beginning of the next line.⁷ Read कनिषीपि.⁸ Read °साधरात्°.⁹ Read क्षविहीपि.¹⁰ Read °ज्योष्ठो°.

- 17 भित्ते वैरिविज्ञासिनीनां । सुखांजुजातानि सुहृः[*] स्वकिय्यां¹ विकासलीलां
 18 विस्मजन्ति चित्र ॥ [८*] शचीव शक्रस्य शिविव शंभोः पद्मेव सा
 पद्मविलोचनस्य । वेमां-²
 19 विक्ता चोडकुलेंदुभीमभूपात्मजाभूषितास्य जाया ॥ [९*] श्रीवेमभू-
 20 भीष्मरवीरभद्रभूनायदोड्डचित्तिपात्रभूपाः । अक्ताडभूपस्य सु-
 21 ता अभूवन् गुणैर्यथा पडितरथस्य पुत्राः ॥ [१०*] गुणैस्व तेषां निजजन्म-
 22 ना च ज्ञायानभूदज्ञयवेमभूपाः । रामो यथा रम्यगुणाभिरामः[*] स्वसो-
 23 ध(ना)राणां³ निजभक्तिभाजां ॥ [११*] वेमप्रभो राजमहेंद्रनामा⁴ रामाभि-
 24 रामाजनि राजधानी । अनेकमातंगतुरंगपूर्णा शशांकसंकाशविराजिसौ-
 25 धा ॥ [१२*] धर्मानुक्रमयन् रिपुन्विनमयन् राज्यत्रियं वर्धयन् पापं सं-
 26 श्रमयन् प्रजासु रमयन् विद्वज्जनान् स्थापयन् । कीर्तिं संरचयन् दिशासु
 27 निखिलक्षोणीभृतामाश्रयो राजा राजमहेंद्रनामनगरे वेमेश्वरी जृम्भ-
 28 ते ॥ [१३*] तस्यानुजो राजमहेंद्रराज्यपटाभिषिक्तो⁵ विलसन्नतापः । त्यागत्रि-

Second Plate; First Side.

- 29 या संभृतवीरभद्रः[*] श्रीवीरभद्रचित्तिपो विभाति ॥ [१४*] अक्षनृपवीरभद्रं
 विभवस-
 30 सुदं⁶ वितीर्णितभद्रं । पूजामोदितरुद्रं बलजितबलभद्रमाहुर-
 31 तिभद्रं ॥ [१५*] आकारजितजयंतौ जगति जयंतौ द्विवीरवतंतौ । अमित-
 दय[१]-
 32 गुचदांतौ वेमेश्वरवीरभद्रभूकांतौ ॥ [१६*] राज्ञोस्तयो रम्यगुणीनुजातः[*] श्री-
 33 दोड्डभूपो विजितारिभूपाः । विभाति कर्पूरवसंतरायस्त्रयामभीमो ज-
 34 गनीज्जगंडः ॥ [१७*] आनम्रचित्तिपालकमकुटप्रभोतनानामणिच्छायावा-
 35 सरविप्रभापटलिकादीव्यत्पदांभोरुहः । दिक्कांताकुचचंदनायि-
 36 तयशस्त्रपूर्णरोदोतभूरक्षादक्षि[ति*]पात्मजो¹⁰ विजयते दोड्डक्षमाना-
 37 यकः ॥ [१८*] ¹¹धारामंडलभंजणीसुरडिकाध्यातेच दोड्डप्रभो वाहं लंघय-
 38 ति द्विधा¹² त्रिगुणिताष्टारविभाजां भुवं । चित्रं किन्तु तदीयकीर्तिरव[१]लारी-
 हृत्य-
 39 हो दिग्गजान् सूर्याम्भान्विधमानुपर्युपरि च प्रकीडति प्रत्नं ॥ [१९*] भुव-
 नचित-

¹ Read स्वकीयां

² Read भद्र .

³ Read नावी .

⁴ Read वीतीर्ण .

⁵ The *anuvada* stands at the beginning of the next line.

⁶ Read पङ्क्तिः .

⁷ The *anuvada* stands at the beginning of the next line.

⁸ Read पट्टाभिः .

⁹ Read भद्राणी .

¹⁰ Read दराणां .

¹¹ Read पट्टाभिः .

¹² Read भद्राणी .

¹³ The word *divided* has to be taken with *langhayasi* and not with *trigayasi*, as the description of the same incident in the *Kālikāpandam* gives the length of the jump as 24 cubits.

- 40 ये धवळे विग्रदैर्यत्कीर्तिपूरकांपूरेः । चिचं चकीरयूनां दिवापि संभव-
 41 ति चंद्रिकामोदः ॥ [२०*] धाटीघोटिचुरायखंडितमहीधूळीकराळीकृतप्रांत-
 42 भांतनतारिवीरपटले श्रीदोड्डसूमीश्वरे । चिचं ग्रभुनृपा निमज्ज विम-

Second Plate; Second Side.

- 43 ले तत्सुद्धधाराजले प्रोक्ष्यंस्त्वमरांगनाकुचतटीसंधद्विगंगाजले ॥ [२१*] कदा-
 44 चिदर्धोदयपुष्पकाले दोड्डचित्तीभीर्चितपार्वतीशः । दानानि रम्याणि विधा-
 45 य गंगातटेप्रहारानपि दातुमै[च्छ]त् ॥ [२२*] श्रीयाके करवाणविभ्रगणिते
 साधा-
 46 रणे वत्सरे पौषेर्धोदयनाक्षि पुष्पसमये कौतियगंगातटे । ग्रामं गुं-
 47 पिणिनामकं सहस्रिकं सैख्यंभीगाष्टकं विप्रेभ्योऽयदोड्डभूपतिरदादा-
 48 चंद्रमातारकं ॥ [२३*] अनवरतक्रतुरधनासंभोदितभूमिदेवदेवेन्द्रं । तं प्रा-
 49 मं निजनाम्ना कृतवान्नाडरेड्डदोड्डवरं ॥ [२४*] * ॥ वृत्तिमंतो
 द्विजव-
 50 रा लिख्यंते सांप्रतं क्रमात् । अथाप्रहारतिलके 'सर्वेभ्योऽप्येकभागिन-
 51 : ॥ [२५*] ब्रह्मा यक्षुभिः प्राज्ञार्था व्याख्याता नृपपूजितः । गीतम[:*]
 श्रीशिंगयज्व-
 52 देवमाहिमघी* सुखी ॥ [२६*] षड्दर्शनीव्याक्रियाभिर्निर्ज[१*] यस्य विजृम्भते
 । पञ्चाल-
 53 कोन्नयप्राज्ञः कौडिन्धी यक्षुद्वयः* ॥ [२७*] श्रीशिंगमहेदिपीथो मीमां-
 54 साशब्दतर्कभूः । साहित्यसीमा हरितः शिंगयार्यो महीदयः ॥ [२८*]
 षड्दर्श-
 55 न्यादिविद्यानां यस्य जिज्ञा विहारभूः । मन्त्रावभाधवसुधीः कौडिन्धी य-
 56 क्षुषा पटुः ॥ [२९*] मीमांसामांसकः शब्दपटुस्तर्कपि कर्कशः । आचयेयी
 यक्षु-

Third Plate; First Side.

- 57 वि प्रौढ[:*] श्रीकृष्णभरतसुधीः ॥ [३०*] षड्दर्शनी नर्तकीव जिज्ञासे
 यस्य नृत्यति । इंगुवुत्री-
 58 मन्त्रभट्टः श्रीनको यक्षुपात्रिभिः ॥ [३१*] व्याख्याताखिलप्राज्ञाचामचदो
 राजपूजि-

* Read 'मोक्ष'.

* Read 'मन्त्री'.

* Read 'द्वय'.

- 59 तः । हरितो गुडिमिह्रीसर्वदेवमस्मीश्वरः ॥ [३२*] अतीर्यामस्तः पुनः[*]
 क्रोत्तूरप्य-
 60 ययज्वनः । विद्यान्वितश्रीर्हरितः[*] श्रीमामिडिमस्मी सुखी ॥ [३३*]
 वेदशास्त्रपुराणेषु
 61 वेदव्यास इवापरः । वैष्णवः काश्यपो वल्लभार्यनारायणस्सुधीः ॥ [३४*]
 विद्योत्त-¹
 62 ते मुखे यस्य विद्यास्पर्का विजृम्भिताः । सरस्वतीप्रोक्तुभट्टः कौडिन्धो राज-
 63 पूजितः ॥ [३५*] सांगाधवेदनिग्रितः शास्त्रकाव्यादिभ्यधीः । चरित्रेण
 च गोक्षेण
 64 वसिष्ठो रामयस्सुधीः ॥ [३६*] भारद्वाजोपवेदाचार्यः[*] ब्रह्मघाटी गुणा-
 र्णवः । श्री-
 65 मानवमयज्वेदमिंगयार्यश्च दीक्षितः ॥ [३७*] यलुजटादेशचर्चायवधानप्र-
 66 चंडधीः । श्रीयेष्टियावधानीन्द्रः कौडिन्धोप्ययवर्यभूः ॥ [३८*] चिन्नावधानी
 67 यलुधि शौनको विस्मयार्यभूः । इंगुश्रीमंचनावधानीद्री मखदीक्षितः
 ॥ [३९*]
 68 यलुस्त्रामार्चवौ येन निपीतो कपिगोचभूः । गुंटूरिनागयहेदी साध्व-
 69 रौद्राचमाम्भवान् ॥ [४०*] गोरूपलप्ययार्याभिसंद्रः[*] श्रीवल्लगोचरः ।
 चर्मता-
 70 र्यसांगयलुष्वापस्तंब इवापरः ॥ [४१*] पीगुंगोटिपोतिभट्टो यलुःक्रमवि-

Third Plate; Second Side.

- 71 शारदः । चाचेयस्सुयशा मानी पीतयार्यतनूभवः ॥ [४२*] कौशिकः[*]
 श्रीयादव[नि]-
 72 नरहर्यार्यगोप्रयः । अथवेदक्रमावृत्तिभाम्भवानाश्रयायनः ॥ [४३*] वेल्चे-
 विन्धी-
 73 केशवार्यः काश्यपः मिंगयात्मकः । श्रीमान् सांगयलुनृणां² गुची सर्वोप-
 74 कारकः ॥ [४४*] श्रीवल्लः[*] श्रीकंदुगुलमाधवार्यसुताप्ययः³ । यलुःक्रम-
 प्रो[दि]-
 75 सुक्ती दाता श्रीमान् गुचप्रियः ॥ [४५*] कौडिन्धः[*] श्रीबोनगिरि-
 माधवार्याभ्वि-

¹ The *anusudra* stands at the beginning of the next line.

² Read यलुनृणां.

³ Read सुक्ती.

- 76 चंद्रमाः । नृसिंहशिष्टसुजनो यजुर्वेदचतुर्मुखः ॥ [४६*] श्रीयाजुनूरिना-
 77 गार्यग्रिष्टो विश्वतनूभवः । यजुरस्रस्रसितावृत्तिः कौशिकी विनयो-
 78 क्षतः ॥ [४७*] पामलपाटिनरहरिधीरः[*] श्रीरामयार्यतनुजातः । कौशि-
 79 कगोत्री गुणवान् यजुरावृत्त्या समस्तबुधनयः ॥ [४८*] हरितः कलु-
 वक्षत्रीव-
 80 जभहेदिशेखरः । प्रतापवानृग्यजुषोः पूतंक्षत्रजयात्मजः ॥ [४९*] श्रीयंपदौ-
 81 भक्षेदी हरिती गंगयार्यजः । ऋग्यजुः[*] श्रीतशास्त्रक्षत्रक्षत्रक्षत्रजटापटुः
 82 ॥ [५०*] भारद्वाजो देवरपुनरहर्यार्यनंदनः । शूराध्वेता यजुर्वेदे श्रीमान्
 गण-
 83 पतिस्सुधीः ॥ [५१*] सुंदिकक्षत्रभट्टस्य सुतो नरहरिस्सुधीः । भारद्वाजो
 यजुर्वेदप-
 84 टुराचार्यकीर्तिमान् ॥ [५२*] भारद्वाजः पेहयार्यः कोक्षूरनमभट्टजः । र-

Fourth Plate; First Side.

- 85 म्याग्रवेदनिपुणो दयावान् दीक्षितो महान् ॥ [५३*] काश्यपः[*] श्रीशिं-
 गरेमिय^१-
 86 यार्यतनूभवः । पीतयार्यो यजुर्वेदमहावृत्तिमतां वरः ॥ [५४*] श्रीको-
 87 ऽर्गुगटिकोटार्यपुत्रः शांडिल्यगोत्रजः । माचनार्यो यजुर्वेदजटाव-
 88 क्षमनामवान् ॥ [५५*] श्रीकोडय^२पेहयार्यसत्पुत्रो हरितान्वयः । श्रीय-
 89 क्षाडार्यविप्रेद्वी यजुर्वेदविदां वरः ॥ [५६*] आदित्यार्यसुतः शुंगभार-
 90 द्वाजो यजुःपटुः । श्रीमान् बौदलपाटित्रीपेहयार्यो महायशा-
 91 : ॥ [५७*] श्रीमान्पूरिदेवार्यपुत्रो गंगयकोविदः । आचैयो यजुरा-
 92 वृत्तिविख्यातो विप्रनंदितः ॥ [५८*] कौदाटिपोचनार्यस्य सूनुरा-
 93 चैयगोत्रजः । श्रीपीतनार्यो गुणवान्वितीयो यजुःक्रमे ॥ [५९*] गौतम-
 [*] श्रीका-
 94 मयार्यतनयो नयभूषणः । श्रीतंमयार्यो मतिमान् यजुरध्या-
 95 पकोत्तमः ॥ [६०*] रांपक्षिकूचनार्यस्य सूनुः[*] श्रीवत्सगोत्रजः । तिष्य-
 यार्यो यजुः-
 96 प्रौढः शब्दकाव्यादिभव्यधीः ॥ [६१*] शांडिल्यो वज्रिपक्षिश्रीशिंगयार्यसुतः
 क्षतो । स्वप्ने-
 97 प्यभंगाध्वयनः प्रौढयार्यो यजुःक्रमे ॥ [६२*] रम्योदयो राक्षकोडपेहि-

- 98 भट्टी यशुःकृती । यास्मान्मयो गीतमार्यजतस्वपन्नतांनितः¹ ॥ [३३*]
वसिष्ठो-²

Fourth Plate; Second Side.

- 99 टिपेहिन्नीमन्त्रयार्थतन्मवः । जज्ञिपज्ञिनृसिंहार्यो यशुः[*]श्रुतिविशारदः
100 ॥ [३४*] ऋग्वेदाध्यापने दक्षो वज्रुरिमंघनात्मजः । भारद्वाजः शिगयार्थसं-
101 पदुषतकीर्तिमान् ॥ [३५*] वड्डगुण्डलकामार्यगर्भपुष्पोदयशुषो । भारद्वा-
102 जो वज्रभार्यश्रीती यशुषि मातधीः ॥ [३६*] नर्लूरिश्रीमन्त्रयार्थो मन्त्रयार्थत-
103 नूभवः । वाधूखो ब्राह्मण(1)वावृत्तियुक्त ऋग्वेदपारगः ॥ [३७*] श्रीयर्तनूरि-
104 कामार्यो भारद्वाजः सुलक्ष्णः । यशुर्वेदालयः पुषो वज्रभार्यस्य व-
105 लभः ॥ [३८*] चंडुकोडलपेहार्यकुमारो गीतमान्मयः । श्रीयशमा-
106 यो विनयो यशुः[*]श्रुतिविशारदः ॥ [३९*] कौडिन्धः कंचरेपज्ञिनाराय-
107 ततनूभवः । यशुरावृत्तिसिंह[*] श्रीनरसिंहसुधीः सुधीः ॥ [४०*] हरिती
मारटू-
108 रिन्नीमन्त्रयार्थशुभोदयः । अक्षर्युः[*] श्रुतिविस्थातस्तिप्पनार्यो दयापरः
॥ [४१*]
109 भारद्वाजः सुशुवीटियज्ञयार्थप्रियात्मजः । श्रीमाधनार्यो यशु-
110 पि क्रमावृत्तिविचिचधीः ॥ [४२*] काश्मपी विभ्रुतोध्युः[*] श्रुतो
मन्त्रेणगंगनः । श्रीम-
111 ज्ञयार्थसंज[1*]तो धैर्यगाम्भीर्यभूषितः ॥ [४३*] श्रीकोडनीनृसिंहार्यतन-
112 यः[*] श्रीदयान्वितः । चिह्ननार्यः कश्चगोषो यशुर्वेदधुरंधरः ॥ [४४*]
श्रीमंड-

Fifth Plate; First Side.

- 113 वेज्ञिनागार्यतनयः क्षेमवः सुधीः । काश्मपी निमित्तः शुक्लयशुर्वेदे शुषो-
114 ततः ॥ [४५*] काश्मपी मंडवेज्ञिश्रीवज्रभार्यसुतः कृती । विद्वान् श्रुतपथी
काम-
115 यार्थः शुक्लयशुःपटुः³ ॥ [४६*] गुडिवाडानमार्यस्य कुमारः कौशिका-
116 न्वयः । पीतार्थः शुक्लयशुषा कांतः श्रुतो गुणप्रियः ॥ [४७*] नूतकिन्नी-
117 गंगनार्यगर्भरत्नसुदारधीः । कौडिन्धः सूर्यबुधः सशुक्लयशु-
118 रंधितः ॥ [४८*] शुषो कश्चगोषातकीमयामात्मनंदनः । कौडिन्धो मा-
119 चमंभीयो राजकार्यधुरंधरः ॥ [४९*] वज्रुरयशुमंभीयो गुणवान्

¹ Read 'यातः सर्वप्रतापितः'.

² Read 'वसिष्ठो'.

³ The letters टूः ॥ शुषिवा are written on an erasure.

⁴ The वा at the end of the line is badly engraved.

- 120 कीर्त्तिभूषणः । आपस्तंबी राजमान्यः कौडिन्यः शिवभक्तिमान् ॥ [८०*]
मुडि-
121 यन्त्रीशिंगनार्यः कौडिन्यो यक्षुषा पटुः । विद्वान् संगीतसाहित्यशास्त्र-
122 मार्गविचक्षणः ॥ [८१*] श्रीवीताप्यविप्रेन्द्रः कौडिन्यो राजवज्रभः । प्रि-
123 यवादी यमोहारी सुखवान् सुजनप्रियः ॥ [८२*] मीनभार्गवगोत्रः[*]
श्रीवैसपा-
124 यंतनूभवः । यि०००यन्त्रीगीपथार्यो गुणवान्[र]खलायनः ॥ [८३*] चे०००-
125 श्रीयप्ययार्थतनयो विस्मयाद्भयः । का[र]ण्य[र]ण्ययसंजातो य[र]ण्य-
126 वेंदी महामतिः ॥ [८४*] प्रसन्नवज्रभरैर्ब्रह्मनागे[र]खरख च । अथाप्रहारे
ललिते [८]-

Fifth Plate; Second Side.

- 127 तं वृत्तिद्वयं द्वयोः^१ ॥ [८५*] अथहारवरखास्य ग्रामपा[सा]र्थ्यसुखकः^२ ।
प्रादादसव-
128 रग्रामं कृत्स्नं श्रीदोड्डभूपतिः ॥ [८६*] [श्री]भळामात्यतनयनारनाख्यस्य
संविणः ॥ खं-
129 डिकावरेखास्ति सार्धंखारिचतुष्टयं । [८७*] अथ ग्रामस्य सी[म]ानो
दिक्षु पूर्वदिक्षु क्रमा-
130 त् । सर्वेषां सुप्रबोधाय लिख्यते देशभाषया ॥ [८८*] * ॥ अथाडरेडिः^३
दोड्डवरपु सीमा-
131 निर्णयसु^४ ॥ ईशान्यादि कौत्सेयमध्यमादि दक्षिणसुखमै धरिमीद पुंतदंड-
132 तु पलवेलपोलसंधु^५ नंदिकंवागनुडि कौतमेर वशि मखंगि पश्चिमसुखमै कौ-^६
133 तमेर वशि मेडितापवक दक्षिणसुखमै कौतमेर वशि मळि^७ मेडिताप-
134 वंकनु पश्चिमसुखमै कौतमेर वशि एण्टि^८ दक्षिणसुखमै रावुलकु व-
135 शि आ पुंते पट्टि वरवंकलघांका^९ वशि मळि पडुमळिसुखमै ताळ्ळकु व-
136 शि कोटिकि वेळ्ळि आ नडुसु पडुकोनि आग्नेयसुखमै कौतमेर वशि
तूळुपुसुखमै
137 रावुल पुंतने कलशि^{१०} चक्का दक्षिणसुखमै ऊरिवाकिटि तूळुपु पडुमळि
चालुरावु-

^१ The first six syllables in this line are engraved on an erasure.^२ Read रेडिड.^४ Read निर्णयसु.^३ Read वासाई.^५ Read पोळसंधि.^६ The *anuvada* stands at the beginning of the next line.^७ Read मळिपु.^८ Read दक्षिण.^९ Read दांका.^{१०} Read कलशि.

- 138 लं गलशि¹ तू०पुसुखमै कीतमेर वशि दक्षिणसुखमै रेडु पेह तुंअल न-
 139 हुमंगानु रेडुळ्ळ नडुसु बांगु वहुकीनि चिंतल तू०पुनंगा देवरपक्षि ज-
 140 रि मुंदटि बयलिकि² वेळ्ळि पुहचायकु वञ्जेनु तूर्पुसीमकु ॥ अंतनुंडि³
 दक्षिणसी-
 141 मकु पश्चिमसुखमै करि दक्षिणपु पुंतनडुसु वहुकीनि वरवंकल पुह-

Sixth Plate; First Side.

- 142 कु वेळ्ळि ताळ्ळ दक्षिणसु पुंतनडिमि पुहकु वेळ्ळि गञ्जेरतोड
 दक्षिणपु- पुंतनडिमि पु-
 143 हकु वेळ्ळि पश्चिमसुखमैये चे०वु दक्षिणपु पुंतमध्यमानकु वेळ्ळि अंतनुंडि
 144 चका दक्षिणसुखमै पुंतनडिमि पुहकु वेळ्ळि अहे दक्षिणसुखमै देवरपक्षि-
 मनसं-⁴
 145 धिमंदिवांभानकु वेळ्ळि वेळंगकु वेळ्ळि चकानु पलवेलेनुंडि वेञ्चिन
 पेह पुंतकु वे-
 146 ळ्ळि अंतनुंडि⁵ तूर्पुसुखमै पुंतनडुमे पटि पोंगानु देवरपक्षि पलवेले
 दोडडवरपु
 147 पीलमेर⁶ सुयलगुहंनदिकंभानकु वेळ्ळि अंतनुंडि दक्षिणसुखमै पुंतन-
 148 हुसु वहुकीनि कीतमेर पोयि अंतनुंडि⁷ 'पश्चिमसुखमै गहे पटि कीत-'
 149 मेर पोयि मेडितापवंकनु गहे पटि दक्षिणसुखमै कीतमेर पोयि अं-
 150 तनुंडि पश्चिमसुखमै मेडितापवंकनु कीतमेर पोयि पुंतं गलशि¹⁰ दक्षिण-
 151 सुखमै पुंतनडुसु वहुकीनि नीळ्ळपडियनडिमिकि वेळ्ळि अंतनुंडि पश्चिमसुख-
 152 मै पलवेलेसंधुगहे¹¹ पटि चकानु तुंअकु वेळ्ळि गहे पटि कीतमेर
 वशि पलवेलेसंधि-
 153 'नंधिकांवागकु वेळ्ळि उत्तरसुखमै गहे पटि वशि मेडितापवंकनु 'पश्चिम-
 सुखमै
 154 कीतमेर वशि अंतनुंडि मेडितापवंकनु 'पश्चिमसुखमै वशि येपटि¹⁵ पश्चि-
 155 मसुखमै गहे पटि पलवेले मुंअडिवरपु दोडडवरपु 'पीलमेर सुयल-

¹ Read गलशि.

² Read बयटिकि.

³ Read ०नुंडि.

⁴ Read नीनसं. The *anusvāra* stands at the beginning of the next line.

⁵ Read अंतनुंडि.

⁶ Read पीलिमेर.

⁷ The second *anusvāra* in अंतनुंडि is marked by a dot on the left side of नु.

⁸ Read पश्चिम.

⁹ Read कीत.

¹⁰ Read गलशि.

¹¹ Read संधि.

¹² Read नंदि.

¹³ Read पश्चिम.

¹⁴ Read दक्षिण.

¹⁵ Read येपटि पश्चि.

¹⁶ Read पीलि.

Sixth Plate ; Second Side.

- 156 गुह्मनंदिकंबानकु वच्चेनु [॥*] यी^१ पीलं दक्षिणानं वलवेलपीलं नडुम खंड-
पीलं श्री-
157 क पुट्टे^२ । यी^३ मूय्यलगुह्म[नं]दिकंबाननुडिड उत्तरमुखमै कुंटपश्चिमानकु
वेळ्ळिळ पुं-
158 तनडुमे पट्टि पेह पुंतकु वच्चि अंतनुडिड पुंतनडुमे पट्टि पश्चिममुखमै यी-
159 थकोट दीड्डवरपु 'संधुपुंतकु वेळ्ळेनु । अंतनुडि पश्चिमपु सीमकु उत्तर-
मुख-
160 मै पुंतनडुमे पट्टि अन्नवरपुपाट्टि^४ नैर्द्धतिमूल^५ कुंटदक्षिणानकु वेळ्ळिळ अंत-
161 नुडि पश्चिममुखमै गट्टे पट्टि कीतमेर पीयि । अंतनुडि उत्तरमुखमै
162 कीतमेर वच्चि अंतनुडि गट्टे पट्टि तूर्पुमुखमै अन्नवरपुपाट्टि पडुम-
163 ट्टि^६ पुंतं गलशि^७ उत्तरमुखमै पुंतनडुमे पट्टि केतराजुपल्लि
164 अन्नवरपुपाट्टि नडिमि पलानकु^८ वेळ्ळिळ अट्टे केतराजुपल्लि कुंटदक्षि-
165 णानकु वेळ्ळिळ अंतनुडि आग्नेयमुखमै केतराजुपल्लि अट्टे दिरिससु दक्षिणा-
166 न करमीद वेळ्ळिळ भरिन्नी कीतमेर वच्चि अंतनुडि दक्षिणमुखमै वेदुरे-
खर-
167 पु अन्नवरपुपाट्टि^{१०} नडिमि गडु वडुकीनि कीतमेर वच्चि अंतनुडि तू-
168 र्पुमुखमै गट्टे पट्टि कीतमेर वच्चि अंतनुडि दक्षिणमुखमै वच्चि वेधुरे-^{११}
169 खरपु दीड्डवरपु नडिमि पुंतं गलशि^{१२} अंतनुडि तूर्पुमुखमै पुंतन-
170 डुमे पट्टि कीतमेर वच्चि रावुल पुंतं गलशि^{१३} अंतनुडि उत्तरमुख-

Seventh Plate ; First Side.

- 171 मै पुंतनडुमे रावुल पश्चिमानंगा वच्चि अंतनुडि वेदुरेखरपु दीड्डवर-
172 पु ^{१४}संधुगडु वडुकीनि ^{१५}वायव्यमुखमै कीतमेर वीयि^{१६} अंतनुडि के-
173 तराजुपल्लि दीड्डवरपु नडिमि गडु वडुकीनि उत्तरमुखमै कीत[मे]र वीयि
174 अंतनुडि एप्पट्टि^{१७} गट्टे [पट्टि*] पश्चिमं कीतमेर वीयि अंतनुडि गट्टे
पट्टि उत्तरसु-

^१ Read ई.^४ Read संधि.^५ The secondary form of *pi* is also added to *च*; read नैर्द्धत.^६ Read वच्चि.^{११} Read वेदुरे.^{१४} Read वायव्य.^२ Read पुट्टिये.^३ Read पाटि.^८ Read पीलानकु.^{१२} Read रावुल.^{१३} Read वीयि.^७ Read ई.^{१०} Read पाटि.^{१६} Read संधि.^{१७} Read एप्पट्टि.

- 175 खमै कौतमेर वीयि एण्टिमहे¹ पट्टि पश्चिमं कौतमेर वीयि भंतनुडि
ग-
176 हे उत्तरं गौतमेर वीयि दीह्णितिप्प वेक्क श्रीनृसिंहुनि पश्चिमान वेक्क
संगडि-
177 रावुलकु वेक्क पोडि राविकि वेक्क 'पोलमेरगहे पट्टि कौतियमध्य-
178 मानकु वेक्केनु । इदि पश्चिमसीमार्जियसु' । उत्तरानकु कौत्ते-
179 यम(r)ध्यमान वेक्क ईमान्यादि गलयेनु² ॥ ✽ ॥ आरामैरभिरामैर्भूदेवैः
सं-
180 पञ्चनीहरेः । आदिभुंतातटे भाति चामो दीह्णवरो महान् ॥ [८८*]
अज्ञाडभू-
181 मोक्षरदोह्णभूपो भविष्यतः प्रार्थयते नृपालान् । ममैष धर्मः
182 परिपालनिष्पः³ सौख्यतो वा सुकृतेच्छया वा ॥ [८९*] स्वदत्ताध्वगुणं⁴
पु-
183 खं 'परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्कलं⁵ भवेत् ॥ [९०*]
दान-
184 पालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति⁶ पालनादधु-
185 तं पदं ॥ [९१*] स्वदत्तां परदत्तां वा यो हरत वसुंधरां ।¹⁰ षष्टिर्वर्ष-
सह-

Seventh Plate; Second Side.

- 186 सावि विष्ठायां जायते क्रिमिः ॥ [९२*] एकैव भगिनी लोके सर्वेषामेव
भूभुजां । न भो-
187 प्या न करपाद्या विप्रदत्ता वसुंधरा ॥ [९३*] गामिकां रत्निकामेकां
भूमेरप्ये-
188 कमंगुळं । हरहरकमाप्नोति याव[द]भूतसंग्रवं ॥ [९४*] न विषं विषमि-
189 त्याहुर्ब्रह्म[स्व] विषमुच्यते । विषमिकाकिनं हंति ब्रह्म¹¹ पुत्रपौत्र-
190 कं ॥ [९५*] ✽ ॥ श्री श्री [॥*]

ABSTRACT OF CONTENTS.

The inscription opens with an invocation of the boar incarnation of Vishnu (verse 1), of Gayapati (v. 2), and of the crescent of the moon on the head of Śiva (v. 3). From the mouth, arms, thighs and feet of Vishnu were produced the four castes. A well-known division of the

¹ Read एण्टिमहे.

² Read मयसिनु.

³ Read परदत्तानु.

⁴ Read षष्टिं वर्षं.

⁵ Read पोषि.

⁶ Read पाञ्चनीयः.

⁷ Read निष्कलं.

⁸ Read ब्रह्मस्व.

⁹ Read निरयसु.

¹⁰ Read साद्विगुणं.

¹¹ Read वाप्नोति.

feet-born (*i.e.* the *Sūdras*) was the *Panṭa-kula*¹ (v. 4). To this family belonged prince *Dodḍa (I.)* of the [*Po*]lvōla-gōtra (v. 5). His sons were the princes *Annavrōla*, *Kōṭaya* and *Alla* (v. 6). The youngest of these, *Alla* (v. 7), married *Vēmāmbikā*, the daughter of prince *Bhima* of the *Chōḍa* family (v. 9). *Allāḍa* (*i.e.* *Alla*) had four sons,—*Vēma*, *Virabhadra*, *Dodḍa (II.)* and *Anna* (v. 10). The eldest of these, *Allaya-Vēma* (*i.e.* *Vēma*, the son of *Alla*) (v. 11) or *Vēma*, had for his capital *Rājamahēndranagara* (v. 12 f.). His younger brother *Virabhadra* was also anointed to the kingdom of *Rājamahēndra[nagara]* (v. 14). Verse 16 praises *Vēma* and *Virabhadra*, who were apparently joint rulers. Their younger brother, *Dodḍa (II.)*, had the surnames *Karpūravasantarāya*,² *Samgrāmabhīma* and *Jaganobbagaṇḍa*³ (v. 17).

(V. 22.) "Once, on the auspicious occasion of *Arḥhōḍaya*, king *Dodḍa (II.)*, having worshipped *Śiva* (*and*) given away handsome donations on the bank of the *Gaṅgā*, also desired to grant *agrahāras*.

(V. 23.) "In the prosperous *Śāka* (*year*) reckoned by the hands (2), the arrows (5), and the *Vīśvas* (13),—*i.e.* 1352,—in the (*cyclic*) year *Sādhārana*, in (*the month of*) *Pauṣa*, at the auspicious time named *Arḥhōḍaya*, on the bank of the *Kaṁtēyagāṅgā*, king *Allaya-Dodḍa* gave to *Brāhmaṇas* the village named *Gumpinī*, with its cultivators (*and*) the eight kinds of *bhōgas*,⁴ (to be enjoyed by them) as long as the moon (*and*) as long as the stars (*endure*)."

This village he named after himself *Allāḍareḍḍidodḍavaram* (v. 24). Each of the following donees received one share in the *agrahāra* (v. 25).

List of donees (vv. 26-34).

| Name of donee. | Father's name. | Gōtra. | Vēda. |
|-----------------------------------|----------------------------|------------------|--------|
| Śiṅgayajva-Perumāḍimakhin | ... | Gautama . . . | Yajus. |
| Pannāla-Kommaya . . . | ... | Kauṇḍinya . . . | Do. |
| Śiṅgaya | Son of Śiṅgamadrēdin . . . | Harita . . . | ... |
| Malāra-Mādhava . . . | ... | Kauṇḍinya . . . | Yajus. |
| Karṇa-Bharata . . . | ... | Ātrēya . . . | Do. |
| Inguvu-Mallubhaṭṭa . . . | ... | Śaunaka . . . | Do. |
| Goḍimeṭṭa-Sarvadēvamakhin . . . | ... | Harita . . . | ... |
| Māmidimakhin . . . | Krottūr-Appayajvan . . . | Do. | ... |
| Vallabhārya-Nārāyaṇa . . . | ... | Kāśyapa . . . | ... |
| Sarasvatī-Prōlubhaṭṭa . . . | ... | Kauṇḍinya . . . | ... |
| Rāmaya | ... | Vasishṭha . . . | Rich. |
| Annamayajva-Śiṅgayadikshita . . . | ... | Bhāradvāja . . . | Do. |
| Yerrayāvadhānin . . . | Appaya | Kauṇḍinya . . . | Yajus. |
| Inguvu-Maichanāvadhānin . . . | Vissaya | Śaunaka . . . | Do. |

¹ See above, Vol. IV. p. 319.

² See above, Vol. III. p. 65, note 6.

³ See *ibid.* p. 64, note 9.

⁴ The eight reputed *bhōgas* are : habitation, bed, raiment, jewels, women, flowers, perfumes, and areca-nuts and betel-leaves.

List of donees—contd.

| <i>Name of donee.</i> | <i>Father's name.</i> | <i>Gōtra.</i> | <i>Vēda.</i> |
|---------------------------------|------------------------------|------------------------|--------------------|
| Gupṭūri-Nāgayadvēdin . . . | ... | Kapi . . . | Yajus and Sāman. . |
| Ananta | Gōlspalli-Appaya . . . | Śrīvates . . . | Yajus. |
| Ponungōṭi-Pōtibhaṭṭa . . . | Pōtaya | Ātrēya . . . | Do. |
| Adavani-Narahari-Gōpaya . . . | .. | Kauṭika . . . | Rich. |
| Beldhēvi-Kēśava | Śiṅgaya | Kāśyapa . . . | Yajus. |
| Appaya | Kandugula-Mādhava . . . | Śrīvates . . . | Do. |
| Nṛisimbha | Bonagiri-Mādhava . . . | Kauṇḍinya . . . | Do. |
| Ākunūri-Nāga | Vishṇu | Kauṭika . . . | Do. |
| Pāmalapāṭi-Narahari | Rāmaya | Do. | Do. |
| Kaluvakka-Vallabhadvēdin . . . | Mallaya | Harita | Rich and Yajus. |
| Śrīyampad-Anbhajadvēdin . . . | Gauṅgaya | Do. | Do. |
| Gaṇapati | Dēvarapu-Narahari . . . | Bhāradvāja . . . | Yajus. |
| Narahari | Sundila-Krishṇabhaṭṭa . . . | Do. | Do. |
| Pedayadikshita | Kollār-Annamabhaṭṭa . . . | Do. | Rich. |
| Pōtaya | Śiṅgarēmi-Yarṇaya . . . | Kāśyapa . . . | Yajus. |
| Māchana | Koruṅgaṇṭi-Kōṭa[ya] . . . | Śāṇḍilya . . . | Do. |
| Allāda | Koṇḍayara-Pedda[ya] . . . | Harita | Do. |
| Bondalapāṭi-Peddaya | Āditya | Śuṅga-Bhāradvāja . . . | Do. |
| Gauṅgaya | Māṇspūri-Dēcha[ya] . . . | Ātrēya | Do. |
| Pōtana | Kondāṭi-Pōchana | Do. | Do. |
| Tammaya | Kāmaya | Gautama | Do. |
| Tippaya | Rāmpalli-Kūchana | Śrīvates | Do. |
| Prōlaya | Jallipalli-Śiṅgaya | Śāṇḍilya | Do. |
| Rājukonḍa-Peddibhaṭṭa | Gautama | Yāska | Do. |
| Jallipalli-Nṛisimbha | Chitipēddi-Mallaya | Vasishṭha | Do. |
| Śiṅgaya | Vallūri-Māchana | Bhāradvāja | Rich. |
| Vallabhaśrautin | Vaḍḍaṅguṭala-Kāma[ya] . . . | Do. | Yajus. |
| Narūri-Mallaya | Mallaya | Vādhūla | Rich. |
| Artaṅgūri-Kāma[ya] | Vallabha | Bhāradvāja | Yajus. |
| Annama | Uṇḍrukōṇḍala-Pedda[ya] . . . | Gautama | Do. |
| Narasimbha | Kaścharēpalli-Nārāyaṇa . . . | Kauṇḍinya | Do. |

List of donees—*concl.*

| Name of donee. | Father's name. | Gōtra. | Vēda. |
|-------------------------------------|--------------------------------|--------------------------|--------------|
| Tippana | Māraṭūri-Krishnama | Harita | Yajus. |
| Mūchana | Subravīti-Yallaya | Bhāradvāja | Do. |
| Mallela-Gaṅgana | Malleya | Kāśyapa | Do. |
| Chittāna | Koṇḍa-Nṛisimha | Kaṇva | Do. |
| Kēśava | Maṇḍavelli-Nāga[ya] | Kāśyapa | White Yajus. |
| Kāmaya | Maṇḍavelli-Vallabha | Do. | Do. |
| Pōta[ya] | Goḍivāda-Annama | Kauśika | Do. |
| Sūraya | Nūntaki-Gaṅgana | Kauṇḍinya | Do. |
| Māchamantrin ¹ | Kalaṅga-Kommayāmātya | Do. | ... |
| Vallūr-Ayyalumantrin | | Do. | ... |
| Muḍiya-Siṅgana | | Do. | Yajus. |
| Bonta-Appaya | | Do. | ... |
| Yezuva-Gōpaṇa | Kēśapa | Mauna-Bhārgava | ... |
| Vissaya | Cherutu-Appaya | Kāśyapa | Yajus. |

Two further shares in the *agrahāra* were given to the Vishnu temple called *Prasanna-vallabha* and to the Śiva temple of *Brahmanāgēśvara* (v. 85). Finally *Dodda* (II.) gave to the *agrahāra* the village of *Annāvaram* for subsistence (*grāmagrāsārtham*²), with the exception (?) of $4\frac{1}{2}$ *khāris* belonging to *Nāranamantrin*, the son of *Aubhalāmātya* (v. 86 f.). The boundaries of the granted village are written in the language of the country (i.e. Telugu) (v. 88).

In the detailed description of the boundary-line of *Allāḍareddidodḍavaram* (ll. 130-179), the following villages are mentioned:—*Dēvarapalli*, *Palavela* or *Palevela*, *Mummaḍivaram*, *Īṭhakōṭa*, *Annāvarapupāḍu*, *Kētarārupalli* and *Vedurēśvaram*. The northern boundary was the *Kauntēya* river.³

Verse 89 praises the village of *Dodḍavaram* on the bank of the *Āḍikuntā*. In verse 90, king *Dodda* (II.), (the son) of king *Allāḍa*, requests future kings to protect the grant. Verses 91-96 are six of the usual imprecatory verses.

¹ The addition of the titles *mantrin* and *amātya* shows that the donee was a *niyōgin*.

² [Compare *grāmagrāsāra*, above, Vol. III. p. 28, text line 100, and *grāmagrāsāraṃgāṇa*, Vol. IV. p. 359, text line 61.—E.H.]

³ In the Telugu portion (ll. 131, 177 and 178 f.) this river is called *Kauntēya*. In the Sanskrit verses occur the forms *Kauntēyagangā* (v. 23), *Gaṅgā* (v. 22) and *Āḍikuntā* (v. 89).

No. 10.—PITHAPURAM PLATES OF VIRACHODA,

DATED IN HIS TWENTY-THIRD YEAR.

By H. KRISHNA SASTRI, B.A.

The copper plates which bear this inscription were forwarded to Dr. Hultzsch by the Government of Madras. They were sent by the Raja of Pithapuram to Mr. D. F. Carmichael when he was Chief Secretary, i.e. between the years 1875 and 1878. Mr. Carmichael had lent the plates for examination to Dr. Burnell, who figured the second side of the third plate in his *South-Indian Palaeography*, second edition, Plate xxix.¹

The plates are nine in number. Each of them bears writing on both sides, except the first and last which are engraved only on their inner sides. They are not of uniform size; but each measures, on the average, 10" by 5½". To the proper right of each plate is a hole, ¾" in diameter.² Through these holes is passed a massive ring which is now cut. It is ½" thick and 7¼" in diameter. Its ends are secured in a circular seal which measures 3½" in diameter. As may be seen in the collotype No. 2 on the Plate facing p. 104 of Vol. III. above, the seal rests on an expanded lotus flower and bears, in relief on a counter-sunk surface, the legend *śrī-Tribhuvan[ām]kūṭa* in Telugu letters. Above the legend it bears a boar which faces the proper left and has an elephant-goad overhead. In front of the boar are a *chaurī*, a conch, and the moon; and behind it, another *chaurī*, a *svastika*, and the sun. Below the legend there is a drum (?), an expanded lotus flower, and apparently a wooden stand for supporting the *abhishēka* dish.

As observed by Dr. Burnell, the inscription is written in the transitional Telugu alphabet.³ This is shown e.g. by the two forms, one the earlier and the other later, in which the *m* of *Dakṣiṇāmūrti* in ll. 162 and 163 appears. The final *m* is used in two cases, viz. in ll. 45 and 63; but in all other cases the *anusvāra* takes the place of final *m*. The only groups in which the nasal is not represented by *anusvāra* are *ṇa*, *ṇā*, *ṇa* and *ṇa*. The difference in the secondary forms of *a* and *ā*, *i* and *ī*, *u* and *ū*, *o*, *ō* and *au* is not kept up throughout. In three cases the long *ā* is marked by *ā* and *u*, viz. in the *ā* of *māṇḍunu* in l. 215 and the *ā* of *dūrppuna* in ll. 262 and 263. The *ś* of *pyś* of *bhūmēr=apy=ēka*° in l. 278 is added to the secondary *y*. The writing is protected by raised rims and is consequently in a state of perfect preservation, except certain letters written over erasures. The language of the inscription is Sanskrit poetry (verses 1-35) and Sanskrit prose (ll. 2-17; 18-31; 68-71; 80-186; 271-277; and 279 to 280). The description of the boundaries (ll. 187-271) is in a mixture of Telugu and Sanskrit prose. As regards orthographical peculiarities, it may be noted that a consonant, besides being, as usual, doubled after the secondary form of *r*, is frequently doubled after an *anusvāra*, as in ll. 2, 21, 23, 28 etc.; that *ri* is used for *ṛi* in *kṛita* for *kṛita* (ll. 2 and 20) and *Hṛishikēśa* for *Hṛishikēśa* (l. 115); and that in conjunct consonants the secondary *r* is not only omitted in several cases, but is mistakenly represented by *ś* in *sāddhē* for *sārdhā* (l. 12), by *i* in *niggitya* for *nirgatya* (l. 15), and by *ā* in *Vishṇuvaddhānō* for *Vishṇuvardhanō* (l. 22). *Snāna* for *snāna* (l. 20) and *sārtvaṁ* for *sārtham* (l. 61) are due to the vernacular pronunciation of Sanskrit words. The symbol for *r* is used in the following cases:—(1) in proper names,—*Chiriyāṇḍān*, *Erasēvaka*, *Eriyapōta*, *Kaḍalusirukāla*, *Perumburakkāḍal* and

¹ See Dr. Burnell's prefatory note, p. v. paragraph 3.

² On the margins of the ring-holes of plates III. a, IV. a and IV. b, and V. a, respectively, the Telugu numerals 3, 4 and 5 are scribbled. The last figure is not so clear as the first two.

³ See note 1 above.

Tirukuruṅṅudi; (2) in the endings of Telugu names of towns,—*kurru*, *parru* and *torra*; (3) in the Telugu words,—*cheruvu* (a tank), *ēru* (a stream), *karu* (a bank), *koradu* (the stump of a tree), *kriḍaṣaṭulka* (?), *munniṣu* (the sea), *pāru* (to flow), *podaru* (a bush) and *rāyi* (a stone); and (4) in the Telugu names of trees or plants,—*avuru*, *rēla*, *rellu*, and *veḍaturu*.

The only copper-plate inscription of Vira-Chôḍa, which has been published before, are the **Chellûr plates** of his 21st year.¹ Like these plates and other inscriptions of the later Eastern Châlukyas, the subjoined inscription opens with a mythical genealogy of the Châlukya family (ll. 1-18) and a historical account of the Eastern Châlukya kings (l. 19 ff.). This part of the inscription contains nothing new to us, but agrees in every detail with the account given in the Chellûr plates.² The reign of Vira-Chôḍa is described in verses 18-26. Of these verses, 18-21 correspond to verses 18-21 of the Chellûr plates. Verse 20 gives the correct reading of the town where Vira-Chôḍa was crowned, viz. *Jananāthanagari*,³ which is perhaps a poetical form of Rājamahēndrapura, the modern Rājamahēndri. In verse 21 the Śaka date of Vira-Chôḍa's accession is expressed by the numerical words *saṭi-kh-āmba-ēndu*. This various reading shows that Dr. Hultsch was right in understanding the word *khadvaya* in *saṭi-khadvay-ēndu*, as the corresponding verse of the Chellûr plates reads, to represent 'two cyphers,' and not a 'cypher' and a 'two,' which would be another possible explanation.⁴ Verse 22 states that Vira-Chôḍa bore the title *Samastabhuvanāśraya*.⁵ Verses 25 and 26 state that his father, the emperor, viz. Kulōttuṅga-Chôḷa I., recalled him, but sent him back "for the conquest of the north" in the fifth year, apparently of Vira-Chôḍa's reign. The recall of Vira-Chôḍa and his temporary stay with his father may be considered either as a punishment for misbehaviour and rebellion, or he may have been recalled to help his father against a foreign enemy, perhaps against the Pāṇḍya king who, according to the Pithāpuram pillar inscription of Prithivīśvara, was defeated by Vedura II., a vassal of Vira-Chôḍa.⁶ On the same occasion the Pāṇḍyas may have adopted the title *Rājigā-Chôḷa-manōbhāṅga*, 'one who frustrated the wishes of Rājigā-Chôḷa,' i.e. of Kulōttuṅga I.⁷ Vira-Chôḍa's subsequent return to Vēṅḡ may have been due to political troubles in his province, his absence from which may have contributed to the rise of feudatory families like the Velanāḍu and Kōṇa chiefs, who, later on, obtained possession of the Vēṅḡ country.⁸

The object of the inscription is to record that Vira-Chôḍa granted, at a summer-solstice, the village of Virachôḍachaturvēdimāṅgala, which was formed by uniting three different villages, viz. Mālavelli with its twelve hamlets (*pūṇḍi*) and Ponnatorra, both in the district of Prōḷunāḍu, and Ālami in the district of Uttaravarusa (ll. 68-71 and 182-186). Lines 80-180 contain a list of the donees. The description of the boundaries of the granted village is given in ll. 186-271. Lines 271-274 assign twelve shares in Virachôḍachaturvēdimāṅgala for the maintenance of certain village officers. Seven further shares were assigned to the presiding deities in the centre, in the west, and in the other quarters of Virachôḍachaturvēdimāṅgala (ll. 274-276). The date of the grant was the twenty-third year of the king's reign (l. 279 f.), i.e. two years after the Chellûr plates. The inscription ends with the statement that the executors (*djāpti*) of this edict were the five ministers (*pañcha pradhānāḥ*), and that the composer was Viddayabhaṭṭa⁹ and the engraver Pennāchārya. The very same persons are mentioned at the end of the Chellûr plates.

¹ See *South-Ind. Inscr.* Vol. I. p. 49 ff., and *Ind. Ant.* Vol. XIX. p. 423 ff.

² The only difference, probably due to a mistake of the writer, to be noted in this portion, is the length of the reign assigned to Guṇaga-Vijayāditya. He is said to have ruled forty (*chaturvimśat*) years (l. 26), instead of forty-four (*chaturśchaturvimśat*) as in all the other Eastern Châlukya inscriptions.

³ Compare *Ind. Ant.* Vol. XIX. p. 431, note 55.

⁴ Compare *ibid.* p. 426, note 6.

⁵ This title was borne by all the Western Châlukya kings.

⁶ See *above*, Vol. IV. p. 36.

⁷ See *Ind. Ant.* Vol. XX. p. 276, note 28.

⁸ See *above*, Vol. IV. p. 36 and p. 84.

⁹ The name Viddayabhaṭṭa occurs also in the list of donees.

The donees of the grant were no less than five hundred and thirty-six Brâhmanas, who are grouped according to their *gôtras*. Appendices A. and B. contain the names of these Brâhmanas, and the names of the various *gôtras* to which they belonged, in alphabetical order. The titles which are added to their names are:—*sahasra*, *śhaḍaṅgavid*, *bhaṭṭa*, *Daṣapurībhaṭṭa* or *Daṣapurīyabhaṭṭa*,¹ *trivédin* or *trivédibhaṭṭa*, and *sômayâjin* or *bhaṭṭasômayâjin*.² Arasabrahma and Pârthasârathi are the only two names that occur without any titles. The majority of the names are of Tamil origin. For most of the following explanations of these names I am indebted to Mr. V. Venkayya, M.A. Tillanâyaka and Ambalattâdi are names of the god Natarâja at Chidambaram. The former means 'the lord of Tillai' (Chidambaram), and the latter 'the dancer in the (Golden) Hall.' Kâmakôṭisahasra is called after the goddess Kâmakôṭi at Kâñchi. Tanigaperumân stands for Tanigaiperumân, i.e. the god of Tanigai, which is another name of Tiruttani near Arkonam. The temple at Tiruttani is dedicated to the god Subrahmanya. Kanda is a Tamil (or Prâkrit) form of the Sanskrit Skanda. Vennakûta is a modified form of Vennaykûttan, i.e. Krishna, who was very fond of butter (*venney*). Ulahamundân means 'one who swallowed the universe.' This may perhaps refer to Krishna, who, while yet a child, was one day suspected by Yâśodâ of having swallowed mud. On being asked by her to open his mouth, he did so, and to her astonishment Yâśodâ found that the whole universe was within him. Karimâkya is probably a mistake for Karimânikya, 'the black gem,' a Tamil surname of Krishna. Kariyakô, 'the black king,' also refers to Krishna. Ohendâmarakanna has to be dissolved into *ten-dâmarai-kanna*, i.e. 'he whose eyes resemble red lotuses.' This is the Tamil equivalent of the Sanskrit Puṇḍarikâksha, an epithet of Vishnu. Palligondân, 'he who is sleeping,' refers to Śeṣhaśayin (Vishnu). Simhapirân is the lion-god Nṛsiṃha. Śiralaṅgô stands for *Śir-ilaṅ-gô*,³ which means 'the illustrious yueardja.' This refers to Lakshṇana, who is often called Ilaiya-Perumâl in Vaishnava works. Kaḍalusiṅkâlâ refers to Hanumat, who jumped over the sea (*kaḍal*) as if it were a small canal (*śiru-kâl*). Malahiniya-ninḍrân⁴ is properly *Malai-kuniya-ninḍrân*, meaning 'one who stood so that the mountain bent.' This refers to the sage Agastya, who commanded the Vindhya mountain to prostrate itself before him. Tiruvaramgamuḍayân and Tirumalayudayân are named, respectively, after the gods at Śrîrâgam and Tirumalai (or Tirupati). Arulâra or Arulâla is derived from the Arulâla-Perumâl temple at Little Kâñchi. In Attiyârâlibhaṭṭa, Attiyâr is perhaps a mistake for Attiyâr, the Tamil name of Little Kâñchi. Chelva stands for Selva, i.e. Śelvappillai, the god at Mēlukôte in the Mysore State. Tirupoliyaninḍrân means 'one who stood resplendent.' This is the name of the god at Tirukkurugûr, as mentioned in the *Guruparamparâprabhâva*. Tirivâyikkulamudayân is perhaps derived from Tiruvâyikkulam, one of the names of the Râjagôpâla-Perumâl temple at Maṇimaṅgalam in the Chingleput district.⁵ Viṭṭirindân, 'one who is pleased to sit,' is the name of the Vaishnava temple at Dûsi in the North Arcot district.⁶ Tirukurugudibhaṭṭa is called after the village of Kurugudi in the Tinnevely district. According to the *Guruparamparâprabhâva*, Yajñamûrti was the name of a certain *saṃnyâsin* of the Advaita school. It is said of him that he held a disputation with Râmânuja and, being defeated, became a convert to the Vaishnava faith. Âlidēvayabhaṭṭa is named after Tirumāgai-Âlvâr, who in Tamil works bears the

¹ According to Dr. Fleet (*Gupta Inscriptions*, p. 79, note 2) Daṣapura is the ancient name of the modern Mandasôr; see also above, p. 38.

² The title *paṇḍita* occurs only in the erased word Prabôdhasivapaṇḍita (l. 177, foot-note), which seems to be the name of a Śaiva (*Arâdhya*) Brâhmana.

³ The name Śirilaṅgô occurs in two inscriptions at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. Nos. 35 and 38.

⁴ The name Malaiginiyaninḍrân occurs in three inscriptions at Maṇimaṅgalam; *ibid.* Nos. 35, 39 and 41.

⁵ *Ibid.* Nos. 33 and 36.

⁶ See the Government Epigraphist's *Annual Report* for 1892-93. The name Viṭṭirundân also occurs in an inscription at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. No. 40.

epithet Tiruvālināḍan, i.e. 'he who comes from the prosperous Āli country.' Ālavandān and Adahiyamaṇavāla are the names of two Vaiṣṇava Āchāryas. The first of these was the grandson of Nādamuni,¹ and the second name is a corruption of Aḷagiyamaṇavāla or, in Sanskrit, Rāmyajāmātri, i.e. 'the beautiful bridegroom.'² Ghṛitāsi is probably a Sanskrit rendering of Neyyundā, which forms part of the name of Neyyundālvār, one of the Vaiṣṇava Āchāryas mentioned in the *Guruparamparāprabhāva*. The list of Āchāryas given on pp. 82 and 83 of this work,³ includes, among many others, the names of Sundarattōḷudaiyāṇ, Periyāṇḍāṇ and Chiriyāṇḍāṇ, while that of Periyānambi occurs on p. 153. Sundarattōḷudaiyāṇ also occurs in the Tirupparaṅkunṇam inscription of Sundara-Pāṇḍya⁴ and means 'the god who has beautiful arms.' Tirunāṇḍudaiyāṇbhaṭṭa is called after Tirunāṇḍu, which occurs in Vaiṣṇava works as a synonym for Vaikuṇṭha, the abode of Viṣṇu. The title Nāḍavirukkum, which means 'one who is in the middle,' 'an arbitrator' (*madhyastha*), occurs in l. 177 of the subjoined inscription and is found also in the large Leyden grant, l. 138. Chīḍa in Chīḍabhāṭṭa is the same as Śīḍaṇ, a Tamil form of *śiṣya*, 'a pupil.' Tēvaḍi means 'the feet' (i.e. the servant) of god. Ārāmudu means 'fresh nectar,' Manattukkiniyāṇ means 'one who is pleasing to the mind,' and Āyirāṇjōti is 'the thousand-rayed,' i.e. 'the sun.' Two of the Maṇimaṅgalam inscriptions⁵ mention the names Dōṇaya and Dōṇaiya; the similar name Dōṇaya occurs repeatedly among the donees. Such an abundance of Tamil names in the list of donees of Virachōḍachaturvēdimāṅgala leads one to infer that a large immigration or importation of Tamil Brāhmaṇas to the north must have taken place during the reign of Kulōttuṅga-Chōḷa I. The large proportion of Vaiṣṇava names among the donees further suggests that about this time the Rāmānuja faith counted many devotees, who adopted as their names the Tamil equivalents of Sanskrit names, which occur in the sacred works of Vaiṣṇavas.⁶ Three of the donees bear the title *Brahmamahārāja*, which must have been an invention of the Chōḷa king Rājārāja I. in whose inscriptions it is first found.⁷ Of these three donees one was called Kulōttuṅgachōḍa-brahmamahārāja after the reigning sovereign. The second was a military officer (*sēnāpati*) and had the title Rājārājābrahmamahārāja, which, as we know from the Chellūr plates, had been conferred on a certain Pōtana. The third had the name Kumāranārāyanābrahmamahārāja, which was perhaps derived from a surname of Virachōḍa himself.

The boundaries of Virachōḍachaturvēdimāṅgala were: in the south, Ponnāḍa and Mallavṛōlu; in the west, Kolliprōlu and Chembrōlu; in the north, Polakumbarra, Paṅkalapūṇḍi and Beṇḍapūṇḍi; and in the east, the sea (ll. 186-188). With line 188 begins a second, much more detailed description of the boundary-line of the granted village. This passage enumerates various canals, tanks, ponds, hamlets, hills, boulders, pieces of waste-land and high ground, foot-paths, ant-hills, valleys etc. It also includes the names of a number of trees, an alphabetical list of which is given in Appendix C. Of the villages that are mentioned

¹ [An abbreviated form of this name is Nātha in Sanskrit, as will be seen from the expression *sādhyaḥkṛtiśiḥḍā Nāthādayaḥ*, which occurs on p. 36 of the *Yatindramatadīpikā* of Śrīnivāsadeva, Telugu edition, Madras, 1868. In his remarks on this work (*Report on the Search for Sanskrit Manuscripts* for the year 1883-84, p. 70, No. 154), Dr. Bhandarkar gives a list of the Vaiṣṇava Āchāryas mentioned at the beginning of the *Yatindramatadīpikā*. In this list occurs Śrīparāṅkusaṇātha as the name of one of the Āchāryas. But the term Śrīparāṅkusaṇātha evidently denotes two individuals, Śrīparāṅkusa and Nātha, the former being the name of Nammālvār, alias Sāthāri or, in Tamil, Śaḍagōpa. The latter, Nātha, refers to Nādamuni.—V.V.]

² This is the name given to Rāma in Vaiṣṇava works.

³ Madras edition, Kaliyugādi 4990, Virōdhin.

⁴ *Archaeological Survey of Southern India*, Vol. IV. p. 52.

⁵ *South-Ind. Inscr.* Vol. III. Nos. 31 and 86.

⁶ The *Nāḍiyiraprabandham*, which is called the "Drāvida-Vēda," is a collection of Tamil poems written by the Āḷvāra. The Rāmānuja Vaiṣṇavas, especially those of the Teṅgalai sect, have a greater regard for Tamil which is the language of their sacred texts, than for Sanskrit, just as the Mādhva Vaiṣṇavas prefer the Kannaḍa language.

⁷ *South-Ind. Inscr.* Vol. III. p. 14.

in the grant, the following admit of identification. One of the two villages¹ which formed the southern boundary of Virachôdachaturvêdimangala, Ponnavaâda, may be identified with Ponnada which is found to the east of Pithâpuram on the *Madras Survey Map* of the Pithâpuram division. The western boundaries, Kolliprôlu and Chembrôlu, are found on the same map as Gollaprol and Chebrolu, on the high-road from Pithâpuram to Kattipudi. Bendapûndi, one of the northern boundaries, is Bendapudi, on the road to Vizagapatam. Two other villages between which the northern boundary passed, Singavikrama and Dontengi (l. 251), are found on the map as Srungarrukham and Tondangi between Bendapudi and the sea. Among the boundaries of Navavâda, a hamlet of Virachôdachaturvêdimangala (l. 266), we find Bendapûndi (the modern Bendapudi) and Duggavâda. This village is identical with the modern Durgada, which is found on the map between Bendapudi and Chebrolu. Chembrôlu, the modern Chebrolu, belonged to the district of Bottepinându (l. 209).² The district of Prôlunându, in which Mâlavelli and Ponnatorra were situated (ll. 69 and 182), is already known from two inscriptions in the Kuntimâdhava temple at Pithâpuram, and included also Navakheandavâda (near Pithâpuram) and Sarpavaram.³

TEXT.⁴

First Plate.

- 1 * श्रीमान् जगन्नाथमिदं हरिरादिदेव[.*] सष्टं विरिंचिमसृजन्नजनाभि-
पद्मात् [1*]
- 2 तस्मादभूत्किल महासुनिरचिरचेस्तीमो महेश्वरशिखात्तक्रितप्रतिष्ठः [॥ १*]
- तस्माद्भुवः त-
- 3 तत्क्रवत्ती⁵ पुरुरवाः तस्मादायुः ततो न[हु]वः ततो ययातिः ततः पूरुः
ततो जनमेजय-
- 4 : ततः प्र[1*]चीमः ततस्त्रैव्यातिः ततो हयपतिः [त*]तस्मात्तमौमः
ततो जयसेनः ततो महाभौमः
- 5 तस्मादैशानकः ततः क्रीधाननः ततो देवकिः तस्मादृभुकः तस्मादृशकः
ततो मतिवरः ततः कात्यायनः
- 6 ततो नीलः ततो दुष्यंतः ततो भ[१*]तः ततो भूमन्तुः ततो हस्तो
ततो विरोचनः तस्मादजमीलः ततस्त्र्यं-
- 7 रणः ततस्त्र्यधन्वा ततः परिचित् ततो भीमसेनः [ततः*] प्रदीपनः
ततस्त्र्यंस्तनुः ततो विचित्रवीर्यः ततः
- 8 पाण्डुराजः ततः पाण्डुवाः तेषु वंशकरादर्जुनादभिमन्यु[.*] ततः परिचित्
ततो जनमेजय-

¹ According to the Telugu portion (l. 204) these two villages belonged to the district of Uttaravarusa, in which, according to line 183, Âlami, one of the three components of Virachôdachaturvêdimangala, was situated.

² The same district is mentioned in l. 202 as Bontepinându.

³ See above, Vol. IV. p. 230 and note 1.

⁴ From the original plates.

⁵ Read श्रीमान्जगन्नाथम्.

⁶ Read नाभि.

⁷ Read कृत.

⁸ Read 'वर्द्ध'.

- 9 : ततः से[सु]कः ततो नरवाहन¹ ततश्चतानीकः तस्मादुदयनः ततः
प्रभृत्यविष्टि-
10 संतानिष्वयोध्यासिंह[^{1*}]सनासीनिष्वेकावष्टिचक्रवर्त्तिषु² गतेषु तद्वंशो विज-
यादि[त्यो]
11 नाम राजा विजिगीषया दक्षिणापथं गत्वा तिलोचनपद्मवर्मविष्टि दैव-
दुरीहया सो-
12 कांक्षरमगम[त्] [^{1*}] तस्मान्³ संकुले पुरोहितेन वृद्धाभात्यैश्च 'साक्षेमन्तर्व्वंशो
तस्य महादेवो मुडिवे-
13 सुनामायहारसुपगम्य तद्वास्तव्येन विष्णुभट्टसीमयाजिना दुहितृनिर्व्विशेषमभिर-
क्षिता सती विष्णुवर्द्धनचंद-
14 नमस्तुत [^{1*}] सा च तस्य कुमारकस्य 'कलक्रमोचितानि कम्प[¹]णि'
क[^{1*}]रयित्वा तमवर्द्धयत् [^{1*}] स च माषा विदि-
15 तद्वत्तांतो निमित्त्य⁷ चलुक्कगिरौ नंदाभगवतीं गौरीमाराध्य कुमारनारायण-
मातृगणां च सं-⁹
16 तर्प्य 'श्रुततपत्रैकशंखपञ्चमहा[श]ब्दादी[नि] कुलक्रमागतानि ¹⁰निक्षप्तानीव
साम्राज्यचिह्ना-

Second Plate; First Side.

- 17 नि समादाय कडवर्गगादिभूमिपात्रित्य¹¹ सेतुनर्मदामय¹² दक्षणापथं
पालयामा-
18 स [^{1*}] तस्मासीद्विजयादित्यो विष्णुवर्द्धनभूपतेः [^{1*}] पद्मवाग्वयजाताया
महादेव्याश्च नन्दनः ॥ [^{2*}] तत्पुत-
19 : पुलकेशिवत्तमः तत्पुत्रः ¹³कीर्त्तिवन्ध[¹] तस्य तनयः । श्रीमतां सकल-
भुवनसंस्तूयमानमानव्य-
20 सगोत्र[^{1*}]णां हारीतिपुत्राणां¹⁴ कौशिकीवरप्रसादलम्बराज्यानामम्भमेदाव[भृ]यस्त्रा-
नपवित्रीकृतवपुषां¹⁵ चा-
21 सुत्मानां कुलमलंकरिणीकृत्याश्चयवत्तमंदस्य¹⁶ भ्राता कुलविष्णुवर्द्धनोष्टोदय¹⁷
वर्षाणि वेगीदेशमपालयत् [^{1*}]

¹ Read 'वाहनः.² Read 'सार्धमय'.³ The word कम्प[¹]णि is written partly on and partly below an erasure.⁴ Read 'निर्व्विश्व'.⁵ Read 'दक्षेताप'.⁶ Read 'मध्यं दक्षि'.⁷ Read 'महावधवापवित्रीकृत'.⁸ Read 'वर्द्धिषु'.⁹ Read 'कुल'.¹⁰ The *anuvada* stands at the beginning of the next line.¹¹ Read 'निक्षिप्त'.¹² Read 'कीर्त्ति'.¹³ Read 'वेगीदेश'.¹⁴ Read 'तन्नि'.¹⁵ Read 'निर्व्विश्व'.¹⁶ Read 'पुत्राणां'.¹⁷ Read 'नीटादय'.

- 22 तक्षुतो जयसिंहवर्माभयसिंहमतं⁽¹⁾ तदनुज इद्रभट्टकः⁽²⁾ सप्त दिनानि
तक्षुतो विष्णुवर्मा⁽³⁾ नव वर्षाणि त-
- 23 लूगुर्मायुवराजः⁽⁴⁾ पञ्चविंशतिं तत्पुत्रो जयसिंहस्योदय तदवरजः कोकिलि-
वन्मासान्⁽⁵⁾ (त)तस्य भ्राता विष्णुव-
- 24 ईनस्तमुखाय⁽⁶⁾ 'असविंशतं वर्षाणि' तत्पुत्रो विजयादित्योपादय⁽⁷⁾ तत्तनया⁽⁸⁾
विष्णुवर्मा⁽⁹⁾
- 25 च[ट्चि]मतं तक्षुतो नरेंद्रमृगराजीष्टाचत्वारिंशतं तक्षुतः कलिविष्णुवर्मानोध्य-
व-
- 26 र्म तक्षुतो गुणगविजयादित्यचत्वारिंशतं वर्षाणि त[ट्]तुर्विजयादित्यस्य
तनयः-
- 27 चालुक्यभीमसिंहमतं तक्षुतः कोकिलिभयविजयादित्यवन्मासान्⁽¹⁰⁾ तक्षुतो[च]राज-
सप्त वर्षाणि तत्तनयः⁽¹¹⁾
- 28 बालमुच[ट्]त[ट्]डपो मासमेकं तंजित्वा विजयम[ट्]दित्य एकादश
मासान् तत्ताडपराजसुतो सु[ट्]मत्तस्य त-
- 29 मुखाय देवादय्यराजानुजी राजभीमो द्वादश⁽¹²⁾ तक्षुनरभरजः पञ्चविंशतिं
तस्य हेमातुरो दाननृपः⁽¹³⁾ जीवि [ट्]
- 30 ततस्सप्तविंशतिवर्षाणि देवदुरीहया वेंगोमहिरनायिकाभव[ट्] [ट्] ततो
⁽¹⁴⁾ [ट्]नामवसुतः शक्तिवर्मा⁽¹⁵⁾ द्वादश⁽¹⁶⁾ वर्षा-
- 31 चि सु[ट्]मपाक[य]त् [ट्] ततस्तदनुजस्य वक्ष्यान् भूतवत्सलः [ट्]
विम[ट्]लादित्यभूपाकः पाक⁽¹⁷⁾यामास मेदिनी⁽¹⁸⁾ । [ट्] त-
- 32 तनयो नयमासी जयलक्ष्मीधाम राजराजनरेंद्रः [ट्] चत्वारिंशतमन्दानेक
च पुनर्भीमपाकयदक्षि-
- 33 साः⁽¹⁹⁾ [ट्] यो रूपेण तयोभवं विजयदया कात्या कल्या[न]विधिं
भीमनापि पुरंदर⁽²⁰⁾ विपुलया ल[च]त्त च ल-

Second Plate; Second Side.

- 34 श्रीहरं । भीमं भीमभुजाव[ले]न विजयन् भाति स भास्वयथाः श्रीम-
क्षीमकुक्षीभूषणमणि[री]-

¹ Read इन्द्रभट्टकः.

² Read 'वर्षाणि.

³ Read 'लूगुर्मायुवराजः.

⁴ Read कोकिलिः वन्मासान्.

⁵ Read सप्त.

⁶ Read वर्षाणि.

⁷ Read 'भीमोदय.

⁸ Read तत्तनयी.

⁹ Read 'वन्मासान्.

¹⁰ The *anecdotes* stands at the beginning of the next line.

¹¹ Read द्वादश.

¹² Read 'नयमासी.

¹³ Read दाननृप.

¹⁴ Read रूपी.

¹⁵ Read 'दक्षिणम्.

¹⁶ Read 'हरं.

- 35 [ने]कचिंतामणिः ॥ [५*] राजासावनुरूप[रूप*]विभवामन्मंगनाया भुवि
प्रस्थातामुपयच्छत¹ स विधिवहेवी जगत्पा-
36 वर्नी ॥ या जङ्गोरिव² जङ्गवी हिमवतो गौरीव लङ्गीरिव चोरोदाहिव-
शेषवन्तिलकाद्राजेंद्रचोडादभूत् [॥ ६*] पु-
37 नस्तयोरभवदप्रतिघातशक्तिनिष्पेधितारिनिवहो महनीयकीर्तिः³ [१*] गंगाधरा-
द्रिस्तुत[यो]रिव कार्तिके[यो]⁴ राजेंद्र-
38 चोड इति राजकुलप्रदीपः⁵ । [७*] 'भासा[सु]नतिहेतुं प्रथमं' वेनीम्बरत्न-
मध्यास्य [१*] यस्तेजसा दिगंत[१*]नाक[मति*]
39 [स]हस्र[भानु]रदयमि[व]⁶ । [८*] 'उद्यच्छन्तरप्रतापदहनमुष्टाखिलहेजिवा
सव्वान्¹⁰ केरलपाण्ड्य[कु]-¹¹
40 [तलमुखं][१*]निर्व्विण्ण देशान् [वलात्] [१*] पात्रा¹² मौलिषु भूभृत
भयवजा चितेषु दुर्मोक्षसां प्रीतिस्त्वत्तु दि[श]ाद्य
41 कीर्तिरतला¹³ येनाप्यितो[जृम्भ]ते । [९*] भोगीशाभीलभीगप्रति[म]निज-
मुज[१*]भस्मिताखंतविभ्य[वा]ना-¹⁴
42 भूपाललोकप्रहितं बहुविधानघरं द्वाभिरामं [१*] धत्ते मौलिं पराधर्मी महति¹⁵
नृपकुले यः
43 कुलोत्तुंगदेवो ¹⁶देवेद्रत्नादनूने सुरपतिमहिमा चोडराज्येभिषिक्तः । [१०*]
हस्तभ्राजितशखच-¹⁷
44 क्रज्जजं यं रा[ज]रायचं लोक स्तौति स सूर्यवन्तिलकाद्राजेंद्रदेवार्चनवात्¹⁸
[१*] संभूतासंधुरा-
45 न्तकीर्ति विदिताश्चापरेण स्वयं लङ्गीमुहपति¹⁹ स लोकमहितां देवीं
जगत्पावनीम् ॥ [११*] गांगीवा इ-
46 व निर्मलाः क्षततमोर्ध्वसा दिनेया इव चोचीवा²⁰ इव भूभरन्मसहा
जातास्तयोस्मूनवः । [१२*][अ]-

¹ Read प्रस्थातामुपयच्छति.² Read जङ्गोरिव जङ्गवी.³ Read कीर्तिः.⁴ Read कार्तिकेयी.⁵ The *akshara* दी of प्रदीप seems to be corrected from ची.⁶ Before भा stands the first half of another, incomplete म. The सु of भासासुनति looks almost like म.⁷ Read प्रथमं.⁸ The syllables *sa*, *dād*, *na* and *sa* are corrected from others.⁹ Read उद्यच्छन्तर.¹⁰ Read सर्पान्.¹¹ A syllable, probably *ama*, has been erased at the end of this line.¹² The beginning of this line up to पात्रा is written on an erasure; read पात्रा.¹³ Read 'रतुला येनाप्यितो' म्भते.¹⁴ Read मरिचवा.¹⁵ Read महति.¹⁶ Read देवेन्द्र.¹⁷ Read मह.¹⁸ Read देवार्चनवात्.¹⁹ Read 'मुहपति.²⁰ Read चोचीवा.

- 47 ध्व¹ नयविक्रमैकनिलयं श्रीराजराज² प्रति [प्रो]त्था वाचमिमा[म]वोचत
पिता³ सर्वोत्तराधी-
- 48 श्वरः । [१२*] वत्स वेंगीमहीराज्यं मया दिग्विजयैषिणा [१*] मत्पि-
तृष्ये पुरा न्यस्तं विजयादित्य-
- 49 भूभुजि ॥ [१३*] स च पंचदशाब्दानि पंचाननपराक्रमः [१*] मही⁴
रक्षन्हीना[थो] दिवं देवोपमो गतः । [१४*] कुलक-
- 50 मागता⁵ धीरं धुरं वेंगीभुवी वह ॥ बाला अपि स्वकार्येषु⁶ समास्तेज-
स्विनः खलु ॥ [१५*] इत्युक्त्वा तां धुरं

Third Plate ; First Side.

- 51 दत्ता⁷ गुरुणा चक्रवर्त्ति[न]ा⁸ । असङ्गतद्वियोगीपि विनयाद्वहति अ-
सः । [१६*] श्रीपादसेवासुख[तो]
- 52 गुरुणा न जातु राज्य¹⁰ सुखमित्यवेष्ट [१*] संरक्ष वेंगीभुवमेकमन्द¹¹
भूयस्व पित्रोरगमत्समीपं ॥ [१७*]
- 53 तदनुजमध¹² धीरं वीरचोडं कुमारं शुभमिव तनुवत्¹³ [वि]क्रमं चक्रवर्त्ती¹⁴
[१*] उ[द]यमिव रविस्त¹⁵ प्राप्य वेंगी-
- 54 श्वरत्वं¹⁶ वितनु¹⁷ शिरसि पादं भूयतामित्यवोचत् ॥ [१८*] इत्याशिषं
समुपगम्य नृपादवंध्यान्मातुस्त-
- 55 दण्डनृपहितयात्क्रमेण [१*] आनस्य तामवरजैः [प्रचतः*] कुमारस्युष्ट[ः*]
स्वदेशगमनाय स [तैः] कथं-¹⁸
- 56 चित् ॥ [१९*] शत्रुध्वान्तमपास्य राजनिकरानाच्छास्य चास्मा परान्दु[र्वृ]त्ता-
न्निनिवर्त्य भूकमलिनीं कृत्वा त-
- 57 धा¹⁹ नन्दिनीं । आरुडो²⁰ जननायनामनगरीहर्म्यादयाद्रि²¹ विभुर्वेंगीभूतस-
भूषणं²² नृपसुतो ब[र]-
- 58 लाङ्गविन्दयुतिः²³ । [२०*] शाकान्दे शशिखावर[न्दु]गणिते सिं[ह]ाधिहृडे²⁴
रवौ चन्द्र²⁵ वृ[श्चि]-

¹ Read ध्वे.

² Read राज.

³ Read सर्वोत्तरा.

⁴ The ही of मही is corrected from स.

⁵ Read रक्षन्हीना.

⁶ Read मागता.

⁷ Read आवेष्ट.

⁸ Read दत्ता गुरुणा.

⁹ Read वर्तिना.

¹⁰ Read राज्य.

¹¹ Read मन्द.

¹² Read मध.

¹³ Read वत्स.

¹⁴ Read वर्ती.

¹⁵ Read रविस्त.

¹⁶ Read श्वरत्वं.

¹⁷ The five letters वितनु शिर are written on an erasure.

¹⁸ Read कथं ; the *anecdotes* stands at the beginning of the next line.

¹⁹ Read धा.

²⁰ Read आरुडो.

²¹ Read विभुर्वेंगी.

²² The & of *dyanti* is written on an *anecdotes*.

²³ ह is corrected from व ; read हृडे.

²⁴ Read चन्द्रे.

- 59 मति चयोदशतिघौ¹ वारे गुरोर्ध्वचिके । लम्नेय अवणे समस्तजगतीराव्याभि-
पिक्ती सुदे
- 60 लोकस्याहृति² अ [प]ट्टमनघ[ः*] श्रीवीरचीडो नृपः³ । [२१*] यो
दीनकोटिमभिवांच्छितवस्तुदानैज्जीतो-⁴
- 61 नपाश्रितभयोपनुदा भुजेन । रक्षसमस्तभुवनाश्रयनाम सार्व⁵ धत्ते प्रजाश्च
निजधर्मपरि-
- 62 ग्रहेण । [२२*] भूलोकादुदिता महीवृत्तिमती दिङ्मण्डलव्यापिनी संक्रा-
[न्ता*]खिलसत्यधा⁶ परिगता लोकानघोर्हृ[ः*]न-⁷
- 63 पि । सन्मार्गाश्चलितां भुवीह पतितां पश्चाद[वो]गामिनी⁸ गंगा⁹ कीर्तिर-
मंगलप्रमधिनी¹¹ यस्यातिशेतेतराम् ॥ [२३*] त्व-
- 64 क्ता भूभारखेदं¹² पणिपतिरचलं पाति पाताललोकां सव्वा¹³ निर्व्याकुला-
सीत् परकुपतिपरित्यागिनी [मे]-
- 65 दिनी च । लक्ष्मीभाजं[ः*] [द्वि]जानामपि मखनिवहैर्नर्दितां¹⁴ दवबुंदैरिथं
चैलोक्यमेतत्¹⁵ [ध्रु]वमतिमुदितं [य]-
- 66 च भूभारभाजि ॥ [२४*] अक्षत¹⁶ [यो] महीं रक्षन्गुरुणा चक्रवर्तिना¹⁷
। आहुतो¹⁸ यज्वनीदामदेह(ः)ल[क्ष्मी]-

Third Plate ; Second Side.

- 67 दिदृ[क्ष]या । [२५*] कं[ः*]तिश्रवामनुदिनश्रयनाभिरामां पुष्पंतमिंदुमिव
यं तरु[णं] नृपेद्रः [ः*] पश्यन्नृप-
68 नयनोप्यथ पंचमाब्दे प्रास्थापयत्पनरुदीच्यजयाय¹⁹ स्रु[म*] ॥ [२६*] स
सर्वलोकाश्रय[ः*] श्री[वि*]ष्णुवदनम-²⁰
- 69 ह्याराज[ः*]धिराजो राजपरमेश्वरः परमभट्ट[ः*]रक्तः परमब्रह्मण्य[ः*] श्री-
वीरचीडदेवः प्रीत्युनाण्डविषयनि-
- 70 वासिनो राष्ट्रकूटप्रमुखान् कुटुंबिनस्सर्वान् समाहूय मंत्रिपुरोहितसेनापति-
युवराज(ः)दौवा-
- 71 [रि]कसमक्षमित्यमाज्ञापयति । यथा²¹ । वेदानां²² परिरक्षणे कृतमतिर्देवादि-
देवस्तपस्तप्ता संजनयांवभूव भग-

¹ Read तिघौ.

² Read 'दानंभौतानुपाश्रितभयापनुदा.

³ Read सत्यथा.

⁴ Read 'दधी.

⁵ Read फणि.

⁶ Read 'मेतद्.

⁷ Read 'आहुतो यौवनी.

⁸ Read यथा.

⁹ Read 'स्त्रीहृति.

¹⁰ Read 'नघी.

¹¹ Read गंगा कीर्ति.

¹² Read सर्वा.

¹³ Read अक्षत.

¹⁴ Read 'युष्मन्.

¹⁵ Read 'वेदानां.

¹⁶ Read नृपः.

¹⁷ Read सार्व.

¹⁸ Read सन्मार्गा.

¹⁹ Read प्रमधिनी.

²⁰ Read 'नर्दितां देव.

²¹ Read 'वर्तिना.

²² Read 'वर्धन.

- 72 वान¹ ब्राह्मणान् [1*] यैराचर्यमहानुभावभवनेर[ग्नौ] ²यधाचो[दि]तं सायं
प्रातरिह[1*]र्षितेन हविष[1*] जीवन्ति देवा-
- 73 दिवि ॥ [२७*] दुष्टो जात्या प्र[क]त्या कलुषितहृदयः क्रूरकर्मा[पि] ³यधा-
मेकं विप्रं प्रसाद्य प्रशमितदुरितः स्वर्गमाप्त-
- 74 क्षियंक्तुः [1*] रात्रां वंशे विराजन् बहुसुकतबलाद्देवराज्येभिषिक्तो येषामे-
कस्य कोपात् [प्र]भुरपि नहुषः
- 75 पातितो नाकलीकात् ॥ [२८*] आन्ना[विधि]यानि भवन्ति यस्य जगन्ति
सर्वाणि स चन्द्रमौलिः [1*] विधा[य*] येषां वि-
- 76 [धि]वद् सपथ्या त्रिलोकनाथस्त्रिपुरं विजिह्ये⁴ । [२९*] येषां प्रभावेन⁵
सहस्रधामा रक्षा[सि] संध्याद्वितय⁶
- 77 विधूय [1*] विभाति निर्व्विघ्नविय[त्]प्रचारी जगन्ति रक्षन्⁷ जगदेक-
चक्षुः । [३०*] वंशेषु तेषामृषिपुंगवानां विख्या-
- 78 तभूदेवकुलीतमेषु [1*] प्रशस्तवाक्याशुभलक्षणां यो भाति वेदा इव
मूर्तिमन्तः ॥ [३१*] ये वाङ्मयांभो-
- 79 निधिसारतत्त्वज्ञानोष्णतत्त्वोत्तमरत्नभासा⁸ [1*] कृतप्रकाशं हृदयं दधानाः
विभाति विष्णोरिह मूर्ति-
- 80 वेदाः⁹ ॥ [३२*] ते नामतो गोचरतश्च निरूप्यन्ते । तत्र तावदभिराममूर्ति-
र[चो]रनिधिरस्यतुपुरोहि[तो]¹⁰ भा-
- 81 गह्वयवान् [1*] श्रीरामभट्टः । श्रीकृष्णभट्टः । श्रीधरभट्टः । श्रीरामभट्टारभट्टः ।
श्रीकृष्णभट्टः । सर्वदेवभट्टसीमयाजी ।
- 82 केशवभट्टः तिरुवरंगमुडयान्भट्टः । यन्नात्मभट्टः । नारसिंहभट्टः । तिरु-
वरंगमुडयान्भट्टः तिरुम-
- 83 लयुडयान्भट्टः सत्जनभट्टः श्रीधरभट्टः । ¹¹मादवभट्टः श्रीरामभट्टः । कड[लु]-
सि[००]काल[भ]ट्टः[*]

Fourth Plate ; First Side.

- 84 केशवभट्टः नारसिंहभट्टः । केशवभट्टः [वि]ब्रह्मभट्टः । वामनभट्टः ।
सर्वदेवभट्टः श्रीरंगशायिभट्टः[*]

¹ After this word four aksharas are missing; नारायणी would suit the metre.

² Read यथा.

³ Read विविधत्.

⁴ Read वितये.

⁵ Read भेदाः.

⁶ Read येषां.

⁷ Read विजिह्ये.

⁸ Read रक्षयन्.

⁹ Read राचारविधि.

¹⁰ Read चन्द्र.

¹¹ Read प्रभावेण

¹² Read तस्य ज्ञानोष्णतत्त्वोत्तम.

¹³ Read साधव.

- 85 । गोविंदभट्टः । वैद्ययण्डंगवित् । नंदिकुमारभट्ट¹ । तिरुमलयुडयान्भट्टः
श्रीवासुदेवभट्टः सी-
- 86 मदेवभट्टः दा[मो]दरभट्टः² । जाम्बियचिवेदी । नित्यानन्दचिवेदी । ³नारा-
यणयण्डंगवित् । कामियण-
- 87 डंगवित् । अरुलालदशपुरिभट्टः । गंगा[ध]रभट्टः अ(1)रुलालभट्टः
श्रीकृष्णभट्ट । [मा]धवभट्टः । तिरु-
- 88 मलयुडयान्भट्टः । वामनभट्टः । माधवभट्टः । नारायणयण्डंगवित् । श्रीरंग-
नाथभट्टः⁴ । तिल्लनाय-
- 89 कभट्टः । विष्णुभट्टः । तिरुवरंगसहस्रः । विष्णुभट्टः । नारायणभट्टः ।
पार्थसारथिः⁵ । नारायणभट्टः । वैद्यकूत-
- 90 भट्टः । कुमारस्वामिभट्टः । नागदत्तभट्टः । कुप्पयभट्टः । नगदीनयभट्टः ।
⁶अंबलताडिभट्टः । चेंदामरकणभट्टः
- 91 श्रीकृष्णभट्टः । तिरुवेंगडसहस्रः । नारायणभट्टः । त्रिविक्रमभट्टः । गोविंद-
भट्टः । पीतिय-
- 92 भट्टः । ज[1*]त[वि]दिभट्टः । श्रीकृष्णभट्टः श्रीरामसहस्रः सिंहपिरान्सहस्रः
कुमारस्वामिभट्टः ।
- 93 गुंडदेव[भ]ट्टः [1] दीनय[भ]ट्टः । श्रीनारसिंहभट्टः । वामनभट्टः । वैद्यकूत-
सहस्रः । नारायणस-
- 94 हस्रः । पीन्नयसहस्रः [1] श्रीरामभट्टः । केशवभट्टः । का[म]यसहस्रः
दीनयभट्टः श्रीरामभट्टः । दक्षिण[1*]मूर्ति-
- 95 भट्टः । लक्ष्मीधरभट्टः । नारायणभट्टः सोमदेवभट्टः । नारायणभट्टः । केश-
वभट्टः । नारायणभट्टः । तिरुवर-⁷
- 96 गनारायणसहस्रः । दामोदरभट्टः । मावयभट्टः । वामयभट्टः । तिरुमलयु-
डयान्[भ]ट्टः । गंगाधर-
- 97 भट्टः । श्रीगण्डभट्टः । माधवभट्टः । तिरुमलयुडयान्भट्टः । [आ]लसहस्रः ।
विष्णुभट्टः । नागदेव-
- 98 सहस्रः । पीन्नयसहस्रः श्रीधरभट्टः । तणियपेरमान्सहस्रः ⁸श्रीकैलानमुडयान्-
सहस्रः
- 99 आलतंदान्भट्टः । पिट्टयभट्टः । वृंता[शि]भट्टः । चारामुदुभट्टः श्रीकृष्णभट्टः ।⁹

¹ Read भट्टः.² This name is inserted in the place of अंकरनारायणभट्टः which has been erased.³ Read नारायण.⁴ Read नाथ.⁵ Read सारथिः.⁶ Read अम्बलताडि.⁷ The anusvāra stands at the beginning of the next line.⁸ Read कैलास.⁹ The virāga at the end of this line belongs to the erased name मेडियभट्टः which is still partly seen.

- 100 गंगाधरभट्टः । गोविंदसहस्रः नारायणभट्टः । श्रीधरभट्टः । नारायणभट्टः
नारायणभट्टः

Fourth Plate; Second Side.

- 101 इत्येकान्वविंशत्युत्तरशतसंख्या भारद्वाजगोत्रजाः । गोविंदभट्टः ¹कुमारस्वामिभट्टः ।
यज्ञात्मभट्टसोम-
- 102 याजी । ताडिकुमारभट्टः विष्णुभट्टः दीनयभट्टः । करि[य]कीसहस्रः नाराय-
णभट्टः दीनयभट्टः । इति संकति-
- 103 गोत्रजा नव । श्रीकृष्णभट्टः दीडियभट्टः । तिरुवरंगमुडयान्भट्टः । दीन-
यभट्टः चिविक्रमभट्टः । वेन्नकूत-
- 104 भट्टः । गंगाधरभट्टः कामयषडंगवित् । गोविंदभट्टः उल्लहमुण्डान्भट्टः ।
श्रीरंमनाथभट्टः । कुमारस्वामिभ-
- 105 ट्टः नारायणभट्टः । माधवभट्टः । तिरुमलुडयान्भट्टः । विष्णुभट्टः । मावन-
भट्टः चीडियषडंगवित् । दीनयभ-
- 106 ट्टः नारायणभट्टः । कीलवामनभट्टः । अत्ताडि[भ]ट्टः । अत्तामभट्टः । दा-
मोदरभट्टः । सीरलंगोभट्टः । अडहि-
- 107 यमणपालुभट्टः । आदित्यभट्टः । दीनियसहस्रः । कुमारपेरुमान्भट्टः । ति-
रुयनंगाडभट्टः । शिवदे-
- 108 वभट्टः । भीमनाथभट्टः । गोविंदभट्टः । यन्नदीणभट्टः । उत्तरीश्वरपडवित्²
। अत्ताडिभट्टः । शक-³
- 109 रनाराय[ण]भट्टः । विष्णुसहस्रः श्रीर[१*]मभट्टः । वासुदेवभट्टः चेल्लसहस्रः
। मधुसू[८]नभ-
- 110 ट्टः नाराय[ण]भट्टः । श्रीरामाभट्टः ⁴मादवभट्टः इति पंचोत्तरचत्वारिंश[त्]
कक्षपगोत्रजाः । श-⁵
- 111 भुभट्टः । कुमारस्वामिभट्टः । विष्णुभट्टः । माध[व*]भट्टः । देवकुमारभट्टः
विहयषडंग-
- 112 वित् । मल्लहिनियनिष्ठान्भट्टः । श्रीकृष्णभट्टः । अरुलारभट्टः यन्नमूर्तिभट्टः ।
दीनियचिवेदिभट्टः । रैम-
- 113 नषविंगवित्⁶ । श्रीधरषडंगवित् । ⁷मादवभट्टः । कामयचिवेदी । कुमार-
स्वामिभट्टः । श्रीकुमारभट्टः शं-⁸
- 114 करषडंगवित् । अय्यपिरान्सहस्रः । नामयभट्टः । वेन्नकूतभट्टः ईश्वरभट्टः ।
दीनयषडंगवित् । शंक-

¹ Read कुमार.

² Read माधव.

³ Read माधव.

⁴ Read षडङ्गवित्.

⁵ Read शंभु.

⁶ Read षडङ्गवित्.

⁷ The anusvara stands at the beginning of the next line.

⁸ Read शंकर.

- 115 रनारायणभट्टः । तिरुमलुडयान्भट्टः^१ ऋषीकेशभट्टः । श्रीधरभट्टः । आको-
ण्डविज्ञभट्टः । केशवभट्टः
116 चरुलारसहस्रः । तिरुनीलकण्ठभट्टः । तिरुवाकुलमुडयान्सहस्रः । यज्ञदीण-
भट्टः [१] सिंगापिरान्भ-
117 ट्टः । तिण्डयसहस्रः । कोलवामनसहस्रः । सुंदरतीलुडयान्सहस्रः । नारा-
यणभट्टः । वै[ण्ण]कू-

Fifth Plate; First Side.

- 118 तसहस्रः । च[द्र]शेखरभट्टः नवियाण्णान्भट्टः^२ कामयभट्टः श्रीधरसहस्रः ।
विहयभट्टः । मा-
119 वियण्डंगवित् । द[र*]मोदरसहस्रः । सीरलंगोभट्टः । चेल्लयभट्टः ।
कंदयसहस्रः । रुद्रसहस्रः ।
120 चिठ्ठियाण्णान्भट्टः^(३) सोमयाजी । पेरियाण्णान्भट्टसोमयाजी श्रीरामभट्टः ।
पेरिय(र)नविभट्टः । इति ह-
121 [रि]तगी[च]जाः पंचीत्तरपंचीयत्^४ [१] नारायणभट्टः । गंगाधरभट्टः ।
नारायणभट्टः । श्रीरामदशपुरिभट्टः । सी-
122 रलंगोभट्टः । सर्वदेवभट्टः । श्रीवासुदेवभट्टः । मेडयभट्टः । पीतियण्डंग-
वित् । मनसुक्किनियान्भ-
123 ट्टः । भा[स्त्र]रभट्टः । [ए]ठ्ठिवेकभट्टः । मेडयण्डंगवित् । नीलकण्ठभट्टः ।
तिरि-
124 'कल्लयुडयान्भट्टः ज्ञा[ध]वभट्टः उक्कल्लसुण्णान्भट्टः । जल्लयसहस्रः श्रीहनुम-
सहस्रः अप्पयभट्टः [वे]ज-
125 यभट्टः तेवडि[स]हस्रः । शंकरसहस्रः तिरुमलुडयान्भट्टः [१] पेरियाण्णान्भट्टः
श्रीधरभट्टः श्रीराम-
126 भट्टः । शिवदेवभट्टः । आदित्यण्डंगवित् दामोदरभट्टः [१] वा[सु]देवभट्टः ।
ज[र*]तवेदिभट्टः माधवण्डुं^५
127 यवित् । अत्तियण्डंगवित् । नंदिकुमारभट्टः । [केश]वभट्टः वीट्टिरिंदान्भट्टः
। आयिरंजीतिस-
128 हस्रः । भट्टदेवभट्टः । वामनभट्टः । दामोदरभट्टः । पेरिया[स्त्र*]न्भट्टः
। कुमारस्वामिभट्टः । दामं^६

^१ Read इषी°.^२ Read 'मल'°.^३ Read दामय.^४ Read 'न्भट्टः'.^५ Read वड्ड.^६ Read पञ्चात्रत्.The *anuvāda* stands at the beginning of the next line.

- 129 यसहसः । अडिहनविचतु[र्व्य]दिभटः श्रीवेदव्यासभटः [I] इति कौशिक-
गोत्रजाः (I) अष्टोत्तरचत्वारिंशत् । श्री-
130 गरुडदशपुरीयभटः । वे[स्व]कृतभटः । इति द्वौ गर्गगीत्रजौ । रमयभटः
। अरुलारदशपुरीयभटः ॥
131 चन्द्रशेखरभटः । भीमजायभटः । आरामदुभटः । श्रीकृष्णदशपुरीयभटः ।
ति[रु]वरंगमुडयान्भ-
132 टः । आदित्यभटः इत्यष्टौ वाधूलगीत्रजाः । श्रीकृष्णभटः । श्रीकृष्णभटः
। इति द्वौ कपिगीत्रजौ ॥ यज्ञ[म्]-
133 र्त्तिभटः । दारयषडंगवित् । दोनयत्रिवेदी ॥ भीमयभटः । इति चत्वार-
र(I)ः कुलगीत्रजाः [I*] श्रीकृष्णभटः
134 नारायणभटः । यज्ञकेशवभटः । केशवभट[ट*] । श्रीकुमारभटः । सूर्य-
देवभट¹ । श्रीकृष्णभटः । वासुदे-
135 वभटः । इत्यष्टौ बादरायणगीत्रजाः । तिरुवरंगदेवभटः । सर्वदेवभटः ।
श्रीरामभटः । सर्वदेव-

Fifth Plate; Second Side.

- 136 भटः । वेस्वकृतभटः । श्रीधरभटः । श्रीकृष्णसहस्रः । कामियषडंगवित्
। वीट्टिरिदान्भटः[.]
137 कौवाण्डान्भटः । मनसिकिनियान्सहस्रः इत्येकादश लीङ्गितगीत्रजाः । श्री-
कृष्णभटः । श्रीकृष्णभटः ना-
138 रायणभटः । इति त्रयो² [क]मकायनगीत्रजाः । श्रीरामभटः । श्रीकृ-
ष्णभटः । परमेश्वर-
139 भटः । यज्ञस्कंदभटः । देवदेवेशभटः । मयुसुदनभटः माधवभटः श्रीराम-
भटः । श्रीवासुदे-
140 वभटः । विष्णुभटः । रुद्रभटः । * दोनयभटः । दक्षिण[र*]मूर्त्तिभटः ।
यन्नालभटः । कुमारस्वामिभटः । श्री-
141 रामभटः । श्रीरत्नगीभटः । शंकरनारा[य]णभटः । यज्ञमूर्त्तिभटसोमयाजी ।
दामीदरभटः । श्री-
142 वासुदेवभटः । नारायणभटः । भीमेश्वरभटः । दोनयभटः । सुब्रह्मभटः ।
अरुलारभटः । तिरिमलमुडय[र*]-

¹ Read भटः.

² Read त्रयो.

³ Read मयुसुदन.

- 143 नभटः¹ । वासुदेवभटः । दामोदरभटः । श्रीकृष्णभटः² । [स]ख्यदेवभटः ।
 । वासुदेवभटः । मा[ध]व-
 144 भटः सिंगपि[र]ान्सहस्रः वेङ्कटसहस्रः । अक्षरसहस्रः । पद्मनाभभटः
 दक्षिणामूर्ति-³
 145 भटः । श्रीरामदेवभटः । सिंगपिरान्भटः । श्रीकृष्णसहस्रः । ईश्वरभटः⁴
 । माधवसहस्रः । अ-
 146 रसब्रह्मा । जनार्दनभटः माधवभटः । दारयभटः । अक्षरसहस्रः तिरु-
 वरंगमुडयान्सहस्रः । ति-
 147 रिवा[यि]कुलमुडयान्सहस्रः नारायणभटः 'पुरुषोत्तिमभटः पोन्नयसहस्रः ना-
 रायणभटः-
 148. [ः] नित्यानन्दभटः । सीमदेवभटः । 'पात्यसारधिभटसीमयाजी । विहय-
 भटः । सीरलंगी(व)भटः । निरवद्यभटः⁵
 149 वाजपेययाजी भागद्वयवान् इति षष्टिः कुं[डि]नगीचजाः । दक्षिणवेदिभटः
 । केशवभटः तिरुवेंगडभटः⁶
 150 [रम]ण्यभटः । ईश्वरभटः । वेमनभटः । अत्तियारातिभटः वेङ्कटभटः ।
 वेङ्कटभटः । षष्टिरुद्रभ-
 151 टः । केशवभटः । मणिनागभटः श्रीकृष्णभटः । विष्णुदीनयभटः । कुमा-
 रस्वामिसहस्रः दक्षिणामूर्तिभटः
 152 दामोदरभटः 'क[ट]मकोटसहस्रः । तिरुपोलियनिष्ठान्सहस्रः श्रीवासुदेव-
 सहस्रः श्रीरामभटः

Sixth Plate; First Side.

- 153 माधवभटः । शंकरनारायणसहस्रः सिंगपिरान्सहस्रः । रञ्जेनषडंगवित् ।
 । आराम[दु]भटः । दीनयंसहस्र-
 154 [ः] दक्षिणामूर्तिभटः । सीमयभटः इत्याभेयगीचजास्त्रिंशत् ॥ पेरुंबुळीकड-
 ल्भटः(ः)सीम-
 155 याजी । आरामदुभटः । केशवभटः[*] गोविन्दभटः इति चत्वारो
 'रक्षितरगीचजाः । श्रीधरभटः । शंकरनारायण-
 156 भटः । लाक्कीक्कवेळिभटः । न[ट]रायणभटसीमयाजी । तिरुकुळुगुडिभटः ।
 तिरुवरंगानारायणभटः । ति-

¹ Read 'नभटः.

² Read पुरुषोत्तम.

³ Read रक्षितर.

⁴ Read 'मूर्ति.

⁵ Read पार्यसारधि.

⁶ Read ईश्वर.

⁷ Read 'कोटि.

- 157 रिवायिकुलमुडयान्भटः । माधवभटः । पत्तिगोळान्भटः^१ । यन्नमूर्ति-
भटः । नारायणभटसीमयाजी । चंद्र-
- 158 शेखर[भ]टः श्रीरा[म]भटः तिरिवाकुलमुडयान्भटः । गंगाधरभटः ।
श्री[र]गनाधभटः^२ । रुद्रकुमार-
- 159 भटः । श्रीरामभटः पीतयषडंगवित् । वैष्णवभटः नारायणभटः वेम[य]-
षडंगवित् । अण्णयषडं^३
- 160 गवित् । माधवभटः [i] श्रीरामभटः श्रीरामभटः सुब्रह्मभटः । श्री-
रामभटः । केशव[भ]टः पुरुषोत्तमभटः
- 161 [न]ारायण(भ)सहस्रः दक्षिणामूर्तिभटः । वैष्णवभटः^४ । सीमनाधभटः^५
तिरिवायिकुलमुडयान्भ-
- 162 टः । सिंगपिरा[न्][भ*][ट]ः ईश्वरसहस्रः नारायणसहस्रः श्रीम[र*]तसहस्रः
। श्रीकृष्णभटः । दक्षिणामूर्तिभटः
- 163 केशवसहस्रः तिरुवरंगमुडयान्भटः । तिरुप्पनंगाडुसहस्रः सीरलंगोसहस्रः
दक्षिणामूर्ति-
- 164 र्तिभटः गोविंदभटः केशवभटः [त्रि]विक्रमभटः । एठियपीतषडंगवित् ।
श्रीधरभटः शंकरनार[ट]-
- 165 यणभटः आदित्यदेवभटः नारायणभटः श्रीधरभटः । दीनयभटः सीम(ट)य-
भटः । केशवभटः पद्मनाभभटः[.]
- 166 गंगाधरभटः इत्येकीत्तरपट्टिर्बळगोचजाः [i*] मण्णयभटः त्रि[वि]क्रमभटः ।
रुद्रकुमा-
- 167 रभटः सिंगपिरानभटः । आदिदेवभटः । पद्मना[भ]भटः नारायणभटः
तिरुवरंगमुडयान्भटः श्री-
- 168 धरभटः मणिनागभटः विष्णुभटः श्रीरामभटः नारायणभटः तिरिप्पोरिभटः
तिरिमल्लमुडयान्भट-
- 169 स[.i*] वामनभटः कौण्ड्यसहस्रः आदित्यदेवसहस्रः इत्यष्टादश गौतमगो-
[च*]जाः । अडशियमण्णवाक्षभटः
- 170 तिरुप[नं]गाडभटः माधव[भ]टः दीनयसहस्रः वामनभटः केशवस[ह]स्रः
गोविंदसहस्रः कुमार-
- 171 स्वामिभटः अरुलारभटः इति वशिष्टगोचजा नव । कुमारस्वामिभटः [i]
श्रीधरभटः श्रीभरतभटः दासी-

^१ Read नाथ.^२ Read वेण्ण^३ The *anusvāra* stands at the beginning of the next line.^४ Read 'नाथभटः । तिरि'.^५ Read वशिष्ठ.

Sixth Plate; Second Side.

- 172 दरभट्टः कुमारस्वामिभट्टः आण्डमणिभट्टः दामोदरभट्टः भागद्वयवान् क[रि]-
माक्यभट्टः इति¹ अष्ट नितुं-
- 173 दि[गो]त्रजाः [i*] दीनयषडंगवित् । कीण्डयषडंगवित् जन्नयभट्टः ।
जन्नयषडंगवित् । दीनयभट्टः जनार्दनष-
- 174 डंग[वित्] । इति शालावतगोत्रजाषट् । यज्ञात्मभट्टसोमयाजी² श्रीकृष्ण-
भट्टः गोविंदभट्टः श्रीभरतभट्टः । इति चत्वार-
- 175 रो विश्व[रि*]मित्रगोत्रजाः । सूर्यदेवसहस्रः । अप्पयभट्टः । केशवभट्टः
कुलीतुंगचोडब्रह्ममहाराजः । सेनापतिः³ राज-
- 176 राजब्रह्ममहाराजो भागचतुष्टयव[ान्] कुमारनारायणब्रह्ममहाराजो भागद्वय-
वान् । दिवाकरभट्टः । न-
- 177 डविरुक्कं कालकालभट्टः । केशवभट्टः । इति मुद्रलगोत्रजा नव । नारा-
यणसहस्रः प्र⁴
- 178 ॥ इति द्वौ वालखिल्यगोत्रजौ । दामोदरभट्टसोमयाजी । दुग्गयभट्टः[*]
॥ तिरुनाण्डुडयान्भट्टः । आण्डम(र)णिभट्टः इ-
- 179 ति चत्वारश्शटगोत्रजाः । वासुदेवभट्टः । वेण्णकूतसहस्रः नाराय[ण*]भट्टः
। इति शाण्डिल्यगोत्रजास्त्रयः । निंब[दि]वभट्ट-
- 180 [ः] । इत्येकी विष्णुवृद्धः । नारायणभट्टः । गोविंदभट्टः श्रीकृष्णभट्टः इति
त्रयः पाराशर्यगोत्रजाः । इति ष-
- 181 [ट्]त्रिंशदुत्तरपंचशतसंख्येभ्यः (i) षट्कर्मानिरतभ्यं⁵ न्यूनाधिकभावेन चतु-
श्शत्वारिंशदधिकपं⁷
- 182 चशतसंख्यान् भागान् परिकल्प्य भवद्विषये द्वादशपूण्डिसहितमालवेक्षिनाम-
ग्रामः पोन्नतो[न]i-
- 183 मग्रामश्च उत्तरवक्त्रसविषये आलमिनामग्रामश्चेति ग्रामत्रयमेकीकृत्य श्रीवी-
रचोडचतुर्वेदिमंग-
- 184 लनाम्ना सुप्रतिष्ठ[रि*]ग्रहारीकृत्य प्रतिसंख्यत्समत्रं⁶ प्रतिभागं सार्धं निष्कं
क[रं] परिकल्प्य यदतीत्यस्मिन्ना[या]-

¹ Read इत्यष्ट.² Read सोमयाजी.³ Read सेनापती.⁴ The rest of this line after प्र has been erased; but the erased words प्रवीषशिवपंडितो भागद्वयवान् are still faintly visible.⁵ Read निरतभ्यो.⁶ Read चतुश्चत्वारं.⁷ The *anuvāra* stands at the beginning of the next line.⁸ Read करसत्र.

- 185 वेण्णयाभिनवादिक¹ यच्च क्रीड²शुक्कनामकं यच्च वणिग्भ्यः पू[णी]पजी-
विभ्य[च्च] राजयाच्चं तत्स[र्व] परिहृत्य स-
186 र्व्वकरपरिहारेण धारापूर्व्वकमस्माभिराचंद्रार्कमुत्तरायणनिमित्त³ दत्तमिति
विदितमस्तु. वः ॥ अस्व ग्रामसीमानः ।
187 दक्षिणतः ॥ पोन्नवाडयु . मल्ल[व्री]लुनु सीमा ॥ पश्चिमतः कोल्लिप्रोलुनु
चेंद्रोलुनु सीमा ॥ उत्तरतः ॥ पोलकुंब-
188 ळुनु । 'डकल[पू]ण्डिनि [वे]ण्डपूण्डिनि सीमा[न]ः ॥ चेन्नसीमाना' ॥
पूर्व्वतः समुद्रः । ग्राम्नेयां दिशि पोन्नवाड पोल-
189 मुनीयूरि पोलमुं गूडिन चोटि मोवल्लि तोडि इसुकमेदयु दीनि पडु-
मटि रिह्मनि तोडि ताडुनु सीमा ॥ दक्षिणतः
190 दीनि[के] नैर्हति सुचिंतल तोडि वयलुनु दीनिके नैर्हति बि[च]निक
तोडि ताडुनु दीनिकि नैर्हति दीवसु[हुं]दा-

Seventh Plate; First Side.

- 191 डुनु दीनि [नै]रतिनि⁴ कुमडु तोडि ताडुनु दीनि पडुमटनुपुटे⁵नु
पोन्नवाडयु बोयिन. वीरचोडच-
192 'तुर्व्वदिमंगलमुन [पे]दवुन चेतुटिमेदयु दीनि दक्षिणमुन बूरुवकीनयुनुपु-
[टे⁶नु] [इ]प्पिचि
193 पाळि⁷न मेलवंककु दक्षिणमुन[व]डुप्पिचनिकम्मानुनु दीनि ग्राम्नेयमुन
लिंमामुकु⁸नु बूरुवकीनयुनु[पु]-
194 टे⁹नु गूडिन चोटि जाळू[मि]दयु दीनि दक्षिणमुन लिंमामुकु⁸
ग्राम्नेयमुन [च]वुळुगुंठयु दीनि द-
195 क्षिणमुन निग्गलपुंगालियुं गोडे¹⁰नु गूडिन चोटनु⁷ दीनि दक्षिणमुन
पुलुवंगु⁸ दक्षिणमुन गोडे-
196 टि पडुमटु दीनिकिं वडुमट 'नैरतिमूल 'च⁹वुकडुन राविम्वानुनु दीनि
पडुमट शम्भि¹⁰[*]नुनु दीनि पडुमट मायल-
197 'दि कट्टमीदि ताडि[मि]दयु दीनिक पडुमटि कट्टमीदि ळायुनु दीनिक
पडुमटि कट्ट [स]मनिन चोटि चविटिमेदयुनु
198 दीनिक पडुमटि ताडिमिद तोडि मेदुनु दीनिक पडुमटि ईद
उत्तरमिंचिमेलविनमेलवंकचोटि चवुळुनु दी-

¹ Read 'दिक्.

⁴ Read सीमानः.

⁷ Read चोटु.

¹⁰ This line up to *adyannu* is written on an erasure.

² Read निमित्त.

³ Read नैर्हतिनि.

⁶ Read नैर्हति.

⁵ Read डकल.

⁸ Read 'तुर्व्वदि.

⁹ Read 'चेळुवु.

- 199 निक वायव्यमुन रेणु सी००१वुल नडिमि पुट्यु दीनिक वायव्यमुन
लोचवेककट्ट पडुमटि पु-
- 200 इ तोडि जन्मिको००डुनु दीनिक पडुमटि अ०००गुंट तोडि पुट्युनु
दीनिक पडुमट गारप००-
- 201 कि नैरतिमुल¹ डेंतिपुट नडिमि अ०००गुण्ट्यु दीनिक पडुमटि अ०००-
गुण्ट्यु दीनिक पडुमट²
- 202 बोत्तेपिनाण्टिकि बोयिन पेदेरुनु तूर्युन पुट्यु दीनि पडुमटिनुत्तरदक्षिण-
मैन अ०००गु-
- 203 ए नडिमि तुम्भानुनु दीनिक पडुमट नरलोक[भै]रवुण्डनुनेटि क००
पुट्यु सीमा ॥ नैर्ऋत्यां दि-
- 204 शि । उत्तरवरुममल्लबालुनु³ बोन्नवाडयुं गूडिन चोटि ०००युनु दीनि
उत्तरमुन बबिल⁴ तोडि पुट्युनु
- 205 दीनि उत्तरमुन क[ट्ट] दक्षिणमुन गोंकि तोडि अ०००गुण्ट[यु*]नु
दीनिक वायव्यमुन पुट्युनु दीनि पडुमट वड-
- 206 गोंडि ये०० उत्तरमिचिमेलविनमेतवक कोल्लिबालुनु⁵ मल्लबालुनु⁶ गुडिन⁷
चोटि पुट्यु⁸ सीमसु । पश्चिम[र]-
- 207 या⁹ दि[शि] । दीनिक वायव्यमुन पल्लमुन पडुमटि गोंकिमानुनु
दीनिक उत्तरमुन¹⁰ गुण्ट नैर्ऋति पुट्युनु दीनिक उत्तरमु-
- 208 न कडंपगुण्ट नैर्ऋति पुट्यु दीनि उत्तरमुननोक तोडि पुट्यु दीनि
उत्तरमुन ग[र*]रमानुनु दीनि उत्तरमुन
- 209 बबिलको००टि मेट्यु दीनि उत्तरमुन कोल्लिबालुनु बोत्तेपिनाण्टि चेंबो-
लु[नु] गूडिन चोटि तंगडुंजेदुन पु-

Seventh Plate ; Second Side.

- 210 द्यनु¹¹ दीनि तूर्युन¹² उप्पि पोद[टि] तोडि पुट्युनु दीनि उत्तरमुन
वेलंगकु दक्षिणमुन गारमानुनु दीनि-
- 211 कि दूर्युन¹³ गारमानि तोडि तुम्भानुनु¹⁴ दीनि तूर्युन तुम्भानुनु¹⁵
दीनिक उत्तरमुन [मो]तुनु दी-

¹ Read नैर्ऋतिमुल.

² Read ०००गुनु.

³ Read गूडिन.

⁴ Read ०मुन.

⁵ Read दूर्युन.

⁶ The anusvara stands at the beginning of the next line.

⁷ Read बबिल as in l. 209 below.

⁸ Read पुट्यु.

⁹ Read ०युनु.

¹⁰ Read तुम्भानुनु.

¹¹ Read ०बोनुनु.

¹² Read ०या.

¹³ Read तूर्युन.

- 212 निक उत्तरमुन म्नीतुवुन दीनिक तूर्पुन वीरदरिएटि कळि शुब्दिमानुन
दीनि उत्तरमु वलनि कनुमकुनुत्त-
- 213 रमैन तुम्भमानुन दीनि उत्तरमुन कनुम कळि गोकिमानुन दीनि उत्त-
रमुन वीरदरिएटि कळिनु
- 214 दीनिक उत्तरमुन छेळिगळ्ळ वीरदरिएटि गूडिन चीटुन दीनिक पडुमत
छेळिगळ्ळ उत्तरमुन वलनि तुम्भ-
- 215 मांकुलु 'मंडुनु दीनिक वायव्यमुन मे[ड*]पळिनुं जेब्रोनुं गूडिन
चीटि चाकिगुण्युनु दीनिक उत्तर[र]मुन श-
- 216 म्भमानुन दीनिक उत्तरमुन शम्भि तोडि वेंपमानुन दीनि उत्तरमुन
मेडपळिनुन्दारेकियुं गूडिन चीटि पोल्मुन
- 217 रेंडु छालुनु सीमसु ॥ वायव्यां दिशि । दीनिकिनाम्नेयमुन द्रोचिमानि
तोडि गोकिमानुनु दीनिक तूर्पुन वनिम्मा-
- 218 नुनु दीनिक तूर्पुन इलिंदिमानि तोडि पुट्यु सीमसु ॥ उत्तरस्यां
दिशि । दीनि तूर्पुन पुट्यु दीनि-
- 219 क तूर्पुन ओदिम्मा[नु]नु दीनिक आम्नेयमुन तुम्भ(र)मानि तोडि पुट-
युनु दीनिक आम्नेयमुन वे-
- 220 सु तोडि पुट्युनु दी[नि]क तूर्पुन चंडुमानि तोडि पुट्युनु दीनिक
तूर्पुन वेलंगमानुनु
- 221 दीनिक आम्नेयमुन ओदिमानुनु दीनिक आम्नेयमुन गोडुमानुनु दीनिक
आम्नेयमुन चंडुमानुनु
- 222 दीनिक दक्षिणमुन सुलुम्नीतुवुनु दीनिक दक्षिणमुन दारेकियुं बोलकुंबळि
पोल्मुन गूडिन
- 223 चीटि अरुछुगुण्युनु दीनिक तूर्पुन पेन्देवुन पे[ह] ओदिमानुनु दीनिक
तूर्पुन चेछु पडमटि
- 224 गट ओदिमानुनु दीनिक तूर्पुन चेछु नडुमुगा वीचिन चीटि
तूर्पुन गट तुम्भमानुनु दीनिक तूर्पुन
- 225 उप्पि पोदछुन गोकिमानि तोडि पुट्युनु दीनि तूर्पुन पेन्देवुनुत्तरमु
वलनि तुम्भमानुनु दीनि तूर्पु-
- 226 न उप्पि पोदटि पुट्युनु दीनिक वायव्यमुन तुम्भमानुनु दीनिक वायव्य-
मुन वेंडपुंडिकि बोयि-

¹ The *ś* of *mś* is expressed by *ś* and *u*.

² Read तूर्पुन.

³ Read पुंडिकि.

- 227 न पेदेरु तूर्पुन¹ पेह चिंतयुन दीनि तूर्पुन¹ कोडु[ग]परि चिंतयुन
दीनि तूर्पुन¹ चे००३नुत्तरमुन क-
- 228 ह वेलंग(१)म्[१*]नुन दीनि तूर्पुन¹ गीकि तोडि गूणयुन² दीनि तूर्पुन¹
वैपम्मानुन दीनि तूर्पुन³ वेल-⁴

Eighth Plate; First Side.

- 229 ग तोडि गा[र]म्मानुन दीनिक ईशानमुननिलिदिम्मानि तोडि वेमुन
दीनि तूर्पुन ननुन वंकल वेलंक[म्मा]-
- 230 नुन दीनि ई[श]ानमुन गुसडु तोडियारिम्मानुन दीनिक तूर्पुन
चोटि [म्मा]वु००३गुंयुन दीनिक तूर्पुन पेदेरु-
- 231 न पेह श्रीदिम्मानुन दीनिक तूर्पुन⁵ श्रीदिम्मानि तोडि गीकिम्मानुन
दीनि तूर्पुन⁶ तूर्पुम्मानि तोडि पुटयुन दीनिक ईशान-
- 232 मुन अलि[म्मा]नै००३वंडुनेटि क००⁷ 'बौलकुप००३'नु डंकलपुंडि पोलमुन
गामयवेलंगम्मा[१*]नि तोडि [गी]किम्मानु-
- 233 नु दीनिक तूर्पुन अलिम्मुने००३वंडुने००⁸ सीमसुगानियेति क००⁹
इलिदिम्मानुन दीनिक ईशानमुन पेह चिंतम्मानुन
- 234 दीनिक वायव्यमुन गीकि तोडि पुटयुन दीनिक उत्तरमु वैपम्मानि
तोडि चिंतम्मानुन दीनिक उत्तरमुन डंकल-⁹
- 235 पुंडि¹⁰ पेदेरुनुनकु उत्तरमुन वनिम्मानि तोडि चिंतम्मानुन दीनिक
ईशानमुन वैपम्मानुन दीनिक उत्तरमुन¹¹ डंक-
- 236 लपुंडिनि वंडपुंडि पोलमुन बंटुनवनिगुण्ट तूर्पुन कटयुन दीनिक वायव्य-
मुन दुम्पकोम्मानिपोटि आम्मेय-
- 237 मुन चीकुरेगुम्मानुन दीनिक वायव्यमुन¹² नैलियुनारिम्मानि पुटयुन दीनिक
ईशानमुन वैपम्मा-
- 238 नुन दीनिक ईशानमुन डंगु तोडि पुटयु दीनिक ईशानमुन सुपुंग-
चिंतम्मानि पुटयुन दीनि-
- 239 क ईशानमुन मूंडु वं[क]ल चिंतम्मानुन दीनिक ईशानमुन जम्माप००३कि
दक्षिणमु वलनि [ड]गु

¹ Read तूर्पुन.

² The *anusvara* stands at the beginning of the next plate.

³ Read तूर्पुन.

⁴ Read 'वंडु'.

⁵ Read 'पुंडि'.

⁶ Read नैटयुन.

⁷ Read तूर्पु.

⁸ Read डंकल⁰. After this a letter has been erased.

⁹ Read 'मुन डंकल'.

¹⁰ Read तूर्पुन.

¹¹ Read बौलकु⁰.

¹² Read नैलि.

- 240 तोडि चिंतमानुन दोनिक ईशानसुन चोकरुनंगोळुन¹ दोनिक तूर्युन
पेह चिंतयुनु दोनिक ईशान-
241 सुग नेलि² तोडि पुटयुनु दोनिक ईशानसुन नुखुंचेनियोह गोंकिमानुन
दोनिक ईशानसुन पुटयुनु दोनिक ईशा-
242 नसुन वेसु तोडि मुं³ वंगल चिंतमानुन दोनिक ईशानसुन वेसु-
वुनुवुटि⁴ तोडि पुटयुन⁵ दोनिक ईशानसुन
243 वेंपमानुन दोनिक ईशानसुन वेसु तोडि चिंतमानुन दोनिक तूर्युन
भीमावुरसुन वेंडपूडि पोलसुन⁶
244 गूडिन चोटि चिंतमानि पुटयुनु⁷ दोनिक तूर्युन ठेल तोति⁸ चंडुमा-
नुन दोनिक तूर्युन चंडुमानि ती-
245 डि पयुन⁹ दोनिक तूर्युन गुचिचिंतमानुन दोनिक तूपुन¹⁰ वेलंगमानुन
दोनिकिनाम्नेयसुन वेलंग तोडि¹¹ वें-
246 पमानुन दोनि तूपुन¹² तीरनपु वेलंगमांङुलुन दोनि तूपुन¹³ चिंतमानि
तोडि वेंगमानुन दोनिक
247 आम्नेयसुन गोंकिमानि तोडि वेलंगमानुन दोनिक आम्नेयसुन¹⁴
कप्पनिपठि¹⁵ उत्तरसुन वेंगमानुन

Eighth Plate; Second Side.

- 248 दोनि तूर्यु इलिंदिमानुन दोनि तूपुन¹⁰ गटुमेलविनमेलवंक तोडि चिंत-
मानुन दोनिक आम्नेयसुनना¹⁶लि]-
249 सुक्कीळवणुनेटि कठि¹⁷ चिंतमानुन दोनिक ¹¹तूपुननालिमुक्कीळवणुनेटि
उत्तरसु कटि चिंत¹⁸मानुन दोनिक तूर्यु¹¹-
250 निखेटि कठि¹⁹ सुचिंतमांङुलुन दोनिक तूर्युन¹² शटि कठि²⁰ चेमडुन वेसुन
मुसि²¹मांङुलुन दोनिक ई-
251 शानसु इय्हेळुन चेळुवु नडुमुगा वडि ईशानसु उत्तरसुन चिंतमानुन
दोनिक ईशानसुननिखेटि कठि²² चे-
252 मडु तोडि वेलंगमानुन दोनि तूर्युननिखेटि कठि²³ वेसु तोडि गोंकि-
मानुन दोनि तूर्युन इय्हेटि. क-

¹ Read छुनु.

² Read नेलि.

³ Read मुं वंगल.

⁴ Read लवुटि.

⁵ Read पुटयुनु.

⁶ The *anavandra* stands at the beginning of the next line.

⁷ Read तोडि.

⁸ Read पुटयुनु (P).

⁹ Read तूपुन.

¹⁰ Read तूर्युन.

¹¹ Read तूर्यु.

¹² Read तूर्युन.

- 253 ^ॐ वेमु तोडि गौकिम्मानुन दीनि तूर्युन इय्यटि^१ कळि^२ वेलंगम्मानि
तोडि पुट्टयुन दीनि तूर्युन^३ सिंगविक्रम[सु]-
- 254 नु भीमावुरमुनुयं कोलमुन चोटि आलिसुम्मी^४वण्डनुने^५ वच्चि पम्पावदिं
गूडिन चोटि नेदिसंगामुन
- 255 दीनि दक्षिणमुन गौकि तोडि पुट्टयुन दीनिक दक्षिणमुन पेह वेलंग-
युन दीनिक आग्नेयमुन गामने^६[य]-
- 256 नि गुंटयुन दीनिक आग्नेयमुन गौकि तोडि वेलंगम्मानुन दीनिक आ-
ग्नेयमुन गौकिम्मानुन
- 257 दीनिक उत्तरमुन डम्बुम्मानुन दीनिक उत्तरमुन डोतिपुट्टयुन दीनिक
उत्तरमुन गौकि तो-
- 258 डि वेलंगयुन दीनि उत्तरमुन सिंगविक्रमं दोण्डेगि गूडिन चोटि
गौकिम्मानुन दीनिकिनाम्ने-
- 259 यमुन गौकि तोडि सुप्यंगवेलंगय^७ सीमा [॥*] ऐशान्यां दिशि [॥*]
दीनि तूर्युन^४ वेडतु^८म्मानुन दीनि तू-
- 260 र्युन [चि]तियमोयुनि सरिय० तूर्यु वल्लनि ओदिम्मानुन दीनियाम्नेयमुन
ओदिम्मानुन दीनि तूर्युन^४ अय-
- 261 ^ॐपल्लमुन दीनि तूर्युन वे^९वुत्तरमुन वनियुन बम्बिलम्मानुन दीनि
ईशा[न*]मुन डम्बुम्मानि तोडि मेह[यु]-
- 262 [नु] दीनिक तूर्युन विजयादित्यपेदेवुनकुं [॥*]र्युन उप्पुटेटि कळि^{१०}किं
बोयिन ^ॐवुन दीनिकि दक्षिणसु ए-
- 263 टि पडुमटि कह ओळ्ळबोयिनि गुण्ड कळि^{११} चिंतयुन दीनिकं [॥*]र्युन
ए^{१२} [सी]चि^{१३} एटि तूर्युन डम्बुम्मानि तोडि
- 264 रेण्डु सित्तलुन^{१४} दीनि तूर्युन^४ चिंत तोडि ^ॐयुन दीनि तूर्युनयोटि
ताडुन दीनियाम्नेयमुन रेकि
- 265 ताडुन दीनियाम्नेयमुन पिंचनिक तोडि ताडुन दीनि तूर्युन^४ ससुइस
कळि^{१५} गुण्डु तोडि इसुकमे-

Ninth Plate.

- 266 इयुन दीनि तूर्युन ससुइस^{१६} सीमा [॥*] यिय्यूरि^{१७} पूळि न]ववाड
सीमानः [॥*] पूवतः^{१८} वेळपूळि पोसमे-

^१ Read इय्यटि.^२ Read तूर्युन.^३ Read चिंतयुन.^४ Read इय्यूरि.^५ Read तूर्युन.^६ The d of dd is expressed by d and n.^७ Read तूर्युन.^८ Read पूवतः.^९ Read तूर्युनवेचनयु.^{१०} Read जीचि.^{११} Read ससुइस.

- 267 रय सीमा । आग्नेयां दिशि वेणुपूण्ड्रि पोलगरस सीमा । दक्षिणतः
वेणुपूण्ड्रि पोलगरस सीमा ।
- 268 नैर्ऋत्यां दिशि वे[णु]पूण्ड्रियु दुग्गवाडयुं गूडिन चोटि चण्डुमांकुलु मू-
ण्डनु सीमा ॥ प[श्चि]मतः .
- 269 दुग्गवाडयु नागदमुं गूडिन पोलमुन वेलेकिमान¹ सीमा । वायव्यां दि-
शि नागदमुन बुम्भिकिमान
- 270 गूडिन चिंतमानुनु सीमा । उत्तरतः बुम्भिकि पोलगिरस सीमा ॥ ऐ-
शान्यां दिशि बुम्भिकियु वेणु[पू]-
- 271 ण्डियुं गूडिन चोटि मुकुन काण्डय सीमा । अथ व्याकरणं व्याचक्षा-
नस्य² इत्यस्य भाग एकः मी-
- 272 म[रि*]साध्याख्याने द्वौ । वेदांतं व्याख्यातुरेकः ऋग्वेदमध्यापयितुरेक[ः*]
यजुर्वेदमध्यापयितु-
- 273 रेकः स[रि*]मानि गापयितुरेकः रूपावत[रि*]रं व्याचक्षाणस्यैकः पुराण³
वाचयितुरेकः वैद्यस्यैकः अथ-
- 274 ष्टस्यै[क][ः*] विषवादिन एकः ऋषीतिर्विद एकः । इति गुणवृत्तिभागा
द्वादश । ग्राममध्यवधिवसत⁴ विष्णुभट्ट[रि*]र-
- 275 काय भागी द्वौ । पश्चिमं दिग्भागमधिवसते च द्वौ श्रीकैलासदेवाय
द्वौ इतराभ्य⁵ वास्तुदे[व*][त]ाभ्यः एक इ-
- 276 ति सप्त देवभागोः । अस्त्रोपरि न केनचित् बाधा कर्तव्या यः [क*]-
रीति स पंचभिर्गोहापातकैर्युक्तो भवति
- 277 तदा⁶ चोक्त भगवता आसेन । स्रदत्तां परदत्तां वा यो हरेत वसुध्वरां
[रि*] षष्टिं वर्षसहस्राणि विष्ठायां जायते क-
- 278 सिः । [११*] गा[मि]कां स्रव[मि]कं वा भू[मि]रय्येकमंगुलं [रि*] हरतः
रकमाप्नोति यावदाभतसंग्रवं । [१४*] बहुभिर्व्यसुधा
- 279 दत्ता बहुभिश्चालुपाक्षिता [रि*] यत्न यत्न यदा भूमिस्तस्य तस्य तदा
पाण¹⁰ [॥ १५*] श्रीविजयरान्धसंवत्सरे अत[रि*]विंशति-
- 280 संवत्सरे दत्तस्वास्त्य शासनस्याश्रयिः पंच प्रधानाः काव्यकर्ता विद्वयभट्टः
लिखकः पेश[रि*]चार्यः * *

¹ Read आनु.² Read व्याचक्षु वृत्तार्थ.³ Read पुराण.⁴ Read मध्यमधिवसते.⁵ Read इतराभ्यौ.⁶ Read तथा चोक्त.⁷ Read दत्ता.⁸ Read स्रव.¹⁰ Read पणम्.⁹ The s of pyś is added to the secondary form of y.

ABRIDGED TRANSLATION.

(Verse 1.) The glorious Hari (Vishnu), the first of the gods, produced from the lotus of his navel Virinchi (Brahmā), in order to create these three worlds. From him was born, it is said, the great sage Atri; (and) from Atri the Moon, who has taken up his abode on the crest of Mahēśvara (Śiva).

[Lines 2-60, except verse 15 which is translated below, agree with the Chellūr plates of Virachoda.]

(V. 15.) "O brave (son)! Take up the burden of the Vēṅgi country which is hereditary in (our) family. Powerful men, though young, are verily fit for their duties."¹

(V. 22.)² Protecting a crore of the poor by granting (them) the objects of (their) desires; those in fear by (his) arm which dispelled the fears of refugees; and the subjects by adhering to his duty, he bears the name *Samastabhuvandāraya* (i.e. the refuge of the whole world), which is full of significance.

(V. 23.) Rising from the earth, attaining to great heights, spreading over all quarters, transcending all heavens and reaching still higher worlds, his fame, which destroys (all) evils, far excels the Gaṅgā, which drops from heaven, falls upon this earth (and) takes a still more downward course.³

(V. 24.) The king of serpents (Śēsha), having abandoned the toils of the burden of the earth, protects the lower world undisturbed; the whole earth, too, avoiding other, bad rulers, is freed from agitation; and the hosts of gods enjoy the numerous sacrifices of the prosperous twice-born. Thus these three worlds are verily in great glee while this (king) is bearing the burden of the earth.

(V. 25.) While ruling the earth unopposed, he was called (back) by (his) father, the emperor, (who was) desirous of gazing on the beauty of (his) body which was blooming with youth.

(V. 26.) Looking at him, the youth, who, like the (waxing) moon, was day by day acquiring new splendour which gave delight to the eyes, the lord of kings could never satisfy his eyes, but sent (his) son back in the fifth year, in order to conquer the north.

(L. 68.) This asylum of the whole world, the glorious Vishnuvardhana mahārājādhirāja, rājapamēśvara, paramabhaṭṭāraka, the most pious one, the glorious Virachodadēva, having called together all householders, (viz.) the *Rāshṭrakūṭas* etc. inhabiting the district of Prōlunāṇḍu, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keepers:—

[Vv. 27-32 are in praise of the Brāhmaṇa caste.]

(L. 80.) These (Brāhmaṇas) are enumerated with their names and *gōtras*.

[Ll. 80-180 contain a list of the donees.⁴]

¹ This verse follows verse 15 of the Chellūr plates. In these plates it is omitted by the engraver, though required by the context.

² This verse follows verse 21 of the Chellūr plates.

³ The attributes given to the fame and to the Gaṅgā admit of a second explanation, suggesting that the former went to heaven and the latter to hell.

⁴ The names of 8 donees have been erased, viz. of [Ma]timānabhaṭṭa and Mēḍiyabhaṭṭa in l. 99; of Aḍabhiyānabhaṭṭa in l. 111; of Śrī-Vāṇḍavabhaṭṭa and Śrī [Rama]ṇḍa[ya]bhaṭṭa in l. 128; of Ālavandānabhaṭṭa in l. 154; of Śrī-Ra[ṅga]nāthabhaṭṭa in l. 166; and of Prabōdhasivapaṇḍita in l. 177. On the other hand the following 6 donees received 8 extra shares:—Abhirāmanamūrti who was the officiating priest (*purōhita*) of the king (l. 80),—1 extra share; Niravadyabhaṭṭa who performed the *Vajrapāya* sacrifices (ll. 148-149),—1 extra share; Dāmōḍarabhaṭṭa (l. 178),—1 extra share; Rājārājābrahmanamahārāja who was the commander of the forces (*śāstrapati*) (ll. 176-176),—3 extra shares; Kumāranārāyaṇabrahmanamahārāja (l. 176),—1 extra share; and Prabōdhasivapaṇḍita (l. 177),—1 extra share. The totals of the donees and of the shares, as stated in ll. 181-182 of the text (536 and 544), may be arrived at by adding the 8 erased names to 528 which is the number of donees actually named in the plates, and by adding 8 extra shares to the single shares of the 536 donees.

(L. 180.) "Be it known to you that,—having assigned five hundred and forty-four shares — (*some getting*) less and (*some getting*) more—to these (Brāhmaṇas), five hundred and thirty-six in number, who are engaged in performing the six duties; having united three villages, *viz.* the village named Mālavellī with its twelve hamlets (*pūṇḍī*) and the village named Ponnatorra, (*both*) in your district, and the village named Ālami in the Uttaravarusa district; having converted (*these three villages*) into a well-established *agrahāra*, by name the prosperous Virachōdachaturvêdimaṅgala; having fixed an annual assessment of one and a half *nishka* on each of these shares; and having remitted the *siddhāya*, *avēṇḍāya*, *abhinava* and other (*revenue*) besides this (*assessment*), (*the tax*) called *kriḍarāṣulka*, and what is due to the king from merchants and well-to-do people,—we have given (*the said village*), with exemption from all taxes, with libations of water, to last as long as the moon and the sun, on the occasion of the summer solstice.

(L. 186.) "The boundary villages of this (*village are*):—In the south Ponnavaṣṭa and Mallavṛōlu (*form*) the boundary; in the west Kolliprōlu and Chembrōlu (*form*) the boundary; (*and*) in the north Polakumbarra, Paṅkalapūṇḍi and Beṇḍapūṇḍi (*form*) the boundaries."

[Ll. 188-266 contain a more detailed description of the boundary-line of the granted village. In this passage the following villages are mentioned besides those already referred to in ll. 186-188:—Liṅgamakurru, Puluvaṅgurru, Gāraparru, Mēdaparru, Dāreki, Jammapparru, Bhimāvura, Kappaniparru, Siṅgavikrama and Doṇṭeṅgi. The boundary in the east was the sea (l. 188).]

[Ll. 266-271 contain a description of the boundaries of Navavaṣṭa, a hamlet (*pūṇḍī*) of Virachōdachaturvêdimaṅgala. In this passage the villages of Beṇḍapūṇḍi, Duggavaṣṭa, Nāgada and Trummiki are mentioned.]

(L. 271.) "In this (*village*) one share (*was assigned*) for the maintenance of one who expounds grammar; two to the expounder of *Mīmāṃsā*; one to the expounder of *Vêdānta*; one to the teacher of the *Rîgvêda*; one to the teacher of the *Yajurvêda*; one to the teacher of the singing of the *Sāmans*; one to the expounder of *Rāpātātāra* (?); one to him who teaches the reciting of the *Purāṇas*; one to the physician; one to the barber; one to the poison-doctor; (*and*) one to the astrologer. These are the twelve shares for the maintenance (*of holders*) of offices. Two shares (*were assigned*) to the gōd Viṣṇu who resides in the centre of the village; two (*shares*) also (to Viṣṇu) who resides on the western side (*of the village*); two (*shares*) to Śrī-Kailāśadēva; (*and*) one (*share*) to the other local deities. These (*are*) the seven shares of gods."

[Ll. 276-279 contain the usual imprecations.]

(L. 279.) The executors (*djñapti*) of this edict (*śāsana*), which was given in the twenty-third year of the years of the glorious and victorious reign, (*were*) the five ministers (*pradhāna*). The author of the poetry (*was*) Viddayabhaṭṭa; the writer (*was*) Pennāchārya.

APPENDIX A.—LIST OF DONORS.

| | |
|----------------------------------|--------------------------|
| Abhirāmaṁṛti, 80. | Ādityashaḍaṅgavid, 126. |
| Āchehabhaḍārabhaṭṭa, 81. | Ākoṇḍavillabhaṭṭa, 115. |
| Āḍahiyamaṇavālubhaṭṭa, 107. | Ālasahasra, 97. |
| Āḍahiyamaṇavālabhaṭṭa, 169. | Ālavandānbhaṭṭa, 99. |
| Āḍihanambichaturvêdibhaṭṭa, 129. | Ālidēvayabhaṭṭa, 167. |
| Ādityabhaṭṭa, 107, 132. | Ambalattāḍibhaṭṭa, 90. |
| Ādityadēvabhaṭṭa, 165. | Āḍamanibhaṭṭa, 172, 178. |
| Ādityadēvasahasra, 169. | Appayabhaṭṭa, 124, 175. |

APPENDIX A.—LIST OF DONEES—*contd.*

- Appayashadaṅgavid, 159.
 Ārāmadubhaṭṭa, 131, 153, 155.
 Ārāmudubhaṭṭa, 99.
 Arasabrahma, 146.
 Arulālabhaṭṭa, 87.
 Arulāladaśapuriḥhaṭṭa, 87.
 Arulārabhaṭṭa, 112, 142, 171.
 Arulāradaśapuriyabhaṭṭa, 130.
 Arulārasahasra, 116, 144, 146.
 Attāḍibhaṭṭa, 106, 108.
 Attāmabhaṭṭa, 106.
 Attiyārālibhaṭṭa, 150.
 Attiyashadaṅgavid, 127.
 Āyiranjōṭisahasra, 127.
 Ayyapirānsahasra, 114.
 Bharatabhaṭṭa, 171, 174.
 Bharatasahasra, 162.
 Bhāskarabhaṭṭa, 123.
 Bhaṭṭadēvabhaṭṭa, 128.
 Bhīmanāthabhaṭṭa, 108, 131.
 Bhīmāyabhaṭṭa, 133, 165.
 Bhīmēśvarābhaṭṭa, 142.
 Chandrasēkharabhaṭṭa, 118, 131, 158.
 Chelvasahasra, 109.
 Chelvayabhaṭṭa, 119.
 Chendāmarakannabhaṭṭa, 90.
 Chidābhaṭṭa, 81.
 Chidīyashadaṅgavid, 105.
 Chiriyāṇḍānbhaṭṭasōmayājin, 120.
 Dakṣiṇāmūrtibhaṭṭa, 94, 140, 144, 151, 154, 161, 162, 163.
 Dāmāyāsahasra, 128.
 Dāmāyashadaṅgavid, 104.
 Dāmōdarabhaṭṭa, 86, 96, 106, 126, 128, 141, 143, 152, 172 (twice).
 Dāmōdarabhaṭṭasōmayājin, 178.
 Dāmōdarasahasra, 119.
 Dārayabhaṭṭa, 146.
 Dārayashadaṅgavid, 133.
 Dattatrivēḍibhaṭṭa, 149.
 Dēvadēvēśabhaṭṭa, 139.
 Dēvakumārābhaṭṭa, 111.
 Divākārabhaṭṭa, 176.
 Doḍḍiyabhaṭṭa, 103.
 Dōnayabhaṭṭa, 93, 94, 102 (twice), 103, 105, 140, 142, 165, 173.
 Dōnayāsahasra, 153, 170.
 Dōnayashadaṅgavid, 114, 173.
 Dōnayatrivēḍin, 133.
 Dōniyāsahasra, 107.
 Dōniyatrivēḍibhaṭṭa, 112.
 Duggayabhaṭṭa, 178.
 Eṇasēvakabhaṭṭa, 123.
 Eṇiyapōtashadaṅgavid, 164.
 Gaṅgādharaḥhaṭṭa, 87, 96, 100, 104, 121, 155, 166.
 Garudabhaṭṭa, 97.
 Garuḍadaśapuriyabhaṭṭa, 130.
 Ghṛtāsibhaṭṭa, 99.
 Gōvindabhaṭṭa, 85, 91, 101, 104, 108, 155, 164, 174, 180.
 Gōvindasahasra, 100, 170.
 Guṇḍadēvabhaṭṭa, 93.
 Hanumasahasra, 124.
 Hṛishikēśabhaṭṭa, 115.
 Īśvarabhaṭṭa, 114, 145, 150.
 Īśvarasahasra, 162.
 Janārdanabhaṭṭa, 146.
 Janārdanashadaṅgavid, 173.
 Jannayabhaṭṭa, 173.
 Jannayāsahasra, 124.
 Jaunayashadaṅgavid, 173.
 Jānniyatrivēḍin, 86.
 Jātavēḍibhaṭṭa, 92, 126.
 Kaḍalusiṇkālābhaṭṭa, 83.
 Kailāsamūḍayānsahasra, 98.
 Kālākālābhaṭṭa, 177.
 Kāmakoṭṭisahasra, 152.
 Kāmāyabhaṭṭa, 118.
 Kāmāyāsahasra, 94.
 Kāmāyatrivēḍin, 113.
 Kāmīyashadaṅgavid, 86, 136.
 Kandāyāsahasra, 119.
 Karimākyabhaṭṭa, 172.
 Kariyakōśasahasra, 102.
 Kēsavabhaṭṭa, 82, 84 (twice), 94, 95, 115, 127, 134, 149, 151, 155, 160, 164, 165, 175, 177.
 Kēsavasahasra, 163, 170.
 Kōlavāmanabhaṭṭa, 106.
 Kōlavāmanasahasra, 117.
 Koṇḍāyāsahasra, 169.
 Koṇḍāyashadaṅgavid, 173.
 Kōvāṇḍānbhaṭṭa, 137.
 Kṛishṇabhaṭṭa, 81 (twice), 87, 92, 99, 133, 180.
 Kṛishṇubhaṭṭa, 91, 103, 112, 132 (twice), 134, 137 (twice), 138, 143, 151, 162, 174.
 Kṛishṇudaśapuriyabhaṭṭa, 131.
 Kṛishṇusahasra, 136, 145.

APPENDIX A.—LIST OF DONEES—*contd.*

- Kulottuṅgachōdabrahmamahārāja, 175.
 Kumārabbhatta, 113, 134.
 Kumāranārāyaṇabrahmamahārāja, 176.
 Kumāraperumānabbhatta, 107.
 Kumārasvāmibhatta, 90, 92, 101, 104, 111,
 113, 128, 140, 170, 171, 172.
 Kumārasvāmisaḥasra, 151.
 Kuppayabbhatta, 90.
 Lakshmidharabbhatta, 95.
 Lālkoṇḍavellibhatta, 156.
 Mādhavabbhatta, 83, 87, 88, 97, 105, 110, 111,
 113, 124, 139, 143, 146, 153, 157, 160, 170.
 Mādhavasahasra, 145.
 Mādhavashadāṅgavid, 126.
 Madhusūdanabbhatta, 109, 139.
 Malahiniyanindrānabbhatta, 112.
 Manattikiniyāsahasra, 137.
 Manattukkiniyānabbhatta, 122.
 Maṇḍayabbhatta, 166.
 Maṇināgabhatta, 151, 168.
 Māvanabbhatta, 105.
 Māvayabbhatta, 96.
 Māvayashadāṅgavid, 119.
 Mēdayabbhatta, 122.
 Mēdayashadāṅgavid, 123.
 Nāgadattabbhatta, 90.
 Nāgadēvasahasra, 97.
 Nagadōnayabbhatta, 90.
 Nāmayabbhatta, 114.
 Nambiyāṇḍānabbhatta, 118.
 Nandikumārabbhatta, 85, 127.
 Nārasimhabhatta, 82, 84, 93.
 Nārāyaṇabbhatta, 89 (twice), 91, 95 (thrice),
 100 (thrice), 102, 105, 106, 110, 117, 121
 (twice), 134, 138, 142, 147 (twice), 159, 165,
 167, 168, 179, 180.
 Nārāyaṇabbhattasōmayājin, 156, 157.
 Nārāyaṇasahasra, 93, 161, 162, 177.
 Nārāyaṇashadāṅgavid, 86, 88.
 Nilakanthabbhatta, 123.
 Nimbadēvabbhatta, 179.
 Niravadyabbhatta, 148.
 Nityānandabbhatta, 148.
 Nityānandatrivēdin, 86.
 Padmanābhabhatta, 144, 165, 167.
 Palligopḍānabbhatta, 157.
 Paramēśvarabbhatta, 138.
 Pārthasārathi, 89.
 Pārthasārathibhattasōmayājin, 148.
 Periyānambibhatta, 120.
 Periyāṇḍānabbhatta, 125, 128.
 Periyāṇḍānabbhattasōmayājin, 120.
 Perumburakkadalbhattasōmayājin, 154.
 Pittayabbhatta, 99.
 Ponnayasahasra, 94, 98, 147.
 Pōtayashadāṅgavid, 159.
 Pōtiyabbhatta, 91.
 Pōtiyashadāṅgavid, 122.
 Purushōttamabbhatta, 147, 160.
 Rachechenashadāṅgavid, 153.
 Rājārājabrahmamahārāja, 176.
 Rāmabbhatta, 83, 94 (twice), 109, 120, 125,
 135, 138, 139, 141, 152, 158, 159, 160
 (twice), 168.
 Rāmābhatta, 110.
 Rāmadasapuribhatta, 121.
 Rāmadēvabbhatta, 145.
 Ramanḍayabbhatta, 150.
 Rāmasahasra, 92.
 Raṅganāthabbhatta, 88, 104, 158.
 Rēmanashadāṅgavid, 112.
 Rēmayabbhatta, 130.
 Rudrabhatta, 140.
 Rudrakumārabbhatta, 158, 166.
 Rudrasahasra, 119.
 Sajjanabbhatta, 83.
 Śambhubhatta, 110.
 Śankaranārāyaṇabbhatta, 109, 115, 141, 155,
 164.
 Śankaranārāyaṇasahasra, 153.
 Śaṅkarasahasra, 125.
 Śaṅkarashadāṅgavid, 114.
 Sarvadēvabbhatta, 84, 122, 135 (twice).
 Sarvadēvabbhattasōmayājin, 81.
 Shasṭīrudrabhatta, 150.
 Simhapirānsahasra, 92.
 Siṅgapirānabbhatta, 116, 145, 162, 167.
 Siṅgapirānsahasra, 144, 153.
 Sīralaṅgōbbhatta, 106, 119, 122, 148.
 Sīralaṅgōbbhatta, 141.
 Sīralaṅgōsahasra, 163.
 Śivadēbbhatta, 126.
 Śivadēvabbhatta, 107.
 Sōmadēvabbhatta, 86, 95, 148.
 Sōmanāthabbhatta, 161.
 Sōmayabbhatta, 154.
 Śrīdharabbhatta, 81, 83, 98, 100, 115, 125, 136,
 155, 164, 165, 168, 171.

APPENDIX A.—LIST OF DONKEES—*concl.*

| | |
|--|--|
| Śrīdharasahasra, 118. | Tiruvāraṅgasahasra, 89. |
| Śrīdharashadāṅgavid, 113. | Tiruvēṅgaḍabhaṭṭa, 149. |
| Śrīraṅgaśāyibhaṭṭa, 84. | Tiruvēṅgaḍasahasra, 91. |
| Subrahmaṇyabhaṭṭa, 142, 160. | Trivikramabhaṭṭa, 91, 103, 164, 166. |
| Sundaratōludayaṅsahasra, 117. | Ulahamunḍānbhaṭṭa, 104, 124. |
| Śūryadēvabhaṭṭa, 134, 143. | Uttarīśvarashadāṅgavid, 108. |
| Śūryadēvasahasra, 175. | Vāmanabhaṭṭa, 84, 88, 93, 128, 169, 170. |
| Tādikumārabhaṭṭa, 102. | Vāmabhaṭṭa, 96. |
| Taṇiyaperumānsahasra, 98. | Vāsudēvabhaṭṭa, 85, 109, 122, 126, 134, 139, 142, 143 (twice), 179. |
| Terupoliyanipdrānsahasra, 152. | Vāsudēvasahasra, 152. |
| Tēvaḍisahasra, 125. | Vēdayāsabhaṭṭa, 129. |
| Tillanāyakabhaṭṭa, 88. | Vēmanabhaṭṭa, 150. |
| Tiṇḍayasahasra, 117. | Vēmayashadāṅgavid, 159. |
| Tirimalayudayānbhaṭṭa, 124, 142. | Vennakūtabhaṭṭa, 84, 89, 103, 114, 150, 159. |
| Tirimaludayānsahasra, 168. | Vēṇṇakūtabhaṭṭa, 130, 136, 161. |
| Tiripporibhaṭṭa, 168. | Vennakūtasahasra, 93, 144. |
| Tirivākkulamudayānbhaṭṭa, 158. | Vennakūtasahasra, 117, 179. |
| Tirivāyikkulamudayānbhaṭṭa, 157, 161. | Vennayabhaṭṭa, 124, 150. |
| Tirivāyikkulamudayānsahasra, 147. | Vennayashadāṅgavid, 85. |
| Tirukūṇḍugudibhaṭṭa, 156. | Viddayabhaṭṭa, 118, 148. |
| Tirumalayudayānbhaṭṭa, 83, 85, 88, 96, 97. | Viddayashadāṅgavid, 111. |
| Tirumaludayānbhaṭṭa, 105, 115, 125. | Vishṇubhaṭṭa, 89 (twice), 97, 102, 105, 111, 140, 168. |
| Tirunāṇḍudayānbhaṭṭa, 178. | Vishṇudōṇayabhaṭṭa, 151. |
| Tirunḷakāṇṭhabhaṭṭa, 116. | Vishṇusahasra, 109. |
| Tirupanaṅgaḍabhaṭṭa, 170. | Vīṭṭirindānbhaṭṭa, 127, 136. |
| Tiruppanaṅgaḍabhaṭṭa, 107. | Yajñadōṇabhaṭṭa, 108, 116. |
| Tiruppanaṅgaḍasahasra, 163. | Yajñakēśavabhaṭṭa, 134. |
| Tiruvākkulamudayānsahasra, 116. | Yajñamūrtibhaṭṭa, 112, 132, 157. |
| Tiruvāraṅgaḍēvabhaṭṭa, 135. | Yajñamūrtibhaṭṭasōmayājin, 141. |
| Tiruvāraṅgamudayānbhaṭṭa, 82 (twice), 108, 131, 163, 167. | Yajñaskandabhaṭṭa, 139. |
| Tiruvāraṅgamudayānsahasra, 146. | Yajñātmabhaṭṭa, 82, 140. |
| Tiruvāraṅganārāyanabhaṭṭa, 156. | Yajñātmabhaṭṭasōmayājin, 101, 174. |
| Tiruvāraṅganārāyanasahasra, 96. | |

APPENDIX B.—LIST OF GOTRAS.

| No. | Names of gotras. | Number of donees belonging to each gotra. |
|-----|------------------------|---|
| 1 | Ātreya | 29 |
| 2 | Bādarāyaṇa | 8 |
| 3 | Bhāradvāja | 117 |
| 4 | Garga | 2 |
| 5 | Gautama | 18 |
| 6 | Harita | 54 |
| 7 | Kāmākāyaṇa | 3 |
| 8 | Kapi | 2 |
| 9 | Kāśyapa | 45 |
| | Carried over | 278 |

APPENDIX B.—LIST OF GOTRAS—*concl.*

| No. | Names of gotras. | Number of donees belonging to each gotra. |
|------------------------|-------------------------|---|
| | Brought forward | 278 |
| 10 | Kausika | 46 |
| 11 | Kundina | 60 |
| 12 | Kutsa | 4 |
| 13 | Lôhita | 11 |
| 14 | Mudgala | 9 |
| 15 | Nitundi | 8 |
| 16 | Pârâsârya | 3 |
| 17 | Rathitara | 4 |
| 18 | Sâlâvata | 6 |
| 19 | Sankrîti | 9 |
| 20 | Śandilya | 3 |
| 21 | Sata | 4 |
| 22 | Vâdhûla | 8 |
| 23 | Vâlakhilya | 1 |
| 24 | Vasishtha | 9 |
| 25 | Vatsa | 60 |
| 26 | Vishnavriddha | 1 |
| 27 | Viśvâmitra | 4 |
| TOTAL NUMBER OF DONEES | | 528 |

APPENDIX C.—LIST OF TREES.

| | |
|---|---|
| Âri. | movali. |
| avaḍu, avuḍu, auru,—rushes, bulrush. | môvi. |
| babbila, s. a. prabbali,—the rattan tree. | musinḍi, s. a. musidi,— <i>Strychnos nuxvomica</i> . ¹ |
| bûruva, bûruḡa, s. a. bûruḡa,— <i>Bombax heptaphylla</i> . | nelli,— <i>Emblia myrobalan</i> . |
| chandrû, s. a. chandû,— <i>Mimosa catechu</i> . | odi, s. a. oddi,— <i>Odina pinnata</i> . |
| chevuḍu, chemuḍu, s. a. jemuḍu,— <i>Euphorbia tirucalli</i> . | puṅḡa. ¹ |
| chikureṅgu, chikureṅu, s. a. chikireṅi,—a medicinal plant. | râvi,— <i>Ficus religiosa</i> . |
| chiñchanika. | rêḡu,— <i>Zysyphus jujuba</i> . |
| chinta,—the tamarind tree. | ṛêla,—the <i>Cassia</i> tree. |
| ḍaṅḡu, ḍaggu. | ṛellu,— <i>Saccharum sara</i> . |
| droñchi. | riṭṭa. ² |
| goñki. | tâḍu,—the palmyra tree. |
| gottu, s. a. gotṭi,—bramble. | taṅḡaḍu, s. a. taṅḡeḍu,— <i>Cassia auriculata</i> . |
| ida, s. a. ita,—the date tree. | trammiki, s. a. tramika,— <i>Diospyrus glutinosa</i> . |
| ilindi, s. a. ilinda. | tumma,— <i>Mimosa arabica</i> . |
| jammi, sammi, s. a. sami,— <i>Prosopis spiciḡera</i> . | uppi,— <i>Volkameria capparidis repia</i> . |
| juvvi,— <i>Ficus infectoria</i> . | vani. ³ |
| kâra, s. a. ḡara,—bramble. | veḍaturu. |
| kumuḍu, gumuḍu,— <i>Gmelinia arborea</i> . | velaṅḡa, s. a. velaga,— <i>Feronia elephantum</i> . |
| | velleki. |
| | vêmpa, s. a. vêpa,—the margosa tree. |
| | vêṅḡa, s. a. vêṅḡisa,— <i>Pterocarpus bilobus</i> . |

¹ This is the Tamil name of the tree known as *Delbergia arborea*. It is called *hoḡe* in Kanarese and *kāḡu* in Telugu. *Puṅḡa* is not found in the Telugu dictionary.

² In Marāṭhī, *riṭṭe* means *Sapiindus emarginatus*.

³ *Vanni* in Tamil and *banai* in Kanarese mean the same as the Sanskrit *sami*,—*Prosopis spiciḡera*.

No. 11.— MAUNGGUN GOLD PLATES.

By MAUNG TUN NYEIN, HONORARY ARCHÆOLOGICAL OFFICER, BURMA.

These two gold plates were found in a brick last year by some people who were digging foundations for a new pagoda at Maunggun village near Hmawza in the Prome district. They were sent by Sir Frederic Fryer, the Lieutenant-Governor of Burma, to Dr. Hultzsch for transmission to the British Museum, London.

Each of the two plates bears three lines of writing and is inscribed on one side only. The letters show through on the reverse. The weight of the first plate is 110 grains, and that of the second 148 grains. The inscriptions consist of quotations from the Buddhist scriptures. They are in the Pāli language and are written in characters which, it is believed, were in vogue in the first century A.D. when the kingdom of Prome (Śrīkhetarā) was in the zenith of its power. The alphabet corresponds to a large extent with that used in the inscriptions at Pagan of the fourth and fifth centuries, and several of the letters also resemble those of the South-Indian class of alphabets. It is probable that the Burmese written language was mainly derived from India, whence colonists settled in Prome which was once a sea-port town.

TEXT.¹*First Plate.*

- 1 || Ye-dhammā-hetupabbhavā tesa[m]-hetu-Tathāgato āha-tesa[ñ]=cha-yo-nirodho
evamvādi-mahāsamanā-ti || chattāro-iddhipādā
2 chattāro-sammappadhānā chattāro-satipatthānā chattāri-ariyasachchāni chatu-
ves[ā*]rajjāni pañc[ā]=indriyāni pañcha-chakkhāni ohha
3 asaddhāraṇāni² satta-bojjhaṅgā ariyo-aṭṭhīṅgiko³-maggo nava-lokuttarā
dhammā dasa-balāni chuddasa-Buddha-koni⁴ aṭṭhāsa-Buddhadhammāni

Second Plate.

- 1 || Ye-dhammā-hetupabbhavā tesa[m*]-hetu-Tathāgato-āha tesa[ñ]=cha-yo-nirodho
evamvādi-mahāsamanā-ti iti-pi-so-bhagavā-araham
2 sammāsambuddho vijjācharaṇasappanno⁵ sugato-lokavidu anuttaro-purisa-damma-sārathi
satthā-devamanussānam Buddho-bhagavā-ti
3 svākhyāto-bhagavatā-dhammo sandittihiko akāliko ehipassiko opapāyiko⁶
pachchattam-veditavvo viññūhi-ti ||

TRANSLATION.

First Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

(He has also explained) the four means of obtaining supernatural power (*iddhipāda*); the four kinds of right exertion (*sammappadhāna*); the four kinds of earnest meditation (*sati-patthāna*); the four sublime truths (*ariyasachcha*); the four subjects of fearlessness (*vedarajja*);

¹ From the original plates. As in Professor Bühler's editions of the Aśoka edicts, words written continuously in the original are connected by hyphens in the transcript.

² Read *saddhāraṇāni*.

³ Read *sampanno*.

⁴ Read *aṭṭhāṅgiko*.

⁵ Read *opapāyiko*.

⁶ Read *yonī*.

the five moral qualities (*indriya*); the five kinds of vision (*chakkhu*); the six kinds of uncommon wisdom (*asādhāraṇa* [*āṇa*]); the seven requisites for attaining supreme knowledge (*bojjhaṅga*); the sublime eightfold path; the nine transcendent conditions (*lokuttara dhammā*); the ten forces (*bala*); the fourteen requisites for the attainment of Buddhahood; the eighteen attributes of a Buddha.

Second Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

For these reasons (*viz.* previously acquired virtues) the Blessed one (Buddha) is called the Venerable one, the truly and perfectly enlightened Being, one endowed with knowledge and conduct, the Happy one, one knowing the universe, the Preeminent one, the Bridler of men's wayward passions, the Master of gods and men, and the blessed Buddha.

The Blessed one has well expounded his law, whose benefits are evident to the eye, which is advantageous at all times and seasons, which can boldly invite criticism, which can, if closely observed, lead up to *Nirvāṇa*, and with whose details, severally, the wise should be acquainted.

No. 12.—AHMADABAD INSCRIPTION OF VISALADEVA;
[VIKRAMA-]SAMVAT 1308.

By REV. J. E. ABBOTT, B.A.

This inscription is on a pillar in the mosque of Aḥmad Shāh I. (A.D. 1411-1443), in the Bhadr at Aḥmadābād. I edit it for the first time. The inscribed pillar is to the right of the pulpit and faces the latticed gallery. The letters are on the whole well preserved, though a few are damaged. The inscription is complete, with the exception of the beginning and end of the first line, which contain a part of the date. The name of the month is therefore lost. The language is Sanskrit, but influenced by Gujarātī, forming a mixed language common at that period. The form of the letters is such as is found in the inscriptions of Viśaladēva and other Chaulukya kings of that period.

The inscription belongs to the reign of Viśaladēva and is dated in [Vikrama-]Samvat 1308 (about A.D. 1251), on the 11th day of a month the name of which is broken away, on a Sunday. It records the gift of a trellis window or screen (*jālā*) in the temple of Uttarāśvara at Māhimsaka, by one Pēṭhaḍa, a servant of Sōḍhaladēvi.

The question of special interest is the identification of Māhimsaka, the place in which the Hindū temple stood, which Aḥmad Shāh used as material for his mosque.¹ If it is to be identified with some place distant from Aḥmadābād, there are three places of similar name, which might be derived from Māhimsaka, *viz.* Mānsā and Mēsānā to the north of Aḥmadābād, and Mahisā in the Thasra tāluka of the Kaira collectorate;² but none of these places contains ruins that suggest of their having been used by Aḥmad Shāh as the quarry for his mosque. The usual custom of the Muḥammadan conquerors was that of desecrating Hindū temples and modifying them on their own site to suit their purposes as mosques. If such were the case

¹ For a description of this mosque see the *Bombay Gazetteer for Ahmadabad*, p. 275; Hope's *Architecture of Ahmadabad*; and *Arch. Survey Reports for 1874-75*, p. 4 f.

² I am indebted for information regarding Mānsā, Mēsānā and Mahisā to Mr. F. S. P. Lely, who has kindly had inquiries made regarding these places, and to Lieutenant Carter, who has personally visited the ruins of Mahisā,

here, then Māhimsaka would be the name of a village on the site of Ahmadābād, whose name has been otherwise lost.

TEXT.¹

- 1 . . . [सं]वत् ११०८ वर्षे . . .
- 2 [दि] ११ रवौ चखेह माहिंसके
- 3 महाराजाधिराजश्रीमत्प्रीति[व]दे-
- 4 वविजयरान्ये तच्चियुक्तमहामघा[न]
- 5 राणकश्री[व]र्द्धम । तथा मुखराज । वा-
- 6 ई^२ सोढलदेवि^३ [म]त्ता[ह]षो पियके-
- 7 न श्रीउत्तरेखरदेवमंडपे जासी
- 8 का[रा]पिता । उपद्रष्टा रा० म[ह]र
- 9 सूच० सुमव ॥
- 10 वा^४

TRANSLATION.

In Samvat 1308, on the 11th day of . . . , on a Sunday, to-day, here in Māhimsaka, during the victorious reign of the *Mahārājādhirāja*, the glorious Visaladeva, while the *Mahāpradhānas* appointed by him (were) Rānaka śrī-[Va]rdama and Mālarāja,—a trellis (*jālī*) was caused to be made in the *maṇḍapa* of the god śrī-Uttarēvara by Pāthaka, the *maṣḍhant*⁵ of the lady Sōdhaladēvi. The overseer (was) Rd[atta] Ma[h]r, (and) the architect, Sāmava.

No. 13.—FOUR INSCRIPTIONS OF KULOTTUNGA-CHOLA.

By E. HULTZSCH, PH.D.

A.—Undated inscription at Chidambaram.⁷

This Grantha inscription has been already published in *South-Indian Inscriptions*, Vol. I. p. 168 f. As stated on a subsequent occasion,⁸ the conquests recorded in it prove that it was incised in the time of Kulōttunga-Chōla I., who ascended the throne in A.D. 1070.⁹ I now subjoin an improved reading and translation of it.

TEXT.¹⁰

- 1 Svasti śrī[h] |— Pāṇḍyan-dapdē[na] jityā prachura-śara-muchā pañcha pañchānana-
śrīh(śrīr=) dagdhvā Kōṭṭāra-durggan=ṭṭipam=iva sa yathā

¹ From inked estampages, prepared by myself.

² Read वाई.

³ Read रवी.

⁴ Read उपरि.

⁵ This syllable is engraved at some interval below line 9.

⁶ [This is perhaps a mistake for maṣḍhant. According to Kittel's *Kennet's Dictionary*, *śaṣṭi* means 'a groom.'—E. H.]

⁷ No. 115 of the Government Epigraphist's collection for 1887-88.

⁸ *Ibid.* Vol. II. p. 231.

⁹ See above, Vol. IV. p. 263.

¹⁰ From fresh inked estampages, prepared by Mr. T. P. Krishnaśastry Sastry, M.A.

- 2 Khāṇḍavam Pāṇḍu-sūnuḥ [i*] pishtvā tat Kēraḷānām balam=atibahalam (lam)
 śrī-Kulōttu[m]ga-Chōḷaś=chakrē Śakra-pratāpas=tribhuvana-vijaya-stambham=
 ambhōdhi-tīrē [|| 1*]
 3 Puṇḍē Samhyādri-śringē tribhuvana-vijaya-stambham=ambhōdhi-pārē svachchhandam
 Pārasinān=taruna-yuvatibhir-ggīyatē yasya kirttiḥ [i*]
 4 sa śrīmān=asta-śatruḥ² prabala-bala-bharaiḥ pañcha Pāṇḍyān-vijitya
 kshubhyat(t-)kshmapāla-chakram(kram) savidhikam=akarōch=chhri-Kulōttunga-
 Chōḷaḥ [|| 2*]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Having subdued the five Pāṇḍyas by an army which discharged numerous arrows, having burnt like straw the fort of Kōṭṭāra,³ just as (Arjuna) the son of Pāṇḍu (*had burnt*) the Khāṇḍava (*forest*), (*and*) having crushed that extremely dense army of the Kēraḷas,—that glorious Kulōttunga-Chōḷa, who resembles a lion in majesty (*and*) Śakra (Indra) in valour, placed on the shore of the ocean a pillar (*commemorative of his*) conquest of the three worlds.

(V. 2.) Having subdued the five Pāṇḍyas by masses of powerful armies, that glorious Kulōttunga-Chōḷa, who has scattered (*his*) enemies (*and*) whose fame is spontaneously sung on the further shore of the ocean by the young women of the Persians (Pārsi), duly placed on the holy peak of the Sahyādri (*mountain*) a pillar (*which commemorates his*) conquest of the three worlds (*and*) before which the crowd of kings is trembling.

B.—Inscription of the 39th year at Tiruvenkāḍu.⁵

This inscription is engraved on the south wall of the shrine in the Śvētāranyasvara temple at Tiruvenkāḍu in the Tanjore district. It is written in the Grantha alphabet and consists of a single Sanskrit verse in the *Sragdharā* metre. It records the gift of a lamp to the temple of Śiva at Śvētāranya⁶ in the 39th year of Kulōttunga-Chōḷa,—perhaps the first king of this name.

TEXT.⁷

- 1 Svast[i] śr[i]ḥ |— Ā Sētōr-ā H[i]mādrēr-avati vasumatīm śr[i]-Kulō-
 2 ttunga-Chōḷē nissimnas=tan-mahimuō jagati vitatayē ta-
 3 n-navattrimśa-varshē [i*] samskrity-ājy-ārttham=urvvin=dvija-kula-tila-
 4 kō nittya-dīpan=nyadhatta Śvētāranyē Śivāya kahiti-vidita-
 5 Mahādēva-nāmā vipāśchit ॐ Maṅgalam=mahā-śrīḥ ॐ

TRANSLATION.

Hail! Prosperity! While the glorious Kulōttunga-Chōḷa was protecting the earth from (Rāma's) Bridge to the Snowy Mountain, in his thirty-ninth year, in order that his boundless power might spread over the world,—a scholar whose name Mahādēva was renowned on the earth (*and who was*) the ornament of a family of twice-born, dedicated (*a piece of*) land for (*the supply of*) ghee⁸ and granted a perpetual lamp to (*the temple of*) Śiva at Śvētāranya. Bliss! Great prosperity!

¹ Read *Sahyādri*. ² The word *śatruḥ* seems to be corrected from *śastrāḥ*.

³ This is a Sanskritised form of Kōṭṭāra near Cape Comorin; see *South-Ind. Inscr.* Vol. II, pp. 230, 231 and 236.

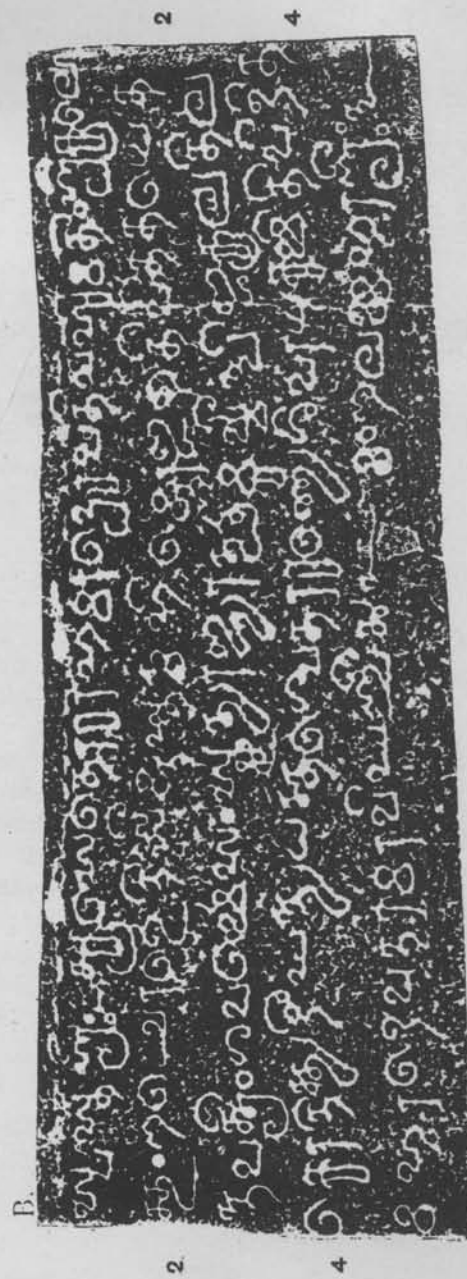
⁴ This word is expressed twice, by *śrīmān* and by *śrī*.

⁵ No. 110 of the Government Epigraphist's collection for 1896.

⁶ This is the Sanskrit equivalent of the Tamil *Veṇkāḍu*.

⁷ From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁸ The ghee was required for feeding the lamp which is mentioned immediately after.



C.—Inscription of the 44th year at Chidambaram.¹

This inscription is engraved on the outside of the north wall of the innermost *prākāra* of the Natarāja temple at Chidambaram. That portion of it which contains the date has been published before in the *Indian Antiquary*, Vol. XXIII. p. 297 f. and above, Vol. IV. p. 70. The alphabet and language are Tamil. Lines 1-5 and 9-14 are in prose, and lines 5-9 contain one verse.

The inscription is dated in the 44th year of Jayadhara (l. 5 f.). From the *Kalingattu-Parasai* we know that this was a surname of Kulōttunga-Chōla I.,² to whose reign the present record must be assigned accordingly. Professor Kielhorn has calculated the details of the date (l. 6 f.) and has found that it corresponds to Friday, the 13th March A.D. 1114.³

The first portion of the inscription records donations made to the temple at Chidambaram (Tillai, ll. 7 and 9, or Tiruchchirrambalam, l. 12) by Kundavai Ālvār, (the daughter of) Rājarāja and younger sister of Kulōttunga-Chōla. She presented the god with a golden vessel (l. 8) and a mirror (l. 10) and covered (the roof of) the shrine with gold (l. 8). The second portion (ll. 10-14) states that a stone which the king of Kambōja had given to Rājendra-Chōla was, by order of the latter, inserted into the wall of a hall in front of the shrine.

Of the names mentioned in the preceding paragraph, Kulōttunga-Chōla (l. 1 f.) and Rājendra-Chōla (ll. 10 and 11) refer to the reigning king Kulōttunga-Chōla I., who is known to have originally borne the name Rājendra-Chōla (II.) and to have subsequently assumed the name Kulōttunga.⁴ Rājarāja, the father of Kulōttunga's younger sister Kundavai (ll. 2 and 9), is identical with the Eastern Chālukya king Rājarāja I. (A.D. 1022-1063).⁵

TEXT.⁶

| | | | | | | | | | |
|----|------------------------|----------------------|-----------------------------|----------------------------------|----------------------------|----------------------|-------------------------|------------|-------|
| 1 | Ṣvasti | śri(śri) Ṣ. | Tiribuvanaçohakkaravattigal | śri(śri)-Kulōttunga- | | | | | |
| 2 | Ṣōladēvar | tiru-ttaṅgaiyār | Rājarājan | Kundavaiy-Ālvār | | | | | |
| 3 | ā-ṇḍaiyārkku | taṇṇi(ṇi)r | amudu | ṣeyd=aruḷa | iṭṭa | [m]iṇḍam | o- | | |
| 4 | ṇṇiṇāl | kuṇḍi-naṇ-kal | niṇai | Maduvāṇḍagaṇ-māṇḍaiyōdu | | | okkum | | |
| 5 | poṇ | 50 | pa | aip(m)bad[i]ṇ | kala[ṇ]ju | Ṣ. | Nāṇilattai ⁷ | muḷud=āṇḍa | Jaya- |
| 6 | dararṇku | nārpattu-nāl-āṇḍil | | Mi(mi)ṇa=nigaḷ | nāyarru | | Velli | pe- | |
| 7 | ṇṇa | Urōṣaṇi-nāl=Idabam | | pōḍāl | tēṇilavu-poliṇ=Rillai-nā- | | | | |
| 8 | [ya]gar-daṇ=gōyil-elām | | ṣem-boṇ | | mēyndaḷ=ēṇavarun=doḷud=ṭ- | | | | |
| 9 | ttam | Rājarājan | Kundavai | pū-vindaiyāḷṭ | Ṣ. | | Tillai-nāyaga-dēvarṇku= | | |
| 10 | ttiru-kkaṇṇāḍiyum | iṭṭār | Ṣ. | [Śri](śri)-Rājendra-Ṣōladēvarṇku | | | Kāmbōṣa- | | |
| 11 | rājan | kāṭchiy-āga=kkāṭṭiṇa | kallu [—] | idu | ṇḍaiyār | | Rājendra-Ṣōla- | | |
| 12 | dēvar | tiru-vāy | moḷind=aruḷi | ṇḍaiyār | Tiruchchiṇṇambalam-ṇḍaiyār | | kō- | | |
| 13 | yilil | muṇ | vaittaḍu | Ṣ. | inda=kkallu | tiruv-edir-ambalattu | tiru-kka- | | |
| 14 | l-ṣarattil | tiru-muṇ-pattikku | | mōlai-ppattiyilē | | vaittaḍu | Ṣ. | | |

TRANSLATION.

(Line 1.) Hail! Prosperity! Kundavai Ālvār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, śri-Kulōttunga-Chōladēva, gave to the god,

¹ No. 119 of the Government Epigraphist's collection for 1887-88.

² See *South-Ind. Inscri.* Vol. II. p. 280, note 11.

³ Above, Vol. IV. p. 71.

⁴ See *South-Ind. Inscri.* Vol. II. p. 280 f.

⁵ As I have stated in the *Ind. Ant.* Vol. XXIII. p. 298, note 13, Kundavai, the elder sister of the Chōla king Rājarāja I., and his daughter Kūṇḍavā must be distinguished from the present Kundavai. Rājarāja, Rājendra and Kundavai evidently were favourite names with the Chōla dynasty.

⁶ From an inked estampage, prepared in 1888.

⁷ In this verse, *āṇḍilattai* rhymes with *Mēṇa*, *tēṇilavu* and *ēṇavarun*.

for offerings of water, one vessel (*minḍam*), weighing, (by) the true standard of the city,¹ 50 pa²— fifty *kaḷaṅḡu*,— of gold which was equal (in fineness) to the *Madurāndagan-māḍai*.³

(L. 5.) In the year forty-four (of the reign) of Jayadhara who ruled all the four quarters,— at the time (of the rising of the sign) Rishabha on the day of (the *nakṣatra*) Rōhiṇī, which corresponded to a Friday in the month during which (the sign) Mīna was shining,— Kundavai, (the daughter of) Rājarāja, (who resembles) a flower in beauty (and) who is worshipped and praised by (all) others, covered with pure gold the whole shrine of the lord of Tillai, the gardens of which are full of honey.

(L. 9.) She also gave a sacred mirror to the god who is the lord of Tillai.

(L. 10.) A stone was exhibited by the Kambōja king before the glorious Rājendra-Chōḷadēva. This (stone) was, by order of the lord Rājendra-Chōḷadēva, placed in front of the shrine of the god who is the lord of Tiruchohirrambalam. This stone was placed in the upper front row of stones of the hall opposite the shrine.

D.— Inscription of the 30th year at Tiruvorriyūr.⁴

This Grantha inscription is engraved on the north wall of the first *prākāra* of the Ādhipurisvara temple at Tiruvorriyūr near Madras. It consists of a single Sanskrit verse in the *Vasantatilakā* metre and records the gift of a lamp to the temple of Śiva at Ādhipura, i.e. Tiruvorriyūr,⁵ in the 30th year of Jayadhara. On page 105 above it has been already stated that this was a surname of Kulōttuṅga-Chōḷa I.

TEXT.⁶

- 1 Trimśat(t)-samē Jayadharasya tu va[r]ttamānē śrī-Jñānamūrti-
2 sukṛitīm-Madhurāntak-ākhyāḥ [!]* āchāndram-Ādhipura-vāsai-Mahā-
3 svarāya . prādāt prabaddha-ūlmir-sika-ripum . pradīpam ||

TRANSLATION.

While the year⁷ thirty (of the reign) of Jayadhara was current, one named Madhurāntaka gave to (the god) Mahāśvara (Śiva) who resides at Ādhipura a lamp which checks (its) unequalled enemy— darkness, (which is) a charitable gift (for the spiritual merit) of the illustrious Jñānamūrti,⁸ (and which is to continue) as long as the moon.

No. 14.—DIBBIDA PLATES OF ARJUNA OF THE MATSYA FAMILY; SAKA-SAMVAT 1191.

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

These plates were received by Dr. Hultzsch, in October 1897, from the Collector of the Visagapatam district, and are deposited now in the Madras Museum. They were found in the

¹ Instead of *kuḍi-mar-kaḷ*, 'the true standard of the city,' the Tañjāvūr inscriptions (*South-Ind. Insor.* Vol. II. No. 6, paragraph 1; No. 7, 1; and No. 8, 1 and 8) have *kuḍiṇai-kaḷ*, 'the standard of the city.'

² This symbol appears to denote the weight of one *kaḷaṅḡu*.

³ I.e. a gold coin named after, or bearing the name of, Madhurāntaka. This was the name of the son of the Chōḷa king Gaṇḍarāditya and was also a surname of Rājendra-Chōḷa I.; see above, Vol. IV. p. 331.

⁴ No. 109 of the Government Epigraphist's collection for 1892.

⁵ *Ādhī-pura* is the Sanskrit equivalent of the Tamil *Orriy-ūr*, 'the mortgage village.'

⁶ From an inked stampage, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁷ *Samē* is incorrectly used instead of *samvatsar*.

⁸ This may have been the father or preceptor of the donor.

village of Dibbida Agrahāram,¹ in the Vīravilli tāluka of the Vizagapatam district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultsch.

These are five copper-plates, the first of which is inscribed on one side only, and each of which measures about $9\frac{1}{2}$ " broad by $3\frac{3}{8}$ " high. They are numbered in Telugu figures, which are engraved near the proper right margin of the second side of each plate.² The plates have slightly raised rims, and, with the exception of the fifth plate which is broken in three pieces and of which a small marginal piece is missing, they are well preserved, so that the writing on them nearly throughout may be read with absolute certainty. The plates are strung on a ring which had not been cut when they were received by Dr. Hultsch. This ring is about $3\frac{1}{4}$ " in diameter and $\frac{1}{4}$ " thick, and has its ends secured in a seal which bears two fishes, in relief, on an elliptical surface of about 1" by $\frac{3}{8}$ ".—Though not very uniform, the writing, on the whole, is well engraved. The characters are intermediate between those of the latest Eastern Chālukya inscriptions³ and the Telugu characters, properly so called. On the forms of individual letters only few remarks are necessary. The signs for *th* and *dh* throughout are open at the top (e.g. in *āvasatha*, l. 36, and *raṁdhra*, l. 31), and the sign for *bh* is generally open at the bottom (e.g. in *vallabha*, l. 1). The sign for *ḍ* (e.g. in *Pāṁḍava*, l. 30, and *Paragāṁḍa*, l. 25) has no top-stroke (*talakattu*) and therefore closely resembles the *ḷ* of the Eastern Chālukya inscriptions; on the other hand, a top-stroke is employed in the sign for *ḷ* (in *aṭṭaḷan*, l. 12, *bhīḷa-taruḷ*, l. 59, and *ṭḷaḷ*, l. 61), the right top of which, besides, is formed into a loop.⁴ For the initial *ṛ* we have an unusual (perhaps incorrect) form in *Riḡvēdādhyā* at the end of line 39; and the signs for the medial *ṛ* and *ṛ* are hardly ever, if at all, properly distinguished. The size of the letters varies between about $\frac{1}{16}$ " and $\frac{1}{8}$ ".—The language is Sanskrit,⁵ but the description of the boundaries in lines 52-64 contains some Telugu words. Up to line 36 the inscription is in verse, and five more verses occur in lines 65-73. In respect of orthography, the chief points to be noted are that consonants (especially *g*, *ḡ*, *t*, *b* and *bh*, but also *ch*, *j*, *ṭ*, *d*, *dh*, *p* and *v*), which follow upon an *anusvāra*, are frequently doubled; and that, when such is the case, *bh* and *dh* are doubled by prefixing to them the same aspirated letters,⁶ except in the word *varuḁddharām* in line 68. Before *r*, *t* is doubled in *muni-ttridata*, l. 5; and *y* is doubled after *i* in *trīṭṭyā*, l. 32, and *pālantiyyaḥ*, l. 71. Besides, instead of *nn* we have *ṇṇ* in *avatiṇṇas*, l. 6, and *ṇṇ* in *Jātūkarṇa*, l. 41.

The inscription records (in vv. 20, 21 and 26) that on Saturday, the Akshaya-trītiyā of the month Vaiśākha of the Śaka year counted by the moon (1), the apertures of the body (ṣ), the earth (1) and the moon (1), i.e. of Śaka-Samvat 1191, the chief Arjuna of the Matsya family, for the spiritual welfare of his father Jayanta, granted to certain Brāhmanas, as an *agrahāra*, the village of Drubbidi, which he called Jayanta-Nārāyaṇa after his father. The full genealogy of the donor (in vv. 1-19) is as follows:—

From the lotus on Vishnu's navel sprang Brahman, from him Atri, and from him Kaśyapa. In his lineage was the sage Nārāṅga, who one day, while wandering in the sky, saw the river Matsyā which rises on the Mukunda mountain, descended to its banks, and engaged there in austere penance. To disturb the sage, the frightened Indra sent the Apsaras Mañjughōṣā. By the sage's curse she was changed into a fish (*matsyā*), swallowed the semen which the ascetic had thrown into the water, and in due course gave birth to a son who was

¹ The 'Dibbadee Agrahāram' of the map, *Indian Atlas*, No. 108, Long. 82° 56' E., Lat. 17° 48' N.

² The figure '5' of the last plate is almost entirely effaced.

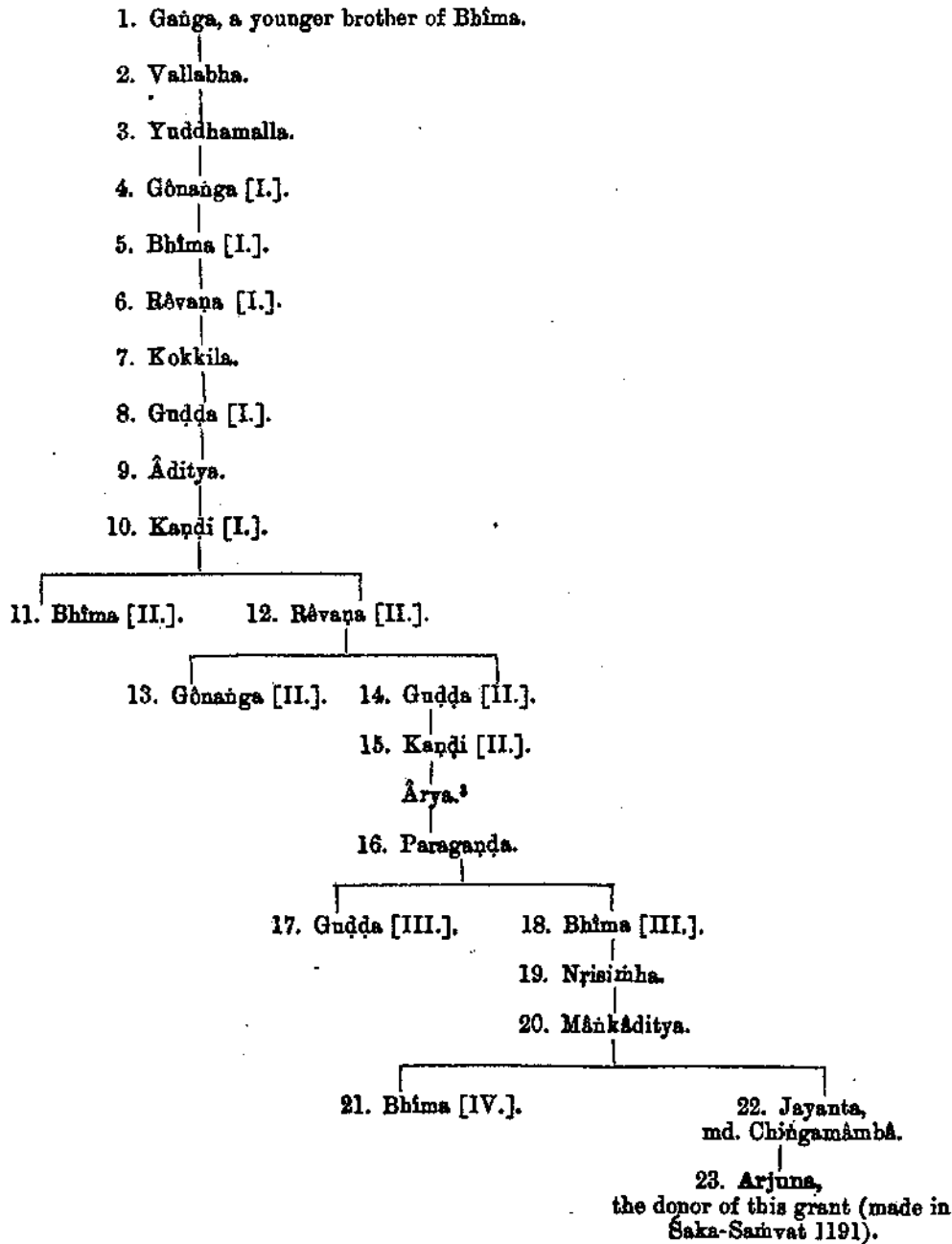
³ Compare, e.g., the Chellūr plates of Kulottuṅga-Chōḍaḍēva II., *Ind. Ant.* Vol. XIV. p. 65 ff., Plates.

⁴ In *aṭṭaḷan*, l. 12, the loop does not show on the front of the impression, but is clearly visible on the back of it.

⁵ In the word *aṭṭaḷat*, mentioned in the preceding note, the writer has used the aorist of the causal, instead of a past tense of the primitive verb.

⁶ We similarly have *garḁḁḁḁ* instead of *garḁḁḁ*, in line 12, and *Fudḁḁḁḁḁḁ* instead of *Fudḁḁḁḁḁḁ*, in line 20.

called Satyamârtanḍa (vv. 1-8). When Jayatsēna, the lord of Utkala,¹ came to know this boy, he gave to him in marriage his daughter Prabhâvatī, and appointed him to rule over the Oḍḍavâdī² country (vv. 9 and 10). In the Matsya family, founded by Satyamârtanḍa, there was a long line of chiefs (*râjan*, *nṛpa*, *bhūpa*, etc.), whose names (from vv. 11-19) are given here in a tabular statement.



¹ I.e. Orissa.

² Oḍḍa is one of the names of Orissa; see *South-Ind. Inscri.* Vol. I. p. 97, and above, Vol. IV. p. 315.

³ Ârya is not numbered because apparently he was not a ruling chief.

Of the village granted, two shares were set aside for the gods Hari and Hara¹ (l. 51) while one share was assigned to each of the following twenty Brāhmaṇas (ll. 37-51): The *Purōhita* (or family priest of the chief) Vāmadēva, a Sōma-yāga sacrificer, of the Bhāradvāja *gōtra*; the teachers of the Rīgvēda Mērubrahman and Viddana of the Harita *gōtra*, Nāmana of the Kaundinya *gōtra*, Vennakūta of the Śālāvata *gōtra*, Pōtasarman of the Vādhūla *gōtra*, Rāmana of the Mudgala *gōtra*, and Dommana of the Bhāradvāja *gōtra*; the students of the Rīgvēda Vennakūta of the Harita *gōtra*, Mānasarman of the Śālāvata (?) *gōtra*, and Yajñamūrtyārya of the Kuṇḍina (Kaundinya) *gōtra*; the teachers of the Yajurvēda Akonḍi of the Vatsa *gōtra*, Bhīmēśvarārya of the Bhāradvāja *gōtra*, Śrīraṅgārya of the Kaundinya *gōtra*; Vīrabhadreśvarārya of the Gautama *gōtra*, and Lōkanātha of the Kāśyapa *gōtra*; the students of the Yajurvēda Rāghava of the Mudgala *gōtra* and Purushōttamaśarman of the Gautama *gōtra*; the student of the Kāṇva śūkhā (of the Yajurvēda) Mādhavārya of the Jātūkarṇa *gōtra*; and the student of the Śrī-bhāgavata (Purāṇa) Māṇkanārya of the Harita *gōtra*. The grant made in favour of these donees included the services or taxes,² due from the village artisans, viz. the carpenter, goldsmith, barber (?), blacksmith, potter and sesamum-grinder (v. 22); but apparently³ was exclusive of eight *drōṇas*⁴ of land which had been previously given by the chief to the minister Peddana (ll. 66 and 67).

The boundaries of the village were (ll. 52-64): 'On the east, a *babāl* tree on the northern side of the embankment of the tank of Māṅki-Nāyaka;⁵ to the south-east of this, a house;⁶ thence (the village of) Kākatikhāṇḍi; thence the embankment east of a *nimba* tree; thence the embankment of (the) Eḍṇabanda (tank); thence an ant-hill; (and) thence the northern corner of the embankment of the tank of the low-caste people. On the south-east of the village, a fixed⁷ stone; to the west of this, the tamarind trees of Tūṛ[ūru]; (and) thence the bricks of a temple. On the south-west of the village, a garlic field on the west of a poison-tree; thence a house of bricks; thence the space between a wood-apple tree and a poison-tree; thence a *bhilla* tree; thence the tamarind trees of Anupumāli; thence a green piece of land to the south of Boḍḍapāḍu; thence an ant-hill; thence three tamarind trees; thence a young palmyra tree (and) thence a stone on an ant-hill. On the north-west of the village, a stone on the top of a hill; on the east of this, a grinding-stone; thence a shed and a rock; thence a *svarnapushpī* tree; thence a *kāhira*-tree; thence a ant-hill; thence an old fixed stone; (and) thence an ant-hill. On the north-east of the village, a fixed large stone.'

Lines 67-72 of the inscription contain three of the ordinary imprecatory verses.

Regarding the chiefs mentioned in this inscription I have not obtained any information from other sources.⁸ Nor am I able to identify any of the localities, except the village of Drubbidi itself, which must be the Dibbida Agrahāram where the plates were found.

The date of the grant regularly corresponds, for Śaka-Samvat 1191 expired, to Saturday, the 6th April A.D. 1269. On this day the third *tithi* of the bright half of Vaiśākha ended 6 h. 6 m. after mean sunrise, and the day therefore was the proper day for the Akshaya-tritīyā festival.⁹

¹ *I.e.* Viṣṇu and Śiva; compare *Ind. Ant.* Vol. XIV. p. 58, l. 70.

² Compare *ibid.* l. 54: *śair-ddāya-karam-apy-bbhyō brāhmaṇābhyō-daddt-tadh.*

³ The passage in which this statement occurs is mutilated in the original.

⁴ *I.e.* 'as much land as is sown with a *drōṇa* of corn.'

⁵ I suspect that this is another name of the chief who above, in the genealogical table, is called Māṅkāditya.

⁶ *Dhishāṇi* is perhaps the same as *dhishāṇya*.

⁷ *Khōta* seems to be used in the sense of *nikhāta*.

⁸ A Mateya family apparently is mentioned in line 19 of the Chīpurupalle (in the Vizagapatam district) plates of the Eastern Chalukya Viṣṇuvardhana I. (of A.D. 632); see *Ind. Ant.* Vol. XX. p. 17.—According to Mr. Sewell's *Lists of Antiquities* Vol. I. p. 15, Sir W. Elliot's collection contains some inscriptions of a 'Mahā-maṇḍalīvara Māṅkāditya Mahārāja,' from Muddurra in the Viravilli tāluka.

⁹ See *Ind. Ant.* Vol. XXVI. p. 179.

TEXT.¹

First Plate.

| | | | |
|---|--|---|---------|
| 1 | Svasti ² | Śri-vallabhasya-śāśn=nābhyām=am[bb]bhōru[ham]=m[ahat] | [1*] |
| 2 | tatō | Brahmā jagat-kartā tasmād=Atrir-abhūt=kramāt | [11] 1* |
| 3 | Kāśyap-ākhyas=tatas=tasya | Nārāṅggō munir=anvayō | [1*] |
| 4 | kadāchid=ambbare | gachchhan=sa dadarśa mahā-nadīm | [11] 2* |
| 5 | Mukundda-giri-sambbhūtām=muni-ttridāsa-sēvitām | | [1*] |

Second Plate; First Side.

| | | | |
|----|---------------------------------------|--|-----------|
| 6 | prasanna-salil-āmbbhōjām=Matsy-ākhyām | bhbhuvi viśrutām | [11] [3*] |
| | Avatīrṇa(ṇṇa)s=sa | | |
| 7 | tat-tirē ghōraṁ chakrē tatas=tapaḥ | sva-pada-ohyuti-bhītēna Śakrēna prē- | |
| 8 | shitā tadā [11] [4*] | Nanartt=āpasarasām-ādya Māmjjughōshā munēḥ | |
| 9 | purah amōgham | sō=arijād=vīryyam dṛisṭvā tām | |
| 10 | kāma-vihvalaḥ [11] [5*] | Chikshēpa cha jalē vī[r*]yyam tapō-vighna-krudhā ta- | |
| 11 | taḥ śasāpa cha munir=mnadyām | bhbhava matsy=ēti tām khaṇāt [11] [6*] | |
| | S=ājiga- | | |
| 12 | jan=munēr=vvīryyam | śāpa-matsyā sur-āṅgganā sadyō garbbhām(rbbham) | |
| | ddadhau ta- | | |
| 13 | tra kālē cha sushuvē sutam [11] [7*] | Trikāla-jñais=śisus=tatra munibhi[r]=vvi- | |

Second Plate; Second Side.

| | | | |
|----|--|---|-----|
| 14 | hita-kriyāḥ | Satyamārttamda-nām=śāśd=atulya-bala-vikramāḥ [11] [8*] | Tam |
| | viditv=[Ō]tkal-ā- | | |
| 15 | dhīśō Jayatsēnō narādhipaḥ | prādāt=Prabhāvatīm tasmāi sva-putrīm subha- | |
| | laksha- | | |
| 16 | pām [11] [9*] | Abhishiktas-tu tēn=śāśv=Oḍḍavādi-samāhvayē dēśō prabhrasṭa- | |
| | rā- | | |
| 17 | janyō mahīm chiram=apālayat [11] [10*] | Khyātās=tadvamśa-sambbhūtā-rājā- | |
| 18 | nō bahavō gatāḥ | Bhīmabhūp-ānujas=tasmin=vam- | |
| 19 | śō=bhūd=Gāṅgga-bhūpatih [11] [11*] | Tasmād=Vallabha-bhūpālō Yu- | |
| 20 | dhdha(ddha)mallas=tatō nripaḥ | tasmād=Gōṇaṅgga-nām=śāśd=Bhīmas=tasmā- | |
| 21 | n=nrip-ōttamaḥ [11] [12*] | Rēvan(ṇ)-ākhyas=tatas=tasmāt=Kokkilō nāma bhū- | |

Third Plate; First Side.

| | | | |
|----|---|---|---------------------------|
| 22 | patih | Guḍḍa-nāmā sutas=tasya tasmād=Āditya-bhūpatih [11] [13*] | Kamḍḍi- |
| | nāmā nripas=ta- | | |
| 23 | smāt=tasmād=Bhīmanrip-āhvayaḥ | Rēvanō(ṇō)=varajas=tasya tasmād=Gōṇaṅgga- | |
| | bhūpatih [11] [14*] | | |
| 24 | Guḍḍas=tasy=ānujō bhūpas=tasmāt=Kamḍḍi-nripō=bhavat | taj-jād=Āryya-nripād=śāś- | |
| 25 | t=Paragamḍḍa-nripas=tataḥ [11] [15*] | Guḍḍa-bhūpas=tatō Bhīma-bhūpas=tasy=ānujō | |
| 26 | nripaḥ | Nṛisimhas=tasya putrō=bhūd=bī(bhī)mō Matsyakul-ōttamaḥ [11] [16*] | |
| | Tasy=ā- | | |
| 27 | śāśd=rāja-śā[r*]ddūlō | Māmākadityō mahipatih | tasmād=vamśa-pradipō=bhū- |
| 28 | d=Bhīmō Bhīmāgraj-ōpamaḥ [11] [17*] | Tasy=ānujō mahipālō Jayamttō jaya-la- | |

¹ From an impression supplied by Dr. Hultsch.² Metre of verses 1-19: Ślōka (Anuṣṭubh).

2
 3
 4

2
 4

ii a.

6 8 10 12

6 8 10 12

14
 16
 18
 20

14
 16
 18
 20

iii a.

22 తులసిగీతమునందును తత్సత్వ తత్వములను తత్వములను తత్వములను
 22 తత్వములను తత్వములను తత్వములను తత్వములను తత్వములను
 24 గుణములను తత్వములను తత్వములను తత్వములను తత్వములను
 24 తత్వములను తత్వములను తత్వములను తత్వములను తత్వములను
 26 తత్వములను తత్వములను తత్వములను తత్వములను తత్వములను
 26 తత్వములను తత్వములను తత్వములను తత్వములను తత్వములను
 28 తత్వములను తత్వములను తత్వములను తత్వములను తత్వములను
 28 తత్వములను తత్వములను తత్వములను తత్వములను తత్వములను

iii b.

30
 32
 34
 36

iv a.

[illegible]

- 29 kṣaṇaḥ | tasya=āśid=agra-mahishī Chinggamāmbb[ā] yāśasvī (H) [18*] Tasyām
jjātō-rjju-

Third Plate; Second Side.

- 30 nas-tasmāt=Pāṇḍav-Ārjuna-vikramaḥ | tēna satya-pratijñēna dattam prastūya-
31 tē=dhunā || [19*] ¹Sāk-ābdē chamdra-ramdhra-kṣhiti-śasi-gaṇitē y-ākṣhay-ādyā
tri-
32 tiyyā(yā) Vaiśākhē māsi tasyām Bavisuta-divasē Matsya-vamś-Ārjuna-śasḥ [1*]
33 viprēbhyō vēda-vidbhyah kṣhīpati-tilana(ka)ś=Chinggamāmbbā-suputraḥ
34 prādād=da[t*]tv=āgrahārām vvimala-matir=idam śāsanam śāsit-āriḥ || [20*]
35 ²Jayamṭta-Nārāyaṇa-nāma kṛtvā grāmō=dya vō Drubbīdir-ārka-chamdraḥ |
s-āranya-
36 sasy-āvasathah pradattaḥ pitu[r*]=mmam=āmutra sukhāya viprāḥ (H) [21*]
Asminn=agra-
37 hārē pratigrahītāra imē pratyēkam=ēkaika-bhāginah | Bhāradvāja-gōtraḥ

Fourth Plate; First Side.

- 38 purōhitō Vāmadēva-sōmayāji | Vatsa-gōtrō Yajurved-ādhyāpa-
39 ma Ākomḍi-nāmā | Rīgvēd-ādhyāpakō Harita-gōtrō Mērubrahmā | Rīgvēd-
ādhyā-
40 pakah Kaumḍīnyō Nāman-ākhyah | Rīgvēd-ādhyāyī Harita-gōtrō Vennakūta-
nāmā |
41 Jātūkarnna(rṇṇa)-gōtraḥ ³Kāmḍdava-sākh-ādhyāyī Mādhavāryyah | Yajurved-
ādhyāpakō
42 Bhāradvāja-gōtrō Bhīmēśvarāryyah | Yajurved-ādhyāpakah Kaumḍīnya-gō-
43 tra Śrīramggāryyah | Yē(ya)jurved-ādhyāpakō Gautama-gōtrō Vīrabhadrēśvarā-
44 ryyah | ⁴Śrībhāgavat-ādhyāyī Harita-gōtrō Māṁkanāryyah | Mudgala-grō(gō)trō
Yaju-
45 rvēd-ādhyāyī Rāghav-ākhyah | Rīgvēd-ādhyāpakas=Śālāvata-gōtrō Vennakūta-nāmā |
46 Kāśyapa-gōtrō Yajurved-ādhyāpakō Lōkanādha(tha)-nāmā | Gautama-gōtrō Yaju-
47 rvēd-ādhyāyī Purushōttamaśarmmā | Rīgvēd-ādhyāpakō Vādhūla-gōtraḥ⁵ Pō.⁶

Fourth Plate; Second Side.

- 48 taśarmmā | Rīgvēd-ādhyāpakō Mud[g*]ala-gōtrō Rōmana-nāmā | Rīgvēd-ādhyāpakō
Hari-
49 ta-gōtrō Viddan-āhvaḥ | Rīgvēd-ādhyāpakō Bhāradvāja-gōtrō Domman-ākhyah |
[Śālāvata ?]⁷-
50 gōtra Rīgvēd-ādhyāyī Mānaśarmā | Kumḍina-gōtra [Ri]-
51 gvēd-ādhyāyī Yaj[ā]mārtyā[r]yyah⁸ [1*] dēvō(van) Hari-Harāv=ēkaika-bhā-
52 ginō(nan) (H) Adha(tba) grāma-sīmā [1*] Pūrvvataḥ⁹ Māṁkināya-
53 ka-tatāka-sēt-ūttara-pārsévō ba[r]bbūrah ētad-āgnēya-
54 tō dhishdnih¹⁰ atah Kākatikhamḍdih atō nimba-pūrvva-sētuh a-

¹ Metre: Brughdarā.

² Metre: Upajāti.

³ Read Kāśya-.

⁴ Originally Śrībhāgavat. was engraved.

⁵ Originally -gōtrō was engraved.

⁶ Originally Ppō. was engraved.

⁷ This word is almost entirely effaced, and the reading is very doubtful. The writing is like 50, and in line 51 before the word dēvō(ān), is rather carelessly engraved.

⁸ Read Yajñamūrtydryyah.

⁹ Here, and in other places below, the rules of sandhi have not been observed.

¹⁰ This is clearly the actual reading. The intended reading probably is dhishdnih, as in l. 58.

- 55 ta Edṛabamdda-sēṭuḥ atō valmikam atō-mṭyaḥa-tatāka-sēt-ū-
 56 ttara-kōpa[h] [i*] grām-āgnēyataḥ khāta-silā ātat-paśchimatās=Tūr[ū?]-

Fifth Plate; First Side.

- 57 [ra?] chimchā atah prāsād-ēshtakāḥ [i*] grāma-nirurutyām¹ vishataru-pa-
 58 śchima-grimjjanam ata ishtakā-dhishpi[h] atah kapittha-vishataru-madhyam
 59 atō bhilla-taruḥ atah Anupumāli-chimchchāḥ atō Bodḍapāṭi dakshi-
 60 pa-pasuruguniya atō valmikam atas=tri-chimchāḥ atō ²bāla-tā-
 61 laḥ atō valmikē silā [i*] grāma-vāyavyē parvvat-āgra-korchcha-
 62 silā atah prāchyām nūru-silā atō ³maṇṭṭapa-dṛishatau(dau) ata sva-
 63 rṇapushbī(shpi) atah kshira-taruḥ atah krōlu-valmikam atah purā-
 64 pa-khāta-silā atō valmikam [i*] [grām-ai]śānyē(nyām) khātā mahatī sil-ēti [i*]
 65 Takshaka⁴ svarṇnarā(kā)ras=cha ksh[aurikaḥ?] ⁵ka[r*]mmakāraḥ [i*]
 kulālas=ti-

Fifth Plate; Second Side.

- 66 la-[ha]mṭtā [cha] pradattā grāma[-kārakā?] ⁶ḥ [i] [22*] Poddan-āmātyasya
 purā-
 67 tana-dattam mē=shṭa-drōpa-māna-[n?] . . . ⁷[kshē?]tram [i] ⁸Sva-dattam
 ppara-dattam vā
 68 yō harēt=tn vasumddharām [i*] [shashṭim]⁹ vvarsha-sahasrāpi vishṭhāyā-
 69 m jāyatō krimi[h] [i] [23*] Sva-dattā[d*]=dvi-guṇam pp[n]nyam ¹⁰paradatt-
 ānupālanam [i*]
 70 paradatt-āpah[ā*]rōpa sva-dattam nishphalam bhavēta(t) [i] [24*]. Śatru-āpi
 kṛitō dha[r]mmaḥ
 71 pālaniyyah(yah) prayatnataḥ [i*] śatru-ēva hi śatru syād=dha[r]mmaś=śatru-
 72 [r]=nna kasyachit [i] [25*] Matsya-vamśa-pradīp[ē]na Jayamṭta-nṛipa-sūnna
 [i*] datta-
 73 m=Δ[r]jjuna-bhūpēna śāsanam [dh]dha[r]mma-sētnā [i] [26*] Śrī śrī śrī [i*]

No. 15.—THREE COPPER-PLATE INSCRIPTIONS OF
 GOVINDACHANDRA OF KANAUJ.

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

The originals of these inscriptions are now in the Lucknow Museum. My account of them is based on impressions, kindly furnished to me by Dr. Führer,¹¹ who also has informed me where and when the original plates were found.¹² I have treated of them in the same manner as of the Kanauji plates of Govindachandra, above, Vol. IV. p. 101 ff.

¹ Read *nairityān*.

² The reading may possibly be *śāla*.

³ The ordinary Sanskrit spelling would be *maṇḍapa*.

⁴ Metre: Śiōka (Anuṣṭubh).—Compare *Ind. Ant.* Vol. XIV. p. 58, ll. 51-54.

⁵ With the exception of part of the sign for *au*, the letters in these brackets are broken away.

⁶ The *akṣaras* in these brackets, which I have conjecturally supplied, are entirely broken away.

⁷ Here about three *akṣaras* are broken away.

⁸ Metre of verses 23-26: Śiōka (Anuṣṭubh).

⁹ The word in these brackets is entirely broken away.

¹⁰ Originally *paraddatt* was engraved.

¹¹ Of the inscription C. an impression was given to me some years ago by Dr. Burgess.

¹² See also Dr. Führer's *Monum. Antiquities and Inscriptions in the North-Western Provinces and Oudh*, pp. 185 and 269.

ivb.

48
50
52
54
56

48
50
52
54
56

Arjuna's inscription on the Matsya family, Saka-Samvat 1191. The text is in Sanskrit, written in a script that appears to be a form of Brahmi or Kharosthi. The inscription is on a dark, rectangular plate with a hole on the left side. The text is arranged in horizontal lines, with some characters appearing to be in a different script or dialect. The plate is numbered 48 to 56 on the left and right sides.

v a.

58
60
62
64

58
60
62
64

Two fragments of the inscription, labeled v a. The left fragment is on a dark, rectangular plate with a hole on the left side. The right fragment is on a dark, rectangular plate. Both fragments contain text in Sanskrit, written in a script that appears to be a form of Brahmi or Kharosthi. The fragments are numbered 58 to 64 on the left and right sides.

v b.

66
68
70
72

66
68
70
72

Two fragments of the inscription, labeled v b. The left fragment is on a dark, rectangular plate with a hole on the left side. The right fragment is on a dark, rectangular plate. Both fragments contain text in Sanskrit, written in a script that appears to be a form of Brahmi or Kharosthi. The fragments are numbered 66 to 72 on the left and right sides.

**A.—PĀLI PLATES OF GÓVINDACHANDRA AND HIS MOTHER
RĀLHANADĒVĪ, OF [VĪKRAMA-JSAMVAT 1189.]**

These plates were found at the village of Pālī in the Dhuriāpār pargana of the Bānsgāon tahsil of the Gōrākhpur district of the North-Western Provinces, and were in January 1895 presented to the Lucknow Museum by the Collector, Dr. Hoey, who had obtained them through Pirthipal Rai, the Zamindār. They are two in number, each of which measures about 1' 1½" broad by 10" high, and is inscribed on one side only. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate, but the ring on which the plates were strung is missing. With the plates, however, is preserved a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend *ś[ri]mad-G[ō]vīndachandradēva*, in Nāgarī letters about ⅞" high; above the legend, the figure of a Garuḍa, squatting down and facing to the proper right; and below the legend, a conch-shell.—Each plate contains 17 lines of well executed writing. The size of the letters is about ⅜". The characters 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 frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and *j* is used instead of *y* in the word *jāti*, l. 20.

The inscription is one of the *Paramabhaṣṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandradēva*. The king records in it that, after bathing in the *Satī* at the *ghaṭṭa* of the god *Svapnēśvara*, on the occasion of the *Akshaya-tṛtīyā* festival in the bright half of the month *Vaiśākha*, he made over to his mother, the *Mahārājñī Rālhanadēvī*,¹ ten *nālukas* (of land) in the village of *Guduvī*, in the *Gōyara pattalā* of the *Ōnavala pathaka*, as a gift for the *Thakkura Jayapālasarman*, son of the *Thakkura Indrāditya* and son's son of the *Thakkura Pēvalaha*, a *Brāhmaṇ* of the *Mudgala gōtra*, whose three *pravaras* were *Mandgalya*, *Āngirasa* and *Bhārmyasva*.—The taxes specially mentioned (in line 26) as due to the donee are the *bhāgabhōgakara* and *pravāṇikara*. In line 34 the inscription is dated, in figures only, on *Saturday*, the 8th of the dark half of *Jyaisṭha* of the year 1189. The grant was written by the *Thakkura Viṣṇu*.

The date in line 34 regularly corresponds, for the *Kārttikādī Vīkrāma-Samvat* 1189 expired and the *pūrṇimānta Jyaisṭha*, to *Saturday*, the 29th April A.D. 1183, when the 8th *tithi* of the dark half ended 15 h. 48 m. after mean sunrise. The preceding *Akshaya-tṛtīyā*, on which the donation was made, fell on *Sunday*, the 9th April A.D. 1183, when the third *tithi* of the bright half of *Vaiśākha* commenced 1 h. 17 m. and ended 23 h. 5 m. after mean sunrise.²

The localities I am unable to identify.—From the present inscription it appears that the *pattalā*, so often mentioned in cognate grants, was a subdivision of the *pathaka*,³ a term which does not occur in the inscriptions of the kings of Kanauj hitherto published, but which is met with also in another Pālī plate of Gōvīndachandra that will be referred to below.⁴ Another unusual term in this grant is *nāluka*, in line 19. This word apparently is derived from, and is equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*. The same term occurs, both in the form *nāluka* and in the abbreviated form *nālu*, in the *Kahlā* (now Lucknow Museum) plates of the (Kalachuri?) *Mahārājādhirāja Sōḍhadēva*, the successor of the *Mahārājādhirāja Maryādāsagaradēva*, of V. 1135, of which Dr. Führer has kindly sent me an impression.

¹ In other inscriptions the name is both *Rālhanadēvī* and *Rālhaddēvī*; see above, Vol. IV. p. 113.

² The *tithi*, on which the donation was made, therefore was a *śukla-tithi*.

³ See *Gupta Insor.* p. 173, note 1.

⁴ See below, p. 114, note 4.

EXTRACTS FROM THE TEXT.¹

First Plate.

- 15² śrīmad-Gōvindaśoahmadradēvo vijayi ||³
 " [Ō] navala-pathakā Gōyara-patta [lā*] [y] ām
 16 Guduvi-grāma-nivāsi (si) nō=khila-janapadān=upagatān-ap-ittara-⁴ rāja-rājāt.⁵ yuvarāja-
 mamtri-parō-
 17 hita-bhāmāgārik-ākahi (kaha) pāṭalika-bhishag-naimittik-āntahpurika-dūta-
 karituragupattanākaragōku-

Second Plate.

- 18 lādhi-kāri-purushān=ājñāpayati vō (bō) va (dha) yaty=ādīśati cha || Viditam=astu
 bhavatām yath=ōpariligvi (khi)-
 19 ta-grāmē⁷ ⁸ nāluka-das (s) = ānkā=pi nāluka 10 sajala-sasthala-salavapākara-
 samatsyākara-sa-
 20 garttōshara-sāmramadhūkavanaviṭapavātikātrīpājū (yū) tigōchāra-sōrddh [v*] ādha-
 evasimāparyanta-chaturāghāṭavisu (su) ddhāh⁹ Maudgala-
 21 gōtrāya Maudgala-Āgirasa-Bhārmīyasa-triḥpravarāya¹⁰ ṭhakkura-śrī-Pēvalaha-
 pantrāya ṭhakkura-śrī-Indrāditya-putrāya¹¹ ṭhaku-
 22 ra-śrī-Jayapālāsa (śa) rmmāpē vrā (brā) hmanāya Vaisā (śā) khē māsi si (si) tē
 pakshē¹² akshaya-tritīyāyām parvvanī dēva-śrī-Svapnēśva (śva) ra-gha-
 23 ṭē (ṭṭē) Satyām vidhivat=snātva dēva-manuja-bhūta-pitri-gapāns=tarppayitvā
 s [ū*] rya-pūjā-pūrvvakam Bhavāni-patim samabhyarchya prāchura-pā-
 24 yasēna havishā havirbhujām hutvā tribhuvana-trātur=bhagavatō Vāsudēvasya
 cha pūjām vidhāya mātāpitrōr=ātmanas=cha puṇya-
 25 yasō (śō) bhivṛddhayō gōkaruṇa-kuśalātā-pūta-karatal-ōkam¹³ mātṛi-mahārājū-śrī-
 Rāhapañdēvi¹⁴ āsām hastē pradattō¹⁵ ma-
 26 tvā yathādīyamāna-bhāgabhogakara-pravanikara-prabhṛiti-samasta-mi (ni) y a t - ā d ā y ā n
 vidhēyibhūya dāsyath=ēti [||*]
 27 Bhavanti ch=ātra ślōkāḥ¹⁶

¹ From an impression supplied by Dr. Führer.

² Up to this, the text is practically identical with the text of the Kamanli plate of Gōvindachandra, published above, Vol. IV. p. 100 f. The nine verses at the commencement of the inscription are numbered here with numeral figures.

³ This sign of punctuation is superfluous; read *vijayi*.

⁴ The *akshara* in brackets looks as if it had been first engraved, and then altered to *ō*. *Ōnavala*, corrected out of *ōyavala*, occurs as part of the name of a *paṭhaka* in a Pall copper-plate inscription of Gōvindachandra of V. 1171, the first plate of which has been presented by Dr. Hoey to the Lucknow Museum. In line 13 of that plate, of which also I owe an impression to Dr. Führer, we read: *Sarvadrōpavala-pathakā* | *Sirast-pattaldyām* | *Pāṭigrāma-prabhṛiti-grāmāḥ*.

⁵ Instead of *ap-ittara* nearly all the other plates of the same dynasty have *api cha*.

⁶ Originally *rdjūtra* was engraved, but the *akshara* *ra* is struck out.

⁷ Originally *-grāma-prabhṛitiśu* was engraved, with a sign of *anusvāra* above the line, between *śi* and *śu*; but the word *prabhṛitiśu* is struck out again, and the sign of the vowel *ē* above the *ma* of *grāma* is faintly visible on the back of the impression.

⁸ One would have expected here *dāta nālukā aṅkāpi nālukā 10 sa-jala-śthaldh sa-lavaṇ-ākardh*, etc.

⁹ Read *ddhā*.

¹⁰ Originally *-Bhārmīyasa* was engraved; read *Mudgala-gōtrāya Maudgaly-Āgirasa-Bhārmīyasa-triḥpravarāya*.

¹¹ Read *-śr-Indrād*.

¹² Read *pakshē-kshaya*.

¹³ Read *-karatal-ōdaka-pūrcam*.

¹⁴ Read *ōdēy-āsām* (for simply *ōdēyā*).

¹⁵ One would have expected *pradattā*; see above, note 8.

¹⁶ Here follow the seven verses commencing *Bhūmih yā pratigṛhīṭti*, *Śaṅkham bhadr-dānam*, *Bahubhira vasudhā*, *Sva-dattim para-dattim ed*, *Shashīm varsha-sahasrōpi*, *Udm-ākām*, and *Sarvadu-śīda-bhācinah*.

34 Maṅgalam mahā-śrīḥ || Saṁvat 1188
J[y*]ēshṭha-vadi 8 Sa(sa)nanu | Likhitaṁ ch=ādam ṭhakkura-Vi[shṇu]n'-
ēti [||*]

B.—MACHHLISHAHR PLATE OF GOVINDACHANDRA
OF [VIKRAMA-SAMVAT 1201.

This is a single plate which was found, in September 1888, in a field close to a small hamlet seven miles north of Māchhlīshahr (Ghiswā) in the Jaunpur district of the North-Western Provinces, and is now in the Lucknow Museum. It measures about 1' 3½" broad by 11½" high, and is engraved on one side only. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2½" in diameter and bears the same legend and emblems as the seal of the inscription A., but apparently not so well preserved. The plate contains 29 lines of writing which, on the whole, is well preserved. The size of the letters is between ¼" and ⅓". The characters are Nāgarī, and the language is Sanskrit. The writer has done his work well, and in respect of orthography, therefore, it need only be stated that, except in the word *babhrāmur*—in line 9, the letter *b* is denoted by the sign for *v*, and that the dental sibilant is occasionally employed instead of the palatal.

This is another inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Govindachandradēva*, who records that, on Monday, the *Akshaya-tṛitīyā tithi* of the bright half of the month *Vaiśākha* of the year 1201 (given both in words and in figures), after bathing in the Ganges at Benares, he granted the village of *Pérôha* in the *Mahasōya pattalā* to the *Paṇḍita Vamsadharaśarma*, son of the *Paṇḍita Padmanābha* and son's son of the *Paṇḍita Bharata*, a *Brāhmaṇ* of the *Kāśyapa gōtra*, whose three *pravaras* were *Kāśyapa*, *Āvatsāra* and *Naidhruva*.—The taxes specified (in line 20) are the *bhāgaḥḥgākara*, *pravaṇikara* and *turushkadāṇḍa*. The grant (*tāmra*) was written by the *Kāyastha Dhandhūka*.¹

About the exact equivalent of the date I am somewhat doubtful. It is true that, for the *Chaitrādī* *Vikrama-Samvat* 1201 current, the date would regularly correspond to Monday, the 19th April A.D. 1143, when the third *tithi* of the bright half of *Vaiśākha* ended 21 h. 52 m. after mean sunrise. But as current years are only quoted very exceptionally, and as for the *Kārttikādī* *Vikrama-Samvat* 1202 expired the date would correspond to Monday, the 15th April A.D. 1146, which was entirely occupied by the third *tithi* of the bright half of *Vaiśākha*, I am rather inclined to assume that this is really the day on which the grant was made, and that in the inscription the year 1201 has been quoted erroneously instead of 1202.²

Regarding the localities I can only say that the *Mahasōya pattalā* of this inscription undoubtedly is the same district which in an inscription of *Jayachandra*³ is called the *Mahasō pattalā*.

EXTRACTS FROM THE TEXT.⁴

12 6-śrīmad-Gōvindsachandradēvō vijayī ||⁵ Mahasōya-
pattalāyām | Pérôha-grāma-nivāsinō ni[kh]ila-janapadān-upagatān=api cha
rāja-rājñi-yuvarāja-man-

¹ I am somewhat doubtful about the *akshara* in brackets; above it the sign for the medial *ś* was engraved, but has been struck out again. The *ṭhakkura* *Vishṇu* wrote the grant of *Govindachandra* published above, Vol. IV. p. 113 f.

² This very probably is the same writer who in another inscription of *Govindachandra* is described as the '*ṭhakkura* *Dhādūka*;' see above, Vol. IV. p. 114, inscription L.

³ There are numerous other dates, of both the *Vikrama* and the *Śaka* era, in which we find the same error.

⁴ See above, Vol. IV. p. 122, line 18 of the text.

⁵ From an impression supplied by Dr. Führer.

⁶ Up to this, the text is practically identical with the text of the *Kamauli* plate of *Govindachandra*, published above, Vol. IV. p. 100 f.

⁷ This and the other signs of punctuation in lines 12-19 are superfluous.

- 13 tri-parôhita-pratibhāra-sēnāpati-bhāṇḍāgārik-ākṣhapāṭalika-bhishag-naimittik-āntahpurika-
dūta-karituragapattanākarasthānagōkulādhikāri-purushān-ājñā-
- 14 payati vō(bō)dhayaty=ādīsati cha yathā | viditam=asa(stu) bhavatām | yath=
ōparilikhita-grāmaḥ sa-jala-sthalah sa-lōha-lavan-ākaraḥ sa-matsy-ākaraḥ
sa-ga[r*]tt-ā(ō)-
- 15 sharaḥ sa-madhūk-āmra-vana-vāṭikā-vitapa-trīpa-yūti-gōchara-paryantaḥ s-ōrddhv-ādhas=
chatur-āghāṭa-viśuddhaḥ sva-sīmā-paryantaḥ samvatsarāṇā[m ēka]'dhika-dvādaśa-
śatēshu
- 16 Vaiśākṣhē māsi śukta(kla)-pakṣhē śkshaya-tritīyāyām tithau Sōma-dinē
jñkē-pi samvatā 201³ Vaiśākha-sudi 3 Sōmē sdy=ēha śrīmad-Vāra[ṇa]syam⁴
Ga[ṇ]gāyām snātvā vidhivan=man[r]a-
- 17 dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pāṭala-pāṭana-patu-mahasam=
Ushparōchisham=upasthāy=Aushavi(dhi)pati-śakala-śekharam samabhyarchchya
tribhuvana-trātur=bhaga-
- 18 vatō Vāsudēvasya pūjām vi[dhā]ya prachura-pāyasēna havishā havirbhujām hutvā
mātāpitrōr=ātmanas=cha puṇya-yaśō-bhivṛddhaye ssmābhir=ggōkarnna(rṇa)-
kuśalatā-pūta-ka-
- 19 ratal-ōḍaka-pūrvam Kāśya(śya)pa-gōtrāya | • Kāśya(śya)p-Āvatsāra-Naidb[r]uva-
tripravarāya | paṇḍiva(ta)-śrī-Bharata-pautrāya | paṇḍita-śrī-Padmanābha-
putrāya | paṇḍita-śrī-Vaśēśadhara-
- 20 śarmmaṇ[ā*] vrā(brā)hmaṇāya chandr-ārkkam yāvach=chhāsanikṛitya pradattō
matvā yathādīyamāna-bhāgabhogakara-pravaṇikara-turushkadaṇḍa-prabhṛiti-sarvv-
ādāyān=ājñā-vidhōyibhūya dāśya-
- 21 th=ēti || chha || Bhavanti ch-ātra ślōkāḥ ||⁴
- 23 || chha ||⁵ Eṭa[t=tu] tāmra[m=akhi]la-kṣhitipāla-manli-
- 29 śrēṇi-nighṛiṣṭa-charaṇasya tad=asya rājūṣaḥ | kāyastha-ratnam=alikhad=
vivu(bu)dh-aika-va(ba)ndhur=Ddhandhūka ity=amarasindhu-viśuddha-kīrttiḥ ||
chha || ||

C.—BANGĀVAN PLATE OF GŌVINDACHANDRA AND HIS QUEEN
GŌSALADĒVĪ, OF [VIKRAMA]-SAMVAT 1208.

This also is a single plate which was found, in December 1887, in a field near the village of Bangāvan in the Daryābād pargana of the Rāmsanehi-Ghāt tahsil of the Bāra Banki district of Oudh, and which is now in the Lucknow Museum. It measures about 1' 5½" broad by 1' high, and is inscribed on one side only. At the lower proper left corner a square piece, about 1½" broad by 2½" high, is broken away, causing the loss of about four *aksharas* at the end of each of the lines 19-25; otherwise the plate is well preserved. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2½" in diameter and bears the same legend and emblems as the seal of the inscription A.⁶ The

¹ The reading of the letters in these brackets is doubtful, because some correction has been made here in the plate; originally there was not room for more than one *akshara* between "ndm and dhika-. Read "ndm-ēkādika-.

² Read *saivat* 1201; the figure for the unit (1) is quite clear and distinct, and cannot be read differently.

³ Read -*Vārāṇasīyām*.

⁴ Here follow the twelve verses commencing *Bhūmim yā pratigrihṇāti, Śaṅkham bhadr-dānam, Surodānābhāvināḥ, Bahubhir-varuṇāḥ, Gdm-śkām, Taddagdānā sahasrēna. Sva-dattim para-dattim vā, Shashṭim varsha-sahasrāni, Vāri-kīndhā-oraṇyaka. Na viśam viśam, Yān-tha dattim, and Vāi dābra-vibhramam.*

⁵ Metre: *Vasantatilakā*.

⁶ So far as I can judge from the impression sent to me, the legend on the seal actually is *śrīmad-Gōvindhachandradēva*, in Nāgarī letters between ½" and ¾" high; and the Garuda above it seems to be very much like the figure of Garuda on the Māndhātā plates of Jayasimha, above, Vol. III. p. 60, Plate.

plate contains 25 lines of writing. The size of the letters is about $\frac{1}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. The writer and engraver have done their work in a rather slovenly manner so that the text contains a large number of minor mistakes. As regards orthography, the letter *b* is denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, *j* is used instead of *y* in *-parjantaḥ*, l. 16, and the word *śekhara* is written *śēkhara*, in line 19.

This is another inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*.¹ The king records in it that, on Tuesday, the full-moon tithi of Kārttika of the year 1208 (given both in words and in figures), his queen, the *Paṭṭamahādēvī Mahārājñī Gōsaladēvī*, endowed with all royal prerogatives, after bathing in the Ganges at Benares near (the temple of) the god Lōlārka,² in the presence of that deity, with the king's consent, gave the village of Gaṭiara in the Bhīmamayūtāsa . . .³ *pattalā* to the *Thakkura* Apataśarman, son of the *Thakkura* . . .⁴ and son's son of the *Thakkura* Kulhā, a Brāhmaṇ of the Vasishṭha *gōtra* and student of the Chhandōga *śākhā* (of the Sāma-vēda), who had come from Pāṭaliputra.—The taxes specified (in line 22) are the *bhāgabhogakara* and *pravāṇikara*. The writer's name either was not given or is broken away at the end of the inscription.

The date is irregular;⁵ for the full-moon tithi of Kārttika of Vikrama-Saṃvat 1208 current ended 17 h. 43 m. after mean sunrise of Monday, the 6th November A.D. 1150, and that of Vikrama-Saṃvat 1208 expired, 3 h. 58 m. after mean sunrise of Saturday, the 27th October A.D. 1151. The date would be incorrect also for Vikrama-Saṃvat 1209 expired, but correct for both 1206 and 1210 expired.

Of the localities, Pāṭaliputra is the modern Patna in the Patna district of Bengal; the village Gaṭiara and the *pattalā* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT.⁶

- 12 7-śrīmad-Gōvindachandradēvō(vō) v[i]jayī
 13 Bhīmamayūtāsa . . .⁸ *pattalāyām* Gaṭiara-grāma-nivāsinō niyi(khi)la-janapadān-
 u[pa*]gatān=api cha rāja-rājñī-māntri-purōhita-pratīhāra-s[ē]nāpati-
 14 [bh]ānājāgarik-ākṣhapatālika-bhishag-ni(nai)mittik-āntahpurika-sā(dā)ta-karituraya(ga)-
 pattanākarasthānagōkulādhikāri-purushān=ājñāpayati(ty)=ādīśati
 15 vō(bō)dhayati cha | yathā⁹ viditam=astu bhavatām yath=ōperilikhita-grāmaḥ
 sa-jala-sthalah sa-lōśa(ha)-lavaṇ-ākaraḥ sa-gartt-ōsharaḥ sa-na(ma)dhūkaḥ(ka)-
 chūta-da(va)na-vitapa-[vā]pi-
 16 kā-trīpa-yūti-gōchara-parja(rya)ntaḥ s-ōrddh[v*]-ā[dha]ś=chatur-āghāṣa-vīsu(śu)ddhaḥ
 sva-sā(sī)mā-paryantaḥ |¹⁰ saṃvatsarāpām¹¹ ash[t*]āvi(dhi)ka-dvādatya(śa)-
 sa(śa)tēshu Kārttikē māsi [su(śu)]kla-

¹ Compare the inscription of Gōvindachandra and his queen Nayaṇakōlīdēvī of V. 1176, above, Vol. IV. p. 107, F.

² *Lōlārka* is a form of the Sun.

³ The two last *akṣaras* of this name are illegible in the original.

⁴ The part of the plate which contained the name is broken away.

⁵ Compare *Ind. Ant.* Vol. XIX, p. 367, No. 184 (where on p. 368, line 2, '16 October' is a misprint for '15 October').

⁶ From an impression supplied by Dr. Führer.

⁷ The inscription begins with the words *ōm śrī siddhī* (instead of *ōm svasti*); otherwise the text, up to this, is practically identical with that of the Kamanli plate of Gōvindachandra, published above, Vol. IV. p. 100 f.

⁸ Here two (apparently damaged) *akṣaras* are illegible in the impression.

⁹ This word is superfluous.

¹⁰ This and the other signs of punctuation in lines 16-22 are superfluous.

¹¹ Read *'rāḡam*.

- 17 pakvê(kshê) paurnamâsyâm tithau Bh[au]ma-dinê kvê(hkê)-pi samvat
1308 Kârttika-sudi 15 Bh[au]mê || ¹tad-êtat-sammatyâ
samastarâjaprakriyôpêta-sarvvâlankâ-
- 18 ravibhûshita-va(pa)[tta]mahâdêvi-mahârâjâñi-êri-Gôsaladêvibhih êrimad-Vârâṇasyâm
Kârtti[ki]-parvvañi dēva-êri-Lôlârkkâ-sannidhō(dhau) Gaṅgâyâm snâtvâ [timi]-
- 19 ra-pâṭala-pâ[ta]nam²=Ushnarôvi(chi)ebam=upasthâ y= A ushadhipati-sa(śa)ka-
[śê]sha(kha)rañ samabhyarchchya trilu(bhu)vana-trâtur=Vâsundēvasva(śya)
pûjâm vidhâya havishâ havirbhujâm [hutvâ mâtâ]-³
- 20 pitrôr=âtmanas=cha punya-yasô(śô)-vi(bhi)vridhayê svargga-dvâra-kapât-ârggal-
ôdghâtanâya⁴ âyuh-êrēyah-kâm-ârthê va(cha) | dēva-êri-Lôlârkk-âgrê
gôkar[ṇṇ]a-ku[śalatâ]-
- 21 pûta-karatal-ôḍaka-pûrvvam=asmâbhih⁵ Pâtali(ñi)putra-vinirggatâya [Chchha]ndôga-
sâ(śâ)kh-âdhâyâinê Vasishṭha-gôtrâya bhakkura-êri-Kulhâ-pautrâya(ya) ⁶tha-êri-
.⁷
- 22 putrâya(ya) ⁸tha-grî(êry)-Apatasa(śa)rmâñê vrâ(brâ)hmanâsa(ya) śâsanîkritya
pradattô matvâ yathâdîyamâna-bhâgabhogakara-sra(pra)vaṇika[ra⁹]-prabhriti-
sa[ma¹⁰]st-âdhâyân={âjñâ-êrava]-
- 23 na-vidhêvi(yi)bhûyabhûya¹¹ dâsyap(th)-êti || chchha || Bhavanti ch-âtra dharm-
ânusam(śâ)sinah ¹²[l]ôkâh ¹³.

No. 16.—SIX EASTERN CHALUKYA COPPER-PLATE INSCRIPTIONS.

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

A.—ÊḌĒRU PLATES OF VIJAYÂDITYA II.

[A.D. 799-848.]¹⁰

These plates were found, about twenty-five years ago, at the village of ÊḌĒru (the 'Êḍra' of the *Indian Atlas*, map 94, long. 80° 48' E., lat. 16° 43' N.) in the Nâzivîḍu Zamindârî of the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Pandit S. M. Natesa Sastri, in the *Indian Antiquary*, Vol. XIII. p. 55 ff.;¹¹ I re-edit it from an excellent impression, supplied to me by Dr. Hultzsch.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 7" broad by 2½" high. The plates have slightly raised rims,

¹ One would have expected here *asmat-sammatyâ*; see above, Vol. IV. p. 109, l. 19 of the text.

² Read *-pâtana-paṭu-mâhasam-*.

³ The *akṣaras* in brackets at the end of lines 19-23 are broken away.

⁴ Read *'andya-*.

⁵ This *asmâbhih* is superfluous.

⁶ I.e. *bhakkura-*.

⁷ Here three or four *akṣaras* are broken away.

⁸ Read *-vidhêyibhûya dâ-*.

⁹ Here follow the four verses commencing *Bhûmih gaḥ pratigrihâtî, Śâṅkham bhadr-damam, Gâma-êkâh, and Shashîm varsha-sahasrâni*.

¹⁰ Here and below I add the times of the reigns of the donors, from Dr. Fleet's account of the Eastern Chalukya dynasty in *Ind. Ant.* Vol. XX., to indicate in a general way the period to which each of the six inscriptions belongs.

¹¹ Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, H.

and are strung on a ring which had not been cut yet when the impression was taken by Dr. Hultsch. The ring is about $3\frac{1}{2}$ " in diameter and $\frac{3}{8}$ " thick, and has its ends secured in the base of an elliptical seal, about 2" by $1\frac{1}{4}$ " in diameter. The seal bears across its breadth the legend *śrī-Tribhuvanakaṇṭha* (for *°nāṁkūṭa*), with, below it, an expanded lotus flower, and, above it, the sun within the moon's crescent.—The writing, which is rather roughly engraved, is, on the whole, well preserved. The characters belong to the southern class of alphabets, and are of the regular type of the period and part of the country to which the inscription belongs. As regards individual letters, it may be stated that for *kh* (which occurs in *pramukhān*, l. 15, and in *khaṇḍika*, l. 21) and for *b* we have throughout the older square forms, and that, with perhaps one exception,¹ the older, not the later cursive, form is also used in the case of *l*. It may moreover be noted that the sign for *b* is generally open on the left (or proper right) side—a form of *b*, which is employed throughout already in the Chīpurupalle plates² of Viṣṇuvardhana I. of A.D. 632—and that occasionally a similarly open sign³ is used for *j*, e.g. in *Dharmaj[ā]nuja*, l. 11, and *a(ā)jñaptīr*, l. 25. Final forms of consonants occur for *n* in *pramukhān*, l. 15, and perhaps for *m* in *sva-dattī[ā*]m*, l. 27, and *vasundharām*, l. 28. The size of the letters is between $\frac{1}{16}$ " and $\frac{1}{8}$ ".—The language is Sanskrit and, with the exception of three verses at the end, the inscription is in prose. The text generally is plain, but contains a number of mistakes, due to carelessness of either the writer or the engraver. Whether the word *kūṭaka*, which in line 15 occurs in the place of the usual *rāshṭrakūṭa*, is correct or not, I am unable to decide. In respect of orthography, it may suffice to state that the Dravidian *ḷ* is used in *kaḷadhautā*, l. 12, and in the names *Chalukyaṇḍām*, l. 4, *Paḷḷa-bhaṭṭ[ā*]rak[ā*]ya*, l. 20, and *Boḷareṇḍuvaṭi*, l. 24; that the sign of the medial *ḍ* is frequently omitted;⁴ and that the word *padma* is spelt *patma*, in line 9.

The inscription is one of the Eastern Chalukya Vijayāditya [II. Narēndramṛigaraśa], the son of Viṣṇuvardhana [IV.] and son's son of Vikramarāma (i.e., apparently, Vijayāditya I.). It records the grant, on the occasion of a solar eclipse, of part of the village of *Va[ṇḍ]rupite[y]u* in the *Kaṇḍeṇḍādi-vishaya*, to a Brāhmaṇ named *Paḷḷa-bhaṭṭāraka*, an inhabitant of *Minamini*. The *Ājñapti* (or *dātaka*) of the grant was *Boḷama*.

The inscription is not dated. Of the localities, none of which have been identified, the *Kaṇḍeṇḍādi* (or *°vāṭi*) *vishaya* is mentioned in *South-Ind. Inscr.* Vol. I. p. 40, l. 43, and p. 45, l. 21, and was most probably mentioned also at the end of line 16 of the inscription published *ibid.* p. 33 and *Ind. Ant.* Vol. XX. p. 415, which mentions the villages of *Va[ṇḍ]rupite[y]u*⁵ and *Korrapaṇu* (or *°paṇṇu*) of the present inscription.⁶ Below, p. 129, text l. 23, mention is made of the *Uttarakaṇḍeṇḍādi vishaya*.

¹ I refer to the sign for *l*, used in *-gaṇḍakamṭṭya* in line 20, which comes very near to the later cursive form.

² See Plate xxvii. of Dr. Barnell's *South-Indian Palaeography*. Occasionally the open form of the square *ḷ* occurs also in other early Eastern as well as Western Chalukya inscriptions. It is met with also in Pallava and Eastern Ganga inscriptions, and is used throughout in the Chikkalla plates of Vikramēndravarmān II. (above, Vol. IV. p. 195), while in the Gōḍāvarī plates of Prithivīmāla (*Jour. Bo. As. Soc.* Vol. XVI. p. 116) it occurs only once or perhaps twice, out of six times.

³ On the open *j* see below, p. 122.

⁴ The only important omission of the sign for *ḍ* occurs at the end of line 5, where it might seem doubtful whether the proper name, given there, should be read *Vikramarāma* or *Vikramarāma*. In favour of the former reading one might perhaps quote the name *Viṣṇurāma* which occurs above, Vol. IV. p. 310, ll. 3 and 4 of the text; but the fact that in the present inscription the name is immediately preceded by the word *abhirāma*, in my opinion, renders it certain that *Vikramarāma* is really intended.

⁵ See below, p. 120, note 10.

⁶ With the name *Reṇḍuvaṭi* in line 24 of the present inscription one might compare *Reṇḍu(ṇṭe)vaḍḍala* in *Ind. Ant.* Vol. XIII. p. 186, ll. 18 and 21.

TEXT.¹

First Plate.

- 1 Svasti [i*] Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavyasagōtr[ā*]nām Hārī-
 2 tiputrānām ²Kauśiki-varaprasā[dā*]-labdha-rājyānām bhagavan-Nār[ā*]yaṇa-prasāda-
 sam[ā*]-
 3 sādita-vara-varāhalāñchhan-ākṣhaṇa-kṣhaṇa-vaśīkṛit-ārātimanḍalānām ³asva-
 4 mēdh-āvabhṛitā(tha)śnāna-pavitri(tri)kṛita-vapushām Chalukyānām kulam=alaṁka-
 5 rishnō[r]= vvividha-yuddha-labdha-vijayasiddhē[r*]= bhuvana-manō-bhīrāma-
 Vikramar[ā*]-
 6 masya pautrah pratāpāvanata-paramanḍala-nṛpatimanḍalasya śrī-Vi-
 7 sh[n]uvandha(rddha)na-mah[ā]rājasya priya-tanayaḥ⁴ nija-bhuja-niśit-[ā]sidh[ā]-

Second Plate ; First Side.

- 8 rā-prasamita-parachakra-vikramah ⁵śak[t]itray-ālaṁkṛita[h] kṣhira-sāgara
 9 iva Lakṣmī-prabhā(bha)vō dinakara iva satata-rañjita-patmaḥ⁶ śāśadha-
 10 ra iva [ku]mudavana-priyō Dharmmaja iva nija-dharmma-nirmmalō
 11 Dharmmaj-[ā]nuja iva Duśśāsana-kṣhaya-karaḥ⁷ Mēru-iva sthira-sthi-
 12 tir-atula-tulādhṛita - ka[ḷ]adhanta-dhanta-durbala-malīnaḥ⁸ para-
 13 mabva(bra)hmayō Vishnu(śhṇu)r=iva jishnu(śhṇu)[h*] samastabhuvan-
 [ā*]śraya-śrī-Vija-
 14 yāditya-mahārājādhīr[ā*]ja-paramēśva[ra*]- bhātātākāḥ Kaṇḍēruv[ā*]-⁹

Second Plate ; Second Side.

- 15 di-vishayō ¹⁰Va[nḍ]ruṣiṭe[y]u-nāma-grāmasya kūṭaka-pramukhān
 16 ¹¹kuṭumbinas=sarvvān=ittham=ājñāpayati [i*] Vīditam=astu vō=śmābbhi¹²
 17 Minamini-v[ā*]stavyāya Kāśyā(śya)pa-gōtrāya Āpastabham-sūtrāya Taitrī.¹³
 18 ya-bva(bra)hmachārinō ¹⁴Tu(tā)rkasarmma-trēdi-pautra ¹⁵vēda-vēd[ān]ga-vi-

¹ From impressions supplied by Dr. Hultzsch.² Read *Kauśiki*.³ Read *śmāśa*.⁴ Read *-tanayō*.⁵ The third *akṣhara* of this word looks as if *tya* had first been engraved and then altered to *tra*.⁶ Read *-padmaḥ*; Mr. Natesa Sastri read *rakṣita-padmaḥ*. The sun always reddens the water-lilies; the king always pleased the goddess at fortune (*Padmā*) or 1,000 billions (*padma*) of people. The moon is dear to the night-lotuses; the king was fond of fostering the happiness of (the inhabitants of) the earth.⁷ Read *-karō*.⁸ He washed off the dirt of the weak (i.e. the poverty of the needy) by the unprecedented (amount of) gold and silver (*kāḷadhanta*) which (equivalent to his own weight) was placed on the balance. Compare *Ind. Ant.* Vol. XIII. p. 186, l. 8 : *anṣka-tulādhṛita-tatkuṁbhā-vīśṛāṇa-[ā*]caddita-tari(rī)raya*.⁹ The impression looks as if originally, between the *akṣharas* *ndē* and *ru*, the sign of *visarga* had been engraved.¹⁰ Mr. Natesa Sastri omits this name. By Dr. Fleet (*Ind. Ant.* Vol. XX. p. 101) it was read *Vamrupiṣya* or *Vamrupiṣya*. The village is the same which, as situated west of Kōṭṭapattu (see below, l. 23), is mentioned in line 44 of the other known grant of Vijayāditya II., where the name by Dr. Hultzsch was read *Vd[ā]d[ā]r[ā]pe[dayā]*, and by Dr. Fleet *Vāṇḍrēpēdayā*; see *South-Ind. Inscri.* Vol. I. p. 84, and *Ind. Ant.* Vol. XX. p. 417.¹¹ The sign of *anusvara* in this word is placed within the sign of the vowel *i* of *di*.¹² Read *śāḥ* *śmābbhi*.¹³ Read *-gōtrāya-Āpastamba-sūtrāya Taittirīya-bra* (or, perhaps, *ya-sabā*).¹⁴ Mr. Natesa Sastri read this name *Turkasarmma*, but the third *akṣhara* is distinctly *ta* in the impression. The name *Turkasarmma* occurs below, p. 124, text line 20, and in a Pallava inscription, *Ind. Ant.* Vol. V. p. 155, l. 20.¹⁵ Read *-trēddi-pautṛāya*.

[illegible]

8
 10
 12
 14

ii b.

16
18
20

iii.

22
24
26
28

- 19 dā shatkarṃma-niratāya ¹Dōṇasa[r]mma-trivēdi-putrā ² bvā(brā)hmana-gu-
 20 na-gaṇ-ālakamtāya⁴ Paḷla-bhatt[ā*]rak[ā*]ya sū[r*]yyagrahṇa-nimi-
 21 ttē⁵ asminn=ēva grāmē ⁶dvādaśa-khaṇḍika-kōdrava-bīja-samsthānam

Third Plate.

- 22 [kshētra][ñ=cha ?]⁷ | āvāsana[m] sarva-kara-paribhāri⁸ da[ttam] | ?]
 Chat[u]r-avadhi⁹
 23 pūrvataḥ Korraparu-sīmaḥ(mā) dakṣa(kṣhi)ṇataḥ [ta]tākāḥ pāśchimataḥ Ba-
 24 māti uttarataḥ Reṇvu(ṇḍu)vaṭi Boḷareṇḍuvaṭi [1*] Eṭtē¹⁰ chatur-avadhi [11*]
 25 ¹¹A(ā)ñāptir=asya dharmmasya nirmalō dharmma-sagrahṇam¹² [1*]
 Boḷama-nāma(mā) lō-
 26 kē-smit(n)= puṇya-chittē(ttō ?) nar-ōttamaḥ [11 1*] Bahubhir=vvasudhā dattā
 babubhiś=ch=ānu-
 27 pālita [1*] yasya yasya yadā bhu(bhū)mis=tasya tasya tad[ā] phala[m*]
 [(11) [2*] Sva-datt[ā*][m]
 28 para-dattām vā yō harētu¹³ vasundharā[m] [1*] shashtim varsha-sahasrāpi
 viṣṭā(shthā)sām(yām) jāyatō k[ri]mi[h 3*]

ABSTRACT OF CONTENTS.

The son's son of Vikramarāma (l. 5), who adorned the family of the Chalukyas (l. 4) who are of the Mānavya gōtra and are Hārītiputras (l. 1), and who obtained the success of victory (*vijaya-siddhi*) in various battles :—

The dear son of the Mahārāja Vishṇuvardhana (l. 7) :—

The asylum of the whole world, Vijayāditya (l. 13), the Mahārājādhirāja, Paramēśvara and Bhāṭṭāraka, who is most devoted to religion and is victorious like (the god) Vishṇu, thus issues a command to all the cultivators, headed by the Kūṭakas, of the village of Va[ṇḍ]ru-piṭe[y]u in the Kaṇḍeruṇḍi-vishaya (l. 15) :—

"Be it known to you ! On the occasion of an eclipse of the sun (l. 20), a field in this village, the extent of which is such that it may be sown with kōdrava¹⁴ grain to the amount of twelve khaṇḍikas, (and ?) a dwelling-place have been given by Us, with exemption from all taxes, to the Brāhmaṇ Paḷla-bhāṭṭāraka, an inhabitant of Minamini (l. 17); who belongs to the Kāśyapa gōtra and Āpastamba sūtra, and is a student of the Taittiriya Vēda, a son of the student of three Vēdas Dōṇasārman and son's son of the student of three Vēdas Tārkaśārman."

The four boundaries are (l. 22) : On the east, the boundary-line of Korraparu ; on the south, a tank ; on the west, Rāmāti ; and on the north, Reṇḍuvaṭi (and ?) Boḷareṇḍuvaṭi.

¹ This is the actual reading, and the name occurs, spelt in the same way, in other inscriptions; the correct spelling would be *Dōṇasārman*.

² Read *-putrāya*.

³ Read *-ālakamtāya*.

⁴ Instead of *khaṇḍika* Mr. Natesa Sastri read *cēṇḍika*; the correct reading has been already given by Dr. Fleet, in *Ind. Ant.* Vol. XX. p. 106, note 20. Compare also *ibid.* Vol. XIII. p. 250, l. 27 of the text, *rdja-mānaśa daddatā-khaṇḍi(?)kōdrava-bīja-vedya-khṣṭiram*; and Vol. XIV. p. 55, l. 116, *dhānya-khaṇḍakāni*.

⁵ The engraving is quite clear here, but I cannot read the *akṣara* in these brackets with any confidence. The following sign of punctuation is superfluous. After *daddatā* one would have expected *cha*.

⁶ Read *-paribhāritāya*.

⁷ Instead of this one would have expected *Tasya chatur-avadhiyaḥ*, or only *Tasya-avadhiyaḥ*.

⁸ Apparently intended for *ēṭṭ chatur-avadhiyaḥ*.—I suspect that some similar phrase is intended in line 45 of the other grant of Vijayāditya II. (mentioned above, p. 120, note 10), where the published texts have *cha[tur-avadhiya] dattā[ā*]* and *ēṭṭkdm=avy=asa(?)tta*.

⁹ Metre from here to the end : Ślōka (Anuṣṭubh).

¹⁰ Read *-saṅgrahē*.

¹¹ Originally *harēti* appears to have been engraved; read *harēti*.

¹² *Kōdrava* is stated to be 'an inferior sort of grain, *Paspalum frumentaceum*.'

Lines 25-28 give the name of the *Ajñapti*, Bojama, and contain two benedictive and imprecatory verses.

B.—MASULIPATAM (?) PLATES OF VIJAYĀDITYA III.

[A.D. 844-888.]

There is no definite information as to where these plates were found, or what became of them; but, judging from the dimensions, this may perhaps be a grant which is entered as follows in a memorandum of Sir Walter Elliot:—"5. Inscription on 5 plates, received from Mr. Porter, Collector of Masulipatam, 19th December 1846; Vijayāditya. Seal, a Boar, and *Tribhuvandāmkusa*. Length 9½; breadth, 3½. Weight, 258 rupees." I edit the inscription¹ from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet to whom I also owe the preceding information.

These apparently are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures 9½" broad by about 3½" high. They were strung on a ring for which there is a hole on the proper right side of each plate. The writing on the original plates undoubtedly is well preserved, but the impressions contain some partially illegible passages, owing to the fact that many letters in the original are blocked up with hard rust, which was not cleaned out before taking the impressions.²—The writing is well done, and carefully engraved. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, the chief points to note are, that for *kh* and *l* everywhere the later, cursive forms are used, while for *b* we have the older square form; and that the signs for both *b* and *j* throughout are open on the left (or proper right) side. Of the open *b* I have spoken above, p. 119. The open *j* is used occasionally already³ in the *Ēḍeru* plates of Vijayāditya II. (above, p. 120), and in the Ahadanakaram plates of Vishnupardhana V. (*Ind. Ant.* Vol. XIII. p. 186, e.g. in *kanadirajuḷ*, l. 30). It is also found now and then, more or less developed, in Eastern Gāṅga inscriptions, e.g. in lines 1 and 2 of the Chicacole plates of Indravarman of the year 146 (?) and in line 25 of the Vizagapatnam plates of Dēvēndravarmān of the year 254 (*ibid.* Vol. XIII. p. 123, and Vol. XVIII. p. 144); and it occurs pretty frequently in the Chikkula plates of Vikramēndravarmān II. (above, Vol. IV. p. 195), which have also the open *b*. And both the open *j* and the open *b* are used throughout in the two Bāṇa inscriptions, published in *Ind. Ant.* Vol. X. p. 39, which therefore, in this respect, come nearer to the present inscription than any other records examined by me.⁴ Of final consonants which are not joined with a following letter our inscription only contains *t* (in *kēnachit*, l. 29) and *n* (in *pramukhān*, l. 18, *pārththiēndrān*,

¹ For an account of the contents of the inscription see Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103, J.

² Excepting the word which precedes the name *Tārkkasarmmasapaḥ* in line 20, and one or two *aksharas* in the names of villages, the illegible passages cause little difficulty.

³ I do not venture to quote with confidence the Nellore district plates of Vishnupardhana II. of A.D. 664 (*Ind. Ant.* Vol. VII. p. 186), where the open *j* seems to occur in *Bhāradadja*, l. 18, and *svamukh-ḍjūd*, l. 67.—The Tables in Dr. Burnell's and Prof. Bühler's works on Indian palmography contain no specimen of the open *j*.

⁴ On the Plate facing page 167 of *Ind. Ant.* Vol. X. there are photolithographs of two short Pāṭṭadakal inscriptions, one of which has the ordinary open *j* (consisting of three separate lines), while the other furnishes an instance of that peculiar form of the open *j*, which has a vertical line in the middle and three horizontal lines to the right of the vertical line. The origin of the latter form of *j*, which, together with the ordinary open *j*, is used e.g. in the spurious Merkara plates (*ibid.* Vol. I. p. 362), is well shown by the different forms of *j*, employed in the Chicacole plates of Dēvēndravarmān (*ibid.* Vol. XIII. p. 275; compare the different forms of *j* in e.g. *Nḍgardja*, l. 23, *nija*, l. 7, and *vijaya*, l. 1). The origin of the later, cursive *j*, in my opinion, is equally well shown by some forms of *j* in the Alamapḍa plates of Anantavarman of the year 804 (above, Vol. III. p. 18; compare the forms of *j* in e.g. *j-mita-jaya*, l. 6, and *nija*, l. 8). Perhaps I may state here that a form of *j*, which comes very near indeed to the later cursive *j*, is used already in the grant of Attivarman (*Ind. Ant.* Vol. IX. p. 103, e.g. in *jana*, l. 3, and *yajna*, l. 6), which shows an early form of the Grantha alphabet and is, in my opinion, not later than A.D. 650.

l. 33, *pratīpade*, l. 35, and *śrīmad*, l. 38). Of these two, *t* is denoted by the ordinary sign for *ta*, and *a* by a slightly smaller form of the ordinary sign for *sa*, with the sign of *virāma*, which hardly differs from the sign of the superscript *r*, placed above them. The size of the letters is between *r̥* and *ṛ*.—The language is Sanskrit. In addition to four benedictive and imprecatory verses and two others which give the names of the *Ajñapti* and the writer, the text contains five verses eulogizing the donor and his predecessors and the donee; the rest is in prose. Verse 3 does not admit of a proper construction, and in verse 5 an essentially necessary word is omitted. The orthography calls for no remarks.

The inscription is one of the Eastern Chālukya Vijayāditya [III. Guṇaka], the son of Viṣṇuvardhana [V.] who was the son of Vijayāditya [II. Narēndramṛṣa], here also called Chālukya-Ārjuna. It records that, apparently as a reward for advice which was given in the matter of the defeat of an enemy named Maṅgi, the king, on the occasion of a lunar eclipse, granted the village of Traṇḍa[pa]ṛu in the Guḍravāra-vishaya to the Brāhmaṇa Vinayaśarman, a son of Dāmōdaraśarman and son's son of Tārkaśarman who was an inhabitant of Urpuṭūru. The *Ajñapti* of the grant was Pāṇḍarāṅga (whose name occurs again below, p. 130, text l. 46, where a grandson of his is mentioned), and the writer Kaṭṭa[y]a.

The inscription is not dated. Of the localities, none of which have been identified, the Guḍravāra vishaya is also mentioned below,¹ p. 137, text l. 22, and in *South-Ind. Inscr.* Vol. I. p. 48, l. 25. Below, p. 141, l. 22, the name of the district is spelt *Guḍrāvāra*; and an earlier form of the name is *Guḍraḥdra*, in *Ind. Ant.* Vol. XIII. p. 138, l. 17, and Vol. VII. p. 191, l. 12, and a later one *Guddavādi*, *ibid.* Vol. XIV. p. 53, l. 77, and Vol. XIX. p. 431, l. 79.² The name of the village of Urpuṭūru³ occurs *ibid.* Vol. XX. p. 416, ll. 25 and 35.

On the rather scanty pieces of historical information furnished by the inscription compare Dr. Fleet, *ibid.* Vol. XX. pp. 100-103, and Dr. Hultzsch, above, Vol. IV. p. 226.

TEXT.⁴

First Plate.

- | | | | |
|---|--|-------------------------------------|---|
| 1 | °Svasti [!°] | Śrīmatām | sakala-bhuvana-saṁstāyamāna-Mānavyasagōtṛāṇām |
| | Hārītīpu- | | |
| 2 | trāṇām | Kāṁṣiki-varaprasāda-labdha-rājyaṇām | Mātṛigaṇa-paripālitaṇām Svāmi- |
| 3 | Mahāśeṇa-pādānuḍhyātāṇām | | bhagavan-Nārāyaṇa-prasāda-saṁśādi- |
| 4 | ta-va-vaṛāhaśāchhan-ēkaṣaṇa-kaṣaṇa-vaśīkṛit-ārāṭimaṇḍalāṇām-aśvamēdh-ā v a b h ṛ i - | | |
| 5 | [tha]ṇṇa-pavitṛikṛita-vapuṣhām | Chālukyaṇām | kulam-alamkarishpōḥ |
| | saṁstābhuvā- | | |

Since writing the above, I have been able to examine impressions, kindly sent to me by Dr. Hultzsch, of the inscription (or inscriptions) on the Madras Museum plates described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174. I find that lines 1-33 of these plates contain a complete inscription of a Chōḷa chief named Śrīkaṭṭa, who is recorded to have given the village of Mandara to the god Śiva (under the name of Prēṭivara ?); and that in this inscription, exactly as is the case in the inscription B, here edited, the letters *j* and *ḍ* throughout are denoted by the ordinary open *j* and the open *ḍ*, while for *kā* and *l* the later cursive signs are used.—As Mr. Sewell has not been well served by his native assistant, I may mention that the inscription referred to—It is rather carelessly written—gives the following line of chiefs, who are said to belong to the family of the Chōḷa Karikāla: Sundarananda, Navarāma, Eṇayama, Vijayakāma, Virājuna, Agrapipidugu (!), Kōkijī, Mahōdavarman, Ejaḷa (!), Nṛipakāma, Divākara, and Śrīkaṭṭa who is described as *Chōḷa-kulārya Edmaṣ*. The inscription is not dated, and contains no historical information except what may be furnished by the given names.

¹ Above, Vol. IV. p. 49, verse 13, a *Guḍravāra-śaya* or 'pair of (districts called) Guḍravāra' is mentioned.

² [On *Guddavādi* see above, Vol. IV. p. 88, note 5.—E. H.]

³ Perhaps this is 'Vuppūru,' *India Atlas*, map 76, long. 80° 23' E., lat. 15° 57' N.

⁴ From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.

⁵ This word was perhaps preceded in the original by an ornamental design.

Second Plate; First Side.

- 6 nāraya-śrī-Vijayāditya-mahārājasya sakala-digam[ga]nā-lalāṭikāyamāna
 7 yaśōmaṇḍalasya¹ Gaṅgakula-kālānalasya kalikāla-mada-bhañjanasya Chālukya-ā-
 8 rjjuna-nāmadhēyasya | ²Utkhāta-śātataravāri-vidārit-ārināgādhipasya ha-
 9 riṇādhipa-vikramasya [1*] śōkākul-ārivanitā-nayanāmibu-sēkaiḥ kōpānalāḥ
 praśamam-ē-
 10 ti vinā na yasya |(II) [1*] Tasya priya-tanayaḥ sarvvalōkāraya-śrī-
 Viśhṇuvarddhana³-mahā-

Second Plate; Second Side.

- 11 rājāḥ || ⁴Yasminn-ārūḍha-dantiny-ari-kulam-adhisamrōhati kshmaḥbhrid-agraṇ
 yad-bāhāv-ātta-
 12 khaḍgē ripuyuvati-karā grihpatē chāmarāpi [1*] śhaddhāyām bhrukṇtyām
 madhu ripu-
 13 bhavanē yasya badhnanti bhṛīngā yad-dhāmany-ājibhēri-dhvananam=anu
 śivās-śatru-
 14 dhāmni dhvananti || [2*] Tasya priya-tanayaḥ | Kāntēr-induh⁵
 kahamāyāḥ kshītīr-amara-tarus-tyāga-śaktēḥ
 15 pratāpasy=ārkkas=śauryasya simhō jaladhir=api mahāsa[t*]tvatāyā yath=āyam [1*]
 sthānam

Third Plate; First Side.

- 16 syād=ēvam=anyan-na hi bhavati mam=ēt-iva bhītan-nitā[nta]m nityam
 sarvv-ātmanā yam prabhajati vimu-
 17 khē yatra n=ānya-pratishṭham |(II) [3*]⁶ Sa samastabhuvanāraya-
 śrī-Vijayāditya-mahārājā⁷ Guḍravāra-
 18 viśhayē sarvvān=ēva rāshṭrakūṭa-pramukhān kuṭumbina ittham-ājūāpayati [1*]
 Vidita-
 19 m=astu vō-smābhiḥ Urppuṭūru-vāstavyasya Kauśika-gōtrasya Āpastamb-
 20 sūtrasya Veṇni(npi)[yāp]ma . . sya⁸ Tūrkkasarmmaṇaḥ paṇṭrāya śhaṭkarmma-

Third Plate; Second Side.

- 21 niratāya Taṭṭirīya-grihaadhā(sthā)ya vēda-vēdāṅga-vidah Dāmōda-
 22 rāsarmmaṇaḥ putrāya | Yaśh-shaṇṇān-dāshabhājā[m=avaj]i[ta]-jagatā[m=ab]
 abh]yajaishid=ariṇām
 23 vargaṇ yam prāpya Paṭhākūhabhuvam=api cha vyaamara[d=brahma]-⁹
 lakshmiḥ [1*] gōshṭhi-jōsham gu-

¹ Originally *maṇḍalasya* was engraved, but the *d* of *ma* has been struck out.

² Metre: Yasantatillakā.

³ Originally, over the *e* of *varddhana*, part of the vowel *i* was engraved.

⁴ Metre of verses 2-4: Bragdhārā.

⁵ This sign of *viaserya* was originally omitted.


⁶ The general sense of the verse is, that beauty and the rest eagerly pay homage to the king, aware that even the moon etc. would not be so suitable a home for them; but the verse, in my opinion, does not admit of a proper construction.

⁷ Here, and in other places below, the rules of *śaṇḍā* have not been observed.

⁸ The *śhaṭkara* which precedes the syllable *ryo* is quite illegible.

⁹ The two *śhaṭkara*s in these brackets are illegible, but have, I think, been correctly supplied; compare *śraṇḍāśrī-śhaṭkara-dyutiḥ*, 'resplendent with holiness,' in *South-Ind. Inscri.* Vol. I. p. 65, l. 26.

1.

1. 
 2.
 3.
 4.
 5.
 6.
 7.
 8.
 9.
 10.

ii a.

1.
 2.
 3.
 4.
 5.
 6.
 7.
 8.
 9.
 10.

J. F. FLEET.

SCALE '87

FROM SIR WALTER ELLIOT'S INK-IMPRESSIONS.

W. GRIGGS, PHOTO-LITH.

- 24 nānām-abhajata nikarō yatra cha kv=āpy=alabdham na[r]mm-ālapē-pi vāpi na
bhavati vitathā satya-
25 sandhasya yasya 1(11) [4*] Hatvā¹ Māngim vijita-sakal-ārāti-bhūpāla-
varggaṃ rāg-ōdrākād-dhasita-nripa-

Fourth Plate ; First Side

- 26 ti-tyā[ga]-ś[au]ryya-pratāpam [1*] nānā-hēty-āhata-haya-bhaṭ-ōnmatta-hasti-
prakirṇē(rṇē) yuddhā yasya
27 dvi[ja]-gaṇa-varasy-ādabhut²-ādēśa-tuṣṭaḥ³ 1(11) [5*] Tasmai Vinayaḍisarmmaṇḍ
chandra-grahana-nimittā sarva-kara-
28 parilāṅkṛitya Tṛapda[pa?]ru-nāma-grā[mō da]ttāḥ [1*] Tasy-āvadhayaḥ pūrvvatō
dakṣiṇa-
29 tad-cha Aṃgalūru paśchimataḥ Ve[1]pūru uttarataḥ Chavi[ṭa?]paṇu [11*] Aśy-
ōpari kēnachit bādha
30 na kartavyā [1*] yaḥ karōti sa pañchabhiḥ mahāpātakair-yyuktō bhavati [11*]
Vyāsān-āpy=uktam [1*] ⁴Sva-dattām

Fourth Plate ; Second Side.

- 31 para-dattām vā yō harēta vasundharām [1*] aśaṣṭi-varaha-sahasrāpi
viśṭā(ṣṭhā)yām jāyatō krimiḥ 1(11) [6*] Bahu-
32 bhir-vvasudhā dattā bahubhiḥ=ch=ānupālītā [1*] yasya yasya yadā [bhū]miḥ=
tasya tasya tadā phalam [11 7*]
33 ⁵Sarvān-ētān=bhāvinaḥ pārtthivēndrān bhūyō bhūyō yāchatō Rāmabhadraḥ [1*]
śi-
34 mānyō=yan=dharmma-sētur-nripāṇām kālō kālō pālanīyō bhavadbhiḥ [11 8*]
⁶Ājñaptir=asya dharmma-
35 sya vikram-ākṛānta-śātravaḥ [1*] dvitīya iva Bībhatsaḥ Pāṇḍarāṅgaḥ
pratāpavān 1(11) [9*] ⁷Śivam=a-

Fifth Plate.

- 36 sta sarva-jagatām parahita-niratō bhavantu bhūta-gaṇā[ḥ] [1*] [d]ōśhāḥ
prajāntu nāśam
37 tiṣṭhātu suchiram jagati dharmmaḥ [11 10*] Putraḥ⁸ śrī-Mādha[va*]jaya
spu(sphu)ṭam=i-
38 dam-alikhach=chhāsanam Kattā[y]-ākhyāḥ⁹ śrīmān sacchohhila-yuktō
39 nripavara-Vijayāditya-rāj-ājñay[ā tu | prāptaḥ pāra]¹⁰m ka[lā]nām kṛitishu
cha kuśalō=tya-
40 ntam-lāna-pautō nānā-śāstr-ārtha-[śā]lī parahita-niratō hēmakār-āgraganyāḥ [11 11*]

ABSTRACT OF CONTENTS.

The asylum of the whole world, the *Mahārāja* Vijayāditya (l. 6), who adorned the family of the Chalukyas (l. 5) who are of the Mānavya gōtra and are Hārītputras (l. 1), was a fire of destruction to the Gaṅga family, and, as he broke the frenzy of the Kali age, was named Chalukya-Ārjuna (l. 7).

¹ Metro: Mandākrāntā.

² Over the *śkēṣa* dāś the vowel i has been engraved, but it seems to have been struck out again.

³ The subject of the sentence apparently is *Vijayāditya*, which must be supplied from the context.

⁴ Metro of verses 6 and 7: Ślōka (Anuṣṭubh).

⁵ Metro: Śāli.

⁶ Metro: Ślōka (Anuṣṭubh).

⁷ Metro: Āryā.

⁸ Metro: Bragdhari.

⁹ The letter in brackets may possibly be m.

¹⁰ The *śkēṣas* in these brackets are doubtful.

(V. 1.) Valorous like a lion, he with his unsheathed sharp sword split open (*the frontal globes¹ of*) the lordly elephants—his adversaries; the fire of his wrath is not extinguished unless it is sprinkled with the tears of the sorrow-stricken wives of his enemies.

His dear son was the asylum of all mankind, the *Mahārāja Viśhnavardhana* (l. 10).

(V. 2.) When he ascends his elephant, his enemies ascend the mountain-tops; when his arm takes the sword, the hands of the young women of his adversaries take up the chowries; when he knits his brows, the black bees² make honey in the palace of his adversary; when the war-drum is sounded in his abode, the jackals howl in the abode of his opponent.

His dear son—who³ excels the moon in beauty, the earth in endurance, the tree of paradise in generosity, the sun in splendour, the lion in bravery, and the sea in greatness of disposition—the asylum of the whole world, the *Mahārāja Vijayāditya* (l. 17), thus issues a command to all the cultivators, headed by the *Rāshtrakūṭas*, in the *Gudravāra-vishaya* :—

"Be it known to you! On the occasion of an eclipse of the moon (l. 27), the village of *Trāṇḍa[pa]rū* (l. 28) has been given by Us, with exemption from all taxes, to the *Taittiriya* householder *Vinayādiśarman* (l. 27), a son of *Dāmōdaraśarman* and son's son of the inhabitant of *Urpuṭūru* (l. 19), the . . . ⁴ *Tārkaśarman*, who belongs to the *Kauśika gōtra* and *Āpastamba śāstra*.

(V. 4.) He has conquered the host of the six enemies⁵ of mankind who have subdued all the world; when she came to him, the Glory of holiness forgot even the lotus-born Brahman; ⁶ in his society the assemblage of virtues find pleasure,⁷ such as they have nowhere experienced; true to his word, he in jest even does not give utterance to false speech.

(V. 5.) When on the field of battle, strewn with horses, soldiers and infuriated elephants that were struck down by various weapons, (*the king⁸*) had slain *Māṅgi*, who had defeated the whole host of hostile chiefs and in the excess of his fury had ridiculed the king's liberality, bravery and power, he was well pleased with the marvellous advice of this best one of the twice-born."

The boundaries are (l. 28) : On the east and south, *Aṅgalūru*; on the west, *Velpūru*; and on the north, *Chavi[ṭa]pārū*.

The rest of the inscription warns the people not to obstruct this grant; quotes three benedictive and imprecatory verses, ascribed to *Vyāsa*; (in verse 9) gives the name of the *Ājñapti* of the grant, *Pāṇḍarāṅga*, who for his prowess and valour in war is compared to *Bibhatsu*, i.e. *Arjuna*; (in v. 10) contains a prayer for the welfare of the people and the progress of religion; and (in v. 11) records that this edict (*śāsana*), by order of the king *Vijayāditya*, was written by the foremost of goldsmiths, *Kaṭṭa[y]a*, the son of *Mādhava* and son's son of *Isāna*.

¹ There is no doubt that this was present to the mind of the author of the verse; compare, e.g., *Vāsanadattā*, p. 102, *hari-kharanakhara-vidāritakumbhasthala-vikala-vāraṇa*. According to Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, the word *adgaddhīpa* would seem "to have a double meaning, and to indicate also a defeat of some hostile chief of the *Nāgas*."

² The presence of the black bees in the palace of the enemy as well as the howling of the jackals portend evil. Compare *Harshacharita*, Bombay ed., pp. 180 and 181, *vaidīrś śivāndm rājyaṭ śaḥśrāma śārdmarām paṭālem*.

³ I only give the general sense of verse 3, which I cannot construe. The king was *mahā-śīva* on account of his noble disposition; the sea is so, because it contains a number of big creatures.

⁴ Here one word, apparently a name, is partly illegible in the original.

⁵ Compare *South-Ind. Inscr.* Vol. I. p. 35, note 3.

⁶ The original has: *Paṭṭērukaḥḥ*; compare, e.g., *Amḍāḥjāḥḥ* and *Jalajāḥḥ* in *Ind. Ant.* Vol. XII. p. 92, l. 40, and p. 93, l. 46.

⁷ According to the dictionaries, the word *jāḥḥ*, in classical Sanskrit, would seem to be used only as an adverb, in the form *jāḥam*; but it occurs as a substantive, in the sense of *sukha*, e.g. in *Harshacharita*, Bombay ed., p. 159, l. 8.

⁸ This has necessarily to be supplied; the king, of course, is *Vijayāditya* himself.

C.—BEZVĀḌA PLATES OF CHĀLUKYA-BHĪMA I.

[A.D. 888-918.]

These plates were found¹ on the 25th June 1897 in the rock-hewn chamber of the quarry-compound at Bezvāḍa, in the Kistna district of the Madras Presidency, and were sent to Dr. Hultzsch by Mr. J. K. Batten, I.C.S., the Acting Collector of the Kistna district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are five copper-plates, each of which measures about 7" broad by 3" high. Plates 2-5 are inscribed on both sides, but the writing on the second side of the fifth plate is less than half a line. The first plate is inscribed on the second side only, and on the first side contains from the proper right to the left, representations of a couch-shell, the sun, and a club.—With perhaps the exception of the first plate, the plates are quasi-palimpsests. On the plates 2-4 the writing which had first been engraved on them is well beaten in, so that only few traces of it remain; but on both sides of the fifth plate the original writing is still so clearly seen that much of it may be made out without any difficulty. The characters of this original writing closely resemble those which were afterwards engraved on the plates; and this, together with the fact that the words at the bottom of the second side of the fifth plate are *sa sarvaśōkāttraya-śrī-Vishṇuvarḍhana-ma[hārā]*,² in my opinion, leaves no doubt that these plates originally were used for another grant of Bhīma I., which either was not completed or for some reason or other was cancelled.—The plates have high rims, and are strung on a ring, which had not been cut yet when this record came into Dr. Hultzsch's hands. The ring is about 4½" in diameter and ⅜" thick, and has its ends secured in the back of a circular seal, about 2½" in diameter. The seal bears, in relief, the legend *śrī-Tribhuvan[ā]mkuśaḥ*, with a flower below it, and, above it, a conch-shell which faces to the proper left and is surmounted by the sun and the moon's crescent, while behind it is an elephant-goat.—The writing is well preserved throughout. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, *kh*, *j*, *b* and *l* are denoted throughout by the later, cursive signs; but for the initial *i* (in *Indra*, l. 8) we have here still the earlier form, consisting of two horizontal dots with a wavy line above them. Of special signs for final consonants the inscription only contains one, for *n* (in *dattavān*, l. 21, but not in *pratāpavān*, l. 46); and of letters which occur more rarely, the initial *ś*, *ai* and *ḍ* (in *śānataḥ* and *śrīśrīya-guṇṣha*, l. 32, and *ōm*, l. 1). The size of the letters is about $\frac{1}{16}$ ".—The language is Sanskrit, except that some Telugu words occur in the proper names. In addition to five benedictive and imprecatory verses, the text contains one verse referring to the donor and another which gives the name of the *Ajñapti*; the rest is in prose, but in lines 15 and 17 reads as if the official who drew up the grant had had verses before him. The text is full of minor mistakes. In respect of orthography, it will suffice to note the doubling, before *y*, of *t* in *Sattyaśraya*, l. 6, and *Vijayādittya*, l. 13, of *n* in *tānny-ēva*, l. 37, and of *l* in *nirmālyā*, l. 44; the doubling of *s* before *kin* *yaśaskarāni*, l. 44; the doubling of *m* after *anuvāra* in *tāhām mīmāḍ*, l. 40; the employment of *t* and *d* for the corresponding aspirates in *saprārtitō* (for *saṁprārtitō*), l. 21, *pārtivēndrān*, l. 42, *dharmaḍṛita-*, l. 44, and *sāduḥ*, l. 45; and the use of the palatal for the dental sibilant in *śahatrāni*, l. 36.

The inscription is one of the Eastern Chālukya Bhīma [I.] Vishṇuvarḍhana (usually called Chālukya-Bhīma³), of whom no other inscription has yet been found. After having stated (in verse), in a general way, that at the time of his coronation (*paṭṭabandha*) king Bhīma gave away a village in perpetuity, it formally records that the *Mahārājādhirāja* Vishṇuvarḍhana granted the village of Kūkiparru in the Uttarakāṇḍeruḍi-vishaya to a student

¹ The plates were found together with a set of plates professing to contain a grant of Vishṇuvarḍhana III., which I consider to be spurious.

See line 21 of the text of the present inscription.

² See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103.

of the *kramapāṭha* named Pōtamayya, who (or whose grandfather) was an inhabitant¹ of Ummarakant̐hibōl. The *Aṅgapti* of the grant was Kaḍeyarāja (a grandson of the Pāṇḍarāṅga of the preceding inscription), and the writer Koṇḍāchārya.²

The inscription is not dated. The localities mentioned in it have not been identified.³

It may be noticed that, up to the present, this is the earliest record which gives the full historical genealogy, with the lengths of the reigns,⁴ and that this grant for Bhima I. gives the second name Viṣṇuvardhana.

TEXT.⁵

First Plate; Second Side.

- 1 Om namō Nna(nā)rāyāya [I*] Svasti [I*] Śrīmatām sakala-bhuvana-
sainstūyamāna-
2 Mānavyasagōtrānām Hāritiputrānām Kauśiki-varaprasāda-labdha-rājyānām Mā-
3 trigana-paripālitanām Svāmi-Mahāsena-pādānudhyātānām bhagavan-Nā-
4 rāyana-prasāda-samāsādita-vara-varāhalāmñichhan-⁶ēkshaṇa-
5 kshaṇa-vasikṛit-ārātimaṇḍalanām⁷ aśvamēdh-āvabhṛithasāna-pavitrikṛi-
6 ta-vapushām Chālukyānām kulam-alamkarishpōḥ Sattyāśraya-valla-
7 bhēndrasya bhrātā Kubja-Viṣṇuvarddhanō-shtādaśa varahāṇi⁸ [I*] tat-putrō Ja-

Second Plate; First Side.

- 8 yasimgha(ha)-vallabhas-trayastrīṇśard-varahāṇi⁹ [I*] tad-annja-¹⁰
Indra-bhaṭṭārakasya
9 priya-tanayō Viṣṇuvarddhanā(nō) nava samvatsarāṇi [I*] tat-putrō
Mamgi-yu-
10 varāja[h*] pañchaviṁśat-samvatsarāṇi¹¹ [I*] tat-putrō Jayasimgha(ha)-tra-
11 yōdaśa samvatsarah¹² [I*] ta[d*]-dvaimātur-ānū(nu)jāḥ Kokkili(līh) shan(n)=mā-
12 saḥ¹³ [I*] tasya j[y*]ēsbhō bhrātā Viṣṇuva[r*]ddhana sv-ānujamadam-¹⁴
uchebātya sapta-
13 trīṁśat-sam[ā]h¹⁵ [I*] tat-tannjō Vijayādittya-bhaṭṭārakah¹⁶ aśtādaśa
sam[ā]h [I*]
14 tad-aurasō Viṣṇurājāḥ śaṭtrīṁśad-abdāni¹⁷ [I*] tat-sutō Vijayādityaḥ
chatvāriṁśa-

Second Plate; Second Side.

- 15 ¹⁸t-sam[ā]h ¹⁹aśtōttaraśata-śrīmā(ma)n-Narēndrēśvara-kārah [I*] tad-ātmajāḥ Ka-
16 H-Viṣṇuvarddhanas-sārdha-samah²⁰ [I*] tan-nandanō Vijayādityaś-chatu-

¹ Literally, 'a master of the Vēdas and Vēdāṅgas' (l. 26).

² This name occurs again as the name of a writer *ibid.* Vol. XIII. p. 250, l. 37.

³ Regarding the name of the *viśāya*, see above, p. 119.

⁴ See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Read *iduchhān-*; the sign of *anusvāra* may have been struck out already in the original.

⁷ Originally *manūḍa* seems to have been engraved; read *idndm-*.

⁸ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

⁹ Read *śatām varahāṇi*.

¹⁰ Read *-annj-Indra-*.

¹¹ Read **vidśatīm saḥ*.

¹² Read *īsarāṇi*.

¹³ Read *sān*.

¹⁴ Read *sv-ānujamam*.

¹⁵ Read *śatām samāh*.

¹⁶ Here, and in other places below, the rules of *samāh* have not been observed.

¹⁷ Read *śatām-abdāni*.

¹⁸ Read *tam sa*.

¹⁹ From here up to *-kārakah* the text apparently is half an Anuṣṭubh verse.

²⁰ Read *-samam*.

i b.

2 2
4 4
6 6

2 2
4 4
6 6

ii a.

8 8
10 10
12 12
14 14

8 8
10 10
12 12
14 14

ii b.

16 16
18 18
20 20

16 16
18 18
20 20

iii a.

22 22
24 24
26 26

22 22
24 24
26 26

iii b.

28 28
 30 30

28 28
 30 30

iv a.

32 32
 34 34
 36 36

32 32
 34 34
 36 36

v a.

42 42
 44 44
 46 46

42 42
 44 44
 46 46

v b.

47 47

47

- 17 śchatvārimśad-varshānī¹ [I*] ²Tad-bhrātur=yyuvārājasya **Vikramādi-**
 18 tya-bhūpatēh putrō **Bhimah** [I*] ³Śrīmān=kirtti-śaśānka-raśmi-viśa-
 19 dibhāt-ākṣil-ās-āvani-vyōmā śrī-Kusumāyudhēna guṇinā vidvāja-
 20 n-ānandanah [I*] virō=sau nija-paṭṭabandha-samayō santuṣṭavān(ū)=śāśvata[m]⁴
 grā-
 21 man śrī-jayadbāma-Bhima-uripatis=saprārtitō⁵ dattavān [(II) [I*] Sa sarvvalō-

Third Plate; First Side.

- 22 kāsraya-śrī-Vishṇuvarḍhana-mahārājādhirāja-paramēśvara-parama-
 23 bhaṭṭarakah paramabrahmaṇya **Uttarakaṇḍerrvādi**-⁶vishaya-nivāsinō
 24 rāśhṭrakāṭa-pramakhānakuṭumbinās=sarvavān=samāhūy=ē-
 25 ttham=ājūāpayati | Viditam=astu vah [I*] Kō(kau)ṇḍīya-gōtrah **Umma-**
 26 rakaṇṭhibōl-vēda-vēdānga-pāragah Rēvamayya⁷ tat-putrō

Third Plate; Second Side.

- 27 Drōṇabhaṭṭah tat-putrah⁸ Pōtamayya-kramayita⁹-nāmnō **Kūkipa-**
 28 rru-nāma-grāma[h*] sarvva-kara-parihāvam=udaka-pūrvvarān kṛitr=āsmābhi[r*]=datta-
 29 m=itil¹⁰ [I*] Asy=āvadbayah pūrvvatah Pōtaryamgari-cheruvu Āgnē-
 30 yatah Paruvula-guṇṭha(ṇṭa) daksha(kshi)ṇatah **Chāki-cheruvu**
 Nairityatah¹¹ sī-
 31 m=aiya sīma(mā) paścha(śchi)matah Chintareni-cheruvu Vāyavyatah Juvvi-
 guṇṭha(ṇṭa)

Fourth Plate; First Side.

- 32 uttaratah Ī(ai)sānatah Airiviya-guṇṭha(ṇṭa) [II*] Asy=ōpari ¹²kē-
 33 nachid=bādham karōti yah sa paṇchabhir=mmahāpātakair=III(II)pyatē [II*] Vyāsa-
 34 gitās=ślōk[ā*]h [I*] ¹³Bahubhir=vvasudhā dattah(ttā) bahubbiś=ch=ānupāli-
 35 tā [I*] yasya yasya yadā bhūmih tasya tasya tadā phalam || [2*]
 Shashṭhim(shtim)
 36 varsha-sahaśrā(srā)ṇi¹⁴ svarggō mōdati bhūmidah | ākshēptā ch=ā-

Fourth Plate; Second Side.

- 37 va(nu)mantā cha tānny=ēva narakō vasē[t*] III(II) [3*] ¹⁵Mad-vamśajā
 paramahipati-
 38 vamśajā vā ||¹⁴ pāpād=apēta-manasō bhuvi bhāvi-bhūpā[h*] | yā

¹ Read ¹śatam varshāni.² From here up to the word *Bhīmah* the text is part of an Anuṣṭubh verse; compare *Ind. Ant.* Vol. XIII. p. 249, l. 13.³ Metre: Śārdūlavikrīḍita.⁴ Here a full stop was engraved, but has been struck out again.⁵ Read *saṃprārtitō*.⁶ Read *Kaṇḍerrvādi*; see above, p. 120, l. 14.⁷ At first sight the reading might be taken to be *Rēvamayya*, but what looks like the sign of the vowel *a*, is really the remainder of an *akṣara ki*, which has been beaten in. Read ⁷*mayyah*.⁸ Read *tat-putrāya*.⁹ I take *kramayita* to be a mistake for *kramayuta*, used (as in *Ind. Ant.* Vol. XIII. p. 214, l. 49) for *kramaka* or *kramavid*; compare *South-Ind. Inscr.* Vol. I. p. 45, l. 25, *Dēṇiya-kramaka*, and l. 29, *Kommaṇa-kramavid*.¹⁰ Read *dattu iti*.¹¹ Read *Nairityatah*.—After this word the proper name of a village has been apparently left out before *et*.¹² Read *yah kashid-bādham karōti sa*.¹³ Metre of verses 2 and 3: Ślōka (Anuṣṭubh).¹⁴ These signs of punctuation are superfluous.¹⁵ Metre: Vasantatilakā.—Originally *mapanā* was engraved.

| | | | | |
|----|--------------------------------|-----------|-----------------------|------------------------------------|
| 39 | pālayanti | mama | dharmmam-imām(mam) | sammastam ¹ |
| 40 | tēshām | mma(ma)yā | virachitō=ṁjalir-ēsha | mūrdhni [4*] Sāmā- ² |
| 41 | nyō=yan=dharmma-sētur=nṛipāpām | kālē | kālē | pālani- |

Fifth Plate ; First Side.

| | | | | | |
|----|-----------------------------------|--|-------------------------------------|-----------------------------|------------------------------------|
| 42 | yō | bhavadbhiḥ [1*] | sarvvān=ētān=bhāvinaḥ | pārtti(rtthi)v-ēndrān=bhūyō | bhūyō |
| 43 | yāchatē | Rāmabhadraḥ [5*] | ³ Yān=īha | dattāni purā | narēndrēḥ ⁴ dānāni dha- |
| 44 | mm-ārtta(rttha)-yāsasskarāpi [1*] | nirmāllya-vargga- ⁵ praṭimāni | tāni | kō | |
| 45 | nāma | sāduḥ(dhuh) | punar=ādaditāḥ ⁶ [6*] | ⁷ Ājūaptir=asya | dharmmasya ⁸ |
| | Kaḍeya- | | | | |
| 46 | rājāḥ | pratāpavān | pitāmabō=bhavānnyasya ⁹ | Pāṇḍar[ā*]mgaḥ | parantapaḥ [7*] |

Fifth Plate ; Second Side.

47 Koṇḍ[ā*]chāryya-likhitam [||*]

ABSTRACT OF CONTENTS.

Om. Adoration to Nārāyaṇa ! Kūbja-Vishṇuvardhana (l. 7) — the brother of Satyāśraya-vallabhendra, who adorned the family of the Ohālukyās (l. 6) who are of the Mānavya gōtra and are Hārītiputras (l. 2) — (*reigned*) for eighteen years ; his son Jayasimha-vallabha (l. 8) for thirty-three years ; Vishṇuvardhana (l. 9), the dear son of his younger brother Indra-bhaṭṭāraka, for nine years ; his son Maṅgi-yuvarāja (l. 9) for twenty-five years ; his son Jayasimha (l. 10) for thirteen years ; Kokkili (l. 11), his younger brother from a different mother, for six months ; his eldest brother Vishṇuvardhana (l. 12), having expelled the younger brother, for thirty-seven years ; his son Vijayāditya-bhaṭṭāraka (l. 13) for eighteen years ; his son Vishṇurāja (l. 14) for thirty-six years ; his son Vijayāditya (l. 14), who built a hundred and eight temples of (Śiva) Narēndrēśvara, for forty¹⁰ years ; his son Kali-Vishṇuvardhana (l. 16) for one year and a half ; (and) his son Vijayāditya (l. 16) for forty-four years. Bhīma (l. 18) is the son of his brother, the Yuvarāja Vikramāditya.

(V. 1.) That glorious hero, by whose fame all quarters, the earth and the sky are whitened as by the moon's rays, and who gladdens the learned with the excellent god of love,¹¹ that glorious home of victory, king Bhīma, at the time of his coronation, well pleased, has given a village in perpetuity, requested to do so.

He, the asylum of all mankind, Vishṇuvardhana (l. 22), the Mahārājādhirāja, Paramēśvara and Paramabhāṭṭāraka, who is most devoted to religion, having called together all the cultivators, headed by the Rāshṭrakūṭas, who inhabit the Uttarakanḍeṣuvāḍi-vishaya, thus issues a command to them (l. 25):—

"Be it known to you ! The village of Kūkiparra (l. 27) has been given by us, with exemption from all taxes, to the student of the *kramapāṭha* Pōtamayya, the son of Drōṇabhaṭṭa who is the son of Rēvamayya, a member of the Kaṇḍiṇya gōtra and a Vēdic scholar (inhabiting) Ummarakaṇṭhibōl (l. 25)."

¹ Read *samastam*, without the sign of punctuation.

² Metre : Śālinī.

³ Metre : Indravajrā.

⁴ Read *narēndraim*.

⁵ Read *-adita-*.

⁶ Read *-adadita*.

⁷ Metre : Śloka (Anuṣṭubh).— Read *Ājūaptir*.

⁸ This sign of punctuation is superfluous. The following Pāda contains one syllable too many.

⁹ Read *-bhavad-yasya*.

¹⁰ See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 100

¹¹ I do not see the exact force of this statement. In another inscription Bhīma is called *śaucha-Kaṇḍarpa*, 'in purity the god of love ;' see *Ind. Ant.* Vol. XIII. p. 249, l. 14.

The boundaries are (l. 29): On the east, the Pôṭaryāṅgari-cheruvu (*tank*); on the south-east, the Paruvula-guṇṭa (*tank*); on the south, the Chāki-cheruvu (*tank*); on the south-west, the boundary-line of (P)¹; on the west, the Chintareṇi-cheruvu (*tank*); on the north-west, the Juvvi-guṇṭa (*tank*); and on the north and north-east, the Airiviya-guṇṭa (*tank*).

The rest of the inscription warns the people not to obstruct this grant; quotes five benedictive and imprecatory verses, ascribed to Vyāsa; (in verse 7) gives the name of the *Ājñapti* of the grant, Kaḍeyarāja, whose grandfather was Pāṇḍarāṅga; and records the name of the writer, Koṇḍāchārya.

D.—MASULIPATAM PLATES OF AMMA I.

[A.D. 918-925.]

These plates were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, in the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 77 ff.;² I re-edit it from an excellent impression, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 8½" broad by 4½" high. The plates have raised rims, and are strung on a ring which had been cut before this record came into Dr. Fleet's hands in the year 1884. The ring is about 5½" in diameter and ½" thick; it is joined to a circular seal which is about 3½" in diameter. The seal bears, in relief on a slightly countersunk surface, the legend *Śrī-Tribhuvan[ā*]mkuṣa*; below the legend, a floral device; immediately above the legend, a boar, standing and facing to the proper right; and above the boar, an elephant-goad surmounted by the moon's crescent. With the exception of a small part of the first plate the writing of which is somewhat corroded, the plates are well preserved.—The writing and engraving are good. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. For *kh*, *j*, *b* and *l* we have throughout the later, cursive signs. The initial *i* does not occur in the text. Of the three final consonants which occur, *n* and *m* are denoted by special signs (in *māsān*, ll. 9 and 13, *trimsatam*, ll. 10 and 11, and *chatvārimśatam*, ll. 12 and 14), while for *t* the ordinary sign for *ta* is used, with the sign of *virāma* above it (in *Kumāravat*, l. 27, and *aninē(na)śat*, l. 29). The size of the letters is about ⅓".—The language is Sanskrit. Besides two benedictive and imprecatory verses, the text contains eight verses treating of the donor and the donee and their ancestors; the rest is in prose. In respect of orthography, it may be noted that the rules of *sandhi* have been frequently neglected, and that there is a fairly large number of other minor mistakes, omissions of letters, etc. A special point which may be drawn attention to is, that after an *anusvāra* a consonant is doubled³ in *Mamggi*, l. 8, *Vēṅgi* and *Trikalīṅga*, l. 17, *paṇḍakavimsatish*, l. 8, *kīṃchoka*, l. 30, and in *vatsarāṇḍām nnija-*, l. 16, but not in other places where the same rule might have been followed.

The inscription is one of the Eastern Chalukya Ammarāja [I.] Vishṇuvardhana. It records that the king granted the village of Drujjūru in the Pennātavāḍi-vishaya to Mabākāla, a general, and son of a foster-sister, of (Ammarāja's grandfather) Chālukya-Bhima (or Bhima I.). The *Ājñapti* of the grant was (the P)⁴ Katakārāja.

¹ See above, p. 129, note 11.

² Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266, K.

³ The same rule is observed once (in regard to *m*) in the preceding inscription C. We also find it occasionally observed e.g. in the inscriptions published in *South-Ind. Inscr.* Vol. I. p. 39 ff., and *Ind. Ant.* Vol. XIII. p. 213 ff. See also above, p. 107.

⁴ See above, Vol. IV. p. 309, note 1.

The inscription is not dated. Of the localities, the Pennātavāḍi *vishaya* is mentioned also in *Ind. Ant.* Vol. VII. p. 16, l. 39. The village of Drujjūru has by Mr. Sewell been identified¹ with the village of Zuzzūru in the Nandigāma tāluka of the Kistna district, the 'Joodjoor' of the *Indian Atlas*, map 75, long. 80° 28' E., lat. 16° 44' N. Mr. Sewell may be right, but, excepting 'Gooteemookola' which may be Gottiprōlu, I do not find the names of the villages which in the inscription are said to form the boundaries of Drujjūru, anywhere near the 'Joodjoor' of the map.²

TEXT.³*First Plate.*

- 1 Śivam=astu sarvva-ja[ga*]tāh [!*] Svasti [!*] Śrīmatām sakala-bhuvana-
sa[m]stūyamāna-Mā-
- 2 navyasagōtrāṇām Hārīt[īputrāṇām Kau]śikhī(kī)-varaprasāda-labdha-rājyaṇām(uām)
Mā-
- 3 triguṇa-paripālītānām Svāmi-Mahāsēna-pādābuddhyātānām bhagavan-Nārā-
- 4 yaṇa-prasāda-samāsādita-vara-varāha lā m c h a n - ē k s h a [p a] - k s h a ṇ a - v a ś i k ṛ i -
- 5 t-ārātīmanḍalānām=asvamedh-āvabhṛitha s n ā n a - p a v i t r i k ṛ i t a - v a p u s h ā n
- 6 Chalukyānām kulam=alamkarishpōh Satyāsraya-vallabhasya bhrātā Kubja-
Vishṇuvarddhanō=
- 7 śhṭādaśa varshāṇi⁴ | tat-putrō Jayasimha-vallabhō(bha)s=trayastrīmśad-varshāṇi⁵ |
tad-bhrātā-
- 8 r=Indrarājasya sutaḥ⁶ Vishpurājō nava | tat-putrō Māṅgi-yuvarājah⁷
pañcchavimśatim⁸ [!*]
- 9 tat-putrō Jayasimhaḥ trayōdaśa | ta[d*]-dvaimātur-ānujaḥ Kokkilih
shaṇ-māsān [!]

Second Plate ; First Side.

- 10 tasya jyēshṭhō bhrātā tam=uchchātya Vishṇuvarddhanas=saptatrimśatam⁹ |
tat-putrō Vijayā-
- 11 ditya-bhaṭṭārakah aśṭādaśa | tat-sutō Vishṇuvarddhanah śaṭtrimśatam |
tat-sūnur=aśṭōtta-
- 12 ra¹⁰-Narēndrōśvar-āyatanānām kartā¹¹ Vijayādityaś=chatvārimśatam | tad-ātmajaḥ
Kali-
- 13 Vishṇuvarddhanō=aśṭādaśa māsān | tat-putrō Vijayāditya-mahārājaś=cha-
- 14 tuśchatvārimśatam¹² | ¹³Tad-ānuja-yuvarājād=Vikramāditya-nāmanah
- 15 prabhur=abhavad-arāti-vrāta-tūl-ānal-aughaḥ¹⁴ [!*] nirupama-nripa-Bhi-

¹ See *Ind. Ant.* Vol. VIII. p. 76, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 46.

² According to Mr. Sewell, a village named Tuḍigummi is west (not east) of Zuzzūru; and east (not west) of it, "on the east side of forest-covered hills which would thus have been included in the grant, is the village of Maikāpuraṇ."

³ From Dr. Fleet's impressions.

⁴ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

⁵ Read *śatam varshāṇi*.

⁶ Here, and in other places below, the rules of *samāsā* have not been observed.

⁷ Read *Māṅgi*.

⁸ Read *pañccha*.

⁹ Here one would expect *varshāṇi*.

¹⁰ Here the word *śata* has been omitted; compare the text of the preceding inscription, line 15, and *South-Ind. Inscr.* Vol. I. p. 39, l. 13.

¹¹ This sign of punctuation should be struck out.

¹² Here, again, one would expect *varshāṇi*.

¹³ Metre: Mālinī.

¹⁴ Originally *nilaughah* was engraved, but the *i* of *ni* has been struck out again.

- 16 mas=trimśatam vatsarāpām nni(ni)ja-guṇa-gaṇa-kīrtti-vyāpta-dikchakra[vā]lah [|| 1*]
Tat-sūnu-
17 [r]=Vvijayādityaḥ shan(n)=māsān=Vemggi-maṇḍalam¹ Trikalimgg-āṭavi-yuktam
paripālya [di*]-
18 vani yayō(yau) | Ajāyata² sutas=tasya bhūbh[ā]r-ōdvahana-kshamu[h | *]
Ammarā-

Second Plate ; Second Side.

- 19 ja-mahipālah pālit-āśēsha-bhūtalāh [|| 2*] Yasya pādāmbuja-chchā(chchhā)yām=ā-
20 śritam rāja-maṇḍalam [1*] daṇḍit-ārāti kōḍaṇḍam maṇḍitam maṇḍala-trayō
|| [3*] Kuṇḍ-ēndu-dha-
21 valam yasya [3] yaśō rānjita-bhūtalām | gāyanti galit-ārātē ||³ r-
Vvidyādha[r]yyō-
22 pi vijayā || [4*] Sa sarvvalōkāśraya-śri-Vishṇuvarddhana-mahārājah Pe[n]jāta-
23 vāḍi-vishaya-nivāsinō rāshtrakūṭa-pramukhān=kuṭim(tum)binas=sarvān=āh[ā]-
24 y=ēttam=ā[jūā]payati || Viditam=astu vaḥ [1*] Chālukya-Bhima-bhūpāla-dhā-
25 ttri dhātr=i(i)va ch=āparā [1*] kshamayā kshatriyaprāyā Nāgipōtir=iti
śrutā || [5*] ā-
26 sit=tasy[ā]s=sutā Gāmakāmbā nām=Āmbikā-samā | mātu stanyam samikṛitya
Bhi-
27 ma-rājēna yā papau || [6*] S=Ājjanat=kumārām [cha*] śakti-yukta[m]
Kumāravat | Bhi[ma]-rāja-

Third Plate.

- 28 sya sēn[ā*]oyam [4 Mahākālam=mahā-matim || [7*] Yaś=ch=ānēkaśah Anyōny-
[ā*]stra-samāyō-
29 ga-samjāt-[ā*]gnau mahāhavē [1*] svāminō-grasarō dhīrō ripu-sainyam=
aninē(na)śat || [8*]
30 Kimchcha⁵ | rūpēṇa Mannasijah kōpēna Yamah śaśryyēṇa Dhananjayah
śāhasai[h*]
31 Śūdrakah || Tasmai Drujjūru-nāma-grāmō-smābbhis=sarvva-kura-parihā-
32 rēṇa mānyikṛitya dattaḥ [1*] Asy=Āvadhayah pūrvvataḥ ⁶Tālugummi-si-
33 m=aiva sīmā [7 dakshina(na)taḥ Goṭṭiprōlu-sim=aiva sīmā [7 paśchimataḥ
Malkapōramu-si(si)m=aiva
34 sīmā uttarataḥ Adupu-sim=aiva sīmā [11*] Asy=ōpari bādha[ā] na kartavyā [11*]
Tathā cha Vyāsēn=ōktam | Bahubhir=vvasu-
35 dhā dattā bahubhiś=ch=ānupālita [1*] yasya yasya yadā bhūmis=tasya tasya
tadā phalam | (|| [9*] Sva-dattām=para-dattām
36 vā yō harētu(ta)⁸ vasundharām [1*] shashtim varsha-sahasrāni(ni)
viśtā(śhṭhā)yām jāyatō kṛimih [|| 10*] Ājūapti[h*] Kāṭakarājah [||]

¹ Read *Vemgi*- and *Trikalimgg*-.² Metre of verses 2-10 : Śōka (Anushtubh).³ These signs of punctuation are superfluous.⁴ This sign of punctuation is superfluous.⁵ Read *Kimcha*, and omit the following sign of punctuation.⁶ Mr. Sewell read this and the two next names *Tālugummi*-, *Goṭṭiprōlu*-, and *Malkapōramu*-.⁷ These signs of punctuation are superfluous.⁸ Perhaps this correction has been made already in the original.

ABSTRACT OF CONTENTS.

Commencing with the words 'May the whole world be blessed !,'¹ lines 1-14 give the genealogy, with the lengths of the reigns, as far as the *Mahārāja Vijayāditya*, the son of *Kali-Vishṇuvardhana*, in substantially the same manner² as the preceding inscription C.

(V. 1.) From his (i.e. *Vijayāditya's*) younger brother, the *Yuvarāja Vikramāditya*, sprang that mighty fire-brand to the cotton—the host of his adversaries, the incomparable king *Bhima*, who filled the horizon with the fame of his many excellent qualities for thirty years.

His son *Vijayāditya* (l. 17) went to heaven when he had ruled the *Vēṅgi-maṇḍala*, joined with the *Trikaliṅga* forest, for six months.

(Vs. 2-4.) To him was born a son, able to bear the burden of the earth, king *Ammarāja*, who rules the whole surface of the earth. The kings in a body have resorted to the shade of his lotus-feet; the bow with which he chastises his enemies is glorified in the three worlds.³ Even the *Vidyādhara*s sing to the late his fame which, white like the jasmine and the moon, has reddened⁴ the surface of the earth, the fame of him whose enemies have perished.

He, the asylum of all mankind, the *Mahārāja Vishṇuvardhana* (l. 22), having called together all the cultivators, headed by the *Rāshṭrakūṭas*, who inhabit the *Pennātavādi-vishaya*, thus issues a command to them :—

"Be it known to you !

(Vs. 5-8.) King *Chālukya-Bhima* had a foster-mother, named *Nāgipōti*; she was (to him) like a second earth, like a warrior endowed with endurance. She had a daughter, named *Gāmakāmbā*, like unto *Ambikā*,⁵ who drank her mother's milk, sharing it with king *Bhima*. She brought forth a son, endowed with strength⁶ like *Kumāra*, the high-spirited *Mahākāla*, (who became) a general of king *Bhima*. In battle where fire is produced by the clashing together of the opponents' arms, going before his master, this brave one more than once has annihilated the enemy's army.

To him the village of *Drujjūru* (l. 31) has been given by Us, with exemption from all taxes."

The boundaries are (l. 32) : On the east, the boundary-line of *Tāḷugummi*; on the south, the boundary-line of *Goṭṭiprōlu*; on the west, the boundary-line of *Malkapōramu*; and on the north, the boundary-line of *Adupu*.

The rest of the inscription warns the people not to obstruct this grant; quotes two benedictive and imprecatory verses, ascribed to *Vyāsa*; and records that (the ?) *Kaṭakarāja* was the *Ājñapti* (of this grant).

E.—MASULIPATAM (?) PLATES OF CHĀLUKYA-BHĪMA II.

[A.D. 934-945.]

These plates belonged to Sir Walter Elliot, and are now in the British Museum. From a rather illegible label on the original, they seem to have been obtained through Mr. J. C. Norris from *Masulipatam*. I edit the inscription which they contain from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet.⁷

¹ Instead of this, the other known grant of *Amma I.*, published in *South-Ind. Inscr.* Vol. I. p. 39 ff., has an *Aushṭubh* verse, conveying the same meaning.

² Verbal differences are : The family name here, in line 6, is *Chālukya* (not *Chālukya*) ; in the same line we have *Satyāśraya-vallabha* (instead of *-vallabhādva*) ; in line 8, *Indarāja* (instead of *Indra-bhaṭṭadraka*) ; in the same line, *Vishṇurāja* (instead of *Vishṇuvardhana*) ; in line 11, *Vishṇuvardhana* (instead of *Vishṇurāja*) ; and in line 13, *Vijayāditya-mahārāja* (instead of only *Vijayāditya*).

³ *Maṇḍala-traya* (the *bhū-maṇḍala*, *gaga-m*, and *dya-m*) is equivalent to *tri-lōka*.

⁴ Or 'has gladdened the inhabitants of the earth.'

⁵ I.e. the goddess *Pārvatī*.

⁶ *Kumāra*, the god of war, also is *śakti-yukta*, i.e. 'furnished with a spear' (*śakti-dhara*).

⁷ Compare Dr. Fleet in *Ind. Ant.* Vol. XX. p. 270, N.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $7\frac{1}{2}$ " broad by $3\frac{1}{2}$ " high. They have high rims, and are strung on a ring, about $4\frac{1}{2}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already when the original came under Dr. Fleet's notice. To the ring is attached a circular seal which is about $2\frac{1}{2}$ " in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *śrī-Tribhuvandhikula*; above the legend, the sun and moon, two sceptres (or perhaps lamp-stands, or chowries), an elephant-goad, and a boar, standing and facing to the proper left; and below the legend, a conch-shell and a floral device. The engraving is good; the letters throughout shew marks of the working of the tool.—The writing for the greater part is well preserved; but sides i, iia and iii, towards the ends of the lines, have been subjected to the action of fire or some corrosive fluid, and in a few places the first and third plates are corroded right through. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. The consonants throughout have the later, cursive forms, and the later form is used also in the case of the initial *i* (in *ittana*, l. 22). The sign of the medial *au* is very similar to one of the signs of the medial *ś*, so that it is difficult to distinguish between the two signs. Special signs are used for the final *u* (in *māda*, ll. 9 and 15), and *m* (in *trīṣṭatam*, l. 7, *vinṣatim*, l. 8, etc.), but not for the final *t* (in *pillayat*, ll. 7 and 17), which is denoted by the ordinary sign for *ta*, with the sign of *virāma* above it. The size of the letters is about $\frac{1}{8}$ ". The language is Sanskrit, except that one or two Telugu words occur in the description of the boundaries, in lines 32 and 33. In line 28 we have the unusual word *pañcha-vāri*, the meaning of which apparently is similar to that of the more common *pañcha-kula*. Besides two benedictive and imprecatory verses, the text contains nine verses treating of the donor and the donee; the rest is in prose. The grant has been written out somewhat carelessly, and in lines 8 and 9 contains two grossly incorrect statements. In respect of orthography, too, the text shews a fairly large number of mistakes, owing to the disregard of the rules of *saṁdhi*, the omission of single letters and whole syllables, etc.

The inscription is one of the Eastern Chālukya Chālukya-Bhima [II.] Viṣṇu-vardhana, but the first of these two names does not actually occur in the text, which describes the king only as 'the son of Mālambā and Vijayāditya.' It records that the king, on the occasion of the sun's progress to the north, granted a field at the village of Ākulamannaṇḍu in the Gudravāra-vishaya to a student of the *kramapāṭha* named Viddamayya, a son of the Sōma-sacrificer Mādhyava, who was a son of Tyākkiya, a student of the *kramapāṭha* and inhabitant of Vaṅgiparru. No *Ājñāpti* is mentioned.

The inscription is not dated. Of the localities, the Gudravāra vishaya has been spoken of above, p. 123. The village of Vaṅgiparru is mentioned also in *Ind. Ant.* Vol. XX. p. 416, l. 26 ff.; perhaps it is 'Vaṅgipuram, *Indian Atlas*, map 76, long $80^{\circ} 27'$ E., lat. $16^{\circ} 8'$ N. Ākulamannaṇḍu, as Dr. Fleet points out to me, is the 'Ākulmanand' of map 95, long. $81^{\circ} 10'$ E., lat. $16^{\circ} 15'$ N.

The donee of this grant, Viddamayya,¹ is the donee also of the Pāganavaram grant of Chālukya-Bhima II., published *ibid.* Vol. XIII. p. 213 ff., in which (in line 49) the name of his father's father is given as Tārkaṁa (not Tyākkiya).

TEXT.²

First Plate.

- 1 ✽ Svasti [i*] Śrīmatām sakala-bhuvana-saṁstōyamāna-Mānavyasagōtrāṇām Hārī-
2 tiputrāṇām Kauśī[k]-varaprasāda-labdha-rājyaṇām Mātṛi[ga*]ṇa-paripālitaṇām
Sv[ā]-

¹ Viddamayya occurs as the name of the father's father of the donee of the Yelivarru grant of Amma II., published *ibid.* Vol. XII. p. 91 ff.; but that Viddamayya belonged to the Kāśyapa (not the Gautama) gōtra.

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

- 3 mi-Mahāsēna-pādānūdyātānām ¹bhavagavan-Nārāyaṇa-prasāda-samā[sā]dita-vara-
 4 varāhā(ha)lāmcha(cha)n-ēkshaṇa-kshaṇa-vaśikṛit-ārātimanḍalānām²=aśva[m] ē d h- ā v a -
 5 bhṛithasānā-pavitrita-vapushām³ Chālukyānām kulam=alamkarishṇōs=Sa-
 6 tyāśraya-vallabhēndrasya bhrātā Kubja-Vishṇuvarddhanō=shṭādaśa varah[ā]ni
 Vēmg[i]-maṇḍalam=a[nvapā]-
 7 layat || tad-ātmajō Jayasimhas=trayastrimśatam || tad-anuj-Ēndra[rājā]-nandanō
 Vishṇu[varddha*]nō
 8 rava || tat-sūnu[r*]=Mmasgi-yuvarājah pañchavimśatim || tat-putrō
 Ja[yasim]has=trayastrim[ā]-

Second Plate; First Side.

- 9 śatam⁴ || tat-suta⁵ Kokkili[h*] shaṇ-māsān || tasya jyēshṭhō bhrātā
 Vishṇu[va]r[ddha]nas=tam=uchchā-
 10 tya saptatrimśatam⁶ || tat-putrō Vijayāditya-bhaṭṭ[ā]rakah⁷ aśṭādaśa || tat-
 putrō Vi-
 11 shṇuvarddhanash-va(sha)ttimśatam || tat-sū(su)taḥ Vijayāditya-
 Nārēndrē(ndra)mṛiga[rāj]as=sāsh[ā]cha.⁸
 12 tvārimśatam l(1) tat-putrah Kali-Vishṇuvarddhanō=ddhyarddha-varsha[m] ||
 ta[t-a]ntah Guṇa-
 13 ka-Vijayāditya-mahārājās=chatuschatvārimśata[m] || tad-anuja-yu-
 14 varāja-Vikramāditya-bhūbhṛid-ātmajās=Chālukya-Bhīmas=trimśatam || ta[t-pu]trō
 Vijayādi-
 15 tya[h*] shaṇ-māsān || tasy=[ā*]gra-sūnur-Ā(a)mma[rāj]as=sapta varshā[n]i ||
 tat-suta-Vijayādityam kṛita-ka[nṭh]i-
 16 kā-paṭṭabandh-ābhishēkam ||⁹ bālam=uchchāṭya Tāh-ādhipō māsam=ēkam ||
 Chālukya-Bhīma-tanayō

Second Plate; Second Side.

- 17 Vikramāditya-rāja ēk[ā*]daśa m[ā*]sān=bhuvam=ap[ā*]layat || ¹⁰Mē[ā*]m[ā*]bā-
 Vijayāditya-nandanō
 18 nandita-prajāḥ [i*] ba[d*]dhvā kram-āgatam paṭṭam rakshaty-ā- chandram=
 urvvarām l(1) [l*] Utkhāt-ōddhatta(ta)ripunā pratrō-
 19 pita-bandhunā | kund-ēndu-dhavalam yēna nitan=daśa diśō yaśaḥ [1 2*] Līlā
 rājñ[ā*]m virājant[ē*] yasmin=n=ā-
 20 tanyatra¹¹ rājasu [i*] padmākara-gatan=tējah kim=asti kumud-ākar[ā*] || [3*]
 Sa sarvvalōkāśra-

¹ Read bhagavan.² Instead of the akṣara rā, kṛ was originally engraved.³ The cognate inscriptions have pavitrīkṛita instead of pavitrīta.⁴ This is a mistake for trayōdaśa.⁵ This is a mistake for tad-dvaimśtur-anujah or tad-avarajah.⁶ After this one would have expected the word varshāni.⁷ Here, and in other places below, the rules of sandhi have not been observed.⁸ The same reading ("rājās=ad" in which the sa, prefixed to aśṭādaśa, is quite out of place) we have in Ind. Ant. Vol. XIII. p. 249, l. 11, and it was perhaps intended in South-Ind. Inscr. Vol. I. p. 47, l. 12. Instead of it, we have "rājās=ch=ad" (the cha of which is superfluous) in Ind. Ant. Vol. VII. p. 16, l. 12; Vol. XII. p. 92, l. 14; Vol. XIV. p. 52, l. 41; above, Vol. IV. p. 306, l. 40; and below, p. 140, l. 10. Both the sa and the cha are omitted in Ind. Ant. Vol. XIII. p. 218, l. 15 (in one of the earliest inscriptions which give 48 years as the duration of the king's reign); Vol. XIX. p. 429, l. 37; and Vol. XIV. p. 56, l. 13.⁹ This sign of punctuation is superfluous.¹⁰ Metre of verses 1-11: Ślōka (Anuṣṭubh).¹¹ Read n=anyatra.

2.

1
 2
 3
 4
 5
 6
 7
 8

ii a.

[illegible]

- 21 ya-śrī-Vishṇuva[r*]ddhana-mahārāj[ā*]dhirāja-paramēśvaraḥ paramabrahmanyō
m[ā*]tā-
22 pitri-p[ā*]d[ā*]nndhy[ā*]taḥ Gudravāra-vishaya-nivāsinō rāshtrakūṭa-pramukhān-
kuṭu[m*]binah ittha-
23 m=ājū[ā*]payati || Vamgipaṇḍu-mahāgrāma-vāstavyō G[au]tam-ānvayaḥ [i*]
Tyākkiya-kramakō nāmnā Tu-
24 rāshād-vibhavō=jani || [4*] Tasya tanūjō Mādhava-eōmayāji Janārdanaḥ [i*]
bhaktimānē¹ jagad-āna-
25 ndi vibhavair=udit-ōditaiḥ [|| 5*] Śrī-Viddamayya-kramakō viprānām=utsav-ōdayaḥ [i*]
tanayō brahmava-

Third Plate.

- 26 [r]chehasvi tasy=āpya[ta]nu-p[au]rushaḥ || [6*] Yad-grihā[th?]iti-pūja². . . .
kshālan-āmbhasā |
27 ajiraṁ ka[r]ddamibhūtam punāty=ā-saptamam kulam || [7*] Yat-putra-pō(pan)tr[ā]
vataḥ vāra-gō-
28 shth[i]shu³ vāgminah [i*] pañcha-vār[ā*] samāpayya |⁴ sampūjyantē
mahājanaiḥ |(11) [8*] Ya[s]ya⁵ . . m=anushthā-
29 na[m] punānam Mānavō nayah [i*] abhyāsō hi nir-āyāsō vēdānā[m]
prapavasya [cha] || [9*] Ta[smāi] Āku-
30 lamannapdu-nāma-grāma-pāschima-diśiḥ(śi) Dāmōdara-krama[k-ō ?] [panna ?]
. . . [ksh]ētram⁶
31 tat-pautra ēv=āya[m]=iti sa[r]vva-kara-parihārēp=ōdaka-pūrvvam kṛitv=
a(ō)ttarā[yapa-nim]i[t]tē-
32 smābhīr=ddattam=iti viditam=astu vaḥ || Asy=āvadhayah pūrvvataḥ pedda-kōḍu ||
dakhi[nataḥ] [kō ?]-
33 ḍu || pāschimataḥ Kramakatavvā-simā || uttaratas=sa ēva⁷ || Asy=ōpari na
kēnachid=bādhā kartavyā |(11) Ba-
34 hubbi[r]=vvasudhā dattā bahubhiś=ch=ānupālita [i*] yasya yasya yadā
bhūmis=tasya tasya tadā pbalam |(11) [10*] Sva-
35 dattām para-dattām vā yō har[ā]tsa(ta) vasundharām [i*] shashṭi-varshā-
sahasrāṇi viśtā(shthā)yām j[ā*]yatō kṛimih || [11*]

ABSTRACT OF CONTENTS.

Kubja-Vishṇuvardhana (l. 6)—the brother of Satyāśraya-vallabhendra, who adorned the family of the Chālukyas (l. 5) who are of the Mānavya gōtra and are Hārītiputras (l. 1)—ruled over the Véng[ī]-maṇḍala for eighteen years; his son Jayasimha (l. 7) for thirty-three (years); Vishṇuvardhana (l. 7), the son of his younger brother Indra-rāja, for nine (years); his son Maṅgi-yuvarāja (l. 8) for twenty-five (years); his son Jayasimha (l. 8) for thirty-three⁸ (years); his son⁹ Kokkili (l. 9) for six months; having expelled him, his eldest brother Vishṇuvardhana (l. 9) (ruled) for thirty-seven (years); his son Vijayāditya-bhaṭṭāraka (l. 10)

¹ Read *mā-jagad-.

² I cannot decide whether the syllable which follows upon *ād* is *thi* or *dhi*; after *pūja* three syllables are quite illegible in the impression. Perhaps the first half of the verse should be read *yad grihā-tithi-pūjāyām pāda-prakāśan-dhādhā*.

³ Compare *South-Ind. Inscr.* Vol. I. p. 45, l. 28.

⁴ This sign of punctuation is superfluous; it may have been struck out already in the original.

⁵ Here one *akshara* is quite illegible, and another is obliterated, the plate being corroded through.

⁶ Between *krama* and *kshātrah* about seven *aksharas* are illegible.

⁷ Read *s-cita*.

⁸ This should have been 'thirteen.'

⁹ This should have been 'his younger brother from a different mother' or simply 'his younger brother.'

for eighteen (years); his son Vishnuvardhana (l. 11) for thirty-six (years); his son Vijayāditya Narēndramṣigarāja (l. 11) for forty-eight¹ (years); his son Kali-Vishnuvardhana (l. 12) for one year and a half; his son, the *Mahārāja* Gunaka-Vijayāditya (l. 13), for forty-four (years); Chālukya-Bhima (l. 14), the son of his younger brother, the *Yuvārāja* Vikramāditya, for thirty (years); his son Vijayāditya (l. 14) for six months; his eldest son Amma-rāja (l. 15) for seven years; having expelled his son Vijayāditya, who had been inaugurated with the necklet and by the tying on of the tiara,² (and who was still) a child, Tāh-ādhipa (l. 16) (ruled) for one month; (and) Vikramāditya-rāja (l. 17), the son of Chālukya-Bhima, ruled the earth for eleven months.³

(Vs. 1-3).⁴ (Now) the son of Mēlāmbā and Vijayāditya protects the earth, having tied on the hereditary tiara. He has uprooted the haughty adversaries and reinstated his relatives.

He, the asylum of all mankind, Vishnuvardhana (l. 21), the *Mahārājādhirāja* and *Paramēśvara*, who is most devoted to religion, having called together the cultivators, headed by the *Rūshṭrakūṭas*, who inhabit the *Gudravāra-vishaya*, thus issues a command to them (l. 23):—

“Be it known to you (l. 32)!”

(Vs. 4-9.) There was an inhabitant of the great village of Vaṅgiparru, Tyākkiya, a student of the *kramapāṭha*, of the Gautama lineage.⁵ His son was Mādhava, a *Sōma*-sacrificer, devoted to Janārdana (Vishṇu). His son, again, is Viddamayya, a student of the *kramapāṭha*, eminent in religious learning and full of manliness; whose hospitality purifies the family to the seventh generation;⁶ whose⁷ sons and grandsons, youths eloquent at committee-assemblies, are honoured by the chief people who have made them serve on the committees of five; who engages in holy performances, follows Mann’s guidance, and is not weary of repeating the *Vēdas* and the syllable *ōm*.

To him (l. 29), on the occasion of the sun’s progress to the north, has been given by Us, with exemption from all taxes, the field in the western quarter of the village of

¹ Compare Dr. Fleet in *Ind. Ant.* Vol. XX. p. 100.

² This seems to me to indicate that Vijayāditya had been inaugurated both as *Yuvārāja* and as king, the former by the necklet and the latter by the tying on of the tiara (*paṭṭabandha*). At any rate, there can be no doubt that the *kaṇṭhika* and the *paṭṭabandha* are two separate insignia. Regarding the necklet (*kaṇṭhika*) as a sign of the wearer having been appointed *Yuvārāja*, compare *South-Ind. Inscr.* Vol. I. p. 47, l. 14, where Vikramāditya, who in five other inscriptions is called *Yuvārāja*, is described as *vilasat-kaṇṭhikaddama-kaṇṭha*, ‘one on whose neck there was the glittering necklace;’ and see the passages quoted by Dr. Fleet in *Ind. Ant.* Vol. XX. p. 108, note 27. In Bāna’s *Kādambarī*, Nirṇaya-Sāgara Press ed. p. 223, it is said of Chandrāpīḍa, immediately after his inauguration as *Yuvārāja*, that he was *abhishikṣa-darśandrikam-dyātina saptaśahi-maṇḍalīna-tva kṛtā-ālingita cakṣaḥsthalaś*, ‘his breast was embraced by the pearl-necklace, which was like the constellation of the seven Rishis, come there to view the inauguration-ceremony.’ On the other hand, *ibid.* p. 214, the *paṭṭabandha* (in the shape of the *uśṇīśa*) is enumerated among the insignia which are bestowed at the inauguration of kings. Compare also l. 18 of the text of this inscription.—Six of the published inscriptions state merely that Vijayāditya was expelled while he was still a boy.

³ On the omission of the reign of Yuddhamalla, see Dr. Hultsch’s remarks in *South-Ind. Inscr.* Vol. I. p. 44.

⁴ I do not think it necessary to give a full translation of the verses here and below.

⁵ *I.e.* of the Gautama *gōtra*.

⁶ Compare, e.g., *Ind. Ant.* Vol. VI. p. 29, l. 10 of the text of the inscription.

⁷ Compare *South-Ind. Inscr.* Vol. I. p. 45, l. 28, where the first half of verse 8 of our inscription occurs, also with the word *vdra-gōṣṭhika*. *Vdra* here and in *pañśa-vdrī* probably denotes the member of a committee; the word occurs, by itself and in *vdra-pramukha*, in an apparently similar sense, in the Śiyāḍōṅṅ inscription, *Ep. Ind.* Vol. I. p. 173 ff. The meaning of *pañśa-vdrī* perhaps is similar to that of the more common *pañśa-kula*; compare with it also the word *pāñchālī* in line 16 of the Nepāl inscription in *Ind. Ant.* Vol. IX. p. 173. According to the late Dr. Bhagvanlal Indraji (*ibid.* p. 171, note 26) temples and endowments, at the present day, are administered in Nepāl by committees called *guffā* (*gōṣṭhikā*).

Ākulamannaṇḍu, which¹ *Dāmōdara*, a student of the *kramapāṭha* because he is his grandson."

The boundaries are (l. 32): On the east, a large rivulet;² on the south, a rivulet; on the west, the boundary-line of *Kraṅkaṭavvā*; and on the north, the same.

The rest of the inscription warns the people not to obstruct this grant, and quotes two benedictive and imprecatory verses.

F.—MASULIPATAM PLATES OF AMMA II.

[A.D. 945-970.]

These plates also were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, and are now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 74 ff.;³ I re-edit it from two excellent impressions, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $8\frac{1}{2}$ " broad by $3\frac{1}{4}$ " high. They have high, very sharp rims, and are strung on a ring, about $4\frac{1}{2}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already before this record came under Dr. Fleet's notice in the year 1884. To the ring is attached a circular seal, about $2\frac{3}{8}$ " in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *śrī-Tri[bh]uvanaṁkūṣa*; above the legend, a boar, standing and facing to the proper right, and surmounted by the sun; in front of the boar, a conch-shell with the moon above it; and behind the boar, an elephant-goad; and below the legend, a floral device.—The writing is good, and generally in an excellent state of preservation; but a small piece of the first plate is broken off at the lower proper right corner, causing the loss of two *akṣaras*, which can be easily supplied. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. With regard to individual letters,⁴ it is sufficient to state that a special sign is used only for the final *ṇ* (in *māṣaṇ*, ll. 8, 13 and 15, *°dḍhaṭaṇ*, l. 16, and *dattavāṇ*, l. 25). The size of the letters is between $\frac{1}{8}$ " and $\frac{1}{4}$ ".—The language is Sanskrit, except that several Telugu words are used in the description of the boundaries, in lines 26-30. Besides one benedictory verse, four verses occur in the genealogical part of the text; the rest is in prose. The orthography does not call for any special remarks.

The inscription is one of the Eastern Chālukya Ammarāja [II.] Vijayāditya, also called *Rāja-mahēndra*. It records⁵ that the king granted some fields at the village of Pāmbarru in

¹ The illegible words perhaps stated that the field formerly belonged to *Dāmōdara*, of whom *Viddamayya* (although called his *pautra*) probably was a daughter's son.

² According to Campbell's *Teloogee Dictionary* the Telugu word *kōḍu* means 'a rivulet, the branch of a river'; in Kanarese, the same word means 'the peak or top of a hill.'

³ Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 271, Q.

⁴ I am doubtful about the form of the initial *ṣ* which occurs towards the end of line 25. It has not come out clearly in the impressions.

⁵ It should be noted that the sentence in lines 22-25, which records the actual grant, although preceded by the usual *śīlakaṁ-djūḍpayati*, is not worded like an order, but merely states the fact that the king made the grant, and that the donor is spoken of in the third person, as Ammarāja, instead of being denoted, in the ordinary way, by some form of the pronoun of the first person (*aḥaṁ dattavāṇ*, or *aṁdḍbhiraḍattam*). Moreover the first two words (*aṣṭa tasyaḥ*, 'now to the son of that Pāmbarru') of the sentence suggest the idea that it was taken from some other record in which the donee's mother had already been spoken of, and that the grant was made in consequence of something or other, done by her or her son.

the Guḍrāvāra-vishaya to the *Fuvarāja* Ball[ā]lādēva-Veśābhata,¹ also called Bodḍiya, the son of (the lady) Pammavā (of) the Paṭṭavardhina (family).² No *Ajāpti* is mentioned.

The inscription is not dated. Of the localities, the Guḍrāvāra *vishaya* has been spoken of above, p. 123; the villages which are mentioned I am unable to identify.³

TEXT.⁴

First Plate.

- 1 * Svasti [1*] Śrīmatām sakala-bhuvana-samastāyamāna-Mānavyasagōtrānā[m]
Hāritiputr[ā]-
- 2 nām Kausiki-varaprasāda-labdha-rājya[nām] Mātrigaṇa-paripālitanām Svāmi-
Mahāsēna-pā-
- 3 dānūdhātānām bhagavan-Nārāyaṇa-prasāda-samāsādita-vara-varāhā(ha)lādīchhan-
ēkahana-[kaha]-
- 4 na-vaśikrit-ārātimandalānām-asvamedh-āvabhṛita(tha)anāna-pavitrikṛitavapushām
Chāluky[ā]-
- 5 nām kulam=alamkarishnōh Satyāśraya-vallabhēndraya bhrātā Kubja-
Vishnuvarddhanō-shādaśa [varshāpi]
- 6 Vēngi-dēśam-vāpāvat | tad-ātmaajā Jayasinhhas-trayastrimśatah | tad-annaj-
ēndrarāja-nandan[ō] Vi-
- 7 shnuvarddhanō nava | tat-sūnur-Mmaṅgi-yuvarāja[h] pānchavimśatiṁ |
tat-putrō Jayasinh[has-tra]yō-
- 8 daśa | tad-avarajah Kokkilā [sha]ṇ-māsān | tasya jyēshthō bhrātā
Vishnuvarddhanas-tam-uohchātya saptatrim[śatah] [1*]⁵

Second Plate; First Side.

- 9 tat-putrō Vijayāditya-bhaṭṭārakō-shādaśa | tat-sutō Vishnuvarddhanash-
shatrimśataṁ | tat-sutō
- 10 Vijayāditya-Narēndrapigārājāś-ch-āshṭachativārimśataṁ | tat-sutaḥ Kali-
Vishnuvarddhanō-dhya-
- 11 rddha-varsham | *tat-putrō Guṇagāṅka-Vijayā[di]tyaś-chatvārimśataṁ |
tad-bhrātn-
- 12 r-Vikramāditya-bhūpatēs-sūnūś-Chālukya-[Bh]īma-bhūpālas-trimśataṁ | tat-sutaḥ
- 13 Kollebigaṇḍa-Vijayādityash-shaṇ-māsān | tat-sūnur-Ammarā[ja*]s-sapta varshāpi |
*Tat-su-
- 14 tam Vijayādityam bālam-uohchātya Mlayā [1*] Tāl-Adhipatir-ākramya māsam-
ēkam-apā-
- 15 d-bhuvam | (II) [1*] Tam jityā Chālukya-Bhīma-tanayō Vikramāditya ēkādaśa
māsān | tatas-Tāl-Adhipa-

¹ In the original the first name is written *Ballaladēva*, probably by mistake; the name *Vēśābhata* also occurs in *Ind. Ant.* Vol. XIII, p. 250, l. 86.

² The *Paṭṭavardhina-vamśa* is mentioned in *South-Ind. Ins.* Vol. I, p. 40, l. 45.

³ Mr. Sewell, in *Ind. Ant.* Vol. VIII, p. 76, states that the modern name of *Pāmberru* is *Pāmaru*; that *Vēlpār* is a village close to *Pāmaru*, *Krishnā* eastern delta; and that *Gaythāidla* also is a village in the *Krishnā* eastern delta. I find 'Guntasalah' in the *Indian Atlas*, map 95, long. 81° E., lat. 16° 13' N.; about 11 miles north (not south) of it, 'Pamur,' and about 4 miles west (not north) of *Pamur*, 'Vailpoor.'

⁴ From Dr. Fleet's impressions.

⁵ The corner of the plate, with the *abāheras* in these brackets, is broken away.

⁶ Between *ta* and *pa* another *akāśara* appears to have been originally engraved.

⁷ Metre: Ślōka (Anuṣṭubh).

1.
 2.
 3.
 4.
 5.
 6.
 7.
 8.
 9.
 10.
 11.
 12.
 13.
 14.
 15.
 16.
 17.
 18.
 19.
 20.
 21.
 22.
 23.
 24.
 25.
 26.
 27.
 28.
 29.
 30.
 31.
 32.
 33.
 34.
 35.
 36.
 37.
 38.
 39.
 40.
 41.
 42.
 43.
 44.
 45.
 46.
 47.
 48.
 49.
 50.
 51.
 52.
 53.
 54.
 55.
 56.
 57.
 58.
 59.
 60.
 61.
 62.
 63.
 64.
 65.
 66.
 67.
 68.
 69.
 70.
 71.
 72.
 73.
 74.
 75.
 76.
 77.
 78.
 79.
 80.
 81.
 82.
 83.
 84.
 85.
 86.
 87.
 88.
 89.
 90.
 91.
 92.
 93.
 94.
 95.
 96.
 97.
 98.
 99.
 100.

ii b.

1.
 2.
 3.
 4.
 5.
 6.
 7.
 8.
 9.
 10.
 11.
 12.
 13.
 14.
 15.
 16.
 17.
 18.
 19.
 20.
 21.
 22.
 23.
 24.
 25.
 26.
 27.
 28.
 29.
 30.
 31.
 32.
 33.
 34.
 35.
 36.
 37.
 38.
 39.
 40.
 41.
 42.
 43.
 44.
 45.
 46.
 47.
 48.
 49.
 50.
 51.
 52.
 53.
 54.
 55.
 56.
 57.
 58.
 59.
 60.
 61.
 62.
 63.
 64.
 65.
 66.
 67.
 68.
 69.
 70.
 71.
 72.
 73.
 74.
 75.
 76.
 77.
 78.
 79.
 80.
 81.
 82.
 83.
 84.
 85.
 86.
 87.
 88.
 89.
 90.
 91.
 92.
 93.
 94.
 95.
 96.
 97.
 98.
 99.
 100.

16 sūnu[r*]=Yuddhamalla[h*] sapta varshāni | ¹Nirjīty-Ārjuna-sannibhō janapadāt-
tan=nirggamayy-ōddhatān dāyā-

Second Plate ; Second Side.

- 17 dān=inabhānu-līna-bhagaṇ-ākārān=vidhāy-ētarā[n *] Vajr-iv-ō[r*]jjita-nākam=Amma-
nripatēr=bhrātā kanyāu=bhu-
18 vaṁ Bhimō bhīma-parākramas=samabhunak=samvatsarād(n)=dvādaśa |(II) [2*]
Tasya² Mahēśvara-mu(mū)rttēr=Umā-samān-ākṛitēḥ
19 Kumār-ābhāḥ [1*] Lōkamahādēvyāḥ khalu yas=samabhavad=Ammarāj-ākhyāḥ |(II)
[3*] ³Kavi-gāyaka-kalpataru[r*]=ddvija-muni-
20 dīn-andha-bandhujana-Surabhiḥ [1*] yāchakajana-chintāmanir=avanīśa-manir=mmah-
ōgra-mahasā dyumanīḥ [II 4*]
21 Sa samastabhuvan[ā*]ārāya-āri-Vijayāditya-mahār[ā]jō⁴ rājādhirāja-param[ō*]ēvarāḥ
paramabha-
22 tt[ā*]rakāḥ⁵ Guḍrāvāra-⁶vishaya-nivāsino rāshṭrakūṭa-pramukhān=kū(ku)ṭumbinas=
sarvv[ā*]n=ittham-ājāpayati | Atha
23 tasyāḥ Paṭṭavarddhinyāḥ Pammav-ākhyāyām(yāḥ) sūtāya yuvarāja-
Ball[ā*]lādēva-Vēlābhatāya
24 Bodḍiya-nāmnō Pāmbarru-nāma-grāmasya dakehinasyān=diśi Nōmi-kshētram
Pātāśa[pa]ri[ya *]-

Third Plate.

- 25 kshētram⁷ Ammarājō B[ā]ja-mahēndrō dattavān [II*] Asya kshā[tra*]-
dvayasy=[ā*]vadhayāḥ⁸ [1*] Pūrvvataḥ Inda[ni]-
26 chejavu | dakshinataḥ ⁹Ratt[ō]ḍi-chēnu | paśchimataḥ Su[gu *]mm[ō]-chēna(ni)
garuṇ | uttarataḥ Vēlpu-jēnu(ni)
27 turpūna¹⁰ pannasa | Pūrvvataḥ Dāmapiya-pannasa | dakshinataḥ pedda-trōva |
paśchimataḥ yā-
28 gu | uttarataḥ [h] Gaṇṭhāsāla-yappavayyeri-[pa]nnā(na)sa¹¹ | Gṛiha-kshētram cha |
Pūrvvataḥ Badirā-
29 lama[jji *]ya-paṭu | dakshinataḥ Tinṭhārr[ō]ṭama-paṭu | paśchimataḥ Jivaraksha-
paṭu |
30 uttarataḥ rachoha |(II) Asy-ōpari na kēnachid=bādḥā kartavyā [1*] yaḥ karōti
saḥ¹² paṇoha-mahāpātaka-yu-
31 kṭō bhavati |(II) Tathā ch-ōktaḥ Vyāśēna | ¹³Bahubhir-vvasandḥā dattā
bahubhiś=ch-ānupālita [1*] yasya [ya]-
32 sya yadā bhūmis=tasya tasya tadā pa(pha)lām |(II) [5 *]

ABSTRACT OF CONTENTS.

Lines 1-20 give the line of succession, with the lengths of the reigns, from Kubja-
Vishṇuvardhana to Ammarāja, the son of Bhīma (i.e. Chālukya-Bhīma II.) and

¹ Metre: Śārdhāvikṛīṭa.

² Metre: Āryā.

³ Metre: Āryāgīti.

⁴ -mahārājō rājādhirāja- perhaps has only been written by mistake for -mahārājōddhirāja-.

⁵ Read *rakā.

⁶ Originally Guḍrēdēd- was engraved, but the sign of the last d has been struck out.

⁷ One would have expected cha after this.

⁸ In the description of the boundaries which follows, there are several expressions which I do not understand, and I am unable to state with confidence which of the names in it are names of villages. The word pannasa is also found in *Ind. Ant.* Vol. XIII. p. 250, l. 30, and paṭu apparently *ibid.* Vol. XIV. p. 59, l. 73.

⁹ This may possibly have to be read Ratt[ō]ḍi.

¹⁰ Read tēpuna.

¹¹ I make the correction in this word, because the word is spelt pannasa above, and in *Ind. Ant.* Vol. XIII. 250, l. 30.

¹² Read sa.

¹³ Metre: Ślōka (Anuṣṭubh).

Lōkamahādēvi, in substantially the same manner¹ as lines 1-30 of the inscription edited and translated in *Ind. Ant.* Vol. VII. p. 15 ff.

He,² the asylum of the whole world, Vijayāditya (l. 21) the *Mahārāja*, the *Rājādhirāja*,³ *Paramāvara* and *Paramabhaṭṭāraka*, thus issues a command to all the cultivators, headed by the *Rāshtrakūṭas*, who inhabit the *Gudrāvāra-vishaya*:—

Now to the son of that (lady of the) Paṭṭavardhini (family), named Pamniavā, viz. to the *Yusarāja* Ball[ā]lādēva-Vēlābhata, named Boḍḍiya, Ammarāja Rājamahēndra⁴ gave the *Nēmi* field (and) the *Pātatu[pa]ri[ya]* field in the southern quarter of the village of Pāmbaṛru.

The boundaries of these two fields are (l. 25): [of the first field], on the east, the *Inda[ni]-cheruvu* (tank); on the south, the field of *Raṭṭ[ō]ḍi*; on the west, the margin of the field of *Su[ga?]mmā*; and on the north, the *pannasa* east of a field of *Vēlpu*; [of the second field], on the east, the *pannasa* of *Dāmapiya*; on the south, a big road; on the west, a river; and on the north, the *pannasa* of *Ganṭhāṭāla*.

[He] also [gave] a house-field [the boundaries of which are]: On the east, on the south, on the west, and on the north, the court of audience.

Lines 30-32 warn the people not to obstruct this grant, and quote a benedictive verse, ascribed to Vyāsa.

No. 17.—CHEBROLU INSCRIPTION OF JAYA;

AFTER SAKA-SAMVAT 1135.

By E. HULTZSCH, PH.D.

This inscription is engraved on the four faces of the right one among two pillars in front of the *gōpura* of the Nāgēśvara temple at Chēbrōlu in the Bāpaṭla tāluka of the Kistna district. I edit it from an excellent inked estampage, prepared in 1897 by Mr. H. Krishna Sastri, B.A. The inscription is in very good preservation. The letters are so clear and well-formed that it can be read as easily as print. The alphabet is Telugu, and the languages are Sanskrit verse (lines 1-110 and 149-158) and Telugu prose (ll. 110-149).

The inscription opens with some invocations (verses 1-4). Then follows the genealogy of the (Kakatiya) king Gaṇapati, who traced his descent from the Sun (v. 5), his son Manu (v. 6), and the family of the Raghus (v. 7 f.). The earliest historical ancestor, mentioned by name, is Durjaya (v. 8). His son Bēta (v. 8) is identical with Betna, alias Trībhuvanamalla, of the *Ēkāmrāṭha* and *Anmakopḍa* inscriptions.⁵ After him ruled Prōla and his son Hudra (v. 8), Mahādēva, the uterine brother of the last (v. 9), and Mahādēva's son Gaṇapati (v. 10), who

¹ Minor differences which may be mentioned are: In line 1 we here have the spelling *Hārītī*. (instead of *Hārītī*), and in line 12 *Kollāḍigaṇḍa* (instead of *Kollāḍigaṇḍa*); in line 12 we have only *Vikramāditya* (instead of *Yusarāja-Vikramāditya*), and in lines 14 and 15 *Tāl-dāḍipati* and *Tāl-dāḍipa* (instead of *Tālapa* and *Tālapa-rāja*); moreover in line 6 the length of Jayasinhha's reign is (correctly) given as thirty-three (instead of thirty) years.—Verses 2-4 of our inscription occur, in addition to others, in the inscription mentioned above; verse 2 is also found in *South-Ind. Inscri.* Vol. I. p. 48, l. 20; and verse 3 *ibid.* l. 22, and in *Ind. Ant.* Vol. XII. p. 92, l. 23.

² I.e. Ammarāja.

³ The writer perhaps meant to say only 'the *Mahārājādhirāja*.'

⁴ I.e. 'the great Indra (or chief) of kings.'

⁵ *Ind. Ant.* Vol. XXI. p. 197.

was surnamed *Chhalamattiganḍa*¹ (vv. 18 and 19). This genealogy agrees with that derived from other Kākatiya inscriptions,² but acquaints us with the name of Bēta's father, which was hitherto unknown.

Verses 13-27 refer to Jāya (v. 20) or Jāyana (v. 13), a chief whose genealogy is given in detail in the Gaṇapēśvaram inscription of Śāka-Saṃvat 1153.³ He was the chief of the elephant-troop⁴ of king Gaṇapati (v. 13) and received from his sovereign, in Śāka-Saṃvat 1135, the city of Shaṇmukha (v. 20), or Tāmrāpurī (v. 19), or Tāmraṇagari (v. 27). The two last names are Sanskrit equivalents of the Telugu word *Chembrōlu* (l. 120), the modern Chēbrōlu. The same town is designated 'the city of Shaṇmukha' on account of its temple of Kumārasvāmin (v. 22 and l. 114), which is now called Nāgēśvara. Jāya is stated to have built a wall round Chēbrōlu (v. 27) and to have repaired its temples (vv. 21-26).

The Telugu portion consists of a list of the villages and shares which were the property of the temples at Chēbrōlu, and of the persons who had granted lamps to these temples. This list was evidently compiled from the records of the temples at the order of Jāya, after he had received Chēbrōlu in gift from king Gaṇapati. The majority of the villages and shares apparently belonged to the temple of Kumārasvāmin (ll. 110 and 114). The temples of Chōḍabhimēśvara and Vāsudēva (l. 119 f.) cannot now be identified at Chēbrōlu. The temple of Ananta-Jina (l. 121) may have been located on the site of a Śiva temple, in the court-yard of which Mr. Krishna Sastri found three beautifully carved Jaina figures. Two farther temples at Chēbrōlu, Mūlasthāna⁵ and Kāḍuvittēśvara, are mentioned in verse 26.

Of the villages which are referred to in the Telugu portion I can identify only three, viz. Kollūru (l. 114 f.) in the Rēpalle tāluḱa;⁶ Kolāṅkalūru (l. 116), now Kolakalūru,⁷ in the same tāluḱa; and Vallūru (l. 117), 9 miles south-west of Chēbrōlu in the Bāpatla tāluḱa.

As stated before, king Gaṇapati granted Chēbrōlu to Jāya in the month of Chaitra of Śāka-Saṃvat 1135, the cyclic year Śrīmukha (v. 20), i.e. A.D. 1213-14. This is the earliest authenticated date of Gaṇapati's reign. The inscription itself may have been incised some years later; for Jāya must have required several years for accomplishing the buildings which are referred to in the inscription.

TEXT.

East Face.

- 1 स्वस्ति श्रीः । जयति हरिवराहः प्रेमसं-
- 2 भ्रातृपुष्पीक्षनभरपरिरंभारंभ-
- 3 दृप्तस्व यस्व । पुष्कसुक्तुकितांभ-
- 4 खंचयस्तीयराभिः पुनरविरळनि-
- 5 ध्वत्सेदपूरैरपूरि ॥ [१*] हेरंवस्व
- 6 विवक्षदंतसुकुळं गौरीरहस्वी-
- 7 क्षवप्रत्थासंनविक्षासदीपकलिका

¹ This *biruda* is elsewhere spelt *Chhalamattiganḍa*. It was borne by Rudrāmbā and Prātāparudra (*Ind. Ant.* Vol. XXI. p. 199), and by the chief Vanapati (above, Vol. IV. p. 315).

² See above, Vol. III. p. 95.

³ Above, Vol. III. No. 15.

⁴ Compare verse 26 of the Gaṇapēśvaram inscription.

⁵ A Chēbrōlu inscription (No. 151 of 1897) of Goṅka of Velanāḍu, dated in Śāka-Saṃvat 998, the *Nāla-saṃvatara*, records the gift of three lamps to the temples of Mūlasthāna-Mahādēva and Kumārasvāmin.

⁶ See Mr. Sewell's *List of Antiquities*, Vol. I. p. 79.

⁷ From an inked stampage, prepared by Mr. H. Krishna Sastri, B.A.

- 8 गंगामुखाळाङ्कुरः । देवस्य त्रिपुर-
 9 हृष्टो विजयिना पुष्पेषुवा मस्त-
 10 के विजयस्ताङ्कुरविभ्रमा विजयते
 11 चूडाशुभांशोः कक्षा ॥ [२*] पायादः प-
 12 रिवर्त्तमानचहरीप्राग्भारमास्त्रा-
 13 लयस्यायंकासतरंगकेळिषु करास्त्रं-¹
 14 देन मंदाकिनी । देवस्वारभटोपरिभ-
 15 मकलासंरंभसंभाविनः शंभोरं-
 16 मुदंगवाद्यरचनारंभाय संबोदरः ॥ [३*]
 17 हंसाः पद्मासनाकृता यदंतस्त्रसु-
 18 पासते । पराष्टतरसस्त्रंदि क्षीतस्वारस्त्र-
 19 तं स्त्रुमः ॥ [४*] प्राचीवधूसुखविशेषकपद्म-
 20 रामः प्रख्यायते हि भगवानरविंदवं-
 21 धुः [1] यच श्रुतिप्रलयधामनि संनिध-
 22 ते देवो हिरण्यवयुः पुंस्वः पुरा-
 23 चः ॥ [५*] मनुवंशमतीत्य चतुरासीद्यत
 24 एवाभ्युदितास्त्रभावश्रुताः । निगमादि-
 25 व सर्वधर्माचर्यास्तुहिनाद्रेरिव राज-
 26 चंसर्वगाः ॥ [६*] तस्मादिच्छाङ्कुरासीत्तदुपरि
 27 गरुडस्तपस्त्रास्त्रकुलस्तस्मादूर्ध्वं² दिक्षीपस्तमनु
 28 दधरस्तस्त्रुतो रामचंद्रः । यक्षीरन्नीवि-
 29 क्षासा विससमतुलितोदग्रकैलासजाग्रहोः-
 30 श्रीछातुंगसंकाशुभटविघटनास्ते दिगं-
 31 ते प्रवर्त्ते ॥ [७*] एषां वंशे रघूणां क्षितिपति-
 32 रभवदुर्जयश्रीर्यक्षेळिस्फूर्जद्भूमा त-
 33 तोभूततिक्करटिघटायातनो वैतराजः ।
 34 [च]के विक्कांतबाहुस्तदनु वसुमतीपा-
 35 लनं प्रोक्षभूपस्तपुषो बद्रदेवस्तदु-
 36 परि च मृषीतंसरजं बभूव ॥ [८*] ततस्तस्त्रीदर्थ्य[ः*]
 37 स्वभुजवृत्तसाम्राज्यमहिमा महादेव-
 38 श्रीश्रीरमच इति गीतस्त्रिभुवने । अभूत्वे-

¹ The *anuredra* stands at the beginning of the next line.

² Read 'रघुनाथ'.

- 39 वानस्यचित्तिपतिशिरोमंडनमणिप्रभा-
40 भिर्यत्पादांबुदहमकरंदव्यतिकरः ॥ [८*]

North Face.

- 41 अथ गणपतिदेवः प्रादुरासीदमुष्मा-
42 क्षुरतस्त्रिव सिंधोरसाध्यविश्रावन्नीः ।
43 विहरति फलिभर्तुः आसखिदादपेता सु-
44 रभिमलयजार्हं यदुक्ते भूतघात्री ॥ [१०*]
45 यस्य प्रस्थानमेरीमुखरितश्चिमवह-
46 ङ्गरं सैन्यघोषं श्रुत्वा प्रत्खल्यिकांताः प्र-
47 श्रियिलकवरीभारवंहास्यमंतात् । भं-
48 भावातावधूतध्वनितजलधरव्यूह-
49 संघीभरिंखनिर्घाताघातभीतप्रसृमर-
50 चमरोविभ्रमा विभ्रमंति ॥ [११*] मा त्वं म-
51 ह्य मद्रनाथ पुरतः पांचाल मुं-
52 चांतरं मार्गं देहि विदेहभूप पदवी
53 हृषीर किं वार्यते । इष चीरगतिं ज-
54 ङीहि गमने काशींद्र का सांद्रता यस्य
55 हारि विजृभते चिरमिति आपालकीलाह-
56 ङः ॥ [१२*] वर्धते खलु वसुंधरापतेस्तस्य सिंधु-
57 रचमूधुरंधरः । जायनस्यकलनात्स-
58 वैदिकधामनीः कविसभाशिखामणिः ॥ [१३*] य-
59 त्कीर्त्तिगीतिचतुरास्त्रिदग्नेद्रकन्याश्रयज्ञांतसौ-
60 धमिस्त्रेषु पुलीमजायाः । तामिस्रपच-
61 रजनोऽपि चंद्रिकाभिः क्रीडाचकोरमिधु-
62 नानि विलोभयंते ॥ [१४*] यत्वागाद्भुतनिर्वृति-
63 रिव पयस्सर्वस्वसुभुष तैर्येष जापि प-
64 लायितेपि शरदारंभे महांभोधरेः । य-
65 स्तेनाकरिमङ्गलफलकयेवीषु लब्धास्य-
66 दा सृष्टिर्धृतिपचपञ्चकदृमां नेचा-
67 रविंदेषु च ॥ [१५*] एतैः पुरा नः चित्तिपाण्यु-
68 षास्तरचितासंयति दंतदष्टैः । इती-
69 व यदैरिविज्ञासहस्रैस्सुप्ररीहाशिर-

- 70 सा द्विधन्ते ॥ [१६*] सुतनु वदनकांतिं वासस-
 71 : पक्षवेन स्रगय सखिलपूरैर्हर्म्यं
 72 वर्त्म मा भूत् । इति गिरिमधिगच्छन्त्यस्य श-
 73 बुद्धितीशः कथयति निधकांतां चंद्र-
 74 कांतस्वलोडु ॥ [१७*] भंजी कार्मनिरूपणे
 75 प्रियसुहृद्दिव्यचर्मभाषणे^१ काव्यारं-^२
 76 भविषी कविः सञ्चरखंगीतसंपा[द]-
 77 ने । कर्ता शिष्यकलाकलापविषये संप्रेष-
 78 ये किंकरी युचे यच्छकमत्तिगंड-
 79 पतेरयेसरी वर्तते ॥ [१८*] चयैकदा दक्षिणदि-
 80 [क्*][चि]तीमान् विजित्य वीरो विनिवर्त्तमानः । म-
 81 [धे]पथं ताम्रपुरीमयासीचंच-
 82 त्यताकां छलमत्तिगंडः ॥ [१९*] पंचचिंमदु-
 83 पेतबद्रमतसंस्थाते शकाब्दे मघौ मा-
 84 सि श्रीमुखवन्दरे स नृपतिश्चीजायसेना-
 85 भूते [१] पूर्वं तावकमाहमातुलभुजा-

West Face.

- 86 संरक्षितां पाण्डुखीमद्यारभ्य मदान्नय[१]
 87 पुरमिमां त्वं पालयस्वेत्यदात् ॥ [२०*] अथ स
 88 सकलप्रासादानां^३ प्रवृष्टिशिलेष्टकाप्रभृति
 89 सकलद्रव्यं नव्यं विधाय समंततः । य-
 90 श इव सुधालेपं तच्च प्रकाश्य ततः परं क-
 91 नककलशव्यूहं स्वस्य प्रतापमिव व्यधात् ॥ [२१*]
 92 स खलु सकलांगभाजं कनकमयीमल्ल-
 93 त तारकारातेः । प्रतिक्रान्तिमसुररक्षांग-
 94 विहरणयोग्यं तनुमिव ॥ [२२*] सर्वोपचा-
 95 रसिध्यर्त्यमस्य^४ पादपरिच्छदं । सौवर्ण्यं^५ राज-
 96 तं ताम्रं कांस्यं च बहुधा व्यधात् ॥ [२३*] म-
 97 हाय लोहप्रतिमां महीयसीं स तस्य
 98 देव्यौ च विधाय तादृशौ । प्राकारसुखं शनि-

^१ Read 'विश्व'.^२ Read 'प्रगट'.^३ The *conceit* stands at the beginning of the next line.^४ Read 'सिद्धार्थ'.^५ Read 'सौवर्ण्य'.

98

ದೃಢದಿವಾಲುತಾಡ್ಯಿತ್ರಾರಿವಮುಖ್ಯತಿಸಿ
ಮಂದಹಮಹಾತ್ರಿಭೂಮಿರೇಗಿಭೂರಮದ್ಭರ

100

ಬ್ಬಯರಾಳತ್ತರಸಗತಾಕರಪ್ರರಿಮರರಸಂಧಿ
ಂತಿರಿದನಮಹಗಣೆದ್ರಿವಾಪ್ರಪ್ಪಿವರಯಮ

102

ಂದವಮನಿಯದಾರಿವೇತೆಪ್ಪದವಸರಪಮದ್ಭಿಪ
ಮದ್ಭರಂವಿಖಾಪ್ಪಂವಿವಮಾಸುರಸಪ್ಪುರನಂ

104

ಂಖಂಖಕಾಃ ಮೂಲಗ್ಗಸ್ಯುಲಿಂಸಸ್ಯರಾಪ್ಪದಿ
ಪ್ಪಪ್ಪರಂಪ್ರಪಮಪ್ರಿಕ್ರಾಪುರರಿರ್ದಸ್ಯ

106

ವಿಃವರಿಭೂರಯಾಃದುಗ್ಗಂಪದಾಂಪ್ರಸಗರಿ
ಮುಖಿತಾಪ್ಪದತ್ತಪ್ರಾರಮುಂನೇತಮದಂ

108

ವಿರಗಾಪುರಂಸಃಪೂವಾರಿಯೆನದಾರನೂ
ಸುಮಿಸ್ತುತಿಂಪ್ರಿಂಪನಗತಿಖರಿಹವರಸಿವಿ

110

ತಿವಃಪದವರೆಹದ್ವುಪ್ಪಪ್ಪದ್ವಂವರಿವಿಪ್ರ
ಕಣ್ವಿನಾಮಗಾಸುನಾರಿರಿದಮಂಪೂಂಪ್ಪಿಮಂಪೆ

112

ಪುರಿವಿಲಂಪೂಂಪಿರಿಮರವಿಂಪೂಂಪಿವಂಪಿಪ್ಪ
ಪ್ಪಪ್ಪಪೂಂಪಿಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ

114

144

ಗುಂಪುಗಮುಪ್ಪಪ್ಪಿಯನಿರಾಪುಗಗುಂಪು
ಯಂಪುಗದಾಪುನಭಿಯುಂಪುಗದಾಪುನಭಿ

146

ಗನಪ್ಪಪ್ಪಿಯುಂಪುಗಅಸ್ತಪ್ಪಿಯನಿರಾಪು
ಪುಪ್ಪಪ್ಪಗಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ

148

ಪುನಭಿಯುಂಪುಗಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ
ರಿಂಪೂರಿಗಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ

150

ಮುಂಪುಗಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ
ಪಿರಿಂಪೂವದಾಪುರಸಂಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ

152

ಪ್ರಿವಾಂಪುಗಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ
ಪಾಂಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ

154

ಪುಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ
ಪಾಂಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ

156

ಪುಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ
ಪಾಂಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ

158

ಪುಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ
ಪಾಂಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪಪ್ಪ

ಕ್ರಿಯಾಂಶಿಷ್ಟರೇವರರು ಸಕಷಯುಗುಷ್ಪುಷಾಂಡಿವ
 ಡ್ವಂಜಾಂಡಿಗೂದಗಾಂಡಿಪ್ರಿರುಬುಕಿಲಂರೇಷಾರ
 ಸಮಿಲಿಂಚಾಲನಡಿಮಿಭಿಲಷುಖಗಾವೃಷಾರಸ
 ಸುಗ್ರಂಥೆದಖಾಕಷುಂಕಾಲಖಗರಿಖಾರಖಗ
 ಖಾಡವಿಮೃಠರದವರರುತಾಡ್ವಂಜಾಂಡಿವಾಸು
 ವರರುರಡ್ವಂಜಾಂಡಿನಖಗಾಪಿಪ್ರಿವಿವಿಲಮುಲಿ
 ಸುಖಸುರೇಶಿನದವರರುಖಾಪ್ರಾಪುಲವರುಖಗ
 ದವರಪ್ರದ್ವಾಪುರಿಪ್ರಾಪ್ತುಖಗಾಪುಖಗಾಪಾಸಿಗಾ
 ರಿಶಾರಿರಿವಿವಿಪ್ರಾಪ್ತುಲವರುಖಾಪಿಪ್ರಿವಿವಿಲಮುಲಿ
 ನಿರಿಖಾಪ್ರಗ್ವಪುಖಗಾಪಿಪ್ರಿವಿವಿಲಮುಲಿ ಸುಖ
 ಮುಷ್ಕುಖಗಾಪಿಪ್ರಿವಿವಿಲಮುಲಿ ಸುಖ
 ಸುಂಡಿಗುಡಿಗುಡಿವಿವಿಲಮುಲಿ ಸುಖ
 ವಡಿವಾರಿರಿಖಗಾಪಿಪ್ರಿವಿವಿಲಮುಲಿ ಸುಖ
 ಮುಷ್ಕುಲಕಾನಿರಿಖಗಾಪಿಪ್ರಿವಿವಿಲಮುಲಿ ಸುಖ
 ಖಿರಿರಡ್ವುಖಗಾಪಿಪ್ರಿವಿವಿಲಮುಲಿ ಸುಖ
 ನಿರಿಖಗಾಪಿಪ್ರಿವಿವಿಲಮುಲಿ ಸುಖ
 ನಿರಿಖಗಾಪಿಪ್ರಿವಿವಿಲಮುಲಿ ಸುಖ

- 99 मंढपं मञ्जुभूमिकं गोपुरमप्यक-
 100 खयत् ॥ [२४*] अथैतस्याकार्षीत् प्रतिमकरसंक्रा-¹
 101 तिदिवसं मञ्जुखेटकीडाश्रम[वि]धृतये मं-¹
 102 टपमसौ । यदालिख्ये छेखैरवसगसमेतैश्च-
 103 पुष्कलं विभाव्यते देवासुर[सम]रसरं-¹
 104 भरचनाः ॥ [२५*] मूलस्थानस्य लिंगस्य काकुवि-
 105 द्देखरस्य च । नवप्रतिष्ठाभकरीहस्य-
 106 भिः परिभूतयोः ॥ [२६*] दुर्गं च तांजनगरी-
 107 मभितो व्यधत्त प्राकारमुनतमुदं-
 108 चित्तगोपुरं सः । आभाति येन हरत्-
 109 तुविनिर्जितेन क्रौंचेन वा शिखरिणा परितेवि-
 110 तेव ॥ [२७*] ई दिवर ऊहत् । तूर्पुं मोदलुकीनि प्र-
 111 हञ्चिबलुनात् । नारिकेलपुंढि । मंचे-
 112 हत् । कोविलपुंढि । कोमरजपुंढि । वेंजेहत् ।
 113 उन्नेतलपुंढि । सुहपुंढि । सैरपुंढि । सुह-
 114 कलपुंढि चंदु खामिदेवरकु सगसु । कोहू-
 115 रि अनंतेश्वरदेवरकु सगसु । गुम्फपुंढि । व-
 116 हुंढि । गूडपुंढि । त्रिस्तु [१*] कोलंकलूर
 117 नमिलिकंभाळ नडिमि पोससु ख १५ वलूरसु
 118 ख १५ कतैट ख २ कडुंगल ख १ कोळूर ख १ [१*]
 119 चोडभीमेश्वरदेवरकु ताहुंढि । वासुदे-
 120 वरकु कट्टेपुंढिनि ख १[२] चेंन्नोलि पोससुको-
 121 नसु अनंतजिनदेवरकु ख ५ पूजावलकु ख १२
 122 देवर ब्रह्मपुरि ब्राह्मलु १४कू ख १४ भासना-
 123 धिकारिकविचक्रवर्तुलकु ख २ जोसुनिकि ख २ वें[चु]-
 124 निकि ख २ पेगळकु ख २ करवानकु ख २ सानुसु
 125 सुबूळुरलीनासु एनिमिदेहु वयसु[न]-
 126 मुंढि गुडिगोलिचिवारिकोन्नलु ओकीकडुकु ख २
 127 पडिहारिकि ख २ गडवीनिकि ख २ पावजकानिकि ख २
 128 महेसकानिकि ख २ वासेकानिकि ख २ पाडीवारिकि
 129 ओकीकडुकु ख २ धवळगंखुवानिकि ख २ धारवा-
 130 निकि ख २ गोळुपानिकि ख २ भेरिवानिकि ख २ ज[ग]डवा-
 131 निकि ख २ जयवटवानिकि ख २ अलंकारिकि ख २

¹ The *anuvada* stands at the beginning of the next line.

South Face.

- 132 मातृकरिकि ख २ पीलगरगवानिकि ख २ कुम्भ-
 133 रिकि ख २ वङ्गिकि ख २ कम्भरिकि ख २ कासेवारि-
 134 कि ख [४] मडिवालुनकु ख २ दिव्येष्टिनिकि ख २ अ-
 135 निबोयकु ख २ इतवहुवार तम तम
 136 पनुकु नडपि त्रिस्तु गुडिचि सुखमुंडु-
 137 वाह । अय्यवार सुवूँकु तम-
 138 हुम पीलसुनकु देवरकु भीक पासु कोर वे-
 139 द्वि तार मुंडु पाडु गुडुवार ॥
 140 अखंडदीपालु [1*] सुरसानि कीडकु जज्ञिनायु-
 141 नि पेरिनायुनि दिव्ये १ [1*] नडपिवांडु नावे । नू-
 142 कनबोयिनि व्रम्मे १ । व्रम्भनबोयुंडु १ । का-
 143 खेबोयुंडु १ । एष्टिबोयुंडु १ । सुरेबो-
 144 युंडु १ । मन्नेबोयिनि कामे १ । गुंडेबो-
 145 युंडु १ । दामनबोयुंडु १ । नागमपीते
 146 १ । मन्नेबोयुंडु १ । अन्नेबोयिनि कीम्मे १ । काप-
 147 म कीम्मे १ । वडंकिपीते १ । पडुमपीते १ । नङ्गो-
 148 व्रम्भनबोयुंडु १ । मन्नेबोयिनि व्रम्मे १ । तिरु[वे १] [1*]
 149 रेकामारे १ । चामरे १ ॥ ॐ ॥ गामेका रत्निका-
 150 मेका भूमेरप्येकमंगुलं । हरवरकमा-
 151 प्रीति थावदाभूतसङ्गवं ॥ [२८*] खदत्ता पर-
 152 दत्ता वा यन्नाद्रव युधिष्ठिर^१ । मन्नीमन्नी-
 153 तां अष्ट दानाप्तेयीतुपासनं ॥ [२९*] खसुक्तपरि-
 154 पासनायभूषां परकृतपासनमेव धर्म^२ ।
 155 तु[.] । हरिरपि कमन्नासनस्व सृष्टिं सततमवन्^३ ज-
 156 गतामभूदुपासः ॥ [३०*] इदं रक्षिष्यतां रात्रां^४
 157 यशसद्विक्रया सह । चिरं जायधमूपस
 158 धर्मचंद्रः प्रवर्धते^५ ॥ [३१*] ॐ ॥ श्री श्री श्री ॥ ॐ ॥

ABSTRACT OF CONTENTS.

A.—Sanskrit Portion.

The inscription opens with invocations, addressed to the boar-incarnation of Vishnu (verse 1); to the crescent of the moon on the head of Śiva (v. 2); to Gaṇapati (v. 3); and to Sarasvatī (v. 4). Verse 5 praises the Sun. His son was Manu (v. 6). His son was

^१ The syllable षि is entered below the line.

^२ The *anuvāda* stands at the beginning of the next line.

^३ Read 'मवन्'.

^४ Read 'प्रवर्धते'.

Ikskvāku, who was followed by **Sagara**, **Kakutstha**, **Dilipa**, **Daśaratha**, and **Bāmachandra** (v. 7). In the family of these **Raghus** was born **Durjaya**, and from him **Bēta**; after him ruled **Prōla**, whose son was **Rudra** (v. 8). He was succeeded by his uterine brother **Mahādēva** (v. 9). His son was **Ganapati** (v. 10). The **Madra** king, the **Pāñchāla**, the **Vidēla** king, the **Hamira**, the **Hāna**, and the king of **Kāśī** are stated to have been waiting at his door (v. 12).

(V. 13.) "Verily, prosperous is **Jāyana**, the chief of the elephant-troop of that lord of the earth (*vis.* **Ganapati**), the leader of all actors and Vēdic scholars, (*and*) the crest-jewel of the assembly of poets."

He was the favourite servant of king **Chhalamattigaṇḍa** (*vis.* **Ganapati**) (v. 18).

(V. 19.) "Now once, returning from the conquest of the kings of the Southern region, the heroic **Chhalamattigaṇḍa** came on the way to **Tāmrapuri**, (*a city*) with fluttering banners."

(V. 20.) "In the Śaka year eleven hundred¹ and thirty-five, in the month **Madhu** (*i.e.* **Chaitra**), in the (*cyclic*) year **Śrimukha**, that king gave (**Tāmrapuri**) to the glorious general **Jāya**, saying: 'By my order rule thou from to-day this city of **Shamukha** (**Kumārasvāmin**), which has been protected before by the arm of the maternal uncle of thy mother.'²"

He (*vis.* **Jāya**) repaired and whitewashed all the temples (*prāsāda*) in that city and placed golden pinnacles (*kalāśa*) on them (v. 21). He covered with gold the image of **Tārakārati** (**Kumārasvāmin**) (v. 22) and supplied vessels of gold, silver, copper and brass for the worship of this god (v. 23). He gave another image of the same god and images of his two consorts,³ which were made of base metal (*lōha*) and were meant to be carried about in procession at festivals (*maha*), and built an enclosure, a *maṇḍapa* of **Śani** (**Saturn**), and a *gōpura* of three storeys (v. 24).

(V. 25.) "Then he made for this (*god*) a *maṇḍapa* for resting after the sport of the 'great hunt'⁴ on the day of every **Makara-Samkrānti**. On the painting in this (*maṇḍapa*), the gods, assembled for the occasion, regard with a thrill the representations of fierce battles between the gods and the demons."

(V. 26.) "He set up again the *liṅga* of the **Mūlasthāna** (*temple*) and (the *liṅga* called) **Kāḍuviṭṭēśvara**, which had both been destroyed by robbers."

He surrounded **Tāmranagari** with a wall surmounted by towers (v. 27).

B.—Telugu Portion.

(Line 110.) "The villages of this god⁵ (*are*), from the east towards the south:—**Nārikēdapumbūṇḍi**. **Mañchedū**. **Kōvilambūṇḍi**. **Komara-jambūṇḍi**. **Veñjedū**. **Ummetalapūṇḍi**. **Suddhapūṇḍi**. **Sērapūṇḍi**. **Mūlukalapūṇḍi**; of this (*village*), one half (*belongs*) to the god [**Kumāra**]svāmin, (*and*) one half to the god **Anantēśvara** at **Kollūru**. **Gummapūṇḍi**. **Vaḍlambūṇḍi**. **Gūḍapūṇḍi**."

(L. 116.) "(The following *are*) the shares:—15 *kha*⁶ of land in the middle of the peacock⁷ pillars at **Kolaṅkalūru**; 15 *kha* at **Vallūru**; 2 *kha* at **Krantēṭa**; 1 *kha* at **Kaḍuṅḡālu**; 1 *kha* at **Kōḍūru**."

(L. 119.) "To the god **Chōḍabhimēśvara** (*belongs*) **Tāḍlambūṇḍi**; (*and*) to **Vāsudēva** 12 *kha* in **Kaṭṭempūṇḍi**."

¹ Literally, 'Rudra's hundred'; compare *Ind. Ant.* Vol. XXI. p. 202, note 48.

² Or possibly, 'by the arms of thy mother and of thy maternal uncle.'

³ *Vis.* **Vallī** and **Dēvasēnā**; see the colophon of No. 1064 in my *Second Report on Sanskrit Manuscripts*, p. 102.

⁴ See above, Vol. III. p. 78, note 3.

⁵ The temple of **Kumārasvāmin** (now **Nagēśvara**) is meant.

⁶ This is an abbreviation of *khaṇḍi* (or *puṭṭi*); see *Brown's Telugu-English Dictionary*, s. v. *puṭṭi*.

⁷ This bird is sacred to **Kumārasvāmin**.

(L. 120.) "In the land of Chembrôlu, to the god Ananta-Jina, 5 *kha*; to the *pājāris*, 12 *kha*; to the 14 Brāhmanas of the *Brahmapuri* of the god, 14 *kha*; to the superintendent of edicts and the emperor of poets, 2 *kha*; to the astrologer, 2 *kha*; to the doctor, 2 *kha*; to the chamberlain, 2 *kha*; to the accountant, 2 *kha*; among the three hundred dancing-girls, to each of all those who serve in the temple from the age of eight years, 2 *kha*; to the door-keeper, 2 *kha*; to the dancing-master, 2 *kha*; to one who beats the big drum, 2 *kha*; to one who beats the small drum, 2 *kha*; to the *vāskānu*, 2 *kha*; to each of the singers, 2 *kha*; to one who blows the white conch, 2 *kha*; to one who blows the trumpet, 2 *kha*; to one who plays the *gauru*, 2 *kha*; to one who beats the kettle-drum, 2 *kha*; to the *jagadavāḍu*, 2 *kha*; to one who beats the gong, 2 *kha*; to one who decorates (the temple), 2 *kha*; to the garland-maker, 2 *kha*; to the *pīṭagaragavāḍu*, 2 *kha*; to the potter, 2 *kha*; to the carpenter, 2 *kha*; to the blacksmith, 2 *kha*; to the masons, 4 *kha*; to the washerman, 2 *kha*; to the torch-bearer, 2 *kha*; to Alli-Bōya, 2 *kha*."

(L. 135.) "These persons shall live in peace, doing their respective work and enjoying (their) shares. And the three hundred Brāhmanas shall assign one part (of the produce) of their land to the god and enjoy (the remaining) three parts themselves."

Lines 140-149 record the names of 20 persons who had granted lamps. Verses 28-31 contain the usual admonitions to future kings.

POSTSCRIPT.

Another inscription of Jāya and of his sovereign Ganapati (No. 250 of 1897) is engraved on three sides of a pillar which is now built into the roof of the Līngōdbhavasvāmin temple at Tsandavôlu, the capital of the chiefs of Velanāndu.² The second face of the pillar is turned towards the roof and is hence invisible. The first face opens with the same passage as the Chēbrôlu inscription published above, and breaks off with the words विहरति कश्चिन्मनुः श्वा- of verse 10. The third face bears five Sanskrit verses, the first of which is incomplete at the beginning, and a passage in Telugu prose. I subjoin the text³ of the first sixteen lines of the third face.

- 1 भावत जायसेन्यना[यं । कल]यसि म-
- 2 यि शंकरे च भक्तिं स[द]शमतस्त्वम-
- 3 मूनि पालये[ति ॥ कु]लीसुंगरा-
- 4 जेंद्रगोकञ्जिती[शप्रतिष्ठ]ापितं शं-
- 5 करं खानुजाख्यं । [स पंडी]श्वरं जाय-
- 6 सेनाधिनायस्तदार[भ्य] तैस्त्रैरुपायै-
- 7 [रु]पास्ते ॥ चौरैश्चिरेण चलितेस्व पुरा-
- 8 णपोठे पीठांतरं स चतुरं विधिव-
- 9 द्विधाय । प्रासादमप्यमलकाच-
- 10 नकुंभसंप्रसंभावनीयमकरी-
- 11 दनुकर्मशिलैः ॥ सर्वोपचारसिन्धुर्त्ये⁴

¹ See above, Vol. III. p. 296, note 9, and Vol. IV. p. 128.

² See above, Vol. IV. p. 83 f. and *Additions and Corrections*, p. v. The inscription itself refers to two of those chiefs; see below, p. 151, notes 5 and 6.

³ From an inked estampage, prepared by Mr. H. Krishna Sastri, B.A.

⁴ Read विशुद्धं.

- 12 मस्य [प]ात्रपरि[च्छे]दं । सौवर्ण¹ राजत²
 13 ताम्रं कांस्यं [च] बहुधा व्यधात् [॥]³
 14 य[स्य] यस्य यदा [भू]मिस्तस्य तस्य
 15 [त*]दा फलं । तस्य[ान्न]प[ति]क्षापीयसी
 16 [गो]वाटिकामदात् ॥ ई गोवाड पोख-
 17 [मेर] [।*]⁴

It appears from the above passage that [king Gaṇapati] put the general Jāya (lines 1 and 5 f.) in charge of a temple of Śaṅkara (Śiva), which had been founded by king Kulōttunga-Bājendra-Gaṅka⁵ and had been named Paṇḍisvara (l. 5) after [Paṇḍa],⁶ the younger brother of Gaṅka I. Jāya provided the god with a fresh pedestal (*pīṭha*), as the old one had been stolen, placed golden pinnacles (*kumbha*) on the temple, and granted vessels for the worship. King Gaṇapati himself (l. 15) gave to the temple the village of Gōvāṭikā or, in Telugu, Gōvāḍa⁷ (l. 16).

No. 18.—SRAVANA-BELGOLA EPITAPH OF MARASIMHA II.

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

This inscription, engraved on the four faces of the base of a pillar, which is known as the Kūṭe-Brahmadēva-kambha, at the entrance to the area occupied by the temples on the Chandragiri hill at Śravaṇa-Belgola, was first brought to notice and edited by Mr. Rice, in his *Inscriptions at Śravaṇa-Belgola*, No. 38 (see also, *id.* Introd. p. 18 ff.). I edit my version of it from ink-impressions supplied to me by Dr. Hultzsch.

The writing consists of one hundred and fourteen lines: twenty-seven on the south face of the pillar, covering an area about 1' 11½" broad by 2' 8" high; twenty-eight on the west face, covering an area about 1' 9" broad by 2' 10" high; twenty-eight on the north face, covering an area about 1' 10½" broad by 2' 10" high; and thirty-one on the east face, covering an area about 1' 10½" broad by 3' 1" high. Lines 28 to 49 on the west face, and the whole of the writing on the north face, are very much damaged; so much so that no connected passages, worth reproduction, can be made out. The rest of the record, however, is in a state of good preservation.—The characters are Kanarese, of the regular type of the period to which the record refers; and they were boldly formed and well executed throughout. They shew, of course, only the later or cursive forms of the *kā* (in *Mānyakhṛīṭa*, lines 12, 100) and *b* (e.g. *baḷa*, line 12, *aḷumbam*, line 84).⁸ They do not appear to include the separate distinct form of the lingual *ḍ*. They shew the *virāma*, represented by its own proper sign, in *bhūmjan* and *baḷḍi*, line 2, *koḷ*, line 112, and *ir*, line 113; and they do not include any final forms. In lines 1 to 109, the average size of the letters is about ¼" or ⅜". In lines 110 to 114, the characters are somewhat smaller and thinner, though of the same type, and possibly written out by the same hand, with the rest of the record: this may be due to the person who wrote out the record, for the engraver, having not enough space to finish it in completely uniform characters; or the

¹ Read सौवर्ण.

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

³ This verse is identical with verse 23 of the Chēbrōlu inscription.

⁴ Lines 17 to 25 contain a description of the boundaries of Gōvāḍa in the Telugu language.

⁵ No. 10 of the Table, above, Vol. IV. p. 35.

⁶ No. 12 of the same Table.

⁷ In the Rēpalle tāluka, about 7 miles north-east of Tanḍa vālu.

⁸ For the importance of the use of the earlier and later forms of *kā* and *b*, in connection with undated records about a century or a century and a half earlier, see page 155 below, note 8.

passage may be, as suggested by Mr. Rice, a slightly later addition.—The language is Sanskrit in lines 1 to 83, and Kanarese, of the archaic or stilted type, in lines 84 to the end. There are verses in lines 1 to 4, 28 to 99, and 112 to 114; and I am indebted to Mr. H. Krishna Sastri for several very useful suggestions in dealing with both the text and the translation of some difficult passages in the Kanarese verses. The Sanskrit *gadya* or ornate prose, in lines 5 to 27, is not very successful, there not being enough of the usual alliteration and rhyming endings; and there is nothing remarkable in such of the Sanskrit verses as remain in lines 50 to 55: in the Kanarese portion, however, the author, who was evidently an accomplished writer in that language, has done full justice to his topic and to himself, both in sonorous diction and in sense.—The orthography does not present anything calling for special notice.

The inscription is a panegyric of the Western Gaṅga prince Mārasimha II. It mentions him by his proper name in line 42, and throughout the rest of the record by various *birudas* and epithets, of which the most frequent and evidently the most highly prized one is *Noḷambakul-Āntaka*, "the Death of the family of the Noḷambas,"—with reference to his successes against the Pallavas of the Noḷambavāḍi thirty-two-thousand province. Lines 110 to 114, at any rate, were written after his death; and they tell us that, a year after his completion of the career of conquest which is the subject of the earlier part of the record, he abdicated, and died in the practice of religion, at the feet of a Jain teacher named Ajitasēna, at Baṅkāpur in the Dhārwar district,—starving himself to death, like so many others whose epitaphs are at Śravapa-Belgoḷa, by a three-days fast.¹ And it seems plain, in fact, that, like various others of the records at Śravapa-Belgoḷa, the whole of this inscription is an epitaph,—not a contemporaneous record engraved while he was still alive. The record is not dated; but it may be placed in A.D. 975, as an inscription at Mēlāgāni shows that Mārasimha II. either died or abdicated in or shortly before June-July, A.D. 974.² The contents of it are noticed in detail on page 169 ff. below.

I have given, elsewhere,³ a full exposé of the spurious nature of certain copper-plate grants, which purport to present an unbroken genealogical list of the Western Gaṅgas going back to the second century A.D. And I have shewn how utterly unreliable, for purposes of ancient history, are those grants and a Tamil chronicle, called *Koṅḡudēsa-Rājākkaḷ*, which purports to furnish information of the same kind. The results of the inquiry on that occasion were, that the earliest authentic Western Gaṅga names are those of Śrīpurusha-Muttarasa, who, pending more precise discoveries, was to be placed somewhere in the period A.D. 750 to 850, and of Śivamāra, who was to be placed either immediately before or immediately after Śrīpurusha-Muttarasa; and that the alleged genealogy was invented in the ninth or tenth century A.D., when all the great families of Southern India were beginning to look up their ancestral belongings and devise more or less fabulous pedigrees. Since the time when I wrote, some new records on stone have been brought to notice, and a critical version has been published of a copper-plate grant which was already known but was not satisfactorily available for use. And these new materials, militating in no way with the conclusions at which I arrived, enable me now to put together a genealogical and successional list of the Western Gaṅgas of Tajakāḍ (see page 153),⁴ and to make a first serious attempt to determine the real history and chronology of the family.

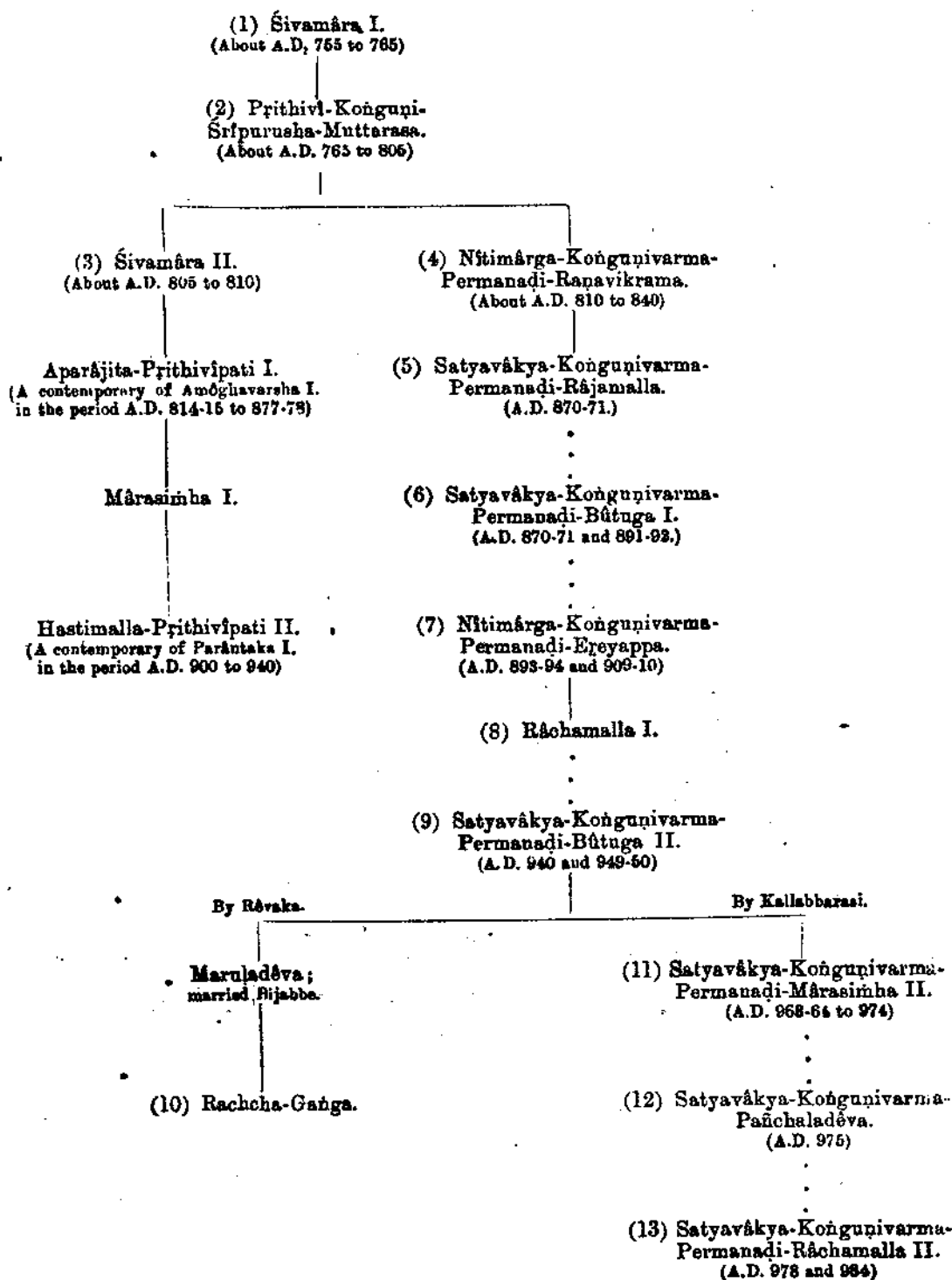
¹ For a description of the *śailākhanda* or vow of starving to death, see Mr. Rice's *Inscr. at Śrav.-Bel.* Intro. p. 16 ff. He has pointed out (*ibid.* p. 17) that, among the various instances of it mentioned in the records there, there is one of even so late a date as A.D. 1809 (No. 72). The process sometimes lasted for three months (No. 2). But it was accomplished in three days in also the case of Mallishēpa (above, Vol. III. p. 207, verse 72).

² See page 168 below, and note 6.

³ Above, Vol. III. pp. 159 to 175.

⁴ The numbers before some of the names indicate the members of the family who actually ruled, or probably ruled, over the Gaṅgavāḍi province, and the order in which the succession went. When the exact relationship between two consecutive individuals is not established, dots are used instead of lines.

The Western Gaṅgas of Talakād.



The earliest authentic Western Gaṅga name is that of Śivamāra I. His existence is proved by an inscription at Vallimalai in the North Arcot district,¹ about eighty miles to the east from the Gaṅga town of Kōlār, which enumerates four generations,—Śivamāra I.; his son, Śrīpuruṣa;² Śrīpuruṣa's son, Raṇavikrama; and Raṇavikrama's son, Rājamalla,—and says that Rājamalla, having seen the hill on which the record is, took possession of it, and founded a Jain temple there in token of having done so. The record, indeed, does not tell us that these persons were Gaṅgas. But their names fit in so exactly with the statements in the spurious grants and in certain unquestionable records in the Western Gaṅga territory itself which will be mentioned further on, that no hesitation need be felt about identifying them as Western Gaṅgas of Talakāḍ.

There are records in Mysore, which may be ascribed to Śivamāra I. One is a stone inscription at Dēbūr,³ which mentions him as simply Śivamāra, without any regal title of any kind, but uses a technical expression which stamps him as holding a rank and authority considerably greater than those of any mere local governor.⁴ And others are stone inscriptions at Rāmpura and Mūḍahallī,⁵ which mention "the Koṅṇuṇi king (*arasa*) Śivamāra," and

¹ Above, Vol. IV. p. 140, A.—In the *Postal Directory of the Madras Circle*, the name of the place is given as 'Vellimalai.'

² The spurious grants describe Śrīpuruṣa (whose proper name, Muttarasa, they do not give) sometimes as the son, and sometimes as the grandson (without mentioning the father's name), of Śivamāra I.; to Śrīpuruṣa they allot two sons, Śivamāra II. and Vijayāditya; and they represent Rājamalla as the son of Vijayāditya (see the tables, above, Vol. III. pp. 161, 177): and curiously enough, it is the pretended earlier records, from Hoṣūr, Nāgamaṅgala, and Maṇṇe (for the last, see page 160 below, note 7), which wrongly represent Śivamāra I. as the grandfather of Śrīpuruṣa; while the Sūḍi grant, purporting to be written nearly a century and a half after the Maṇṇe grant, correctly speaks of the two persons as father and son.—This short but valuable record from Vallimalai disposes finally of one step in the fictitious pedigree, viz. the step which some of the spurious grants place between Śivamāra I. and Muttarasa (see, also, page 156 below, note 5).

³ Mr. Rice's *Epigraphia Carnatica*, Vol. III., Nj. 26.—Mr. Rice has preferred to allot this record to the second Śivamāra.—This record mentions a person named Eṇṇa. With this person Mr. Rice identifies the *Mahārāja* Eṇṇamma of an inscription at Maḍūr (*ibid.* Ml. 68), and the Eṇṇa or Eḷṇa of an inscription at Mūḍahallī (*ibid.* Nj. 132), and the Eṇṇa-Vemmaḍi of a spurious record at Gaṭṭavāḍi (*ibid.* Nj. 199, with a lithograph) which purports to be dated Śaka-Saṁvat 111. He thus refers the Maḍūr and Mūḍahallī records, as well as that at Dēbūr, to the time of Śivamāra II. And he alters the date of the Gaṭṭavāḍi inscription from Ś.-S. 111 to Ś.-S. 711, so as to bring the record on to A.D. 789-90,—sufficiently near to the period of Śivamāra II. The Gaṭṭavāḍi inscription, however, has the later cursive form of the *ḥ*, in *śeḷaḷeyara*, line 10, and *ḍāḷim*, line 11: therefore it cannot be placed before A.D. 804 (see page 155 below, note 8); and the general style of the characters suggests a period at least a century later than even that time.

⁴ The expression in question is *prithivī-rājyam-geṇu*, or *keṇu*, "to reign over the earth." It is properly a technical expression of paramount sovereignty (see the second edition of my *Dynasties of the Kanarese Districts* in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II. p. 428, note 4); but the exact way in which it is to be applied, has always to be determined by the context and general surroundings. The Western Gaṅgas of Talakāḍ were not paramount sovereigns, except occasionally. They belonged to the class of great feudatory nobles, who were more or less independent in their own hereditary territories, and whose position is always very clearly recognisable, if the records are studied attentively, from the various technical titles and expressions that are so carefully used or abstained from. The Śiḷāhāras of Kanak, and the great feudatory nobles of some other families, used the expression *śukha-saṁkathā-vinoddadim rājyam-geṇu*, or, in Sanskrit, *śukha-saṁkathā-vinoddāna rājyam kri*. The expression properly used by the Western Gaṅgas, in their own province, was *prithivī-rājyam-geṇu*; and it will be found in almost all of their records which exist in their own hereditary territory: to the contrary I can quote, at present, only *rājyam uttar-ottaram salutam-ire* (another expression of, strictly, paramount sovereignty) in the Kūlagere inscription of the time of Eṇṇappa, and the use of the purely subordinate expression *ḍṇu*, 'to govern,' in the cases of Eṇṇappa in the Bēgūr inscription, and of Būtaga II. in the Āṭakūr inscription. On the other hand, the proper expression to denote their position and authority outside their own province of Gaṅḡavāḍi, was *ḍṇu*; and we find this duly used in the case of Mārasimha II. in the inscriptions at Aḍaraguñchi, Guṇḍūr, and Hebbāl, and even in the case of Pañṇebaladēva in the inscription at Muḷḡund.

⁵ *Ep. Carn.* Vol. III., Nj. 50, 127. The Rāmpura inscription, again, has been assigned by Mr. Rice to Śivamāra II. But the use of the title *arasa* is a strong indication that the records are to be ascribed to the first Śivamāra. Muttarasa became eventually a *Mahārājādhirāja* and *Paramēśvara*; in the amplified form *Dharma-*

use the same technical expression of high position. These three records are not dated in any era. And there is nothing in the contents of them to enable us to establish any synchronisms, and so to assign an exact date to them. But the characters of the Dābār inscription are attributable to any time within about fifty years on either side of A.D. 800.¹ The period of the record will be determined more closely further on.²

The authentic existence of the second of the four persons mentioned in the Vallimalai inscription, *vis.* Śrīpurusha, had already been established³ by some undeniably genuine stone records at Talakād,⁴ Sivāra,⁵ and Sivarpattana,⁶ in Mysore. The Talakād inscription, which is dated in his first year,⁶ and the inscription at Sivāra, give him the full style of "the Mahārāja Prithuvi-Koṅguṇi-Muttarasa-Śrīpurusha;" while, of the Sivarpattana inscriptions, one styles him "the Mahārāja Śrīpurusha," and the other, which is dated in his twentieth-odd year,—perhaps the twenty-ninth,⁷—calls him "the Koṅguṇi Mahārāja Śrīpurusha;" evidently, Muttarasa was his name, and Śrīpurusha, "husband of Fortune," was a *biruda*. Like the records of Śivamāra I., these records of Muttarasa,—and also those which will be mentioned further on,—are not dated in any era; and they do not contain anything by means of which synchronisms can at present be established. But they are, similarly, to be referred, on palaeographic grounds, to the period A.D. 750 to 850, or thereabouts. And one particularly instructive character,—the old square form of the letter *b*,⁸—

Mahārājādhirāja (regarding which, see page 163 below, note 2), the use of the first of these two titles was continued by all his descendants from Raṇavikrama onwards; and it does not seem likely that his son Śivamāra II. would revert to the simple designation *arasa*.—Another inscription at Mūḍahalli (Nj. 126) is probably also of the time of Śivamāra I.; but the name of the prince is illegible.

¹ I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. I have not had the means of examining the Rāmpura and Mūḍahalli records in the same way.

² The spurious Haljegere grant (*Ep. Carn.* Vol. III., Md. 113, with a lithograph) cites a date in the month Jyēṣṭha (May-June), Śaka-Saṃvat 635 expired, falling in A.D. 713, as being in the thirty-fourth year of Śivamāra I., and so would place the commencement of his rule in A.D. 679-80. This latter date is altogether too early. And it is not likely that the record has even hit off a true date for him in A.D. 713.—The Nāgamaṅgala grant would place the commencement of the rule of his successor Śrīpurusha-(Muttarasa) in A.D. 727-28 (see page 156 below, note 2); and this, with the Haljegere grant, would give Śivamāra I. a rule of forty-eight years, immediately before a rule of seventy-eight years by his son!

³ See above, Vol. III. p. 173 f.

⁴ *Ep. Carn.* Vol. III., TN. 1; with a lithograph.

⁵ Here I write on the authority of photographs which Mr. Rice kindly sent me,—one from Sivāra, and two from Sivarpattana.

⁶ *Prathama-vijaya-sambatsaram Kārttike pūṣame-andu*; lines 3, 4.

⁷ The words *vijaya-sa[m]vatsara[m]*, followed by the *akṣaras* *irppa*, are quite clear, in line 2. I conjecture that what follows them stands for *tombattarayoḥ*. But the passage (and, in fact, the whole of the remainder of this record) has been so spoilt in painting the stone for photography, that it is a matter of conjecture only. Since writing this note, I have found an indication that Mr. Rice would take the record to be dated in the twenty-eighth year (*Ind. Ant.* Vol. XIII. p. 188). The *akṣaras* *tombattarayoḥ*, however, seem insufficient for the space and for the marks shown in the photograph.—This practice of painting inscriptions by hand for photography cannot be too strongly condemned: it presents the records as they appear to the eye of the person who paints them, and not as they really are; it introduces mistakes, or at least doubt, in even the clearest passages,—for instance, the lithograph of the Talakād inscription of Muttarasa shews in the word *tombattaru*, line 9, an *anusvāra* in the second syllable which one cannot believe to be in the original, and the word *Kadabūr* or *Kadabūr* in one of the Sivarpattana inscriptions, contrasted with what reads at first sight as *Kadambār* or *Kadambūr* in the other record at the same place (see page 161 below, note 1), is another case in point; it often results, as in the date of this Sivarpattana inscription, and in fact throughout the record, in the creation of arbitrary and fantastic signs which render whole passages quite unintelligible; and, in short, it prevents altogether the purely mechanical reproduction which is absolutely necessary for the satisfactory and critical study of the records.

⁸ It occurs in the Talakād inscription (see the lithograph) in the words *sambatsaram* (line 4) and *tombattaru* (line 9).—For the importance of the old or square and later or cursive forms of *kṣ* and *b*, as a help in fixing the dates of records of the period with which we are dealing, see above, Vol. III. pp. 162, 163. Records containing the cursive forms of these two letters, cannot be placed before A.D. 804. The square forms continued in use up to A.D. 866. But the cursive forms,—the introduction of which, into epigraphic records, seems to be connected with the encouragement that was given to the Jains and their literature in the time of the Rāṣṭrakūṭa king

proves that at any rate they cannot have been engraved much, if at all, after A.D. 850; while the general palaeographic standard of the Talakād inscription points distinctly to a time somewhat earlier than A.D. 800, as the date of the preparation of that record. It is, thus, not impossible that the person or persons who fabricated the spurious Hoṣṭr and Nāgamāṅgala grants, had available, or hit off, true dates for him, in A.D. 762 and 776-77, or at any rate in the latter year.¹ But it is not possible that, in A.D. 776-77, he had already been ruling for fifty years, as is claimed by the Nāgamāṅgala grant;² for, the synchronisms which are established for some of his descendants, in both lines, shew plainly that the long life and rule, which he undoubtedly enjoyed, were made out by continuing into the ninth century A.D. The approximate limits for him will be indicated below.

There are other records of Śrīpuruṣa-Muttarasa in Mysore, at Dēvalāpura, Varna, Pūrigāli, Hemmige, Bannūr, and Hoḷalavādi.³ The first four of them belong to the earlier part of his career: for, the Pūrigāli record styles him "the Mahārāja Śrīpuruṣa," as also, apparently, does the Dēvalāpura stone; the Varuṇa record calls him "the Koṅgaṇi Mahārāja Śrīpuruṣa;" the Hemmige record describes him as "Prithivī-Koṅgaṇi-Muttarasa," without any title; and the Bannūr record probably styles him "Prithu[vi-Koṅgaṇi-Muttarasa-Śrī]puruṣa," again without any title. All of the records which contain such a reference at all, use the same technical expression of high position and authority which is used in the case of Śivamāra I.⁴ And the Hoḷalavādi inscription marks an epoch in his career, by also giving him the paramount titles; it styles him "the Koṅgaṇi Mahārājādhirāja and Paramāvara Śrīpuruṣa."

As far, therefore, as individual names go, the authentic history of the Western Gaṅgas of Talakād starts with these two persons, Śivamāra I. and his son Śrīpuruṣa-Muttarasa.⁵ Records giving names for earlier times may, of course, be obtained hereafter; for,

Amōghavaraha I. (A.D. 814-15 to 877-78),— were then in use, and are found in a record of A.D. 865. And a record of much about the same date shows both the forms of *ḥ*, mixed (*loc. cit.* p. 183, note 1).—The old or square form of the *ḥ* occurs in also one of the Sivarpaṭṭa records of Muttarasa, in the word *Kadaśūr*, line 5; and doubtless also in the same word in line 3 of the other Sivarpaṭṭa record, where, however, the true appearance of the original has been much spoilt by painting the stone for photography. I do not find a *ḥ* of either form in the Sivara record. And none of the four records appears to include a *kh*.—My attention has been drawn to the fact that a cursive *kh* appears, in the lithograph, at the end of line 12 of the Harihar grant of Vinayāditya of A.D. 694 (*Ind. Ant.* Vol. VII. p. 300). An inspection, however, of the photograph, which is given with the lithograph in *P. S. and O.-C. Inscriptions*, No. 17, will shew that this is only due to an injudicious touching up by hand of a damaged square *kh*; this was done at a time when it was thought more important to publish clear and easily legible lithographs, than to produce absolutely mechanical and faithful facsimiles which an unpractised eye might find it difficult to deal with.

¹ Just as a possibly true year may have been available, or was hit off, for Bātuga II., in the spurious Sādi grant (see page 167 below, note 2) which refers itself to his time. But calculations shew that the details of the dates cited in the Hoṣṭr and Sādi grants are not correct for the years that are quoted; and this detracts a good deal from any value that might be attributable to them.

² This would place the commencement of his rule in A.D. 727-28. And, as the spurious Suraḍbēnupura grant (see page 160 below, note 7), which cites the Sarvajit *saṃvatsara*, Śaka-Saṃvat 729 (expired), = A.D. 807-808, as the third year of Śivamāra II., would thus place the commencement of the rule of Śivamāra II. in A.D. 805-806, this would give Muttarasa a total rule of seventy-eight years.

³ *Ep. Carn.* Vol. III., Mys. 25, 55; ML. 87; TN. 53, 113; Nj. 23.—He is apparently also mentioned as Śrīpuruṣayya in an inscription at Belavatta (*ibid.* Mys. 6), and as Muttarasa in another inscription at Bannūr (*ibid.* TN. 115), from which Mr. Rice has inferred (*ibid.* Intro. page 3) that Bannūr was his birth-place. This Bannūr inscription mentions also the name of Ereyappa, and therefore seems to be, not of Muttarasa's own time, but about a century later.

⁴ *Prithivī-rājyaṃ-gaṇa*, or *gaṇa*; see page 154 above, note 4.

⁵ Mr. Rice (*Ep. Carn.* Vol. III. Intro. pp. 3, 7) has placed between them a Māraśidha I., whom he identifies with the alleged and unnamed son of the first Śivamāra and father of Śrīpuruṣa-(Muttarasa) who is mentioned in some of the spurious grants (see page 154 above, note 2); quoting "the Salem grants" as his authority for doing so. But there is no foundation in fact, of any kind, for this. The alleged generation between Śivamāra I. and Śrīpuruṣa-Muttarasa has now been disposed of by the Vajjīmalai record (page 154 above).

that the Western Gaṅgas were a people of importance and power at least a couple of centuries before the time of Śivamāra I., is shewn by the fact that the Kadamba king Mṛigēśavarman claims to have defeated them.¹ But it is not at all probable that they will give a connected genealogy: the plainly imaginary nature of some of the names which the spurious grants place before that of Śivamāra I., is a strong indication that materials for compiling a genuine earlier pedigree were not available even then; and the most that we may expect, is, a few detached notices.² All that we know as yet about the Gaṅgas during the centuries immediately following the time when Mṛigēśavarman was in conflict with them, is, that they were conquered by the Western Chalukya king Kīrtivarman I. in the period A.D. 567-68 to 597-98,³ and again by his son Pulikēśin II. about A.D. 608,⁴ and that the Harihar grant of Pulikēśin's grandson Vinayāditya, dated in A.D. 694, speaks of them as hereditary servants of the Western Chalukya kings.⁵ And it is plain that they first came prominently to the front on the downfall of the Western Chalukya dynasty. Even then, they did not immediately assert the independence which, undoubtedly, they subsequently enjoyed for a while. That they felt their way gradually to the latter step, is shewn by the facts that Śivamāra I., while adopting a technical expression indicative of considerable power, used simply the title of *arasa*, "king," and that Muttarasa, though making an advance on this, did not at first assume any higher designation than that of *Mahārāja*, and developed into a *Mahārājādhirāja* and *Paramēśvara*, as which he figures in the Holalavādi record, only at some later time. Now, the last Western Chalukya king, Kīrtivarman II., lost the northern and central portions of his dominions to the Rāshtrakūṭas, under Dantidurga, before A.D. 754. He was still in possession of the southern territory up to A.D. 757. But shortly after that time he was completely overthrown by Dantidurga's successor, Kṛishṇa I.,—say, about A.D. 760. And the same period saw the extinction of another great dynasty of Southern India,—that of the original Pallavas of Conjeeveram, who also, through the possessions that they held in the Nolambavādi province, must have had much to do, though not so directly as the Western Chalukyas, with the Gaṅgas of Talakād. The last great Pallava king known to us,—and, unquestionably, the last representative of his line,—was Pallavamalla-Nandivarman, Nandipōtavarman, or Nandipōtarāja, son of Hiranyavarman.⁶ He was a contemporary of the Western Chalukya king Vikramāditya II., at some time in the period A.D. 733-34 to 746-47. And we have records dated in his twenty-first, twenty-second, and fiftieth years.⁷ Now, he succeeded to the Pallava throne after a distant kinsman, Paramēśvaravarman II.,⁸ the latter was preceded by his father, Narasimhavarman II.; and Narasimhavarman was preceded by his father, Paramēśvaravarman I., who was contemporaneous at some time in the period A.D. 655 to 680 with Vikramāditya I.,

And the person whom Mr. Rice thus misplaces,—through a mistake which is to be attributed to the imperfect original rendering of the Udayēndiram grant of Hastimalla-Prithivīpati II. in Mr. Foulkes' *Manual of the Salem District*, Vol. II. p. 369 ff.,—is Mārasimha I., grandson of the second Śivamāra (see page 162 below).

¹ *Ind. Ant.* Vol. VI. p. 25; for "the family of Tuṅgagaṅga," read "the lofty family of the Gaṅgas."

² This much, at any rate, is certain,—as I have already said (above, Vol. III. p. 175),—that nothing will ever be obtained to authenticate such dates as those of A.D. 248 and 486 which two of the spurious grants purport to give for Harivarman and Avinṭa-Koṅṅṇi, unless it upsets in some way or other the genealogy that is asserted by the grants; and, on the other hand, if the genealogy asserted by the grants (or anything like a real basis from which it can have been concocted) is ever authenticated, then the dates will be upset, in favour of much later ones. The genealogy and the dates cannot possibly stand together.—It is not likely, however, that there is any real basis of ancient fact for either the asserted genealogy or these two dates; see the Postscript, page 174 below.

³ *Ind. Ant.* Vol. XIX. p. 19.

⁴ *Id.* Vol. VIII. p. 244.

⁵ *Id.* Vol. VII. p. 303.

⁶ See Dr. Hultzsch's *South-Ind. Insors.* Vol. II. p. 342 ff.

⁷ They are, respectively, the Udayēndiram grant (*South-Ind. Insors.* Vol. II. p. 361); the Kaṭākūdi grant (*ibid.* p. 342); and an inscription at the Pañcāpāṇḍavamalai hill (above, Vol. IV. p. 136, A). In respect of the last of them, we must understand that it is dated in the fiftieth year in which he was still reigning; not in simply the fiftieth year from the commencement of his reign, cited at a time when he himself was dead,—a rendering, suggested as possible by the editor of the record, for which there is no substantial authority.

⁸ And there was, perhaps, also a short intermediate reign, of Mahēndraravarman III.

the great-grandfather of Vikramāditya II. In such circumstances, it is not at all probable that Pallavamalla-Nandivarman can have completed the fiftieth year of his reign between A.D. 733 and 747. It is much more likely that his reign did not even commence till A.D. 715 or later. And fifty years from that point would bring him on to just the time to which we may refer Śivamāra I. and Muttarasa. The spurious Maṇṇe grant, indeed,¹ would carry him on to even later times: it says, speaking of Śivamāra II., that "his forehead was adorned by a fillet (of royalty) placed there with their own hands, when they performed (his) anointment to the sovereignty, by the two ornaments of the Rāshtrakūṭa and Pallava lineages named Gōvindarāja and Nandivarman, who were (already) anointed on (their own) foreheads."² Gōvindarāja seems to be the Rāshtrakūṭa king Gōvinda III., whose reign began about A.D. 783-84 and ended in A.D. 814-15: Śivamāra II. was undoubtedly contemporaneous with him towards the end of his reign; and we shall find reasons, further on, for believing that he did assist or recognise the succession of Śivamāra II. to the leadership of the Gaṅgas. Nandivarman must be Pallavamalla-Nandivarman, son of Hiraṇyavarman.³ He cannot have had anything to do with Śivamāra II. at so late a time as the date of his succession on the death of Muttarasa. And it seems that, mixed up with a real act of Gōvinda III. towards the second Śivamāra, the Maṇṇe grant has preserved an anachronistic reminiscence of a real act of Pallavamalla-Nandivarman towards the first Śivamāra; viz. that, on the downfall of the Western Chalukyas, he formally recognised Śivamāra I. and crowned him as the chief, more or less feudatory, of a powerful tribe on the borders of his own outlying province of Nōḷambavāḍi. The date of A.D. 760, mentioned above as the closely approximate time of the complete extinction of the Western Chalukya power, is within the period to which Śivamāra I. is to be referred, and within the time to which the reign of Pallavamalla-Nandivarman may be carried on. And we shall probably be very near the truth, if we take A.D. 755 as the initial date of the succession of Śivamāra I. to the leadership of the Western Gaṅgas, and A.D. 760 as the time when he was recognised by Pallavamalla-Nandivarman. We may then place the accession of Muttarasa about five years later, in A.D. 765; and, as there are indications, as already mentioned, that he had a long rule, and as we have a record which is actually dated in perhaps his twenty-ninth year, we may assume that he ruled for about forty years, up to A.D. 805. As the record which seems to be dated in his twenty-ninth year still gives him, like the earlier ones, the title of *Mahārāja*, it would appear that it was in the last ten years of his time that he threw off all semblance of vassalage and assumed the paramount titles; till then, he must have been more or less feudatory, at first to Pallavamalla-Nandivarman, and then to a kinsman of his own, Vijaya-Narasimhavarman, who, as we shall see just below, succeeded to the Pallava throne after Pallavamalla-Nandivarman.⁴

¹ For this record, see page 160 below, note 7.

² The original, which I am able to quote from photographs which Mr. Rice kindly sent me, runs—(plate iv. a, line 10 ff.)—*R[ā]shtrakūṭa-Pallava-dvaya-tilakabhyaḥ mārddhābhishikta-Gōvindarāja-Nandivarman-abhishikṭābhyāṃ samanushṭi(śhṭi)ta-rājya-abhishikṭābhyāṃ uni(ni)fa-kara-ghaṭita-paṭṭa-eibhāshita-laldāpaṭṭō*
 * * * * * *śrī Śivamāradēva[śh]*.—I have taken *laldāpaṭṭa*, 'the flat surface of the forehead,' as simply an alliterative expansion of *laldā*. Otherwise, we might divide the compound, *laldā-paṭṭō*, and translate "the (hereditary Gaṅga) fillet (of royalty) on his forehead was adorned by (other) fillets placed there with their own hands," etc.; this, however, does not seem so satisfactory a rendering.

³ It might, perhaps, be said that he is the later Nandivarman, also called Vijaya-Nandi-Vikramavarman, son of Dantivarman (see page 159 below). But this does not seem at all probable. And, if it were so, an anachronism in the other direction would be involved; for, Nandivarman, the son of Dantivarman, cannot be placed as early as A.D. 797, which is the pretended date of the Maṇṇe grant; he cannot be placed before A.D. 804, which is the date that we have for Dantivarman.

⁴ The Hūmpha inscription of A.D. 1077-78—(see Mr. Rice's Annual Report for the year ending 31st March 1891; this record contains a great deal of mythical matter, relating to the Śāntara family as well as to the Western Gaṅgas, and is, of course, of no more value than the spurious copper-plate grants in respect of the early history which it pretends to give)—asserts that Śrīpuruṣa-(Muttarasa) was the first of the Western

We shall revert presently to the descendants of Śrīpuruṣa-Muttarasa. Meanwhile, we may conveniently notice here another branch of the Western Gaṅga family, which succeeded to the Pallava dominions.

Two *virgals* or monumental tablets at Āmbūr in the North Arcot district,¹—which commemorate the death in battle of two heroes, followers of a certain Pirndi-Gaṅgaraiyar, on an occasion when the army of the Nūlamba, i.e. the Pallava prince of Nūlambavādi, attacked the village for a cattle-raid,—cite the twenty-sixth year of a king named Vijaya-Nṛipatuṅga-Vikramavarman. There are other inscriptions of the same king in the Tanjore and Trichinopoly districts.² And on palæographic grounds, as well as for reasons connected with the history of that part of the country, it is necessary, Dr. Hultzsch tells us, to place the reign of this Vijaya-Nṛipatuṅga-Vikramavarman before that of the Chōla king Parāntaka I. (about A.D. 900 to 940). There are also two copper-plate grants of the same king,³ one of which, obtained at Bāhūr near Pondicherry, and dated in his eighth year, names his immediate ancestors and gives the pedigree that he claimed. That pedigree is, first, the Purāṇic genealogy of the Pallavas, from the god Brahman to the eponymous Pallava, the alleged founder of the family. From his family, the grant says, there were born Vimala, "Koṅkaṇika," and "other kings." When they had passed away, a certain Dantivarman became king. His son was Nandivarman, whose wife was Śaṅkhā, of the Rāṣṭrakūṭa family. And their son was Nṛipatuṅgadēva, or Vijaya-Nṛipatuṅgavarman as he is called in the Tamil portion of the grant,—i.e. the Vijaya-Nṛipatuṅga-Vikramavarman of the stone records at Āmbūr and elsewhere. Now, the seal of the other grant of Vijaya-Nṛipatuṅga-Vikramavarman bears the bull-crest of the Pallavas,—in due accordance with the descent that is put forward for him. But we may safely adopt Dr. Hultzsch's suggestions, that the name of "Koṅkaṇika" is a reminiscence of the "Koṅkaṇi" who is represented as the original ancestor of the Western Gaṅgas in the Udayēndiram grant of Hastimalla-Prithivipati II.,⁴ and who is, of course, the mythical Koṅgunivarman whom the spurious grants from Mysore claim as the founder of the Western Gaṅga family; and that consequently, in spite of the Pallava pedigree, a connection with the Western Gaṅgas was claimed by Vijaya-Nṛipatuṅga-Vikramavarman. And we may also safely follow Dr. Hultzsch in his identification of Dantivarman with the Dantiga, king of Kāñchi, whom the Rāṣṭrakūṭa king Gōvinda III. subdued and levied tribute from in A.D. 804,⁵ and in his inference that the Rāṣṭrakūṭa princess Śaṅkhā, wife of Nandivarman, was a daughter of Gōvinda's son and successor Nṛipatuṅga-Amōghavarsha I. (A.D. 814-15 to 877-78), after whom her son must have been partly named.

There are also, we are told by Dr. Hultzsch,⁶ various stone records, not yet published, which may be attributed with some probability to Dantivarman and Nandivarman: there is a record of Dantivarman in the Vaikunṭha-Peramāl temple at Conjeeveram;⁷ and there are inscriptions at the Viriñchipuram temple in the North Arcot district, and at Śaduppēri, near Vēlūr in the same district,⁸ dated in the ninth, forty-seventh, and fifty-second years of a Vijaya-Nandi-Vikramavarman who may be identified with Nandivarman, son of

Gaṅgas to assume the designation of Permanaḍi, and that he took it from a Pallava king of Kāñchi, on defeating him. We have already seen that it was Muttarasa who first assumed the paramount titles. And so, though his records have not yet disclosed the use of the designation Permanaḍi by him, the Huncha record very possibly preserves, in the above assertion, a real historical item, mixed up in the usual mythical matter in which it follows more or less the spurious grants. The said king of Kāñchi, defeated by him, would be his kinsman Vijaya-Narasimhavarman,—defeated when he threw off the yoke of vassalage.

¹ Above, Vol. IV. p. 180.

² *Ibid.* p. 181.

³ *Ibid.* p. 180.

⁴ For this record, see page 162 below.

⁵ *Ind. Ant.* Vol. XI. p. 127.

⁶ Above, Vol. IV. p. 181.

⁷ See *South-Ind. Inscr.* Vol. II. p. 344, note 3. It styles him *Mahādēva*.

⁸ *Id.* Vol. I. p. 133, Nos. 124, 125; p. 180, No. 108.

Dantivarman. And at Ukkal in the North Arcot district there are inscriptions¹ giving the name of a Kampavarman, or more fully Vijaya-Kampa-Vikramavarman, who may have belonged to the same family with Vijaya-Nripatunga-Vikramavarman and his ancestors.

But, of more importance for present purposes, is the fact that, at Kīl-Muttugūr in the North Arcot district, there is an inscription,² dated in the eighteenth year of a king Vijaya-Narasimhavarman, which shows, in the sculptures below it, the Western Gaṅga emblems of the elephant and the goose or swan,—the emblems being connected with Vijaya-Narasimhavarman himself by the fact that he was, evidently, the maker of the grant that is registered in the record. The name of this person is, characteristically, a Pallava name: but the emblems mark him as a Western Gaṅga; and he has been appropriately described by Dr. Hultzsch as “a Pallava by name, but Western Gaṅga by descent.” Now, the alphabet of this record at Kīl-Muttugūr is more archaic than that of the Āmbūr inscriptions; and Vijaya-Narasimhavarman must, therefore, be placed at any rate before Vijaya-Nripatunga-Vikramavarman. That he was connected with Vijaya-Nripatunga-Vikramavarman, and also with Vijaya-Kampa-Vikramavarman, is plainly indicated by the use of the prefix *kō*, “king,” in all three cases, and of the word *vijaya*, in the Tamil form *viśaiya*, as part of the proper names: and it appears that one of the grants of Vijaya-Nripatunga-Vikramavarman actually places a Narasimha in the genealogy, before Dantivarman.³ Whether Kampavarman came before Narasimhavarman, or after him, is not yet known. But the retention of the Western Gaṅga emblems by Narasimhavarman refers him to a period when the members of this branch of the Gaṅga family had not fully turned themselves into Pallavas. And it seems probable that he was the one who secured the succession to the Pallava dominions. If so, as he must have done it on the death of Pallavamallanandivarman, son of Hiranyavarman, we may place his initial date somewhere about A.D. 760 to 770.⁴ He was eventually followed by Dantivarman, Nandivarman or Vijaya-Nandi-Vikramavarman, and Vijaya-Nripatunga-Vikramavarman. And one or other of them, or perhaps Vijaya-Kampa-Vikramavarman, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas,—thus converting himself into a Pallava, just as the Eastern Chalukyas became Chōlas in the time of Kulōttunga-Chōlādēva I.⁵ The exact connection of Vijaya-Narasimhavarman with Śivamāra I. remains to be discovered.

We revert now to the descendants of Śripurusha-Muttarasa. The spurious Sādi grant gives the name of Śivamāra II., as his eldest son;⁶ and the spurious grants from Suradhēnupura and Maṇṇe purport to be records of this person himself.⁷ Now, one of the

¹ See above Vol. IV. p. 182, note 4.—Two of these inscriptions are at Ukkal, in the Arcot tāluka; and one of them is dated in his tenth year, and the other in his fifteenth year: these two records mention him as Kampavarman. An inscription at Dāfi, near Māmaṇḍūr in the same tāluka, gives his name in the fuller form of Vijaya-Kampa-Vikramavarman. I am able to quote these details through Dr. Hultzsch's kindness in sending me advanced proofs of some pages of his *South-Ind. Inscri.* Vol. III.

² *Ibid.* p. 177; see also p. 182.

³ See Mr. Sewell's *Lists of Antiquities, Madras*, Vol. II. p. 30; this is the grant in the office of the Collector of North Arcot,—not the Bāhūr granted quoted in the text above.

⁴ See page 158 above.

⁵ See *Ind. Ant.* Vol. XX. p. 277.

⁶ This grant (for which, see page 187 below, note 2) would give him the second name of Saigotta; so, also, the Humcha inscription of A.D. 1077-78 (see page 158 above, note 4). He is evidently the Saigotta-Śivamāra, an alleged feudatory of a king Amōghavarsha, for whom a record of about the eleventh century A.D., at Kalbhāvi in the Belgaum District (*Ind. Ant.* Vol. XVIII. p. 309), purports to furnish a date in A.D. 808, 814, or 839 (the details of the date are so incorrect that the exact year which is intended cannot be determined).

⁷ These two grants are mentioned by Mr. Rice in his *Ep. Carn.* Vol. III. introd. p. 8. The Suradhēnupura grant is not yet available in detail. But I am able to quote the Maṇṇe grant from photographs which Mr. Rice was kind enough to send me.—It appears that the Suradhēnupura grant cites the Sarvajit *samvatsāra*, Śaka-Samvat 729 (expired),—A.D. 807-808, as the third year of Śivamāra II., and thus would place the commencement of his rule in A.D. 805-806.—The Maṇṇe grant, however, taking the genealogy as far as

Sivarpaṭṭa inscriptions makes mention of a Śivamāra who was governing the village of Kadabūr or Kaḍabūr,¹—which may be identified either with the modern 'Kadaburu' in the Gundlupēt tāluka of the Mysore district, or with Kaḍaba in the Gubbi tāluka of the Tumkūr district,—in the time of Śrīpuruṣa-Muttarasa, and in, perhaps, his twenty-ninth year.² There is nothing in this record to establish any relationship between this Śivamāra and Muttarasa. But we may take it as tolerably certain that he was a son of Śrīpuruṣa-Muttarasa, as stated in the spurious grants, and that we have here another authentic name, that of Śivamāra II. We have already noticed the fact that the spurious Maṇṇe grant speaks of a fillet of sovereignty being placed on his head by the Rāshtrakūṭa king Gōvinda III. (from about A.D. 783-84 to A.D. 814-15). Spurious as the record is, there is nothing impossible in the truth of the statement; especially if it is taken in connection with certain statements in the records of Gōvinda III. himself, which tell us that he released from long captivity, and sent back to his own country, one of the Gaṅgas, who had been imprisoned by his father Dhruva.³ The Rāshtrakūṭa records, indeed, do not disclose the name of the Gaṅga who was thus treated. But the clue to his identity is furnished by the spurious Maṇṇe grant, which asserts that Śivamāra II. made himself famous by being victorious against the armies of the Rāshtrakūṭas, the Chālukyas,⁴ and the Haihayas (i.e. the Kalachuris), when they were encamped at a village named Mudukundūr, and that he defeated the countless cavalry of Dhruva which had overrun the whole earth.⁵ Śivamāra II. may very well have been entrusted with the command in some war between his father and Dhruva. And we may suppose that, during the campaign, he was eventually defeated, captured, and imprisoned by Dhruva, and that, on Muttarasa's death, he was liberated by Gōvinda III., in order to succeed to the leadership of the Gaṅgas, on which occasion the Rāshtrakūṭa king would very likely crown him,—as the spurious Maṇṇe grant asserts,—with some feudatory crown. This event may be placed somewhere about A.D. 805. The same passages in the Rāshtrakūṭa records tell us that, after no long time, Gōvinda III. found it necessary to re-conquer the Gaṅga, who through excess of pride stood in opposition to him, and to put him in fetters

Śivamāra II., son of Śrīpuruṣa, then tells us that Śivamāra's son was Mārasimha; it then proceeds to record a grant that was made to a Jain temple at Mānyapura with the permission of this Mārasimha, who, having attained the position of *Kṣatradja*, was administering the whole of the Gaṅga *maṇḍala*; and then, after specifying the boundaries of the grant, it gives the date, in the month Āshāḍha (June-July), Ś. S. 719 (expired), falling in A.D. 797. It would thus establish for Śivamāra II. a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Suradhēnupura grant.—A Mārasimha, son of Śivamāra II., is not mentioned in any other record that has as yet come to notice. And the person who is introduced in the Maṇṇe grant seems to be the Mārasimha I. of the Udayēndiram grant,—in reality the grandson of Śivamāra II.

² In this record, the third *akṣara* of this name appears at first sight to be a badly formed *mōḍ*; but this must be attributed to the original being spoilt in painting the stone for photography. A place which is undoubtedly the same, is mentioned in also the other Sivarpaṭṭa inscription; there, the third *akṣara* is nothing but *ḍḍ*, and, unless we assume that the painting of the stone has produced the obliteration of an *anuvāda* over the second *akṣara*, the name is distinctly either Kadabūr, with the dental *d*, or Kaḍabūr, with the lingual *ḍ*.

³ See page 155 above, note 7.

⁴ *Ind. Ant.* Vol. VI. pp. 69, 70; Vol. XI. pp. 160, 161.

⁵ To avoid attributing to the Maṇṇe grant any more anachronisms than are inevitable, we may take this as referring to the Eastern Chalukyas. Narendramrigarāja-Vijayāditya II., of that dynasty, is described (see *Ind. Ant.* Vol. XX. p. 101) as waging war for twelve years, by day and by night, and fighting a hundred and eight battles, with the armies of the Gaṅgas and the Rāshtrakūṭas: the passage, however, does not mention the name of any individual Gaṅga; and the period of Vijayāditya II., A.D. 799 to 843, covered a great deal more than the time of Śivamāra II.

⁶ The original runs—(plate iv. a., line 3 ff.)—*Mudukundūr-nudma-grām-śpaviṣṭa-Rāshtrakūṭa-Chālukya-Haihaya-pramukha-prapt(ṣṭ)ra-sandha-vallabha-sainya-vijaya-vikhyāpita-prabhāvaḥ* [1°] *Api chaḥ* (read *cha*) | *Dhōr-dīvyam samantā-prabalam-upagata-tyāgā-dik-chakravartīm virjitya-dūṣka-samūhyan* etc.—*Dhōra* is the Prākṛit form of the name of Dhruva; it is used in also the passages referred to in note 3 above.

again. This would probably be about five years later,—say in A.D. 810. And it was doubtless this second imprisonment of Śivamāra II. that let in his younger brother Raṇavikrama to the Western Gaṅga succession.¹

A copper-plate grant from Udayēndiram in the North Arcot district² carries this line of descent three generations further: it mentions, in the lineage of “Konkaṇi, the first of the whole Gaṅga race,”—in which lineage, it says, following the spurious grants, there had been born Viṣṇugōpa, Hari (i.e. Harivarman), Mādhava, Durvinita, Bhūvikrama, and “other kings,”—Śivamāra II.,³ his son Prithivīpati I., otherwise called Aparājita;⁴ Mārasimha I., “the light of the Gaṅga family,” son of Prithivīpati I.; and Mārasimha’s son, Prithivīpati II., otherwise called Hastimalla, “a flamingo in the tank of the Gaṅga family.” In the way of historical information, it tells us that Prithivīpati I. saved Iriga and Nāgadanta, sons of king Dindī,—one of them from Amōghavarsha, i.e. the Rāshtrakūṭa king Amōghavarsha I. (A.D. 814-15 to 877-78), and the other from the jaws of death; that he fought a battle at a place named Vaimbalguḷi; and that he defeated the Pāṇḍya prince Varaguṇa in the great battle of Śrīpuraṁbiya;⁵ and that Prithivīpati II. received from Madirakonḍa-Parakēsarivarma-Parāntaka, i.e. the Chōḷa king Parāntaka I. (about A.D. 900 to 940), “the dignity of lord of the Bāṇas,”—i.e. that Parāntaka I. conferred on him the leadership of the Bāṇa kingdom,⁶ which is defined elsewhere as “the land to the west of the Andhra country.”⁷ And it registers the fact that, at the request of Prithivīpati II., Parāntaka I., in the fifteenth year of his reign,—i.e. in or about A.D. 915,—converted the village of Kaḍaikkōṭṭūr, together with Udayasandiramaṅgalam (Udayēndiram itself), into a *brahmadēya*, or grant to Brāhmins, which was then called Vīraṇārāyaṇachchēri after one of his own appellations. The record says that, from the time when the Bāṇa kingdom was conferred on Prithivīpati II., it was thought that he was born of the race of Bali, i.e. of the Bāṇa race; and the Tamil portion of it actually calls him Śembiyaṇ-Māvali-Vāṇarāya, meaning apparently, “(he who was appointed) Mahābali-Bāṇarāja (by) the Chōḷa king.” And it further discloses the fact that, while retaining the Western Gaṅga title of “lord of Nandi (i.e. Nandagiri),” he took the title of “lord of the city of Paṇivipuri,”⁸ and assumed the banner of a black-buck and the crest of a bull. It is thus evident that, like his connections who became Pallavas, Prithivīpati II. turned himself regularly into a Bāṇa.

¹ Somewhere about the end of the time of Śivamāra II. there was,—if the Kaḍaba grant (above, Vol. IV. p. 332) might be relied on,—a certain Chākirāja, who is described in that record as “king of the whole of the Gaṅga province,” in A.D. 813. But I have not found any trace of such a name in the Gaṅga records.

² *South-Ind. Inscr.* Vol. II. p. 376. It was first brought to notice by the Rev. T. Foulkes, in the *Manual of the Salem District*, Vol. II. p. 369 ff. But it has only recently been made properly available, by Dr. Hultzsch’s critical edition of it; and some remarks by me (above, Vol. III. pp. 165, 167), based on Mr. Foulkes’ version of it, require alteration.

³ The synchronisms which the record establishes for Prithivīpati I. and his grandson,—and still more, the actual date of A.D. 915, or closely therabouts, for the grandson,—oblige us to identify this person with the second Śivamāra, not with his grandfather of the same name.

⁴ Dr. Hultzsch has suggested (above, Vol. IV. p. 182) that Prithivīpati I. may be the Pirudi-Gaṅgaraiyer who is mentioned in the Āmbūr records of the twenty-sixth year of Vijaya-Nṛpatuṅga-Vikramavarman (page 159 above).

⁵ The modern Tiruppurambiyam (the ‘Thiruparambiam’ of the *Madras Postal Directory*) in the Kumbhakōṇam tāluka of the Tanjore district (see *South-Ind. Inscr.* Vol. II. p. 381).

⁶ An inscription of Parāntaka I. at Sholinghur in the North Arcot district, six years earlier in date (above, Vol. IV. p. 221), also mentions the conferring of the Bāṇa kingdom on Prithivīpati II., and the popular belief, from that time, that he belonged to the Bāṇa race; it further gives him the name of Vīra-Chōḷa, and speaks of his defeating some unnamed enemy in the battle of Vallāja.

⁷ Above, Vol. III. p. 78, verse 7.

⁸ In the Sholinghur inscription (see the last note but one) this name appears in a slightly different form; Prithivīpati II. is there called “the king of the people of Paṇivai.”

In the other line of descent from Śrīpuruṣa-Muttarasa, the Vallimalai inscription has given us the names of his son Raṇavikrama, and Raṇavikrama's son Rājamalla.¹ The latter is evidently the *Dharma-Mahārājādhirāja*² Satyavākya-Koṅṅuṇivarma-Permanāḍi-Rājamalla, "lord of Kovalāla, the best of towns," and "lord of the mountain Nandagiri," who is mentioned as the ruling prince in an inscription at Husukūru, in Mysore,³ dated Śaka-Saṃvat 792 (expired), = A.D. 870-71. This must be taken as his final date. An earlier record, at Doddabunḍi in Mysore,⁴ mentions him as simply Satyavākya-Permanāḍi, and his father Raṇavikrama as the *Dharma-Mahārājādhirāja* Nitimārga-Koṅṅuṇivarma-Permanāḍi, "lord of Kovalāla, the best of towns,"⁵ and "lord of the mountain Nandagiri." This record was written on the death of the father; it tells us that Nitimārga died, and that there survived, to (render service to) his son Satyavākya, a domestic official named Agarayya, who is apparently described in the text, and represented in the sculptures above it, as tending Nitimārga in his dying moments.⁶

The Husukūru inscription of A.D. 870-71, quoted above, mentions also a certain Būtarasa, who then, in the time of Rājamalla, was governing the Koṅṅalnāḍ and Pūnāḍ districts, as *Yuvarāja*. With this person, whom we may conveniently enter in the table as Būtuḡa I.,⁷ and who, as the *Yuvarāja* or chosen successor, was in all probability the actual successor,

¹ The spurious Sāḍi grant (see page 167 below, note 2) gives Rājamalla's name, and two of his secondary appellations, correctly,—Satyavākya-Koṅṅuṇivarma-Rājamalla. But it calls his father Vijayāditya; as, also, do some other records of the same class.—It is not unlikely that the name of Vijayāditya was borrowed, by a particularly gross mistake, from the Eastern Chalukya dynasty, two members of which had hostile relations with the Gaṅgas: for one of them, Narēndramiṣṇarāja-Vijayāditya II., see page 161 above, note 4; the other is his grandson, Guṇaka-Vijayāditya III., who, we are told, being prompted by the Rāshtrakūṭa king, conquered the Gaṅgas, at some time in the period A.D. 844 to 888 (see *Ind. Ant.* Vol. XX. p. 102, and above, Vol. IV. p. 226); in this passage again, there is unfortunately no mention of the name of any individual Gaṅga.

² This title means literally "a *Mahārājādhirāja* by or in respect of religion," or by free translation "a pious or righteous *Mahārājādhirāja*." It occurs, in earlier times, unquestionably as a title of paramount sovereignty, in the case of the Pallava king Śiva-Skandavarman. In the Western Gaṅga records, however, it is an amplification which attracts attention, of the plain title *Mahārājādhirāja* which, coupled with *Paramēśvara*, is given in the Hojalavāḍi inscription (see page 156 above) to Muttarasa, who, in one period of his career, was undoubtedly a paramount king. And the recurrence, in the subsequent Western Gaṅga records, of the same amplified form without any other paramount title, suggests that it was used by the Western Gaṅgas more as a hereditary and honorific designation than with the intention of implying any claim to paramount sovereignty. Like the great feudatory nobles of other families, the Western Gaṅgas were doubtless semi-independent in their hereditary province; but in all other respects they seem distinctly to have acknowledged the supremacy of the Rāshtrakūṭa kings.

³ *Ep. Carn.* Vol. III., Nj. 75.

⁴ *Ibid.* TN. 91; with a lithograph. The original stone is now in the Bangalore Museum.—That this record was written not much, if at all, after A.D. 850, is shewn by its containing the old square form of the *kh*, in *vākhyā*, by mistake for *vākya*, line 6.

⁵ Mr. Rice's transcription of the text gives *puravarśvara*; but his lithograph shows *puraparāśvara*; while a genuine photograph from the stone itself, sent to me by Dr. Hultzsch, shews clearly *puraparāśvara*, which may stand either for *puravarśvara*, or for *pura-paramēśvara*.—These two hereditary titles are used in the records on almost every occasion. But it will not be necessary to repeat them in every instance in the following pages.

⁶ He seems to be represented as drawing out from Nitimārga's left side a dagger with which the death-blow had been given.

⁷ The name Būtarasa is only another form of Būtuḡa; other forms are, in Kanarese Būtayya, and in Sanskrit Bhūtārya, (see page 166 below); and we may at any time obtain genuine records mentioning Būtarasa as Būtuḡa or Būtayya. He is, in fact, spoken of as Būtuḡa in the Humeḡa record, and in the spurious Sāḍi grant, which latter record would further give him the *biruda* of Guṇadattaraṅga, "the lintel of virtue."—The Sāḍi grant says that he married Abbalabbā, daughter of (the Rāshtrakūṭa king) Amōghavarsha (I.) (A.D. 814-15 to 877-78). This statement, however, remains to be verified; and it may possibly be based on nothing but the fact that his descendant Būtuḡa II. married a daughter of Amōghavarsha-Vaddiga (see page 166 below).—The name Būtuḡa is rather a peculiar one, if, as according to Kittel's Kannaḍa-English Dictionary, it means only "a shameless man; (a boaster)." It is derived from *bātu*, which means, according to the same authority, "foul, shameless, obscene language; obscenity," but to which Beeva and Sanderson's Kanarese Dictionary would give the meanings of "exaggeration fear, apprehension."

of Rājamalla,¹—we may venture to identify the *Dharma-Mahārājādhirāja Satyavākya-Koṅṣuivarman-Permanadi* of an inscription at Biliūr, in Coorg,² which cites a date in the month Phālguna (Feb.-March), Śaka-Saṃvat 809 (expired), falling in A.D. 888, as being in his eighteenth year, and thus fixes the commencement of his rule in A.D. 870 or 871. And, as we know that not long after this date there was a ruler of the Gaṅgavādi province named Ereyappa, whose son Rāchamalla was killed by Bātuga in or before A.D. 940, to Bātuga I. we may also ascribe an inscription at Iggali, in Mysore,³ which, again, mentions the ruling prince as the *Dharma-Mahārājādhirāja Satyavākya-Koṅṣuivarman-Permanadi*, and mentions Ereyappa also, and further speaks of a certain Rācheya-Gaṅga, who, it tells us, died fighting against the Nolamba, i.e. the Pallava prince of the Nolambavādi province, in the twenty-second year, i.e. in A.D. 891-92.⁴

Bātuga I. must have been succeeded by Ereyappa. We have a record of this prince, mentioning him by the name of Ereyappa, in the Bēgūr inscription,⁵ which describes him as a spotless moon in the sky that was the family of the Gaṅgas, and says that, having deprived all his enemies of power, he was governing the Gaṅgavādi ninety-six-thousand as an united whole,⁶ and which further mentions a war between the army of the Nāgattara and a certain Vira-Mahendra⁷ who was probably one of the Pallavas of Nolambavādi, and an attack upon a person named Ayyapadēva.⁸ And, from the way in which the date fits in, we may ascribe to

¹ The spurious Śūdi grant (see page 167 below, note 2) would make him a grandson of Rājamalla, giving the intermediate names of Nitimārga-Koṅṣuivarman-Eregaṅga, son of Rājamalla, and of a second Satyavākya-Koṅṣuivarman-Rājamalla, son of Eregaṅga and elder brother of Bātuga-(Būtarasa). As *Puṣṭarāja*, he may, of course, have been the grandson, quite as well as the son, brother, or nephew, of Rājamalla. But I cannot find anything to authenticate any of the alleged intervening names.

² *Ind. Ant.* Vol. VI. p. 102, No. II., with a lithograph; *Coorg Inscriptions*, p. 5.—As is to be expected from its date, this record shows the later cursive form of the *ḍ*, in *Biliūr*, line 8, *beddore*, line 9, *elpadimbarum*, line 10, and several other words, and the later cursive *kā*, in *liḥkittam*, line 13. In *sarvā*, for *sarva*, line 7, and in some similar combinations, and in *Beliūr*, line 14, it has a form of *ḍ* which might suitably be called the "open" *ḍ*.

³ *Ep. Carn.* Vol. III., Nj. 139.

⁴ I am dealing with only the really important and useful records,—mostly those which can be used to determine the succession or may be referred to specific individuals, through their giving personal names or dates, or which otherwise present points of leading interest. In *Ep. Carn.* Vol. III., a record at Kyātanahalli (Sr. 147, with a lithograph) mentions Satyavākya-Koṅṣuivarman-Permanadi and Ereyappa, and another at Mūḍahalli (Nj. 130) mentions Permaḍi, Mahādevi, and Ereyappa; inscriptions of a Satyavākya at Rāmpura (Sr. 148, with a lithograph), at Kappuḍge (Nj. 68), at Gaṭṭavādi (Nj. 97), and at Nagarī (Nj. 155), may be records of Satyavākya-Bātuga I. (or of some other Satyavākya), and so also may another inscription at Kotūr, in Coorg (*Ind. Ant.* Vol. VI. p. 103, No. III; *Coorg Inscriptions*, p. 6); and an inscription at Paṭṭasūmahalli (Sr. 134) may be referred either to Bātuga I. or to Ereyappa. But these records teach us nothing, and cannot be placed with any certainty until we obtain other records, assignable without any doubt, mentioning the priests, *etc.*, whose names occur in them.

⁵ *Ep. Ind.* Vol. I. p. 346; for a lithograph, see the frontispiece of Mr. Rice's *Mysore Inscriptions*.

⁶ The expression in the original is *eka-ōḥḥattara-ōḥḥāḍḍeyoi*, "under the shadow of a single umbrella." Its purport is explained by such passages as that which tells us that Gaṅgarāja, the minister of the Hoysala prince Viṣṇuvardhana, having driven out all the feudatories of the Chōja king from the Gaṅgavādi province, "brought under one umbrella all that (territory) which had become (split up into various separate) districts,"—*adā-ādud-ellaman-eka-ōḥḥattara-mḍḍi* (*Ep. Carn.* Vol. III., Ml. 81, line 34; and compare a similar passage in *Insura. at Srav.-Bel.* No. 90).

⁷ Mr. Rice (*Ep. Carn.* Vol. III. Intro. pp. 4, 5) seems to identify this person with the Mahēndrādhirāja of an inscription at Baragūr, who was the son of Pallavādhirāja and of Jāyabbe, younger sister of a Gaṅga who had the appellation of Nitimārga, i.e., apparently, of Ereyappa himself.—From a transcription which Mr. Rice has kindly sent me, it appears that the Baragūr inscription describes the younger sister of Nitimārga as also a daughter of Rājamalla. This Nitimārga, therefore, was a son of Rājamalla.

⁸ I have said (*Ep. Ind.* Vol. I. p. 350) that it is possible,—but by no means a certainty,—that this person may be the Western Chalukya Ayyapa I., of the time between the period of the Western Chalukyas of Hādāmī and the period of the Western Chalukyas of Kalyāṇi. Mr. Rice, however (see *Ep. Carn.* Vol. III. Intro. p. 4,

him an inscription at Kūlagere, in Mysore,¹ which mentions the ruling prince as the *Dharma-Mahārājādhirāja* Nitimārga-Koṅṅunivarma-Permanāḍi, and is dated Śaka-Samvat 831 (expired), = A.D. 909-910. The Iggali inscription has given a date for him in A.D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Honnāyakanhalli,² it would appear that his rule began in Ś.-S. 815 (expired), = A.D. 893-94.³ It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tāyalūr, in Mysore,⁴ i.e. within the Western Gaṅga territory, which is dated Ś.-S. 817 (expired), = A.D. 895-96, and mentions, as then reigning or ruling, a certain Nōḷambādhirāja,—that is to say, the Pallava prince of the Nōḷambavāḍi province. The explanation of this is evidently furnished by the statement in the Bēgūr inscription that, when that record was drawn up, Ereyappa was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gaṅgas was opposed, and chiefly by the Pallavas of Nōḷambavāḍi, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Ātakūr inscription,⁵ we know that Ereyappa had a son named Rāchamalla I.,⁶ and that it was by fighting and killing Rāchamalla that another member of the family, Bātuga II., obtained the succession. As will be seen further on, this occurred in or before A.D. 940. We have no records attributable to Rāchamalla I. But the length of time from the initial

note 3), appears to have obtained evidence that Ayyapādēva was a Pallava.—The evidence seems to be the Hirē-Bidanūr inscription (mentioned by Mr. Rice as the Goribidnūr inscription in *Mys. Inscriptions*, Introd. p. 46), which, according to a transcription that Mr. Rice has kindly sent me, distinctly mentions Ayyapādēva as *Pallava-davaya* and as having also the name of Nōḷambādhirāja.

¹ *Ep. Carn.* Vol. III., Ml. 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all; and we want more facsimiles in the case of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (*ibid.* Introd. p. 4, and see also his Classified List which follows page 36), he would identify the Nitimārga of the Kūlagere inscription, and Ereyappa, with, respectively, the Nitimārga and his son Satyavākya (whom I identify with Rānavikrama, the son, and Rājamalla, the grandson, of Muttarasa) of the Doḍḍahunḍi inscription (page 163 above); whereas, the date of the Kūlagere inscription, and the period in which we must of necessity place Ereyappa, are altogether inconsistent with the use of the old form of the *śā* in the Doḍḍahunḍi inscription. And he would further identify with the Nitimārga of the Kūlagere inscription the Satyavākya (whom I identify with Bātuga I.) of the Iggali inscription (page 164 above); whereas, it seems clear to me that a Nitimārga is not to be identified with any Satyavākya.

² Mentioned by Mr. Rice in *Ep. Carn.* Vol. III. Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of Nitimārga, and that he does not simply allot it to a Nitimārga (namely, to the Nitimārga to whom he would allot also the Doḍḍahunḍi and Kūlagere records) on some merely inferential grounds.

³ Here, again, I am dealing with only the really important records. Other records of Ereyappa, in *Ep. Carn.* Vol. III., are TN. 115, at Bannūr, and Nj. 78, at Husukūru. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to him records of a Nitimārga at Kānnegāla (TN. 140), and at Gaṭṭavāḍi (Nj. 98).

⁴ *Ep. Carn.* Vol. III., Md. 13.—Mr. Rice (*ibid.* Introd. p. 4) speaks of it as “apparently an independent grant by Nōḷambādhirāja,” but also suggests that Nōḷambādhirāja was “perhaps subordinate to Nitimārga,” i.e. to Ereyappa. I think, however, that the true explanation is that which I suggest. He also (*loc. cit.*) proposes to treat as “an intrusive Pallava inscription” another record at Tāyalūr (Md. 14, with a lithograph), which is dated in the month Śrāvana (July-Aug.), Śaka-Samvat 829 (expired), falling in A.D. 907: here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

⁵ See page 166 f., below.

⁶ The Humcha inscription (see page 168 above, note 4) appears to give his name in the form of Rājamalla; as, also, probably does the spurious Śūḍi grant (page 167 below, note 2). The Śūḍi grant would give him the appellation of Nitimārga, and the *śrēṣṭha* of Kaṇchoheya-Gaṅga, “the quarrelsome or fighting Gaṅga;” but the Humcha inscription appears to shew Rājamalla and Kaṇchoheya-Gaṅga as separate persons.

date of Ereyappa, A.D. 893-94, to the latest date that we have for Bûtuga II., A.D. 949-50, renders it probable that he did actually succeed to the leadership of the Gaṅgas, though perhaps for no long period; and the Rāshtrakûṭa record which mentions his overthrow and fixes the latest date for it, seems, in fact, to describe him as actually in possession.

The next in succession was Bûtuga II.,¹ whose name appears in Kanarese in also the form of Bûtayya and in Sanskrit as Bhûtārya, and who had the full appellation of the *Dharma-Mahārājādhirāja Satyavākya-Koṅguṇivarma-Permanadi-Bûtuga*,² and the *birudas* of Gaṅga-Gāṅgēya, "a very Kārttikēya, Karṇa, or Bhīṣma, among the Gaṅgas," Gaṅga-Nārāyaṇa, "a very god Viṣṇu among the Gaṅgas," Nanniya-Gaṅga, "the truthful Gaṅga," and Jayaduttaraṅga, "the lintel of victory."³ It has already been noted that the Ātakûr inscription tells us that he obtained the succession by fighting and killing Rāchamalla I., son of Ereyappa; and, that this occurred in or before A.D. 940, is shewn by a Rāshtrakûṭa grant from Dēōlī, dated in that year, which mentions the fact of the overthrowing of Rāchamalla (therein called Rachhyāmalla), and implies that Bûtuga (therein spoken of as Bhûtārya) received material assistance from the Rāshtrakûṭa king Kṛishṇa III.⁴ The Hebbāl inscription of A.D. 975, from the Dhārwar district,⁵ tells us that, during the reign of the Rāshtrakûṭa king Kṛishṇa II., Bûtuga II. married Rāvaka, who was a daughter of Vaddiga (grandson of Kṛishṇa II.) and an elder sister of Kṛishṇa III., and that he received, as her dowry, the districts known as the Puligere or Purigere three-hundred, which was the country that lay round, and was named after the ancient name of, Lakshmēshwar, in the Miraj State, about the centre of the Dhārwar district,—the Belvola three-hundred, which lay in the same neighbourhood and included, as various records show, Gadag, Anṇigere, Kurtakōṭi, and Nargund, in Dhārwar, Hāli in the Belgaum district, and Kukkanūr in the Nizām's Dominions,—the Kisukād seventy, which was a small district of which the chief town was Pattadakal, the ancient Kisuvolal and Pattada-Kisuvolal, in the Bādāmi tāluka, Bijāpur district,—and the Bāge, Bāgenād, or Bāgadage seventy, which was another small district lying round Bāgalkōṭ, the ancient Bāgadage and Bāgadige, the chief town of the Bāgalkōṭ tāluka in the same district. This marriage must be placed somewhere towards the end of the reign of Kṛishṇa II.; say, about A.D. 910.⁶ The same record mentions also another wife of Bûtuga II., named Kallabbarasi, and his mother Bhujjabbarasi, the elder sister of Bātṭayya, Simhavarmarasa, and Chechchapayya. Of the time of Bûtuga II. himself, we have an inscription at Ātakûr, in Mysore,⁷ dated in the Saumya *saṃvatsara*, Śaka-Saṃvat 872

¹ The Humecha inscription and the spurious Sūḍi grant represent him as a younger brother of Rājamalla, i.e. Rāchamalla I. This statement, however, has not yet been verified.

² The spurious Sūḍi grant would give the first component of this appellation in the form of Satyanṭivākya; this, however, is an anomalous form, which is not at all likely to be authentic.

³ These *birudas* are given in the Ātakûr inscription. In the last of them, *jayad* is, by euphonic combination, for *jayada*, the Kanarese genitive singular of *jaya*.

⁴ The original says, according to Dr. Bhandarkar's translation, that Kṛishṇa III. "planted as it were in a garden in the field of the Gaṅgas the holy tree of Bhûtārya, having uprooted the poisonous tree of Rachhyāmalla" (*Jour. Bo. Br. E. As. Soc.* Vol. XVIII. p. 251); so, also, the Karād grant of A. D. 952,—“he planted in Gaṅgapāṭi, as in a garden, the pure tree Bhûtārya, having uprooted the poisonous tree Rachhyāmalla” (above, Vol. IV. p. 289).

⁵ Above, Vol. IV. p. 350.

⁶ Kṛishṇa II. succeeded to the throne in or very soon after A.D. 878; and the latest date that we have for him is A.D. 911-12. According, therefore, to the actual wording of the Hebbāl inscription, the marriage may have taken place at any time between A.D. 878 and 912. But we must place it as late as possible in that period; because Kṛishṇa II. was a great-grandfather at the time of the marriage, and Maruladēva, the son of Bûtuga II. and Rāvaka, was not born,—so the record tells us,—until the reign of Vaddiga, i.e. between A.D. 933 and 940.

⁷ *Ep. Ind.* Vol. II. p. 163; since then, it has been edited by Mr. Rice also (*Ep. Carn.* Vol. III. Md. 41, with a lithograph), to whose rendering I owe the name of the hound Kāji in line 10.—Mr. Rice (*ibid.* Introd. p. 6, and see the Classified List of the Inscriptions) would connect with Bûtuga certain inscriptions at Varuṇa in Mysore (My 35 to 37 and 40 to 46), which appear to mention Chālūkyas princes named Narasimha and Gugga or Goggi,

(current), = A.D. 949-50, which records the facts that Kṛishṇa III. fought and killed the Chōla king Rājāditya at Takkōla, — the modern Takkōlam, on the south-east of Arcot Junction in the North Arcot district, Madras Presidency,¹ — and that Bātuga II., being pleased with the prowess in battle of his follower Manalarata, of the lineage of Sagara, who had the *biruda* of Bātugana-aṅkakāra, "the warrior or champion of Bātuga," and the hereditary title of "lord of Valabhi, the best of towns," bestowed on him, as a mark of favour, a hound named Kāli; that the hound was set at a big boar on a hill in the village of Belatūr in the Kelale district; that the hound and the boar killed each other; and that, in commemoration, the stone which bears the record, and which has on it a sculpture shewing the fight of the hound and the boar, was set up at Ātakūr, and a small grant of land was made. It is an addition at the top of this record which tells us that Bātuga II. had, previously, obtained the Gaṅgavādi province by fighting and killing Rāchamalla I., the son of Eṇeyappa; and it adds that it was Bātuga II. who actually slew the Chōla king Rājāditya, and that Kṛishṇa III. then gave to Bātuga II., *i.e.* confirmed him in the possession of, the four districts mentioned above as forming the dowry of Rēvaka, and also gave him the Banavāsi twelve-thousand province.²

The Hebbāl inscription tells us that the son of Bātuga II. and Rēvaka was Maruḷadēva; but it does not say that he ruled, and perhaps implies that he did not. To Maruḷadēva and Bijabbe, it says, there was born a son, whom it perhaps names as Raḥcha-Gaṅga; and he, it says, did rule: we have, however, as yet, no records attributable to him.

Next in succession, it tells us, there came another son of Bātuga II., by another wife named Kallabbarasi, *viz.* Mārasimha II., who had, as we learn from it and other records, the full

a god named Bātēśvara, which seems to commemorate either Bātuga II. or his predecessor Bātara-Bātuga I., and a battle between two persons called Būdiga and Polukēsi, the latter of whom, he suggests, may have been the Western Chālukya king Iṇṇabedāṅga-Satyāśraya, — whose period, however (A.D. 997 and 1008), is half a century too late for Bātuga II. Till we have lithographs, it is impossible to make any satisfactory use of these inscriptions.

¹ I owe this identification to Dr. Hultzsch, who tells me that at Takkōlam there is, among other records, an inscription of Kṛishṇa III. himself. — Takkōlam is a postal town, in the Wāḷājāpēt tāluka; and, as such, is duly mentioned in the *Indian Postal Guide*, which I had overlooked.

² A copper-plate grant from Sūdi, in the Dhārwar district (above, Vol. III. p. 168, with a partial lithograph), purports to be another record of Bātuga II., and to be dated in the month Kārttika (Oct.-Nov.), falling in A.D. 938 or 939, of the Vikāra *saṃvatsara*, coupled with Śaka-Saṃvat 860 expired, perhaps correctly (according to the northern luni-solar system of the sixty-year cycle), or perhaps by mistake for 861 expired (according to the southern luni-solar system). It presents a perfectly possible date for Bātuga II.; and it quotes his *birudas* correctly. On the other hand, it includes the fictitious genealogy, before Sivamāra I., which is given in the unquestionably spurious records; in mentioning a real historical fact, *viz.* the marriage of Bātuga II. with a daughter of Amoghavarsha-Vaddiga, it leaves us to infer that her name was Dīvalāmbā, whereas the name given in the Hebbāl inscription is Rēvaka; the characters in which it is engraved present a decidedly later general appearance than those of the Ātakūr inscription, and of any records, that I am acquainted with, belonging to within fifty years or so after the asserted date; and the details of the date do not work out correctly for either of the two years to which it is possible to refer them. These points present reasons for viewing the record with great suspicion. And there is the following additional reason for stamping it conclusively as a spurious record: namely, it mentions the victory over the Chōla king Rājāditya as a fact already accomplished in A.D. 938 or 939; whereas, not only is this event not mentioned in the Dēḷi grant of A.D. 940, which enumerates the achievements of Kṛishṇa III. pretty fully, and would certainly not have omitted such an event as that, if it had occurred, but also the Ātakūr inscription distinctly places the event in A.D. 949-50. — I have said (above, Vol. III. p. 176) that the characters of the Sūdi grant seem to be distinctly more modern than those of the Korumelli grant of Rājārja I. (*Ind. Ant.* Vol. XIV. p. 48, and lithograph), which was issued in or after A.D. 1022. The Korumelli grant is from the eastern part of Southern India. Among the western records, the characters of the Sūdi grant resemble most closely those of the grant of the Śilāhāra prince Mārasimha, of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102, and lithograph). — The Sūdi grant purports to supply various other items of history in connection with Bātuga II. (amongst them, that after the defeat of Rājāditya, he besieged Taṇjāpūr, *i.e.* Tanjore, which was possibly a fact; see above, Vol. III. p. 283), and a few in connection with some of his predecessors. I do not quote them; because it is undesirable to encumber my pages, further than cannot well be avoided, with alleged names and events for which we have no reliable authority.

style of the *Dharma-Mahārājādhirāja Satyavākya-Koṅṣunivarma-Permanadi-Mārasimha*, with the *birudas*¹ of Gaṅga-Kandarpa, "the Gaṅga god of love," Gaṅga-Vidyādhara, "the Gaṅga Vidyādhara or demigod,"² Gaṅgachūḍamani, "the crest-jewel of the Gaṅgas," Gaṅgamandalika, "the Gaṅga chieftain," Gaṅgavajra, "the Gaṅga diamond or thunderbolt," Gaṅgarasimha, "the lion of the Gaṅgas," Gaṅgarolgaṇḍa, "the hero among the Gaṅgas," Guttiya-Gaṅga, "the Gaṅga of Gutti," with reference, apparently, to the town of Gutti in the Bellary District,³ Nolamb-Āntaka, "the Death of the Nolambas," and Nolambakūḍ-Āntaka, "the Death of the family of Nolambas," i.e. of the Pallavas of the Nolambavāḍi province, Chaladuttaraṅga, "the liotel of firmness of character," Dharmāvatāra, "the incarnation of religion," Jagadōkavira, "the sole hero of the world," and Maṇḍalika-Tripētra, "a very god Śiva among chieftains." He is evidently the Satyavākya-Permanadi, in connection with whom an inscription at Kārya,⁴ in Mysore, cites a date in the month Māgha (Jan-Feb.), falling in A.D. 968, of the Prabhava *saṃvatsara*, Śaka-Saṃvat 890 (current), as being in his fifth year,—thus his initial point in A.D. 963 or 964. And an inscription at Mēlāgāni,⁵ in Mysore, which mentions him as Permaḍi-Mārasimha, tells us that news that he had passed away⁶

¹ Some of them occur in the Hebbāl inscription, and all of them in the Śravaṇa-Belgoḷa epitaph.—He was, perhaps, also known as Rājachūḍamani, "the crest-jewel of kings;" in which case, he was the father-in-law of the Rāshtrakūṭa prince Indra IV. (see page 170 below, note 4): but this is not certain.

² The word *vidyādhara* denotes a "particular kind of good or evil genius attending upon the gods" (Monier-Williams' Sanskrit Dictionary).

³ But, taking *gutti* as a corruption of *gupti*, we might render this *biruda* by "the secret or reticent Gaṅga," on the analogy of Nanniya-Gaṅga, "the truthful Gaṅga," which occurs in the case of his father (see page 166 above).

⁴ *Ep. Carn.* Vol. III., Nj. 192.—The day is called *Peretale-divasa*, "the day of Śiva" (*peretale, pere-dale*, = 'he on whose head is the crescent'); the same day of Śravaṇa is mentioned in an inscription of A.D. 907 at Tāyalār (*ibid.* Md. 14; noticed on page 165 above, note 4); and the same day of Mārgaśīrṣa, in an inscription at Rāmpura (*ibid.* Sr. 148; noticed on page 164 above, note 4). One would think, at first sight, that the expression denotes the day of the fourteenth *tithi* of the dark fortnight, on which there is the Śivarātri-festival in honour of Śiva, in every month, all through the year; in which case, we might compare with it the expression *Śiva-tithi*, "the *tithi* of Śiva" (in No. 292 of Prof. Kielhorn's Śaka dates; *Ind. Ant.* Vol. XXIV. p. 202), applied in verse to Māgha kṛṣṇa 14, which in another record (No. 325 in the same list) has the fuller name of *Śivarātri-mahātithi*, also in verse. But it really denotes the eighth *tithi*, as rendered by Mr. Rice in his translations: thus, a verse in the *Chaturvarga-Chintāmaṇi*, Vol. III. Part II. p. 866, line 9, for which I am indebted to Prof. Kielhorn, says—*saptamī Saptasaptīs-tu Aṣṭamārtīs-tathā-dhīamī*, "the seventh is Sūrya's *tithi*, and the eighth that of Śiva;" and it appears to be applied to the eighth *tithi* of both the bright and the dark fortnights. In a similar way, the spurious Sūḍi grant (see page 167 above, note 2) names the eighth *tithi* of the bright fortnight of Kārttika "the *tithi* of Nandīvara," i.e. of Śiva as the lord of the bull Nandi; and the Nandīvara day of the bright fortnight of Phālguna, without any specification of the *tithi*, is mentioned in the Peggu-ūr inscription of A.D. 978 (see page 173 below).—In this last record, the name is followed by a word which has not been satisfactorily settled yet. Mr. Kittel read *Nandīvaram talpa-devasam=dge*, and translated "when the Nandīvara (day) was the chair-day" (*Ind. Ant.* Vol. VI. p. 102); and Mr. Rice has suggested the reading of *Nandīvaram tallaj-devasam=dge* (in which, however, we ought to have *dvasam*), with the translation "at the rising of the happy house (or sign) of Taurus" or "on the day that Nandīvara was stopped" (*id.* Vol. XIV. p. 76, and *Coorg Inscriptions*, p. 7). But neither rendering is satisfactory; the latter, in particular. Nothing final can be said until we have a purely mechanical facsimile of the record. But the published lithographs seem to make it certain that the reading is not *tallaj-devasam* (according to Mr. Rice), and probable that it is *tale-devasam*, rather than *talpa-devasam* (according to Mr. Kittel). And we have the same expression, *tale-devasam=dge*, in a Chōla inscription of A.D. 1032 at Suttūru (*Ep. Carn.* Vol. III., Nj. 164; treated by Prof. Kielhorn, from another transcript, above, Vol. IV. p. 69), in a passage which mentions the full-moon of Kārttika as the *tale-dēvasa*, and then specifies the second *tithi* (of the dark fortnight) as the date of the record. It has been proposed to translate *tale-dēvasa* in this passage by "first day;" in support of which we might quote *tale-bdgalu*, 'front door, principal entrance (of a house),' and *tale-vīḍu*, 'a chief place;' but it is not apparent why the full-moon day, which is the last day of the bright fortnight, should be called "the first day" with reference to the second *tithi* of the dark fortnight, and still less so why the Nandīvara day, the eighth *tithi*, should itself be called "the first day."

⁵ See *Inscr. at Śraṇ.-Bel.* Introd. p. 18, note 7.

⁶ The word in the original is *atīta*, literally 'gone by.' It may mean that he was dead; or it may refer to his abdicating and going into religious retirement at Baṅkāpur.

had reached the Pallava princes Pallavāditya, Nolambādhirāja, and Chorayya-Nolamba, who were then at Sāyra-Miniyūr,¹ in the month Āshāḍha (June-July), falling in A.D. 974, of the Bhāva *sahvatsara*, Ś.-S. 896 (expired). An inscription at Nagarle, in Mysore,² dated Ś.-S. 892 (expired), = A.D. 970-71, mentions him as Permādi. An inscription at Adaraguñchi, in the Dhārwar district,³ with a date in the month Āsvayuja, falling in October, A.D. 971, of the Prajāpati *sahvatsara*, Ś.-S. 893 (expired), mentions him as then governing the Gaṅgavādi ninety-six-thousand, the Puligeṇe three-hundred, and the Belvola three-hundred; in the reign of the Rāshtrakūṭa king Khottiga. An inscription at Guṇḍūr, in the same district,⁴ with a date in the month Āshāḍha, falling in June, A.D. 973, of the Śrīmukha *sahvatsara*, Ś.-S. 896 (current), mentions him as still governing the Puligeṇe three-hundred and the Belvola three-hundred, in the reign of Khottiga's successor, Kakka II. The inscription of A.D. 975 at Hebbāl, in the same district,⁵ speaks of him as having had in his hands, in the course of his career, the government of a very large area, including not only the Gaṅgavādi province, the Puligeṇe three-hundred, and the Belvola three-hundred, but also the Nolambavādi thirty-two-thousand, the Banavāsi twelve-thousand, the Sāntalige thousand, and everything included as far as "the great river."⁶ And his epitaph at Śravaṇa-Belgoḷa, now edited, gives a full list of his

¹ This may perhaps be the 'Minur' of the *Madras Postal Directory*, in the Guḍiyātam tāluka, North Arcot district.

² *Ep. Carn.* Vol. III., Nj. 158.

³ *Ind. Ant.* Vol. XII. p. 265.— It may be noted that this and the record next quoted distinctly refer to Khottiga and Kakka II. as the reigning kings, and do not allot the usual title *Dharma-Mahārājadhīrāja* to Marasimha II.

⁴ *Ibid.* p. 271.

⁵ Above, Vol. IV. p. 350.

⁶ The word used in the original is *perdore*, which is a compound from *per*, 'great,' and *toṛe*, 'a stream or river:' in other places, it appears in the forms of *peddore* and *beddore*; and we may at any time meet with the later form *heddore*. Kittel's Dictionary gives *perdore* and *heddore* in the sense of 'a large stream or river,' but without suggesting any identification. And Mr. Rice has said that the term generally denotes the Krishṇā (*Coorg Inscr.* p. 5, note), and has applied it in that sense in an inscription at Basarāl in Mysore (*Ep. Carn.* Vol. III. Md. 122, and *Introd.* p. 19). But there are passages in which it certainly does not denote the Krishṇā. The Bīlūr inscription of A.D. 888 (see page 164 above, under Būtuga I.) speaks of that village as *peddore-gareya Bīlūr* (line 8), which may no doubt be literally translated, as was done by Mr. Rice, by "Bīlūr of, i.e. on, the bank of the *peddore*," but means more probably "Bīlūr of (the district that was known by the name of) the banks of the *peddore*,"—especially if we pay attention to the expression *beddore-gareya elpadimbarum enl-okkalum* in lines 9, 10 of the record. And the Peggu-ūr inscription of A.D. 978 (see page 173 below, under Rāchamaila II.) mentions a certain Rakkasa, described as *beddore-gareyan-aḍutt-ire* (line 8), which may no doubt be literally translated by "while governing the bank of the *beddore*," but seems much more probably to mean "while governing (the district that was known by the name of) the banks of the *beddore*." These two records are in Coorg, and belong to that part of the country only. There can be no reference in them to the Krishṇā, which, even at the nearest point, is almost three hundred miles away. And Mr. Rice has suggested (*Coorg Inscr.* p. 5, note) that in these two records the words *peddore* and *beddore* probably denote the Lakshmantīrtha. In this, he followed Mr. Kittel, who said (*Ind. Ant.* Vol. VI. p. 100) that the term may perhaps here denote the Lakshmantīrtha, especially because that river is also called *dodḍa-koḷe*, a term in which *dodḍa*, again, means 'great,' and *koḷe* is synonymous with *toṛe*. Now, *perdore* would be exactly represented in Sanskrit by *mahānadi*, which is explained in Monier-Williams' Sanskrit Dictionary as meaning 'any great river which has a long course.' The Lakshmantīrtha is a perennial river, which supplies several important irrigation canals. But its whole course is not more than sixty miles; after which it flows into the Kāvērī. There is no apparent reason why it should be classed among the great rivers. And it seems much more likely to me that,—as was, in fact, suggested as an alternative possibility by Mr. Kittel (*loc. cit.*),—in the Bīlūr and Peggu-ūr inscriptions, the words *peddore* and *beddore* denote the Kāvērī, which, with its course of about four hundred and seventy-five miles, may fairly be classed among the great rivers of India: the Kāvērī, also, rises in Coorg; and it runs right through the very centre of the province, whereas the Lakshmantīrtha only runs for some twenty to twenty-five miles through the south-east corner of it; and the province might be called "the banks of the Kāvērī" much more appropriately than "the banks of the Lakshmantīrtha."—It may be noted here that, in Thacker's Reduced Survey Map of India, 1891, and in Constable's Hand Atlas of India, 1893, plate 34, the name Lakshmantīrtha has been applied, not to the Lakshmantīrtha itself (which is, in fact, not fully shewn), but to that part of the Kāvērī which lies in Coorg.—The Basarāl inscription, mentioned above, defines the limits, apparently in A.D. 1237, of the territory of the Hoysāṇa king Virā-Somēśvara: and it specifies, on the east, Kāñchi,—on the west, Velāvura, i.e. Pēlūr in the

achievements:¹ it mentions several times his successes against the Pallavas of the Nolambavādi country (lines 19, 22, 86, 88), which bordered on his own hereditary territory; it further tells us that he became known as "the king of the Gurjaras," through conquering the northern region for the Rāshtrakūṭa king Kṛishṇa III. (ll. 7, 8),—that he overthrew a powerful opponent of Kṛishṇa III. named Alla (ll. 9, 84),²—that he broke the power of the Kīrātas or mountain-tribes in the neighbourhood of the Vindhya mountains (ll. 10, 11),—that he protected the encampment of the emperor (i.e., probably, of Khotṭiga, or else of Kakka II.), at the town of Mānyakhēṭa (l. 12),³—that he crowned Indrarāja, i.e. Indra IV. (grandson of Kṛishṇa III.),⁴—that he prevailed against an opponent named Vajjala (ll. 14, 85),⁵—that he despoiled the ruler of the Banavāsi country (l. 15),—that he made the Māṭūras do obeisance

Hassan district, Mysore,—on the north, the *perdore*,—and, on the south, a place the name of which Mr. Rice tells us, is defaced but looks like Chalaśeravi, and which, he seems to suggest, may possibly be 'Chalaśeri' near Pouāni in the Malabar district. Here, the term *perdore* cannot denote the Kāvērī; because Bēlūr is to the north of that river. Nor can it denote the whole course of the Kṛishṇā; because at that time the Dēvagiri-Yālava king Singhana was in possession of the territory lying south of the Kṛishṇā and west of the Tuṅgabhadra, as far as any rate as Banavāsi. In this record, therefore, *perdore* probably means the Kṛishṇā on from the point at which the Tuṅgabhadra joins it. In the Hebbāl inscription of A.D. 975, mentioned in the text above, *perdore* may mean either the Kṛishṇā towards the north, or the Kāvērī towards the south. In the Mulgund inscription of the same year (see page 172 below, under Pañchaladēva), it must mean the Kṛishṇā, because of the mention of the southern ocean as the boundary on the south, and because the record itself is to the north of the Kāvērī.

¹ There is also a mention of him in a record at Doḍḍabāgilu (*Ep. Carn.* Vol. III., TN. 93); but the record is rather fragmentary, and the published text cannot be quoted to any useful purpose.—Mr. Rice would find a reference to him, under the name of Mārasimbavarman, in an inscription at Hale-Bāgādi (*ibid.* My. 15), which mentions also an Akālavarsha, i.e., doubtless, one or other of the Rāshtrakūṭa kings named Kṛishṇa. But here the termination *varman* seems to indicate someone else.

² This person has not yet been identified.—As Dr. Hultsch has reminded me, the name occurs in two inscriptions at Gwalior, in the case of Alla, a guardian of the fortress there, who was a son of Vāillabhaṭṭa of the Varjara family (*Ep. Ind.* Vol. I. p. 154 ff.); his date, however, was A.D. 875-76, a century before the time of Mārasimha.

³ Mānyakhēṭa (Mālkheḍ in the Nizām's Dominions) was the Rāshtrakūṭa capital.—Siyaka-Harsha, one of the Parāmara kings of Mālwa, claims to have taken the wealth of Khotṭiga in battle, and—apparently, in A.D. 972-73, to have sacked even Mānyakhēṭa itself (*Ep. Ind.* Vol. I. pp. 225, 226). The present passage may mean that, on that occasion, Mārasimha repulsed the invader at the very gates of Mānyakhēṭa; or it may refer to some event in the warfare between Kakka II. and Talia II.

⁴ This was evidently done in an attempt to continue the Rāshtrakūṭa sovereignty after the overthrow of Kakka II. by the Western Chālukya Tula II. in A.D. 973 or 974. The attempt is to be attributed to the close connection that existed between the two families: as we have already seen, Bātuga II. was a brother-in-law of Kṛishṇa III., and owed his possession of the Gaṅgavādi province to that king (page 166 above); and Indra IV. was the son of a son of Kṛishṇa III. by a daughter of Gaṅga-Gāṅgēya, i.e. Bātuga II. (*Inscr. at Śrav.-Bel.* No. 57: Mr. Rice, *id.* introd. p. 21, at first identified the Gaṅga-Gāṅgēya of this record with Rāchamalla II., a successor of Mārasimha; but his grounds for doing so were completely erroneous, and he has now adopted the correct identification in *Ep. Carn.* Vol. III. introd. pp. 5, 6). We are also told (again in *Inscr. at Śrav.-Bel.* No. 57) that Indra IV. was the son-in-law of a person called Rājachūdāmaṇi, "the crest-jewel of kings," whom Mr. Rice (*id.* introd. pp. 20, 21) was disposed to identify with a certain Pijja who is mentioned in another record at Śravaṇa-Belgoḷa (No. 58); but it does not seem that the *biruda* Rājachūdāmaṇi, in that record, is intended to belong to Pijja, and it appears not at all unlikely that it really denotes Mārasimha II. The attempt to carry on the Rāshtrakūṭa sovereignty was not successful, though Indra IV. lived on for some nine years, eventually dying in A.D. 982 (see *Inscr. at Śrav.-Bel.* No. 57, and *Ind. Ant.* Vol. XX. p. 85, where some corrections have to be made in the relationships stated by me).—Mr. Rice (*Inscr. at Śrav.-Bel.* introd. p. 19) would identify the Indrarāja of this passage in the epitaph of Mārasimha II. with the Rāshtrakūṭa king Khotṭiga; on the grounds that, on the analogy of the *biruda* of Nityavarsha-Indra III., the name Indra indicates a Nityavarsha, and Nityavarsha was the *biruda* of Khotṭiga also. But I cannot follow him in this circular reasoning: "Khotṭiga" is itself the Prakṛit form of a proper name, analogous to "Gojjiga" for "Gōvinda"; and, whatever may be the Sanskrit word which it represents, that word is at least not "Indra."

⁵ This person might be identified with Vajjala II., of one of the Koṅkaṇa branches of the Silāhara family, whose initial date was somewhere about A.D. 975. But another record at Śravaṇa-Belgoḷa, No. 109 (noticed farther on, appears to describe him as the younger brother of Rāchamalla, which name does not occur in the Silāhara records.

to him,—that he reduced the hill-fort of Uchchaṅgi, which even the Kāḍuvatti,¹ great as was his prowess, had previously failed to reduce (ll. 20, 93),—that he destroyed a Śabara prince named Naraga (ll. 21, 54, 96),—that he made the Chêras, the Chôlas, and the Pāṇdyas, as well as the Pallavas, bow down before him (ll. 21, 22),—and that he destroyed a Chālukya prince named Rājāditya, who had declared war against him (ll. 50, 51).² in recapitulating some of his conquests, lines 100 to 102 add, among the places at which he was victorious, the banks of the river Tāpi (the Tapti), the town or village of Gonūr,³ and Pāvaseya-kōṭe or the fortress of Pāvase:⁴ it says that he preserved the doctrine of Jina (l. 22), and founded Jain temples and *mānastambhas*⁵ at various unnamed places; and finally, as already noted, it tells us (ll. 110 to 112) that eventually he abdicated, and ended his days in the practice of religion at Bankāpur (in the Dhārwar district), at the feet of a Jain teacher named Ajitasēna.⁶ From other sources, we learn that Mārasiṃha's successes against Vajjala and at Gonūr and Uchchaṅgi were actually achieved for him by a minister named Chāmunḍarāya or Chāvunḍarāja, who wrote the *Chāmunḍarāya-Purāṇa*⁷ and was a minister of also Rāchamalla II. who came next but one in the succession after Mārasiṃha II. Thus, another record at Śravaṇa-Belgola⁸ tells us that "the array of his (Chāmunḍarāya's) enemies was broken, like a herd of deer, on him, resembling a tusked elephant running to and fro (among them), when he stood in front of the victorious elephant, his lord, the glorious king Jagadēkavira-(Mārasiṃha II.), when the latter, at the command of king Indra,⁹ lifted up his arm to conquer Vajjaladēva, whose strength was as terrible as that of the ocean disturbed (and bursting its boundaries in the universal disorder) at the end of the age, (and) who was the younger brother of Pātālamalla;" and the *Chāmunḍarāya-Purāṇa* tells us¹⁰ that Chāmunḍarāya was born in the Brahma-Kshatra race,—that he was a pupil of Ajitasēna,—that his lord was

¹ From a transcription which Mr. Rice has kindly sent me, I find that the Mēlāgāni inscription of A.D. 974 (see *Inscr. at Śrav.-Bel.* Introd. p. 18, note 7) goes on to mention a person who was called "the afflictious (*aṃgashṭa*, = *aṃkashṭa*, = *aṃkaṣṭa*) of all people; the ornament of the Pompala family; born in the Kāḍuvatti race; supreme lord of Kāñchīpura; he who is like a thunderbolt in the van of battle;" (just after this, unfortunately, the record comes to an end, without disclosing his name). This shows us that *kāḍuvatti*, in line 92-93 of the epitaph, is not a verbal form, but is the nominative which is required in apposition with *tunga-parākrāmam* and the following verbs. And we can now recognise the same name, for an earlier period, in the Gulbāpode Bāpa inscription No. 11, which mentions "the whole of the forces of the Kāḍuvatti" (*Ind. Ant.* Vol. X. p. 89, text line 6).

² This person has not been identified yet.—The same name occurs among the Chalukyas, about a century and a half earlier, in the case of Rājāditya, father of the *Mahādāmanā* Buddhavarasa, of the Śalukika (= Chalukika, Chalukya) race, who is mentioned in the Tērkhēde grant (above, Vol. III. pp. 67, 68).

³ Mr. Rice tells me that Gonūr is the village of that name,—the 'Goonoor' of the Indian Atlas, sheet No. 59,—three miles on the north-east of Chitaldroog. It may be noted, however, that the *Madras Postal Directory* mentions also a 'Gonur' in the Salem district, and a 'Gonura' in the Bangalore district.

⁴ There is a village named Hāvasi (= Pāvase) in the Karajgi tāluka of the Dhārwar district. It is doubtful, however, whether this can be the place intended.

⁵ The word *mānastambha*, which means literally 'a column of honour,' is explained by Mr. Rice (*Inscr. at Śrav.-Bel.* Introd. p. 19, note 2) as denoting technically "the elegant tall pillars, with a small pinnacled *maṣṭaka* at the top, erected in front of the Jain temples;" and he refers us to a discussion regarding them in Ferguson's *Indian and Eastern Architecture*, p. 276.

⁶ This person is mentioned again as the teacher of Mārasiṃha's minister Chāmunḍarāya (see further on).

⁷ This work appears to have been finished in the *Śvara samvatsara*, Śaka-Samvat 900 (current), = A.D. 977-78 (*Inscr. at Śrav.-Bel.* Introd. p. 23) — A record at Ālgōḍ (*Ep. Carn.* Vol. III., TN. 69) mentions the names of Gōvinda-mayya, his son Mābalayya and Śivarayya, who were followers of Nolaṃbakul-Āntaka, i.e. Mārasiṃha II., and Mābalayya's son Chāvunḍa. Can this person be the minister Chāmunḍarāya?

⁸ *Inscr. at Śrav.-Bel.* No. 109.—In Mr. Rice's text, I alter *Pajjes* into *Pajjala*, and *aḥat-antaka* into *aḥit-antaka*. I assume that the rest of the text is correct.

⁹ I.e. Indra IV., the grandson of Kṛishṇa III.; see page 170 above, and note 4.

¹⁰ See *Inscr. at Śrav.-Bel.* Introd. p. 34.—The *Purāṇa* mentions various other *śirūdas* and achievements of Chāmunḍarāya; they may be quoted when the text can be verified.

Jagadēkavira, otherwise called Nolambakul-Āntaka, i.e. Mārasimha II.,—and that he acquired the *biruda* of Samaradhurāmdhara, "the yoke-bearer or leader in war," from his defeat of Vajjalādēva in "the Khedaga war,"¹ and the *biruda* of Viramārtarāja, "a sun among heroes," from the valour which he displayed in the plain of Gonūr in battle against the Nolambas, and the *biruda* of Rāparāṅgasimha, "a lion in the battle-field," from his fight at the fort of Uchehaṅgi. The details given in the epitaph and the *Purāṇa* indicate, in addition to external fighting, some local insurrections, which must probably be attributed to opportunity afforded by the absence of Mārasimha on the campaign in Gujārāt for Kṛishṇa III. And not the least remarkable among them is the statement that he had occasion to despoil the ruler of the Banavāsi country; for, that province had been given to his father by Kṛishṇa III., and presumably had passed by inheritance into his own hands. The explanation of this, however, and of the immediately following mention of the reduction of the Mātūras, seems to be furnished by a record at Dēogiri in the Karajgi tāluka, Dhārwar district, of the tenth century A.D. and referable to A.D. 958,² which mentions a *Mahāsāmantādhipati* Śāntivarman of the Mātūra family, with the hereditary title of "supreme lord of the town of Trikundapura," and having the Nandanavana-umbrella, the crest of a horse, and the mirror-banner, who was governing the Banavāsi twelve-thousand. From A.D. 878, or earlier, to 945, the administration of the Banavāsi province was in the hands of the Chellakētana family.³ In A.D. 949-50 Kṛishṇa III. gave the province to Bātuga II., who doubtless allowed the Chellakētanās to continue to govern it for him. Bātuga must have died a few years before A.D. 963-64, when Mārasimha II. succeeded Rachcha-Gaṅga. And it would seem that when he died, or else during the time of Rachcha-Gaṅga, the Mātūras seized the province from the Chellakētanās, and that they retained it until Mārasimha could make it convenient to reduce them.

Mārasimha II. must have been immediately succeeded by the *Dharma-Mahārājādhirāja* Satyavākya-Koṅṇuivarman-Pañchaladēva, whom a fragment at Muḷgund, in the Dhārwar district,⁴ with a date in the Yuvan *samvatsara*, Śaka-Samvat 897 (expired), falling in August, A.D. 975,⁵ describes as governing "without any disorder" the whole territory from the eastern, the western, and the southern oceans as far as "the great river."⁶ Pañchaladēva seems, then, to have taken advantage of the confusion that must have attended the overthrow of the Rāshtrakūṭa king Kakka II. by the Western Chālukya Taila II., to set himself up as an independent king; but he was shortly afterwards killed in battle by Taila II. Earlier facts connected with him are to be found in the Adaraguñchi inscription,⁷ which tells us that in A.D. 971, when Mārasimha II. was governing the Gaṅgavāḍi ninety-six-thousand, the Purigeṇe three-hundred, and the Belvola three-hundred, under the Rāshtrakūṭa king Khottiga, he himself was governing a small circle of villages which was known as the Sebhi thirty and

¹ Dr. Hultzsch has suggested to me that "Khedaga" may stand for Khēṭaka, i.e. Mānyakhēṭa.

² The inscription is on a stone in Survey No. 85. I quote it from an ink-impression.—It is dated, with full details, in the Kālayukti *samvatsara*, coupled with Śaka-Samvat 522 by mistake for 520 or 523. But the characters place it in the tenth century; and I believe that the real date of it is Monday, 15th November, A.D. 958, in the Kālayukti *samvatsara*, Ś.-S. 880 expired. It does not register a grant of land; and it is, therefore, difficult to say, at present, why a false date should have been cited in a record which, in all other respects, seems to be thoroughly genuine.

³ See *Dyn. Kan. Distrs.* pp. 408, 411, 420.

⁴ At the temple of Rāmadēva; I quote from an ink-impression.

⁵ The details of the date are Bṛhaspativāra, i.e. Thursday, coupled with Bhādrapada kṛishṇa 2 and the Kanyā-samkrānti. And the corresponding English date is Thursday, 26th August, A.D. 975: on this day, the Kanyā-samkrānti occurred at 16 h. 5 m. after mean sunrise (for Ujjain), and the given *tithi* ended about 26 minutes earlier, but might doubtless be made the current *tithi* of the *samkrānti* by more exact calculations.

⁶ The term used in the original is *perdore*, which must here denote the Kṛishṇā; see page 169 above, note 6.

⁷ See page 169 above, and note 3.

probably took its appellation from the ancient name of Chabbi or Chebbi in the Hnblī tāluka, Dhārwar district, and in the Guṇḍūr inscription,¹ which mentions him as governing a ninety-six district in A.D. 973; this ninety-six district has not been identified; but possibly the expression is an abbreviation for the Gaṅgavāḍī ninety-six-thousand, which Mārasimha II.,—who is mentioned in the same record in connection with the government of only the Purigege three-hundred and the Belvola three-hundred, under Khotṭiga's successor Kakka II.,—may have entrusted to Pañchaladēva, in the course of ridding himself of the cares of office before passing into religious retirement at Baṅkāpur. The Muḡund inscription describes Pañchaladēva as *Chālūkyapañchānana*, "a lion to the Chālūkyas," and also as "subsisting (*like a bee*) on the waterlilies that were the feet of Chaladuttaraṅga, Jagadēkavīra, the glorious Nolambakul-Āntakadēva." these epithets both stand in the string of titles that precedes the mention of Pañchaladēva's name; and the second of them, while capable of being interpreted to mean that Mārasimha II. was still alive, in retirement at Baṅkāpur, in August, A.D. 975, may perhaps refer to only the previous relations between the two persons.

Shortly after Pañchaladēva, there was Rāchamalla II., who had the full style of the *Dharma-Mahārājādhirāja Satyavākya-Koṅgunivarman-Permanādi-Rāchamalla*. An inscription at Peggu-ūr, in Coorg,² which mentions him by all his appellations, furnishes a date for him in the month Phālguna (Feb.-March), falling in A.D. 978, of the Śīvara *samvatsara*, Śaka-Samvat 899 (expired), and speaks of a certain Rakkasa, with the *biruda* of Appanabanta, "the warrior of his elder brother," who was governing the district called "the banks of the great river;"³ and an inscription at Dodḍa-Homma, in Mysore,⁴ which, however, does not mention him by his proper name, perhaps furnishes for him (or else for Pañchaladēva) a date in the preceding year.⁵ He was probably the last of the great Western Gaṅga princes; and his final date seems to be A.D. 984.⁶ Chāmuṇḍarāya, who has already been mentioned in connection with Mārasimha II., was a minister of Rāchamalla II. also; and, while holding office under this master, he caused to be made the colossal Jain image of Gommaṭa or Gommaṭēśvara at Śravaṇa-Belgola,⁷ and attained so great a reputation for devotion to the faith to which he belonged, that he was remembered long after his death, and was quoted as one of three special promoters of

¹ See page 169 above, and note 4. In lines 8, 9, of the text, the reading should be *Pañchala*, not *Pañjala*.

² *Ind. Ant.* Vol. VI. p. 102, No. I, with a lithograph, and Vol. XIV. p. 76; see also *Coorg Inscriptions*, p. 7, also with a lithograph.—The day is called the day of Nandīśvara, followed by an expression, probably *taḍḍevanamāge*, which has not been satisfactorily settled yet (see page 168 above, note 4).

³ The expression used in the original is *beddoye-gare*; as regards the meaning of *beddoye* and its application here to probably the Kāvērī, see page 169 above, note 6.

⁴ *Ep. Carn.* Vol. III. Nj. 183; according to the published reading, the prince to whom this record belongs had the *biruda* of Jagaduttaraṅga, "the lintel of fame."—The full details of the date are, the Śīvara *samvatsara*, Śaka-Samvat 899 (expired); the full-moon of Āshāḍha; Āṅgāravāra, i.e. Tuesday; an eclipse of the moon. And the corresponding English date is Tuesday, 3rd July, A.D. 977; on this day, the given *tithi* ended at about 13 hrs. 30 min. after mean sunrise (for Bombay), and there was an eclipse of the moon.

⁵ Mr. Rice has allotted to him a record at Kottatti (*Ep. Carn. Vo' III.*, Md. 107) which would give his name in the form of Rājamalla, with the *birudas* of Jagaduttaraṅga, "the lintel of the world" (which seems rather dubious), and Hara-Āntaka. But the date is so unsatisfactory, that it is impossible to place this record properly. The published text represents the date as the Pramādin *samvatsara*, coupled with Śaka-Samvat 899. Pramādin, however, was either Ś.-S. 876 current, = A.D. 953-54, or Ś.-S. 936 (current), = A.D. 1013-14; while Ś.-S. 899 current, = A.D. 976-77, was the Dhātū *samvatsara*, and Ś.-S. 899 expired, = A.D. 977-78, was the Śīvara *samvatsara*. Even if Pramādin has been read by mistake for Pramāthin, there still remains a mistake, either in the original or in the reading of it, of Ś.-S. 899 for 901 (expired) or 902 (current), = A.D. 979-80.

⁶ Mr. Rice tells us (*Inscr. at Srav.-Bel.* Introd. p. 22) that he has inscriptions, not yet published, which prove that the reign of Rāchamalla II. ended in Śaka-Samvat 906 (expired), = A.D. 984-85.

⁷ This is recorded in *Inscr. at Srav.-Bel.* Nos. 75, 76, and more fully in No. 85, verses 6, 7.—The image still exists. For a full account of it and of the legends connected with it, see the Introduction of Mr. Rice's book, p. 22 to 33; the frontispiece of the book gives a photograph of the image.

the Jain religion,— the other two being Gaṅgarāja and Hulla, ministers of the Hoysaṇa princes Vishṇuvardhana and Narasimha I. in the twelfth century A.D.¹

POSTSCRIPT

While the first proofs of the above article were passing through the Press, I began to make a fuller examination, than has as yet been attempted, of the dates of the spurious records of Western India, for all of which there should be some explanation forthcoming, if we can only find the clue to the solution of them.

I have referred to two of these dates in note 2 on page 157 above. One of them is from the spurious Tanjore grant (*Ind. Ant.* Vol. VIII. p. 212), which purports to give a date in A.D. 248 for an imaginary Western Gāṅga whose name is given in this record as Arivarman, by a mistake— (due to the carelessness of the writer in writing, in line 10, *śrīmadarivarmma* instead of *śrīmaddharivarmma*, i.e. in omitting a subscript *dh*)—for the Harivarman of the other spurious records of the same series. The details of the date are the Prabhava *saṃvatsara*, coupled with Śaka-Saṃvat 169 expired, the new-moon *tithi* of Phālguna, Friday, the Rēvatī *nakshatra*, the Vṛiddhi *yōga*, and the Vṛishabha *lagna*. And, in the period to which the concoction of this record is to be referred on palæographic grounds, I find that in the Prabhava *saṃvatsara*, Ś.-S. 1009 expired, the new-moon *tithi* of Phālguna ended on Friday, 25th February, A.D. 1088. The moon, indeed, was not then in Rēvatī, and did not come to Rēvatī till about 4 hrs. 28 min. after mean sunrise on the Saturday: but the moon often is in Rēvatī on the new-moon day of Phālguna, and may possibly have been actually so shewn for that day in Ś.-S. 1009 expired by an erroneous almanac or by a calculation worked out wrongly for the person who fabricated the record; or the forger may have added that detail on chance, simply to give a greater air of plausibility to the record, as he certainly did in respect of the Vṛiddhi *yōga*, which cannot ever occur on the new-moon day of Phālguna.² The result of the 25th February, A.D. 1088, fully meets the palæographic requirements of the case, and, I believe, fixes the actual time at which this record was concocted: viz., the forger was working on, or had in view, Friday, the new-moon day of Phālguna of the Prabhava *saṃvatsara*, Ś.-S. 1009 expired; and he produced the necessary appearance of antiquity by striking off from the Śaka year,— in order to suit, more or less, a fictitious pedigree and chronology that had already become established and well-known,³ and at the same time to obtain a *saṃvatsara* which would be correct according to the southern luni-solar system,— exactly fourteen of the sixty-year cycles, and thus obtained the year Ś.-S. 169 expired which he actually quoted in the record.

The second of the two dates to which I have referred in note 2 on page 157 above, is from the spurious Merkara grant (*Ind. Ant.* Vol. I. p. 363, and *Ooorg Insars.* p. 1), which has been supposed to give a date in A.D. 466 for an imaginary Western Gāṅga named Avinita-Koṅguṇi. This date has to be explained in a different way. The details of the date are the year 388, not specified either as current or as expired, the fifth *tithi* of the bright fortnight of Māgha, Monday, and the Svāti *nakshatra*. The *saṃvatsara* is not specified; and so we have not the particular help that we have in the case of the Tanjore grant. Also, the era is not specified. As regards this detail, it has always been assumed that the Śaka era was intended, with the

¹ The verse, which mentions Chāmuṇḍarāja as “Rāja, the minister of king Rāchamalla,” is to be found about half-way through *Insars. at Śrāv.-Bel.* No. 137.

² At sunrise on the Friday in question, the *yōga* was Śabha; and the Vṛiddhi *yōga* had occurred about eleven days earlier.—The remaining detail, the Vṛishabha *lagna*, means only the rising of the sign Taurus. I cannot calculate it with the Tables available to me; but it would naturally occur at some time or other during the twenty-four hours of the Friday.

³ The Tanjore grant was certainly not the earliest of the spurious records in order of fabrication.

exception that Prof. Kielhorn has marked the point as dubious in examining this date as a Śaka date (*Ind. Ant.* Vol. XXIV p. 11, No. 169, and p. 181, No. 7); and no doubt the person who fabricated the record did intend the year to pass muster as Śaka-Samvat 388. But, even with the correction made below, the date is not a correct one for Ś.-S. 388, either current or expired; and it is not by means of the Śaka era at all, that we solve the puzzle of this date. The solution is furnished by an era which is still in use in Bombay and Madras under the name of the Fasli or harvest reckoning with the epoch of A.D. 590-91, which is the true original epoch, and in other parts of India with the artificial epochs of A.D. 592-93 and 593-94. It has, indeed, always been supposed that these harvest reckonings were created in the sixteenth and seventeenth centuries A.D. by the emperors Akbar and Shāh Jehān. But, if so, a most extraordinary coincidence happened, in the creation by Shāh Jehān of a reckoning with the exact epoch of an era which had existed a thousand years before his time; and I think it can be made clear that what Akbar did was simply to adapt an original Hindū era to official purposes in certain parts of the country, with an alteration of two or three years in the proper reckoning of it, and that what Shāh Jehān did was to accept for official purposes in other parts of the country the true original reckoning which had survived there.¹ The era with the epoch of A.D. 590-91 appears first in the Goa grant of Satyaśraya-Dhruvarāja-Indravarman (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 348), which is dated in the twentieth year of his government, coupled with Ś.-S. 532 (expired) = A.D. 610-11. It appears next in the records of the Eastern Gāṅga kings of Kalinganagara, who were his descendants; for instance, in the Chicacole grant of Indravarman II., dated in the year 128 (*Ind. Ant.* Vol. XIII. p. 119), the donation was made on the occasion of an eclipse of the moon in the month Māgasīra, which eclipse is that of the 12th November, A.D. 718. Traces of it are distinctly to be found in several of the spurious dates of Western India. And I believe that the fictitious Western Gāṅga chronology and pedigree derive their origin from genuine dates in this era, which were ignorantly or intentionally applied as Śaka dates and were then coupled with imaginary names. As regards the date now under consideration, that of the Merkara grant,—the specification of the Svāti *nakṣatra*, if it means anything at all, requires us to understand that the writer of the record wrote "the bright fortnight" by mistake for "the dark fortnight;" for, the moon can never be in Svāti on Māgha śukla 5, but may be on Māgha kṛishṇa 5. In the year 388 of the era of A.D. 590-91, Māgha kṛishṇa 5 began on Monday 20th January, A.D. 979; but the moon did not come to Svāti till late on the Tuesday or soon after sunrise on the Wednesday. In the next year, however, 389, Māgha kṛishṇa 5 ended on Monday, 9th February, A.D. 980; and on that day the moon was in Svāti at sunrise and for more than ten hours after sunrise. The result meets fully the palaeographic requirements of the case. If we take the date of the 20th January, A.D. 979, we must assume that the mention of the Svāti *nakṣatra* was introduced in circumstances similar to those suggested above for the mention of the Rāvatī *nakṣatra* and the Vṛiddhi *yōga* in the Tanjore date. But I believe that the result of the 9th February, A.D. 980, is the proper one and fixes the actual time at which this record was concocted: *vis.*, the forger was working on, or had in view, Monday, Māgha kṛishṇa 5, of a year which was described in the almanac that was consulted as the Śaka year 901 (expired), and may have been also described there as, or else was known to him to be, the year 389 of an era to which possibly no name was attached; he produced the necessary appearance of antiquity by adopting the figures of the more recent era, with the intention that they should be supposed to be figures of the earlier era, the Śaka; he purposely omitted to quote the *samvatsara*, because he saw that, the difference (901—389 = 512) being not divisible exactly by sixty, the *samvatsara* for Ś.-S. 901 expired would not be correct for Ś.-S. 389; and, in copying out the date, he made the mistake of writing *fuddha*

¹ I shall go into the matter fully in separate articles on the Records of the Eastern Gāṅga Kings of Kalinganagara and on the Spurious Dates of Western India.

- 24 k[ri]ta-mahādānaaya | paripālita-sētū(tu)bandha-bhai-
 25 dhu-sambandha-vasumdhara-talasya | śrī-Nojambā-kū-
 26 [l-Ānta]kadēvaaya | śauryya-śāsanam dharmma-śāsanam cha
 samchara-
 27 tu dig-maṇḍal-āntaram=ā-kalp-āntaram=ā-chandra-tāram |(11) Om Om Om

West Face.

- 28 Lines 28 to 47 contain five Sanskrit verses, in the Śārdūlavikrīḍita metre.
 The original has suffered so much damage that only a few detached
 words can be made out;—no connected passages capable of translation.
 And it is sufficient to note that we have — *śrī-Gaṅga-chūḍāmaṇi*, line
 31; *Pallava*, line 33; *Gaṅga-bhūpati* and *Nojamb-Āntaka*, line 35;
Nojamb-Āntaka, line 39; *Pallava*, line 41; and *śrī-Mārasimha*, line 42.¹
 Lines 48 and 49 contain the first two *pādas* of another verse, in the same
 metre, which, again, are almost quite illegible; and the verse ends as
 follows:—
 49
 50 ity=ādhi(vi)śhkrīta-vīra-saṅgara-giraḥ Chālukya-chūḍāmaṇē
 51 Rājāditya-harēr=ddav-āgnir=ajani śrī-Gaṅga-chūḍāmaṇi ||
 52 Daity²-ēndrair=Mmadhu-Kaiṭabha-prabhritibhir=dhvastair=Mmuradv[ēshipā]
 53 kiṁ māy-āribhir=ittham=utthitam=iti kṣm=ātanka-śāmkā-kri[śā]
 54 — — śair=Nnarag-āsurasya vasudh-ānand-śeru-miśraś=śi(?) —
 55 — — tv(?)air=akarōt=sarāgam=avanī-chakraṁ Nojamb-Āntaka ||

North Face.

- 56 These twenty-eight lines appear to contain six or seven more Sanskrit
 verses, of which we can recognise that one is in the Sragdharā metre,
 and one in the Śārdūlavikrīḍita metre. The original has here suffered
 still more damage; and nothing worth quoting can be made out, except
 83 *śrī-Gaṅga-chūḍāmaṇi*, line 74.

East Face.

- 84 Bageya³=aṇbam=appa balad=Allana[n-ō]disi⁴ gelda [śaur]yyama[m]
 85 pogaḷveno dhāttriyoḷ=negaḷda Vajjaṇam biḍey-aṭṭid=ēḷgeyam
 86 pogaḷveno Pallav-ādhipa[ra] — — main tave konda vīramam po-
 87 gaḷveno pēlim=ē vogaḷven=end=ariyam Chalad-uttaramaṅgam ||
 88 Ōḷiye⁵ kōḍu Pallavara pan-daley=ellaman=eyde datti kē-
 89 pālikar=ūṇi sārī para-maṇḍalikarkkaḷau=amma nīvu[m]=iy=ō-
 90 lige nimma pan-dalegaḷam baral-iyade kaṇḍu bāḷvu[d]⁶=āḷ-ōḷiy[o]-
 91 ḷ=embina[m*] negaḷdud=ottaji Maṇḍalika-Tripētraṇā || Tūṅga-pa-
 92 rākramam palavu-kālam=agurvvisē suttī-vutti biṭṭ=unigaḍa Kā-
 93 duvaṭṭi koḷal-āra[da] munnam=enippa pēmpin-Uchchaṅgiya kō-

¹ The *mānyasēddya* in Mr. Rice's text suggests, at first sight, a mistake for another reference to *Mānyakhēpa*. The original, however, really has (line 30) *a-dnya sē-dhītā*, "no other enemy, indeed."

² Metre, Śārdūlavikrīḍita.

³ Metre, Chāmpakamālā.

⁴ Mr. Rice's text gives *balle Dallanam kēḍit*, which does not even suit the metre. In line 8-9, he read *baḷavadalla*, correctly; but, instead of recognising that it was to be divided into *baḷavad-Alla*, he treated it as if it stood for *baḷavadalla*, and thus obtained the name of *Dalla*, instead of *Alla*.

⁵ Metre, Uṭpalamālīkā; and in the next verse.

⁶ We have here *bāḷvud*, an optional form of the 2nd pers. plur. imperat. of *bāl*, 'to live, to be alive,' etc.; so, also, *siḷvud*, in line 114.

- 94 tēyam jagam-asuñ-gole kopda [ne]ga]te mûru-lôkamga]olam
 95 pogal]teg=e]dey=âdudu Guttiya-Gaṁga-bhūpanā || Kā(ka)ndam ||
 96 Kālanō¹ Rāvaṇanō Śiśupālano tām=enisi nega]da Naragana ta]le]
 97 tann=â]=âda kayge vandudu hâ]l-âsâdhyado]a Gaṁga-chûdâmaniyâ ||
 98 Nuḍidane kāvudane e]de-gidâd=ir[u] Javan=i]tṭa-rakke niuag=i]vudan=
 em nu-
 99 dīdane el[1*]ada kayyadu nuḍidudu tappugame Gaṁga-chûdâ-
 maniyâ ||
 100 Om. Intu Vimdhy-âṭavi-nikaṭa-Tāpi-tatavum | Mānyakhēṭa-puravara-
 101 vum | Gonūru- | m-Uchohamgiyum | Banavāsi-dēsavum | Pāva-
 102 seya² kōṭeyum modal-āge palav-e]deyolam=ari-
 103 yaram piriyaṇvum kâdi geldu palav-e]degolam mahâ-dhva-
 104 jaman=ettisi mahâ-dānam-geydu nega]da Gaṁga-vidyâdharam |
 Gaṁga-
 105 ro]l-gaṇḍam | Gaṁgara-siṁgam | Gaṁga-chûdâmani | Gaṁga-Kan-
 darppam | Gaṁga-
 106 vajram | chalad-uttaramgam | Guttiya-Gaṁgam | dharmm-âvatâram |
 jaga-
 107 d-êka-vīram | nuḍid-ante-gaṇḍam | ahita-mârttaṇḍam | kadana-
 karkkaṣam |
 108 maṇḍalika-Tripētram [1*] śrīman-No]lamba-ku]l-Ântakadēvam palav-e-
 109 degolam basadiga]lūm māna-stambhaṁga]lūvam mādisidam |(II) Mañ-
 ga]lam |(II)
 110 Om Dharmmaṁga]lam namasyam-naḍayisi ba]liyam=ondu varsham
 rājjamam pattu-vi]ṭṭu Bañ[kâ]-
 111 purado]l-Ajitasēna-bhaṭṭarakara śrī-pāda-sannidhiyo]=ârâdhanâ-vidhiyim
 mûru-d[iva]-
 112 sam nōn[t]u samâdhiyam sâdhisidam || Vṛitta || Ele³ Chô]a-
 ka]hitipāla santav-e]deyam nīm nivi-ko] |⁴ ni-
 113 nna — ge(?go]le mānd=att-irū Pāṇḍya Pallava bhayam-gond=ô]dad-
 ir |⁵ ninna maṇḍaladiṁ
 114 piṁgade nilvud=iga — — — — — Gaṁga-maṇḍalikam dēva-
 nivāsad=atta vijayam-geydam No]lamb-Ântakam [1*]

TRANSLATION.

[After the exclamations Ōm !, Hail !, the record opens with a verse, a good deal of which is illegible and cannot be restored, but which is directed to the praises of a person not mentioned in it by name apparently, but identical of course with the Mārasimha of the rest of the record, who is here described as enjoying, through the power of the sword of his arm, the whole earth, up to the ocean,— as being a very jewel to adorn the kings of the Gaṅga lineage,—and as darkening, like a bank of clouds, the moon that was the faces of the women of his foes. It then proceeds] :—

(Line 4) — Ōm ! Ōm ! Ōm ! Ornate prose :— Let the record of the prowess and the record of the piety of him, the glorious No]lambaku]l-Ântakadēva,— who played the part of

¹ Metre, Kanda ; and in the next verse.

² Mr. Bice's text has *Pāṇḍya*. But the second *akṣara* is distinctly *va*, not *gi*.

³ Metre, Maṭṭābhavikrīḍita.

⁴ These marks of punctuation are very exceptional in the middle of a verse. There ought, for uniformity, to be a similar mark after the word *Pāṇḍya* ; there, however, it is omitted.

the great lustre of moonlight for the water-lily that is the Gaṅga family, standing up very high on the surface of the whole earth; (*who had the appellation of*) Satyavākya-Koṅgunivarman, the pious *Mahārājādhirāja*; who became known as "the king of the Gurjaras," by conquering the northern region for *Krishnarāja* (III.); who displayed prowess in destroying the pride of the mighty *Alla* who set himself in opposition to *Vanagajamalla*-(*Krishna* III.); who by (*his*) might preserved the throne and all the other insignia of royalty for *Gaṇḍamārtanḍa*-(*Krishna* III.); who dispersed the bands of the *Kirātas* who dwell on the skirts of the forests of the *Vindhya* mountains; who by the strength of (*his*) arm [protected] the encampment of the emperor, when it was located at (*the city of*) *Mānyakhēṭa*; who by (*his*) prowess [accomplished] the festival of the binding on of the fillet (*of sovereignty*) of the glorious *Indrarāja* (IV.); who by prevailed against of *Vajjala* who was (*ever*) prepared for war; who came to be greatly extolled for capturing the and the jewelled earrings and the rutting elephants and all the other possessions of the lord of the *Vanavāsi* country who bowed down in fear; who made those who belonged to the *Māṭūra* lineage do obeisance (*to him*); who destroyed in war all the kings of the *Noḷambas* who misconducted themselves through self-conceit in consequence of the arrogance of the strength of arm of hundreds of princes and the pride of troops of elephants; who eradicated the thorn-like troubles of (*his*) kingdom; who ground to powder the hill-fort of *Uchchāṅgi*; who destroyed the leader of the *Śabaras* named *Naraga*; who by (*his*) prowess made the *Chēras*, the *Chōḷas*, the *Pāṇḍyas*, and the *Pallavas* to bow down (*before him*); who preserved the doctrine of *Jina*; who the great banner; who [acquired the means for making] great gifts by appropriating the wealth of powerful hostile kings; (*and*) who protected the surface of the (*whole*) earth by building bridges and—travel abroad throughout all countries to the end of time, as long as the moon and stars shall endure! Ōm! Ōm! Ōm!

[Lines 28 to 47 mention the person who is the subject of eulogy as the crest-jewel of the Gaṅgas, the Gaṅga king, *Noḷamb-Āntaka*, and *Mārasimha*, and speak of victories over the *Pallavas*. And then the record continues]—

(L. 50)—He, the glorious crest-jewel of the Gaṅgas, became a very forest-fire for (*the destruction of*) the lion *Rājāditya*, the crest-jewel of the *Chāḷukyas*, who in these words¹ had made a brave declaration of war. When the world was wasting away with a feverish apprehension that *Madhu* and *Kaiṭabha* and other leaders of the demons, slain by (*the god*) *Vishṇu* the foe of (*the demon*) *Mura*, had thus risen again, (*old*) foes in (*fresh*) illusory disguises, he, *Noḷamb-Āntaka*, made the (*whole*) circuit of the earth happy with the [lamentations] of the demon-like *Naraga*, which intermingled with the tears of joy of the earth.

[Lines 56 to 83 contain a further description of the prowess and conquests of the same person, who is mentioned again as the crest-jewel of the Gaṅgas in line 74. But no connected passages can be made out here. The record then continues] :—

(L. 84)—Shall I praise the valiance which put to flight and conquered *Alla*, who was possessed of strength that was too great to be realised?; shall I praise the magnificence which brought shame to *Vajjala*, who was famous in the world?; shall I praise the bravery which utterly slew the of the *Pallava* kings?; say, how shall I praise him, the lintel of firmness of character?; I know not how! Glorious was the array² of him

¹ Referring to an illegible passage in lines 48, 49.

² Mr. Rice has in his text given *offaje*, which means 'a heap, mass, company, abundance, a row,' but in his translation has given 'tribute,' for which the proper Kanarese word is *offaja*. The actual reading is *offaji* which is probably to be taken as a variant of *offaje*.

who was a very Triṇētra (Śiva) among chieftains, at that time when the skull-wearers,¹ having cut off (and arranged) in a string all the newly decapitated heads of the Pallavas, (and) having greatly tottered (under the burden of them), (and) having placed (them) on the ground, made proclamation to the other chieftains and said — "Aho! Let not your own newly decapitated heads come into this string; but, having seen (what has happened to the Pallavas), preserve yourselves (by timely submission) in the ranks of (living) men!" The achievement of him, the king Gaṅga of Gutti, became the theme of praise in all the three worlds,—the achievement of taking, amidst a slaughter of the (whole) earth, the great fortress of Uchohaṅgi, which previously had been found impregnable by (even) the Kāḍuvatti,² possessed of eminent prowess, who, inspiring terror for some time, surrounded and besieged (it), but had to quit (it). Kanda:—With the very greatest ease, the head of Naraga, who had acquired such fame that he was considered to be a very Kāḷa or Rāvaṇa or Śiśupāḷa, (but) who became (his) bondsman, fell into the hand of him, the crest-jewel of the Gaṅgas. He has spoken, (and) he will protect; let not your courage fail;³ the protection of Yama (shall be with you): he will give you that which he has promised: shall any of the deeds or words of him, the crest-jewel of the Gaṅgas, ever fail?

(L. 100)—Om! Having thus fought (and) conquered (the aforesaid) enemies, and numerous other people, on the banks of the Tāpi in the neighbourhood of the forests of the Vindhya mountains, at Mānyakhēṭa the best of towns, at Gonfir, at Uchohaṅgi, in the Banavāsi country, at the fortress of Pāvase, and in various other localities, (and) having set up great banners⁴ at various places, (and) having bestowed great gifts, he, the glorious Nōlambakul-Āntakadēva, who had (thus) become famous,—(who had the titles of) the Vidyādhara of the Gaṅgas, the hero among the Gaṅgas, the lion of the Gaṅgas, the crest-jewel of the Gaṅgas, the Gaṅga Kandarpa (god of love), the Gaṅga diamond (or thunderbolt), the lintel of firmness of character, the Gaṅga of Gutti, the incarnation of religion, the sole hero of the world, the keeper of promises, the sun (for the destruction) of enemies, the rough in battle, the very Triṇētra (Śiva) among chieftains,—caused to be made, at various places, Jain temples and mānastambhas.⁵ (May there be) auspiciousness!

(L. 110)—Om! Having carried out acts of religion in a most worthy fashion, one year later he laid aside the sovereignty, and, at the town of Baṅkāpura, in the performance of worship in the proximity of the holy feet of the venerable Ajitasēna, he observed the vow (of fasting) for three days, and attained rest.

(L. 112)—Metre:—Aho! Chōḷa king, quiet down by gentle rubbing (thy palpitating) heart!; O Pāṇḍya, cease thy, and give up weeping!; O Pallava, run not away in fear; O retreat not from thy territory, (but) remain! the Gaṅga chieftain, Nōlamb-Āntaka, has gone in triumph to the abode of the gods!

¹ A *kāpḍlika* is a worshipper of Śiva, characterised by carrying skulls of men as ornaments and by eating and drinking from them. The mention of *kāpḍlikas* is introduced here in connection with the comparison of Mānsiṅha with Śiva as "a very Triṇētra among chieftains."

² For "the Kāḍuvatti," see page 171 above, note 1. In line 92, I analyse *ḍiṭṭa uṅgaḍa*. The latter word may possibly be a proper name; or it may be something similar to *gaḍa*, 'indeed, certainly'; or it may perhaps stand for *uggaḍa*, = *uggaḍa*, = *utkaḍa*, 'excess; affliction, trouble.'

³ In *śīḍa*, we have another variant of *śīḍa*, = *śīḍa*, 'the chest, (the heart), courage'; it occurs again in line 112. For *śīḍa-giḍa*, 'courage to fail,' see Kittel's Dictionary, under *śīḍa*.

⁴ *Dhujā*, 'banner,' probably stands here for *dhvaja-stambha*, 'flag-staff,' i.e. a stone column representing a banner.

⁵ See page 171 above, note 5.

No. 19.— ASSAM PLATES OF VALLABHADEVA;

SAKA-SAMVAT 1107.

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

These plates belong now to the Asiatic Society of Bengal, to which they were presented¹ by Mr. W. Winckler, Assistant Executive Engineer of Tezpur, the chief town of the Darrang district of Assam, Constable's *Hand-Atlas of India*, Plate 30 Bb. The text of the inscription has already been published by Dr. Hultzsch, in the *Zeitschrift D. Morg. Ges.* Vol. XL. p. 42 ff. I re-edit the inscription² from excellent impressions which were taken by Dr. Fleet in February 1886, and given to me by him some years ago.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures from $7\frac{1}{2}$ " to 8" broad by from $5\frac{1}{2}$ " to $5\frac{3}{4}$ " high. Plates i to iv³ are numbered with numeral figures, which are engraved on the proper right margin of the second side of each plate. In the middle of the upper part each plate has a hole, for a ring, which had been cut already when the impressions were taken. The ring is $1\frac{1}{8}$ " in diameter and $\frac{1}{4}$ " thick; on it there slides another, thin pear-shaped ring, the ends of which are joined and were evidently run into the socket of a seal; but the seal is not now forthcoming. Some sides of the plates are quite smooth, others have rims, partly raised and partly fashioned; but, on every side, the writing is in a perfect state of preservation. The engraving is good throughout; the letters are shallow and, though the plates are thin, do not shew through on the backs. The average size of the letters is about $\frac{1}{16}$ ".—The characters belong to a variety of the northern alphabet which was used, about the 12th century A.D., so far as I can judge at present, in the most eastern parts of Northern India. They closely resemble those of the Deopara inscription of Vijayasēna, published with a photolithograph in *Ep. Ind.* Vol. I. p. 305 ff., and apparently also those of the three Sēna copper-plate inscriptions, published with indifferent photolithographs (or lithographs) in the *Journal Beng. As. Soc.* Vol. VII. p. 43 ff., Vol. XLIV. P. I. p. 11 ff., and Vol. LXV. P. I. p. 6 ff. That this alphabet belongs to Eastern India, is shewn at once by signs like those for *ś*⁴ (e.g. in *état*, l. 47), *kha* (in *kha-dalé khalu*, l. 2), *śka* and *śga* (in *Niṣṭāṅkasīṃhasya*, l. 23, and *maṅgalasya*, l. 3), *ṭa* (in *ṭaṭi-prakaṭā*, l. 2), *ṭa* (in *bhagavaté*, l. 1), etc., as well as by the numeral figures⁵ on the margins of the plates; and signs like those for *ja*, (in *jagatām*, l. 3), *pha* (in *saphalitaḥ*, l. 15), *la* (in *kha-dalé*, l. 2), and especially those for *jha* (in *jhāṭa*, l. 41), and for the initial *i*, (in *iti*, ll. 49 and 54), together with other peculiarities which the characters of this inscription have in common with those of the Deopara inscription, clearly distinguish the alphabet here used from another variety⁶ of eastern writing. As a trustworthy photolithograph

¹ I take this information from Dr. Hultzsch's account of the inscription.

² When I suggested to Dr. Hultzsch the great desirability of having the plates photolithographed, he most readily gave his permission to do so; and himself requested me to re-edit this record. The photolithograph has been prepared under Dr. Fleet's supervision.

³ I do not know whether there is a numeral figure on the second side of the fifth plate; there is none on the first side of it.

⁴ See above, Vol. IV. p. 255.

⁵ The figures for '1' and '3' are the same as those used in the Gayā Buddhist inscription, *Ind. Ant.* Vol. X. p. 342. Plate; that for '2' occurs, in the same form, in the last line of the Tarpandighi plate of Lakṣmīnārāyaṇa, *Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12 (where it has been mistaken for '3'); and that for '4' in line 53 of the Kamauli plates of Vaidyadēva, to be mentioned below. The same plates, in line 53, and the Gōvīndpur inscription of Gaṅgādhara (to be mentioned below), in line 35, have a different form of '1.'

⁶ I allude to the alphabet used, e.g., in the Kamauli plates of Vaidyadēva of Prāgyōtīśa, published with a photolithograph in *Ep. Ind.* Vol. II. p. 347 ff. One special feature of that alphabet, which is essentially the same as that of the Gōvīndpur inscription of the poet Gaṅgādhara, published *ibid.* p. 330 ff., is, that many letters, at the top, have a kind of triangle. And another peculiarity is, that the letter *r*, before another consonant, is denoted by a short line which is sideways attached, on the proper right, to the middle of the *akṣara* of which *r* forms part. In the Gōvīndpur inscription *r* is so written in all conjuncts; in the Kamauli plates, this

is published herewith, I need not attempt a minute description of all individual characters; but one or two more general points may be drawn attention to. In deciphering the text, as was stated already by Dr. Hultzsch, a difficulty is occasionally caused by the great similarity of two or even three different letters. Thus, it is not always easy to distinguish between *p* and *y*, between *n* and *l* (compare *nalini-dalasya*, l. 6), between *ch* and *r* (compare *kāri chandra*, l. 9), *ch* and *v* (compare *vachōbhira*, l. 32), *v* and *dh* (compare *vadhū-vaidhavya*, l. 11), or between the subscript *u* and *r* (compare *induh*, l. 4, and *°ragēndrau*, l. 7); and where letters like these happen to occur in proper names such as we find in lines 36 and 43-49, it is impossible to vouch for the absolute correctness of the transcribed text. Another matter which may be mentioned is, that for some letters we have two or more different forms. This is particularly the case with the subscript *u*, but also, e.g., with *l* and *dh*; (for the forms of *u* compare *Vāsudēvāya*, l. 1, *dyumaninā*, l. 4, *°pānadyugē*, l. 8, *induh*, l. 4, and *punātu*, l. 5; for those of *l*, *khalu*, l. 2, *Lamvōdara*, l. 3, and *kēli-kula*, l. 25; and for those of *dh*, *dhrita*, l. 6, and *khaḍg-āyudha*, l. 34). I may also state that the letter *r*, where it immediately precedes another consonant, is written by the ordinary superscript sign, except in the conjuncts *rgg*, *rn̄n*, and *rth*, the forms¹ of which may be seen from *svargga*, l. 38, *Udayakarn̄nā*, l. 17, and *°tyartham*, l. 15. In the word *varṇāvali* in line 2, the superscript *r* has been wrongly engraved on the top of an *akshara* which would be *rn̄d*, already without it.² The sign of *avagraha* is not used in the inscription; nor are there any special signs for final consonants. The sign of *anusvāra* is always written above the line and is nowhere employed in the interior of a simple word, instead of the nasal of one of the five classes; and the sign of *visarga*, differing from the sign which is used in the Deopara inscriptions, is much like an English 8, except that, often, at the bottom, it has a short tail.³—The language

sign for *r* is generally used when the sign of the consonant with which *r* is combined has a triangular top, as is the case in conjuncts like *rkk*, *rchch*, *rjj*, *rth*, *rdā*, *rdh*, *rll*, *rva*, etc. Neither of these two peculiarities is found in the Deopara inscription or in the inscription here edited. It is true that in these inscriptions the signs of certain *aksharas*, such as *ku*, *tu*, *tra*, *tri*, *trai*, etc., more or less frequently, have an angular top, but we nowhere see the triangle; and *r* never is denoted in them by the side-line, described above. [In lines 1-46 of Vaidyadēva's inscription, according to Mr. Venis's edition, the letter *r*, as the first part of a conjunct, is omitted by the engraver 36 times,—twice (according to the impressions only once) before *y*, once before *m*, and no less than 33 times where the *r* would ordinarily be denoted by the side-line. According to my experience, this side-line generally is very thin and shallow in the original inscriptions, so that often it does not shew at all clearly in the impressions; and, in the case of Vaidyadēva's plates an examination of four impressions, of which I owe one to Mr. Venis himself and three to Dr. Führer, enables me to state with confidence that the engraver is not guilty of so many omissions as would seem to occur at first sight.]—As regards the letter *jā*, it will suffice to compare the sign for *jā* (which is almost exactly like the *jā* of the modern Bengali) in *jāḍa* in line 41 of the present inscription, and that for *jā* in the *akshara jāḍi* (not *jāi*) of *ujjāḍa* in line 21 of the Deopara inscription, with the quite different signs for the same letters in the words *jāḍi* and *ujjāḍa* in lines 28 and 7 of Vaidyadēva's plates. The initial *i*, in the Gōvīndpur inscription, is denoted by two circles, placed side by side, with a kind of circumflex above them; and in Vaidyadēva's plates we have two signs for *i*, one with two circles below (as in *iti*, l. 3), and the other with the two circles at the top (as in *isa*, l. 45, and *imān*, l. 66), both quite different from the *i* of the inscription here edited. [I may mention that Vaidyadēva's plates furnish two corresponding forms of the rare initial *t*. One of them occurs at the end of line 40, in *Pāi*, where the photolithograph omits the vertical line between the two circles, by which *t* is distinguished from *i*, and which is perfectly clear in the impressions; and the other form we have in the word *tāna*, in line 54, the *t* of which has been erroneously taken to be *ai*.]—If I had to suggest special names for the two varieties of the alphabet spoken of above, I, with my present knowledge, should call that of Vaidyadēva's plates the *Pāi*, and the other the *Sēna* variety.

¹ The same signs, which of course owe their origin to the fact that the sign for *r* was written on, not above, the top-line, are used in the Deopara inscription and elsewhere.

² The same mistake was made by the engraver of the Gauhati plates of Indrapālavarman (*Jour. Beng. As. Soc.* Vol. LXVI, P. I. p. 123 ff.) in the word *arṇava*, Plate iia, l. 6; compare the proper sign for *rn̄na*, without the superscript sign for *r*, in *varṇa*, *ibid.* Plate iib, l. 2. The sign transcribed by *ṇya* (corrected to *rn̄ya*), *ibid.* Plate iia, l. 3, is really *rn̄ya* in the original. Whether in the Gauhati plates, in the conjunct *rgg*, *r* is written on or above the line, it is difficult to decide.

³ The two circles were joined, so as to enable the writer to form the sign of *visarga* with one stroke of the pen. To a similar process we owe the form of the initial *t*, here used.

2

4

e

ii a.

1

1

1

16 वलमाभययत्नमवितयनायवमयंमयंमयनित
 १६ वितोमाभिमविविषमाभययवमयवितनित
 18 काययाविद्यवितय१॥वितयमययकल१॥वितय
 १७ १॥मलिवितवममवितयवितययविद्यवितय
 वितवकनायवितयवितयवितयवितयवितय
 20 मायमाभयवितयवितयवितयवितयवितय
 वितयवितयवितयवितयवितयवितयवितय

22 येधिनवाधिरिकवितयवितयवितयवितयवितय
 २३ वितनितवितयवितयवितयवितयवितय
 24 मीयमायवितयवितयवितयवितयवितय
 कलिकलकेवितयवितयवितयवितयवितय
 26 रावितयवितयवितयवितयवितयवितय
 वितयवितयवितयवितयवितयवितय
 28 वितयवितयवितयवितयवितयवितय
 वितयवितयवितयवितयवितयवितय

of the inscription is Sanskrit, and, with the exception of the introductory *ōm ōm namō bhagavatē Vāsudēvāya*, the whole is in verse. Of unusual words, or words used in an unusual sense, the text offers *nārapatya*, l. 20, 'rule, reign,' *kāśa(sa)ra*, l. 33, 'a buffalo,' *chhurikāra* l. 34, 'one who is skilled in the use of the dagger,' *jhāṭa* in the technical expression *sa-jhāṭa-viṭapa*, l. 41, 'with the woods and thickets,' and *ākashaka*, l. 45, 'the extent (? of a piece of land).' In respect of orthography the following points may be noted: The letter *b* is written by the sign for *v*; the palatal and dental sibilants are confounded in *saṁśīra* (for *saṁsāra*), l. 25, *kāśara*, l. 33, *śimā*, l. 42, *śrīngāra*, l. 24, *subhē* and *sastē*, l. 41; the guttural nasal is employed instead of the sign of *anusvāra* in the word *vaśa*, ll. 9, 16, and 52; before *y*, *l* is doubled in *śallyasya*, l. 31; and eight times the rules of *saṁdhi* have not been observed in regard to the final consonant of a word before a following consonant. Besides it may be noted that in line 21 *saṁuteritāni* is used instead of *saṁuchchhritāni*.

The inscription is one of a prince Vallabhadēva of whom, in verses 3-10, the following genealogy is given: In the race of the Moon there was a certain Bhāskara; his son was the king or chief Rāyāridēva-Trailōkyasimha (whose wife¹ was Vasumatī ?); his son, again, was Udayakarna-Niṣṭāṅkasimha, whose wife was Ahiavadēvi²; and their son was Vallabhadēva-Śrīvallabha. Nothing of historical importance is recorded of any of these chiefs.

According to verses 13-22, Vallabhadēva, at the time of the sun's progress to the north in the Śaka year 1107 (given in numerical words), at the command of his father and for the spiritual welfare of his mother, founded an alms-house or place for the distribution of food (*bhaktā-śālā*, *anna-sattra*), near a temple of the god Mahādēva (Śiva) to the east of Kirtipur in the Hāpyachā³ district (*maṇḍala*); endowed it with (the revenues of) certain villages and hamlets the names and boundaries of which are given, and (so far as I understand the text) assigned the services of five men, whose names also are recorded, and of their families.

The localities mentioned in the inscription I am unable to identify. The date does not admit of verification; it would correspond to the 25th December of either A.D. 1184 or 1185, according as the Śaka year 1107 is taken as a current or an expired year.

TEXT.⁴

First Plate.

| | | | | | |
|---------------------------------------|-----------------|--|---------------------|------------|---------------------------------|
| 1. Ōm ⁵ | ōm | namō | bhagavatē | Vāsudēvāya | ⁶ Yad-gaṇḍa-maṇḍala- |
| 2. tatṭi-prakaṭ=āli-mālā | | varṇa-āval=īva | | kha-dalē | khalu ma- |
| 3. űgalasya | lamvō(mbō)darah | sa | jagatām | yaśasām | prasāram-ā- |
| 4. nandatām | dyumaninā | saha | yāvad=induh [1*] | | Pātāla-palva- |
| 5. la-talād=divam=utpatishṇōr=Vishṇōh | | | punātu | | kṛita-gḥṛishti- |
| 6. tanōs=tanur=vvaḥ | | yat-tuṇḍakhaṇḍa-dhṛita-bhū-nalinīdalasya | | | śā- |
| 7. lūka-nāla-saḍṛisau | | kamath-ōragēndrau [2*] | | | ⁷ Āśid=blūmibhu- |

Second Plate; First Side.

| | | | | |
|----------------------------------|---------------------------|----|-------------------|--|
| 8. jān=maṭṭi-maṇi-jāla-varatrikā | | | | yēn=ōpānad-yugē= |
| 9. kāri | Chandra-vaśē ⁸ | sa | Bhāskaraḥ [3*] | ⁹ Tasmāt ¹⁰ śārya-vibhāva- |

¹ See my note on the translation of verse 4.² Or, perhaps, *Ahiavadēvi*.³ Compare the name *Hapyōma*, in *Hapyōma-vishaya* in Plate ii, line 6, of the Gauhati plates of Iadrapādeva, mentioned above.⁴ From Dr. Fleet's impressions.⁵ Expressed by a symbol.⁶ Metre of verses 1 and 2: *Vasantatilakā*.⁷ Metre: *Ślōka* (Anuṣṭubh).⁸ Read -*vaśē*.⁹ Metre of verses 4 and 5: *Śārdūlavikrīṭa*.¹⁰ Read *tasmāch*.

| | | | |
|----|------------------------------------|----------------------|---|
| 10 | sôr=vvasumati-viśvāsa-jāta-priyô | jajñê | yuddha-dhurandharô |
| 11 | ripu-vadhû-vaidhavya-yajña-dhvajah | yasmina ¹ | Śrîr=apavâdam=u- |
| 12 | jivalatamanî lâl=êti - jîv-âvadhî | chikshêpa | pratipaksha-laksha- |
| 13 | dalanô Râyâridêvô | nripah [4*] | Yên=âpâsta ² samasta-śastra- |
| 14 | samayah saṅgrāma-bhūm[au] | ripus=chakrê | Vaṅga-karindira-saṅga-vi- |

Second Plate; Second Side.

| | | | |
|----|-------------------------------|-------------------------|---|
| 15 | shamê sâtôpa-yuddhôtsavê [1*] | yên=âtyartham=ayam | svayam saphalita- |
| 16 | h ³ Trailôkyasimhê | vidbiḥ | sô=bhûd=Bhâskara-vanśa-râjatila ³ |
| 17 | kô Râyâridêvô | nripah [5*] | ⁴ Udayam=Udayakarnṇah pûrṇa-chandra- |
| 18 | h Sumêrau | vivu(bn)dha-samabhirâmê | rājñi Râyâridêvô kara- |
| 19 | vibhava-kalâpair=nnandayan | sarvva-lôkân | dadhad=iha pada- |
| 20 | m=âpa kshamâbbritâm | mastakêshu [6*] | ⁵ Niḥsâṅkasimha-nripatêr=iha nâ- |
| 21 | rapatyê | bbûmibhujah | sva-bhuja-vîrya-samutsritâni ⁶ santatyaju- |

Third Plate; First Side.

| | | | | |
|----|---------------------------------------|----------------------------------|---|--|
| 22 | r=yadi na vâ | giri-kandarê=pi | tishṭhanti dâra-vibhavah | katham=anyathâ |
| | vâ [7*] | Râ- | | |
| 23 | jñê ⁷ Niḥsâṅkasimhasya | mahishî | prâna-sammitâ | nâm=Âhiavadêv=iti s=â- |
| 24 | sîd=yasyam | prati[sh]ṭhitam [8*] | ⁸ Niḥsâṅkasi[m*]ha-nripa ⁹ -mânasa-râjahamasi | |
| | sri(śrî)ṅgâra- | | | |
| 25 | kêli-kula-kairava-chandra-kântih [1*] | | samśi(sâ)rasâra-sarasi-sarasiruha-śrî- | |
| 26 | r=âvirvva(rbba)bhûva | susham-aika-nivâsabhûmih [9*] | ¹⁰ Tâbhyân=tuṅga-tapah- | |
| | prabhâ- | | | |
| 27 | va-muditât | samlabhya | Gaurî-patê ¹¹ | yah sarvair=nnripa-vîra-putra- |
| 28 | Garudê ¹² | Nârâyaṇô | giyatê | lavdhaḥ(bdhaḥ) putratayâ prasâdam=atu- |
| 29 | lajn | Śrî-vallabhô | Vallabhadêvô | vairi-kumâra-vâravanitâ-vikrâ- |

Third Plate; Second Side.

| | | | | |
|----|---|--|---|--------------------------|
| 30 | nti-lilâ-patih [10*] | | Yasy=âkhêta-kathôra-pâṭana-patôr=âtôpa- | |
| 31 | m=âlôkitum ¹³ | â | mûlânâhish-âvali | praviśataḥ śallyasya dâ- |
| 32 | va-vrajâḥ | âyâtâ | jaya Vallabh=êty=annayayuh | sarvvê vachôbbhir=mamu- |
| 33 | dâ tatr=aiçô | vimukhaḥ | sva-kâsa(sa)ra-paritrâpâya | yâtô Yamaḥ () [11*] |
| 34 | ¹⁴ Khadg-âyudha-jñah ¹⁵ | chchhurikâra-mukhyô | dhânushka-vidyâ-prasha(tha)mukarê- | |
| 35 | khaḥ ¹⁶ | Kâmvô(mbô)ja-vâji-vraja-vâhanêndra-yant=âbhavad=Vallabhadêva | ê- | |
| 36 | va [12*] | ¹⁷ Hâpyachâ-maṇḍala-madhya-ethê ¹⁸ | Mahâdêvasya sannidhan | bhakta- |
| | si(śâ)lâ kshu- | | | |
| 37 | dhârttânâ[m*] | Kirtti-pûrvva-purah | purah () [13*] | Dadê Ra(va)llabhadêvêna |
| | Niḥsâṅkasi[m]- | | | |

¹ Read yasmin=.² Read s=.³ Read -vanśa-. Originally -râjtila was engraved, but the i of jî is struck out again.⁴ Metre: Mâlinî.⁵ Metre: Vasantatilakâ.⁶ Read -samuchchhrîtâni.⁷ Metre: Ślôka (Anushtubh).⁸ Metre: Vasantatilakâ.⁹ The akshara pa looks as if originally ma had been engraved.¹⁰ Metre of verses 10 and 11: Śârdûlavikêdita.¹¹ Read -patêr=yah s=.¹² Read Garudair=.¹³ Read -tumêd mûlân=mahish-âvali.¹⁴ Metre: Indravajrâ.¹⁵ Read -jñah=chôh=.¹⁶ I should have expected kâḥ instead of khaḥ; see the note on the translation.¹⁷ Metre of verses 13-22: Ślôka (Anushtubh). The first Pâda of verse 13 is incorrect.¹⁸ Read -etha-; perhaps this correction has been made already in the original.

iii b.

30
32
34
36
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
850
851
852
853
854
855
856
857
858
859
860
861
862
863
864
865
866
867
868
869
870
871
872
873
874
875
876
877
878
879
880
881
882
883
884
885
886
887
888
889
890
891
892
893
894
895
896
897
898
899
900
901
902
903
904
905
906
907
908
909
910
911
912
913
914
915
916
917
918
919
920
921
922
923
924
925
926
927
928
929
930
931
932
933
934
935
936
937
938
939
940
941
942
943
944
945
946
947
948
949
950
951
952
953
954
955
956
957
958
959
960
961
962
963
964
965
966
967
968
969
970
971
972
973
974
975
976
977
978
979
980
981
982
983
984
985
986
987
988
989
990
991
992
993
994
995
996
997
998
999
1000

iv a.

38
40
42
44
46
48
50
52
54
56
58
60
62
64
66
68
70
72
74
76
78
80
82
84
86
88
90
92
94
96
98
100
102
104
106
108
110
112
114
116
118
120
122
124
126
128
130
132
134
136
138
140
142
144
146
148
150
152
154
156
158
160
162
164
166
168
170
172
174
176
178
180
182
184
186
188
190
192
194
196
198
200
202
204
206
208
210
212
214
216
218
220
222
224
226
228
230
232
234
236
238
240
242
244
246
248
250
252
254
256
258
260
262
264
266
268
270
272
274
276
278
280
282
284
286
288
290
292
294
296
298
300
302
304
306
308
310
312
314
316
318
320
322
324
326
328
330
332
334
336
338
340
342
344
346
348
350
352
354
356
358
360
362
364
366
368
370
372
374
376
378
380
382
384
386
388
390
392
394
396
398
400
402
404
406
408
410
412
414
416
418
420
422
424
426
428
430
432
434
436
438
440
442
444
446
448
450
452
454
456
458
460
462
464
466
468
470
472
474
476
478
480
482
484
486
488
490
492
494
496
498
500
502
504
506
508
510
512
514
516
518
520
522
524
526
528
530
532
534
536
538
540
542
544
546
548
550
552
554
556
558
560
562
564
566
568
570
572
574
576
578
580
582
584
586
588
590
592
594
596
598
600
602
604
606
608
610
612
614
616
618
620
622
624
626
628
630
632
634
636
638
640
642
644
646
648
650
652
654
656
658
660
662
664
666
668
670
672
674
676
678
680
682
684
686
688
690
692
694
696
698
700
702
704
706
708
710
712
714
716
718
720
722
724
726
728
730
732
734
736
738
740
742
744
746
748
750
752
754
756
758
760
762
764
766
768
770
772
774
776
778
780
782
784
786
788
790
792
794
796
798
800
802
804
806
808
810
812
814
816
818
820
822
824
826
828
830
832
834
836
838
840
842
844
846
848
850
852
854
856
858
860
862
864
866
868
870
872
874
876
878
880
882
884
886
888
890
892
894
896
898
900
902
904
906
908
910
912
914
916
918
920
922
924
926
928
930
932
934
936
938
940
942
944
946
948
950
952
954
956
958
960
962
964
966
968
970
972
974
976
978
980
982
984
986
988
990
992
994
996
998
1000

Fourth Plate; First Side.

- 38 ha-sūnūṇā [1*] akshaya-svargga-lābhāya jananyā janak-ājñayā || [14*]
 Etamyā(syā) bha-
 39 kta-sālayā nirvāh-ārtham mahā-bhujah | viśāla-kirtti-sālinyāḥ śrī-
 40 mān=Vallabhadēvakah || [15*] śākā naga-nabhō-Rudraih samkhyātē
 ch-ōttarāyanē(pē) [1*]
 41 su(su)bhē subhē kshanē rāsan sa(sa)stē vyasta-tamōgunah || [16*] Sa-jhāta-
 vitapā[n]¹
 42 grāmān sa-janān sa-jala-sthalān [1*] dadan sapta chatuṣṣī(sī)mā-samsthi[t]ā-²
 43 n=nāma-lōkhitān || [17*] Chādī Dēvūnikōñchi cha Sa[j]jāpig-āpi
 Vaṇga[ka]h [1*]
 44 Samśrahikōñchikā ch=aiva Dō[shr]ipātaka-samyutā || [18*] Sōñchipātaka-
 sa[m*]jñā-
 45 ś=cha sapta grāmān=imān³ subhān || (l) sīmā cha likhitā yatnātā⁴
 bhūmy-āka-

Fourth Plate; Second Side.

- 46 rahaka-sāsani || [19*] Pūrvvatō Muktakāśvasthah paśchimē Gōśaridharah |
 uttarē
 47 Rājakānis=cha dakshinē Karddamālikā || [20*] Ētat-simā vahiskri(shkri)tya⁵
 Maitaḍā-
 48 Dvāripātayōh [1*] madhyē shat⁶ pātakā dattā Achaḍāhēdikā tathā || (ll) [21*]
 Tha-
 49 thi-Pādharu-Vāthōlā Lōhataḍi-Rasāyana⁷ [1*] iti pañcha sahāyās=cha putra-
 50 dāra-samanvitāḥ || [22*] Ā⁸ Bhāskarād-āparimāṇa-parampariṇa-rājyē bhavē-
 51 d=yadi nripah katamō madhyē [1*] tam tūnga-maṅgala-girā prapayāt⁹
 vra(bra)vīti
 52 Śrī-vallabhō mama yaśah paripālay=ēti || [23*] ¹⁰Asmad-vañśē¹¹ parikahpē
 53 kō=pi syād=yadi bhūpatih [1*] na syān kō nāma tasy=āham yō mē kirttim na
 54 lumpati || [24*] Iti¹² likhita-samastē sīma-sambhinna-dēśē vidadhati yadi

Fifth Plate.

- 55 kēchit kv=āpi pāpam kadāchita(t)[1*] tad=iti samavadadhrē vrā(brā)hmaṇair=
 vvēda-vidbhīh
 56 sapadi diśati tēchān śāstim=agrō Varāhah || [25*] Tha surapurayātr-āmitra-

¹ The term *sa-jhāta-vitapa* also occurs in line 38 of the Tarpandighi plate of Lakshmapasēna (*Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12), in line 45 of the Madanapāda plate of Viśvarūpasēna (*ibid.* Vol. LXV. P. I. p. 18), and in line 50 of the Bakerganj plate of the same (*ibid.* Vol. VII. p. 46); in the first inscription the published text has *samḍḍavītapah*, in the second *sadḍḍavītapah*, and in the third *sadḍḍavīvidhād*; but the published lithographs, inferior though they are, sufficiently shew that the second syllable of the word is neither *mā* nor *ad*. I have not found *sa-jhāta-vitapa* elsewhere, and the occurrence of it in the present inscription, therefore, quite accords with the fact that this inscription is written in an alphabet which is peculiar to the Sēna inscriptions. I suspect *jhāta* to be a Dravidian word.

² This *akshara* looks like *mad*, altered to *td*. In the Sēna copper-plates the corresponding term is *chatuṣṣīma-dvachchhina*.

³ Read *vimān*.

⁴ Read *gatadd*.

⁵ Read *ētat-simā-vahiskriyā* (?).

⁶ The sign of *virdma* of this *ś* is very faint, but it is there.

⁷ If the division, adopted in the text, is correct, the last word should have been spelt *Rasāyana*.

⁸ Metre: Vasantatilakā.

⁹ Read *prapayād*.

¹⁰ Metre: Śiśka (Anushṭubh).

¹¹ Read *vañśē*.

¹² Metre of verses 25-27: Mallol.

- 57 yâtré=na-sattré kshapam=anu cha vidhatté yô=nukûlam ¹[hri]d=âpi [i*] sa
iha sakala-sa.
58 mpad-bhâjanam nirjîit-ârir=abhimata-suralôkê mûdaté=mutra ch=aiva || [26*]
Yad=i-
59 ha sahaja-dharmmâ dharmmakarmm-aikachittâh kim=api kim=api karma
kv=âpi
60 yê kurvvatê tê [i*] iha dadhatu vibhûtim putra-pautrair=amutra vividham=
abhihantâh svargga-
61 m=avyagram=ugram || [27*] ²Sva-dattâm para-dattâm=vâ³ yô harêta
vasundharâm | sa vishtâyâm
62 kîmir=bhûtvâ pitribhih saha pachyatê || [28*] Va(ba)hubhir=vvasundhâ dattâ
râjabhih Sagar-âdi-
63 bhih | yasaya yasaya yadâ bhûmih⁴ tasya tasya tadâ phalam=iti || [29*] ||

TRANSLATION.

Om! Om! Adoration to the holy Vāsudēva!

(Verse 1.) May Lambôdara⁵ rejoice over the spreading of the glory of the worlds, as long as the moon continues with the sun,—he, the row of bees on whose round cheeks verily is like the line of letters of a blessing on the leaf of heaven!

(V. 2.) May the body of Vishnu purify you,—the body of him who, in the body of a hog, rising, as from a pool, from the lower regions towards the sky, bore on his tusk the earth, like a lotus-leaf of which the tortoise and the lord of serpents⁶ looked like the root and the stalk!

(V. 3.) In the race of the Moon there was that Bhāskara, who on his pair of sandals put a multitude of jewels from kings' diadems, as straps.

(V. 4.) From that sun of valour sprang, dear to the earth⁷ for the confidence which he inspired, a leader in battle whose banner was (the performance of) the sacrifice—the widowhood of his enemies' wives,⁸ a destroyer of lakhs of adversaries, king Rāyāridēva, (residing) with whom Fortune, to the end of his life, divested herself of her most patent blemish, that of fickleness.

(V. 5.) He, king Rāyāridēva, the frontal ornament of the kings in Bhāskara's race, it was, who, at the gorgeous festival of battle which was fearful on account of the presence of the lordly elephants of Vaṅga, made the enemy abandon the entire practice of arms on the battle-field; and who, in his own person, rendered the creation of 'the Lion of the three worlds' exceedingly fruitful.⁹

(V. 6.) As the full moon, rising on the Sumēra which is dear to the gods, delights all the worlds with the collection of her rays, and takes her place on the mountain-peaks, so

¹ To judge from the back of the impression, it is possible that the *akshara* *hri* has been altered to *ka*, or that an original *ka* has been altered to *hri*.

² Metre of verses 28 and 29: Ślôka (Anushtubh).

³ Read *-dattâm* ed.

⁴ Read *bhūmih*.

⁵ I.e. the god Gaṇēśa, 'who has a large or protuberant belly.' It is hardly necessary to remind the reader that Gaṇēśa has the head of an elephant and that this is the reason why the bees settle on his cheeks. With the end of the verse compare *Ep. Ind.* Vol. I. p. 197, verse 2.

⁶ The earth is carried by Śēsha, the lord of serpents, who again rests on the back of a tortoise. Compare, e.g., *Ind. Ant.* Vol. XV. p. 18, verse 14.

⁷ I suspect that *Vasumatī* was the name of Rāyāridēva's wife.

⁸ Compare expressions like *ripucadāś-vaidhavya-baddha-vrata* in other inscriptions.

⁹ Rāyāridēva had the surname *Trailōkyasiṃha*. The poet therefore says that he was created a *Trailōkyasiṃha* and that, by his valorous acts, he really was a lion of the three worlds.

Udayakarna, springing from king Rāyāridēva who pleased the learned, delighted all people with heaps of wealth, and took his place over the heads of princes.

(V. 7.) In the reign of king Nihśaṅkasimha (other) kings entirely ceased to uplift their valorous arms; but for this,¹ how would their wives and their wealth continue even in mountain-caves?

(V. 8.) King Nihśaṅkasimha had a queen, dear to him as his life, who bore the name Ahiavadēvi.²

(V. 9.) A swan in that Mānasa lake which was the heart of king Nihśaṅkasimha, for every kind of amorous dalliance what the moon in loveliness is to the water-lily, glorious as the lotus in that lake which is the quintessence of mundane existence, she stood manifested as the one dwelling-place of exquisite beauty.

(V. 10.) Having received on unprecedented favour from the Lord of Gaūrī³ who was pleased with the might of their great austerities, they obtained as a son the Favourite of Fortune Vallabhadēva, who by all the valiant sons of kings, as if they were Garuḍas, is sung of as Nārāyaṇa,⁴ and who by his heroism sportively overcomes hostile princes, as if they were courtizans.

(V. 11.) The groups of the gods, having come to witness the might of his arrow which, able to pierce whatever is hard (to pierce) in a chase, entered up to the butt into a row of buffaloes, all followed him, joyfully shouting 'Be victorious, Vallabha!' Only one of them, Yama,⁵ turned back, to preserve his own buffalo.

(V. 12.) Vallabhadēva alone knows⁶ how to wield the sword, is the chief of those skilled in the use of the dagger, is sole and supreme⁷ in the science of archery, and is a rider of teams of Kāmbōja horses as well as of lordly elephants.

(Vs. 13 and 14.) In the proximity of (the temple of) Mahādēva, situated in the Hāpyachā maṇḍala, to the east of Kirtipur, Vallabhadēva, the son of Nihśaṅkasimha, at the command of his father, gave an alms-house for the hungry, in order that his mother might obtain heaven everlasting.

(Vs. 15-17.) For the support of this widely famous alms-house, the long-armed illustrious Vallabhadēvaka, who has thrown off the quality of darkness, in the Śaka year counted by the mountains (7), the sky (0), and the Rudras (11),⁸ at the sun's auspicious progress to the north, at an auspicious moment, and under a happy sign of the zodiac, granted—with their woods and thickets, with the people in them, with their water and land, and settled within their four boundaries—seven villages, the names of which are written here⁹ :—

(Vs. 18-20.) Chāḍi, and Dēvūnikōñchi, and Sajjāpīgā, (and) Vaṅgaka, and Samśrahikōñchikā together with Dō[shr]ipāṭaka, and (the village) named Sōñchipāṭaka—these seven pleasant villages.

¹ If the kings had opposed Nihśaṅkasimha, he would have entirely exterminated their families and appropriated all their wealth. The words *yadi na ed* of the original text seem to me rather superfluous.

² The name may possibly be *Āhiavadēvi*.

³ I.e. the god Śiva, Gaūrī's (Pārvatī's) husband.

⁴ The meaning is that other princes served Vallabha as readily as the Garuḍa, Vishṇu's vehicle, serves that deity. The passage, in my opinion, does not imply that Vallabha was named Nārāyaṇa.

⁵ Yama has a buffalo for his vehicle.

⁶ In the original the past tense is used in this verse.

⁷ The original has *pratham-aika-rākhaḥ* (for, in my opinion, *rākha*), the meaning of which is given in the St. Petersburg Dictionary, under the word *rākha*. In the Madanapāda plate of Viśvarūpa (*Jour. Beng. As. Soc.* Vol. LXV. P. I. p. 9 ff.) we have *saundarya-rākha*, in line 28, in the sense of 'exquisite beauty,' and in line 13 *Lakṣmaṇasēna* is described as *trailōkya-rākha-dābhuta*, which I take to mean 'marvellous in being the most exquisite being of the three worlds.'

⁸ I.e. in Śaka-Samvat 1107.

⁹ In the original we have the compound *ndma-līkhita*, instead of *līkhita* (or *likhita*)-*ndman*.

The boundary also is carefully written (here), settling the extent (?) of the land: On the east is *Muṇṭakāśvastha*, on the west *Gōśaridhara*, on the north *Rājakāni*, and on the south *Kardamālikā*.

(Vs. 21 and 22.) Outside these boundaries, in *Maitaḍā* and *Dvāripāṭā*, six hamlets were given, and also *Achadāhēdikā*. Also five assistants¹ (were given), viz. *Thaṭhi*, *Pādharu*, *Vāthōla*, *Lōhataḍi*, and *Rasāyana*, together with their wives and children.

(V. 23.) Whatever king there may be in this royal lineage² of mine, descending without limit from *Bhāskara*, to him *Śrivalīabha*, with words of good omen, frankly says: 'Guard my fame!'

(V. 24.) And if, when my own race is extinct, some other king come, what indeed will I not be³ to him who does not curtail my fame!

(V. 25.) If any persons ever commit any wrong in regard to any part of this (grant) which has been thus fully described, and the localities of which with their boundaries have been stated, and the fact be ascertained by *Brāhmanas* conversant with the *Vēdas*,⁴ then the primeval Boar⁵ at once will mete out due punishment to them.

(V. 26.) Whoever, even for a moment or even in thought, does the slightest kind act to this alms-house, which is both a pilgrimage to the city of heaven and a victorious march against adversaries,⁶ he in this world defeats his enemies and is the recipient of all good fortune, and in the life to come rejoices in the coveted world of the immortals.

(V. 27.) People who, religious by nature and with their minds solely directed to acts of religion, do anything whatever here in regard to this (alms-house), may they with their children and children's children enjoy prosperity in this world, and in the life to come obtain the manifold delights of everlasting glorious heaven!

(V. 28.) Whosoever taketh away land, whether given by himself or by others, he becometh a worm in ordure and is burnt together with his ancestors.

(V. 29.) Land has been granted by many kings, commencing with *Sagara*; whosoever at any time possesses the earth, to him, for the time being, belongs the reward (of a grant).

No. 20.—DEOLI PLATES OF KRISHNA III.;

SAKA-SAMVAT 862.

By R. G. BHANDARKAR, M.A., PH.D., C.I.E.

The copper-plates, a transcript and translation of which are given below, were found in a well in *Dēḍi*, about 10 miles south-west of *Wardhā* near *Nāgpur*. They were first published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*. The

¹ *Viz.* for the management of the alms-house, or as servants. I cannot be sure that I have given the proper names, which follow, correctly.

² The original has *raḍyā*, literally 'in this kingdom' or 'reign'; but the context shews what is in the author's mind.

³ *I.e.* I promise (or am ready) to be to him whatever he wishes me to be; I will be to him even—as the text implies—a *nasy-dāka*, *i.e.* an animal (such as a beast of burden) 'which is marked with the nose-string (*nasyd*).' In an Orissa copper-plate inscription (*Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 161, l. 3) the second half of a similar verse is: *tasy-dhām kara-lagnaḥ syān yā mat-kīrttiṁ na lumpati*.

⁴ Compare above, Vol. III. p. 262, l. 22, and similar passages in cognate inscriptions.

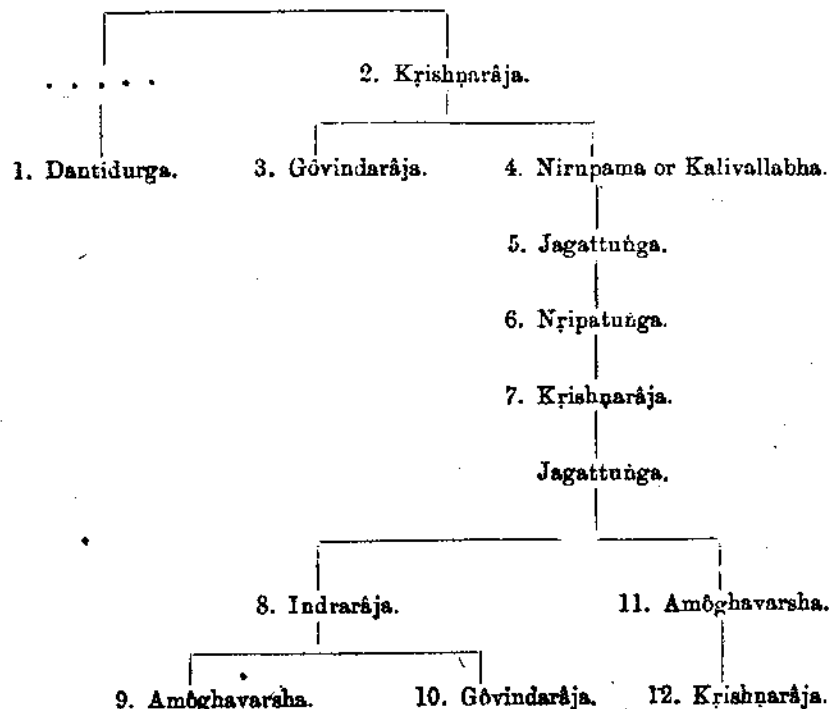
⁵ *I.e.* the god *Viṣṇu*.

⁶ I take the writer to have formed a *Dvandva* compound (which may always be used in the neuter singular) of *śurapurayātrā* and *amitrāyātrā*.

Editor of the *Epigraphia Indica* having procured the original plates from the Secretary of the Society and having got a new facsimile prepared, I now publish a revised edition of my paper on those plates.

The plates are three in number, each being about one foot in length and about eight inches in breadth. The inscription is engraved on one side of the first plate, on both sides of the second, and on one side of the third. The letters are carefully and well formed in the first part but in the latter the work is negligently done, and in consequence several letters look alike. The seal bears a figure of Śiva.¹

The inscription is a charter announcing the grant of a village, named *Tālapurumshaka* (ll. 53 and 57) and situated in the district of *Nāgapura-Nandivardhana*,² to a Brāhman named *Rishiappa* or *Rishiyapayya* (ll. 53 and 57), of the Vedic schools of *Vājin* and *Kāṇva* and of the *Bhāradvāja gōtra*. The grant was made by *Kṛishṇa III.* or *Akālavarsha* of the *Rāshṭrakūṭa* family in the name of his brother *Jagattuṅga* (ll. 48 f. and 51), while staying at his capital *Mānyakhōṭa* (l. 46 f.), in the year 862, expired, of the *Śaka* era, corresponding to 940-41 A.D., on the 5th *tithi* of the dark half of *Vaiśākha*, the cyclic year being *Śarvarin* (l. 47 f.). The genealogy of *Kṛishṇa III.* is thus given:—



¹ [Dr. Gerson da Cunha was good enough to send me the plates and seal for examination. The seal is soldered on the two ends of a copper ring, which is 4½" in diameter and about ½" thick. The ring had been already cut when I received the plates. The seal is of square shape, like that of the Kardā plates of Kakka II. (*Ind. Ant.* Vol. XII. p. 268). It measures 2½" both ways and bears, in relief, a seated figure of Śiva, which faces the front and holds a snake in each hand. On Śiva's proper right are, from top to bottom, an image of Ganaapati, a *cakṣurī* and a lamp; and on his proper left the goddess *Pārvatī* riding on a lion, and below her a *svastika*. At the base of the figure is inscribed the legend *Śrīmatō Ṛṣṭhadasya*, in which *Arṣṭhada*, 'the giver of wealth,' must be taken as a synonym of *Akālavarsha*, which was a *biruda* of *Kṛishṇa III.* Along the margin of the seal passes a border of various indistinct emblems, among which a *liṅga* and an elephant-goad are recognisable.— E. H.]

² [It deserves to be noted that the names of the village granted and of its boundaries and district, as well as those of the donee and of his father, *lākṣṇa*, *gōtra* and native village, are engraved on *erasures*. Hence the names of the four boundaries of *Tālapurumshaka* are difficult to read and uncertain.— E. H.]

This grant clears up several doubts and difficulties as regards the genealogy of the Rāshtrakūṭas. In the first place, the Rāshtrakūṭa family is said to have sprung from the Sātyaki branch of the Yādava race and to be known by the name of Tuṅga (verse 6). The genealogy begins with Dantidurga (v. 8), as it was he who acquired for his family the supreme sovereignty of Mahārāshṭra or the Dekkan, the limits of which were the Narmadā in the north and the Tūṅgabhadra in the south. He was succeeded by his paternal uncle Kṛishṇa I., who is represented to have decorated the earth with many temples of Śiva, which looked like the Kailāsa mountain (v. 9). I have shown in my *Early Dekkan History* that a temple of exceedingly great beauty was caused to be constructed at Ellora by this Kṛishṇarāja, and have said that it was *perhaps* the Kailāsa itself. I should have said that it could be no other than the Kailāsa. For, if the demigods saw it while moving in the sky in their aerial cars, and were struck with its beauty, as stated in the Baroda inscription, the temple must have had a carved exterior; i.e. it must have been a temple entirely cut out from the rock, and not a mere cave temple without an architectural exterior. There is one such only at Ellora, and that is the Kailāsa. The comparison, made in the present grant, of the temples constructed by Kṛishṇarāja with Kailāsa points, I believe, in the same direction.

The circumstances under which Dhruva Nirupama superseded his brother Gōvinda II. are distinctly given. Sensual pleasures made Gōvinda careless of the kingdom; and, entrusting the affairs of the state to his younger brother, he allowed the sovereign power to drop away from his hands (v. 10). Nothing particular is stated about Gōvinda III. or Jagattuṅga. His son, known as Amōghavarsha, the great patron of the Digambara Jainas, is here called Nṛipattuṅga (v. 12), which name is found in a Jaina work also. The city of Mānyakhēṭa, which, in one grant, is mentioned as simply flourishing in his time, is represented here to have been founded by him. His son, Kṛishṇa II., who is also known by the name of Akālavarsha, is spoken of as a powerful prince, and several particulars are given about him. He frightened the Gūrjara, destroyed the pride of the Lāṭa, taught humility to the Gaudas, and his command was obeyed by the Aṅga, the Kalinga, the Gāṅga and the Magadha (v. 13). As this Kṛishṇarāja was not the reigning prince, whom the writer of the charter might be suspected of flattering, and as the grant is not reticent about the faults also of some of the other princes, this account may be relied on as true. Akālavarsha is represented as a powerful prince in the *Prastāvi* at the end of the *Uttara-Purāṇa* of the Jainas also. The Lāṭa prince alluded to seems to have belonged to the Gujarāt branch of the Rāshtrakūṭa family, which was founded in the time of Gōvinda III. or Jagattuṅga, who assigned the province of Lāṭa, that he had conquered, to his brother Indra. Akālavarsha, the grandson of Jagattuṅga, seems thus to have humbled or uprooted his kinsmen of the Lāṭa country.

Jagattuṅga was the name of Akālavarsha's son. From the mere fact of the mention of his name in the grants, he was supposed to have been a reigning prince; and, following others, I stated in the first English edition of my *Early Dekkan History* that he became king after his father. But from a number of circumstances it soon appeared to me that he could not have been an actual king, and in the Marāṭhī edition of the work I corrected that statement. This inference of mine has now been confirmed by the grant before us, in which he is represented to have been taken away by the creator to heaven without having succeeded to the throne, as if through the solicitations of the heavenly damsels who had heard of his beauty (v. 14). Akālavarsha was thus succeeded by his grandson Indra III., the son of Jagattuṅga.

There has hitherto been some confusion as regards the next prince, named Amōghavarsha, who was the son of Indra III. He is not mentioned by name or as a king in the Sāṅgali grant of his brother and successor, but is noticed in the Khārēpāṭaṇ grant; while, in the third and only other grant which gives us information about the two princes, there is a mistake which has led all writers on the subject to drop Gōvinda IV. altogether and regard Amōghavarsha as

the only prince. But the grant before us clears the difficulty. Amôghavarsha is there spoken of as "having immediately gone to heaven, as if through affection for his father" (v. 17). He reigned, therefore for a very short time (for a year, as stated in the Bhādāna grant published after this), and hence is not noticed in the Sāṅgali grant. The next prince, Gōvinda IV., is of course highly praised in his Sāṅgali grant. But the grant before us represents him to be a prince addicted to sensual pleasures, and to have died an early death on account of his vicious courses (v. 18). The Khārēpāṭaṇ grant agrees with it in speaking of him as "the abode of the dramatic sentiment of love" and as "surrounded by women."

Our grant agrees also with that found at Khārēpāṭaṇ in representing his successor as a very virtuous prince. His name was Amôghavarsha, and he was the son of Jagattuṅga, and consequently the uncle of Gōvinda IV. He assumed the throne, being entreated to do so by the feudatory chiefs, who thought there was none else able to maintain the power of the Rāshtrakūṭas (v. 19). The Khārēpāṭaṇ grant gives his proper name, which was Baddiga. He was assisted in the government of the kingdom by his son Kṛishṇa III., who was engaged in wars with his neighbours and subjugated Dantiga and Vappuka (v. 22). He uprooted Rachhyāmalla and placed on the throne in the Gāṅga country (Gāṅgapāṭi, i.e. Gaṅgavāḍi) a prince of the name of Bhūtārya (v. 23). In an inscription at Ātakūr, noticed by Mr. Rice¹ and published by Dr. Fleet,² one Būtuga is represented to have killed a prince of the name of Rāchamalla and to have made himself master of the Gāṅga country. Būtuga assisted Kannaradēva, i.e. Kṛishṇa III., who is mentioned at the beginning of the inscription, in destroying Rājāditya, the Chōla king, and received a reward from him. Būtuga is elsewhere called Būtayya,³ and our Bhūtārya is a Sanskritised form of this, while our Rachhyāmalla is clearly the Rāchamalla of the Ātakūr inscription. But in the latter, Kṛishṇa's connection with the destruction of Rāchamalla and the rise of Būtayya are not mentioned. The reason probably is that it was not necessary to state the fact in that manner. But there can be no question that Būtayya was assisted by Kṛishṇa III. and owed his elevation to him, since, in the fight with Rājāditya, Būtayya acted as if he was his feudatory and received a reward as from a master. The name of the Pallava whom Kṛishṇa III. is stated to have subdued was Appiga (v. 24). Who the Dantiga and Vappuka were, that he put down, it is difficult to say; but the former name was borne by some Pallava rulers of Kāñchi.

On the death of Amôghavarsha, which seems to have taken place a short time before the date of this grant, Kṛishṇa III. ascended the throne (v. 28). He was called Akālavarsha also, as the other princes of this dynasty, bearing the name Kṛishṇa, were. Here too the present grant clears up a difficulty. Misunderstanding a passage in the Kardā grant, Kṛishṇa III. is made by writers on this dynasty to be an elder brother of Amôghavarsha, and another Kṛishṇa is brought in, who is identified with one of his younger sons, who never reigned, but is represented to have reigned and is called Kṛishṇa IV. In my *Early Dekkan History* I have given the true sense of the passage and shewn the mistakes. The Khārēpāṭaṇ grant, which gives the true relationship and is perfectly clear on the points, was disregarded. But now the present grant confirms the account in the Khārēpāṭaṇ plates, so far as it goes, and, according to them both, Baddiga or Amôghavarsha had no brother of the name of Kṛishṇa who could have preceded or succeeded him; the king who preceded him was his nephew Gōvinda IV.; and the Kṛishṇa who succeeded him was his son. There was no other Kṛishṇa, who followed this last and could be called Kṛishṇa IV., according to any of our authorities. Jagattuṅga, the brother of Kṛishṇa III., in whose name the grant of the village is made, must have died before him; for the latter was succeeded by Khotṭiga, who appears to have been Kṛishṇarāja's step-brother according to the Kardā grant, and he was followed by the son of his brother Nirupama.

¹ *Inscriptions at Sravasa-Belgoḷa*, p. 21.

² *Ind. Ant.* Vol. XII. p. 270.

³ *Ep. Ind.* Vol. II. p. 173.

Jagattuṅga's name therefore does not appear in the subsequent history, but those of his brothers who were probably his step-brothers.

The name of the grantee ends in *appa*, or *apuyya*, which shews that he was a Southern Brāhmaṇ. He belonged to the Kāṇva school of the White Yajurveda, and even at the present day there are followers of that school near Nāgpur. The village Tālapurumshaka, which was granted, was bounded on the east by another of the name of [Mādaṭaḍhiṇḍhara], on the south by the river [Kanhana], on the west by the village of [Mōhama] or [Mōhama]grāma, and on the north by [Vadhrira] (l. 56 f.). Of these, Kanhana is the present river of the same name, which has a course from the north-west of Nāgpur to the south-east; Mōhama or Mōhamagrāma is the Mohgaon of the present day, situated in the Chhindwārā district, about 50 miles to the north-west of Nāgpur; and Vadhrira is Berdi in the vicinity of that town. Nothing corresponding to the remaining two names appears on the map, and I am not able to identify them.

TEXT.¹

First Plate.

- 1 श्रीं [॥*] स जयति [ज]गदुख[व]प्रवेशप्रथमपरः करपक्षवी सुरारः
स[सद]मृतपयःक-
- 2 'सांकलं श्रीस्तनकलमाननलम्बसंनिवेशः' ॥ [१*] जयति च गिरिजाकपोल-
विम्बादधिगतप-²
- 3 अविचिञ्चितांसमितिः । चिपुरविजयिनः प्रियोप[री]घातृतमदनाभ[यद]ानशा-
सनेव ॥ [२*]
- 4 श्रीमानस्ति नमस्तलेकतिलकक्षैलोक्यनेमोक्ष[यो] देवी मन्मथवान्धवः³ कुसुदि-
नीनायक्षु-
- 5 धावीधितिः⁴ । निःशेषामरतर्पणार्पिततनुप्रक्षीणतालंक्रतेर्यस्याः शिरसा गुह-
प्रियतया
- 6 नूनं धृतः शंभुना ॥ [३*] तस्माद्विकासनपरः कुसुदावलीनां दीपांधकार-
दशनः परिपूरितायः । श्री-
- 7 [स्त्र]ाप्रवाह इव दर्शितशुभपक्षः प्रावर्त्तत चितितले चितिपालवधः ॥
[४*] अभवदतु[ल]-
- 8 कान्तिस्तत्र सुक्तामणीनां गण इव यदुवंशी दुग्धसिन्धुयमाने । अधिगत-
हरिणील[प्री]-
- 9 हसन्नायकश्रीरशिधिलगुणसंगो भूषणं [यी] भुवीभूत् ॥ [५*] उद्भू[त्त]दै-
त्यकुलकन्दशान्तिहेतुस्त[त्त]ा-
- 10 वतारमकरोत्पुरुषः पुराणः । तद्वंशा जगति सात्यकिवर्माभाजस्तंगा इति
चितिभुजः प्र[धि]ता

¹ From Dr. Hultzsch's ink-impressions.

² Read लक्ष्मी.

³ Read बान्धवः.

⁴ Read लम्ब.

⁵ Read दीधितिः.

⁶ Expressed by a symbol.

⁷ Read विम्बा⁶.

- 11 वभूवुः¹ ॥ [६*] क्षितितलतिलकस्तदन्वये च क्ष[त]रिपुदन्तिघटोजनिष्ट रटः
। तमनु च - सुतरा[दृक्]ट-
12 नाम्ना भुवि विदितोजनि राष्ट्रकूटवंशः ॥ [७*] तस्मादरातिव[नि]ताकुच-
चा[र]हारनीहारभानु[र]दगा-
13 दिह दन्तिदुर्गाः । एकं [च]कार ²चतुरक्षुपकण्ठसीमं चेत्वं³ य [ए]-
तदसिलांगलभिन्न[दु]र्गः⁴ ॥ [८*] [त]स्मा-
14 दपालयदिमां वसुधां पितृव्यः श्रीकृष्णराजनृपतिः शरदभ्रशुभेः । यत्ना-
रितेश्वरगृहैर्वसु-
15 [म]त्यनेककैलासशैलनिचितेव चिरं विभाति ॥ [९*] गोविन्दराज इति
तस्य वभूव⁵ नाम्ना सनुस्र भो-

Second Plate; First Side.

- 16 गभर[भं]गुरराज्य[चि]न्तः । आत्मानुजे⁶ निरुप[मे] विनिवेश सन्ध्यास्मा-
व्यमीश्वरपदं शिथिलोचकार ॥ [१०*] [स्त्रे]-
17 तातपक्षक्षितयेन्दुविम्बलीलीदयाद्रेः⁷ कलिवक्षभाख्यात् । ततः क्षतारातिमदेभ-
भंगो जातो जगतुंग-⁸
18 [मृ]गाधिराजः ॥ [११*] तस्मूनुरानतनृपो नृपतुंगदेवः सीभूत्स्वसैन्यभरभंगु-
रिताहि[र]ाजः । यो मान्यखे-
19 ट[म]मरेन्द्रपुरीपहासि गोर्वीणगर्वमिव खर्वयितुं व्यधत् ॥ [१२*] तस्वी-
त्तज्जितगूर्जरो हृतहटक्काटी-
20 इटश्रीमदो गौडानां विनयव्रतार्पणगुरुस्मासुद्रनिद्राहरः । द्वारस्थां[ग]कलिंग-
गांगभगधै-
21 ⁹रभ्यक्षिताश्विरं सनुस्रनृतवाग्भुवः परिवृढः श्रीकृष्णराजोभवत् ॥ [१३*]
अभूजगत्तुंग इति प्रसि-
22 ह[स्त]दंगजः स्त्रीनयनामृतांशुः । ¹⁰अलक्षराज्यः स दिवं विनिश्चे दिष्वा-
गनाप्रार्थनयेव धाप्ता । [१४*] त-
23 क्ष[द]नः क्षितिमपालयदिन्द्रराजो यदूपस[क्ष]वपराभवभीरुशेव । मानात्पुदै-
24 [व मद]नेन पिनाकपाणिकोपाग्निना निज[त]नुः क्षयते¹¹ [क्ष] भक्ष ॥
[१५*] [त]स्मादमोघवर्षो¹²

¹ Read वभूवुः.

² Read चतुरक्षुप⁰.

³ Read चेत्वं.

⁴ Read दुर्गः.

⁵ Read वभूव नाम्ना.

⁷ Read विम्ब.

⁶ The *akshara* नु is entered above the line.

⁸ Read जगतुंग.

⁹ Read ⁰रभ्यक्षिता⁰.

¹⁰ Read अलक्ष.

¹¹ Read क्षयते.

¹² Read ⁰वर्षो.

- 25 [रौ]द्रधनुर्भगज[नि]तवलमहिमा¹ । राम इव रामणीयकमहानिधिर्हरया-
ज्जातः ॥ [१६*] क्षिप्रं दि-
26 वं पि[तु]रिव प्रणयाद्गतस्य तस्यानुजो मनुजलोकललामभूतः । राज्यं दधे
मदनसौख्य-
27 विलासकन्दो गोविन्दराज इति² विंशतनामधेयः ॥ [१७*] सोप्यंगनानयन-
पायनि[रु]हवृद्धिरुभ[र]-
28 र्भसंगविमुखीकृतसर्व्वसत्त्वः ॥ दोषप्रकोपविषमप्रकृति[रु]थांगः प्रापत्स्यं सह-
जतेज-
29 सि जातजा[रु] ॥ [१८*] [स]ामन्तै[र]थ रहराज्यमहिमालम्बार्थमभ्यर्चितो³
देवेनापि पिनाकिना हरिकु-
30 लोक्तासैषिणा प्रेरितः । अध्यास्त प्रथमो वि[वे]किषु ज[ग]त्तुंगात्मजोमोघ-
वाक्पेयूषा[रु]-⁴

Second Plate; Second Side.

- 31 रमोघवर्षनृपतिः श्रीवीरसिंहासनं ॥ [१९*] श्रीकृ[ष्ण]राजदेवस्तस्मात्परमेश्व-
रादजनि स्रुतः ।
32 [य]ः शक्तिधरः स्वामी कुमारभावेप्यभूद्वने ॥ [२०*] [श्री]रहराज्यपुरवर-
रक्षापरि[रु] मदेन य-
33 स्यान्नां । विपुलां विलंघयन्तः स्वयमपतं⁵ द्रोहि[णो]ध[र]स्त[त्] ॥ [२१*]
येन मधुकैटभाविष पुनरुभ-
34 [ग्नो] जनोपमर्दाय । श्रीवक्त्रमेन निहतो भुवि दन्तिगवप्युको दुष्टौ ॥
[२२*] र[क्ष]ाम[रु]विष[रु]मुद-
35 [रु] निहितेन योक्त सनाथां । भूतार्यपुण्यतरुणा वाटीमिव गांगपाटीञ्च
॥ [२३*] परि[रु]लि[ता]णि-
36 [ग]पक्षवविपत्तिरासी[रु] विस्मयस्त्राणं । विस्फुरति यत्प्रतापे शोषितविद्दे-
[वि]गांगौघे व⁶ [२४*] य[रु]
37 प[रु]वेक्षिताखिलदक्षिणदिग्दुर्भविजयमाकर्ण्य । गलिता गूर्वरद्वयात्कालंज-
38 रचिन्नकूटाया ॥ [२५*] अनमन्ता पूर्वापरजलनिधिर्हिमशैलसिंहलक्ष्मीपात् ।
यं [ज]न-

¹ Read वल.

² Read विंशत.

³ Read रुचि.

⁴ Read लम्बार्थ.

⁵ Read 'वाक्'.

⁶ Read 'नपत'.

⁷ This, व, represents a mark of punctuation (||).

[illegible]

32

34

34

36

36

38

38

40

40

42

49

44

4

46

40

[illegible]

48

50

50

52

52

54

54

56

56

58

58

60

50

62

- 39 कात्रावशमपि मण्डलिनचण्डदक्षम[यात] ॥ [२६*] सिन्धुश्यामरुचा 'प्रसन्न-
भुज(1)[या] पीनायतोर[स्क]या
40 [मू]र्ख² कीर्तिलताहितामृतजलैर्वृत्तैश्च सखीद्वयैः । ज्ञात्वा यं पु[रुषो]त्तमं
[भर]सहं विस्मभरा-³
41 [भ्यु]वृत्तौ शान्ते धानि लयं गत[:]⁴ प्रशमिनामाद्यः कृतार्थः पिता ॥
[२७*] वृत्ते नृत्तसु[र]ांगिने सर[म]सं
42 दिव्य[वि]दत्ताशिवि श्रीकान्तस्य निताम्भ[भावि]तहरे⁵ राख्यभि[ने]कीकवे ।
य[स्व]ाव[ह]करग्रहोद्य-
43 मभवत्कंपानुरागोदयादिक[न्य]ाः स्वसमर्पणार्थमभवत्कम्पानुक्तप्रियाः⁶ ॥ [२८*]
स च पर[म]-
44 भट्टारकमहाराजाधिराजपरमेश्वरश्रीमद[मो]घवर्षदेवपादातुल्यांतप र म भ [ह] ॥ १-⁷
45 रकमहाराजाधिराजपरमे[श्व]रपरममाहे[श्वर]श्रीमद[क]ालवर्षदेवपृष्ठीवत्तमयी[मह]-
46 [स्र]भ[नरेन्द्र]देवः कुशली सर्वा[के]व⁸ स्वजानप[द]ात्स[म]ात्राप[यत्न]सु वः
संविदि[त] यथा [श्री]भा[न्य]-

Third Plate.

- 47 [खे*][ट]राजधानीस्थितेन शकनृपकालातीतसंव[त्स]रशतेष्वष्ट(1)सु द्विष[ष्ट]धिके-
[षु] शार्ङ्गरिसं-
48 [वत्सरा]स्तर्गतवैशाखवहुलपञ्चम्या¹⁰ मम प्रा[णि]भ्योपि प्रियतमस्य कनीय[सी]
भ्रातुः श्री[म]-
49 [क]गत्तुंगदेवस्य पुण्यश्रीभिवृद्धये ॥ आपि¹¹ च ॥ [ज्ये]ष्ठे भ्रातरि कुर्वता
निरुपमां [भ]क्तिं जितो
50 [लक्ष्म]णः सौ[न्दर्ये]ण¹² [म]नोभवः सुचरितै रामस्य ध[र्मात्म]जा¹³ ।
कान्ध्या श्री[त]रु[चि]य येन सततं श्री[र्ये]-
51 य सिंहे जग[त्तु]ंगस्वा[स्व]भिर्वाञ्छितप्र[दमि]दं तस्येति दानं भुवः ॥
[२९*] अनेनाभिसंधिना मया नन्दि-
52 वर्धनविनि[र्ग]तभारद्वाजस[गो]ज[वा]जि[का]ख[शाखा]सत्रप्रचारिभाद्रकसुतवेद[वेदां-
ग]-¹⁴

¹ Read प्रसन्न.² Read मूर्खा.³ Read विस्मभरा⁰.⁴ The lower dot of the visarga after गत is missing.⁵ Read सोपित.⁶ Read यस्यावह⁰.⁷ Read 'भवत्कम्पानुक्त'.⁸ Read पादातुल्या.⁹ Read सर्वांगेव.¹⁰ Read बहुलपञ्चम्या.¹¹ Read अपि.¹² Read सौन्दर्येण.¹³ Read धर्मात्मजः. The sign after क in धर्मात्मज may be intended for the jikadmditya.¹⁴ Read सत्रप्रचारि.

- 53 पारगरि[वि]यप्पाय ना[ग]पुरन[न्दि]वर्धनान्तर्गततालपुं[रु]षकनामा ग्रामः सो-
द्रंगः स-
- 54 प[रि]क[र]ः सधान्यहिरण्यादेयः सदर्णदोषदशापराधः स[र्वो]त्पत्तिसहितः
55 पू[र्व]प्र[सिद्ध]चतुःसीमपर्यन्तः । 'ब्रह्मदायन्या[ये]नाचन्द्रार्कं न[म]स्यो दत्तः । य-
56 [स्व] पू[र्व]त[*] [मादाटठिंठर]न[ामा] ग्रामः । दक्षिणतः [कन्हना]नदी ।
पश्चिमतः [मोहम]ग्रामः । उ-
- 57 त्तरतः वध्रीरग्राम] एवं चतुराघाटविशुद्धं तालपुं[रुष]कं^२ रिवियपथ्य[स्व]
क]षतः कर्षयती
- 58 भुंजती भोजयती वा [न के]नचिद्वाघातः [क]ाय[ः]^३ प' यच्च व्या[घा]-
तं करोति स पञ्चभिरपि महा-
- 59 पातकैः संयुक्तः स्यात् ॥ स्वस्यव्या^४ ॥ स्वदत्तां परदत्तां वा यो ह[रि]त
वसुधरां । [स] विष्ठायां क[मि]-
- 60 भूत्वा पितृभिः [स]ह पश्यते ॥ [३०*] सामान्यीयं धर्मसेतुर्नृपाणां काले
का[लि] पालनीयी भवद्भिः । स-
- 61 वा[नि]वं भावि[न]ः पार्थिवेन्द्राभूयो भूयो याचते रा[म]भद्रः ॥ [३१*]
[चे]वान[न्वे]र[स्य] [आवा] यो[ग्या]ब्धे]-
- 62 न लि[खितमि]ति [॥*]

TRANSLATION.

[The first 28 verses are identical with verses 1-8, 10-13, 15-21, 24, and 26-33 of the Karhād plates and have been already translated above, Vol. IV. p. 286 ff.]

(Line 43.) And he, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the great devotee of Mahēśvara (Śiva), the prosperous *Akalavarshadēva* Prithvivallabha, the prosperous *Vallabhanarēndradēva*, who meditates on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Amōghavarshadēva*,— being well, commands all the people of his country :—

(L. 46.) "Be it known to you that, while staying in the prosperous capital *Mānyakhēṭa*, when eight hundred and sixty-two years have elapsed from the time of the Śaka king, on the fifth *tithi* of the dark (*half*) of *Vaiśākha* falling in the year Śārvarin, for the enhancement of the holy fame of (my) younger brother, the prosperous *Jagattuṅgadēva*, who is dearer to me even than (my) life,—

(Verse 29.) "Let this grant of land fulfill the wishes of that *Jagattuṅga* who has always surpassed *Lakshmapa* in serving (his) eldest brother with incomparable devotion, the god of love by (his) beauty, the well-known lovable son of Dharma (i.e. *Yudhishtira*) by (his) good deeds, the cool-rayed (*moon*) by (his) lustre, and the lion by (his) bravery ;—

(L. 51.) "With this intention I have given to *Rishiyappa*, who has come from *Nandivardhana*, belongs to the *Bhāradvāja gōtra*, is a student of the *Vāji-Kāpva śākhā*, (is)

^१ Read ब्रह्म°.

^२ Read पुंरुषक.

^३ Read कार्यः ; the upper dot of the *visarga* is missing.

^४ Instead of this प read ।.

^५ Read चन्द्र.

the son of Bhāilla, and is conversant with the Vēdas and their subsidiary treatises, the village named Tālapurumshaka, situated in Nāgapura-Nandivardhana, along with what is set aside, with the appurtenances, with the assessment in grain and gold, with the flaws in measurement and inflictions of fate, with all the produce, up to (its) four previously known boundaries, (and) to be respected (i.e. not to be interfered with) as long as the moon and the sun endure, in the manner of a gift to a Brāhmaṇa."

(L. 55.) To the east of it (is) the village named [Mādātadhindhara]; to the south the river [Kanhana]; to the west the village of [Mōhama]; (and) to the north the village of [Vadhrira].

(L. 57.) No one should cause obstruction to Rishiyapayya while he cultivates Tālapurumshaka, defined by these four boundaries, causes (it) to be cultivated, enjoys (it) or causes (it) to be enjoyed. And he who causes obstruction will incur the five great sins; for it is said:—

(V. 30.) "He who takes away land that has been given by himself or others, becomes a worm in ordure and is cooked (in hell) together with (his) ancestors."

(V. 31.) "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. 61.) Engraved by Yō[grāshtya], the brother of [Chē]vāna[nvērā].

No. 21.— DATES OF CHOLA KINGS.

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

(Continued from page 49.)

A.—RAJARAJA.

No. 27.— Inscription in the Vaikunṭha-Perumāḷ temple at Maṇimaṅgalam.¹

1 [Ti*]ru-magaḷ pōl
2 k-iyāṇḍu lṣvadu Iaha[bha]-nā[ya]ṟṟu pūrvva-ba(pa)kshattu [da]śamiyu[m*]
Viyāḷa-kiḷam[ai]yū[m] p[er]ṟa [A]ttattin nāḷ.

"In the 15th year (of the reign) of² on the day of Hasta, which corresponded to a Thursday and to the tenth tithi of the first fortnight of the month of Rishabha."

As Rājarāja's reign has been found to commence between the 24th December A.D. 984 and (approximately) the 29th August A.D. 985 (above, p. 48, No. 25), a date in the month of Rishabha (April-May) of the 15th year of his reign will be expected to fall either in A.D. 999 (in Śaka-Samvat 921 expired) or in A.D. 1000 (in Śaka-Samvat 922 expired).

In A.D. 999 the month of Rishabha lasted from the 23rd April to the 24th May. During that time the 10th tithi of the bright half (of the lunar month Vaiśākha) commenced 0 h. 53 m. after mean sunrise of Thursday, the 27th April, and ended 1 h. 4 m. after mean sunrise of Friday, the 28th April; and the nakshatras on the two days were—

on the Thursday, by the Brahma-siddhānta and according to Garga, Uttara-Phalgunī the whole day; and by the equal space system, Pūrva-Phalgunī up to 9 h. 12 m., and afterwards Uttara-Phalgunī;

¹ No. 289 of the Government Epigraphist's collection for 1897.

² The name of the king is lost, but the historical introduction, the whole of which is preserved, makes it certain that the inscription belongs to the time of Rājarāja I.

on the Friday, Uttara-Phalguni, by the equal space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhānta for 7 h. 13 m.; and afterwards Hasta.

In A.D. 1000 the month of Rishabha lasted from the 23rd April to the 23rd May; and during that time the 10th *tithi* of the bright half (of the lunar month Jyāishṭha) ended 20 h. 53 m. after mean sunrise of Wednesday, the 15th May, when the *nakshatra* was Hasta, by the equal space system and according to Garga for 22 h. 20 m., and by the Brahma-siddhānta for 19 h. 3 m., after mean sunrise.

From this it follows that, if the year of the king's reign is correctly given, either the *nakshatra* (Hasta) has been quoted incorrectly, or the weekday (Thursday). In A.D. 999 the 10th *tithi* of the bright half of the month of Rishabha may undoubtedly be joined with Thursday, the 27th April, because the *tithi* commenced as early as 0 h. 53 m. after mean sunrise of that day;¹ but during no part of the Thursday was the moon in the *nakshatra* Hasta. On the other hand, for A.D. 1000 the day of the date would undoubtedly be the 15th May, when the *nakshatra* was Hasta up to nearly the end of the day; but the 15th May A.D. 1000 was a Wednesday, not a Thursday.

My own opinion is, that the day of the date probably is Thursday, the 27th April A.D. 999, and that the writer, confounding the solar and the lunar months Jyāishṭha, without verifying his statement, has coupled with that day the *nakshatra* Hasta, because in the great majority of years² Hasta really is the proper *nakshatra* for the 10th *tithi* of the bright half of the lunar Jyāishṭha.

I may add that I have calculated the date also for the surrounding years A.D. 998 and 1001, as well as for A.D. 1009 and 1010, without any satisfactory results.

B.—KULOTTUNGA-CHOLA I.

No. 28.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam.³

- 1 Svasti śri [i*] Tiribuvāṇachchakkaravattigaḷ śri-Kulōttuṅga-Śōḷadēvarkku yāṇḍu
48āvadu Kumbha-nāyargu pārva-[pa]kshattu dvādaś[i]yum Veḷ-
- 2 [i]i-kkilaṁaiyum perṟa Śadaiya[t]tu nāl.

"In the 48th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,⁴—on the day of Śatabhishaj, which corresponded to a Friday and to the twelfth *tithi* of the first fortnight of the month of Kumbha."

Since, during the month of Kumbha, a twelfth *tithi* cannot possibly be joined with the *nakshatra* Śatabhishaj, I feel confident that the twelfth is wrongly quoted here instead of the second *tithi* of the bright half, and that the date, therefore, in every respect is the same as No. 20, above, Vol. IV. p. 262.

C.—KULOTTUNGA-CHOLA III.

No. 29.—Inscription in the Dharmēśvara temple at Maṇimaṅgalam.⁵

- 1 Tiru-vā[y*]-kk[ā]vi mu[n]n-āga Tribhuvāṇachchakkaravattigaḷ Maḍuraiyum īḷamum
Pāṇḍiya[n] m[u]ḍi-ttalaṁn-gonḍ-arū[i]ya śri-Kulōttuṅga-Śōḷadēvarkku yāṇḍu

¹ I could quote very many similar dates from my lists.

² A comparison of twelve native calendars for different years has yielded the following result for the day on which the 10th *tithi* of the bright half of the lunar Jyāishṭha ended: In nine years the *nakshatra* was Hasta at the commencement of the day, and in two others towards the end of it; and in the remaining year the *nakshatra* at the commencement of the day was Chitrā, which follows immediately upon Hasta.

³ *South-Ind. Inscr.* Vol. III. No. 32.

⁴ The identity of this king with Kulōttuṅga-Chōḷa I. is proved by the fact that three persons mentioned in this inscription are also referred to in another inscription at Maṇimaṅgalam (above, Vol. IV. p. 262, No. 20), which opens with the usual historical introduction of the inscriptions of Kulōttuṅga-Chōḷa I. (*Pagal-mādu viḷaṅga*).

⁵ No. 232 of the Government Epigraphist's collection for 1897.

2[9]vaḍu Mīna-nāyaru p[ār]vva-pakshattu sattamiyum Buda[n]-kilamaiyum
peṇṇa Mirugaśirishattu nāḷ.

"In the 2[9]th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,—on the day of Mṛigaśirsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mīna."

As the reign of Kulōttuṅga-Chōḷa III. commenced between the 5th June and the 8th July A.D. 1178 (above, Vol. IV. p. 266), a date in the month of Mīna (February-March) of the 29th year of his reign will be expected to fall in A.D. 1207 (in Śaka-Saṃvat 1128 expired); and for that year this date is correct.

In A.D. 1207 the month of Mīna lasted from the 23rd February to the 24th March; and during that period the seventh *tithi* of the bright half (of the lunar month Chaitra) ended 20 h. 16 m. after mean sunrise of Wednesday, the 7th March A.D. 1207, when the *nakṣatra* was Mṛigaśirsha, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 18 h. 23 m., after mean sunrise.

No. 30.—Inscription in the Vaikuṇṭha-Perumāḷ temple at Uttaramallūr.¹

- 1 Svasti śrī [i*] Tiru-[v]āy-kkē[vi] munṇ-āga Tribhuvapachchakravatt[i]gaḷ
Maduraiyum [Ī]la-muṇ-Garuvūrum Pāṇḍi[ya]ṇ muḍi-ttalaiyuṇ-gonḍ-a[ru]ḷi
vīrar abhiśhēkam[u]m viśaiyar abhiśhēkamum paṇṇi aru[ḷi]ḷi[ṇa] Tribhuvana-
2 vi(vi)radēvaṅku yāṇḍu 37āvaḍu Mi[th]uṇa-nāyaru pūrva-pakshattu na[va]miyum
Nāyaru-kkīḷa[mai]yum² [p]eṇṇa Attattu nā[ḷ].

"In the 37th year (of the reign) of the emperor of the three worlds Tribhuvanavīradēva, who was pleased to take Madurai, Īlam, Karuvūr, and the crowned head of the Pāṇḍya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna."

According to what has been stated above, a date in the month of Mithuna (May-June) of the 37th year of the king's reign will be expected to fall either in A.D. 1214 (in Śaka-Saṃvat 1136 expired) or in A.D. 1215 (in Śaka-Saṃvat 1137 expired). As a matter of fact, this date is correct for A.D. 1215.

In A.D. 1215 the month of Mithuna lasted from the 27th May to the 26th June; and during that time the 9th *tithi* of the bright half (of the lunar month Āshāḍha) ended 17 h. 17 m. after mean sunrise of Sunday, the 7th June A.D. 1215, when the *nakṣatra* was Hasta, by the equal space system and according to Garga for 5 h. 55 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise.

The date reduces the period during which the reign of Kulōttuṅga-Chōḷa III. must have commenced (by three days, viz.) to the time from (approximately) the 8th June to the 8th July A.D. 1178.

No. 31.—Inscription in the Rājagōpālā-Perumāḷ temple at Maṇimaṅgalam.³

- 1 Svasti śrī [i*] Tribuvaṇaśakkaravarttiḡa[ḷ]
2 Madurai[yum*] [P]āṇḍiyaṇai muḍi-tta-
3 laiyum konḍ-arulīya Kulōt-
4 tuṅga-Śōḷadēvaṅku yāṇḍu 20-

¹ No. 67 of the Government Epigraphist's collection for 1898.

² The syllable *mai* seems to be entered below the line.

³ No. 276 of the Government Epigraphist's collection for 1897.

5 āvaṇ Viṣabha-nāyaru pūrva-pakṣattu daśa
6 miyumu Viyāla-kiḷamaiyumu perṇa Svāti-nāl.

"In the 20th year (of the reign) of the emperor of the three worlds, Kulōttunga-Chōlādēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Svāti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛishabha."

From what has been stated above, this date of the month of Rishabha (April-May) of the 20th year of the king's reign would be expected to fall in A.D. 1198 (in Śaka-Samvat 1120 expired); but for that year the date is quite incorrect.

In A.D. 1198 the month of Rishabha lasted from the 25th April to the 25th May, and during that time the 10th *tithi* of the bright half (of the lunar month Jyāishṭha, as a *kṣaya-tithi*) commenced 0 h. 43 m. and ended 22 h. 43 m. after mean sunrise of Sunday, the 17th May, when the *nakṣatras* by the equal space system and according to Garga were Uttara-Phalguni and Hasta, and by the Brahma-siddhānta Hasta and Chitrā.

Of the many years for which I have calculated the date, only the year A.D. 1200 (the month Rishabha of which would fall in the 22nd year of the king's reign) yields an approximately correct result. In that year the *tithi* of the date ended 7 h. 9 m. after mean sunrise of Thursday, the 25th May, which was the last day of the month of Rishabha, and on which the *nakṣatra* was Svāti, by the equal space system and according to Garga from 19 h. 42 m., and by the Brahma-siddhānta from 16 h. 25 m., after mean sunrise.¹ Even this result I cannot regard as satisfactory, because, in my opinion, this Thursday, the 25th May A.D. 1200, would have been described as 'the day of Chitrā.'

No. 22.—VAKKALERI PLATES OF KIRTIVARMAN II.;
SAKA-SAMVAT 679.

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

These plates were first brought to public notice, about twenty years ago, by Mr. L. Rice, C.I.E., who in the *Indian Antiquary*, Vol. VIII. p. 23 ff., gave the text and a translation of the inscription which they contain, with photolithographs prepared under Dr. Fleet's supervision. The plates were obtained, and are still, at Vakkalēri, the head-quarters of a *hōbaḷi* in the Kōlār district of the Mysore state. My revised text² is based on excellent impressions, furnished to me by Dr. Hultzsch, for whom the original plates were kindly obtained on loan by Mr. Rice.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $9\frac{1}{4}$ " broad by from $4\frac{5}{8}$ " (in the middle) to 3" (at the two ends) high. The plates have raised rims and are strung on a ring, which had been cut already before the impressions were taken. The ring is about $4\frac{1}{4}$ " in diameter and $\frac{1}{2}$ " thick, and has its ends secured in the base of an elliptical seal, which measures about $1\frac{1}{2}$ " by $1\frac{3}{4}$ " and bears, in relief on a countersunk surface, a standing bear which faces to the proper right.—The writing is well engraved and is in an excellent state of preservation, so that almost every

¹ It is easy to prove that during the time, which is actually occupied by the tenth *tithi* of the bright half, the moon cannot possibly be in the *nakṣatra* Svāti during the month of Rishabha.

² A revised text of part of the inscription was given by Dr. Hultzsch, from the published photolithographs, in *South-Ind. Inscr.* Vol. I. p. 146.—Dr. Hultzsch informs me that he cleaned the plates with diluted nitric acid before taking the fresh impressions, from which the accompanying photolithographs have been prepared under Dr. Fleet's supervision.

single letter may be read with absolute certainty. The characters¹ belong to the same variety of the southern alphabet which is used, e.g., in the Togarchēdu and Karpūl district plates of the Western Chalukya Vinayāditya, *Ind. Ant.* Vol. VI. pp. 86 and 89, and Plates. As regards individual letters, the chief point to note is that, except in the *akshara lā*, in which we have the full form of *l* of the older inscriptions, the letter *l* is everywhere denoted by the sign which in the earlier Western Chalukya inscriptions, so far as I know, is employed for the subscript *l* only.² For other test-letters, such as *kh*, *j* and *b*, the ordinary earlier types are used throughout.³ The inscription contains no sign of punctuation, nor any form of a final consonant. The size of the letters is about $\frac{3}{16}$ ".—The language of the inscription is Sanskrit, and, with the exception of a well-known verse in praise of the god Viṣṇu in lines 1 and 2, and three benedictive and imprecatory verses ascribed to Vyāsa, in lines 72-76, the whole is in prose. From the word *śrīmatām* in line 2 to *ājñāpayati* in line 61 the text forms a single sentence, the construction of which is not always correct, and in which occur two forms⁴ which are contrary to the strict rules of grammar. In respect of orthography, it will suffice to draw attention to the use of the Dravidian *l* in *pālīdhvaja*, ll. 20, 27 and 33, and in some proper names the most important of which are *Kaṭabhra*, *Kēraḷa*, *Chōḷa*, and *Simhaḷa*, and to the fact that *visarga* before surd guttural and labial letters has mostly been changed to the *jihvāmūliya* and *upādhmāniya*, and has nearly always been assimilated to a following *ś* and *s*. In general, the text is remarkably free from clerical mistakes.

The inscription is one of the Western Chalukya *Mahārājādhirāja Paramēśvara Bhaṭṭāraka Kirtivarman* [II.] *Satyāśraya*, styled *Śrīprithivīvallabha*, 'the favourite of fortune and the earth,' whose genealogy is given in lines 2-59. It records (in lines 61-69) that, when six-hundred and seventy-nine Śaka years had gone by, in the eleventh year of his reign, on the full-moon tithi of the month of Bhādrapada, while encamped at the village of Bhaṇḍāragaviṭṭage on the northern bank of the river Bhīmarathī, the king, at the request of a certain Dōsirāja, granted the village of Suḷiyūr, together with Neṅgiyūr and Nandivalli, situated in the midst of the villages Tāmaramuge, Pānuṅgal, Kīruvaḷli and Bālavuru, on the southern bank of the river Aradoṛe, in the Pānuṅgal-vishaya, to Mādhavaśarmaṇ, the son of Kṛishṇaśarmaṇ and son's son of the student of the Rīg- and Yajurvēdas Viṣṇuśarmaṇ, of the Kāmākāyana *gōtra*. The charter (according to lines 76 and 77) was written by the *Mahāsādhivigrahika* Anivārīta Dhanamjaya,⁵ styled *Punyaṇvallabha*, 'the favourite of religious merit.'

The date does not admit of verification; for Śaka-Samvat 679 expired it would correspond to the 2nd September A.D. 757. Of the localities mentioned, Bhaṇḍāragaviṭṭage, according to Dr. Fleet, must be 'Bhandār-Kawte' in the Sholāpur district—the 'Kowteh' of the map—on a stream which flows into the Sīna, which again flows into the Bhīma (the Bhīmarathī of the inscription); Pānuṅgal is the modern Hāngal in the Dhārwar district, and Bālavuru seems to be the modern Bālūr, three miles south by east of Hāngal; the other places have now disappeared.

¹ See Prof. Bühler's *Indische Palaeographie*, Plate VII. col. xvi. The sign No. 12, given there as *śka*, is really *ṣa*; and the sign No. 19 is *ṣga*, not *dga*. Under No. 2, the sign for *d* is omitted (see l. 37 of the inscription); on the other hand, the form of *pka*, given under No. 28, does not occur in the inscription.

² Compare, e.g., the subscript *l* of the *akshara lla* of the word *valldbhēna* in the last line of the Togarchēdu plates, *Ind. Ant.* Vol. VI. p. 87. This sign for *l* differs from the sign for *l* which is used throughout in the Nandārī plates of the Gujārāt Chalukya *Yuvardya Śrīyāśraya-Śīlāditya*, and very frequently in the Surat plates of the same; see *Jour. Bo. As. Soc.* Vol. XVI. p. 2, and Plates, and *Vienna Or. Congress*, Arian section, p. 225, and Plates.

³ The sign for *ś* in *labdhad*, l. 55, is open on the left (or proper right) side; see above, p. 119.

⁴ *Ātmaadtkṛitya* in line 14, and *hastakṛitya* in line 48.

⁵ This, perhaps, is the Anivārīta-punyaṇvallabha who wrote the Kāñchi inscription of Vikramāditya (probably II. the father of Kirtivarman II.); see above, Vol. III. p. 360.

Of lines 1-59 of the inscription, which contain the genealogy of the donor, commencing with Polekēsi-vallabha (Pulikēsin I.), it would be superfluous to give a translation or even an abstract of the contents. Lines 1-35 have been translated by Dr. Fleet in *Ind. Ant.* Vol. IX. p. 128 f.,¹ and lines 36-52 by Dr. Hultsch in *South-Ind. Inscr.* Vol. I. p. 146 f.;² and every historical fact, recorded in the inscription, has been fully discussed by Dr. Fleet and by Prof. Bhandarkar in their accounts of the Western Chalukya dynasty.

TEXT.³

First Plate.

- 1 'Svasti [i*] 'Jayaty-āvishkṛita[m] Vishpōr-vvārāham kshōbbhit-ārpavam [i*]
dakshin-ōnnata-damshtr-āgra-viśrānta-bhuvana[m]
2 vapuś-⁶Śrīmatā[m] sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtrāpām Hāriti-
putrā-
3 pām sapta-lōkamātrībhis=sapta-mātrībhīr=abhiwarddhitānām Kārttikēya-parirakshana-
prā-
4 pta-kalyāṇaparamparāpām=bhagavan-Nārāyaṇa-prasāda-samāsādita-varāhalām-
5 chhanṣēkshana-kshana-vasikṛit-āsēsha-mahābhīṭān-Chalukyānā[m]⁷ kulam=alamka-
6 rishpōr=āśvamēdh-āvabhīṭhasnāna-pavitrikṛita-gātrasya śrī-Polekē-⁸
7 śi-vallabha-mahārājasya sūnuḥ=parākram-⁹[ā*]krānta-Vanavāsy-ādi-paranpīti-ma-
8 pāla-pranībaddha¹⁰-viśuddha-kīrti śrī-Kī(ki)rtti-varmma-prithivīvallabha-mahārāja=
tasyā-ā-
9 tma[ja]s=samara-saṁsakta-sakalōttarāpathēśvara-śrī-Harshavaraddhana-parāja-
10 y-ō[p]āta-paramēśvaraśabdas=tasya¹⁰ Satyāśraya-śrīprithivīna(va)-

Second Plate; First Side.

- 11 llabha-mahārājādhirāja-paramēśvarasya¹¹ priya-tanayasya prajñāta-naya-
12 sya khatga(dga)mātra-sahāyasya Chitrakanṭh-ābhīdhāna-pravara-tura[m]gamāp¹²-saikēn=
siv-ō-
13 ¹³tsādīt-āsēsha-vij[i]gīshōr=avanipatitritay-āntarītām sva-gurō ¹⁴śriyam-ātma-
14 sātṛitya¹⁵ prabhāva-kulīsa-dalita-Pāṇḍya-Chōla-Kōraja-Kalabhra-prabhīti-bhū-
15 bhīd-adabhra-vibhramasy¹⁶-ānanyāvanata-Kāñchīpati-makūṭa-chumbita-pā-

¹ For the proper explanation of the word *tsādīya* in line 13, see now Dr. Fleet in the second edition of his *Dynasties*, *Bombay Gazetteer*, Vol. I. Part II. p. 362, note 6.

² Owing to my different reading, I do not take the compound *ghāṇamān-dryas* in line 49 as a proper name.

³ From impressions supplied by Dr. Hultsch.

⁴ From here down to the word *śāffarakasya* in line 35 the text is essentially the same as the text of the three Nerūr copper-plate inscriptions of Vijayāditya, published in *Ind. Ant.* Vol. IX. p. 126 f. Some slight verbal differences will be pointed out below.

⁵ Metre: Ślōka (Anuṣṭubh).

⁶ Read *vapuś* 1.

⁷ Two of the Nerūr plates, mentioned above, have *Chalukyānām*.

⁸ The two plates, mentioned in the preceding note, have *Pulikēsi*.

⁹ This is the reading also of the cognate inscriptions, with the exception of the Haidarābād plates of Pulikēsin II., which have *pranībaddha*; see *Ind. Ant.* Vol. VI. p. 73, text l. 7.

¹⁰ This *tasya* is out of place here and should have been omitted. The three Nerūr plates have *śabdas*.

¹¹ Here one would have expected *śeśara-tasya*.

¹² At first sight *gamāp* seems to be engraved, but the last *śāṅkara* in the original really is *pa*.

¹³ The three Nerūr plates, mentioned above, have *tsādīt*.

¹⁴ Originally *śriyam* seems to have been engraved.

¹⁵ Read *sāt-krīta*.

¹⁶ The four copper-plate inscriptions of Vinayāditya, instead of this, have an epithet which, in my opinion, is *prabhāva-kulīsa-dalita-Chōla-Pāṇḍya-Kōraja-dharaṇḍhara-nāyamāna-mānāśrīngasya*; see *Ind. Ant.* Vol. VI. p. 86, l. 16, and p. 89, l. 16, Vol. XIX. p. 160, l. 11, and Vol. VII. p. 301, l. 15. The epithet of our text occurs first in the plates of Vijayāditya, *ibid.* Vol. IX. p. 127, l. 12.

1
2
4
6
8
10

Handwritten text in Brahmi script, likely a record of land grants or administrative orders. The text is arranged in horizontal lines across the plate. A circular hole is visible on the left side of the plate.

12
14
16
18

Handwritten text in Brahmi script, continuing the record from the first plate. The text is arranged in horizontal lines across the plate. A circular hole is visible on the left side of the plate.

ii b.

20

22

24

26

28

20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

iii a.

30

32

34

36

38

30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

- 16 dāmbujasya Vikramāditya-Satyāśraya-śrīprithivīvallabha-mahā-
 17 rājādhirāja-paramēśvara-bhaṭṭārakasya priya-sūnōr¹=Bālendusēkha-
 18 rasya Tārakārātir=iva Daitya-balam=atisamuddhatam trairāja-Kāñchīpati-
 19 balam=avashṭabhya karadīkṛta-Kavēra²-Pārasika-Simha-ādi-dvip-ādhipa-

Second Plate; Second Side.

- 20 sya sakalōttarāpatha-nātha-mathan-ōpārjīti-ōrjīta-pālidhvaj-ādi-samasta-
 21 paramaiśvaryya-chinha(hna)sya³ Vinayāditya-Satyāśraya-śrīprithivī(vī)vallabha-mahārā-
 22 jādhirāja-paramēśvara-bhaṭṭārakasya priy-ātmaśaś=śaśava ēv=ādhiḡat⁴-āsēś-ā-
 23 strāśāstrō dakṣiṇāśā-vijayini pitāmahē samunmūlita-nikhila-kapṭa-
 24 ka-samhatir=uttarāpatha-vijigīśhōr=gurōr=agrata ēv=āhava-vyāpāra-
 25 m=ācharaun=arāti-gaja-ghaṭā-pāṭana-viśīryyamāna-kṛipāna-
 26 dhāras=samagra-vigrah-āgrēśaras=sañ⁵=sāhāsa-rasikaḥ=parām mukhīkṛita⁶-śa-
 27 trumaṇḍalō Gaṅgā-Yamunā-pālidhvaja-pa[ḍa]dhakkā⁷-mahāśabda-chinha(hna)-mā-
 28 nīkya-matamgaj-ādīn=pitṛisā t=kurvvan=paraiḥ=palāyamā[nai]r=āśādyā
 29 katham=api vidhi-vaśād=apanitō=p[i] pratāpād=ēva viśha-

Third Plate; First Side.

- 30 yā-prakōpam=arājakam=utsārayan=Vatsarāja iv=ānapākṣhit-āparasahā-
 31 yakas=tad-avagrahān=nirgatya svabhuj-āvasṭambha-prasādhit-āsēśha-viśvambharah
 pra-
 32 bhur-akhamḍiva(ta)-śaktitrayatvāt(ch)=chhatru-mada-bhañjanatvād=udāratvān=
 niravadyatvā-
 33 d=yas=samastabhuvan-āśrayas=sakala-pāramaiśvaryya-vyakti-hētu-pāli-
 34 dhvaj-ādy-uj[j*]vala-prājya-rājyō Vijayāditya-Satyāśraya-śrīprithivī-
 35 *va(?)vallabha-mahārājādhirāja-paramēśvara-bhaṭṭārakasya⁹ priya-putra-
 36 s=¹⁰sakala-bhuvana-sāmrajya-lakṣhi(kṣhmī)-svayamvar-ābhishēka-samay-ānanta-
 37 ra-samupajāta-mahōtsahā¹¹ ātma-vamśaja-pūrvva-nṛpati-chehḡay-ā-
 38 pahārīṇaḥ prākṛity-amitrasya Pallavasya samūl-ōnmūla-

Third Plate; Second Side.

- 39 nāya kṛita-matir=atitvarayā Tu[m]ḍāka¹²-viśayaṁ prāpy=ābhimus(kh)-āgatan-
 Nandipōtava-

¹ The three Nerūr plates have -rūnōḥ pitur=dīṇayā Bd².

² The same plates have Kamēra-; see Dr. Fleet in *Ind. Ant.* Vol. IX. p. 127, note 24.

³ *Paramaiśvaryya* is formed from *paramēśvara* as *rdjapauruṣya* is from *rdjapuruṣha*.

⁴ Originally *dhīśat- was engraved.

⁵ The three Nerūr plates have sat-śhāsa-.

⁶ Read *pardāmukhā*.

⁷ The *śhāsa* in brackets, which is not quite clear in the impressions, may possibly be *da* (but is not *ṣa*). There is the same uncertainty about the actual reading in the three Nerūr plates. Above, Vol. IV. p. 343, l. 50, the reading appears to be *paḍa* (not *paḍa*). In the Lakṣmēśvar inscription noticed by Dr. Fleet in *Ind. Ant.* Vol. VII. p. 112, the reading distinctly is, in the first part, *paḍaḥakkā*, and in the second, *paḍaḥakkā*. Mr. Kittel's *Kannada-English Dictionary* gives *paḍaḥakke* and *paḍaḥakke* in the sense of 'a kettle-drum.' Above, Vol. IV. p. 305, l. 26, and elsewhere, we have *pāḍikāna-pratidhakkā*.

⁸ Read *vallabha*.

⁹ Here one would have expected -bhaṭṭārakas-tasya.

¹⁰ From here down to the word *bhaṭṭārakasya* in line 52 the text is given and translated by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I. p. 146.

¹¹ Read *śhāsa.

¹² In reading this word, I follow Dr. Hultzsch, according to whom the *Tuṇḍāka-viśaya* is the *Tuṇḍai-maṇḍalam*; but the reading of our text might possibly be *Tuṇḍāka*.

- 40 rmm-ābhidhānam=Pallavaṁ rapa-mukhē samprahritya prapalāsy(ya) kaṭumukha-
vādi-
41 tra-samudraghōṣh-ābhidhāna-vādyā-viśēṣhān=¹khaṭvāmgadhva[ū*] prabhāta-
prakhyāta-
42 hastiyarān=svakirapa-nikāra-vikāsa-nirākṛita-timiram=māpikya-rāśi-
43 ā=cha hastēkṛitya² Kalāśabbhavanilaya-haridaṅga-ānchitakānchiya-
44 mānām Kāmchim=avināśya praviśya satatapravṛitta-dān-ānā(na)³ndita-dvijja(ja)-
45 dīn-ānātha-janō Narasiṁhapōtavarṁma-nirmāpita-silāmaya-Rāja-
46 siṁhēśvar-ādi-dēvakula-suvarṇa-rāśi-pratyarppan-ōpārjit-ōrjita-punyaḥ⁴ a-
47 nivārta-pratāpa-prasara-pratāpita-Pāṇḍya-Chōḷa-Kēraḷa-Kalabhra-pra-

Fourth Plate; First Side.

- 48 bhṛiti-rājanyakah kshubhita-karimakara-kara-bata-dalita-śukti-mukta-muktāpbala-
49 prakara-mari(rī)chi-jāla-vilasita-vēl-ākulē ghu(ghū)ṛpamān-ārṇō-nidhānē⁵ daksbin-ā-
50 ṛpavē śarad-amala-śasādharma-viśada-yaśōrāsimayam jayama(sta)mbha-
51 m=atishṭhipad=⁷Vikramāditya-Satyāśraya-śrīprithivīvallabha-mahārājādhirāja-
52 ja-paramēśvara-bhaṭṭārakasya⁸ priya-sūnur-bālyē suśikshita-śāstraśāstraś=śatru-
53 shatva(dva)rgga-nigraha-paras=svagūṇa-kalā[p]-ānandita-hṛdayēna pitrā samā-
54 rōpita-yauvarājyaḥ svakula-vairiṇaḥ-Kāñchi-patēr=nnigrahāya mām prēshaya i.⁹
55 ty=ādēśam prārthya labdhvā tad-anantaram=ēva kṛita-prayāpas=sann=abhimukham=
āga-
56 tyā prakāśa-yuddham kartum=asamartham pravishṭa-durggam=Pallava[ū*] bhagna-
śaktim kṛitvā
57 mattamataṅga-ja-māpikya-suvarṇa-kōṭīr-ādāya pitrē samarpitavā-

Fourth Plate; Second Side.

- 58 n=ēvaṁ kramēṇa prāpta-sārvaḥṣauma-padaḥ=pratāp-ānurāg-āvanata-sāmanā-maku-
59 ta-mālā-rajah-pūmja-pūmjarita-charaṇasaraśrīhaṇ=¹⁰Kirttivarṁma-Satyāśraya-śrī-
60 prithivīvallabha-mahārājādhirāja-paramēśvara-bhaṭṭārakas=sarvvaṇ=ēva-
61 m=ājñāpayati [i*] Viditam=astu vō-smābhīr-ga(na)vasaptaty-uttara-shaṭchhatēshu
Śaka-varshē-
62 shv-atitēshu pravardhamāna-vijayarājya-samvatsarē¹¹ ēkādaśē vartta-
63 mānē Bhimarathi-nady-uttarataṣṭha-Bhaṇḍāragaviṭṭage-nāma-grāma-
64 m=adhiyasati vijaya-skandhāvārē Bhādrapada-paurṇamāsyām śrī-Dōsirāja-
65 vijñāpanayā Kāmākāyana-gōtrāya Rīg-yajur-vvēda-pāraga-śrī-Vishnu-
66 śarmmanah=pauṭrāya Krishnāśa[r]mmaṇah=putrāya Mādhavaśarmmanē
67 Pā[nu]ḥgal-vishayē Aradore-nadī-dakshina-taṭē Tāmara-

Fifth Plate.

- 68 muge Pānūṅgal-Kiruvallī Bājavuru ity=ētēṣhām grāmānām madhyē Neṅgiyūr-
Nnandivallī-

¹ Read -viśēṣhān.² According to the strict rules of grammar this should have been *hastē kṛitvā*; see Pāṇini, I. 4, 77.³ This correction may have been made already in the original.⁴ The reading, in my opinion, is distinctly *nidhānē*, not *bhādhānē*.⁵ There can be no doubt that the actual reading is *jayamambha*.⁶ Instead of the passage from *śarad* to *atishṭhipad*, one would have expected a compound, commencing with *siṁhāpita-śarad* and ending with *mayā-jayastamhā*.⁷ Here, again, one would have expected *bhaṭṭārakas-tāya*.⁸ Read *śrīrājā*.⁹ Read *prēshayāt*.¹⁰ Read *śara*.

iva.

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

58

60

62

64

66

68

70

72

74

70

- 69 sahitas=Suḷḷiyūr=nnāma grāmō dattas=tad=āgāmibhū=asmad-vainśyair=anyaiś=cha
rājabbir=ā-
70 yur-aśvayy-ādīnām vilasitam=achirāmśu-chañchalam=avagachchadbhir=ā-chandr-ārka-
dhar-ārpa-
71 va-sthiti-sama-kālam yasaś=chichīrshu(shu)bhis=svadatti-nirvviśēsham=paripālanīyam=¹
Uktañ=cha
72 bhagavatā veda-vyāsēna Vyāsēna [*] ²Bahubhir=vvasudhā bhuktā rājabbhis=
Sagar-ā-
73 dibhiḥ [*] yasya yasya yadā bhūmis=tasya tasya tadā [pha]³lām [||*] Svan=
dātum
74 sumahach-chhakyaṁ duḥkham=anyasya pālanam [*] dānam vā pālanam v=ētti(ti)
dānāch=chhrēyō=
75 nupālanam [||*] Sva-dattām=para-dattām vā yō harēta vasva(su)ndharām [*]
shashtim varsha-sa-
76 basrāpi viśṭhāyām jāyatē krimir=iti [||*] Mahāsāndhivigrahika-śrīmad-Ani-
77 vārta-Dhanamjaya-puṇyavallabhasya⁴ likhitam=ida[m] śāsana[m] [||*]

No. 23.—MINDIGAL INSCRIPTION OF RAJADHIRAJA;
SAKA-SAMVAT 970.

By H. KRISHNA SASTRI, B.A.

Mindigal is a village about eleven miles north-west of Chintāmani, the head-quarters of the Chintāmani tāluka of the Kōlār district in the Mysore State. The older form of the name, *Minḍumgallu*, occurs in line 9 of the inscription, which also states that the village belonged to the district of *Kooyakore-nādu*.

The subjoined record was first brought to my notice by a goldsmith of Mindigal, who sent me for examination a pencil-sketch of the writing on the stone, expecting some hidden treasure to be referred to therein. It was, however, found out to be an important inscription of the Chōla king Rājādhirāja, dated both in the Śaka era and in a year of his reign, and I was at once deputed by Dr. Hultzsch to prepare inked estampages of the stone, from which I now edit the inscription. The slab on which the inscription is written measures 5' by 4' 9" and is fixed into the platform of the Sōmēśvara temple in the fields to the north-east of Mindigal. At the top, to the proper right of lines 1 and 2, are engraved the figures of a cow and a calf. The characters are of the old Kanarese type and are neatly engraved between horizontal lines. The language of the inscription is throughout Kanarese, with the exception of the Tamil words *kōv=Irājakēsaripadmar=āna uḍeyār* in l. 3, and *yāṇḍu* in l. 4.

As regards the orthography of the inscription, I have to make the following remarks:—

(1) Except in the case of *ā*, the secondary forms of long vowels do not differ from those for the corresponding short ones. (2) The *anusvāra* is represented by a small dot, which is placed at the right upper corner of the letter to which it belongs. The same symbol is used in l. 1 for the cypher, as in other Kanarese and Teluga inscriptions. (3) The superscribed form of *r* does not occur in the inscription; and where such a form is required, it is indicated by the doubling of the consonant to which it was meant to be prefixed. (4) The *anusvāra* takes the place of other nasals before *ga* (ll. 9 and 13), *gha* (l. 5), *da* (l. 5) and *pa* (l. 8). (5) The *virāma* is

¹ Read *śaṅgam* s.

² Metre of this and the following verses: Ślōka (Anuśtubh).

³ Instead of *pha*, *la* or *lām* seems to have been originally engraved.

⁴ Read *ḥabbēna*.

represented, as in modern Kanarese and Telugu, by a zigzag line attached to the *talakattu*. (6) The consonants *ra* and *ṛa*, *la* and *ḷa* are used in their proper places, except in the cases of *aḷivam* for *aḷivam* (l. 11) and *goḷamgaṃ* for *goḷamgaṃ* (l. 14).

In *gaḷḍeyuvam* (l. 15 f.) and *Bāṇarḍeyuvan* (l. 17) the accusative termination is, in strict accordance with the rules of grammar, affixed only to the last of the nouns which are the objects of the same verb, while the others remain in the nominative case combined with the copulative conjunction *uṃ*; but in *Sāleyu[m*]* (l. 3) the accusative termination is omitted. The word *samvatsaradal* (l. 1 f.), which ought to stand after *muvaṭṭaneya* (l. 4), has been misplaced.

The inscription records the gift of some land and of an oil-mill to the temple of Sōmēśvara at Miṇḍuṃgallu by the *Danḍanāyaka* Appimayya, surnamed Rājendra-Chōla-Brahmamārāya (ll. 4 ff. and 11 f.), who governed the Mārājavāḍi Seven-thousand country from his camp at Vallūru. This grant was made when a certain Bairayya, surnamed Rājendra-Chōla-Pōmpalamārāya,¹ the son of Muddarasa of Muruganamale (l. 7 ff.), had repaired the temple of Sōmēśvara. The land granted was irrigated by two tanks,—Pallavakattu (ll. 9 and 12) and Baḍagaṇa-Pōmpalakattu (l. 13 f.), the first of which had been built by Bairayya and the second by Appimayya.

The record is dated in the Śaka year 970, which corresponded to the current Sarvajit-samvatsara and to the thirtieth year of the reign of (the Chōla king) Rājakesarivarman, *alias* Rājādhirājadēva, 'who took the head of the glorious Virapāṇḍya and the Sāle of the Chēra king.' This date corresponds to A.D. 1047-48² and has enabled Professor Kielhorn to calculate the dates of four other inscriptions of the same king and to show that his reign commenced between the 15th March and the 3rd December A.D. 1018,³ i.e. during the reign of his predecessor Rājendra-Chōla I. whose reign extended from A.D. 1011-12 to at least A.D. 1033.⁴ Consequently Rājādhirāja must have been the co-regent of Rājendra-Chōla I. and did not rule independently before the death of the other.⁵ The *birudas* of the chiefs Appimayya and Bairayya, *viz.* Rājendra-Chōla-Brahmamārāya and Rājendra-Chōla-Pōmpalamārāya, were evidently acquired by them during the reign of Rājādhirāja's predecessor Rājendra-Chōla I. The conquests of Rājādhirāja are described in detail in an inscription of his 29th year at Maṇimaṅgalam. One of his achievements is stated to have been that he routed the Chēra king and followed the example of his ancestor Rājārāja I. in destroying the ships at Kāṇḍalūr-Sālai.⁶ This is the incident alluded to by the *biruda* 'Sēramana Sāleyu[m*] koṇḍa,' which is given to Rājādhirāja in l. 2 f. of the subjoined inscription.⁷ The 'taking of the head of Virapāṇḍya' is not mentioned in the historical introduction of the Maṇimaṅgalam inscription, which refers to three other Pāṇḍya enemies of Rājādhirāja.⁸

Of the proper names contained in this inscription the following admit of identification. The Mārājavāḍi Seven-thousand province (l. 6), over which Appimayya ruled, is mentioned in other inscriptions as Mahārājapāḍi, Mārāyapāḍi and Mārjavāḍa-rājya, and Vallūru (l. 6 f.), the residence of Appimayya, has been identified with a village of the same name, about 8 miles north-west of Cuddapah.⁹ Muruganamale (l. 7) is identical with Murugamale, a village near Chintāmaṇi. The first of the two tanks mentioned in the inscription, *viz.* Pallavakattu, appears to have been situated near the Sōmēśvara temple (ll. 9-12). The ruins of it still exist a few yards to the east of the same temple.

¹ [On the Pompala family compare above, p. 171, note 1.—E. H.]

² Compare above, Vol. IV. p. 216.

³ See *ibid.* p. 218.

⁴ [This will be shown by Prof. Kielhorn under the Chōla date No. 84.—E. H.]

⁵ *South-Ind. Insor.* Vol. III. p. 52.

⁶ *Sāle* is the Kanarese equivalent of *Sālai*, i.e. Kāṇḍalūr-Sālai.

⁷ *South-Ind. Insor.* Vol. III. p. 106. In his *Epigraphia Carnatica*, Vol. IV. Introduction, p. 20, Mr. Rice mentions Vallūr as being situated "to the north-east of Mysore and described as the capital of the Rāmārajavāḍi Seven-thousand." This name is perhaps a mistake for Mahārājavāḍi.

TEXT.¹

- 1 Svasti śrī [||*] Saka-varisha 970-né yī Sabbajitu-samva-
 2 tsaradal śrīmat-Vīrapāṇḍiyana taleyum Sērama-
 3 na Sāleyu[m*] koṇḍa kōv-Irājakēsaripadmar-āna² uḍeyār śrī-Rājādhi-
 4 rājādēva[r*]gge yāṇḍu muvattanyea [I*] śrīmat-[Da]ṇḍanāyakaṁ A-
 5 ppimayyan-appa o[r*]-kkettu-gaṇḍam gaṇḍa-Nārāyaṇa Chōḷana-siṁgam
 Rājēndra-
 6 Chōḷa-Brahmamārāya Mārājavād[i] Ēḷusāsiravan-āḷutta V[ā]llū-
 7 ra biḍinal sukha-sa[m]ghāta-vinōḍadim³ āḷutt-ire [I*] Muṛuganamaleya
 8 Muddarasara magam Bairayyan-app[a] Rājēndra-Chōḷa-Pōmpalamārāya-
 9 r Koyyakore-nāḍa Miṇḍumgallal Pallavakatt-endu hosa keṛeya[tā]
 10 kaṭṭisi tūmban-ikkisi bhūmiyam tīḍi⁴ Sōmēśvaradēvara dēgula
 11 [a]ḷivam⁵ [sō]ḍisi soteyan-ikkisal Appimayyan-appa Rājēndra-Chōḷa-
 12 Brahmamārāya iyy-ūra Sōmēśvaradēva[r*]gge Pallavagaṭṭina tūbina
 13 modalaḷ Chōḷana-siṁgam ko[ḷ]agaḍal kaṇḍugam gaḷḍ[e]yum Baḍagaṇa-[Pōm]-
 14 pa[ḷa]ka[ṭṭ]t-endu keṛeya kaṭṭi[si*] tūmban-ikkisi ā keṛeyal ai-golaṁgam⁶
 15 gaḷḍeyum nan[dā]-divigege iyy-ūra g[ā]ṇam ondum bha[ṭ*]tā[ra*]rige pattu
 koḷagam ga-
 16 iḍeyum Sōmēśvaradēva[r*]gge arasar-damma-dattiy-āge bi[ṭṭa]r [I*] I⁷
 17 dammavan-aḷidavar kavileyum Bāṇa[r]āsiyuvan-aḷ[i]da pāpakke
 18 pōpar [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 970 (*which was*) this (*current*) Sarvajit-samvatsara (*and*) the thirtieth year (*of the reign*) of king Rājakēsarivarman, *alias* the lord śrī-Rājādhirājādēva, who took the head of the glorious Virapāṇḍya and the Sāle of Sērama (*i.e.* the Chēra king);—

(L. 4.) while the glorious *Daṇḍanāyaka* Appimayya, *alias* Rājēndra-Chōḷa-Brahmamārāya, a chief who alone makes (*his enemies*) tremble, a (*very*) Nārāyaṇa among heroes, the lion of the Chōḷa (*king*), was governing the Mārājavāḍi Seven-thousand (*province*) (*and*) was immersed in the delight of pleasing conversations in (*his*) camp at Vallūru;—

(L. 7.) when Bairayya, *alias* Rājēndra-Chōḷa-Pōmpalamārāya, the son of Muddarasa of Muṛuganamale, having caused to be constructed at Miṇḍumgallu in Koyyakore-nāḍu a new tank called Pallavakattū and a sluice to be built, having levelled the ground and having examined the cracks in the temple of Sōmēśvaradēva, had (*them*) plastered,—Appimayya, *alias* Rājēndra-Chōḷa-Brahmamārāya, gave to (*the temple of*) Sōmēśvaradēva in this village (*one*) kaṇḍuga of paddy-land, (*measured*) by the koḷaga (named after) Chōḷana-Siṁga,¹⁰ at the base of the sluice of the Pallavakattū (*tank*);

(L. 14.) and, having caused to be constructed a tank called the Northern Pōmpalakattū and a sluice to be built, (*he gave*) to (*the temple of*) Sōmēśvaradēva, as a gift for the merit of

¹ From four inked stampages.² Read 'varma-'.
³ Read 'saṁkathā'. *Saṁghāta* might be translated by 'crowd' or 'abundance,' but the phrase occurs inmany other inscriptions as *sukha-saṁkathā-vinōḍadim*.⁴ Read *tīḍi* and compare with it the Tamil *tirutti* which, as Mr. Venkayya informs me, means 'having reclaimed.'⁵ Read *aḷivam*.⁶ Read *Brahma*.⁷ Read *iy-*.⁸ Read *golaṁgam*.⁹ Read *ī*.¹⁰ According to l. 5 this was a *bird* of the *Daṇḍanāyaka* Appimayya.

the king,¹ five *koḷāgas* of paddy-land at that tank, one oil-mill of this village for a perpetual lamp, and ten *koḷāgas* of paddy-land for the priest.

(L. 16.) He who destroys this charity will incur the sin of destroying cows and (the city of) Bāṇarasi.²

No. 24.—DAULATPURA PLATE OF BHOJADEVA I. OF MAHODAYA;

[HARSHA]-SAMVAT 100.

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

This plate is said to have been found, some thirty years ago, among the ruins of an ancient temple near the village of Sivā, the 'Sewa' of the map, about 7 miles E.N.E. of the town of Didwāna in Jōdhpur (Mārṇād), Rājputāna, *Indian Atlas*, quarter-sheet No. 33 N.E., long. 74° 44' E., lat. 27° 27' N. It was taken at the time to the small fortress of Daulatpurā, about 4 miles E.S.E. of Didwāna, but since September 1897 has been deposited in the Historical Records Office at Jōdhpur. I edit the inscription which it contains from impressions, which were kindly furnished to Dr. Hultzsch by Munsiff Debiprasad of Jōdhpur and by Dr. Führer.

This is a single plate, inscribed on one side only. It is very similar to the Dighwā-Dubauli plate of Mahāndrapāla and the Bengal As. Soc.'s plate of Vināyakapāla, published by Dr. Fleet, with photolithographs, in *Ind. Ant.* Vol. XV. p. 105 ff. and p. 138 ff. The plate is about 1' 9½" broad by 1' 4½" high, and on to its proper right side is soldered a heavy brass seal, about 6½" broad by 9¼" high, the top of which is raised into an arched peak. The letters of the legend on the seal are in relief, and the arch contains a standing figure which is only faintly visible in the impressions. The writing on both the plate and the seal is well executed, and in an excellent state of preservation. The size of the letters on the plate is between ⅜" and ½", and on the seal, between ⅝" and ⅞". The characters belong to the northern class of alphabets, and are similar to, but in some particulars³ more antique than, those of the two plates mentioned above. They include, in line 16 of the plate, numerical symbols for 100 and 10, and the numeral figure for 3.⁴ The language of the inscription is Sanskrit, and, with the exception of one verse in lines 15 and 16, the text is in prose. In respect of orthography, I may note the use of the sign for *v*, to denote *b*; the constant doubling of *t* before *r*; the employment of *n* instead of *anusvāra* in the word *anā*, in lines 10 and 14 of the plate; the use of *parambhagavatibhaktō* in lines 4 and 6⁵ of the plate, and of *parambhagavatibhaktō* in lines 5 and 10 of the seal, for *parambhagavatibhaktō*; and the occurrence of the term *samvatsarō*,⁶ for *samvatsarah* or the ordinary *samvat*, in the date, in line 16.

The inscription is one of a *Mahārāja Bhōjadēva*, who, from his residence or camp of *Mahōdaya*, on the representation of one of the people concerned, renews here a grant which had been made by his great-grandfather, the *Mahārāja Vatsarājadēva*, and continued by his grandfather, the *Mahārāja Nāgabhaḍadēva*, but, in his own reign, had fallen into abeyance. The object of the grant is the village of Sivā, in the *Dēndvānaka-vishaya* of the *Gurjaratrā-*

¹ *Viz.* his sovereign, the Chōḷa king Rājādhirāja.

² *I.e.* Vārāṇasī (Benares).

³ I refer especially to the different forms of the consonants *j* and *t*; of the subscript *u* in the *akṣaras pu, ya* and *shu*; and of the medial *ś* (*ai, ō, and au*).

⁴ For other northern inscriptions which exhibit both numerical symbols and numeral figures, see my *List of Northern Inscriptions*, Nos. 528 (which is about 78 years older than the present inscription), 541, 560, 602, 618, 651, and 655.

⁵ In line 6 the engraver has actually engraved *parambhaga*.

⁶ See my *List*, Nos. 542 (where the actual reading also appears to be *samvatsarō*), 544, and 545.

bhūmi. The *dātaka* of this 'charter, issued by Prabhāsa,' was the Yuvarāja Nāgabhaṭa; and the date is the 13th of the bright half of Phālguna of the year 100.

Date of the Daulatpura Plate.



SCALE '67

The genealogy of Bhôjadêva, which is given on both the plate and the seal, was known already from the Dighwâ-Dubauli and Bengal As. Soc.'s plates mentioned above. The Dighwâ-Dubauli plate, which is dated 55 years later, records a grant of his son Mahêndrapâla; and from the Bengal As. Soc.'s plate we know that Mahêndrapâla's son and successor was another Bhôjadêva (or Bhôjadêva II.), who in turn was succeeded by Vinâyakapâla, his brother from a different mother. All the three grants were issued from the *skandhâvâra* (i.e. either a camp or royal residence¹) at Mahôdaya. As was first pointed out by Dr. F. E. Hall, Mahôdaya or Mahôdayâ, according to the lexicographers,² is another name of Kanyakubjâ (Kanyakubja, or Kananj), and there is no reason now why that identification should not be accepted here. So long as only the two other grants were available, which refer to localities about 250 miles south-east and 150 miles east by north of Kananj, it could well be doubted³ whether the government of these Mahârâjas had extended so far west as to include Kananj; but we now see from the present inscription that these princes held sway even over a part of the country which is more than 300 miles west of Kananj, and for the three grants together it would be difficult to find a place of issue more favourably situated than that well-known city.

Our inscription indicates the solution of another difficulty presented by the other grants. The plate of Mahêndrapâla, in line 14, contains the half-verse *Śrīmad-Bhāka-prayuktasya śāsanasya sthir-āyatēh*, and Vinâyakapâla's plate, in line 16, has the similar half-verse *Śrī-Harshēna prayuktasya śāsanasya sthir-āyatēh*. To make some sense of these incomplete sentences Dr. Fleet had to supply the words 'this is the writing of;' but now a different explanation is furnished to us. Instead of the half-verse we here, in lines 15 and 16, have the full verse *Prabhāsēna prayuktasya śāsanasya sthir-āyatēh śrīmān-Nāgabhaṭo nāmna yuvarājō-tra dātakah*. This verse makes it clear, that the half-verse of the other grants also is part of a customary verse, the object of which was to record, in the second half, the name of the *dātaka*; and that, through the force of habit (and perhaps for a reason which will appear below), the half-verse was inserted even when no *dātaka* was to be mentioned. The exact interpretation of the details of the verse solely depends on the sense of the word *prayuktasya*. In my opinion, the meaning which at once suggests itself for *śāsanam prayuj*, is, 'to employ a command for a certain purpose, to address an order to somebody, to proclaim an edict, to issue a charter,' and *Prabhāsēna prayuktam śāsanam*, therefore, could hardly be anything else than *Prabhāsasya śāsanam*, 'an order or charter of Prabhāsa,' which, in the case of the present inscription, of course would mean 'of Bhôjadêva.' In accordance with this interpretation I take the three names, Prabhāsa, Bhāka and Harsha, to be second names of the three Mahârâjas who issued the respective grants; and I suspect that in the grants of

¹ See e.g. Halâyudha's *Abhidhānaratnamālā*, II. 131: *skandhâvâra iti prājñai rājadhāni nigadyatē*.

² See *ibid.* II. 132: *Kanyakubjā Mahôdayā*.

³ See *Ind. Ant.* Vol. XV. p. 111.

Mahēndrapāla and Vināyakapāla the by themselves meaningless half-verses, to some extent, were inserted for the very purpose of recording those second names of the donors. With the full verse of the present inscription I would compare the concluding verse of the Achyutapuram and Parlā-Kimeḍi plates of the Gāṅga Mahārāja Indravarman,¹ in which also the second name of that prince, Rājasimha, is mentioned, as it were incidentally, only in connection with the writing of the grants.

The localities mentioned in this inscription admit of easy identification. The village of Sivā of course is the very place near which the plate was found, and the name of the Dēṇḍvānaka-vishaya survives in that of the town of Didwāna which is about 7 miles W. S. W. of Sivā. The Dēṇḍvānaka-vishaya is stated to have been in the Gurjaratrā-bhūmi. I have not been able to trace the name *Gurjaratrā* in any of the published records;² but I find the term *Gurjaratrā-maṇḍala*, denoting the same part of the country (and no doubt synonymous with *Gurjaratrā-bhūmi*), in an unpublished inscription of about the 8th century at Kālāñjar.³ That inscription speaks of a man who had gone forth from Maṅgalānaka, situated in the Gurjaratrā-maṇḍala, and Maṅgalānaka⁴ clearly is the 'Maglona' of the map, which is only about 28 miles N. N. E. of Didwāna.

The date of the inscription, like the dates of the two cognate grants, must be referred to the Harsha era. It does not admit of verification, but, judging by the date of Mahēndrapāla's plate, it would probably correspond to the 2nd March A.D. 706.

The Mahārāja Bhōjadēva I. of our inscription was preceded by his father, the Mahārāja Rāmabhadradēva, and succeeded by his son, the Mahārāja Mahēndrapālādēva. The same names we find again, in the same order, in the list of the later Mahārājādhirājas of Kanauj. According to the Peheṛā (Pehoa) inscription of [Harsha-]Samvat 276, No. 546 of my List, the Mahārājādhirāja Bhōjadēva was the successor of the Mahārājādhirāja Rāmabhadradēva; and according to the Siyadōṇī inscription, *ibid.* Nos. 18 and 20, Bhōjadēva was succeeded by the Mahārājādhirāja Mahēndrapālādēva. This alone would go far to prove that the later Mahārājādhirājas were descendants of the earlier Mahārājas. But in addition to this, like the Mahārājas the Mahārājādhirājas also, in the Siyadōṇī inscription,⁵ apparently are referred to as ruling at Mahōdayā as their capital; and so far as we can judge from the known inscriptions, the extent and situation of their respective dominions, at least from the west to the east, were about the same. On the west, we have seen above, the plate of the Mahārāja Bhōjadēva I. takes us to Didwāna in Mārṇād; and on the east, the plate of his grandson, the Mahārāja Vināyakapāla, records the grant of a village near Benares. The direct distance from Didwāna to Benares is about 540 miles; and from between the two places, and not far from a straight

¹ See above, Vol. III. p. 128, and *Ind. Ant.* Vol. XVI. p. 184: *Idam Vinayachandrena Bhānuchandrasya sūmanāśanām Rājasiṃhasya likhitam sva-mukhā-djñāyā*.

² I find *Gurjaratrā* in *Ep. Ind.* Vol. II. p. 445, l. 13, corresponding, according to Prof. Bühler, to the modern *Gujardī*, and, according to him, coined out of the latter; see *ibid.* p. 438.

³ The inscription is above a statue of Śiva and Pārvatī in a cell near Nilakantha's temple. A photolithograph of it is given in *Archaeol. Surv. of India*, Vol. XXI. Plate ix. K. The following is a full transcript of the text, from Sir A. Cunningham's impressions:—

[1] [Jayati*] bhuvana-kāragam Svayambhur-jjayati Parandara-namdanō Murārī-jjayati Girīsūtā-niruddha-dēhō

[2] [du]rita-bhay-āpaharō Harat-cha dēvaḥ || Śrīmad-Gurjaratrāmaṇḍal-āntahpāti-Maṅgalānaka-vinirggata-

[3] Nāmakanvaya-Jēṇḍ[u]ka-suta-Dēddukēna Bhagavatyaḥ kārīta-maṇḍapikā-pras[m]gēna tad-bhāryaya Lakshmyā pra-

[4] tishṭhāpitō-yam-Umāmahēvara-pattah ||

⁴ In an inscription of [Vikrama-]Samvat 1272, which comes from Maglona itself, and of which I owe impressions to Dr. Wührer, the name of the place is spelt *Maṅgalānaka*.

⁵ See *Ep. Ind.* Vol. I. p. 178, l. 40 of the text, where Mahōdayā is compared with Indra's town Amarāvati.

line connecting them, we have, from west to east, the Rājōrgadh (in Alwar) inscription of the reign of the *Mahārājādhirāja* Vijayapāladēva, No. 39 of my *List*, the Gwālior inscriptions of the reign of the *Mahārājādhirāja* Bhōjadēva, *ibid.* Nos. 15 and 16, the Asnī inscription of the reign of the *Mahārājādhirāja* Mahāpāladēva, *ibid.* No. 25, and¹ the Jhūsi plate of the *Mahārājādhirāja* Trilōchanapāladēva, *ibid.* No. 60. Since of the reign of the *Mahārājādhirāja* Bhōjadēva we besides have an inscription at Pehevā (Pehoa) in the north, *ibid.* No. 546, and another at Dēōgadh in the south, *ibid.* No. 14, the kingdom, in his time, in either direction may have been far more extensive than under the *Mahārājas*; but that they also ruled over part of the more northern country, is shewn by the Dighwā-Dubaulī plate of Mahēndrapāla which, like the Madhuban plate of Harsha, records a grant in the Śrāvastī-bhukti, and future discoveries may shew that their rule extended farther to the north and south than we know at present.

Regarding the connection of the *Mahārājas* of Mahōdaya with any of the earlier rulers of Kanauj, and particularly concerning their relation to the great king Harsha, I am unable to give any information. I can only draw attention to the fact that the manner in which their genealogy is given in their plates, and especially the way in which each of them is described as the devotee of a particular deity, remind one of, and apparently are adopted from,² the corresponding portions of Harsha's own grants.

TEXT.³

The Plate.

- 1 Om⁴ svasti [||*] Śrī-Mahōdaya-samāvāsīt-ānēka-nau-hasty-aśva-ratha-patti-sampanna-skandhāvārāt-paramavaishṇa-
- 2 vō mahārāja-śrī-Dēvasaktidēvas-tasya puttras=tatpādānudhyātah śrī-Bhūyikādēvyām-utpannah parama-
- 3 mādēśvarō mahārāja-śrī-Vatsarājadēvas-tasya puttras=tatpādānudhyātah śrī-Sundaridēvyām-utpannah
- 4 ⁵parambhagavatī⁶-bhaktō mahārāja-śrī-Nāgabhaṭadēvas-tasya puttras=tatpādānudhyātah śrīmad-īśatādē-
- 5 vyām-utpannah paramādityabhaktō mahārāja-śrī-Rāmabhadradēvas-tasya puttras=tatpādānudhyātah śrī-
- 6 mad-Appādēvyām-utpannah ⁷paranbhāgavatībhaktō mahārāja-śrī-Bhōjadēvaḥ⁸ || Gurjjarattrā-bhūmau⁹ Dēndvāna-
- 7 ka-vishaya-samva(mba)ddha-¹⁰Sivāgrām-[ā*]grahārē samupagatān=sarvvān-ēva yathāsthāna-niyuktān=prativāsinaś=cha
- 8 samājñāpayati | Bhaṭṭa-Harshukēna(na) vijñāpitah | Uparilikhit-āgrahāras=sarvvāya-samēta ā-chandr-ārka-

¹ Perhaps also the Karrā inscription of the *Mahārājādhirāja* Yaśahpāla, who probably was a king of Kanauj, No. 62 of my *List*.

² The same may be said of the genealogy in the Dēō-Baraṅgark inscription of the *Mahārājādhirāja* Jivitaguptadēva II. of the family of the Guptas of Magadha, *Gupta Inscr.* p. 215.

³ From impressions supplied by Munsiff Debiprasad and Dr. Führer.

⁴ Expressed by a symbol.

⁵ Read *paramabhaga*.

⁶ Read *dēvō*, and omit the following sign of punctuation.

⁷ This sign of punctuation is superfluous.

⁸ This clearly is the reading of the plate, but the forms of the consonants of the four *akṣaras* *Sivāgrāma* appear to be more modern than the forms of the same letters, elsewhere employed in this inscription. The difference is particularly striking in the case of the *s* and *m*; but the *gr* of *grā* also does not agree with the *gr* of the following *grahārē*, and the *v* of *vā* differs somewhat from the *v* in e.g. the word *bhagavatī* of the preceding line. At the same time, I see nothing in the impression which could lead me to think that another name had been previously engraved.

- 9 kshiti-kālam pūrvvadatta-dēvavra(bra)hmadēya-varjītaḥ paramadēvapādānām
prapitāmaha-mahārāja-śrī-Vatsa-
10 rājadēvēna mat-pitāmaha-bhaṭṭa-Vāsudēvāya śāsanēna dattō bhuktaś-cha tēna
ch-āśya shashṭh-ānsō¹ bhaṭṭa-Vishnavē pra-
11 tigrāha-pattrēna dattaḥ pitāmaha-mahārāja-śrī-Nāgabhaṭṭadēv-ānumatir-ddattā
dēva-rājyē tu tach-chhāsanam-anuma-
12 tiś-cha vigatim-upagatē² [*] Tad-ittham vijñāpitam śāsanam-anumatim
pratigrāha-pattram bhōgap(ñ)=cha jñātvā mayā pittrōḥ puṇy-ābhivri-
13 ddhayē Kāśyapasagōttr-Āśvalāyanava(ba)hvyichasavra(bra)hmachāri-bhaṭṭa Vāsudēv-
ānvayaja-vrā(brā)hmanānām Kātyāyanasagōttr-Āśva-
14 lāyanava(ba)hvyichasavra(bra)hmachāri-bhaṭṭa Vishnavavayajavrā(brā)hmanānām cha
prāghhōga-kramēp-aiva³ yathānsam-anumōdits iti viditvā
15 bhavadbhis-samanumantavyah prativāsibhir=apy-ājñāśravapa-vidbēyair-vbhū(bbhū)tvā
sarvv-āyā ēśhām samupanēyā iti || Prabhāsēna⁴ prayukta-
16 sya śāsanasya sthir-āyatēḥ | śrīmān=Nāgabhaṭṭō nāmna yuvarājō-ttra dūtakah ||
Samvatsarō⁵ 100 Phālguna-śudī 10 3⁶ niva(ba)ddham ||

The Seal.

- 1 Paramavaishnavō mahārāja-śrī-Dēvasakti-
2 dēvas-tasya puttras=tatpādānudhyātah śrī-Bhūyik[ā]-
3 dēvyām-utpannaḥ paramamāhēśvarō mahārāja-
4 śrī-Vatsarājadēv-tasya puttras=tatpādānudhyātah[h]
5 śrī-Sundaridēvyām-utpannaḥ⁷ parambhagavatibhaktō
6 mahārāja-śrī-Nāgabhaṭṭadēvas-tasya puttras=ta-
7 tpādānudhyātah śrīmad-Īśāḍadēvyām-utpannaḥ para-
8 māḍityabhaktō mahārāja-śrī-Rāmabhadradēvas-ta-
9 sya puttras=tatpādānudhyātah śrīmad-Appādēvyām-utpanna[h]
10⁷ parambhagavatibhaktō mahārā[ja]-śrī-Bhōjadēva[h] [!]*

TRANSLATION.

(Line 1.) Om. Hail !

From the royal residence,⁸ furnished with many boats, elephants, horses, chariots and foot-soldiers, which is fixed at the glorious Mahōdaya :—⁹

(There was) the devout worshipper of Vishnu, the Mahārāja Dēvasaktidēva.¹⁰ Begotten on Bhūyikadēvi, his son, who meditated on his feet, (was) the devout worshipper of Mahēśvara (Śiva), the Mahārāja Vatsarājadēva. Begotten on Sundaridēvi, his son, who meditated on his feet, (was) the devout worshipper of Bhagavati,¹¹ the Mahārāja Nāgabhaṭṭadēva. Begotten on Īśāḍadēvi, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rāmabhadradēva. Begotten on Appādēvi, his son, who meditates on his feet, the devout worshipper of Bhagavati, the Mahārāja Bhōjadēva, issues these commands to all appointed to the several offices and to the inhabitants, assembled at the agrahāra

¹ Read -śhōḥ.

² Here one would have expected *iti*.

Read *yathāśāsam*.

⁴ Metre : Ślōka (Anushtubh).

⁵ Read *sachvat-sarah*.

⁶ The numbers 100 and 10 are denoted by numerical symbols, and 3 by a numeral figure.

⁷ Read *paramabhaga*.

⁸ Or 'from the camp . . . which is pitched at.'

⁹ The sentence is continued below, in the words 'the Mahārāja Bhōjadēva.'

¹⁰ In the original the names of the Mahārājas and their wives have the word *śrī* or *śrīmat*, 'the illustrious,' prefixed to them.

¹¹ *I.e.* either the goddess Durgā or Lakshmi.

village of *Sivā*, which belongs to the *Dēndvānaka viśaya* in the *Gurjaratrā* country (*bhūmi*):—

(L. 8.) The *Bhaṭṭa* Harshuka has apprised (*us*) that the above-written *agrahāra*, with every income from it excepting previous gifts to gods and Brāhmanas, by means of a charter was granted by our great-grandfather, the *Mahārāja Vatsarājadēva*, for as long as the moon, the sun and the earth endure, to his grandfather, the *Bhaṭṭa Vāsudēva*, and was possessed (*by the latter*), and that by him (the *Bhaṭṭa Vāsudēva*) the sixth part of it was given by a deed of donation to the *Bhaṭṭa Viṣṇu*; that our grandfather, the *Mahārāja Nāgabhaṭadēva*, signified his consent; but that, in our own reign, that charter and consent have fallen into abeyance.

(L. 12.) Having heard, then, of that charter thus brought to our notice, of the consent, the deed of donation and the (*fact of*) possession, we, for the increase of the religious merit of our parents, have given permission that (*the agrahāra*), shared in exact accordance with previous possession, shall belong to the Brāhmanas born in the lineage of the *Bhaṭṭa Vāsudēva*, who are of the *Kāśyapa gōtra* and are students of the *Āśvalāyana (śākhā)* of the *Rigvēda*, and to the Brāhmanas born in the lineage of the *Bhaṭṭa Viṣṇu*, who are of the *Kātyāyana gōtra* and are students of the *Āśvalāyana (śākhā)* of the *Rigvēda*. Knowing this, you should assent to it, and the inhabitants, being ready to obey our commands, should make over to these people all income (*due to them*).

(L. 15.) Of the firmly enduring charter, issued by *Prabhāsa*, the *dūtaka* is here the *Yuvarāja*, the illustrious *Nāgabhaṭa*.

Recorded on the 13th of the bright half of *Phalguna* of the year 100.¹

NO. 25.—INSCRIPTIONS AT ABLUR.

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

Ablūr is a village about two miles to the west of *Kōḍ*, the chief town of the *Kōḍ tāluka* of the *Dhārwar* district. Its name occurs in the ancient records in the fuller form of *Abbalūr* or *Abbalūru*; and the record E. places it in the *Nāgarakhanda* seventy, which was a subdivision of the *Banavāsi* twelve-thousand province (see below). Ink-impressions of seven inscriptions were obtained for me at this village. The most important of the inscriptions is E., the record which gives the history of the revival of Śaivism in the twelfth century A.D. This will be edited in full; so also F., a short record connected with it, and G., which is interesting as being a *virgal* or monumental tablet, belonging to a class of records of which not many specimens have as yet been made fully available. The other records all present points of interest: but they are not important enough to repay the time and trouble that would be required to edit them in full; and it will be sufficient to give abstracts of the contents of them.

A. and B.—Of the time of *Vikramāditya VI.*—A.D. 1104.

These are duplicate copies, almost word for word the same, but not absolutely so, of a record at a temple of *Śiva* which is now known as the temple of *Basavēśvara*, though, as the records themselves shew, it was originally called the temple of *Brahmēśvara*² because it was founded by a *Gāvunḍa* or village-headman named *Bamma* or *Barma*, i.e. *Brahma*. A. is on a stone tablet outside the temple; and B. is on a stone tablet inside it.

¹ The text of the seal is identical with part of the text of the plate.

² *Brahmēśvara-dēvara dēgula*, e.g., A. line 62; and *Brahmēśvara-dēvatā-sihāna*, e.g., C. line 27.—The founding of it is mentioned in A. lines 27, 28.

In A., the writing, consisting of eighty-five lines of about seventy letters each, covers an area about 4' 1" broad by 6' 5" high: it is in a state of very good preservation as far as line 70: from there it has suffered a good deal of damage; but the illegible portions can almost all be supplied from B. In B., the writing, consisting of ninety-one lines of about sixty-five letters each, covers an area about 4' 1" broad by 6' 10" high: at about one-third from the proper right side, the tablet is broken into two pieces from top to bottom; but no entire letters are destroyed along the line of fissure: in other respects, it is in a state of very good preservation, except for a few places in lines 79 to 91, where, however, the illegible passages can almost all be supplied from A.—In both cases, the sculptures at the top of the stone are, in the centre, a *Viṣṇu*, with an officiating priest, inside a shrine; on the proper right side, towards the top, the sun, and, in the lower part, a standing figure inside a shrine, with the bull Nandi near the edge of the stone; and on the proper left side, towards the top, the moon, and, in the lower part, another standing figure inside a shrine, with a cow and calf near the edge of the stone.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The size of the letters ranges, in A. from about $\frac{1}{8}$ " to $\frac{3}{4}$ ", and in B. from about $\frac{3}{8}$ " to $\frac{1}{2}$ ". The second part of the record, commencing in A. line 72 and B. line 77, was engraved by the *Rāṣṭri*¹ Honnōja or Honnōja; and the first part was engraved by the same person in conjunction with the *Rāṣṭri* Sōvōja: the writers or composers of the two parts were different people: but, on each stone, the execution is so uniform throughout that, in each case, the whole record must have been put on the stone at one and the same time, at or soon after the second date, in A.D. 1104, which must, therefore, be considered the proper date of the record.—Except for the opening invocation of Śiva, repeated in A. line 72 f. and B. line 77 f., and for the verse which follows it in the first instance, and for one imprecatory verse in A. line 71 f. and B. line 76, the language is Kanarese; partly in verse, and partly in prose. In addition to *rāṣṭri*, 'an engraver,' the record gives us another word, *khaṇḍarisa* (A. line 85, B. lines 77, 90), evidently meaning 'to engrave,'² which is not found in Mr. Kittel's Kannada-English Dictionary, and *dhāḍi* (A. line 6, B. line 7) as a variant of *dāḍi*, 'attack, incursion, invasion,' *gāvunḍa* (e.g., A. line 19) as a variant of *gauḍa*, *gavunḍa*, 'a village-headman (the Marāṭhi *pāṭil*), and *bhāṇasa* (A. line 75, B. line 80) as a variant of *bāṇasa*, *bāṇasa*, 'kitchen:' it also gives, in A. line 6, B. line 7, *kutkīla*, 'a mountain;' Kittel's Dictionary includes this word; but Monier-Williams' Sanskrit Dictionary seems to give only the form *kutīla*.

The whole inscription is a record of the time of the Western Chālukya king Vikramāditya VI. It is a Śaiva record. And it registers grants that were made in his twenty-sixth year, in A.D. 1101, and in his twenty-ninth year, in A.D. 1104. On the first occasion, when the *Daṇḍavāyaka* Gōvindarasa was ruling the districts known as the Hānūṃgaḷ five-hundred, the Bāsavura hundred-and-forty, and the Nāgarakhaṇḍa seventy, he came in state to Abbalūr, and saw the temple of the god Brahmēśvara which Bammagāvunḍa had caused to be built there, and was pleased; and, at the request of Bammagāvunḍa's son Ēchagāvunḍa, he granted to the temple a village named Muriganahallī³ in the Nāgarakhaṇḍa seventy. On

¹ *Rāṣṭri* is doubtless a *taddhava* corruption of the Sanskrit *rūpakṛin*, 'a maker of images, a sculptor,' as suggested by Dr. Hultzsch, who compares *pūjāri* and *pūjākṛin* (above, Vol. III. p. 207, note 8). Though Kittel's Dictionary does not include *rāṣṭri*, it gives *rāṣṭu*, as well as *rāṣu*, as a *taddhava* corruption of *rāṣa*.

² So, also, C. line 52 gives *khaṇḍarane*, evidently in the sense of 'engraving.'

³ This name is not found now in maps, etc.—The place is mentioned again in a record of later date,—an addition at the end of an inscription of A.D. 1162 at Baḷagāmi (*P. S. O. C. Insors.* No. 184; and see *Mys. Insors.* p. 96),—which registers a grant of the villages of Karinele and Maruvasi and Muriganahallī and Kunderage (?) in the Nāgarakhaṇḍa *kampasa*, and Chikka-Kaṇṇage in the Hānūṃgaḷ *kampasa*, for the *aṅgabhōga* of the gods Dakṣiṇa-Kēdārēśvara (of Baḷagāmi), Sōmasātha, and Brahmēśvara of Abbalūr.—Chikka-Kaṇṇage is evidently the modern 'Chikkangī' in the Hāṅgaḷ tāluka.

the second occasion, grants were made by some of the villagers to provide for the *aṅgabhōga* and the perpetual lamp of the same temple.

The record contains two dates. The details of the first date,—when the grant was made by the *Danḍanāyaka* Gōvindarasa,—are Sunday, the new-moon day, when there was an eclipse of the sun, of the month Vaiśākha of the Vishu (properly called Vṛisha) *saṃvatsara*, which was the twenty-sixth year of the reign of Vikramāditya VI. This date was not recorded correctly. The given *saṃvatsara* was Śaka-Saṃvat 1024 current. There was, indeed, an annular eclipse of the sun, which was probably visible in Southern India, on the specified new-moon day.¹ But the *tithi* ended, by Sewell and Dikshit's Tables, at about 2 hrs. 12 min. after mean sunrise (for Ujjain) on Tuesday, 30th April, A.D. 1101; and it cannot be connected with the Sunday at all, as it began at about 30 min. after mean sunrise on the Monday. The details of the second date,—when the grants were made by the villagers; shortly after which time, presumably, the whole record was put on the stone,—are, Sunday, coupled with the sixth *tithi* of the bright fortnight of the month Bhādrapada of the Tāraṇa *saṃvatsara*, which was the twenty-ninth year of the same reign. The given *saṃvatsara* was Śaka-Saṃvat 1027 current. And the corresponding English date is Sunday, 28th August, A.D. 1104; on which day the given *tithi* ended at about 18 hrs. 42 min.

Lines 8 to 17 of this record mention a *Danḍanāyaka* Gōvindarāja, who is described as "ruling," but without any hint as to the sphere or nature of his powers. Lines 59 to 62 mention a *Mahāsāmāntādhipati* and *Danḍanāyaka* Gōvindarasa, who in A. D. 1101 was "ruling" the Hānūṅgal, Bāsavura, and Nāgarakhapḍa districts. And a third passage,—A. lines 75, 76, B. line 80,—mentions a *Danḍanāyaka* Gōvindarasa, who in A. D. 1104 was administering the Banavāsi province and the *vaḍḍarāvula*-duty at the command of Anantapāla, a high minister of the Western Chālukya king Vikramāditya VI., who is mentioned in many of the records of this period.

The Gōvindarāja of the first passage was the son of a certain Kṛishnarāja, whose pedigree is not disclosed, and of Padmaladēvi, an elder sister of Anantapāla. And he seems to be identical with the Gōvindarasa of the second passage. This is inferred, partly from the fact that it would have been unnecessary to mention him with such prominence in the first passage, and especially as "ruling," unless more details were to be given about him further on, and partly from the description of the Gōvindarasa of the second passage as *māvanagandha-vārāṇa*, which is taken to mean "the choice elephant of his maternal uncle,"—with reference to Anantapāla, who stood in that relationship towards the Gōvindarāja of the first passage.² It

¹ See Von Oppolzer's *Canon der Finsternisse*, p. 220, No. 5484, and Plate 110.

² *Māva* means 'a mother's brother,' and also 'a wife's father.' This record does not mention anyone, with reference to whom it could be taken in the latter sense in the case of the Gōvindarāja of the first passage. And on the other hand, it does not seem at all probable that Rāṇarāṅgabhairava-Gōvindarasa (regarding whom, see further on) was either a nephew or a son-in-law of Anantapāla; no such hint is given in any of the passages mentioning him, though they describe him very fully.—Moreover, the full description of the Gōvindarasa of the second passage in this record (line 59 ff.) runs—*Samudhigatapaṇḍamahāsābdamahāśāntādhipati-mahāprachandadāṇḍa-ndyaka-māsthāna-vastu-ndyaka-m nija-kula-kulaṇya-sudhākaram-guṇa-ratnākaram-sukara-sukavi-pika-nikara-mākamāṇḍam-kīrtti-lāḍ-kamḍam-samara-samaya-Shaṇmukham-chatur-Chaturmmukham-dushta-darppishṭh-śhḍha(ḍḍha)t-ārāti-mada-nirāraṇam-māvana-gandhavārāṇam-adm-ādi-samasta-prāṇesti-saḥstam-śrīmad-danḍanāyaka-Gōvindarasaru*. The *diruda* Rāṇarāṅgabhairava does not occur here. And I do not find any of these epithets applied to Rāṇarāṅgabhairava-Gōvindarasa, or anything bearing on them in the various descriptions of him, with the exception that in line 39 of the record of A.D. 1114 he is described as *samara-mukha-Shaṇmukha*, which may be compared with the *samara-samaya-Shaṇmukha* of the present passage; but this is not conclusive, and the *drīdhāna-vastu-ndyaka* of the present passage occurs elsewhere (see page 217 below, note 6) in the case of Anantapāla, and not of Rāṇarāṅgabhairava-Gōvindarasa.

may be remarked, in passing, that the allotment to the Gōvindarasa of the second passage of so high a rank as that of *Mahāsāmantādhipati*, is undoubtedly incorrect, whoever he may have been; just as much as in line 4 the record makes a mistake in describing Anantapāla as merely a *Mahāsāmanta*, instead of a *Mahāsāmantādhipati*.

The Gōvindarasa of the third passage, however,—though the special *biruda* does not occur in it,¹—being described as having a much more extensive authority, is most probably another person, to be distinguished by the full name of Raṇaraṅgabhairava-Gōvindarasa, who was apparently a paternal uncle of the Gōvindarāja of the first passage, and regarding whom we learn the following facts from records at Balagāmi and Tālgund.² He belonged to the Parāśara gōtra, and was the son of Dāsirāja, son of Kāsirāja and Nilabbe, and of Sōvala-dēvi or Sōmāmbike (e.g., the records of A. D. 1102, line 24 f., and A.D. 1114, line 37 f.). The record of A.D. 1102 styles him (line 44) *Kṛishṇarāj-ānuja*, “the younger brother of Kṛishṇarāja,”—with reference, doubtless, to the Kṛishṇarāja of the Abtūr inscription; and the record of A.D. 1112 styles him (line 37) *annan-aṅkahāra*, “the champion of his elder brother,” and *Kṛishṇarājan-anugina-tamma*, “the affectionate (or beloved) younger brother of Kṛishṇarāja.” The record of A.D. 1114 further describes him as *Lāṭ-ānvaya-lalāṭa-maṇḍala-tilaka*, which expression, taking *lalāṭamaṇḍala* as meaning much the same thing as *lalāṭapaṭṭa*, we may render by “a forehead-mark of the broad forehead that was the lineage of the Lāṭas:” so, also, the record of A.D. 1102 describes Anantapāla (in line 8) as *Lāṭa-kulakumudavana-vidhu-kara*, “a very ray of the moon to (open) the cluster of water-lilies (flowering at night) that was the family of the Lāṭas:” evidently, both the persons traced their origin to ancestors who were natives of the Lāṭa country; and this, no doubt, accounts in part for the intermarriage and the special favour shown by Anantapāla to Raṇaraṅgabhairava-Gōvindarasa. His *biruda* of Raṇaraṅgabhairava, “a very Bhairava (Śiva) in the field of battle,” figures more or less prominently in all the records. And the record of A.D. 1114 styles him (line 40) *Tribhuvanamalladēva-vijaya-dakṣiṇa-bhujā-daṇḍa*, “the staff of the victorious right arm of Tribhuvanamalladēva (Vikramāditya VI.).” In A.D. 1102, the *Daṇḍandya* Anantapāla, the *Mahāsāmantādhipati* who had attained the *pañchamahāśabda*,³ was “protecting, with the delight

¹ No string of titles and epithets is connected with the name of Gōvindarasa in this passage. After giving the titles of Anantapāla, the record simply says [*Anantapāla*] *parasara* *besadim* *śrīmad-daṇḍandya* *śrīmad-gōvinda-arasa* *Banavde* (etc., as in a note further below).

² The records are:—

| | |
|--|--|
| Of A.D. 1102; P. S. O.-C. Inscr. No. 168; Mys. Inscr. p. 78. | |
| Of A.D. 1103; No. 171; p. 189. | |
| Of A.D. 1107; No. 218; p. 199. | |
| Of A.D. 1112; No. 172; p. 82. | |
| Of A.D. 1114; No. 175; p. 176. | |

³ The term *pañchamahāśabda*, meaning literally “five great sounds,” denotes the sounds of five musical instruments, the use of which was allowed, as a special mark of distinction, to persons of high rank and authority. The epithet *śamadhigatapañchamahāśabda* is found most commonly in connection with the names of great feudatories and high officials; the instances in which it occurs among the epithets of paramount sovereigns, are but few. I have given a general note on the term in my *Gupta Inscriptions*, p. 296; in the course of which I have quoted a paper in *Ind. Ant.* Vol. XII. p. 95 f. which tells us that the *Lingyat Viśvakarmāśāstra* enumerates the five instruments as being the *śrīṅga* or horn, the *tammata* or tambour, the *śaṅkhā* or conch-shell, the *ḍḍḍḍ* or kettle-drum, and the *jayaghaṇṭā* or gong. And an inscription of A.D. 1082 at Suttūr in Mysore (*Ep. Ca. n.* Vol. III. Nj. 164; I quote, however, from an ink-impression) enumerates them as the *tiaṭi* [i], *dadda*, *khaṇḍika*, *jayaghaṇṭa*, and *ḍḍḍḍ*, and provides an allotment to the god *śāna-lēvaram-udēyar* for playing (these musical instruments, and performing the worship of the god, three times a day.—For the *ḍḍḍḍ*, which is the same as the *śrīṅga*, see a note further below. The word *dadda* may perhaps stand for *daddasa*, which is explained in Kittel’s Dictionary as ‘the drum of a Pomba.’ The *tiaṭi* and *khaṇḍika* remain to be identified. The former of them was the special musical instrument of the Rāṣṭrakūṭa kings of Mālkhed and of the Rāṭṭa chieftains of Saundatti.—For the special instruments of some other great families, reference may be made to my *Dyn. Kan. Distr.* p. 327, and note 7.—The custom of kings being heralded in public by musical instruments is mentioned by the Chinese pilgrim Hsueh Tsiang, in connection with Śīlāditya-Harshavardhana of Kanauj; he tells us (*Life*, Beal’s translation,

of an agreeable or friendly interchange of communications (*with his paramount sovereign*),¹ the two-six-hundred (i.e. the Belvola three-hundred and the Purige three-hundred), the Banavase twelve-thousand, and the *vaḍḍarāvuḷa* and *perjuṅka* duties; and his subordinate,² the *Danḍandāyaka* *Raṇaraṅgabhairava-Gōvindarasa*, holding office by the favour of Anantapāla,³ was "protecting, with the delight of an agreeable or friendly interchange of communications (*with Anantapāla*)," the *vaḍḍarāvuḷa* of the *melvaṭṭe*,⁴ the *eraḍuṁ-bilkoḍe*, and the *perjuṅka*. In A.D. 1103, Anantapāla, with the same two titles and also those of *Mahāpradhāna* and *Bhāṇasavergaḍe*, was "protecting, etc.," the Belvola three-hundred, the Purige three-hundred, the Banavase twelve-thousand, and the *panndya*-duty of the *saptārdhalakshe* or seven-and-a-half-lākh country;⁵ and the *Danḍandāyaka* *Raṇaraṅgabhairava-Gōvindarāja*, who had obtained the administration of the Vanavāsi twelve-thousand through his favour,⁶ was "protecting, etc.," the Banavase twelve-thousand, the *vaḍḍarāvuḷa*, and the *achchupannāya* of

,⁷ and had, under himself, a *Samdhivigrahādhipāṇi* or minister for peace and war named *Īśvarayyanāyaka*. In A.D. 1107, the *Mahāpradhāna*, *Bhāṇasumanavergaḍe*, and *Danḍandāyaka* Anantapāla⁸ was "happily governing"⁹ the two-six-hundred (i.e. the Belvola and Purige districts) and the Banavāsi twelve-thousand; and his subordinate, the *Danḍandāyaka* *Raṇaraṅgabhairava-Gōvindarāja*, who had attained good fortune by his favour,¹⁰ was "protecting, etc.," the Banavāsi twelve-thousand, the *vaḍḍarāvuḷa*, the *perjuṅka*, and the *eraḍuṁ-bilkoḍe*;¹¹ and this record mentions, as a subordinate of him,

p. 173) that, "as Śilādityarāja marched, he was always accompanied by several hundred persons with golden drums, who beat one stroke for every step taken; they called these the 'music-pace-drums': Śilāditya alone used this method,—other kings were not permitted to adopt it."

¹ *Sukha-samkathā-rinādāḍiṁ pratipāṇiṣṭam-ire*; see *Dyn. Kan. Distrs.* p. 428, note 4.

² *Tat-paddapadm-ōpajṭoi*.

³ *Anantapāla-prasād-daddit-ādhipāṇi-lakṣmi-viḍṣa*.

⁴ The meaning seems to be that he was administering the collection and expenditure of that portion of the *vaḍḍarāvuḷa* which was levied on, or was allotted to, an object called the *melvaṭṭe* or *mēlvaṭṭe*. The genitive *melvaṭṭe* may qualify also the *eraḍuṁ-bilkoḍe* and the *perjuṅka*. Kittel's Dictionary gives *mēlvaṭṭe*, 'an awning' (in which *vaṭṭa* is for *paṭṭa*; and *paṭṭe* occurs as another form of *paṭṭa*), and *mēlu-botte* (which might easily occur in the form of also *mēlvaṭṭe*), 'superior, fine cloth.' But the *vaṭṭe* may equally well stand for *baṭṭe*, 'a road'; and *mēlvaṭṭe* may indicate the levy of the duty, or the three duties, on the principal high-roads: compare *mēlu-durga*, 'a high, superior fort,' and *mēlu-paṅkti*, 'the best or principal row.'

⁵ *I.e.* of the whole of the Western Chālukya dominions; see *Dyn. Kan. Distrs.* p. 341, note 2.

⁶ *Tat-prasād-daddita-Vanavāsi-daddatasaṅgār-ādhipāṇi-lakṣmi-viḍṣi*.

⁷ The rendering in *Mys. Inscr.* p. 140, and note, would read *chhatra-chōḷḷāyeya chappannad-achchupannāyama*, and would translate "the *panndya*-dues of the fifty-six (i.e. merchants) within the shadow of his umbrella (i.e. within his jurisdiction)." The word *chhatra-chōḷḷāyeya* is quite distinct, and seems to qualify the *achchupannāya* here in the way in which *melvaṭṭe* qualifies the *vaḍḍarāvuḷa* in another passage (see note 4 above). The next *akṣara* is not legible with any certainty in the photograph; and there may be an *akṣara* between the *pps* and the *mas*. If the reading really is *chappannad*, or more likely *chhappannad*, it does not at any rate mean "fifty-six merchants:" there might, in that case, be possibly a reference to the *chappanna*- or *chhappanna-dēṣa*, "the fifty-six countries,"—in the sense of "all the world," or rather "all the territory entrusted to him;" this also, however, does not seem satisfactory. I cannot at present find any other passage, helping to elucidate this one.—The *achchupannāya* variety of the *panndya* is mentioned again in a record of A.D. 1108, at Dāvarṅga (*P. S. and O. C. Inscr.* No. 137; *Mys. Inscr.* p. 17), in line 15, where the rendering in *Mys. Inscr.* wrongly finds the title "lord over *Achchupa Ndyaka*." That record tells us that the *Achchupannāyadādhipāṇi* or "superintendent of the *achchupannāya*" Barmarasa,—who had been appointed to the office of *Mahādūtiya*, entrusted with all the duties of government, by the command of the *Mahādūtiyādhipati*, *Mahāpradhāna*, *Bhāṇasavergaḍe*, and *Danḍandāyaka* Anantapāla,—was then "governing, with punishment of the wicked and protection of the good," the *panndya* of the Nalambavāḍi thirty-two-thousand.

⁸ Among his epithets here, there occurs the phrase *dēṣa-vastu-ndyaka*, meaning something like "director of all arrangements for public *dārḍra*," which is included among the epithets of the Gōvindarasa of the second passage in the Ablur inscription (see page 215 above, note 2).

Sukhadin-duttam-irai.

¹⁰ *Anantapāla-prasād-daddita-prdīpa-lakṣmi-nīṭṭaya*.

¹¹ The original seems to have here *bilkoḍe*, with the vowel *a* in the second syllable. But, from the other records, the vowel *o* appears to give the correct form of the word.

a certain Trivalibhatta, of the Vatsa *gōtra*,—described as the *mayduna*, i.e. sister's husband, or wife's brother, of the *Danḍanāyaka* Gōvindarasa,—who was holding office as *Pergaḍe*¹ of the *mahāvādḍa*-village of Tānagundūr (Tālgund). The record of A.D. 1112 introduces a new official superior of Raṇaraṅgabhairava-Gōvindarāja: it tells us that, under Vikramāditya VI., the Pāṇḍya *Mahāmaṇḍalēśvara* Tribhuvanamalla-Kāmarasa, "the lord of Gōkarṇa the best of towns,"—who belonged to the line of the Pāṇḍya rulers of Sisugali, the capital of the Haive division of the Koṅkaṇ,—was "ruling with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*);" that Anantapāla gave him the Vanavāsi country;² that, on receipt of it, he made appointments; and that, by appointment from him, Raṇaraṅgabhairava-Gōvinda, mentioned further on in the record as the *Danḍādhipati* Gōvinda, was "protecting" the Banavase country.³ The record of A.D. 1114 does not make any reference to the Pāṇḍya prince: it speaks of Anantapāla as a feudatory of Vikramāditya VI., but, evidently with reference to past events only, as, like the record of A.D. 1112, it does not couple any titles with his name; it speaks of the *Danḍādhipa* Gōvinda as a *rājahansa* or flamingo dwelling on the water-lilies that were his feet; and it describes him more fully as the *Mahāsāmantādhipati* who had attained the *pañcamahāśabda*,⁴ he who was a very Raṇaraṅgabhairava, the *Mahāpradhāna*, the *Manevergaḍe*, the *Danḍanāyaka* Gōvindamayya, who was "governing" the Banavase twelve-thousand, the Sāntalige thousand, the two-six-hundred (i.e. the Belvola and Purigere districts), and the *vaḍḍarāvula* and *panḍya* duties. By this time, then, Raṇaraṅgabhairava-Gōvindarasa had been promoted to most of the high offices that had been held by his patron Anantapāla.⁵

When the *Danḍanāyaka* Gōvindarasa made his grant in A.D. 1101, as mentioned in line 59 ff. of the record, he laved the feet of a Śaiva teacher or priest named Sōmēśvara, who is introduced to us in a passage, commencing in line 51, which runs thus:—

Śrīmad-Abbalūr-Ēcha-gāvumḍana gurugaḷ śrī-Sōmēśvara-panḍita-dēvar-ajja-gurugaḷa
tapah-prabhāvam-eṁt-eṁḍode || Dhareg⁶=eseva Sa(śa)kti-parahege karam=agrapiy-enipa
Parvat-āvaliyolu Mūvara-kōṇeya-samtatig-ābharapaṇ Kēdārasakti-yatipati negajdam ||
A Kēdāra-yatindrana⁷ lōka-prastana⁸ śishyan=atyamaḷa-guṇ-āṇikaṇ nirmmaḷa⁹-charitaṇ

¹ The original has *pergataṇa*, which must be a mistake (unless it is found to be an authorised abbreviation) for *pergadetana*.

² Anantapāla seems, from this, to have been retiring from office about that time.

³ The original runs—*Raṇaraṅgabhairavaṇ* * * * * * *paḍisuttam-ire Banavaseyṇṇ Malapara jāju sudhā-nirmmaḷa-parava-yataḷ-prabhāva-nidhi Gōvindam*. The rendering in *Mys. Inscri.* p. 85, and note, would find,—instead of *sudhā*, 'nectar, ambrosia,' with which the fame of Gōvinda is compared,—the Marāṭhi word *suddhāḥ*, 'together with, along with, besides,' in its modern Kanarese corrupt form *sudhā*, and would translate "was protecting *Banavase* and the *Malapara jāju* (?) also." The word *jāju*, 'gambling,' seems to be used here, to suit the convenience of the composer of the verse, instead of *jājugaḍa*, 'a gambler.' The idea evidently is, that Gōvinda cut off the heads of the Malapas and used them as dice. And a Kanarese ballad somewhat similarly describes a Governor of Bombay as proposing to cut off the heads of Holkar and Scindia and play the game of juggling balls with them before the Peshwa Bājirao.

⁴ It is in this passage that Raṇaraṅgabhairava-Gōvindarāja is described as *amara-mukha*-*Śaṇmukha* (see page 215 above, note 2).

⁵ We have a later date for Raṇaraṅgabhairava-Gōvindarasa in A.D. 1117-18, quoted by me (*Dyn. Kon. Dist.* p. 451) from a record which is not accessible to me at present.

⁶ *Metre*, Kāṇḍa; and in the next two verses.—The first verse occurs in line 19 f. of an earlier record, of A.D. 1094, at Baḷagāmi (see page 220 below, note 3), with, in essential points, only the difference of *muniapati* for *yatipati*. The whole passage from the words *Dhareg=eseva* to *Naiḍyik-āgrēṣaraṇ*, occurs in lines 31 to 38 of the Baḷagāmi inscription of A.D. 1102 (see the same note); and it is from that record that I take the various readings given in the footnotes.

⁷ *V. l.*, *muntindrana*.

⁸ Read *prastāna*.

⁹ *V. l.*, *yataḷ-patidhā*.

Śrīkaṁṭhaṁ vibudha-chūṭavana-kaḷakaṁṭhaṁ || Hara¹-pādāmbhōjadoḷu chittaman=ceva
mukhāmbhōjadoḷu² Bhārati-saṁdaramaṁ³ chāritradoḷu nirmalaṭeyan=akhiḷ-āṁś⁴-āntadoḷu
Śakra-dik-kumjara-bhāsvat-kīrttiyaṁ bāppure⁵ nilisidan=udyad-guṇ-anḡhaṁ muntidr-
ābharapaṁ Śrīkaṁṭha-dēvaṁ buḡha-jana⁶-tīḷakaṁ tarkka-vidyā-samudraṁ || Ā
mahānubhāvana śiṣhyane doreyan=emdoḷo⁷ || Kelabar⁸=ttarkka-viśāraḍar=kkelabar=āpt-ālāpa-
saṁbōdhakar=kkelabar=nnāṭaka-kōvidar=kkelabar=ol-gabbaṁḡalaṁ ballavar=kkelabar=
byā(vyā)karaṇa-jūar=im̐t-in̐tumaṁ ball⁹-am̐nar=ill=ellamaṁ sale Sōmēsvara-sūri
ballan=anaghaṁ Naiyyā(yā)yik-āgrēsva(sa)raṁ || Akalaṁk-āmbraḡujāta¹⁰-Chaitra-samayaṁ
Lōkāyat-āmbhōdhi-sītakaraṁ sām̐khyā-diśā¹¹-diśāraḍani mīmāṁśa-āṁḡanā-kaṁbu-kaṁṭha-kanan-
mauktika-bhūṣaṇaṁ Sugata-nirējāta-cham̐dām̐n tārkkika-Sōmēsvara-sūri pem̐pu-vaḍedaṁ
Naiyyāyik-āgrēsva(sa)raṁ ||¹²—namely, “To describe the efficacy of the penances of the
grandfather-preceptor of the holy Sōmēsvarapaḡḡitadēva who was the preceptor of
Echagāvūḡḡa of the famous Abbalūr:—In the line named Parvatāvaḡi, which was esteemed
to be greatly (i.e. undoubtedly) the leading (*division*) of the sect, celebrated in the world,
named Śaktiparshe, there became famous the eminent ascetic Kēḍāraśakti, an ornament
to the succession named Mūvarakōṇeyasaṁtati.¹³ Of that great ascetic Kēḍāra, the disciple,
praised indeed throughout the world, was Śrīkaṁṭha, abounding in extremely pure virtues,
of spotless behaviour, a very cuckoo (or ring-dove) in the grove of mango-trees that
are learned men. Amidst great applause, Śrīkaṁṭhadēva, abounding in great virtue, an
ornament of great saints, a forehead-ornament of learned people, a very ocean of the science of
logic, firmly fixed his thoughts on the water-lilies that are the feet of the god Hara (Śiva), and
made the beauty of the goddess of eloquence abide in the charming water-lily that was his mouth,
and maintained purity in all his behaviour, and established to the ends of all the points of the
compass a brilliant fame like that of (Airāvata) the elephant of (*the east which is*) the quarter
of Indra. To give an idea of the disciple of that great man:—Some people are learned in
logic, and some can impart the knowledge of well-chosen speech; some are acquainted with
the dramas, and some are conversant with good poetry, and some know grammar: there are
none (*others*) who know all of these; but the learned Sōmēsvara, indeed, the sinless one, the
leader of the Naiyyāyikas, knows them all. A very season of Chaitra (i.e. a very month of
spring) to (*develop the fruit of*) the mango-tree that is Akalaṁka,¹⁴—a very cool-rayed moon

¹ Metre, Mahāragdhara.

² Read mukhāmbhōjadoḷu.

³ V. l., sundariyam.

⁴ Read śś.

⁵ V. l., chittarade nilisidaṁ sad-guṇ-dḡya(ḡhya)ṁ.

⁶ V. l., kuja.

⁷ B., line 61, has the same; except that it gives *tityane*. The record of A.D. 1102 has, similarly, *śiṣhyane doreyan=endaḡe*. Read *śiṣhyana doreyan=em̐t-em̐doḷo*, or *em̐t-endaḡe*.

⁸ Metre, Mattēbhavikrīḡita; and in the next verse. In the record of A.D. 1102 these two verses are transposed; this one comes after the other.

⁹ V. l., *bāpp-intu viśāmbhāḡḡ-tīḷadoḷ ballavar=Ar̐ṇaḡke negaḡḡam̐ vidy-āḡḡḡi Sōmēsvaraṁ*.

¹⁰ V. l., *āmbraḡḡḡa*. Read, in either case, *āmbra*, for *āmbra*.

¹¹ V. l., *dharā*.

¹² In the Ablūr record there follows one more verse about Sōmēsvara: but it does not present anything of interest; and it is not included in the Baḡāḡmi record of A.D. 1102.

¹³ I have not found anything yet to explain the meaning of this name. *Mūvara* must be the genitive of *mūvara*, ‘three persons,’ unless it can be connected with *mā*, = *mudū*, ‘advanced age.’ For *kōṇey*, of which *kōṇey* is the genitive, the dictionary only gives the meanings of ‘a pitcher; an inner apartment or chamber, a room.’

¹⁴ It seems impossible to avoid taking the word *akalaṁka* as a proper name; to render it by simply ‘stainless people,’ seems to give a very inadequate meaning to the text. At the same time, we do not yet know of any Śaiva writer named Akalaṁka; and Sōmēsvara can hardly have given encouragement to the writings of the Jain Akalaṁka, even in the department of *tarka* or logic with which the name of that Akalaṁka is sometimes specially connected (e.g. in line 45 of a Jain record of A.D. 1077 at Baḡāḡmi, P. S. O. C. *Inscr.* No. 183, *Mys. Inscr.* p. 129).—The next three epithets, also, are puzzling. From line 65 of the Ablūr inscription, we learn that Sōmēsvara was a follower of Lakūḡḡa; and (see page 227 below) Lakūḡḡa was an opponent of the Lōkāyatas, Mīmāṁsakas, and Sām̐khyas.—There are, perhaps, some hidden second meanings, which I have failed to see. *Kḡḡḡa*, for instance, may mean ‘base-born,’ as well as ‘tree;’ but the alternative reading *māḡḡa* is opposed to that.

to (*bring to full tide*) the ocean that is the Lōkāyatas,— a very guardian elephant of that quarter of the regions which is the *Sāṃkhya*-doctrine,— a very pearl-ornament glittering on the white throat of the woman who is the *Mīmāṃsā*,— a very hot-rayed sun to (*close*) the water-lilies (*blooming at night*) that are the Buddhists,— the logician, the learned Sōmēśvara, the leader of the Naiyāyikas, attained greatness." And a further passage, in lines 63 to 66, describes him, in rhyming epithets, as— Yama-niyama-svādhyāya-dhyāna-dhāraṇa-maṇānushṭhāna-japa-samādhi-śīla-saṃpānna vibudha-jana-prasaṃna nyāya-śāstra-vistri(ṣṭi)ta-sarōjavana-divākara Vaiśeṣhika-vārdhī-varddhana-sa(śa)rat-sudhākara sāmkyhāgama-pravīna-māṇikyābharaṇa guru-charaṇa-sarasīruha-śaṭcharaṇa śabda-śāstra-sahakāra-vana-vasānta prajā-ōday-ōdbuddha-Lākuṣa-siddhānta nirupam-ōpanyāsa-dēvanadi-pravāha nija-datta-māntra-prasāda-saṃvardhita-śiṣya-saṃdōha sākhyā-vidyā-mahā-nadi-pravāha-nimnagādhiśvara bhakti-pravāha-paritushta-Paramēśvara niravadya-nirmala-tapō-guṇaika-niḷaya kirtti-kaumudī-mudita-mēdinī-valaya nām-ādi-samasta-prasasti-sahita,— namely, "he who is possessed of the glory of such names as he who is endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, the observance of silence, the muttering of prayers, deep contemplation, and good character, and who is gracious to learned men; he who is a very sun to (*open*) the great cluster of water-lilies (*blooming in the daytime*) that is the *Nyāyāśāstra*, and who is a very autumn-moon to bring to full tide the ocean of the Vaiśeṣhikas; he who is a very ruby-ornament of those who are versed in the *Sāṃkhya*gama, and who is a very bee on the water-lilies that are the feet of his teacher; he who is a very spring to the grove of mango-trees that is the *Śabdaśāstra*, and who has given new life to¹ the *Lākuṣasiddhānta*² by the development of his wisdom; he who is a very stream of the river of the gods in unequalled reasoning, and who has made the assembly of his disciples to prosper by the favour of the counsel given by him; he who is a very ocean to (*receive*) the stream of the great river that is the *Sākhyāvidyā*, and who has quite satisfied the god Paramēśvara (Śiva) with the unbroken flow of his devotion; he who is the sole abode of the virtue of blameless and spotless penance, and who has delighted the whole circuit of the earth with the moonlight that is his fame."

We gather a good deal of information about the Mūvarakōpeyasamṭati from various records at Baḷagāmi.³ And, in the first place, we find that it was connected with the sect of the Kālamukhas, which is already fairly well known. We learn this from the record of A.D. 1112, which says (line 49)— Parvat-āmnāyada Mūvara-kōpeya-santānada Śakti-pariṣheyo[-negal]-te-vadedu śiṣhya-ohātaka-varahākāja-mukhar=enisida Kālamukharo],— "among

¹ *Lit.* "has awakened."

² Regarding Lakuṣa, the founder of the tenets that were classed under the general head of *Lākuṣasiddhānta*, see page 326 ff. below. Several references to him and his writings will be quoted from the Baḷagāmi records. And mention is made of the *Lākuṣagama* in line 21 of the Bijapur inscription of A.D. 1074 (*Ind. Ant.* Vol. I. p. 128).

³ The principal ones,— of which the first was edited by me, *Ind. Ant.* Vol. V. p. 342, at a time when the purport of the verse *Dharmameśvara, etc.*, could not be guessed, and the others all deserve, for various reasons, to be properly dealt with in full,— are:—

| | |
|--|--|
| Of A.D. 1094; P. B. O.-O. <i>Insors.</i> No. 165; <i>Mys. Insors.</i> p. 73. | |
| Of A.D. 1102; No. 168; p. 78. | |
| Of A.D. 1112; No. 172; p. 82. | |
| Of A.D. 1129; No. 178; p. 87. | |
| Of A.D. 1180; No. 179; p. 124. | |
| Of A.D. 1149; No. 180; p. 97. | |
| Of A.D. 1155-56; No. 181; p. 100. | |
| Of A.D. 1162; No. 184; p. 92. | |
| Of A.D. 1169; No. 185; p. 103. | |
| Of A.D. 1192; No. 200; p. 108. | |
| Of A.D. 1215 No. 201; p. 72. | |

the Kālamukhas,¹ who, having attained fame in the Śaktiparishe of the Mūvarakōṇeyasamtāna of the Parvatāmnāya, had caused themselves to be spoken of as the very burst of the rainy season for the *chātaka*-birds that are disciples,"—and then goes on to place among these "Kālamukhas" Kēdārāsakti, his son Śrīkaṇṭha, and Śrīkaṇṭha's son Sōmēśvara. This passage would, indeed, seem to identify the Kālamukhas with the Mūvarakōṇeyasamtati. But this appears not quite consistent with the fact that the college (*sthāna*) of the Kālamukhas of the ancient Baḷligāve was the temple of Pañchalinga,² whereas the college of the Mūvarakōṇeyasamtati was a different building. And it seems probable that what the passage really means, is, that the founder of the Mūvarakōṇeyasamtati was a member of the Kālamukha sect who established some particular school, the tenets of which differed in some respects from the general doctrine of the Kālamukhas. The verse *Dhareg=eseva, etc.*, seems to name, as the order of development, first the Śaktiparishe,³ then the Parvatāvali, and then the Mūvarakōṇeyasamtati. On the other hand, the prose passage, just quoted, indicates first the Parvatāvali, then the Mūvarakōṇeyasamtati, and then the Śaktiparishe. The verse used in the record of A.D. 1129 (see page 223 below), and in some subsequent records, does not mention the Śaktiparishe, and indicates first the Parvatāvali and then the Mūvarakōṇeyasamtati. And the record of A.D. 1192 mentions only the Parvatāvali.

The members of the Mūvarakōṇeyasamtati were the hereditary priests of the temple of the god Śiva in the form of Dakṣiṇa-Kēdārēśvara, "the Kēdārēśvara of the South,"⁴ which, as we learn from line 57 of the record of A.D. 1112, was on the *śrī* or raised bank of a tank called Tāvaregere and Tāvareyakere, "the tank of water-lilies," which was in the southern part of the lands of Baḷligāve. They had also the temple of Śiva in the form of Nagarēśvara or Nakharēśvara,⁵ which, again,—as we are told in line 26 of the record of A.D. 1094,—was at the Tāvaregere tank. And, from A.D. 1139 onwards (see page 224 f. below), they had also a temple of Śiva in the form of Kuvuvēśvara, which was then built in connection with the temple of Dakṣiṇa-Kēdārēśvara. Their maṭha or college is sometimes spoken of as the Kēdāramatṥa and the Kēdārasthāna. But its actual name was, in Kanarese, Kōḍiyamaṭha, which appears in a Sanskrit passage as Kōṭimāṭha.⁶ From line 60 f. of a record of

¹ In every other passage known to me, this name is spelt with the long *d* in the second syllable. The short *a* is used here probably only in connection with the play on the meaning of the components, or supposed components, of the name. The word *kālamukha* appears to denote 'a kind of monkey,' and also to be another name of the *kāḷāgura* or black *agura*-tree.

² See page 227 below, and note 1.

³ It may be mentioned, incidentally, that another record at Baḷgāmi, of A.D. 1098 (see page 223 below, note 2), discloses, in line 34, the name of another *pariśad* at the ancient Baḷligāve, viz. the Śāleyparishe.

⁴ Dakṣiṇa-Kēdārēśvara was an image established at Baḷligāve as the southern representative of Śiva as worshipped at Kēdārānāth in the north, a famous temple and place of pilgrimage in the Garhwāl district, North-West Provinces, situated, according to Thornton's *Gazetteer*, in lat. 30° 44', long. 79° 5', in the Himālayas, and standing 11,755 feet above the level of the sea.—From the titlings of the transcriptions, in Sir Walter Elliot's *Cerātaka-Dīpa Inscriptions*, of some of the records mentioned in note 2 on page 220 above, it appears that the temple of Dakṣiṇa-Kēdārēśvara is now known as the temple of Basavanna.

⁵ The name appears as Nakharēśvara in the record of A.D. 1094. Elsewhere, it is usually written Nagarēśvara, which, no doubt, was the real correct form. Its name is explained in a passage in line 48 ff. of the record of A.D. 1129, which runs,—*Baḷligāveyo|dākṣiṇa-dik-taṭa-nikāṭasamtati māṇḍita-puṇḍarika-śayd-ḍpāniam-unā-elli nagara-janāṅgaḷ-dajjisiḍ-agaṅga-puṅga-puṅjame Śiva-bhavanav-ḍd-anta Nagarēśvaram-antaḥ pavar-ḍḍeḍa agayisuttam-irppaḍa*,—"at Baḷligāve, close to the southern boundary, there is an ornamental garden [*upāṭa* seems to be used here for *apāṭa*] full of water-lilies; and there there stands, in all its beauty, the temple named Nagarēśvara, the veritable abode of Śiva, (as embodiment) indeed (of) all the incalculable religious merit amassed by the people of the town."

⁶ This, which seems to be only a Sanskritised form, is taken from line 19 of the record of A.D. 1215. In the photographs of some of the records, the vowel of the first syllable might be taken to be *d*, instead of *ḍ*. But the name appears very distinctly,—Kōḍiyamaṭha,—in line 61 of the record of A.D. 1159 (see page 223 below, note 1).

A.D. 1158,¹ which speaks of "Vāmaśaktipañditadēva, the *Āchārya* of the Kōḍiyamāṭha, of the *Hergaḍe* Vennamarasa of that place (Balligāve)," it seems to have been built for the members of the line by the said Vennamarasa. And it would appear that it was named the Kōḍiyamāṭha because, probably, it stood somewhere near the *kōḍi* or outlet of the Tāvaregere tank. That the Kōḍiyamāṭha was the *maṭha* of the Mūvarakōṇeyasaṃtati, we learn explicitly from the record of A.D. 1162, which mentions, as belonging to "the succession of the family of the *Gurus* of the Kōḍiyamāṭha," two persons, Gautama, and the Vāmaśakti mentioned above, who, as will be seen, were disciple-descendants of Kēdāraśakti. And the same record further gives (line 27 ff.) the following rather singular description of the *maṭha*,—Dakṣiṇa-Kēdāra-sthānamum Śiva-līṅga-pūjā-pulaka-sasya-sarasa-kēdāra-sthānamum naiṣṭhika-brahmacharyya-Śiva-munijan-ānuṣṭhāna-niṣṭhita-sthānamum sāṅga Rīg-Yajus-Sām-Ātharvva-chaturvēda-svādhyāya-sthānamum Kaumāra-Pāṇiniya-Śākatāyana-Śabdānuśāsan-ādi-byā(vyā)karaṇa-byā(vyā)khyāna-sthānamum nyāya-vaiśeṣhika-mīmāṃsā-sāṃkhya-bandhdh(ddd)-ādi-shaḍ-darśana-byā(vyā)khyāna-sthānamum Lākulasiddhānta-Pātanjala-ādi-yōgaśāstra-byā(vyā)khyāna-sthānamum aṣṭādaśapurāṇa-dharmaśāstra-sakala-kābya(vya)-nāṭaka-nāṭik-ādi-vividha-vidyā-sthānamum dīn-ānātha-paṇḍita-amḍha-badhira-katṭhaka-gāyaka-vādaka-vāṃśika-narttika-vaitālika-nagna-bhagna-kṣhapanak-alkadamḍi-tridamḍi-hama-paramahansa-ādi-nānā-dēsa-bhikṣhukajan-ānīvāry-[ā*]mnadāna-sthānamum nān-ānātha-rōgijana-rōdha-bhaishajya-sthānamum sakala-bhūt-ābhaya-pradāna-sthānamum=āgi Kōḍiyamāṭhav-irppudu,—namely, "there is the Kōḍiyamāṭha, which has become the abode of the god Kēdāra of the South,—a very field charming with a crop which is the standing erect of the hairs of the body that is induced by doing worship to the *līṅga* of Śiva,—a place devoted to the observances of Śaiva saints² leading perpetually the life of celibate religious students,—a place for the quiet study of the four Vēdas, the *Rīch*, *Yajus*, *Sāman*, and *Ātharvan*, together with their auxiliary works,—a place where commentaries are composed on the *Kaumāra*, *Pāṇiniya*, *Śākatāyana*, *Śabdānuśāsa*, and other grammatical works,—a place where commentaries are composed on the six systems of philosophy, namely the *Nyāya*, *Vaiśeṣhika*, *Mīmāṃsā*, *Sāṃkhya*, *Bauddha*, etc.,³—a place where commentaries are composed on the *Lākulasiddhānta*, and the *Pātanjala* and other *Yōgaśāstras*,—a place for (*studying*) the eighteen *Purāṇas*, the law-books, and all the poetical compositions, the dramas, the light comedies, and the other various kinds of learning,—a place where food is always given to the poor, the helpless, the lame, the blind, and the deaf, and to professional story-tellers, singers, musicians, bards, players, and minstrels whose duty it is to awaken their masters with music and songs, and to the naked and the crippled, and to (*Jain and Buddhist*) mendicants, to (*Brāhmaṇ*) mendicants who carry a single staff and also those who carry a triple staff, to *hansa* and *paramahansa* ascetics, and to all other beggars from many countries,—a place where many helpless sick people are harboured and treated,—a place of assurance of safety for all living creatures."

The founder of the Mūvarakōṇeyasaṃtati appears to have been Kēdāraśakti; at any rate, we have obtained no earlier name at present. For him, we have as yet no date.

The son and chief disciple of Kēdāraśakti, and evidently his successor as head of the *maṭha*, was Śrīkaṇṭha. The record of A.D. 1094 names him as his chief disciple (line 21); and the record of A.D. 1112 names him as his son (line 50). In the record of A.D. 1094, after the verse *Dhareg=seva*, etc., there is used (line 21 f.), to describe Śrīkaṇṭha, a verse which we can now render more correctly, as follows,—Ā⁴ munipan=agra-śishyar śrīmat Śrīkaṇṭha-

¹ P. S. O.-C. *Inscr.* No. 183; *Mys. Inscr.* p. 162.

² The *Śiva-munijana* of the text seems to stand for *Śaiva-munijana*.

³ The usual enumeration of the six systems seems to be *Nyāya*, *Vaiśeṣhika*, *Pāra-Mīmāṃsā*, *Uttara-Mīmāṃsā*, *Sāṃkhya*, and *Yōga*. This passage speaks of six systems, but names only five. The inclusion of the *Bauddha* or *Buddhist* system is rather peculiar.

⁴ Metre, Kanda.

paṇḍitar=vasudhevo[=imn=ē mā[t]o Lākūṣar=ttām=ene Sarvvajña-ka[par=esedar=alumba[m],—“the chief disciple of that great saint was the holy Śrīkaṇṭhapāṇḍita, who, being but little inferior (in knowledge) to the Omniscient one, shone out excessively in the world just as if,—what more could be said?,—he was Lākūṣa himself.” For Śrīkaṇṭha, again, we have as yet no date.²

The son and disciple, and evidently the successor, of Śrīkaṇṭha was Sōmēśvara. The record of A.D. 1094 names him as his disciple (line 22); and the record of A.D. 1112 names him as his son (line 52). In A.D. 1094,³ he was the *Āchārya* of the god Nakhacēśvara; and his feet were then laved by the assembly of the *Paṭṭanaśvāmin* and other representatives of the people of the town, on the occasion of making a grant to that god. In A.D. 1101, as we learn from the Ablūr inscription A., he was at Ablūr, and his feet were laved by the *Danḍanāyaka* Gōvindarasa, on the occasion of making a grant to the god Brahmēśvara of that village. The record of A.D. 1102 describes him (line 49) as the *Āchārya* of the *sthāna* of the god Dakṣiṇa-Kēdārēśvara, and tells us that his feet were then laved by the *Danḍanāyaka* Rāparaṅgabhairava-Gōvindarasa, in making a grant to that god. And in A.D. 1112 his feet were laved by the Pāṇḍya *Mahāmaṇḍalēśvara* Tribhuvanamalla-Kāmadēvarasa, when another grant was made to the same god.⁴ This last record describes Sōmēśvara, in line 34, as the *Ārādhyā* or family-priest of Kāmadēvarasa.

The record of A.D. 1129 opens the account of these teachers with a new verse, which runs (line 58 f.)—*Mūvara⁵-kōṇeya-samtati-dēvabra(vra)tan=eseva Pārsvat-āvali y o l=tān=āvīrbhha(bbha)visidan=amaṇa-yaśō-vibhu Kēdārāśakti-paṇḍita-dēva[m*]*,—“in the famous Parvatāvali there was born Kēdārāśaktipāṇḍitadēva himself, the lord of pure fame, a devotee of the gods in the Mūvarakōṇeyasamtati.” It mentions Śrīkaṇṭha as the disciple of Kēdārāśakti, and Sōmēśvarāryya as the disciple of Śrīkaṇṭha. After Sōmēśvara there came, it tells us, his younger brother Vidyābharanā. But he, it says, did not care for any occupation except the steady pursuit of knowledge; and so he transferred all the business affairs of the *maṭha* to his own chief disciple Vāmaśakti. In A.D. 1129, however, when the grant registered in this record was made,—namely, the allotment of a village for the repairs and other purposes of the *maṭha*,—it was Vidyābharanā who was summoned (line 69), and whose feet were laved, by the Western Chālukya king Sōmēśvara III., who had then come south to make a state progress through his dominions and was encamped at Hullunīyatīrtha.⁶ Vidyābharanā's name was afterwards expanded into Vādividyābharanā, by which appellation he is mentioned in the Ablūr inscription C., and line 44 of the Baḷagāmi record of A.D. 1149.

As far as dates go, the next name is that of Jñānaśakti, who is mentioned as a disciple of Vādividyābharanā in the Ablūr inscription C. This record gives dates for him in A.D. 1130 and 1144. In A.D. 1130 his feet were laved by the *Nāḷprabhu* Barmagāvunḍa, when the latter made his grant to the god Brahmēśvara of Abbalūr. In this record there is used a

¹ The vowel in the first syllable of this name is properly the short *a*. It was lengthened here to suit the metre.

² A record of A.D. 1098 (*P. S. O.-C. Insors.* No. 167, *Mys. Insors.* p. 107) mentions (line 31 f.) “Śrīkaṇṭhapāṇḍitadēva, the *Āchārya* of the temple of Pañchalinga.” But he must have been a different person, if only because the date there given for him is later than the date of Sōmēśvara, the son and disciple of the Śrīkaṇṭha who was the son and disciple of Kēdārāśakti.

³ Mr. Rice (*Mys. Insors.* introd. p. 90, note) would allot to him an earlier date, in A.D. 1071, from another record at Baḷagāmi (*P. S. O.-C. Insors.* No. 160, *Mys. Insors.* p. 164). But the person there mentioned (lines 26, 29 f.) was a different person, namely Sōmēśvarapaṇḍita, *Śikṣāpati* of the god Mallikāmodēśvara, and a disciple of Chandrabhūṣaṇapaṇḍita.

⁴ This record was composed by Mallikārjunārya or Mallikārjunabhaṭṭa, who describes himself as a servant (*kṛmāra*) of Sōmēśvara. In it, he three times (lines 34, 60, 64) speaks of Sōmēśvara as *śāstravata-mahādēya*, which may or may not mean anything more than simply “a master, a leader, of learned people.”

⁵ Metre, Kanda.

⁶ *Dig-vijaya-geyyal=endu dakṣiṇ-dhīmukha=ngi bandu Hulluṇṇiya-tīrthadai=bdāṇa bīṭṭu.*

variation of the verse given in the record of A.D. 1129; and the whole passage (line 36 ff.) runs — *Mūvara-kōpeya-santati-dēvabra(vra)tar-eseva Parvvat-āvaliyol-tām=āvirbhūha(rbbha)-visidar-amaḥa-yaśō-vibhava-vinūtar=arebar=āchāryyarkka|| Va || Avar=olage || Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō (mau)nānushṭhāna-japa-samādhi-śīla-saṁpannārum | vibudha-jana-prasānnarum | śrīmad-Vādividyābharāṇa-paṁdita-dēvara śishyarum=appa śrīmadu-Jñānasakti-paṁdita-dēvara kālām karchchi, etc.* There does not appear to be any mention of this Jñānasakti in the records at Baḷagāmi.

We take up the line again from the record of A.D. 1129. The arrangement of this document is rather unusual. The ordinary part of it,—ending with the date and the details of the grant,—comes to a close in line 72. But the benedictive and imprecatory passages, which would usually stand next, do not commence till line 76. And there intervenes a parenthetical passage, which is now to be considered. As already stated, this record says, in lines 62 to 64, that Vidyābharāṇa transferred all the business affairs of the *maṭha* to “his own chief disciple Vāmasakti;” the words in the original are,—*Enisid=ā Vidyābharāṇam vidyā-bharāṇa-vyāsaṁgav=allad=itara-vyāsaṁgaman=ollade maṭha-vyāsaṁgaman nij-āgra-śishyanum guru-kula-samuddharāṇa-vāma-śaktiyum=enisida Vāmasakti-munīśvaran=niyōjisid-āgaḷe*: and this prose passage introduces a verse which says that he directed Vāmasakti to “protect” the *maṭha*, i.e. to manage it. But the opening verse of the record invokes the protection of the god Kēdārēśvara for Gautama, who is described in it as having received the *ādhipatyā* of the Kēdāramathā by the favour of the command of Vidyābharāṇa. And the parenthetical passage, which intervenes between the donative portion and the benedictive and imprecatory passages, commences by telling us that Vidyābharāṇa transferred the office of head of the *maṭha* to “his own chief disciple Gautama;” here, the text runs (lines 72, 73), in verse, with a prose connection,—*Ā¹ Vidyābharāṇam vidyā-vividha-vinōda-yōga-saukhyā[m] sthiti-[bha]ṁg-āvahav=end=adan=ēḷisi bhūvinuta-nij-āgra [śish]y[a]-Gau[tama-muniyo] || Maṭh-ādhipatyamam niyōjisid-āgaḷe*. There is nothing in the record that explains why Gautama, as well as Vāmasakti, is called the chief disciple of Vidyābharāṇa, and why Vidyābharāṇa “censured” or came to regret the happiness of having devoted himself to the various delights of learning because it had proved “destructive of stability,” and on that account, appointed Gautama to the office of *Maṭhapati*. And it is not at all intelligible why,—after a verse in lines 73, 74, which runs on in construction with the words *niyōjisid-āgaḷe*, and says that, just as saints before him, like brilliant lamps, had lit up the *maṭha*, so Gautama lit it up, like a very pure gem that serves as a lamp,—the parenthetical passage ends with a verse (lines 74 to 76) which makes no mention at all of Vidyābharāṇa, and says that the fortunes of the *maṭha* were nourished by Sōmēśvara, and then by Vāmasakti, and then by Gautama.² But, evidently, when he entrusted the management of the affairs of the *maṭha* to Vāmasakti in order that he himself might devote his whole time to study, Vidyābharāṇa retained the actual office of *Maṭhapati* in his own hands. And it seems clear that the record, though registering a grant made in A.D. 1129, was not really drawn up till some time after that date. In the interval, something or other must have occurred,—not disclosed in the record,—which prevented the eventual succession, that was doubtless intended, of Vāmasakti as *Maṭhapati*, and led to the substitution of Gautama as being the next senior disciple.

The Vāmasakti who is mentioned in the record of A.D. 1129, does not figure in any other of the records. But, for Gautama we have subsequent dates in A.D. 1139 and 1149; and he is mentioned in also some of the later records. The record of A.D. 1139 speaks of him as

¹ Metro, Kanda. The *akṣaras* in square brackets are illegible in the photograph, and are supplied from the transcription in Sir Walter Elliot's *Carnātaka-Deva Inscriptions*. There can be no doubt, however, about the correctness of them.

² This verse, however, prevents our assuming that Vidyābharāṇa's chief disciple had two names,—Vāmasakti and Gautama.

Gautamārya and Gautamadēva, the *Āchārya* of the Kōḍiyamāṭha, and tells us that two sculptors named Bāvaṇa and Rāvaṇa, in order to do away with, i.e. to make amends for, some fault committed by their guild, founded a temple of the god Kusuṇvēsvara in connection with the temple of Kēdārēsvara, and gave it to Gautama, and that, along with some other grants, Gautama himself allotted, for the purposes of this temple of Kusuṇvēsvara, sixty *kammas* of rice-fields in the *hakkaḷēsaya*-land belonging to himself in the open plain on the east of the culturable land of the god Nārasimha. The record of A.D. 1140 speaks of him as Gautamārya and Gautamaṇḍitadēva, the *Āchārya* of the Kēdārasthāna, and the disciple of Vādividyābharanapaṇḍitadēva, and tells us that his feet were then laved by the Śāntara *Mahāmaṇḍalēsvara* Tribhuvanamalla-Jagaddēvarasa and his son Bannarasa, who had come to Baḷḷigāve, on the occasion of granting to the god Dakṣiṇa-Kēdārēsvara a village in the Śāntalige thousand.

The successor of Gautama was his son and disciple Vāmasakti,—the second of that name. He is mentioned first in a record which belongs to the end of A.D. 1155 or the beginning of A.D. 1156, according to the way in which we interpret the date, which is not recorded correctly. This record does not mention any members of the line previous to Gautama. It introduces him with another adaptation of the verse that is elsewhere found first in the record of A.D. 1129; here (line 35 f.) it runs,—*Mūvara-kōṇeya-santati-dēvavratān-esava Parvvat-āvaliyol tāt-āvirbbhavisidan-amala-yaśō-vibhava-vinūtan=enipa Gautama-munipa[ni*]*. The next verse tells us that Gautama's son was Vāmasaktipaṇḍitadēva. And the donative passage describes Vāmasakti as the *Āchārya* of the *sthāna* of the god Dakṣiṇa-Kēdārēsvara, and tells us that his feet were laved by the *Mahāpradhāna* and *Daṇḍanāyaka* Māyidēvarasa, the *Hergaḍe* of the *vaḍḍarāvuḷa* and *hejjuṅka* duties of the Banavase twelve-thousand, on the occasion of making a grant to that god. A record of A.D. 1158¹ mentions him in lines 60, 61 as the *Āchārya* of "the Kōḍiyamāṭha of the *Hergaḍe* Veṇṇamarasa,"—in line 72, as the *Ārādhyā* or family-priest of the *Mahāpradhāna* and *Daṇḍanāyaka* Kēsimaṇḍita, Kēsirāja or Kēsavadēva,—in line 74, as the son of Gautamamuni,—and in line 75, as the *Rājaguru* or royal preceptor; and it tells us that his feet were then laved by Kēsimaṇḍita. The record of A.D. 1162 describes him in line 40 as the disciple of Gautamāchārya, and tells us that then, on the occasion of making a grant to the god Dakṣiṇa-Kēdārēsvara, his feet were laved by the Kaḷachurya *Mahāmaṇḍalēsvara* Bijjala, who was encamped at Baḷḷigāve in the course of a state progress undertaken with a view to secure the possession of the southern provinces.² The record of A.D. 1168 mentions him again as the *Āchārya* of the *sthāna* of Dakṣiṇa-Kēdārēsvara, as the *Rājaguru*, and as "the beloved disciple of Gautamadēva," and describes him (line 33 ff.) as "a very Pāṇini in grammar, a very Bhāṣya in political science or moral philosophy, a very Bharata in knowledge of dramatic representation and the other *Bharataśāstras*, a very Subandhu in poetical composition, a very Lakṣmīśvara in establishing conclusive arguments, and a very Skanda on the earth at the feet of Śiva,"³ and tells us that his feet were then laved by the *Mahāsāmanta*, *Sēnādīdhātṭarāṇiyōgādādhikāyaka*, *Mahāpradhāna*, *Sarvādādhikārin* and *Mahāpasāyita*, the *Daṇḍanāyaka* Bolikeya-Kēsimaṇḍita, in making a grant to the god Dakṣiṇa-Kēdārādēva. A record of A.D. 1171⁴ mentions him again as the *Rājaguru* Vāmasaktidēva. A record of A.D. 1179⁵ speaks of him as "the beloved son of Gautama," and as the *Rājaguru* and *Āchārya* of the *sthāna* of the god Kēdārēsvara, and tells us that his feet were then laved by the Kaḷachurya

¹ P. S. O.-C. Inscr. No. 183; Mys. Inscr. p. 152.

² *Dakṣiṇa-dig-bhāgamam sādhisal-eṇḍu Bijjala-mahārājāṇa bijayam-geydu Baḷḷigāveyoḷu Māṇa-biṭṭu.*

³ The same verse, with certain variations, occurs in line 24 ff. of a record of A.D. 1179 (see note 5 below); but there we have the name of the poet Māgha instead of that of Subandhu, and the name of Lakṣmīśvara appears in the form of Nakulīśvara (regarding which, see note 2 on page 226 below).

⁴ P. S. O.-C. Inscr. No. 188; Mys. Inscr. p. 174.

⁵ P. S. O.-C. Inscr. No. 189; Mys. Inscr. p. 75.

king Saṅkama, who had come to the south, the best of all countries, with all his ministers, on a pleasure-trip,¹ and also by the *Mahāmaṇḍalēśvaras* Tailahadēva and Eṣaharasa, who added to the grant made by Saṅkama a grant by themselves because the *Gurus* of the *sthāna* were their own family-preceptors; and an addition to this record registers the fact that in A.D. 1186 Vāmaśakti himself granted some land to the masons Bisandōja, Bāvōja, and Sīngōja, being pleased with them for building a *maṇḍapa* of the god Kēdāra. And finally, we have a later date for him from the record of A.D. 1192, which mentions him again as the *Rājaguru*, the son of Gautama of the Parvatāvali, and tells us that his feet were then laved by the *Mahāpradhāna*, *Sarvādhikārin*, and *Mahāpasādyita*, the *Daṇḍanāyaka* Eṣeyappa, in making a grant, on behalf of his sovereign lord the Hoysala king Vīra-Ballāla II., to the god Dakṣiṇa-Kēdarēśvara.

After this, there were another Srikanṭha and a third Vāmaśakti; and with them our knowledge of the line comes to an end for the present. We take their names from the record of A.D. 1215. This record contains, in line 19 f., the following verse, in connection with the temple of Dakṣiṇa-Kēdarēśvara which is mentioned just before it,—Upāsate Virūpākṣam tatra Kōṭi-maṭha-sthitam Vāmaśaktir-yyathā pūrvam-upamanyur-mmahā-tapāḥ,—“there they worship the god Virūpākṣa; as formerly did the zealous Vāmaśakti, abiding in the Kōṭi-maṭha, and practising severe penances.” The reference here may be to either the first or the second Vāmaśakti. The record goes on to mention, in lines 20, 21, “Vāmaśaktidēva, the disciple of the *Achārya* Śrikanṭhadēva.” It speaks of him in line 24 as the *Sihānāchārya*. And it tells us that then, in A.D. 1215, his feet were laved, at the *sukādhikāra* or office for the collection of customs of the *Bauvāse nād*, by a certain Hemmayyanāyaka, an official of the *Mahāpradhāna*, *Sarvādhikārin* and *Mahāparamavitāsin* Māyidēvapāṇḍita.

In the mention of the *Lakṣasiddhānta* in line 65 of this record at Ablūr, and in certain allusions in some of the *Balagāmi* records quoted above, reference is made to the doctrine of a Śaiva teacher named *Lakuṣa*, *Lakuṣīśa*, *Lakuṣīśvara*, and *Nakulīśa*,² the founder of the school of the *Lakuṣīśa-Pāsupatas*, regarding whom some information may conveniently be put together here. The *Cintra prastāvi*, which was composed in the period A.D. 1274 to 1296,—(edited by Dr. Bühler, *Ep. Ind.* Vol. I. p. 271),—claims that he was an incarnation of the god Śiva. It mentions, in connection with him, a place named *Kārōhaṇa*, in the *Lāta* country,—which Dr. Bühler has identified with the modern *Kārvān*, about seven miles towards the west from *Ḍabhōl* in the Baroda State,³—where four branches of his school were established by four of his pupils named *Kuśika*, *Gārgya*, *Kauruṣa*, and *Maitrēya*. And Dr. Bühler understood it to imply that *Kārōhaṇa-Kārvān* was his birthplace. Now, however, in the light of the facts that I shall adduce further on, it seems clear that the words used in the original, *saṁētya Kārōhaṇam-adhyuvāsa*,—meaning, literally, as translated by Dr. Bühler, “he came to and dwelt at *Kārōhaṇa*,”—are not to be interpreted as implying that it was at *Kārōhaṇa* that the god became incarnate, but mean that *Lakuṣīśa* came from some other part of the country and settled there. Dr. Bühler has told us that the doctrines of the *Lakuṣīśa-Pāsupatas* are explained in Śāyana's *Sarvadarśanasamgraha*. But, he added, “nothing is known regarding their history.” And it is interesting, therefore, to be able to fix, from the southern records, the period when the founder of the school lived.

¹ *Samanta-pradhānar sahitam vinōdadim dakṣiṇa-dīdāvarakke vāṁdu.*

² For this form of the name, see Dr. Bühler's remarks (in his paper referred to in the next sentence), p. 274 and note 10. He has there told us that *Nakulīśa* is the form that is commonly used in Sanskrit literature; and he has expressed the opinion that the older form is *Lakuṣīśa*, which he explained as “a compound of *lakṣmī*, i.e. *lakṣmī*, and *īśa*, ‘the lord wearing the staff,’ i.e. the *śāṭfedāga*.” We find the form *Nakulīśvara* in the *Balagāmi* inscription of A.D. 1179 (see page 225 above, note 3).

³ *Kārvān*, being on the north of the *Narmadā*, is outside the original *Lāta* country, but within the limits to which, on the north, that country was extended about the middle of the eighth century A.D. (see *Dyn. Kan. Distr.* p. 309 ff.)

The most important record is an inscription at Balagāmi of A.D. 1085, of the time of the Western Chālukya king Jayasimha II. (*P. S. O.-C. Insors.* No. 155; and see *Mys. Insors.* p. 146). It registers grants that were made in that year for the purposes of "the temple of the god Pañchalinga, founded by the Pāṇḍavas, which was the college of the Kāṣmukha Brāhmaṇ students of Baṇḍigāve, the capital of the Banavase twelve-thousand."¹ And it states (line 11 ff.) that the grants were made,—*samasta-tarkk-ādi-sāstra-pārāvāra-pāragam vādi-Rudram vādibha-mastaka-nakh-āspṃhā(ṭa)na-kisōra-kēsari vādi-mah-āranya-davadahanam duahṭavādi-nisṭhura-paṭishṭha-sārdḍūlam Baudh-ābdi-bhāḍavāmukham Mimāṃsaka-dhātṛidhara-vajram Lōkāyata-mahā-taru-vidāraṇa-krakacham sāmky-āhīmdra-rundra-Vainatēyam²-advaitavādi-bhūja-kuthāraṇa-Akalāṇka-tripura-dahana-Tripētram Vādigharṭṭa-disāpattam Mādhavabhaṭṭa-gharṭṭam Jñānānanda-mada-bhamjana[m] Viśvāna[m]da-pralay-ōgr-āṇalaṇa-Abhayachandra-kālāṇalaṇa Vādibhasi[m]ha-sarabham Vādirāja-mukhamudra[m] Nayanarādi-disāpattam Naiyāyika-sa[m]rakṣaṇa-śika-dakṣam sva-pakṣa-pdshapa-para-pakṣa-dūshapa-paṭutara-Virinṇam vāgvadhū-maṇḍanaṇa-āsthāna-Padmāsanaṇa vivēka-Nārāyaṇam gamaka-Mahēśvaraṇa-upanyāsa-āmarāpaga-pravāham vyākhyāna-kēlila[m]paṭa-manōhara-sarasiruha-bhṛimṅgaṇa-avadāta-kirtti-dhvajan-amaṇa-charitraṇa dviaṭṭa-darppishṭha-paṇḍita-gaṇa-K[ā]ṇa-pāsaṇa vādi-Digambara-dhūmakētuv-ādi ru[m]dra-guṇa-nām-āṇkitar=appa śrimal-Lakulīśvara-paṇḍitargege,—namely "to the holy Lakulīśvarapaṇḍita, who was distinguished by names, of great virtue, such as³ he who has penetrated to the very end of both the further and the nearer shores of (*the ocean that is*) the *tarka* and other *sāstras*; he who is a very Rudra (Śiva) among disputants; he who is a young lion in tearing open with his claws the heads of the elephants that are (*hostile*) disputants; he who is a jungle-fire to the great forest of (*hostile*) disputants; he who is a cruel and very crafty tiger to those who dispute unfairly; he who is a submarine fire in the ocean of the Buddhists; he who is a thunderbolt to the mountains that are the Mimāṃsakas; he who is a saw to cleave asunder the great trees that are the Lōkāyatas; he who is a great Vainatēya (Garuḍa) to the large serpent that is the *Sāmkyā*-doctrine; he who is an axe to the trees that are those who propound the *Advaita*-philosophy; he who is a very Tripētra (Śiva) to burn the three cities in the shape of Akalāṇka;⁴ he who has utterly confuted⁵ Vādigharṭṭa;⁶ he who is the grindstone of Mādhavabhaṭṭa; he who has broken the pride of Jñānānanda; he who is a fierce fire of*

¹ The text here (line 18 ff.) runs—(*śrimal-Lakulīśvara-paṇḍitargege*) *Banavase-pannirōkṣṭhāsirada rājādāni Baṇḍigāveya Kāṣmukha-brahmachāri-sthānam Pāṇḍava-pratishṭhaya Pañchalinga-dēvara dēgulada khaṇḍa-sphuṭitada mātakkam, etc.*—It is this same record which gives the tradition about the Pāṇḍavas establishing the five *liṅgas* at Balagāmi, in a verse (line 2 ff.) which says that, in order to acquire the means for (*a celebration of*) the *rājārāja*-sacrifice that should astound the world, the five Pāṇḍavas went (somewhere or other), and, having there collected wealth and tribute, turned back, and came to Baṇḍigāve, and set up these five *liṅgas*. The complete reading of the verse cannot be made out from the photograph; and no help is to be derived from the transcription in *Carn.-Dśa Insors.* Vol. I. p. 59; but the end of it runs—*Ppāṇḍavar-Baṇḍigāveṣṭe sand-ayavarum-aydu liṅgamau-ivah saṁsthāpanam-māḍidar.*

² Read *Vainatēyam*.

³ The word that is used here, *rundra*, occurs twice in this passage. For a note on the origin of it, from *rudra*, see *Ind. Ant.* Vol. XI. p. 273. Some other passages in which it has been met with, are, *Ind. Ant.* Vol. IV. p. 304, text line 7; Vol. VI. p. 24, text line 1; Vol. X. p. 252, text line 27; and Vol. XVIII. p. 38, text line 8. Kittel's Dictionary included it, with the meaning of 'large, great,' and says that it is the word which, instead of *vedra*, appears in the *Mysore Amarakōśa*.

⁴ It is not necessary that the persons mentioned in this passage should have been actual contemporaries of Lakulīśa. And Akalāṇka is, doubtless, the well known Digambara Jain teacher and author who flourished about the beginning of the eighth century A.D. (see *Dyn. Ess. Distrs.* p. 407, and *Ep. Ind.* Vol. III. p. 186 f.).

⁵ *Disāpattā*. The word has been met with before, e.g., *Jour. Bo. Br. E. As. Soc.* Vol. XII. p. 85, text line 16, [and above, Vol. IV. p. 270 and note 2]. Kittel's Dictionary gives it,—with the single *f*, *disāpata*,—as a Sanskrit word meaning 'causing (his enemies) to be scattered in all directions,' and, as such, we may derive it from *disā*, 'region, direction,' and *pata*, which is to be traced to the root *pat*, 'to split, cleave, tear, etc.'

This is evidently the *biruda*, used instead of the proper name, of some well-known leader of some other sect or religion. So, also, Vādibhasinṭha, which occurs further on.

destruction to Viśvānanda;¹ he who is a world-destroying fire to Abhayachandra;² he who is a *sarabha* to (the lion that is) Vāḍibhasiṃha;³ he who has silenced Vādirāja;⁴ he who has utterly confuted Nayanāndi; he who is supremely clever in protecting the Naiyāyikas; he who is a very Viriñcha (Brahman) in being most expert in supporting his own adherents and refuting the adherents of his adversaries; he who is the ornament of the goddess of eloquence; he who is a very Padmāsana (Brahman) in *darbār*; he who is a very Nārāyaṇa (Vishnu) in discrimination; he who is a very Mahēśvara (Śiva) in making things clear; he who is a very stream of the river of the gods in reasoning; he who is a very bee on the charming water-lilies which are those who are lustfully addicted to the sport of commentating; he who has the banner of pure fame; he who is of spotless behaviour; he who is a very noose of Death to the throats of hostile paṇḍits puffed up with pride; he who is a fiery portent in (the sky that is the array of) the disputant Digambaras." These grandiloquent terms plainly describe, no ordinary priest of a temple, but someone of great note, who was a recognised leader among the Śaivas. And we need not hesitate about identifying the Lakulīśvarapaṇḍita of this record with the Lakulīśa of the Cintra *prastāvi*, who, therefore, was alive in A.D. 1035 and was then at Baḷagāmi.

An earlier date for him is furnished by an inscription at Mēlpāḍi near Tiruvallam in the North Arcot district.⁵ This record is dated in the ninth year of the Chōḷa king Parakēsarivarma-Rājēndrachōḷadēva I., i.e. in A.D. 1019 or 1020.⁶ It registers the fact that certain shepherds of that village pledged themselves to supply ghee for a lamp in the Aṇṇiśvara Śaiva temple. And the declaration was made before the *Pājāri* Lakulīśvarapaṇḍita, of the *maṭha* of the god Mahādēva connected with the temple. Here, we need not assume that mention is made of simply some namesake of the great Śaiva teacher, or that the *maṭha* at Mēlpāḍi was a branch of an establishment previously founded in Gujarāt; we may safely identify the Lakulīśvarapaṇḍita of this record of A.D. 1019-20 with the person of the same name of the Baḷagāmi inscription of A.D. 1035. And it would seem, therefore, that Lakulīśa commenced his career at Mēlpāḍi in North Arcot, and laid there the foundations of the reputation and influence that he subsequently acquired,—that from there he went to Baḷagāmi in Mysore, and attached himself to one of the great Śaiva establishments at that place,—and that it was towards the end of his career that he proceeded to Gujarāt and then, settling at Kārvāṇ, founded the school of Pāsupatas which carried on the memory of him for so long a time.

ABSTRACT OF CONTENTS.⁷

The record opens with the usual verse *Namas-tuṅga-śiraś-chūmbi, etc.*, in praise of the god Śiva under the name of Śambhu, followed by another which runs—*Girijā-śṛiṅgār-ēṇḍuh*

¹ If the name here were Vidyānanda, we could identify the person. The second *akṣara*, however, is distinctly *śod*.

² This name occurs in a record of A.D. 1398 (*Inscr. at Śrav.-Bel.* No. 105), but apparently cannot be referred to a period early enough for the person there mentioned to be the one who is spoken of in this passage.

³ This *śarabha* occurs in the case of a Jain teacher named Ajitasēna (above, Vol. III. p. 188), who, however, may have been of later date. It also occurs in the spurious Tanjore grant, purporting to be dated A.D. 248, (*Ind. Ant.* Vol. VIII. p. 212), which says that the fictitious Western Gaṅga Harivarman conferred it on Mādhavabhaṭṭa, son of Gōvindabhaṭṭa of the Bhṛigu *gōtra*, for defeating in disputation a Buddhist called Vāḍimadgaḇjēndra.—A *sarabha* is a fabulous animal, supposed to have eight legs and to inhabit the snowy mountains, which is represented as stronger than a lion.

⁴ This is probably the Jain Vādirāja who is mentioned in the Śravaṇa-Belgoḷa epitaph of Mallihēna (above, Vol. III. p. 187). For another mention of apparently the same person, see Mr. Rice's *Karadṭaka-taddaṇḍanāṃ*, Introd. p. 21.—For the word *mukhamudraś*, Prof. Kielhorn tells me that *mukhamudra* occurs in the *Naiṣadhyāchariṇī*, V. 120, where the commentator has rendered it by *maṇḍa*, 'silence.'

⁵ *South-Ind. Inscr.* Vol. III. p. 27. I am able to quote it through Dr. Hultzsch's kindness in sending me advanced proofs.

⁶ See page 206 above, note 4.

⁷ From the ink-impressions. A transcription of B. is given in Sir Walter Elliot's *Carn.-Désa Inscr.* Vol. I. p. 389; A. is not included in that collection.—In my abstract, the lines mentioned in brackets are those of A.

*pravartitayaty=am̐taram manō-vārdhīm sura-danuj-ārādhyasya cha yasya stavaḥ-pātu mām.*¹ It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājāddhīrāja*, *Paramēśvara*, and *Paramabhāṭṭāraka*, the glory of the family of *Utyāśraya*, the ornament of the *Chālukyas*, the glorious *Tribhuvanamalladeva*. (*Vikramāditya VI.*) (line 3). And it then mentions his feudatory,² the *Mahāsāmanta* who had attained the *pañchamahāsabha*, the *Danḍanāyaka* *Anantapāla* (l. 4),³ who in the north subdued the seven *Mālava* countries⁴ up to the *Himālaya* mountains, and in the south drove all the kings of the *dakṣiṇātā* or *Dekkan* into the ocean (l. 5), and thus became famous among the leaders of the forces of the emperor; at the command of the *Chālukya* emperor,⁵ he led an invasion, and gave the seven *Mālavas* to the flames, up to the *Himālaya* mountains (l. 6).

The elder sister of the thus famous *Danḍanāyaka* *Anantapāla* was *Padmaladēvi* (l. 7). She became the wife of *Kṛishnarāja* or *Kṛishna* (l. 8). And to them there were born *Lakshmaṇa* and *Gōvindarāja* (l. 8). They had two younger brothers, named *Mallidēva* and *Ganapati* (l. 9). And all four of them attained the rank and office of *Danḍanāyaka*. There follow here two verses in praise of the *Danḍanāyaka* *Lakshmidhara* (l. 9) or *Lakshma* (l. 11), and six in praise of *Gōvindarāja* (l. 11), otherwise called the *Danḍādhipa* *Gōvinda* (l. 13). And then we are told that, while the famous *Gōvindarāja* was ruling (l. 17):⁶—

There was a certain person named *Mudda* (l. 17), a resident of *Abbalūr*, who was possessed of such unequalled virtues that he was looked upon as the very father and mother and friend of the *Banavase* twelve-thousand.⁷ He belonged to the *Madanḍa* or *Madanda* family (l. 18).⁸ To him and his wife *Bhāgaṇabbe*, there were born *Bamma* (l. 19) and *Eṇahagāvunḍa*: the former of them is also mentioned as *Bammagāvunḍa* (l. 22) and *Bammadēva* (l. 23); and he is described as having the management of the *hejjuṅka*, *vaḍḍarāvula*, and *bīlkoḍe* duties of the *nāḍa* or district (in which *Abbalūr* was situated) (l. 24). Four verses follow in praise of his virtues and liberality; one of which tells us that he, a very *Dīlīpa* in generosity, a very *Champāpati* (*Karna*) in truthfulness, a very tree of paradise for the benefit of other people, caused to be made, in such a fashion that *Abbalūr* (l. 28) became famous, a temple,⁹ in respect of which people said that it was the mountain *Kailāsa*, the home of *Īśvara* (*Śiva*),— that it had all the grandeur of

except where otherwise specified, towards the end of the record, where passages illegible in A. have to be supplied from B. In many respects, B. is more easy to read than A.; but I have quoted the lines of A., because this copy is outside the temple and would probably be more easy of access to anyone who might wish to examine the original.

¹ The last *pāda* is imperfect; and B., which reads *yasya stavaḥ-pātmā*, does not help to supply the deficiency. This verse is omitted in the transcription in *Carn.-Dśa Inscr.*

² *Tat-pādapadm-ōpajīvi.*

³ The original, in both copies, has *mahāśāmanta-maddi-prachandā-danḍanāyaka*. This is unquestionably a mistake for *mahāśāmanta-dhipati-mahāprachandadanḍanāyaka*; see the description of *Anantapāla* in all the records quoted on page 216 f. above.

⁴ *Sapta-Mālava*; and *Ekam-Mālava* in line 6. The seven *Mālavas* (*Mālavam-ēḷum*) are mentioned again in line 16 of an inscription of A.D. 1019 at *Belagāmi* (*P. S. O.-C. Inscr.* No. 154, *Mys. Inscr.* p. 148; in my published version of it, *Ind. Ant.* Vol. V. p. 15, we have to read *Mālavam-ēḷumam*, not *Mālava-mēḷumam*), and in line 12 of a record of A.D. 1054 at the same place (*P. S. O.-C. Inscr.* No. 158, *Mys. Inscr.* p. 121); this latter passage mentions also the seven *Koṅkays* (see *Dyn. Kan. Distrs.* p. 282, note 5), and the seven *Male* countries.

⁵ *Chālukya-chakri.*

⁶ *Ami-dītam negaite-vadeḍ-araru-geyye.* No hint is given as to the sphere or nature of his powers.

⁷ Here, in metre, and in prose in line 61, the name is spelt with the short *a* in the third syllable. It occurs with the long *a*, *Banavāse*, in prose, in A. line 76; but the corresponding passage in B., line 80, gives the short *a*,—*Banavase*.

⁸ A., line 18, has here, clearly, *Madanḍa*; but *Madanda* equally clearly in lines 41, 49, 77. B., line 22, seems to have *Madanda* here (with the dental *d* in both syllables); but it has *Madanda* clearly in lines 48, 56, 81. In A. line 80 and B. line 85, it cannot be said whether the *d* in either syllable is dental or lingual.

⁹ Namely, the temple of *Brahmēśvara*, at which the record is.

the golden mountain (Mēru), the abode of Achyuta (Vishnu),¹— and that it looked like the mountain of dawn, for the rising of the sun. Then there comes a string of epithets in prose, in the course of which he is mentioned as having acquired the excellent favour of the god Brahmēśvara (l. 30). And then we are introduced to his wife, Suganabbe (l. 31). To them there were born two sons,— Echi (l. 33), Echa (l. 34), Echama (l. 41), or Echagāvunḍa (l. 51), and Mutṭiga (l. 33) or Mutṭa (l. 45). Seventeen verses follow in praise of the virtues and prowess of the two brothers. Then the record reverts (l. 48) to the elder brother, Echagāvunḍa, whom it mentions as a bee on the succulent water-lilies that are the feet of the god Hara (Śiva) (l. 49),²— as the moon of the water-lily that was the Maṇḍanda family, — as a very Vatsarāja with restive horses,³— and as being also called “the lion of his father” (l. 50).⁴ His *Guru* or religious preceptor was Sōmēśvarapaṇḍitadēva (l. 51), the disciple of Śrīkaṇṭha (l. 52), who was the disciple of Kēdārasākti, who was the *ajja-guru*, *lit.* ‘grandfather-preceptor,’ of Sōmēśvarapaṇḍitadēva (l. 51), and was an ornament of the succession of teachers called the Mūvarakōṇeyasamtati (l. 52).

While the *Mahāśāntādhīpati*⁵ who had attained the *pañchamahāśabda* (l. 59),— the choice elephant of his uncle (l. 60),⁶— the *Danḍanāyaka* Gōvindarasa (l. 61), was ruling the Hānuṅgal five-hundred, and the Bāsavura hundred-and-forty which was a *kampana* included in the Banavase twelve-thousand, and the Nāgarakhaṇḍa seventy,⁷ punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his official superiors*) (l. 62),⁸ he came in state to Abbalūr,⁹ and saw the temple of the god Brahmēśvara which Bammagāvunḍa had caused to be made, and was pleased. And, Echagāvunḍa (l. 63) preferred a request, on the strength of which he (Gōvindarasa) loved the feet of Sōmēśvarapaṇḍitadēva (l. 67), and made libations of water, and, at the time of the vyatipāta and an eclipse of the sun on Sunday the new-moon day of the month Vaiśākha of the Vishu saṁvatsara, which was the twenty-sixth of the years of the glorious Chālukya Vikrama (l. 69),¹⁰ he gave, as a gift to the god Paramēśvara,¹¹ the village of Muriganahallī, a town that was included in the Nāgarakhaṇḍa seventy (l. 67),¹² for the *aṅgabhōga* of the god Brahmēśvara of Abbalūr (ll. 67, 68), and for the frankincense and the oblation, and for the repairs of whatever might become broken, torn, or worn-out, and for the provision of food for ascetics and for boys who were desirous of being taught,¹³ as a *sarvanamasya*-grant, free from all imposts.

After two verses (one in Kanarese, and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, we are told that the record was written (*i.e.*, apparently,

¹ The original has, in both versions, *śiramy-ādri*, which can only be a mistake for *śaim-ādri*. As *śaima* means, according to its derivation, either ‘wintry’ or ‘golden,’ we might take *śaim-ādri* as equivalent to either *śimādri*, ‘the snowy mountain, Himalaya,’ or *śamādri*, ‘the golden mountain, Mēru.’ But Achyuta is a distinctive name of Vishnu. And the explanation seems to be that his paradise, Vaituṅṭha, is placed, according to some authorities, on the eastern peak of mount Mēru.

² *Hara-chaṇḍa-sarasa-sarastīraka-madhukara*.

³ *Sū(ś)kaḥa-haya-Vatsarajam*; see page 236 below, note 1.

⁴ *Ayyana-siṅgam*.

⁵ This title, however, must be a mistake, as remarked on page 216 above.

⁶ *Māsaṇa gaṇḍha-odraṇam*.

⁷ The words *Banavase-panṇirakhaṇḍa-bāṣya kampanam* are probably intended to qualify *Nāgarakhaṇḍa-elpattimam*, as well as *Bāsavura-nṛa-ndloattimam*.

⁸ *Sukha-samkathā-vindadind-arasa-geyyuttiridda*.

⁹ *Abbalūrīṅga bijayam-geyda*.

¹⁰ *Śrīmach-Chālukya-Vikrama-varṣa(rāṣa)da 26naya Vira(śha)-sa[śha]vatsarada Vaiśākha-āśvina-ādityaodra-vyatipāta-śrīyagarakhaṇḍa-śha*.

¹¹ *Paramēśva(śha)ra-dattiy-dgi biṭṭa datti*.

¹² *Nāgarakhaṇḍa-elpattaya bāṣya bāda Muriganahallīyan*.

¹³ *Topādhonara vidyārthi-mānigai-dhāra-dmakkam*.

composed) by the facile poet Charāja or Acharāja (B. l. 77) and the born poet Mallidēva (l. 72).¹ The Rūdrī Sōvōja (B. l. 77) and the Rūdrī Honnōja² engraved it.³

The record then repeats the verse *Namas-tunga-sirā-chunbi, etc.* It then proceeds to refer itself again to the reign of Tribhuvanamalladēva-(Vikramāditya VI.) (l. 74). While, — by the command of his feudatory,⁴ the *Mahāsāmantādhipati* who had attained the *pañchamahādābda* (l. 75), the *Mahāpradhāna*, the *Bhānasuve[rgaḍe]* or chief of the kitchen, [the *Danḍanāyaka Anantapā]*larasa (B. l. 80), — the *Danḍanāyaka Gōvindarasa* (B. l. 80) was [administering] the *Banavāse* twelve-thousand (l. 76) and the *vadḍarāvula*-duty, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications;⁵ —

And while he who was the moon of the cluster of water-lilies that was the Maḍanda family (l. 77), he who was a *paramamāhēśvara* or most devout worshipper of the god Mahēśvara (Śiva) (l. 78), he who had attained the excellent favour of the god Brahmēśvara (B. l. 83), he who was the lion of his father (l. 79),⁶ namely Ēchagā[vuṇḍa], the *Prabhu* of Abbalūr (l. 79), was [governing the *nāḍ* or district]:⁷ —

Māl-(?)gāra-Dāsaya (B. l. 84), and his younger brother Masapēya (l. 79, 80), and Hāruva-Siṅganana-Birana, and Reveya-Gāleya, and Maleyanāyaka, and Jōgiseṭṭi-Gona and Tippapa, (B. l. 85), and Kāsiyana, and Nālamgēriya-Mārana, and Abutte, — these ten persons (l. 81), on Sunday, (coupled with) the sixth tithi of the bright fortnight of the month Bhādrapada of the Tārana sāmvātsara, which was the twenty-ninth of the years of the Chālukya Vikrama (l. 81),⁸ having given gold to the *Prabhu* Ēchagāvūṇḍa for the worship of the shrine (B. l. 86), — they, and the three-hundred (*Mahājanas*) acquired⁹ And Māli-Chattaya (l. 82), and Maydapa, and Jakkayagētana (B. l. 87), and Sunṇada-Birana, — these four persons joined with the ten (mentioned above), and gave gold, and acquired¹⁰ And all of these, headed by Mottakāra-Holeyana (B. l. 88), allotted, for the *aṅgabhōga* and the oil of the perpetual lamp of the god Brahmēśvara (l. 83), the turmeric of (B. l. 88), and the turmeric of, and the, and one *pāṇa* per annum on each ladder (?),¹¹ (as a grant to continue) as long as the moon and sun should last.

The Sēnabōva Māliyanā (B. l. 90) and Chattiyanā wrote (i.e., apparently, composed) this.¹² The Rūdrī Honnōja engraved it.¹³

¹ *Sukara-kaviyappa Charājanu* (or *app-Acharājanu*) *śahaja-kavi Mallidēvanu baradaru*. In line 85 of the Baḷagāmi inscription of A.D. 1102 (see page 26 above, note 2) mention is made of an *śā-kavi* named Nitaśakha.

² In B. line 90, this name appears with the ligural *g*, — Honnōja.

³ *Khaṇḍarīdaru*: Compare *Khaṇḍarane*, 'engraving,' in C. line 52, [and above, Vol. III. p. 198, line 3].

⁴ *Tat-pādapaḍm-ōpajñi*.

⁵ *Banavāse: pūṇṇirachāḍḍairamumam vāḍḍarduvada suṅkamumam duḥḥa-nigraha-tiḥḥa-pratipḍānaka-geydu su[kha-samkathā-vindadimḍ-urasa] geyyuttire*. — As regards the word *Banavāse*, see page 229 above, note 7.

⁶ *Ayyana-siṅga*.

⁷ Both the copies fail here. B. l. 84 shows the *akṣhatuḥ qu . . . geyyuttire*. In A. the whole is illegible.

⁸ *Chālukya-Fihraṇa-carla(ru)da 29naya Tārana-sāmvātsarāda Bhādrapada sudhāda* (read *suddha*) 6 *Aditya[Aravahda]*.

⁹ *Bhōjagū(B. hna bhōjaga)tanumumam ubhaya-sānyamumam*; meaning not known. — Kittel's Dictionary gives *ubhaya-sānya* in the sense of 'the similarity of two things.' But here *sānya* probably stands for *śānya*, 'ownership.'

¹⁰ *Ubhaya-sānya*, again; meaning not known.

¹¹ *Koylḍid-arisinamumam bhōjagad-arisinamumam dābhāgamumam carakak-ṭṭiyal-onān paṇa-*

¹² *Baranaru*.

¹³ *Khaṇḍarīdā*.

C.—Of the time of Perma-Jagadēkamalla II.—A.D. 1144.

This inscription, also, is at the temple which is now known as the temple of Basavēśvara, but was originally called the temple of Brahmēśvara.—The writing, consisting of fifty-two lines of about fifty letters each, covers an area about 2' 11" broad by 4' 8½" high, and is in a state of perfect preservation almost throughout.—The sculptures at the top of the stone are, in the centre, a *līnga*, with an officiating priest, inside a shrine; on the proper right side, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.—The characters are Kanarese, of the period to which the record refers itself; and they are almost exceptionally well formed and engraved. The size of the letters ranges from ½" to 1".—Except for the opening invocation of Śiva and one imprecatory verse in line 45, the language is Kanarese, partly in verse, and partly in prose. The record gives us a word, *khaṇḍarane* (line 52), evidently meaning 'engraving,' which is not to be found in dictionaries.¹ And, as variants, it gives *gaṇḍa* (e.g. line 7) and *gavṇḍa* (e.g. line 10), as further forms of *gaṇḍa*, *gavṇḍa*; ² *nāl* (in *nālprabhu*, lines 21, 51), as another form of *nāl*, = *nāḍ*, 'district';³ and *hāl* (line 33), as another form of *hāl*, 'ruin, desolation, a waste' (i.e. land left uncultivated). In respect of metrical license, we may note that in line 8 *Jakkave* is written for *Jakkave*, and in line 29 *eppat-okkalum* is written for *eppatt-okkalum*, simply to suit the metre.

The inscription is a record of the time of the Western Chālukya king Perma-Jagadēkamalla II. It is a Śaiva record. And it registers grants that were made, both in the reign of that king and on a previous occasion, to the temple of the god Brahmēśvara. The later grant was made by a *Danḍanāyaka* named Mallibhāvarasa, who was administering the *vaddardvuḷa* and *hejjunka* taxes under the *Danḍanāyaka* Yōgēśvaradēvarasa who was in charge of the Banavāse twelve-thousand province; and it consisted of an oil-mill and a tax, for the maintenance of the perpetual lamp of the god. The earlier grant was made by a certain Bammagaṇḍa or Barmagaṇḍa,⁴ the *Nālprabhu* or official in charge of the local district; and the chief item of it was an area of land, as much as his horse was able to go round, ridden at full speed.

The record contains two dates. The details of the first date,—when the grant was made by Bammagaṇḍa,—are Monday, the new-moon day, when there was an eclipse of the sun, of the month Māgha of the Saumya *samvatsara*, which was the fourth year of the Western Chālukya king Bhūlōkamalla-Sōmēśvara III. The given *samvatsara* was Śaka-Samvat 1052 current. And the corresponding English date is Monday, 10th February, A.D. 1130: on this day, the *tithi* ended at about 2 hrs. 29 min. after mean sunrise (for Ujjain); but there was no eclipse. The full details of the second date,—when the grant was made by the *Danḍanāyaka* Mallibhāvarasa; shortly after which time, presumably, the whole record was put on the stone,—are Sunday, coupled with the fifth *tithi* of the bright fortnight of the month Kārttika of the Raktākshin *samvatsara*, which was the seventh year of (Perma)-Jagadēkamalla II. (the son and successor of Sōmēśvara III.). This date was not recorded correctly. The given *samvatsara* was Ś.-S. 1067 current. And the given *tithi* ended at about 10 hrs. 50 min. after mean sunrise (for Ujjain) on Tuesday, 3rd October, A.D. 1144, and cannot be connected with the Sunday at all.

¹ So, also, A. and B. have given us the verb *khaṇḍarisa*, 'to engrave.'

² The further variant *gaṇḍa* (e.g. line 21) has already been noted under A. and B.

³ Kittel's Dictionary includes *nāl* as a form of *nāḍ*; but not *nāl*. It does not include the word *nālprabhu* (which occurs in other ancient records also); but it does give the equivalent *nāḍodeya*, which it explains as 'the chief of a country, or of a district.'

⁴ This Bammagaṇḍa was a son of Ēchagaṇḍa (lines 8, 9); and consequently he was a grandson of the first Bammagāṇḍa, the founder of the temple of Brahmēśvara,—Ēchagaṇḍa being mentioned in A. line 33, as a son of the first Bammagāṇḍa.

After a mandate, in prose, to preserve the grant thus made, and two verses (one in Kanarese and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, the record proceeds (l. 45) :—

On Sunday, (coupled with) the fifth tithi of the bright fortnight of the month Kārttika of the Raktākshin samvatsara, which was the seventh of the years of the asylum of the universe, the favourite of fortune and of the earth, the Mahārājādhirāja, Paramēstara, and Paramabhāṭṭāraka, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious Pratāpachakravartin Jagadēkamalla (II.) (l. 47),¹ while the Daṇḍandīyaka Yōgēśvaradēvarasa was ruling the Banavāse twelve-thousand, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (with his paramount sovereign),² Mallibhāvarasa (l. 49), the Daṇḍandīyaka of the vaddarāvuḷa and hejjuṅka taxes, came in state to Abbalūr,³ and saw the grants that had been made to the temple of the god Brahmēśvara, and was pleased, and allotted, for the oil of the perpetual lamp of the god, one oil-mill and the okkalu-dere tax on one shop, free from all imposts.

The Nālprabhu Bammagāvunḍa (l. 51) and the great saint Jñānasaktidēva⁴ shall preserve (these grants). The writing (i.e., apparently, the composition)⁵ is that of the born poet,⁶ the Upādhyāya Mahadēvabhata, and of Malliyana, the nephew of the Sēnabōva Boppimayya; the engraving⁷ is that of Sātōja, the son of Lālara-Chaṇḍōja.

D.—Of the time of Taila III.—About A.D. 1153.

This inscription is on a stone tablet in a field, Survey No. 137.—The writing, consisting of forty lines of about forty letters each,⁸ covers an area about 2' 1" broad by 2' 11" high. It is in a state of very good preservation as far as the end of line 13. From that point onwards, it has suffered more or less damage. But all the historical information that I quote from it, can be made out without any doubt. And it is only from line 28 that the record becomes undecipherable.—The sculptures at the top of the stone are, in the centre, a *liṅga*; on the proper right side, a squatting figure, facing full-front, with the sun above it, and perhaps a water-pot beyond it; and on the proper left, a cow and calf, with the moon above them.—The characters are well-formed Kanarese characters, of the period to which the record refers itself. The size of the letters ranges from $\frac{3}{8}$ " to $\frac{1}{2}$ ".—Except for the opening Sanskrit verse in praise of Śiva, the language is Kanarese, throughout all the legible portion, partly in verse, and partly in prose. Lines 10 and 12, 13, give the word *turaya*, as a corruption of *turaga*, 'a horse,' which is not yet shewn in dictionaries.

The inscription is a record of the time of the Western Chālukya king Taila III. It mentions also his feudatory, the Mahāsāmantādhipati, Kariturayapattasāhani or groom of the head-trappings of elephants and horses,⁹ and Manevargade, the Daṇḍandīyaka Mahadēvarasa

¹ Śrīmatu-pratāpachakravartī-Jagadēkamalla-carakada 7acya Raktākshī-samvatsarada Kārttika su(śu)
5 Adityavardad-amāda.

² Dushṭa-nigraka-tishṭa-pratipālanam-geyda sukha-saṅkathā-cinōdadim edjyaka-geyyuttam-ira.

³ Śrīmatu vaddardavula-hejjuṅkada daṇḍandīyakam Mallibhāva-arasara Abbalūrīnge bijayam-geyda.

⁴ The first component of this name is here written *jyāna*.

⁵ Barapa.

⁶ Sabaja-kavi.

⁷ Khaṇḍaraga.

⁸ With perhaps originally some more, now broken away and lost, below the extant portion.

⁹ *Kari* is, of course, the Sanskrit *kari*, 'elephant.' *Turaya* is evidently a corruption of the Sanskrit *turaga*, 'horse;' and is, in fact, explained as such by the occurrence, in line 30 of the Śilāhāra grant of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102), of its Sanskrit form in the epithet *turaga-Eśvanta*, which appears as *turaya-Eśvanta* in line 10 of the present record. *Petta* is given in Kittel's Dictionary as meaning, among other things, 'the frontlet, or fillet with a golden tablet,

who was ruling the Banavase twelve-thousand province and the Huligere three-hundred district; and a subordinate of the latter, the *Daṇḍandya* *Māyidēva*.¹ And it further mentions a *Mahāmāṇḍalēvara* named *Sōvidēvarasa*, belonging to some branch of the *Kādamba* family, who had the hereditary title of "supreme lord of *Bāndhavapura*, the best of towns,"² and the epithet of "he who has attained the excellent favour of the god *Prapamēśvara*."³

That part of the record which contained the donative passages and the date, is either illegible or broken away and lost. But, from the fact that *Mahadēvarasa* is here described as a feudatory of *Taila III.* himself, as also in the record of A.D. 1152,⁴ whereas in the *Balagāmi* inscription of A.D. 1155⁵ he is described as a *Daṇḍandya* of *Bijjala*, we may refer the present record to about A.D. 1153.

ABSTRACT OF CONTENTS.⁶

The record opens with the usual verse *Namas=tuṅga-tīraś-chumbi*, etc., in praise of the god *Śiva* under the name of *Śambhu*. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhaṭṭāraka*, the glory of the family of *Satyāśraya*, the ornament of the *Chālukyas*, the glorious *Traiḷōkyamalladēva*-(*Taila III.*) (line 3). And it then proceeds to say that the *Chōlika* (l. 4) came against him in war, but had to unwillingly pay tribute to him; that, in the other direction, the king of *Mālava* (l. 5) was frightened and fled away to refuge, and the *Gūrjara* saved himself only by giving even more than the *Chōlika* had given (l. 6); and that all other kings had to acknowledge the sway of the emperor *Nūrmaḍi-Tailapa (III.)* (ll. 6, 7).

While he, the *Pratāpachakravartin* (l. 8), bearing the burden of the whole earth, was reigning with the delight of an agreeable or friendly interchange of communications (*with his feudatories*),⁷—and while his feudatory,⁸ the *Mahāśamantadhipati* who had attained the

which is tied to the head of a king's favourite horse or elephant.' And the same dictionary gives *sakāṣi*, *edhāṣi*, and *edhāṣiga*, in the sense of 'groom,' and *edhāṣa*, in the sense of 'the act of tending and training horses,' and, under *sakāṣi*, quotes the Malayālam *śāḍai*. [Compare p. 108 above, and note 6].—The same official title, with the same use of *turaya* for *turaga*, occurs again in a record of A.D. 1152 (see the next note).

¹ These two persons are mentioned together in other records also:—(1) An inscription of A.D. 1155-56 at *Balagāmi* in *Mysore* (*P. S. O.-C. Insors.* No. 181; and see *Mys. Insors.* p. 100). The construction of this record is—*Traiḷōkyamalladēvara vijaya-rājyam* (lines 3, 4) * * * * * *mahāmāṇḍalēvarasa Bijjala-dēvarasa* (ll. 10, 11) * * * * * *tan-mahāprachanda-daṇḍandya* (ll. 11, 12) * * * * * *Mahādēvarasa* (l. 13) * * * * * *tan-mahāprachanda* (l. 16) * * * * * *Māyidēvarasa* (l. 20). This describes *Māyidēvarasa* as a *Mahāprachanda* of *Mahādēvarasa*, and the latter as a *Daṇḍandya* of *Bijjala*, during the reign of *Taila III.* (2) An inscription of A.D. 1153 which is said to be at a temple of *Siddhappa* at *Pura* in the *Kōḍ tāluka*, *Dhārwar* district (*Carn.-Dēsa Insors.* Vol. II. p. 1: but there does not seem to be a village named *Pur* or *Pura* anywhere in the *Dhārwar* district; perhaps *Puradakeri*, in the *Kōḍ tāluka*, is intended). This describes *Mahādēvarasa* as a feudatory of *Taila III.* himself, and as a *Mahāśamantadhipati*, *Karṇāṭraya-paṭṭasāhāsi*, *Śamantadhipati*, and *Daṇḍandya*, enjoying the *Huligere* three-hundred and the *Banavase* twelve-thousand, with the pleasure of an agreeable or friendly interchange of communications; and it describes *Māyidēvarasa* as a *Mahāśamantadhipati* and *Daṇḍandya* subordinate to *Mahādēvarasa*, and as enjoying the *kejjake* and *oḍḍaravula* taxes.

² *Bāndhava-purasaar-adhīvara*. The reading is very distinct.—The place is not otherwise known. Can it be the modern 'Bandhole,' in the *Krishnarājpet tāluka*, *Mysore* district?

³ It might be expected, I think, that the name would be *Prapamēśvara*. But the consonant in the third syllable is distinctly *m*, not *v*.

⁴, ⁵ See note 1 above.

⁶ From the ink-impression. This record is not in the *Carn.-Dēsa Insors.*

⁷ *Sukha-samkathā-sinḍadāśa rājyam-gayuttam-ira*.

⁸ *Tai-pḍḍapadm-ōpaṭṭi*.

pañchamahāśabda (ll. 9, 10), a very Rāvanta with horses,¹ the choice elephant of his father (l. 12),² the *Kariturayapattasāhani*, *Manevergaḍe*, and *Danḍandya Mahadēvarasa* (l. 13),³ was ruling the Banavāse twelve-thousand and the Huligere three-hundred, punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*) (l. 14),⁴ — the feudatory of the latter⁵ was the *Danḍādhiśa Māyidēva* (l. 16).

While Māyidēva (l. 21), having acquired [(the charge of) the *vaddarāvula* and *hejjuṅka* taxes]⁶ of the Banavāse twelve-thousand, was protecting the people and was happily ruling or administering (*those taxes*):⁷—

The record then (l. 22) introduces the *Mahāmaṇḍalēvara Sōvidēvarasa* (l. 26), who is described as the supreme lord of Bāndhavapura, the best of towns (l. 23), — the son of the

¹ *Turaga-Rāvanta*, line 10. For *turaga*, = *turaga*, 'horse,' see page 234 above, note 9. — The same epithet *turaga-Rāvanta* occurs in line 11 f. of an inscription at Balagāmi (P. S. O.-C. *Inscr.* No. 171; and see *Mys. Inscr.* p. 189, where Mr. Rice's translation, confusing *turaga* with *turiya*, gives "a fourth Rāvanta"); and the Sanskrit form *turaga-Rāvanta* has already been quoted from a Śilāhara grant of A.D. 1058 (see page 234 above, note 9). And it is explained by such expressions as *hayadrūḍha-praṇḍha-rūḍha-Rāvanta*, "a very Rāvanta, a perfect *rūḍha* among those who are mounted on horses" (P. S. O.-C. *Inscr.* No. 31, line 7; and see *Mys. Inscr.* p. 232, "a Rāvanta among skilled horsemen," see also *id.* p. 325, "a Rēkhā-Rāvanta in riding the most unmanageable horses"), and by a long compound in line 47 f. of an inscription at Harihar (P. S. O.-C. *Inscr.* No. 125) which runs *grāhaṇa-nirgata-prēṇa-laga-śtā(śtā)pan-śilāṇita-sādi-sā[śama?]-śā(śā)ka-śapti-sa m ku l a - grāḥita-paṇchodhārā-prapamcha-samcharana-chaturatara-surūḍha-Rāvanta*, and is not altogether intelligible at present. — I am indebted to Prof. Kielhorn for the information that Rāvanta was a son of Sūrya, begotten by Sūrya, who had taken the form of a horse, on Gandhyā in the shape of a mare; and for a verse in the *Mārkandēyapurāṇa*, LXXVIII. verse 24, which, after telling how Sūrya and Gandhyā produced the two Aśvins, says, in seeking to explain the name of Rāvanta, — *Rāvaś-mā oha Rāvantaḥ khaḍgt charṇi tanutra-dhīrś aśv-drūḍhaḥ samadbhūtā dāna-tāna-samavitāḥ*; "and, when the seed came to an end, there was produced Rāvanta, armed with a sword, clad in leather, wearing armour, mounted on a horse, and equipped with arrows and a quiver." And in explanation of the terms *rūḍha* and *surūḍha*, for which it is rather difficult to find a suitable English expression in such combinations, — (*rūḍha* means literally 'a line, streak, row, series, the first or prime meridian'), — he has given me a passage which speaks of *tām kṣitī-tālā vara-kāmīnīdām sarvāṅga-sundaratayā prātham-aṣṭa-rūḍhām*, "her, who by the beauty of her body is the first and sole *rūḍha* of the handsome women on the face of the earth," i.e. "the most beautiful woman of all." For some other instances of the same use of the word *rūḍha*, see page 187 above, note 7. — Another name mentioned with horses in the same way, to form a similar epithet, is that of Vatsarāja; e.g., *haya-Vatsarājā*, "a very Vatsarāja with horses" (*Jour. Ro. Br. E. de Soc.* Vol. X. p. 204, text line 8), and *viśama-haya-Vatsarājā* [unm.], "a very Vatsarāja with troublesome or vicious horses," in line 12 of an inscription at Tālgund (P. S. O.-C. *Inscr.* No. 218; *Mys. Inscr.* p. 200, gives "like Vates to poison"), and *sā(śā)ka-haya-Vatsarājā*, "a very Vatsarāja with restive horses" (A. above, line 49). And the two names occur together in line 23 f. of the Śilāhara grant of A.D. 1058, already quoted above, which describes Mārasimha as *Rāvanta Vatsarājō vara-turaga-chay-drūḍha-rūḍha-viśuddha*, "a very Rāvanta, and a very Vatsarāja, in the exact determination of who might be the most eminent among those who are mounted on troops of excellent horses." Rāvanta was the chief of the Guhyakas, and, therefore, is apparently not to be identified with Vatsarāja.

² *Ayyana gamāha-śraṇam*.

³ The original has *danḍandyaśaṁ meḡam Mahadēvaratara Banavāse*, etc., — perhaps implying that he had a father of the same name; compare the description of Brahma, the general who re-established the Western Chālukya sovereignty for Sōmēśvara IV., as the *kumāra* Hammayya (e.g., E. below, lines 69, 70; and in other records also), in order to distinguish him from his grandfather of the same name.

⁴ *Dushṭa-nigraha-śiṣṭa-pratipālanādīm sukha-samkathā-vinōdādīm-aratu-geyuttam-ire*.

⁵ *Tat-pādapadm-ōpajīvi*.

⁶ These words, though quite illegible here, may be safely supplied from lines 26 ff. of the Balagāmi inscription of A.D. 1165-66 (see page 235 above, note 1), which run — *Enisida mahāpradhānam Banavāse-panmirchēhāsirada vaddarāvula-hejjuṅkada herggāḍe danḍandyaśaṁ Māyidēvarasaś rājadhāni-Baḷligrāmēya nleṭṭidinoḷ sukhoḍin-irād-ōndu dīrasam*. — So also the inscription of A.D. 1162, which is said to be at Pura in the Kōḍ tāluka, Dhārwar district (see the same note), describes him as the *Mahādēvāntādhīpati* and *Danḍandyaśa Māyidēvarasa*, who was enjoying (*anubhavitam*) the *hejjuṅka* and *vaddarāvula* taxes.

⁷ *Banavāse-panmirchēhāsirada* [*vaddarāvulam* *hejjuṅkamam*] *paḍedu prajeyam pratipāḷisi sukhoḍin-maraṇ-geyuttam-ire*.

water-lily that is the Kādamba family,¹— the champion of his father (l. 25),²— he who had attained the excellent favour of the god Praṇamēśvara,³— who was ruling the Nāgara-khaṇḍa seventy (l. 26) and , punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (with his official superiors) (l. 27).⁴ But after this, from near the end of line 27, the remainder is hopelessly illegible.

E.— Of about A.D. 1200.

This inscription is on a stone tablet standing against the wall, or perhaps built into the wall, on the right of the god inside a temple of Śiva under the name of Sōmanātha, which appears to be the temple the foundation of which is recorded in the inscription.— The writing covers an area about 3' 7½" broad by 6' 1" high. It is in a state of good preservation almost throughout.— The sculptures at the top of the stone are, in the centre, a *liṅga*, with a standing priest; on the proper right, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.— The characters are Kanarese, of the period to which, from the internal evidence, the record is to be referred. The size of the letters is somewhat irregular, ranging from about ⅙" in the *n* of *janā*, line 15, to nearly 1" in the *śh* of *manuṣhya*, line 24. The characters are mostly well formed and well engraved. But in many places they are difficult to read, because the execution is indifferent and imperfect, owing to sometimes the tops of the letters, and sometimes other parts of them, not being completed in the engraving, though marks in the ink-impression shew that they were sketched on the stone and were partially cut by the engraver. Some pointed instances of this are as follows:— In line 8, *nishada-himavanta* reads at first sight *gishada-bāvavana*, the *hi*, which may always be easily confused with *bā*, being badly formed, and the side-strokes which would turn *gi* into *nī* and *va* into *ma*, and the whole of the subscript *t*, having not been filled in by the engraver, though the ink-impression shews that they were more or less outlined on the stone; in line 9, the tops of the second, third, fifth, and seventh *aksharas* are similarly imperfect in *sama-mahimā-kamḍaram*, and the *rtti* at the end of the line was left almost altogether unformed; in line 12, there are two instances in *prakaṣṭak*, in which the *k* reads at first sight as *r*, and another, in *sukēṣiyyu*, in which the superscript vowel, as well as the top of the *k*, was left unformed; and in line 48, if the name of the Jain temple were not known from other sources, it would probably have been read *āṇṇeṣṣṣya*, instead of *āṇṇeṣṣya*. Many other similar instances might be pointed out; but the preceding ones seem sufficient. Whether these faults are due to pure carelessness on the part of the engraver, or to his coming unexpectedly on very hard places in the stone, it is difficult to say from simply the ink-impression. The characters include the *upadhāniya* in *puṣpālī*, for *pushpālī*, line 2. The lingual *ḡ* is usually expressed by its distinct sign, which appears very clearly in *maṇḍana*, line 7; but in a few places we have the ordinary *d*. The dental *dh* is formed properly enough in *sardhunī*, line 9; but in some other places it is hardly to be distinguished from *v*, e.g. in *dhāmam*, line 2, and *dhārā*, line 61. There is a somewhat rare mediæval form of *y* in *anayadoḷu*, line 62: we have clear instances of the corresponding forms of *m* and *v* in *marigī*, line 44, and *nīḷipevu*, line 39; and the *m* is carried back to A.D. 804 by the Kanarese grant of Gōvinda III. (*Ind. Ant.* Vol. XI. p. 125; see *para-dattam=bā*, line 14). The *vīrāma* is represented by its own proper sign in *puradoḷ*, line 13, and in *śrīman*, line 84, and by the same mark, but imperfectly formed, in *dūral*, line 50: elsewhere, however, it is represented by the vowel *u*; and there are pointed instances of this in *bhavanu*, line 26, *uruṅṅ*, line 41, *aḷukī*, line 41-42, *śrīmadu*, line 60, and *ētānu*, line 98. The *anusvara* is written sometimes, in the usual fashion, above the top line of writing, and frequently so faintly that it does not show in the lithograph, and sometimes, in a larger form, between the lines of writing; the word *kamḍaram*, line 9, illustrates both methods of forming

¹ Kādamba-kuṣa-kamaṣa-mārttaṇḍam.

² Ayyan-amkalāḍṛam.

³ See page 235 above, note 3.

⁴ Dushṭa-nigraha-bhikṣa-pratīpāṇadīm aṅkha-samkathā-vinōdadīm rājyaṁ-gyuttan-ire.

it.—The opening invocatory verse is in Sanskrit; a Sanskrit proverb is quoted in line 19; three Sanskrit *ślokas* are introduced in lines 25 f., 32 f.; and there are seven of the usual benedictive and imprecatory Sanskrit verses in lines 94 to 98. With these exceptions, the language is Kanarese, in prose and verse mixed. Now that we have a proper vocabulary, the interpretation of this record presents no real difficulties, though I am indebted to Mr. H. Krishna Sastri for assistance in respect of the verses in lines 22, 35, and 40, and to Prof. Kielhorn for advice in respect of some dubious points in Sanskrit passages: but it would have been impossible to deal with this exceptionally interesting and racy document *verbatim*, all through, without the Rev. Mr. Kittel's Kannada-English Dictionary; and I take this opportunity of recording prominently my appreciation of the great value of that scholarly and admirable work, which has now, for the first time, placed it in the power of Western students to understand fully, and do justice to, the beauties of the Kanarese language, especially in its classical and mediæval dialects, and also of expressing my thanks to Mr. Kittel himself for kindly perusing the proofs of my text and translation of this record and suggesting a few refinements in my rendering.¹ The language of this record may be described as intermediate between the classical and mediæval dialects of Mr. Kittel's classification. The forms are mostly archaic. But the more modern forms appear here and there, even in the metrical portions: in the prose passages, we may note *iddalli*, line 71, *kshêtradalli*, line 91, the termination *gaṭige*, lines 51, 77 (in the copulative form), and the ordinary neuter accusative with *v*, instead of *m*, in *kāḷavan*, line 19, and the copulative accusative with *v*, instead of *m*, in *kavilegaḷuvam brāhmaṇaruvam*, line 93; in the verses we may note the neuter nominative in *v*, instead of *m*, in *dētav*, line 11, *utkātav*, line 23, and various other places, and the neuter accusative with *v*, in *ānāṇḍavam*, line 42-43, and such words as *pratyakṣav-āgi*, line 31, and *baḷikkav*, line 43, where, again, we have the *v* instead of the *m*. In respect of vocabulary, we may note that lines 43, 48 give us *baḷikkam*, *baḷikam*, as variants of *baḷikkam*, *baḷikam*; lines 73, 93 give, as also do various other records, *ali*, as a variant of *alī*, 'to destroy, to be destroyed'; and line 78 gives *bēḷkum* as a variant of *bēḷkum*, = *bēḷku*, *bēku*, 'it is wished, it is due, it must, etc.'—In respect of orthography, there is a constant use of *b* for *v* in Sanskrit words, and of *ri* for *ri*,² which requires to be corrected in the verses so as to preserve the metre which is usually satisfied only by restoring the vowel; but the only points to which special attention need be directed, are, the occasional use of *ai* and *aiy* for *ay*, in *Rāmatayamam*, line 47, *Rāmatayyaṅgaḷa*, line 61, *Bamatayamnum*, line 70, *aiṇṇuvam*, line 85, and *aiṇṇar*, line 88, and a frequent omission to double consonants after the letter *r*.

The inscription does not refer itself to the reign of any particular king, and is not dated. But it is assigned to about A.D. 1200, or a few years earlier, by the mention, in lines 81 to 90 and 99, of the Kādamba Mahāmaṇḍalēśvara Kāmadēva, and by the statement, in line 101, that the record, though put into shape by another person, was composed by the Daṇḍaṇḍyaka Kēśavarāja. For Kāmadēva, who belonged to the Hāṅgal branch of the Kādamba family, we have dates ranging from A.D. 1181-82 to 1203;³ and Kēśavarāja must be the Mahāpradhāna and Daṇḍāṇḍyaka Bolikeya-Kēśimayya or Kēśirājayya, for whom we have dates ranging from

¹ The epigraphic records contain many technical expressions,—particularly in the way of titles, territorial terms, names of gods, guilds, professions, taxes, tenures, measures, and so on; but also some more ordinary words,—which Mr. Kittel's dictionary does not explain, because, no doubt, they do not occur in ordinary literature or in the Native vocabularies of the language. It may be hoped that, if he should ever issue a supplement to it, he will examine the edited records, and see what can be done to collate, examine, and explain such expressions: while doing what I can in this direction, I can really do little more than call attention to points which come prominently to my notice in searching for the meanings of words which are not intelligible at first sight; and I cannot undertake to collect all the different variants of Kanarese words which are found in the inscriptions. We still require a grammar of the classical and mediæval dialects, written in English and on European lines.

² Rather curiously, we have *steppriha*, with the vowel, in line 28, though line 33 gives *steppriha*.

³ *Dyn. Kan. Dist.* pp. 559, 563.

A.D. 1168 to 1181 in records which connect him with the government of the Banavāsi twelve-thousand and other districts.¹ Before them, mention is made of the Western Chālukya king **Sōmēśvara IV.** (A.D. 1183 and 1189); and before him, of the Kalachurya prince **Bijjala** (A.D. 1145, and 1156 to 1167). A short passage at the end, evidently added at a somewhat later date, mentions a **Kādamba** prince **Mallidēva**,² and recorded some grant which he, also, made to the same temple.

The interest and importance of the record centre in the fact that it discloses the name of the person, **Ēkāntada-Rāmāyya**, who towards the close of the twelfth century A.D. brought about a revival of the worship of Śiva, or a fresh impetus to the Śaiva faith with elaborated and improved rites and practices, which eventually culminated in the establishment of a new sect of Śivabhaktas or worshippers of Śiva, called technically **Vira-Śaivas**, i.e. "brave, fierce, or strict Śaivas, Śaiva champions," and popularly **Līṅgāyats** or **Līṅgawants**, i.e. "those who have the *līṅga* or phallic emblem." The **Līṅgāyats**—(using the appellation by which all average members of the sect would describe themselves)—are outwardly distinguished from the ordinary Śaivas by the practice of carrying about with them a miniature *līṅga*, usually in a silver box suspended from the neck and hanging about the waist. And the chief characteristics of their faith and practices are, adoration of the *līṅga* and of Śiva's bull Nandi, hostility to Brāhmins, disbelief in the transmigration of the soul, contempt for child-marriage, and approval and habitual practice of the remarriage of widows. They are found chiefly in the Kanarese country; their vernacular is Kanarese; and it is due almost entirely to them that this beautiful, highly polished, and powerful language has been preserved, in later times, amidst the constant inroads of Marāṭhās from the north. They now constitute about thirty-five per cent. of the total Hindū population in the Belgaum, Bijāpur, and Dhārwar districts.³ In Mysore and the Kōlhāpur State, they number about ten per cent. of the Hindū population. And they are also found, but in smaller proportions, in the districts of Poona, Shōlāpur, Sātārā, and North Kanara. Elsewhere, they are constantly met with; but as the result of the migration of isolated families, mostly in connection with trade and manufactures. In the Bijāpur and Dhārwar districts, and possibly in the neighbouring parts of the Nizām's Dominions and Mysore, the sect appears to be still steadily gaining ground. And an interesting internal movement was observable in 1891, when large numbers of the members of it claimed to have themselves entered in the census returns under the designation of **Vira-Śaivas**, in preference to that of **Līṅgāyats**, with which they had been content on previous similar occasions.

According to the tradition of the **Līṅgāyats** themselves, as embodied in their principal sacred writings, the *Basavapurāṇa* and *Channabasavapurāṇa*,⁴ the events which led up to the establishment of the new sect were as follows:—

To a certain **Mādirāja** and his wife **Madalāmbikā**, pious Śaivas of the Brāhman caste, and residents of a place named **Bāgewādi** which is usually supposed to be the subdivisional town of

¹ *Dyn. Kan. Distrs.* pp. 485, 487, 489.

² Probably identical with the **Mallikārjuna** or **Mallidēva**, for whom we have dates ranging from A.D. 1215-16 to 1252 (*Dyn. Kan. Distrs.* p. 584).

³ For detailed accounts of them in these districts, with their doctrines, customs, &c., and their divisions into Pure, Affiliated, and Half-Līṅgāyats, see the *Gazetteer of the Bombay Presidency*, Vol. XXI. Belgaum, pp. 149 to 151; Vol. XXII. Dhārwar, pp. 102 to 116; and Vol. XXIII. Bijāpur, pp. 219 to 230.—For a more general account, see an "Essay on the Creed, Customs, and Literature of the Jangama," by Mr. C. P. Brown, in the *Madras Jour. of Lit. and Science*, Vol. XI. pp. 143 to 177.

⁴ Abstract translations of these two works by the Rev. G. Würth have been published in the *Jour. Bo. Br. E. As. Soc.* Vol. VIII. pp. 65 to 97 and 98 to 221, from which I quote.—In a verse quoted by Mr. Kittel in his *Sādhanaśāstra*, Introd. p. 26, we are told that the *Basavapurāṇa* was finished on Śrāvaṇa kṛishṇa 10, Thursday, of the Saumya *samvatsara*, Śaka-Samvat 1291 (expired). The given *tithi*, however, ended, not on a Thursday, but on Sunday, 29th July, A.D. 1369.—The *Channabasavapurāṇa* appears to have been written in Ś. S. 1507 (expired), = A.D. 1585-86 (*Jour. Bo. Br. E. As. Soc.* Vol. VIII. p. 221).

that name in the Bijāpur district, there was born a son, who, being an incarnation of Śiva's bull Nandi, sent to earth to revive the declining Śaiva rites, was named Basava.¹ When the usual time of investiture had arrived, Basava, then eight years of age, having meanwhile acquired much knowledge of the Śaiva scriptures, refused to be invested with the sacred Brāhmanical thread; declaring himself a special worshipper of Śiva, and stating that he had come to destroy the distinctions of caste. This refusal, with his singular wisdom and piety, attracted the favourable notice of his uncle Baladēva, "prime minister"² of (the Kaḷachurya king) Bijjala, who had come to be present at the ceremony; and Baladēva gave him his daughter Gaṅgādēvī or Gaṅgāmbā in marriage.³ The Brāhmanas, however, began to persecute Basava, on account of the novel practices propounded by him. And he consequently left his native town, and went to a village named 'Kappadi,' where he spent his early years, receiving instruction there from the god Śiva, in the form of the local god Saṅgamēśvara.⁴

Meanwhile, his uncle Baladēva died. At the advice of the deceased minister's relatives, Bijjala decided on securing the services of Basava, whose ability and virtues had now become publicly known. After some demur, Basava accepted the office; having the hope that the influence attached to it would help him in propagating his peculiar tenets. And, accompanied by his elder sister Nāgalāmbikā, he proceeded from 'Kappadi' to Kalyāna, where he was welcomed with deference by the king, and was installed as prime minister, commander-in-chief, and treasurer,—second in power to only the king himself;⁵ and the king, in order to bind him as closely as possible to himself, gave him his younger sister Nīlāḍhanā to wife.⁶

Somewhere about this time, from Basava's unmarried elder sister Nāgalāmbikā, who was an incarnation of the intelligence of the goddess Pārvatī, there was born, by the working of the spirit of Śiva, a son, who was an incarnation of Śiva's son Shanmukha or Kārttikēya, the god of war.⁷ Because, the *Channabasavapurāṇa* says, he was more beautiful than Basava in many respects, he was named Channābasava, i.e. "the beautiful Basava."⁸ And he seems to be depicted as playing a more important part than even Basava himself in the propagation of the tenets of the new sect; for, Basava is represented as receiving from him instruction on important points connected with it.⁹

The two *Purāṇas* are occupied, for the most part, with doctrinal expositions, recitals of mythology, praises of previous Śaiva saints, and accounts of miracles worked by Basava. And it is only quite at the end of each of them, that we come again on any matter that purports to be historical. They assert, however, that, with the influence that his official position gave the uncle, Basava and his nephew propagated with great energy and activity their doctrines, which included the persecution and extermination of all persons,—and especially the Jains,—whose creed differed from that of the Līṅgāyats.¹⁰ Coupled with the lavish expenditure incurred by Basava, from the public coffers, on the support of the Jāṅgams or Līṅgāyat priests, the proceedings aroused in Bijjala, who was of the Jain faith,¹¹ feelings of uneasiness and distrust, which are said to have been fanned from time to time by a rival minister named Mañchappa, in spite of the latter being himself, in secret, a Vīra-Śaiva.¹² And at length an event occurred, which ended in the assassination of Bijjala and the death of Basava.

¹ *Loc. cit.* p. 67.—The word *basava* is treated as a corruption of the Sanskrit *viśvakha*, 'a bull,' in its special designation of Nandi, the bull on which Śiva rides.—From Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 805, it would appear that some versions of the *Basavapurāṇa* substitute, for Bāgewāḍi, Inḡlāshwar, which is a village in the same neighbourhood.

² The *Mackenzie Collection*, however, gives the technical official title *Daṇḍandya* or 'leader of the forces,' which would not necessarily denote a prime minister.

³ *Loc. cit.* p. 67.

⁴ *Loc. cit.* p. 68.

⁵ *Loc. cit.* p. 69.

⁶ *Loc. cit.* p. 70.

⁷ *Loc. cit.* pp. 118, 119, 120.

⁸ *Loc. cit.* p. 123.

⁹ *Loc. cit.* p. 125.

¹⁰ *Loc. cit.* p. 71.

¹¹ *Loc. cit.* p. 78.

¹² *Loc. cit.* pp. 78, 88, 128.

At Kalyāṇa, there were two specially pious Liṅgāyats, named 'Halleyaga' and 'Madhuveyya,' whom Bijjala, in mere wantonness, caused to be blinded. Thereupon, says the *Basavapurāṇa*,¹ Basava,— himself leaving Kalyāṇa for a place named 'Saṅgamēśvara,'²—deputed one of his followers, Jagaddēva, to slay the king. And Jagaddēva, with two unnamed friends, succeeded in making his way into the palace and accomplishing his errand,—stabbing the king even in the midst of his court. Civil war ensued. And, the news coming to Basava as he was journeying, he hastened on his way, and, reaching 'Kudali-Saṅgamēśvara,' was there absorbed into the god;³ while Channabasava fled to Ulvi, in North Kanara, where he found refuge in a cave.

The *Channabasavapurāṇa* gives a somewhat different account.⁴ It places first the death of Basava, who, it says, was absorbed in Saṅgamēśvara in the month Phālguna, falling in A.D. 785, of the Raktākshin *samvatsara*, Śaka-Saṁvat 707 (current);⁵ and the only reason that it assigns, is, that news had reached Basava that a certain Prabhu, who was an incarnation of Śiva,⁶ had left Kalyāṇa, and had been absorbed into Śiva in a plantain-tree at Śrīśaila,—leaving it to be inferred that Basava simply followed an example set to him by Prabhu. On the death of Basava, Bijjala appointed Channabasava to the office that had been held by his uncle. After this, the king caused the pious 'Halleyaga' and 'Madhuveyya' to be tied to a rope and dragged about the ground till they died. In revenge for this, Bijjala was slain by two torch-bearers, named Jagaddēva and Bommaṇa. Then Channabasava, who had meantime sent away many Liṅgāyats to Ulvi under the pretext of celebrating a feast in honour of the god Jaṅgamēśvara, gathered together his horses and men, and left Kalyāṇa to follow and join them. The "son-in-law" of Bijjala started in pursuit. And a battle ensued, in which the pursuers were destroyed, and the king was taken captive. At the advice of Nāgalāmbikā, however, Channabasava restored the slain army to life; and, having impressed upon the king that he should not persecute the Liṅgāyats, as his predecessor had done, but should walk in righteousness, he anointed him, and sent him back to govern his country.⁷

¹ *Loc. cit.* pp. 96, 97.

² Meaning, apparently, the 'Kudali-Saṅgamēśvara' which is mentioned further on.

³ According to Sir Walter Elliot (*Jour. R. As. Soc., F. S.*, Vol. IV. p. 22, note, and *Madras Jour. of Lit. and Science*, Vol. VII. p. 214, note), the place of Basava's absorption is said to be Saṅgam, in the Hungund taluka, Bijāpur district, at the junction of the Kṛishṇā and the Malparbhā, where, he added, a depression in the *linga* at the temple of Saṅgamēśvara is still pointed out as the exact spot into which Basava entered. I am not prepared to deny the correctness of these statements. Still, as regards the true identification of the place, the prefix 'Kudali' seems to me to point rather to the historically much more important (see, e.g., *Dyn. Kan. Dist.* p. 445, note 1) Kūḍali-Saṅgam, at the junction of the Kṛishṇā and the Tuṅgabhadra.

⁴ *Loc. cit.* pp. 219, 220. This part of the narrative is put as a prophecy in the mouth of Channabasava.

⁵ *I.e.*, according to the southern luni-solar system of the cycle, by which the calculation would be made backwards from the time when the *Purāṇa* was written.—The *Channabasavapurāṇa* (Wilson's *Descriptive Catalogue of the Mackenzie Collection*, pp. 312, 313,) gives the month Phālguna of Śaka-Saṁvat 696, equivalent as a current year, to A.D. 778-74, as the date of the absorption of Basava.

⁶ See also *loc. cit.* pp. 71, 72.

⁷ The *Purāṇa* ends with various other prophecies, not connected with the present subject, to the effect that the king, thus anointed, should reign for sixty years from the death of Basava; that then, at a time when the Hoysala kingdom was flourishing, the Turks,— (the original probably has Turushkas),— led by the giant Pitāmbara, born among them by the blessing of Śiva, should come and vanquish Bijjala, destroy Kalyāṇa, kill cattle in the temple of Śiva, erect a mosque there, and build the town of Kalburigi; that the kings of Ānegundi should build the town of Vijayanagara, near Hampi; that Pitāmbara and his house should reign over the land for seven hundred and seventy years; that then there should arise a king named Vasantarāya, who would drive the Turks out of the country and restore Kalyāṇa; that, all the Śaiva saints coming to life again, Channabasava should become the prime minister of this king, and Basava the commander of his forces; and that thus the Liṅgāyat religion should be re-established and greatly increased.—These "prophecies" are, of course, nothing but confused reminiscences of intervening history up to the time when this *Purāṇa* was written (A.D. 1585-86; see page 239 above, note 4).

The Jain account, as given in the *Bijjaladyacharitra*,¹ puts things very differently. Basava's influence with the king is attributed to the fact that he had a very beautiful sister, whom the king took as a concubine. And the end of Bijjala and Basava is related thus:— Bijjala had marched against and subdued the Kôlhâpur chief, i.e. the Śilâhâra Mahâ-maṇḍalêśvara, who must have committed some act of rebellion. During a halt on the way back to Kalyâna, a Jaṅgam arrived, sent by Basava, and disguised as a Jain, and presented the king with a poisoned fruit, the mere smell of which caused his death. He had time, however, before dying, to tell his son 'Immaḍi-Bijjala,' i.e. "the second Bijjala,"² that it was Basava who had sent the fruit, and to enjoin him to put Basava to death. Immaḍi-Bijjala accordingly ordered that Basava should be apprehended, and that all the Jaṅgams, wherever seized, should be executed. And, on hearing this, Basava threw himself into a well, and died; while his wife 'Nîlâmbâ'³ poisoned herself. Channabasava, however, after Immaḍi-Bijjala's resentment was allayed, presented his uncle's treasures to the king, and was admitted to favour and to a ministerial office at court.⁴

Such are the traditional accounts. There are, however, no apparent reasons for attributing either to the Lîṅgâyat *Purâṇas*, of which even the earlier one was written two centuries after the events which it purports to record, or to the Jain poem, any greater historical accuracy than other Hindû works of the same class have been found to possess. And, on the contrary, there are fair grounds for questioning the correctness of the narratives given by them. The Lîṅgâyat and Jain accounts differ very markedly, and to a far greater extent than can be accounted for on simply the supposition of a representation of true facts from different sectarian points of view. In respect of the circumstances immediately attending the deaths of Bijjala and Basava, even the Lîṅgâyat *Purâṇas* are not at all in accordance with each other. The *Channabasava-purâṇa* allots to these events the absurd date of A.D. 785, which is too early by close upon four centuries. Even the Jain poem appears to place them,⁵ not only twelve years before the time, in A.D. 1167, when Bijjala, still alive, abdicated in favour of his eldest son, but also even before the time, in A.D. 1156, marked by the introduction of a reckoning of his own, when Bijjala commenced his independent career. And whereas, if Basava and Channabasava really held the high office that is allotted to them by tradition, we ought to have found by this time a clear mention of them somewhere or other in the mass of epigraphic records that has now come under observation, no allusion of any kind, applicable to either of them, has been obtained, except in the Managôli inscription of A.D. 1181 (above, page 9). That record gives us the names of Basava and Mâdirâja, both of which appear in the *Basava-purâṇa*, in connection with the foundation and endowment of a *lîṅga*-temple, evidently of some considerable size and repute, at Managôli in the neighbourhood of Bâgewâdi, the alleged residence of Mâdirâja and birthplace of Basava; and, in doing so, it really seems to give us the original of the traditional Basava who figures in the Lîṅgâyat *Purâṇas* and the Jain book. And, in disclosing the facts that the parents of Basava were, not Mâdirâja and Madalâmbikâ, but Chandirâja of the Kâśyapa *gôtra* and Chandrâmbikâ, and that Mâdirâja belonged to altogether a different family, namely the Harita *gôtra*, it furnishes further grounds for questioning the correctness of the Lîṅgâyat tradition, which, indeed, seems but little better than a legend.

¹ Loc. cit. p. 97; and Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 320.

² This doubtless denotes Sôvidêva. But there is no epigraphic evidence for calling him Immaḍi-Bijjala.

³ A wife of Basava named Nîlâmbikâ, daughter of one of Bijjala's ministers, is mentioned, from "another report," in *Jour. As. Soc. Ben. Ind. Soc.* Vol. VIII. p. 70.

⁴ Sir Walter Elliot has said that Basava's sister, who became the king's mistress, was named Padmâvatî; that it was at Ujvi that Basava drowned himself; and that these events occurred, according to the Jain poem, in Kalivuga-Saṁvât 4255 (expired), = Śaka-Saṁvât 1077 (current), = A. D. 1164-65. But I have not been able to find the authority for these statements.

⁵ See the preceding note.

For the full story that is told in the record now published, reference may be made to the translation, page 252 below; a great deal of it cannot be materially abridged, without detracting from its interest and merits. We have to make allowance for the supernatural agency, the divine birth of the hero as an incarnation of Virabhadra the attendant of Śiva, and the miracle of his cutting off his own head and having it restored to him by his god,—all of which, narrated apparently while the subject of the story was still alive, or at any rate very shortly after his death, illustrates how quickly, in India, real historical events may come to be overlaid with what is purely imaginary and mythical. But, if that is done, the narrative is reasonable and plain, and has the clear ring of truth in it. It shews us the real person to whom the movement was due, and the way in which he started it. And it amounts to this:—

To a Śaiva Brahmap named Purushōttamabhaṭṭa, who belonged to the Śrīvatsa gōtra and was an inhabitant of a town named Alande in the Kuntala country,¹ there was born a son named Rāma, who became an ardent devotee of Śiva, and, by the intensity and exclusiveness of his worship of that god, acquired the name of Ēkāntada-Rāmayya.² He visited various Śaiva places of pilgrimage. And eventually he came to Huligere (Lakshmēshwar), where there was a temple of Śiva under the name of "the Sōmanātha of the South,"³ and then to Ablūr, where, in addition to the place being plainly a stronghold of Jainism, there was, as we learn from the other records (pages 213, 232, above), an evidently important and influential Śaiva establishment at the temple of Brahmēśvara. At Ablūr, he got into controversy with the Jains, who, led by one of the village-headmen named Saṅkagaupḍa, sought to interrupt and put a stop to his devotions. Some wager was made, the terms of it being recorded in writing on a palmyra-leaf, on the result of which the Jains staked their god and their faith. Ēkāntada-Rāmayya won the wager.⁴ And then, as the Jains refused to do what they had pledged themselves to do, namely to destroy their Jina and set up a Śiva instead of it, he himself, in spite of their guards, their horses, their chieftains, and the troops that they sent against him, overturned the Jina and laid waste the

¹ This place may be safely identified with the modern Aland or Alande, the chief town of a tāluka of the same name, in the Nizam's Dominions,—the 'Allund' of the Indian Atlas, sheet No. 57, lat. 17° 33', long. 76° 38'. At the temple of Śvara at Nimbargi in the Kalburigi tāluka, twelve miles south of Aland or Alande, there is an inscription with dates in A.D. 1047 and 1098 (*Cars.-Désa. Inscri.* Vol. I. p. 82); and the passage of A.D. 1047 speaks of "the country of Alande in the country of Kuntala." It registers the grant of a village named Guḍiyadēvatige in the Goḥkanāḍ district of the Alande thousand. This particular village cannot be identified with any certainty; it may be 'Goody,' four miles on the south-east of Nimbargi, or it may be 'Goody,' nine miles on the south-west of Nimbargi. But the Alande thousand is evidently the country round Aland or Alande and Nimbargi. From the entry in the Indian Atlas, the modern name would seem to be Aland. In the titles, however, of some inscriptions at the neighbouring village of Buddawāḍi, it is given as Alande in Sir Walter Elliot's collection.

² For the explanation of the prefix to his name, see lines 23, 39 of the text.

³ The temple still exists.—There is another mention of Sōmanātha of Purikara (i.e. Huligere) in an inscription of A.D. 1096 at Baḷagāmi (*P. S. and O.-C. Inscri.* No. 166, line 31 f.), which says that it was through the excellent favour of the god Sōmēśvara of the city of Purikaranagara that his son Sōmēśvara or Sōvidēva was born to Sarvadēva, a *Daṇḍadyaka* of the Western Chālukya king Vikramāditya VI.—It is worth noting that the form of the name in this record is Purikara,—not Pulikara, as given by Mr. Rice (*Mys. Inscri.* p. 172), and as it occurs elsewhere. The second *akṣara* is rather indistinct in the photograph: but it is recognisable as *ri*; and the *prāsa* or alliteration requires that the consonant should be *r*.

⁴ The record asserts that he cut off his own head, and laid it at the feet of his image of Śiva, which had been brought out of the temple for the purpose of the ordeal; and that, after seven days, it was restored to him by his god, safe and sound, without a scar. And the exact spot on which, according to tradition, this was done, is marked by the next record, F., page 260 below.—The story of his cutting off his head is mentioned in the *Channadāsava-purāṇa* (*Jour. Bo. Br. E. As. Soc.* Vol. VIII. p. 198): but the controversy, in the course of which it is said to have been done, is there attributed to a Jain having entered a Śaiva temple without removing his shoes; and the occurrence is located at Kalyāṇa, where, it is said, Rāmayya had gone in order to see Bijjala, whose fame had spread in all directions. The same passage makes Rāmayya quote, in his address to the Jain, an instance of a previous saint, Mahākālā, having performed the same feat at a village named 'Jambur,' and also attributes a repetition of the feat to a subsequent saint, 'Baṅkideva,' who heard the story of Rāmayya.

shrine, and, as is gathered from subsequent passages, built for his own god, under the name of Vira-Sōmanātha, at Ablūr, a temple "as large," the record says, "as a mountain." The Jains then went and complained to Bijjala, who became much enraged, and sent for Ēkāntada-Rāmayya, and questioned him as to why he had committed so gross an outrage on the Jains. Thereupon Ēkāntada-Rāmayya produced the writing on the palmyra-leaf, and asked Bijjala to deposit it in his treasury, and offered that, if the Jains would wager their eight hundred temples, including the Ānesejjeyabasadi,¹ he would repeat the feat, whatever it may have really been, that he had already accomplished.² Wishing to see the spectacle, Bijjala called all the learned men of the Jain temples together, and bade them wager their shrines, repeating the conditions on a palmyra-leaf. The Jains, however, would not face the test again; saying that they had come to complain of the injury that had already been done to them, and not to wager and lose any more of their gods. So Bijjala, laughing at them, dismissed them with the advice that thenceforth they should live peaceably with their neighbours, and gave Ēkāntada-Rāmayya, in public assembly, a *jayapattra* or certificate of success. Also, pleased with the unsurpassed daring with which Ēkāntada-Rāmayya had displayed his devotion to Śiva, he laved Rāmayya's feet, and granted to the temple of Vira-Sōmanātha a village named Gōgāve,³ to the south of Maḷugunda in the Sattalige seventy in the Banavāsi twelve-thousand. Subsequently, the record says, when the Western Chālukya king Sōmēśvara IV. and his commander-in-chief Brahina were at Śeloyaballiyakoppa,⁴ a public assembly was held, in which recital was made of the merits of ancient and recent Śaiva saints. The story of Ēkāntada-Rāmayya being told, Sōmēśvara IV. wrote a letter summoning him into his own presence at his palace, and laved his feet, and granted to the same temple the village of Ablūr itself in the Nāgarakhaṇḍa seventy in the Banavāsi twelve-thousand. And finally, the Mahāmaṇḍalēśvara Kāmadēva went and saw the temple, heard all the story, summoned Ēkāntada-Rāmayya to Hāngal, and there laved his feet and granted to the temple a village named Mallavalli, on the north of Jōgēsara near Muṇḍagōḍ in the Hosanāḍ seventy in the Pānuṃgal five-hundred.⁵

In this account, there is nothing inconsistent with the possibility of others being concerned in the matter and helping the movement on,—for instance, the Basava or Basavarasaayya of the Kāśyapa *gōtra*, of the Managōḷi inscription of A.D. 1161, who was a contemporary of Ēkāntada-Rāmayya, and in whom we may find the original of the Basava of the Līṅgāyat *Purāṇas*. And very possibly the Līṅgāyat or Vira-Śaiva sect was actually established, in somewhat later times, by a person named Channabasava. In fact, as regards the first point, though the worship of Śiva languished in some parts of the country, it had by no means died out; and on some other occasion we may go into the history of the Kālāmukha sect, of the various other Śaiva establishments at Baḷgāmi, of the five-hundred *Svāmīs* of Aihole, of the adherents of the Vira-Baṇaṇḍu doctrine, and of other religious bodies, scattered about all over the Kanarese country, from whom the movement must have received encouragement and support,

¹ This was a celebrated Jain temple at Lakshmēśwar. It is mentioned in also the Guḍigere Jain inscription of A.D. 1076, which says (*Ind. Ant.* Vol. XVIII. p. 39, line 20 f.) that it was founded "in former times," at Purigere, by Kuṅkamamahādēvi, the younger sister of "the Chālukyachakravartin Vijayādityavallabha," which name seems to be used to denote the Western Chālukya king Vijayāditya (A.D. 696 to 733-34).

² The record asserts that, on this occasion, he undertook that, after cutting off his own head, he would even allow his opponents to burn it, and still would recover it.

³ This is the modern 'Gogaw' of the Indian Atlas, sheet No. 42, seventeen miles S. S. E. ½ S. from Ablūr, in the Shikārpur tāluka, Shimoga district, Mysore. Maḷugunda apparently does not now exist.

⁴ This place cannot now be found in maps, etc., unless it may be identified with 'Sheloli,' near Gārgōṭi, in the Bhūdhargad subdivision of the Kōḷhāpur State. The word *koppa*, with which the name ends and which occurs frequently in village-names in the Kanarese country, means 'a small village.'

⁵ Muṇḍagōḍ still exists, under the same name, in the Yellāpur tāluka of the North Kanara district, about sixteen miles to the north by east from Hāngal. And Mallavalli is Malvalli, three miles to the south-west from Muṇḍagōḍ. Hosanāḍ and Jōgēsara (which was perhaps a temple) cannot be traced.

quite as much as from the Śaiva establishment at the temple of Brahmēśvara at Ablūr itself. But the present record indicates a crisis in the history of Śaivism, when it was specially exposed to danger from the attacks of the Jains, and, apparently, of some still existing Buddhist influences.¹ It shews plainly that Ēkāntada-Rāmayya was the person who came most prominently to the rescue of the waning worship. And, as it describes Bijjala as simply a *Mahāmaṇḍalēśvara* at the time when, after settling the quarrel between Ēkāntada-Rāmayya and the Jains of Ablūr, he made his grant to the new temple of Vira-Sōmanātha which Rāmayya founded there, it places the exploits of Rāmayya shortly before A.D. 1162, in which year Bijjala completed his usurpation of the sovereignty by assuming the paramount titles.

TEXT.²

- 1 Om³ [||*] Nama⁴=tuṅga-sīraṣ⁵-chūmbi-chandra-chāmara-chāravē trailōkya-nagar-
ārambha-mūla-stambhāya Śambhavē || Śrīmad⁶-Gaṁgā-taraṁg-ō-
- 2 chchalita-jāla-kana-srēpi-puḥp-āji-sōbhā-dhāmam chaṁchaj-jatā-pallavam=amri(mṛi)ta-
kar-ōdyat-phalam bāhu-sākhā-rāmam Gauri-lat-ā-
- 3 liṁgitam=amara-nutam Śambhu-kalpādrav=ādam Rāmam=ig=artthiyim vāchchhita⁷-
phala-chayamam samtat-ōtsāhadimdam || Śrīkaṁṭham Rāmadēvaṁg-
anuppa(pa)ma-
- 4 ma⁸himam=ige sampattanedumnaṇḍā⁹ nākank-ānika-maṇi-prakara-maṇi-gaṇa-
srēpi-sōp-ānśu-jāla-byākīrnn-āghri¹⁰-dvay-āḷa m k r i (k r i) t a n = a m a r a - v a r a m
sītasailē[m*]dra-
- 5 kany-āḷōk-ānśu-srī-nivāsam sakaḷa-gaṇa-vri(vṛi)tam Vira¹¹-Sōmēśan-Īśam ||
Chalad¹²-ugra-grāha-vaktra-chchu(chyu)ta-timi-nikar-ātuchchha-puchchh-āgra-g h ā t-
ākulit-ām-
- 6 bhaḥ-kumbhi-yūtha-prakara-sajaḷa-phūtkāra-hast-ābhri(bhra)-māḷā-miḷitam sutt-
ippo(rppu)d=udyan-maṇi-gaṇa-kirāṇa-sphāra-mukt-ānśu vēḷachala-māḷam
- 7 bhū-ramā-maṇḍana-vipuḷa-kaṭīdēśa-mudram samndram || Va¹³ || Ant-anēka-
jalachara-nivā[sa*]mum sam[n*]ttuṅga-laharī-nivāsanum=enisi sogayisuva

¹ Three records at Kaṇheri in the Thāpa district, of the time of the Rāshtrakūṭa king Amoghavarsha I. (A.D. 814-15 to 877-78), shew that Buddhism was then still a living religion, favoured by the authorities, in Western India (*Ind. Ant.* Vol. XIII. p. 184 ff.; and see *Dyn. Kan. Distrs.* p. 404, Nos. 3, 4 and p. 406, No. 8). The Dambal inscription of A.D. 1095, of the time of the Western Chālukya king Vikramāditya VI., records grants made to viāḍras of Buddha and Ārya-Tārādēvi at that town, in the Dhārwar district (*Ind. Ant.* Vol. X. p. 185; and see *Dyn. Kan. Distrs.* p. 452). An inscription of A.D. 1098 at Baḷagāmi in Mysore mentions Nāgiyaka, the *śodāsi* or attendant or house-servant of the Bauddhālaya or Buddhist establishment at that town (*P. S. O.-C. Insers.* No. 167, lines 34, 35; and see *Mys. Insers.* p. 109). And an inscription of A.D. 1129 at the same place mentions that Bauddhālaya again, and tells us that it was one of the five *maḥas* of Baḷagāmi, the others being establishments of Vaiṣṇavas, Śaivas, worshippers of Brahman, and Jains (*P. S. O.-C. Insers.* No. 178, line 44; and see *Mys. Insers.* p. 90).

² From the ink-impression. A transcription is given in *Carn.-Dēsa Insers.* Vol. II. p. 121.

³ Represented by an ornate symbol. Less ornate symbols are used in lines 61, 81, 99; and plain symbols in lines 80, 90, 98, 101.

⁴ Metre, Ślōka (Anuṣṭubh).

⁵ Read *sīraṣ*.

⁶ Metre, Śragdharā; and in the next verse.

⁷ Read *vāchchhita*.

⁸ This *akshara*, *ma*, was perhaps at first omitted, and then inserted in the margin before the beginning of the line. But there are various places in this record, at which the lines begin rather irregularly.

⁹ Read *sampattanendum*.—From the *ma* of *Rāmadēvaṁg*, as far as the *dvam*, the existing text has been written over something else which cannot be made out. The original passage ended with *paṇḍ*; and these two *aksharas* were left uncanceled.

¹⁰ Read *vyākīrnn-āghri*.

¹¹ In the first *akshara*, *m* was engraved and then was corrected into *ri*.

¹² Metre, Mahāśragdharā.

¹³ I.e., *vachanam*.

- 8 lavana-samudradim parivri(vri)tav=āda Jambūdvīpadi temkalu Nīla-Nishada(dha)-
Himavanta-parvvatamgaḷav=alli || Vri¹ || Esegum² pūrvv-āpar-āmbhōnidhi-
mi[ti]-
- 9 vitat-āyāmadim siddha-kanyā-visar-ānamg-ōru-kēli-śrama-śama-mahimā-kāmdaram
svardhuni-vāh-prasar-ōpakshunpa-nānā-[naga-ni]-
- 10 kara-gaḷad-gaṇḍasail-āli-māḷā-visaram praspāra-āitadyuti-ruchi-nichaya-bhrājitaṁ
[ś]itaśailam || Va |(II) Ā Himagi[ri]ndrada dakshipa-pārśva-va[rtti]-
- 11 y=att-ippa Bhāratavarshadoḷu Kumtāla-dēśav-embud=adhika-śōbhe-vett=esevud=
alli || Ka³ || Sogayipud⁴=Alandey-embudu nagaram- cheluv=esedu
nādev(y)=Ama-
- 12 rāvatigam migil=enisi vibudha-janadim=aganita-dhana-dhānya-jala-samri(mri)-
ddhiyin=etmdum || Matta || Prakaṭitak=Amarāvatiyoḷu Suk[ē]siyu[m] Mamju-
ghōsheyum tām=irbbar=ea-
- 13 kala-vadhū-tatīy=ellam su-kēsiyar=mmaṁju-ghōsheyar=ttat-puradoḷ || Vri || Adu⁵
nānāvidha-gandhasāli-vanadim savvattukedyāna⁶-namdanadim pūrnha(rupa)-
tatāka-kūpa-
- 14 saraśi-samūdōhadim⁷ sārasi-ōnmada-bhri(bhri)ngi-pika-kōka-kēki-śuka-samgh-ānika-
śākunta-nādadim=ettam ganikā-vinōda-kri(kri)ta-vipā-nādadim= e p p a g u m⁸ |(II)
Va |(II) Ant=aparimita-kē-
- 15 dāra-bhūmiyum⁹=apāra-jāśray-ābhīrāmamum bahu-jan-ākīrṇa(rupa)mum=amēya-
ganikā-nivāsamum=aganita-vanigjan-āśrayamum=enisi śōbhā-nivāsam=āge ||
- 16 Vri || Avataris¹⁰-irddan=alli rajat-āchaladim Girijā-samētam=utsavadoḷe Sōma-
nāthan=akhiḷ-āmara-mō(mau)li-vinaddha-ratna-sambhava-k[i*]raṇa-prabhā- paṭa la-
pūmja-parāga-padā[bja]n=artthiyim=ea-
- 17 vanata-bhāktik-ābhimata-siddhi-phaḷ-ōdaya-kalpabhūruham || Ka || Ā¹¹ Sōma-
nātha-pura-samvāsitaroḷu brahmapurigaḷoḷ=pi(vi)praroḷ=ā Byā(vyā)sa-Śuka-Vāma-
dēva-Parāśara-Kapil-ādi-sadri(dri)śan=oa-
- 18 rbban=negaḷam || Ka || Śrīvatsa-gōtran=urbbi(rvvi)dēva-nutam nikhila-vēda-
vādānga-vidam pāvana-charitra-guṇa-sadbhāvam Purushōttamam dpi(dvi)j-
ōttaman=enipam || Kam || Ā viprana sati Sītādēvigav=ā [Sa]tya-
- 19 tapana-satigam guṇa-sadbhāvade Padmāmbike sale pāvana-sucharitre pati-hita-
bra(vra)tey=enipaḷ || Ā dāmpatigaḷ=pala-kālav=anapatyar=āg-irdd=ōmdu devasam
n=āputrasya lōkō=sti yembā vēda-vākyama[m*] ti-
- 20 [idu] || Ka |(II) Putr-ārtthav-āgi satya-pavitr-ācharaṇam negaḷda Purushō-
ttaman=āpat-[t*]rāṇan=īsan=ōmdu kaḷatr-ānvitan=āgi Śambhuvaṁ pūjisidan ||
Va [||*] Amnegam=itta divija-danuja-vri(vri)mda-vandita-p[ā]dāravimda-
- 21 [n=appa] Mahēśvaraṁ Kavilāsa¹²-parbha(rvva)tada ramya-bhūmiyoḷu Kēśava-
Vāsav-Ābjaḥbhavar=ōlagisal=asamkhyāta-gaṇa-parivri(vri)tan=Umā-sahitam v[o*]dd-
ōlagadoḷu sukha-samkathā-
- 22 vinōdadimdam=ire Nāradaṁ=emba gaṇ-ēśvaran=int=ōmdu || Vri || Ōhila¹³
Dāsi(sa) Chēmna Siriyāla Halāyūḍha Bāṇan=Udbhaṭar=dēhadoḷ=ōmdu baṁda
Maḷayēśvara Kēśavarājar=ādiy=ā gaihi-
- 23 ka-saukhyamam bisut=asamkhyā-gaṇam nijav=āda bhakti-sad-gēhadoḷ=ill=iralu
samayam=utkaṭav=āduvu(du) Jaina-Bau[d]dharoḷa(I) || Embudum Mahēśvaraṁ
dara-hasita-vadanāravim-

¹ Read *vri*; i.e., *trittam*.² Metre, Kanda; and in the next verse.³ Read *sandōhadim*.⁴ Metre, Chūpamakālā.⁵ Read *Kaijāra*.⁶ Metre, Mahāragdharā.⁷ Metre, Mattēbhavikriḍita.⁸ Read *oppugum*.⁹ Metre, Kanda; and in the next three verses.¹⁰ Metre, Utpalāmālā.¹¹ I.e., *kanda*.¹² Read *sarav-arttuk-ōdyana*.¹³ Read *bhāmigum*.

- 24 dan=āgi Virabhadranam nīm manushya-lōkadoḷu nīm=amśadoḷ=orbvi(rbba)nam
putṭisi para-samayagaḷam niyāmis=erubudum Virabhadranum Purushō-
- 25 ttama-bhaṭṭargge svapnadoḷ=tāpasa-rūpadim baṁdu putram para-samaya-
niyāmakam nimage putṭugam=e[m*]du mattam¹=imt-emda || Ślōka ||
Jaina²-mārggēshu yē yā-
- 26 tā bahavō dakṣiṇāpathē tē dūshitā bhavanu sarvvē Rāmēṇa tava sūnūṇā ||
Va || Endu va(pa)rama-prasādam-mādi pōpudum Purushōttama-bhaṭṭaru
- 27 kri(kṛi)t-ārtthar=āgi santasam-baṭṭu maganam paḍedu jātakarm-ādi-kriyegaḷam
mādi dēvat-ōd[d*]ēśadim Rāman=e[m*]du pesaran=iṭṭar=Ātanum tanna
dibya(vya)-janm-ānurūpam-ā-
- 28 ge Śiva-yōga-yuktan=āgi nispiha-vri(vṛi)ttiim chariyisuttum || Kanda ||
Ēkāgra³-bhakti-yōgadin=ēkākiy=enalke samdu Śivanam pirid=app=ēkāntadoḷ=
ārādhi-
- 29 siy=Ēkāntada⁴-Rāman-emba pesara[m*] paḍadam || Vri || Setatam⁵ samdu
Śiv-āgam-ōkta-vividha-kṣētramgaḷoḷu Sāmbhav-āyatan-ānēka-nadi-nada-prakaradoḷu
Gauri(ri)var-āghridpa-
- 30 y⁶-āśrita-vāk-kāya-manō-nugam chariyisuttum baṁdu kaḍam sur-ārochitanam
Dakṣiṇa-Sōmanāthanam=agh-augha-trāsiyam pritiim || Va || Antu baṁd=
anavara-
- 31 ta-vinamad-amara-vara-manji-mapi-kirana-mam⁷jarī-ramji t-ā m gh r i y u g m a n = a p p a
Huligereya Sōmanāthanam=ārādhisuttam-ippudum=ā paramēśara⁸ pratiya-
kshav-āgi ||
- 32 Atra ślōka-dvayam || Abbalūru⁹-vara-grāmam gatvā Rāma mam=ājñe(jña)yā [l*]
tatra vāsam kuru svastham yaja mām bhakti-yōgataḥ || Jainai[h*] saha
vivādam cha saṁkāra hitvā ku-
- 33 rushv-atha | sva-śirō=pi paṇam kri(kṛi)tvā putra tvam vijayi bhava ||
Emdu Sōmanātha-dēvar=besasidaḍ=Ēkāntada-Rāmeyyan-Abbalūra Brahmē-
śvara-sthānudaḷu¹⁰ nispi(spri)ha-vri(vṛi)ttiimdam=ire || Ka ||
- 34 Yu(n)id¹¹=adḍi-baṁdu Jainar-palar=ant=ā Saṁka-gauṇḍa-sahitam piridum
chaladim kaiyārisidar=ttolagade Jina daivan=endu Śiva-saṁnidhiyoḷu || Va ||
Adam kēd=Ēkāntada-Rāmeyyam-
- 35 n¹²=ati-krudbha(dāha)n=āgi Śiva-saṁnidhiyoḷ=anya-dēvatā-stavanam māḍal-āgaḍ=
emdaḍ=adā(da)m māpade nuḍiy[u*]tt-iral=imt-emdam || Vri || Jagamam¹³
māḍuvan=āvan=āvan=adan=ā-
- 36 pat-kā[la]doḷ=kāvan=im mige kōpam tanag=āge saṁharisal=āvam dakshan=ā
Sāmbhu sarvva-gan=irdd-ante gata-prabhāva-vibhavam saṁsāradoḷu biddu
damḍugadoḷu bardvu(rddu) tapak[k*]e sārddu
- 37 sukhamaṁ pordd-irppanum dēvanē || Ka || Haran¹⁴=ant-ir-ivan=ā nīm=
aruham mun-kōṭṭ=iṭ=āv[u*]d=āvndu mun[n*]am Haranoḷ=paḍadar=anēkar=
vvaramaṁ Bāpa-Dinīśāla-bhakte-gaṇamgaḷu || Ka || Ene Jai-
- 38 nar-emgu nīm muminina hitarara¹⁵ hēlal=āke nīmṇaya ei(ṭi)ramam
janam=ariyal=aridu kōṭṭ=ātanoḷ=im paḍe nīne bhaktan=ātane dēvam || Ka ||
Enal=Ēkāntada-Rāman Manasijaripug=ittu taleya

¹ Read *mattam*.² Read *Ēkāntada*.³ *Manajari* was written, and then was corrected into *manjari*.⁴ Read *paramēśaram*.⁵ Read *ślōkadoḷu*.⁶ Metre, *Mattēbhavikṛīḍita*.⁷ Read *hitaram*.⁸ Metre, *Ślōka* (Anuṣṭubh).⁹ Metre, *Mattēbhavikṛīḍita*.¹⁰ Metre, *Ślōka* (Anuṣṭubh); and in the next verse.¹¹ Metre, *Kanda*.¹² Metre, *Kanda*; and in the next three verses.¹³ Metre, *Kanda*.¹⁴ Read *āghridpa*.¹⁵ Read *Ēkāntada-Rāmeyyan*.

- 39 nām padedaḍe nīv=enag=iva paṇam=ad=ēn=ene munid=emdar=Jjivana kittu Śivanam nilipevu || Ka || Ene kuḍuvud=ōleyam nīv=enag=emid=itt=ōle gomḍu śiramaṁ tām bhō[m*]kenal=aridū kuḍuva padado-
- 40 1u Śivanam sāmīdhya-māḍi Rāmaṁ nuḍigum || Vri || Uḍṅade¹ Śambhu nīne śaraṇ=emnadadaṁ manam=anya-bā(bhā)vadoḷ=odardadaṁ²=i kri(kri)pāpa-mukhadim tale pōgade nilk=ad=allad-i-
- 41 rddade Śiva nimna munu=adig=urūḷug=enutam kali Rāman=ārdu key-giḍad=arid=ikkalumrayisidam³ śiramaṁ Śivan=amghriyugmadolu || Vri || Are⁴-gai-gomḍane kittu nōḍidane kūrppaṅg=a-
- 42 1uki meyi-gaydanē⁵ seragaṁ pārddane bālge bhaktar=enutam ball-ālu Rāmaṁ sva-kamdharamaṁ chakkene hulla kaṭṭan=ariv-amt=aklēśadiṁd=āgal-amt=arid=īś-āmgghriyoḷ-i[kki Śamkara-]gaṇak[k*]=āna[m*]da-
- 43 vaṁ māḍidaṁ || Ka || Arida⁶ taley=ālu=devasaṁ baregaṁ meḍadim baḷikkav=ittam Haran=ādaradim tale kaley=illade tirav=ādudu lōkav=āl(i)ri)ye Rāma[m*] padadaṁ || Ka || Beḷa-
- 44 g-āgi Jainar=ellaṁ maḍigi Jina-praḷe(la)yav=embudaṁ māḍad-ir=iṁn=eḍ-eragi⁷ kāl-viḍiye māṇade baḷa-siḍil=amt=eragi Jinana taleyaṁ muḍidaṁ || Vri || Baḍi⁸-gomḍ=orbbane sokki bāḷe-
- 45 vanamaṁ kāḍ-āne pokk-ant-iru⁹ kaḍagalu kāpina vīraraṁ turugamaṁ sāmāntaraṁ tūḷdu māmārppaḍegaḷu¹⁰ Jainara Māri bandud=enutum be[m*]-gottu pōgaḷu Jinaṁ keḍev-a[m]naṁ baḍid=alli kai-ko-
- 46 iḷidaṁ śri-Vīra-Sōmēśanaṁ || Vri || Adan=ellaṁ neḷe pōgi Bijjaṇa-mahipāḷaṁge Jainarkkaḷ=urkkavadiṁ¹¹ pēḷdu virōdhav-āge piridum dūrutt-iralu kōpa-durmmadan=ā Bijjaṇa-bhūbhujam¹² munisinim
- 47 Rāmaiyanaṁ¹³ kamḍu nīn=idan=anyāyamaṁ=ēke māḍidey=enal=koṭ[t*]=ōleyam tōḍidaṁ || Ka || Avar¹⁴=itta yōley=ide nīn=avadharisuvud=ikkū nimna bhamḍāradoḷ=iṁ-
- 48 n=avar=odḍav=iraliy=īan=odḍuvud=ārppaḍe nimna munde Jinaraṁ palaraṁ || [Va*] || Ant=appaḍ=i taleyan=arid=avara kaiyoḷ=od[d*]juven=avar=adam sutṭim-balikav=ām paḍ[u*]ven=enag=Ānesejjeḷa-basa-
- 49 di m[u*]khyav=āgiy=em-nuḷuva baḷadi¹⁵ Jinaraṁ palaraṁ=odḍuvud=ene Bijjaṇa-rāyaṁ nām=i kautukamaṁ nōḍuvav=omdu¹⁶ baḷadigala paṁḍita-rumaṁ Jainavaṁ¹⁷ karadu nīm-ā(a)ppaḍe

¹ Metre, Champakamālā.

² For the sake of the metre, either *odardadaṁ* must be pronounced as if it were written *odardadaṁ*, or else we must read *toḍardadaṁ*, which gives exactly the same meaning. Otherwise, the last syllable of *bhāvadōḷ* remains short, and the metre is violated.

³ Read *ikkal-dravayisidam*.

⁴ Metre, Mattēbhavikrīḍita. — In what follows, read *gdy-gomḍane*. *Gdy* is for *gḍya*, = *ghḍya*, 'a wound.' For *are-gdy*, see *ara-gḍya*, under *ara*.

⁵ Read *mei-gāydanē*.

⁶ Metre, Kanda; and in the next verse.

⁷ The *prāsa*, or alliteration of the consonant of the second syllable of each *pāda*, is violated here. And the metre is faulty in the next word.

⁸ Metre, Mattēbhavikrīḍita; and in the next verse.

⁹ Read *irālu*.

¹⁰ Read *mārppaḍegaḷu*. And see under *māḍ*, = *māḍu* (2).

¹¹ Read *urkkavadiṁ*. The *prāsa* is violated here.

¹² The second syllable, *bhū*, was at first omitted, and then was inserted, rather minutely and indistinctly, above the line.

¹³ Read *Edmayanaṁ*.

¹⁴ Metre, Kanda.

¹⁵ Read *emḍu-nāḷu-baḷadiya*.

¹⁶ Read *nōḍuvav=emdu*.

¹⁷ Read *ainarumaṁ*.

- 50 basadigalam paṇam-mādi ōleyam kuḍiv=endaḍ=avar=āv=f-muṣṇ=odaḍa basadiyam
dōḡal bandev=alladin=odḍi Jina-praḷe(la)yam-māḍalu bāmdavar=alle(la)v=ene
Bijjana-rāyam¹ nakku nīv=imn=usi-
- 51 rade pōgi sukhadin=iriv=emḍ=avaram kaḷipi Rāmayya[m*]gaḷig=ellaruv=apiye
jaya-patramam koṭṭu(tṭam) l(l) Vri || Ari²-rāya-kshitibhri(bhri)m-Nagāriy=ari-
rāy-āmbhōdhi-Kumbhōdbha-
- 52 vam ari-rāy-ēmdhana-tibra(vra)-vahni ari-rāy-Ānamga-Bhāḷōkshapam ari-rāy-
ōgra-bhujamga-bhūri-Garuḍam śri-Bijjanam vairi-rājya³-ram-ākaraḥaṇa-dōle(l)i)t-
āsi-suhri(hri)dam kirty-aṃganā-vallabham ||
- 53 Chōjanan⁴=ikki Lālanan-adhakkariśi sthiti-hioa-mādi Nēpālanan-Amdhranam
tulidu Gurjjananam seṇey-iṭṭu Chēdi-bhūpālana maimeyam muḍidu
Vamgana bisis[i] kādi komdu Bām-
- 54 gāḷa-Kaḷi[m*]ga-Māgadha-Paṭasvara-Mālava-bhūmipālaram pālisisam dharā-
vaḷē(la)yamam kali Bijjanarāya-bhūbhujam || Ka || Koḍad⁵=oḷage puṭṭi
kaḍalam kuḍidam Ghaṭayōni puṭṭi⁶ Kāḷachuryya-
- 55 roḷ-ōgaḍiasde Chaḷukyar=anvaya-gaḍalam kuḍid=urkku saj-janam Bijjananoḷu ||
Va || Svasti Samadhigatapamchamahāśabda-mahāmaṇḍalēśvaram | Kāḷa(la)m-
jara-puravar-ādhiśvaram [i*] suvarṇa(rṇa)-vri(vri)sha-
- 56 bha-dhvajam | damaruga-tūryya-nirgghōshapam | Kāḷachuryya-kuḷa-ka[mala]-
mā[r*]tṭandam [i*] kadana-prachandam | mone-muṭṭe-gaṇḍam [i*]
subhaṭar-ādityam | kaligal=amkusa(śa)m | gaja-sā-
- 57 manta-śaraṇāgata-vajra-pamjaram [i*] pratāpa-Lamkēśvaram [i*] para-nāri-
sahōdaram [i*] Sa(śa)nivāra-siddhi [i*] giridurgga-mallam [i*] chalad-
a[m*]ka-Rāma[m*] nissā(śśa)mka-mallan=ity=akhiḷa-nām-ādi-sa-
- 58 masta-prasasti-sahita[m*] śrīmatu Bijjanadēvam Rāmayyamaḷu māḍida
parama-sāhasakam niratīsayav=appa Mā(ma)hēśvara-bhaktiga[m*] mechchi
Vira-Sōmanātha-dēvara dēgula-
- 59 da māta-kūta-prākāra⁷-khaṇḍa-sphuṭita-jirṇ-ōdhārakka⁸ dēvar=amgabhōga-
naivēdyak[k*]am Banavase-enichhāsirada⁹ kampapi(nam) Sat[t*]gaḷigey-
ep[p*]jattara ma[m*]neya Chaṭ[t*]jaraśanum-a ka[m*]paṇad=agrāyita-pra-
- 60 bhu-gaṇḍagaḷam¹⁰ mumd=iṭṭu śrīmadu-Bijjanadēva[m*] Sattaligey-eppattaḷ=oḷage
Maḷugumḍadiṁ temkaṇa Gōgāvey=emba grāmamam prasiddha-simā-sahitam
tribbhōgamumam
- 61 śrīmad-Ēkāntada-Rāmai(ma)yyamaḷa kalam kachchi dhārā-pūrbba(rvva)kam
mādi koṭṭu [p]ratipālisisam || Om [i*] Śrī¹¹-nuta-kīrti-vikramadoḷ=
omḍida Sōma-kul-aika-bhūshapam tān=enip=i
- 62 Chaḷukya-nri(nri)par=anvayadoḷu vasudh-ādhināthar=ākhyāna-parākramar=kaliye
dhātripar=āhri(hri)tey-āge Tailapam tāno Chaḷukya-dhātri-kulāsailan=
enala mudadinde tāḷdidam ||

¹ The *rd* was at first omitted, and then was inserted above the line.

² Metre, Maṭṭēbhavikrīḍita.

³ Read *rāja*.

⁴ Metre, Uṭṭalamālikā; the verse consists, very unusually, of five *pādas*.

Metre, Kanda.

⁵ The more usual expression here would be *prāśāda*.

Read *jirṇ-ōddhārakkaṁ*.

⁶ Read *paṇṇirechchāsirada*.

⁷ We might correct the *Sattaligey* of the original into *Sdattaligey*, in accordance with G. line 9, where the reading is quite clear, just as readily as into *Sattaligey*. But the next line here shows *Sattaligey* very clearly; and we must accept that as the form intended in this place also.

⁸ Read *gaṇḍagaḷamam*; and, in the preceding line, *Chaffarasannam* would be better.

⁹ Metre, Uṭṭalamālikā.

- 63 Ant=â Tailapadēvaṃge Satyāśrayadēvan=emba magam puṭṭidam tat-tanayam
Vikramadēvam tatad¹-anujam Daśavarṃmadēvan²-ātana magam Jaya-
siṃgarāyan-ātana magam=Āhava-
- 64 mallan-ātana magam Tribhuvanamalla-Permādirāyan-ātana magam Bhū-
lōkamal[ī*]a-Sōmēśvaradēvan-ātana maga[m*] pratāpachakravarti-Jagadēka-
mal[ī*]an-ātana tam[m*]am Trailō-
- 65 kyamalla-Nūrmmaḍi-Tailapan-ātana magam Tribhuvanamalla-Sōmēśvara-
dēvan-ātana parākrama-prabhāvam=em̄t-em̄daḍe || Vri || Kōḍ³-uḷl=ngra-
madēbhav=om̄d-erāḍ=enal[k]=em̄pattuv=ōḍ-āg-iral⁴=kōḍ=i-
- 66 tt=ānade talta kādi goldam⁵ kōḍ-illad=om̄d=āneyim nādam biḍan=ibhamgaḷam
turagamaṃ Sōmēśvaraṃ billamaṃ nōḍalk=ā Kaḷachū(ohu)ryya-
vaṃśamaṃ=adam nirmūlavam māḍidam || Vri || Da(dha)-
- 67 re⁶ nisāpatnav=āḷalu siri nija-vasa(śa)dim sa[m*]d=udārakke tām=āgarav=
āḷalu kirtti dik-pālaka-nikara-mukh-ādēsav=āḷalu jayā-saṃdari nicheba[m*]
tōla bālam sege-vidid-ire sāmrajyamaṃ tāḷdidam du-
- 68 rddhara=śauryam Vira-Sōmēśvaraṃ=ahita-vadhū-nētra-nirēja-sōmam || Am̄ndha-
tamav⁷=enipa Kaḷachuray-āṃdham masuḷalke tamna tējade dhareg=
anubandham tamnoḷe sale sammam-
- 69 dhise Chāḷ[u*]kya-rāya-Sōmam negaḷdam || Va || Ant=ā Tribhuvanamalla-
Sōmēśvaradēvam sakaḷa-chamūnātha-sirōmaṇiyum Chāḷukya-rājya-pratishtā-
pakan⁸=appa ku-
- 70 māra-Bamalyamnum⁹ tānu[m*] Seleyahaḷ[ī*]iya-koppadoḷu sukha-
saṃkha(ka)thā-vinōḍadin=irdd=om̄du devasaṃ dharmma-gōshṭi(shṭhi)yoḷ=irdu
purāta[na]-nūta[na*]r=appa Śiva-bhaktara gu-
- 71 ṇa-etavanaṃ-māḍuttam=ird=Ēkāntada-Rāmāyamaḷ=Ab[b*]alūral=iddalli Jainar-
ellam neradu bamdu mahā-vivādam-māḍi nī[m*] taleyan=aridu-kom̄du
Śivana kaiyoḷ=paḍadey=appaḍe Jina-
- 72 nan=ōḍedu Śivanaṃ pratishṭe(shṭe)-māḍuv=em̄d=ōḍḍaman=ōḍḍiy=ōḷeyam
[ko]ṭṭaḍ=avaru koṭṭ=ōḷeyam kom̄du tamna taleyan=aridu-kom̄du Śivamaḷ
pūje māḍi baḷik=ā taleyam yōlu-
- 73 devasaḷe munnin=ante taleyam¹⁰ po(?)le(?)-vīlav=antu paḍedu Bij[ī*]apa-
dēvana kaiyyalu jaya-patravaṃ pūje-sahitam koṇḍudumaṃ Jinanaṃ=ōḍedu
basadiyan=alidu bisu-
- 74 ṭa nelanaṃ kha[m*]ḍisi¹¹ Vira-Sōmanātha-dēvaraṃ pra[ti]shṭe-māḍi Śiv-āgam-
ōktav-āge parbba(rvva)ta-pra[mā*]pada dēgulamaṃ trikūṭav-āge māḍisidar-
em̄budam k[ē]ḷdu Tribhuvanamaḷ[ī*]a-Sō-
- 75 mēśvaradēvam viśmayaṃ-bi(ba)ṭṭu nōḍuv=artthiyim binnavattaḷeyam barayisi
barisiy=avaranaṃ=idi[r*]-goṇḍu tannaṃ¹² maneg=ōḍa-goṇḍu pōgi pīridum
satkāradim pūji-
- 76 si śrīmad-Vira-Sōmanātha-dēdēvara¹³ dēgulada māṭa-kūṭa-prākāra-khaṇḍa-spuṭita-
jīnn-ōḍbārakkam¹⁴ dēvara aṃgabhōga-raṃgabhōga-naivēdyakkam Chaitra-

¹ Read *tad*.² The *va* of the third syllable was at first omitted, and then was inserted above the line.³ Metre, Śārdūlavikrīḍita.⁴ Read *embattum=ōḍḍ-āg-iral*.⁵ To suit the metre, this word must be pronounced *goldam*.⁶ Metre, Mahāśaragdhara. In the second word, read *nissāpatnav*.⁷ Metre, Kanda. Read *andhat=ma*.⁸ Read *pratishtāpakanam*.⁹ Read *Bammayyanam*.¹⁰ This word seems to be an unnecessary repetition.¹¹ Or perhaps we should read *midisi*.¹² Read *tanna* or *tannaya*.¹³ Read *dēvara*.¹⁴ Read *spuṭita-jī-ṇa-ōḍbārakkam*.

- 77 pavitra-vasantotsav-âdi-pa[r*]vvaligav=annadâna-vidyâdânakka[m*] Banavase-
panichhâsirada¹ ka[m*]paçam Nâgarakhamdâv-eppat[t*]aṭ-olagaṇa
Ab[ḡ*]jalûran-â dēvargg=â vûr=âga-
- 78 lu-bêlkuv=emdu parama-bhaktiyim=â ka[m*]paṇa[da] manneya Mallidēvanam
mu[m*]d-itṭ=â vûra mēlâlîke-manneya-sumka damḍa-dôsha-nidhinikshêpa-
sahitav-âgi Êkânta-
- 79 [da*]-Râmâyya[m*]gaḷa kâlam karchohi pûrvva-prasiddha-simâ-sahitam²
tribhōga-sahitam dhârâ-pûrvvakam-mâḍi Pâ(pa)ramēśvara-dattiy-âge(gi) tâbra.³
âsanamam kot[t*]=âneyan=êlî(ri)si me-
- 80 rayisi parama-bhaktiyim pratipâlisidam [(||*)] Om [(||*)] Śrîkam[tha-⁴
padâmbujaman=anâkula-chittadoḷe pûjipam Śiva-samaya-prâkâran=ela(ni)si sale
negald=Êkântada-Râman-Îsa-
- 81 bhakti-prēmam || Om [(||*)] Śrîyūm⁵ di[r*]gggh-âyuvam kîrttiyan=anudinavum
mâlke gîrvvâna-vri(vri)mda-jyâyam śrî-Vîra-Sōmam vidhri(dhri)ta-himakaram
Kâmadēvamg-udâra-śrî-yuktam-
- 82 g=Adrijâ-sasmita-sita-taraḷ-âlôla-vistâra-lilâ-nēy(tr)-âḷok-ôddha(?)ta-śrî-lalita-ra t i - k a ḷ â-
lâsya-šailôsha-vēsham || Svasti Samadhiगतपामचमहâśabha-mahâman-
- 83 dâḷēsvaram Banavâsi-pûravar-âdi(dhî)svaram Jayanti-Madhukēśvara-dēva-labdhâ-
vara-prasâdam vidvaj-[j*]an-ârhladam⁶ Mayûrava[r*]mma-kula-bhâshaṇam
Kâdamba-kaṇṭhîravam kadana-prachandam sâha-
- 84 s-ôttu[m*]gam kaliga[=amkusa(śa)m] satya-Râdhēyam śaraṇâgata-vajra-pamjara[m*]
yâchaka-kâmadh[â*]nav=ity-akhiḷa-nâm-âvali-sahitan=appa śriman mahâ-⁷
maṇḍalēśvara[m*] Kâmadēv-arasa-
- 85 r-Ppânungall[*)]-ainûṇam⁸ dushṭa-nigraha-śiṣṭa-pratipâlanadin=âḷuttam-irdd=
Abbalûra Vîra-Sōmanâtha-dēvaram bāndu kaṇḍu Râmâyyaṃgaḷu Śiv-
âgavâ(ma)-vidhâ-
- 86 nadim mâḍisida parbhâ(rvva)t-ôpamânam=appa dēgulamam kaṇḍ=avaru mâḍida
sâhasamam sa-vistara[m*] kēḷdu mechchi parama-prîtiyim=ôḍa-gomḍu pōg
- 87 Pânungalla neleviḍinoḷ=pradhânaru[m*] tânum Madukeya-maṇḍalimka⁹-sâhitam
sukha-samkathâ-viṇôdadi[m*] kuḷlirddu parama-bhaktiyim Vîra-Sōmanâtha-
- 88 dēvargge Pānu[m*]gall-ainûṇaḷ¹⁰=olagaṇa kaṃpaṇam Hosanâḍ-eppattar=olage
Munḍagôḍa samṇpada Jōḡsaradim baḍagaṇa Mallavaḷḷiy-emba grāmamam
prasiddha-si-
- 89 mâ-sahitav-âgi tribhōg-âbhyanteram namasyam-mâḍiy=â dēvara dēgulada
khaṇḍa-sputita-jîrnn-ôdhârakam¹¹ dēvar=amgabhōga-raṃgabhōga-naivēdya[kkam*]
Chaitra-
- 90 pavitra-vasantotsav-âdi-parbba(rvva)gaḷgam=anna-dânakkam¹²=emdu Râmâyyaṃgaḷa
kâlam karchi dhârâ-pûrvvakam-mâḍi parama-bhaktiyim koṭṭu dharmmamam
pratipâlisidam [(||) Svasty=astu Om ||
- 91 Int=i dharmmamgaḷam pratipâliyisidavarū¹³ śrî-Vârapâsi Prayâge Kurukshêtra
Argghyatîrtiha Śrîparvvat-âdi-punya-kshêtradalli sâyira kavilegaḷa kôḍum
- 92 kolaguvam honnoḷ=kattisi chatu[r*]vvêda-pâragar=appa s[u*]-brâhmaṇargge¹⁴
sûryyagrahâṇa-sômagrahaṇa-bya(vya)tipâta-sa[m*]kraman-[â*]di-p u n y a - k â l a d o ḷ =
vidhi-yuktav-âge koṭṭa

¹ Read *panichhâsirada*.² The syllable *sa* was at first omitted, and then was inserted above the *md* of *stmd*.³ *I.e., tâbra, for tāmra.*⁴ Metro, Kanda.⁵ Metro, Bragdhara.⁶ Read *dhiddam*.⁷ Read *śriman-mahâ*.⁸ Read *ayndraṇ*.⁹ Read *maṇḍalika*.¹⁰ Read *ayndray*.¹¹ Read *sputita-jîrnn-ôdhârakam*.¹² Read *dânakka*.¹³ Read *pratipâlisidavarū*.¹⁴ The syllable *hwa* was at first omitted, and then was inserted above the line.

- 93 pa(pha)lavam paḍevaru i dharmmavan=alidavar=ā Gamge Vāraṇāsi Kuru-
kshētra-Prayāg-ādi-punya-kshētramgaḷoḷ=ā kavilegaḷuvam brāhmaṇaruvam koṇḍa
pāpamam paḍevar=īy=arttha-sam-
- 94 dēhav=ill=embudam mununam¹ Manu-vākyaṅgaḷu(la)m pēḷgu[m*] || Ślōka ||
Bahubhir²=vvasandhā bhuktā rājabhiḥ Sagar-ādibhiḥ yasya yasya yadā
bhūmis=tasya tasya tadā pa(pha)lam || Gaṇyaṁtē pāmva(sa)vō
- 95 bhūmēr=ganya[m*]tē vri(vri)shtī-bimḍavaḥ na gaṇyatē vidhāt=āpi dharmma-
samrakṣaṇē phalam || Sva-datt[ā*]m parṇ-datt[ā*]m vā yō harēta
vasumdharaṁ | shashthir-vvareṣa³-sahasrāpi viśthāyām jā-
- 96 yatē krimiḥ || Karmaṇa manasā vāchā ya[h*] samarthō=py=upēkṣatē |
sabhyā(bhya)s=tath=aiiva chāmdāla[h*] sarvva-dharmma-bahishkri(ṣhkrī)taḥ ||
Kulāni tārayēt=karttā sapta sapta cha sapta cha | adhō=vapā-
- 97 tayēd=dhartā sapta sapta cha sapta cha || Ślōka || Api Gaṅg-ādi-
tīrtthēshu haṁtur=gām=athavā dvijam nishkṛitī⁴ syān=na d[ē*]vāsva-
brahmasva-haraṇ[ē*] nri(nri)nām || Sāmānyō⁵=yam dharmma-sētu=
- 98 nripārṇām⁶ kālā-kālā pālanīyō bhavadbhiḥ sarvvān=ētānu bhāvita(na)ḥ
pārththavēndrā⁷ bhūyō-bhūyō yāchatē Rāmachandraḥ || Svasty=astu
maṅgaḷam cha | śrīś=cha || Ōm
- 99 Ōm [||*] Haranō⁸=tavanidhiy=amt=ām darav=urav=ill=enisi paḍedu dēḷulavam
Puraharana Kaiśasād=amt=ire virachisidam Śambhu-bhakti-dhāmam Rāmam ||
Vri || Dēḷulak⁹=endu bhakta-
- 100 janav=ādaradind=idir=erdda koṭ[t*]aḍa(da)m hāgavan=ādaḍam kaḷadu-kolḷade
bēḍade nāḍe dve(dai)nyadim pōgi nri(nri)pālarām Śivan=anugrahav=
akṣhayav=āge māḍidam dēḷula[va]m Har-ādr[i]g=ep[e]-
- 101 y-āg=ire Rāman=id=ēm kri(kri)t-ārtthanō || Ka || Kēsavarāja¹⁰=chamūpaṁ
śāsanavam pēḷdan=amt=adam tirdi nirāyāsane baradan¹¹=īśana dāsam
Śiva-charapakamaḷa-śarapaṁ Sarapaṁ || Ōm [||*]
- 102 Svasti Śrīmatu-Hara-dharaṇi-prasūta-Mukkaṁpa-Kādamba-[vamēa*]rum Bana-
v[ā]s[ī]-puravar-ādhiśvararūm śrī-Mādu(dhu)kanātha-dēvara dibya(vya)-śrī-pāda-
- 103 padm-āradhakarū¹² || Mal[ī*]idēvarāyarūm ||¹³ Nāgarakha[m*]ḍeya
. rige-nāḍumam
- 104 koṭṭaru ||

TRANSLATION.¹⁴

Om! Reverence to the god Śambhu (Śiva), who is made beautiful by a *chaurī* which is the moon that lightly rests upon his lofty head, and who is the foundation-pillar for the erection of the city of the three worlds! May that tree of paradise which is Śambhu, praised by the gods,— which is the abode of the beauty of clusters of flowers which are the rows of drops of

¹ Read *munam*.² Read *śashthi-vareṣa*.³ Read *śtur=nripārṇām*.⁴ Read *pārththivēndra*.⁵ Metre, Kanda. The metre is faulty in the third *pāda*.⁶ Metre, Uṭpalamālikā.⁷ Read *drddhakarūm*. The following mark of punctuation is unnecessary.⁸ This mark of punctuation is unnecessary.⁹ On previous occasions I have, like others, been accustomed to give in italics, in brackets, words which are not in the original texts, but are necessary to complete the sense and make readable sentences in English; for instance, in the opening verse of this record, the words "the god" before "Śambhu," "his" before "lofty," and "and" before "who." For the future I shall give all such words in common type, without brackets, and shall give in italics, in brackets, only words which are added to explain or supplement the meaning of the original texts, and as to the correctness or suitability of which any doubt may be possible.¹⁰ Metre, Ślōka (Anuṣṭubh); and in the next five verses.¹¹ Read *nishkṛitī*, for *nishkṛitī*.¹² Metre, Śālit.¹³ Metre, Kanda.¹⁴ The metre is faulty here.

water thrown up by the waves of the holy river Gaṅgā (*that flows through the coils of his hair*); which has for fresh sprouts his dangling matted hair; which has as its growing fruit the ambrosia-rayed moon (*on his forehead*); which is pleasing with boughs that are his arms; and which is embraced by a creeper that is the goddess Gaurī (Pārvatī),—give to Rāma,¹ in particular, with perpetual activity, an abundance of such fruits as are longed for by a petitioner! May Śrīkaṇṭha (Śiva), who is Īśa (*in the form of*) Vīra-Sōmēśa, surrounded by all the *Gaṇas*,²—who is adorned by feet in which there are set here and there the numerous crimson rays of the clusters of the jewels in all the tiaras of the multitude of the gods; who is the best of the immortals; and who is the abode of the splendour of the rays of the glances of (Pārvatī) the daughter of (Himālaya) the lord of the mountain of cold,—always confer good fortune upon Rāmadēva, upon him who is of unequalled greatness!

(Line 5)—Round about it (namely Jambūdvīpa) is the ocean, which is met by banks of clouds that are the trunks, blowing out spouts of water, of numerous herds of elephants which agitate the waters by the blows of the tips of their tails that are as efficient in doing so as the shoals of great fish which fall out from the mouths of the fierce monsters of the sea that glide to and fro; from which there rise the rays of many jewels and the lustre of large pearls; which has lines of mountains on its shores; and which is enclosed by the broad hips of the woman who is the Earth. And there, on the south of Jambūdvīpa, which is girt about by the salt ocean which is thus beautiful as being the abode of numerous marine animals and the place of very high waves, among all the Nīla, Nishadha,³ and Himālaya mountains, the cold mountain (Himālaya),—which has vast glens for rest after the fatigue of the great dalliance of love of the crowd of the daughters of the *Siddhas*; which is full of rows and rings of huge rocks falling down from the many piles of mountains that are pounded by the torrent of the waters of (the Mandākinī) the river of heaven; and which is irradiated by the mass of the tremulous lustre of the cold-rayed moon,—is beautiful with a length stretched out so as to measure the eastern and the western oceans.⁴

(L. 10)—In the land of Bhāratavarsha, which lies on the southern flank of that same Himālaya, the king of mountains, there shines, with exceedingly great comeliness, the country of Kuntāla; and there there is beautiful the city that is called Alande, full of grace and splendour, and ever esteemed to altogether surpass Amarāvati (the city of the gods) with learned people and with a countless wealth of cattle and grain and water. Moreover:—As is well known, in Amarāvati there are Sukēśi and Mañjughōshe,⁵ these two; but in that town there is a whole multitude of women, all of them with beautiful hair and sweet voices. It is charming with various plantations of sweet-smelling rice,⁶ with parks and gardens which are

¹ I.e. to the Rāmayya, or Ēkāntada-Rāmayya, who is the subject of the record. In the next verse he is mentioned as Rāmadēva. He is called simply Rāma again in lines 41, 42, 43, 99, 101.

² The *Gaṇas* are the attendants of Śiva. Mention is made of them again in lines 21 to 23, below. The leader of them was Nārada (line 22); and some of them were deceased or translated Śaiva saints, who are named in the same passage.

³ According to Monier-Williams' Sanskrit Dictionary, Nīla or Nīlādri "the blue mountain," is "one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Ilāvṛta or the central division," and Nishadha is a similar range "lying immediately south of Ilāvṛta and north of the Himālaya."

⁴ Compare the opening verse of the *Kumārasmādhava*, which describes Himālaya as reaching to the eastern and the western oceans, as if it were the measuring-rod of the earth.

⁵ These are two of the nymphs of paradise; for the first name, see Kittel's Dictionary. The verse contains a play on the meanings of their names.

⁶ *Gandha-śālī* is explained in Monier-Williams' Sanskrit Dictionary as 'a sweet-smelling kind of rice.' He also gives *mahā-śālī*, 'a kind of large and sweet-smelling rice.' And Hsien Tsiang mentions the "*Mahāśālī*-rice; this rice is as large as the black bean, and when cooked is aromatic and shining, like no other rice at all; it grows only in Māgadha, and nowhere else; it is offered only to the king or to religious persons of great distinction, and hence the name rice offered to the great house-holder," (*Life*, p. 100; see also *Records*, Vol. II. p. 82, where it is called "the rice for the use of the great"). The *gandha-śālī* is mentioned again in G. below, line 4, and also in one of the Managēlī inscriptions (page 30 above, line 13).

in bloom through all the seasons, with plenty of well-filled tanks and wells and pools, with sounds everywhere of cranes and buzzing bees and cuckoos and ruddy geese and peacocks and numerous flights of parrots and blue jays, and with the music of lutes in the diversions of courtesans. And when it had thus become a place of many charms, as being known to be the site of an infinite number of parks, and pleasing with inexhaustible pools of water, and crowded with many people, and the dwelling-place of innumerable courtesans, and the abode of a countless number of merchants, there came down there, from the silver mountain (Kailāsa),¹ accompanied by Girijā (Pārvatī), with great gladness, the god Sōmanātha (Śiva), who has the water-lilies that are his feet made tawny by the mass of the multitude of the rays that dart forth from the jewels inlaid in the tiaras of all the gods, and who is a very tree of paradise having for the ripening of its fruits the accomplishment of the desires of worshippers who bow down before him in supplication.

(L. 17)—Among the residents of that town of Sōmanātha,² in the Brāhman quarters, amongst the Brāhmanas, there became famous one who resembled those (*well-known*) Vyāsa and Śuka and Vāmadēva and Parāśara and Kapiḷa and others; namely he, Purushōttama, who was called the best of Brāhmanas,—belonging to the Śrīvatsa gōtra; praised by (*all other*) Brāhmanas; acquainted with all the *Vēdas* and *Vēdāṅgas*; of an excellent disposition through possessing the virtue of pure behaviour. The good wife of that Brāhman was Padmāmbike of pure behaviour, devoted to her husband, who by her virtuous disposition caused herself to be likened to both Sītādēvī (the wife of Rāma) and the wife of that (*well-known*) Satyatapas(?).³ And, that husband and wife having remained for a long time without offspring, one day, having come to know the saying of the *Vēda* that “there is no heaven for him who has no son,”⁴ the famous Purushōttama, who practised truth and purity, did worship, together with his wife, to Śāmbhu, in order to obtain a son, saying “Īśa is the protection from misfortune.”

(L. 20)—At that same time, when Mahēśvara (Śiva), whose feet, resembling water-lilies, are worshipped by the crowd of gods and demons,—with Kēśava (Viṣṇu) and Vāsava (Indra) and Abjābhava (Brahman) in attendance upon him, and surrounded by countless *Gaṇas*, and accompanied by Umā (Pārvatī),—was enjoying the delight of an interchange of pleasing conversations in royal *darbār* in a delightful part of the mountain Kailāsa, Nārada, the leader of the *Gaṇas*, spake thus:—“While Ōhila, Dāsa, Chenna, Siriyāḷa, Halāyudha, Bāna, Udbhaṭa, and Malayēśvara who came here in human form, and Kēśavarāja,⁵ and innumerable other *Gaṇas*, resigning the happiness of earthly life, have been dwelling here in this

¹ Hiuen Tsiang mentions a “silver mountain,” and appears to place it in the country of O-ki-ni, somewhere on the north of the Himālaya range: he says—“this mountain is very high and extensive; it is from this place that the silver is dug which supplies the Western countries with their silver currency” (*Life*, p. 36).

² The text perhaps means to say that Alande was also known by the name of Sōmanāthapura.

³ The *akṣhara* before the *tya* at the end of line 18 is small and imperfectly formed, and is almost quite illegible. I can only conjecture that it is *sa*. Satyatapas appears to be “a *Muni* who was once a hunter but, after performing severe austerities, obtained, as a boon from Durvāsas, that he should become a great sage and saint.” But it is usually Sītā and Arundhatī (wife of Vasishṭha), who are quoted as patterns for wives to imitate.

⁴ We seem to have here some well-known proverb. *Lōka*, ‘world,’ must stand for *paralōka*, ‘the other world, heaven.’—For a very similar expression, Prof. Kielhorn has referred me to *aputrāṇām kila na santi lōkād ūbhād* (*Kaddambārī*, Peterson’s edition, p. 61, line 14),—words which the queen heard at a recitation of the *Mahābhārata*.

⁵ The reference here is to various famous Śaiva saints, most of whom appear to be mentioned in the *Basava-purāṇa*.—Mr. H. Krishna Sastri has obliged me with other references for some of these persons: for Siriyāḷa (in Kanarese) or Śiruttōṇḍanāyanār (in Tamiḷ) the fourteenth *śloka* of the *Vṛishabhēndravijaya* of Śhāḍakshari, and also the Tamiḷ *Periyapurāṇam* (prose version, Madras edition, p. 217 ff.), with the difference that Siriyāḷa is here represented as the son of Śiruttōṇḍa, and not identical with him, as asserted in the other work; for Halāyudha, the fifteenth *śloka* of the *Vṛishabhēndravijaya*, which incidentally mentions also Dāsa and Chenna (verses 4, 6, after the introduction); and for Malayēśvara (in Kanarese) or Śēranāṅ-Perumāl (in Tamiḷ), the *Periyapurāṇam*, p. 220 ff., which says that, when ruling at the town of Koṇḍṇōḷṛ, he became a

especial excellent abode of faith, the congregation (of *Saivas on the earth*) has been afflicted among the Jains and Buddhists." On his speaking thus, Mahēśvara, with a smile on his face that resembled a water-lily, said to Virabhadra—"Do thou, in the world of men, beget a man with a portion of thyself, and then put a stop to those hostile observances." And thereupon Virabhadra came in a dream, in the guise of an ascetic, to Purushōttamabhāṭṭa, and said "There shall be born to thee a son, who shall suppress hostile observances;" and he further said "Those many people, in the region of the south, who have trodden in the paths of the Jains, all of them shall be put to shame, O master!, by thy son (*who shall be called*) Rāma." Having thus spoken and having manifested great graciousness, he went away. And Purushōttamabhāṭṭa, full of content at having succeeded, obtained a son, and performed the birth-ceremony and other rites, and bestowed the name of Rāma in accordance with the bidding of the god.

(L. 27)—And while he (Rāma), having become imbued with meditation on Śiva in a manner suitable to his divine birth, was practising observances with strict indifference to other things, it came about that, through the intensity of his devotion which was directed entirely to one object, he was called one who had one sole aim; and, having worshipped Śiva with great exclusiveness, he acquired the name of Ēkāntada-Rāma. And in the course of practising observances, with speech and body and mind always devoted to the feet of (Śiva) the lord of Gaurī (Pārvatī), at various sacred places prescribed by the Śaiva traditions and on all the numerous great and small rivers where there are altars of Śambhu, he came and beheld with joy the Sōmanātha of the South,¹ honoured by the gods, who drives away all sin. And when, having thus come, he was worshipping that Sōmanātha of Huligere, whose feet are beautified by the cluster of the rays of the jewels in the tiaras of the greatest of the gods who unceasingly bow down before him, that supreme lord became manifest, and said,—(Here are two *ślokas*)²—"Go, O Rāma!, at my command, to the excellent village of Abbalūru, and take up thy abode there at ease, and sacrifice to me with strict devotion; and, without any apprehension, enter into controversy with the Jains, and wager thy head; and be victorious, O son!"

(L. 33)—And when, on the god Sōmanātha having thus given his commands, Ēkāntada-Rāmayya was abiding, with complete indifference to other things, at the shrine of the god Brahmēśvara of Abbalūru, some of the Jains, together with that Saṅkagaṇḍa,³ concerted together, and came to obstruct him, and with great resoluteness persistently sang the praises (of *their own god*) in the proximity of Śiva, saying "Jina is the (*true*) divinity." When he heard that, Ēkāntada-Rāmayya became very full of wrath, and said "It is forbidden to praise any other deity in the proximity of Śiva;" but, refusing to desist, they continued vociferating; and then he spake thus:—"Who is it that creates the earth?; who is it that protects it in the time of calamity?; and further, who is it that is able to destroy it, when his anger becomes great? : it is that same Śambhu; and, in the face of the existence of him, who pervades everything, how can he (Jina) be a god, who came by chance into the world, and lived⁴ in bewilderment, and applied himself to practising austerity, and (*only thus*) attained happiness? : does your *Arhat* bestow gifts as Hara (Śiva) does?; has he ever given even ever so small a thing?; (*it is*) from

follower of the famous Śaiva devotee Sundaramūrtināyanār (see *id.* pp. 1 to 51), and visited various Śaiva shrines in the south, and eventually followed Sundaramūrti on horseback to Kailāsa, and which, in connection with the same story, mentions a certain Bāpa or Bāpabhadra as a musician who received presents from Śāramāp on the recommendation of the god at Madura.

¹ I.e. Sōmanātha, (*sc.* Śiva, in that form) of Huligere (Lakshmēśwar), who is mentioned in the next line.— See page 243 above, note 3.

² Thus in the original, by way of parenthesis; like the *vaṇana*, 'prose,' *kanda*, 'verse,' and *grīṭa*, 'metre,' which also we have here and there.

³ I.e. "together with Saṅkagaṇḍa, one of the village-headmen of that place."

⁴ *Bardu* seems to be a form of the past participle of *baḥ*, 'to live,'— a root from which we have *bardu*, *baddu*, 'increase, greatness, etc.'

Hara (*that*) in former days the devout Gaṇas Bāṇa and Diniśāla, and so many others, obtained boons." On his having thus spoken, the Jains said—"It may be so! but why dost thou simply talk of former worthies?; cut off thine own head, under such conditions that all people may know of it, and offer it to him, and get it back from him, (*and then we will admit that*) thou art indeed a pious man and he is indeed the god."

(L. 38).—When they had thus spoken, Ēkantaḍa-Rāma said "If I offer my head to (Śiva) the foe of Love, and obtain it back, what is the wager that ye will pay to me?;" whereupon they replied, in anger, "We will pluck up our Jina and set up (*an image of*) Śiva." Then, saying "Give me (*it in writing on*) a palmyra-leaf," and taking the palmyra-leaf that they gave, Rāma brought (*his image of*) Śiva into the presence (*of the Jains*) at the place where he was to straightway cut off his head and make an offering of it, and spake thus:—"If I have ever not said that thou alone, O Śāmbhu!, art my protection without fail, and if my thoughts have ever gone astray after other gods, my head shall not go from me by the edge of this scimitar;¹ but, otherwise, O Śiva!, let it roll down before thy feet:" and, thus speaking, the brave Rāma, with a loud shout, and with an unfaltering hand, set himself to cut off his head and lay it at the feet of Śiva. While the disciples were saying "Surely he inflicted but a small wound; he drew the sword and thought, indeed, to do a bold thing, but then he became afraid and has preserved his body unhurt; he must have devised some mischief to the sword (*blunting it, so that it shall not wound him*)," Rāma, that man of ability, quickly and instantly cut through his own neck with as little difficulty as if he were shearing through a bundle of grass, and placed (*his head*) at the feet of Īśa (Śiva), and caused joy to the attendants of Śāṃkara (Śiva).

(L. 43).—After the severed head had been exhibited in public during seven days, Hara kindly gave it back: the head became sound again without any scar; and Rāma received it back, to the knowledge of all people. In much perturbation, all the Jains, in great distress, bowed down on the ground and seized his feet, imploring him to abstain from destroying their Jina; but, refusing to abstain, he fell on it like a thunderbolt from a clear sky,² and broke the head of the Jina. Just as a wild elephant in rut plunges into a grove of plantain-trees, and, though alone, sweeps everything away before him, so he, putting forth his strength, scattered the heroes who guarded it, and the horses, and the chieftains, and, while the opposing ranks of the Jains, crying out that Mārī (the goddess of plague or death)³ had come upon them, were running away in flight, he beat the Jina till it fell; and there he made them accept the holy Vira-Sōmēśa.

(L. 46).—When the Jains, having gone in a body, and having related all the matter in a cunning way to king Bijjana, were, with enmity, making a very slanderous complaint about it, king Bijjana became mad with anger, and looked at Rāmāyya with wrath, and said "Why hast thou done this evil thing?;" whereupon he shewed the palmyra-leaf that they had given, and said:—"This is the palmyra-leaf that they gave; weigh it in thy mind, and place it in thy treasury; let them wager again; if they dare further stake, in thy presence, (*all*) their various Jinas, then I will cut off my head and place it as the stake in their hands, and will recover it even after they shall have burned it; but they shall wager to me the various Jinas of their eight hundred shrines, the chief of which is the Ānēsejeyabasadi." Thereupon king Bijjana said "We will see this marvel;" and he summoned the wise men of the shrines, and the (other)

¹ *Enḡu*, line 28, is to be taken as *edga* (= *ekage, ekange*), 'in what manner?, how?', + * (= *ḡ*),—'howsoever, it may be.'

² *I.e.* "let me not have the courage to cut it off."

³ *Lit.* "like a dry thunderbolt, unaccompanied by rain."

⁴ There is a reference to Mārī in line 28 of the Nēvargi inscription (*Jour. Do. Br. R. As. Soc.* Vol. X. p. 243); and another occurs in an inscription at Balmuri (*Ep. Carn.* Vol. III., Sr. 143), in which she is called Mārīya-mārī, "the destroying deity Mārī."

Jains, and said "All of you wager your shrines, and give (*it in writing on*) a palmyra-leaf. But they said "We came to lay a complaint about the shrine which has already been ruined; we have certainly not come to lay a wager and lose (*any more of*) our Jinas!" Then king Bijjana laughed, and dismissed them, bidding them to go without any further words, and to live in peace; and he gave to Rāmāyā, in such a way that all of them knew of it, a certificate of victory.

(L. 51)—A very Indra to the mountains that are hostile kings; a very Agastya to the ocean of hostile kings; a hot fire to the fuel of hostile kings; a very Śiva to Love in the form of hostile kings; a great Garuḍa to the fierce serpents that are hostile kings; such is the glorious Bijjana, the friend of those who swing the sword in seizing the wives of inimical kings, and the favourite of the woman Fame. Having put down the Chōḷa, having humbled Lāḷa, having deprived Nēpāḷa of stability, having crushed Andhra to pieces, having made the Gurjara captive, having broken the greatness of the king of Chēdi, having ground Vaṅga in a mill, and having fought and killed the kings of Baṅgāḷa, Kaṅga, Māgadhā, Pataśvara,¹ and Māḷava, the brave king Bijjanarāya has protected the whole circuit of the earth. Agastya was born in a pitcher, and drank up the ocean; and in Bijjana, that excellent man, born among the Kaṣachuryas, (*there was displayed*) the power of drinking up, without vomiting, the ocean that was the lineage of the Chāḷukyas.

(L. 55)—Hail! The glorious Bijjanadēva,—who was possessed of all the glory of the names of, among others, the Mahāmaṇḍalēśvara who attained the pañchamahāśubha, the supreme lord of Kāḷaṅjara the best of towns, he who had the banner of a golden bull, he who was heralded in public with the sounds of the double drum called ḍamaruga, he who was the sun of the water-lily that was the family of the Kaṣachuryas, the fierce in fight, the hero in the clash of battle, the sun of good warriors, the elephant-goad of brave men, a very cage of thunderbolts to (*protect*) elephant-like chieftains who sought refuge with him, a very (Rāvaṇa) lord of Laṅkā in prowess, (*he who behaved like*) a uterine brother to the wives of other men, he who was successful (*even*) on a Saturday, the wrestler against hill-forts, a very Rāma characterised by firmness of character, the wrestler free from apprehension,—was pleased with the great boldness that was displayed by Rāmāyā, and with his unsurpassed devotion to the god Mahēśvara; and, for the repairs of whatever might become broken or torn or worn-out belonging to the enclosure,² with beautiful pinnacles, of the temple of the god Vira-Sōmanātha, and for the aṅgabhōga and the perpetual oblation of the god,—having put forward (*to manage the grant*) Chātṭarasa, the chieftain of the Sattalige³ seventy which was a *kampana* of the Banavase twelve-thousand, and the chief *Prabhu* and village-headmen of that *kampana*, and having laved the feet of the holy Ēkāntada-Rāmāyā,—he gave, with libations of water, the village named Gōgāve to the south of Maḷugunda in the Sattalige seventy, with its established boundaries and (*to be enjoyed according to*) the *tribhōga*,⁴ and so maintained (*religion*).

(L. 61)—Om! When many kings, possessed of glory and renowned fame and valour, endowed with prowess (*that has been preserved*) in legends, had passed away in the lineage of the Chāḷukya kings which was considered to be the chief ornament of the Lunar Race, Tailapa (II.),—as an instance of a typical king,⁵—who may be called one of the seven principal mountains of the earth which was the Chāḷukyas, with happiness possessed (*the world*). To

¹ This seems to be a variant of, or a mistake for, Pataścharya, which is given as the name of a people in Monier-Williams' Sanskrit Dictionary.

² See page 249 above, note 6.

³ See page 249 above, note 9.

⁴ *I.e.* to be enjoyed in three equal shares by the god, the Brāhmanas, and the grantees; see *Ind. Ant.* Vol. XIX.

271.

⁵ *Abritey-dga*, line 62, seems to be used in the sense of *addhṛitam-dga*. A more literal translation would be,—
"when kings are brought together (*to select an illustration*)."

that Tailapadēva there was born a son named (Iṛivabedāṅga)-Satyāśrayadēva; his son was Vikramadēva (V.); his younger brother was Daśavarṇadēva; his son was Jayasiṅgarāya (II.);¹ his son was Āhavamalla-(Sōmēśvara I.); his son was Tribhuvanamalla-Permādirāya-(Vikramāditya VI.); his son was Bhūlōkamalla-Sōmēśvaradēva (III.); his son was the *Pratāpachakravartin* (Porma)-Jagadēkamalla (II.); his younger brother was Trailōkyamalla-Nūrmādi-Tailapa (III.); and his son was Tribhuvanamalla-Sōmēśvaradēva (IV.), whose prowess and majesty were as follows:—

(L. 65)—When eighty fierce tusked elephants in rut were massed together (*to oppose him*), laying aside fear, and not relying upon (*any other means*), with one tuskless elephant he repulsed them as if they were but one or two,² and fought and conquered the countries, the towns, the elephants, and the horses; (*and so*) Sōmēśvara uprooted that race of the Kaḷachuryas, as if it were but a *billa-tree*. In such a way that the Earth became free from enmity, and Fortune, having come under his control, became herself a very mine of generosity to him, and Fame laid his commands on the mouths of all the rulers of the points of the compass, and the lovely woman Victory was ever fettering the sword of his arm (*to restrain him from altogether too excessive conquests*), Vīra-Sōmēśvara (IV.), whose valour was unassailable, and who was the moon of the water-lilies that were the eyes of the wives of his foes, acquired the sovereignty. A very close connection between the earth and himself being formed at that time when the dense darkness that was the Kaḷachuryas dispersed before his brilliance, the Chālukya king Sōma became famous.

(L. 69)—That same Tribhuvanamalla-Sōmēśvaradēva (IV.),—when the *humāra* Bammayya,³ the chief of all the leaders of the army, the establisher of the Chālukya sovereignty, and he himself, were at the small village of Seleyahalliyakoppa with the pleasure of an agreeable interchange of communications, and were one day engaged in a discourse about religion and were reciting the praises of ancient and recent devotees of Śiva,—heard the story of how Ēkāntada-Rāmayya, when he was at Abbalūru, and when all the Jains assembled and came and entered into a great disputation with him and made a wager that, if he would cut off his head and could get it back⁴ from the hands of Śiva, he might break their Jina and set up Śiva, and gave (*it in writing on*) a palmyra-leaf, took the palmyra-leaf that they gave, and cut off his own head, and then, after doing worship to Śiva, on the seventh day got back his head free from all injury just as it was before, and obtained a certificate of victory, together with respectful treatment, from the hands of Bijjanadēva, and broke the Jina, and destroyed the shrine and flung it down, and laid waste the site, and set up the god Vīra-Sōmanātha, and in accordance with the Śaiva traditions founded a temple with three pinnacles, as vast as a mountain. And Tribhuvanamalla-Sōmēśvaradēva (IV.) was astonished, and, from a desire to see him, caused a letter of deferential invitation to be written, and made him come, and met him with respect, and took him along with himself to his own house, and did worship to him with great reverence, and,—for the repairs of anything that might become broken or torn or worn-out belonging to the enclosure⁵ with beautiful pinnacles of the temple of the holy god Vīra-Sōmanātha, and for the *aṅgabhōga* and the *raṅgabhōga* and the perpetual

¹ There are mistakes here: Jayasinha II. was, indeed, a son of Daśavarman; but the latter was the younger brother of Iṛivabedāṅga-Satyāśraya, not of Vikramāditya V.; and Vikramāditya V. was a son of Daśavarman: see the table, above, Vol. III. p. 2.

² Compare a verse in the Gadag inscription of A.D. 1192 (*Ind. Ant.* Vol. II. p. 300, text line 29 f.), which, properly translated, describes Brahma (the general who helped Sōmēśvara IV. to recover the kingdom, and who is mentioned by the name of Bammayya in line 70 below) as conquering sixty tusked elephants with one young tuskless elephant, when, in contempt of (*i.e.* in motley against) his father, he was depriving the Kaḷachuryas of the sovereignty.

³ *I.e.* "the younger Bammayya;" so called to distinguish him from his grandfather of the same name (see *Dyn. Kan. Distrs.* p. 464, note 3). He is the Brahma who is mentioned in the preceding note.

⁴ *Paḍadey-appade*, line 71, from *paḍadey*, for *paḍadag*, + *appade*, is a somewhat stilted equivalent of *paḍadade* or *paḍadode*.

⁵ See page 248 above, note 6.

oblation of the god, and for the occasions, among others, of the purificatory ceremony of the month Chaitra and the festival of spring, and for the giving of food and the imparting of knowledge,—saying that the village was to belong to that god,—with the very greatest devotion, having put forward Mallidēva, the chieftain of the *kampana*, (*to manage the grant*), and having laved the feet of Ēkāntada-Rāmāyā, gave, with libations of water, (*by*) a copper-plate charter, as a grant to the god Paramēśvara (Śiva), the village of Abbalūru in the Nāgarakhanda seventy which was a *kampana* of the Banavase twelve-thousand, together with the customs-duty called *mēlālike-manneya* of that village, and with (*the right to*) fines and punishments and buried treasure, and with its boundaries established in former times and with the *tribhōga*; and he seated him on an elephant and paraded him in public, and thus with the very greatest devotion maintained (*religion*).

(L. 80)—Om! Ēkāntada-Rāma, who worshipped the water-lilies that are the feet of Śrīkaṇṭha with thoughts free from any perplexity, and who became famous in being considered to be the bulwark of the Śaiva rites, delighted in devotion to Śiva!

(L. 81)—May the holy god Vīra-Sōma,—who is the greatest among all the gods; who carries the moon (*on his forehead*); and who wears the garb of an actor in the dance of amorous dalliance which is lovely on account of the beauty imparted to it by the smiling, white, trembling, full glances of the sweet smiles of (Pārvatī) the daughter of the mountain (Himālaya),—day by day confer fortune and long life and fame upon Kāmadēva, upon him who is endowed with nobility!

(L. 82)—Hail! When the illustrious Mahāmaṇḍalēśvara Kāmadēvarasa,—possessed of the string of names of, among others, the Mahāmaṇḍalēśvara who attained the *pañchamahātābda*; the supreme lord of Banavāsi, the best of towns; he who acquired the excellent favour of the god Madhukēśvara of Jayanti (Banavāsi); the delight of learned people; the ornament of the family of Mayūravarma; the lion of the Kādambas; the fierce in fight; he who excelled in audacity; the elephant-goat of brave men; a very Rādhēya (Karna) in truth; a very cage of thunderbolts to (*protect*) those who sought refuge with him; a very cow of plenty to petitioners, —was governing the Pānumgal five-hundred, punishing the wicked and protecting the good, he came and saw the god Vīra-Sōmanātha of Abbalūru, and beheld the temple, as large as a mountain, which Rāmāyā had had made according to the precepts of the Śaiva traditions, and listened in detail to the daring that he had displayed, and was pleased, and took him along with himself with the very greatest affection, and went away; and,—when his ministers and himself, together with the Maṇḍalika Madukeya, were seated (*in assembly*) at the capital of Pānumgal with the pleasure of an agreeable interchange of communications, with the very greatest devotion he made the village named Mallavalli, on the north of Jōgēsara which is near to Muṇḍagōḍ in the Hosanāḍ seventy which is a *kampana* in the Pānumgal five-hundred, together with its established boundaries and including the *tribhōga*, into a *namasya*-grant for the god Vīra-Sōmanātha, and laved the feet of Rāmāyā, and gave it, with libations of water, with the very greatest devotion, for the repairs of whatever might become broken or torn or worn-out belonging to the temple of that same god, and for the *aṅgabhōga* and the *raṅgabhōga* and the perpetual oblation of the god, and for the purificatory ceremony of the month Chaitra and the festival of spring and the other occasions, and for the giving of food; and thus he preserved religion. May it be well! Om!

(L. 91)—Those who preserve these acts of religion shall obtain the reward of fashioning in gold the horns and hoofs of a thousand tawny-coloured cows at the sacred Vāraṇāsi or Prayāga or Kurukshētra or Arghyatīrtha or Śrīparvata or any other holy sites, and giving them to Brāhmaṇas versed in the four *Vēdas* at such meritorious times as an eclipse of the sun, an eclipse of the moon, a *vyatipāta*, a passage of the sun from one sign of the zodiac to the next, etc.; those who destroy these acts of religion shall incur the sin of slaying those same cows and Brāhmaṇas at the Ganges or Vāraṇāsi or Kurukshētra or any other sacred sites! And, to shew

that there is no doubt about this, he¹ quotes the sayings of Manu of former times:— The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making this grant, if he continues it*)! The dust of the earth may be counted, and the drops of rain; but the reward of preserving a religious grant cannot be estimated even by the Creator! He who confiscates land that has been given, whether by himself or by another, shall be born as a worm in ordure for the duration of sixty-thousand years! He who, though capable (*of better things*), displays neglect in act or thought or speech,—whether he be a person of good condition or a man of low caste, he is outside the pale of all religious rites! The maker (*of a grant*) shall raise seven times seven times seven families (*to heaven*); but he who confiscates shall cause the same number of families to sink down (*into hell*)! There may be absolution for one who slays a cow or a Brâhman on the Ganges or at any other sacred place, but not for men who confiscate the property of gods or Brâhmanas! “This general bridge of religion should at all times be preserved by you;” thus does Râmachandra make his earnest request to all future princes! May it be well and auspicious; and may there be good fortune! Om! Om!

(L. 99)—Saying “(As) I am thus (*notoriously*) a very treasury of ansterities directed towards Hara, any small effort is not (*becoming to me*),” Râma, the abode of devotion to Śarabhu, constructed (*this great*) temple of (Śiva) the destroyer of the cities (of the demon Tripura). Without spending or asking for anything, even so little as a *kāga*,² which devotees, standing in front of him in reverence, might offer for the shrine, but going with great humility to the princes (*and obtaining their contributions*), through the inexhaustible favour of Śiva Râma made this temple, resembling (Kailâsa) the mountain of Hara; how successful he was!

(L. 101)—Kêśavarâja, the leader of the forces, spake this record; and Sarapa,—the slave of Īśa; he whose refuge is the water-lilies that are the feet of Śiva,—put it into proper shape, and wrote it with facility. Om!

(L. 102)—Hail! Mallidêvarâya,—[who belonged to the race of*] Mukkanna-Kâdamba who was born from the holy Hara (Śiva) and the Earth; the supreme lord of Banavâsi, the best of towns; the worshipper of the water-lilies that are the sacred and holy feet of the holy god Madhukânâtha,—
of Nâgarakhanda, gave

F.— Of about A.D. 1200.

This record is on a stone tablet outside the temple of Sômanâtha.— The sculptures on the stone are, at the extreme proper right end, a *lînga*, with an officiating priest standing to it, and with a human head on the front part of the *abhishêka*-slab and the headless body below it, propped up against the lower part of the stand of the *lînga*; and, along the rest of the stone, a representation of a fight: next to the *lînga*, there are five standing figures, armed with spears and shields, and facing away from the *lînga*, and evidently intended to be Śaivas fighting in defence of it; in front of them, there are five or six standing figures, armed with spears only, and attacking them; immediately behind the latter, there are four smaller figures, each blowing a large horn held up in its circular shape over his head;³ further on, there are two groups,

¹ Namely, the composer of the record.

² A *kāga* is a very small coin, equal to one *ane* and two *kâsus*.

³ The horns are of the kind called in Kanarese *kahale*, *kâhale*, or *kâlê*, and in Marâthî *ling*. They are used in the services of temples, as well as in religious and secular processions, at weddings, and so on; and evidently in former days they were used as battle-horns. They are made sometimes all in one piece, sweeping round in a continuous curve covering rather more than half a circle, and sometimes with a joint in the middle so that, in

each of four standing figures, apparently spectators; and some seven or eight men are lying stretched out wounded or dead, all along below the feet of the combatants and of some of the spectators.—The writing runs along the top of the stone, above the sculptures, and covers an area about 5' 2½" broad by 0' 2½" high. It is in a state of very good preservation, except that seven or eight letters are missing at the end of each line; it would seem that the stone has been at some time or another trimmed at that end, and that these letters have been cut away, and perhaps, with them, some sculptures,—possibly some horsemen and, at the extreme end, an image of Jinendra. The purport of what is lost at the end of line 2 is plain enough, though it need not be supplied with exactly the same *aksharas* that I shew in square brackets in the text; but it is impossible to say how the missing word or words at the end of line 1 should be filled in. The second line of writing commences below the *s* of *sankha-gāvundam* in line 1.—The characters are well formed and boldly engraved Kanarese characters of about A.D. 1200. The size of the letters ranges from about ¼" to 1".—The language is Kanarese.

The inscription is not dated, and does not refer itself to the reign of any king. It simply marks the place where, according to tradition, Ēkāntada-Rāmayya cut off his head and offered it to Śiva, and then obtained it back again, as recorded in the long inscription, E. above.

TEXT.¹

- 1 Śrī-Brahmēśvara-dēvaralli Ēkāntada-Rāmayya basadiya Jinan-oḍḍav-āgi taleyan-
aridu haḍeda ṭavu || Sankha-gāvundā basadiyan-oḍ[e*]yal-tyadhe(de) āluṁ
kudurey
2 n-oḍḍ-iralu Ēkāntada-Rāmayya kādi geldu Jinanan-oḍḍu li[ṅgamam pratisṭhe-
māḍidam ||]

TRANSLATION.

The place where, at (*the temple of*) the holy god Brahmēśvara, Ēkāntada-Rāmayya, when the Jina of the shrine had been wagered, cut off his head, and received it back again! When Sankhagāvundā would not let him destroy the shrine, and arrayed his men and horses (*to defend it*), Ēkāntada-Rāmayya fought and conquered, and broke the Jina, and set up a *liṅga*.

G.—Of the time of Siṅghapa.—A.D. 1219.

This record is on a stone tablet standing against the wall, or perhaps built into the wall, outside the back of the temple of Basavēśvara.²—At the top of the stone there is a compartment

addition to being used in the circular shape, the two parts of them can be turned so as to stretch out in reversed curves like an elongated S. To the European ear, they are chiefly associated with nothing but a discordant tumult of sound; and not incorrectly, when they are blown in processions, with simply the object of making as much noise as possible. But this use of them does not do justice to them. In the Kanarese country (and doubtless elsewhere also) some of the men, whose profession is to play these large horns, have well-merited reputations, reaching far and wide; their services are much in request, and are well rewarded; and it is a great treat to get hold of one of these skilled players and hear his performance. He will first stand upright, and "wind" the horn, which for this purpose he holds in its circular shape, sweeping right up from his mouth over his head. He will then sit down, with the horn, in the same shape, slung by a cord round his neck and running from his mouth down under one arm-pit and then up over the other shoulder; and it is surprising what sweet sounds he will produce with it, especially when he places the mouth-piece inside his mouth and sings an air through the horn. And he will usually finish by placing the mouth-piece against the outside of his cheek, or against his throat, and then also, apparently, playing it in the same soft mode; but this, which is also done by some players on the *śaṅkha*-shell, is of course only a trick,—though it is a very clever one. I do not know what authorities confer the distinction; but the more specially skilled players are entitled to carry *turdys* or plumes, which are fixed into sockets in the rims round the mouths of the horns. Similar plumes for drums are mentioned in some of the Kanarese ballads (*Ind. Ant.* Vol. XV. p. 352, Vol. XVIII. p. 359).—The *kāḍi* was one of the five instruments used in producing the *pañcamaḥādabde*; see page 216 above, note 3.

¹ From the ink-impression. This record is not included in *Carn-Dēsa Inscr.*

² That is, according to the return made to me. But in *Carn-Dēsa Inscr.* it is described as being inside the temple.

of sculptures, shewing, in the centre a *linga*, with a priest standing to it; on the proper right, two seated figures, with two standing figures waving *chauris* over them, and with the moon above; and on the proper left, the bull Nandi, with the sun above it. Then come lines 1 to 10 of the writing. Then comes another compartment of sculptures, shewing two seated figures, each inside a small pavilion, and with a standing figure, holding a *chauri*, on each side of each pavilion. And then comes the remainder of the record.—The writing covers in lines 1 to 10 an area about 2' 1½" broad by 0' 7" high, and in lines 11 to 16 an area of the same breadth by about 0' 4" high. It is in a state of good preservation almost throughout. But down the proper right of the tablet there is some projection which more or less hides the first *akshara* of each line in lines 1 to 8 and 10, and prevents it from appearing fully in the ink-impression. And the record appears to have been left unfinished in the last line.¹—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed, though the engraving is rather thin and not very deep. The size of the letters ranges from about ⅙" to nearly ⅓". The *anusvāra* is formed in two ways, as in E. above; sometimes on the line of writing, and sometimes above it. The *virāma* is represented throughout by the sign for the vowel *u*; and a noticeable instance of this is in *tatu-kṣanādī*, line 12. The lingual *ḍ* is represented throughout by its own distinct sign.—The language is Kanarese, of the same transitional kind as that which we have in E. above. And the record is in prose and verse mixed. In line 3, we have the word *baḷiya*,—a variant of the *baḷiya* of other records,—which according to dictionaries means "near to" (*lit.* "of the vicinity of"), but which in such passages as the present is equivalent to the Sanskrit *madhyavartin* or *antarvartin*, "in the middle of, or included in."² In the same line, we have *bāḍa*,—a *tadbhava* corruption of the Sanskrit *vāḍa*,—which usually means, as here, "a town," but is sometimes used in the sense of *kampana*, which Kittel's dictionary gives in the sense of "a district," and which I have sometimes translated by "an administrative circle of villages." And in line 15, we meet with the rare form *ḍgu*, for *hḍgu*, in *ḍdar*, = *hḍdar*, "they went."—In respect of orthography, the only points that call for special notice are (1) the use of *au* for *au*, in *paṇṇanami*, line 1, and in *paṇṇaḍa*, lines 5, 8, 10; and (2) a very uncommon use of the initial long *i* in the middle of words, owing to which we have *āvaliṭa* for *āvaliyin*, line 3, *ḍāḷi* and *ḍāḷi* for *ḍāḷiyi* and *ḍāḷiyi*, line 4, *ḷḷet* for *ḷḷeyin*, line 6, *sāira* for *sāyira*, line 9, and, still more extraordinarily, *vāiri* for *vairi*, line 12.

The inscription refers itself to the reign of the Dēvagiri-Yādava king Siṅghana; and to a time when (a feudatory) Siṅganadēvarasa was governing the Banavāsi twelve-thousand province. The tablet is a *virgal* or monumental slab, in memory of the death of two local heroes, Mācha and Gōma, in battle, on the occasion of a cattle-raid at Ablūr. The raid was led by Īśvaradēva of Belagavatti. From Mr. Rice's *Mysore*, 2nd ed., Vol. II. p. 448, we learn that Belagavatti³ is the modern Belagutti in the Honnāli tāluka of the Shimoga district, Mysore,—the 'Bellagooty' of the Indian Atlas, sheet No. 42, in lat. 14° 11', long. 75° 35', twenty-four miles S. S. E. ½ S. from Ablūr,—and that Īśvaradēva belonged to a family of local chiefs mentioned in records there, which give another date for him in A.D. 1216, and give also the names of Mallidēva, A.D. 1196, Simhaladēva, A.D. 1232, and Bīradēva, A.D. 1249.

The record is dated on the full-moon day, coupled with Monday, of the Pramāthin *saṃvatsara*, specified as one of the years of Siṅghana. The regnal year is not cited, though it is usual to cite it in any date expressed in this manner.⁴ The name of the *saṃvatsara*, however,

¹ See page 264 below, note 3.

² For this word, and *bāḍa*, both of which occur also in A. (see page 280 above, notes 7, 12), see a note in *Jour. Bo. Br. E. As. Soc.* Vol. X. p. 280.

³ Mr. Rice writes the name 'Belagavatti.' In the present record, however, the vowel of the second syllable is distinctly *a*,—not *e*.

⁴ It should have been specified as his tenth year. The transcript in *Cann-Dōsa Insors.* actually inserts *10yasa*, as if it stood in the original; and it further reads *Prasiddhi*, by mistake for *Pramāthi*.

fixes the year as Śaka-Samvat 1142 current. And this date, again, has not been recorded correctly; for the given *tithi* ended, not on a Monday, but on Saturday, 29th June. A.D. 1219, at about 9 hrs. 4 min. after mean sunrise (for Ujjain).

TEXT.¹

- 1 Om² Svasti Samasta-prasa(śa)sti-sahitam śri-Simhanadēva-varushada³
Pramāthi-samvatsarada Āśa(śhā)ḍha pauvurnpami⁴ Sōmavā-
- 2 [ra]dal⁵ pratāpa-vīra-Simhanadēvarasaru Banavase-pamnitsāśiravan=āntt-ire [i]*
Alliya kaimpanam Nāgarakha[m*]-
- 3 [da]v-ep[p*]attara baliya bāḍa Abbalūra vistarav=ent-emdaḍe || Gili⁵
kūladhi(di)m pik-āvaliṇ⁶=oppuva namdanadiṁ vilāsadiṁ
- 4 [be]lasida gamdha-sāli⁷ Śiv-ālayad-ōli⁸ Bhālanētra-pūjita⁹.gri(gri)hadiṁ
balādhika-kalāvida-vīra-samūhadimdh(d)=i-
- 5 [i]ā-talad=olag=Abbalūr=ati-vichitrataraiṁ nijam=āgal=oppugum || Antu sōbbe-
vett=Abbalūra Bira-gauvuḍana¹⁰ gūṇa-
- 6 [ka]thanav=ent-emdaḍe || Vri¹¹ || Para-litan=emdu dāna-vida(dha)n=emdu guṇ-
[ām*]bndhiy=e[m*]du kilei¹² ka(kha)rakara-tējanam guru-padāmbu-
- 7 [ja]-bhaktanau=entū nōppaḍa¹³ purutara-dhairyanam sakala-vamdiḍjan-āśraya-
kalpavri(vri)kshanam vara-vibudh-ōtkaram mudade bam-
- 8 [u]pisugum¹⁴ sale Bira-gauvuḍanam¹⁵ || Ant-ā Bira-gauvuḍa¹⁶ sukhadiṁdav=
ire Bhe(be)lagavatti-īśvaradēva[m*] hala-
- 9 barn mamneyara kūḍi Sātalige-nāḍha(ḍa) nāyakara kūḍi-komdu hattu-sāsira
ālu sāira¹⁷ kudure vera-
- 10 si naḍadu bamd=Abbalūran=iḷidu hip[d]u-[s]ere-turuvam komb-alliy=ā sere-
turuvam bimd-ikki Bira-gauvuḍana¹⁸ besa-varam
- 11 Baḍagi-Kētōjana makkaḷu Mācham Gōmaṅgaḷu māḍida vīrav=emnt¹⁹.
e[m]daḍe || Ka²⁰ || Ghattisi²¹ nūrkida vājiya thattam kaṭṭ-[ā]u Baḍagi-
- 12 Mācham tāgaḷu niṭṭisi Gōmanu yiṣe paḍal-iṭṭudu tatu-kshanadi vāiri.²²
balav=ent-anitum || Māt=ēno pēlal-im-
- 13 t=upam-ātitaṁ nōḍal=ati-bhayanikaram=enal=imnt=ām=ari-balamuman=ōvade Kētōjana
maga²³ Mācha pokku tividam pala-
- 14 ram || Sōdarar=ibbava(ra) vīram mēdinig=achchariy=id=enisi dburadoḷu palaram
kādi tave komdu²⁴ svargga-

¹ From the ink-impression.— A transcription of this record is given in *Carn.-Dēva Inscr.* Vol. II, p. 388.

² Represented by a small circle inside a larger one.

³ The word *Imeya* ought to follow here, but was omitted.

⁴ Read *paurṇami*. Compare *gauvuḍa*, lines 5, 8, 10, below.

⁵ Metre, Chumpakau-āḷā; and in the next verse.

⁶ Read *dvōḷiyim*. Compare two similar instances in the next line, and others in lines 6, 9.

⁷ Read *sāliyi* (for *sāliyim*).

⁸ Read *ōliyi* (for *ōliyim*).

⁹ The *prāsa*, or alliteration of the consonant of the second syllable of each *pāda*, is violated here.

¹⁰ Read *gauḍana*.

¹¹ Read *vri*; i.e., *vriṭṭa*.

¹² Read *illeyim*.

¹³ Read *nōrppaḍam*.

¹⁴ Read *bannisugum*.

¹⁵ Read *gauḍanam*.

¹⁶ Read *gauḍam*.

¹⁷ Read *sāyira*.

¹⁸ Read *gauḍana*.

¹⁹ Read *ent*.

²⁰ I.e., *kāṇḍa*.

²¹ Metre, *Kanda*; and in the next two verses.

²² Read *vāiri*.

²³ The metre is faulty here; the word *maga*, which is necessary for the sense, introduces two short syllables too many.

²⁴ The metre is faulty here, also, as the effect of the following *se* is to lengthen the *u*.

15 *kk-ôdar=jjasav=eseye Machanuñm¹=â Gômanum || Jitôna² labhyatê lakshma³
mxi(mxi)tên=â-³*

TRANSLATION.

Om! Hail! On Monday the full-moon day of the month *Āshāḍha* of the *Pramāthin* *samvatsara* of the years of the glorious *Simhanadēva*, who was possessed of all eulogistic titles; while the powerful and brave *Siṅganadēvarasa* was governing the *Banavase* twelve-thousand,—to describe the excellence of *Abbalūru*, a town that was included in the *Nāgarakhanda* seventy which was a *kāmpaṇa* of those parts:—

(Line 3)—*Abbalūru* is truly charming on the surface of the earth, in a most exceedingly beautiful manner, by reason of a park which is pleasing with flights of parrots and numbers of cuckoos, by the sweet-smelling rice⁴ that grows luxuriantly; by a number of temples of the god *Śiva*, by a shrine, to which (*much*) adoration is paid, of that same god in the form of him who carries a third eye in his forehead, and by a multitude of brave men who excel in strength and are skilled in arts and sciences.

(L. 5)—To give a description of the merits of *Biragaḍa* of the *Abbalūru* that is thus charming:—Saying that he is devoted to the welfare of others, that he bestows gifts, and that he is a very ocean of virtue, the multitude of good and wise people joyfully praise *Biragaḍa*, who is in mien as radiant as the hot-rayed sun,—who is in every way devoted to the water-lilies that are the feet of spiritual preceptors,—who is possessed of the very greatest resoluteness,—and who is a very tree of paradise in giving support to all people who proclaim his praises.

(L. 8)—While that same *Biragaḍa* was continuing in happiness:—*Belagavatti-Īśvaradēva*, with various chieftains and with the *Nāyakas* of the *Sātalige* district,⁵ together with ten thousand men and a thousand horses, came along, and descended on *Abbalūru*, and seized the herd of penned-up cows; and then, to describe the bravery displayed by *Mācha* and *Gôma*, sons of *Badagi-Kētôja*, in rescuing the penned-up cows at the command of *Biragaḍa*:—

(L. 11)—While the valiant *Badagi-Mācha*, having rained blows on the array of horses that he drove away, was still attacking them, and while *Gôma*, having stared fiercely at them, was shooting arrows, the whole of the hostile force immediately fell down in all directions. What words can I use?; if you consider, it surpassed all comparison!: meeting them in the most terrifying manner, *Mācha*, the son of *Kētôja*, plunged recklessly into the hostile force, and pierced many of them. In such a way that the bravery of these two brothers was a wonder to the earth, *Mācha* and *Gôma* fought in battle with many people, and killed numbers of them, and went with great fame to heaven.

¹ Read *Māchanum*.—The metre is faulty here, even with this correction. It might be set right by reading *Māchanum Gômanum*. And, from certain marks on the *akshara gô*, it would seem that the writer recognised his omission of the *â* in the first syllable of *Māchanum*,—began to correct it, by writing *Mācha* after that word,—and then turned the *cha* into *gô*, and so produced the reading that actually stands.

² Metre, *Śloka* (*Anuṣṭubh*).

³ After this, there should come another line, containing the completion of this well-known verse, viz., *pi sur-dṅgand kṣapa-sidhvamsini kṛdē kṛ chintā maraṇē rand*. These words may perhaps be somewhere on the side or back of the stone, and may have been overlooked by my copyist. But there is no reason why they should not have been engraved on the front of the stone, immediately below line 15; the stone was smoothed in order to form the subscript *â* of *kkôdar* at the beginning of that line, and was not smoothed any further; and it seems, therefore, that the completion of the verse was carelessly omitted, either by the engraver or in the written copy from which he worked.

⁴ See page 253 above, note 6.

⁵ *Sātalige* is evidently a variant of the *Sattalige* which we have in E. line 60; see page 249 above, note 3.

i.

2
4
6
ಶ್ರೀಮದ್ರಾಜಾಧಿಪತಿಶಾಸನಂ ಸಮಾಧಿಪತಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ
ಷಟ್ಪದಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ
ಷಟ್ಪದಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ
ಷಟ್ಪದಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ
ಷಟ್ಪದಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ
ಷಟ್ಪದಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ

ii a.

8
10
12
14
ಶ್ರೀಮದ್ರಾಜಾಧಿಪತಿಶಾಸನಂ ಸಮಾಧಿಪತಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ
ಷಟ್ಪದಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ
ಷಟ್ಪದಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ
ಷಟ್ಪದಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ
ಷಟ್ಪದಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ
ಷಟ್ಪದಿಸ್ತು ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ ಶಾಸನಂ

16

18

20

17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100

22

24

26

28

22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100

{L. 15)—He who conquers obtains fortune;¹ and even one who dies [wins a woman of the gods: since the body perishes in a moment, why should one distress oneself about dying in battle?].

No. 26.—A NOTE ON THE ALPHABET OF THE DONEPUNDI GRANT.

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

Dr. Hultzsch having kindly consented to publish the accompanying photolithograph, which has been prepared under Dr. Fleet's supervision, of the Donepundi grant of Śaka-Saṃvat 1259, edited by me above, Vol. IV. p. 356 ff., I take the opportunity of adding a few remarks on the writing of that most beautifully engraved inscription. I have already stated that the characters are Telugu. In general, they are the same as those of the Vānapalli plates of Anna-Vēma, published with a photolithograph above, Vol. III. p. 59 ff., which are only about forty years later; but there are one or two interesting differences between the characters of the two inscriptions.

Of initial vowels the Vānapalli plates contain *a*, *ā*, *i*, and *ri*; in the present grant *i* and *ri* do not occur, but, on the other hand, we here have also *i*, in the word *i* in lines 42 and 51; *u*, in *Uṃā*, l. 1; and *ē*, in *ēvaṃ*, l. 15, *ētaḍ*, l. 38, etc.

Of the ordinary Sanskrit consonants, *gh*, *ñ*, *jh* and *ḍh* do not occur in the Donepundi grant; and the signs for *chh* and *ṇ* only occur in conjuncts, as subscript letters, *anvichchhan*, l. 31, *yāvachchhrīmān*, l. 39, and *vijñāna*, l. 34. The signs which may be specially drawn attention to are those for *k*, *ph*, and *bh*.

In the sign for *k* the horizontal line between the top-stroke (*talakattu*) and the circle is joined with the latter by a straight line, which forms a sharp angle with the horizontal line, as may be seen from *kari*, l. 1, *kruta*, l. 2, etc. This (cursive) sign for *k*, which does not occur in the Vānapalli plates and is not found in any of the published palaeographic Tables, is also used in the Dibbida plates of Śaka-Saṃvat 1191, published with a photolithograph above, p. 106 ff., and in the three inscriptions of Kāṭaya-Vēma² of Śaka-Saṃvat 1313-38, published above, Vol. IV. p. 328 ff. It clearly is the immediate precursor of the *k* of the modern Telugu alphabet.

The sign for *ph* is distinguished from the sign for *p* by a separate semicircular line, placed below the sign for *p*; compare the *pha* of *phala*, l. 4, with the *pa* of *lāmpaṭa*, l. 6. The same sign for *ph* is used in the Vānapalli plates, e.g. in *phalaka*, l. 7. In a Chêbrôṇa inscription of Jāya of Śaka-Saṃvat 1157, we still find the earlier sign in which the distinguishing semicircular line intersects the proper left vertical line of the sign for *p*.³

The sign for *bh*, in the *aksharas* *bha*, *bhu*, *bhū*, *bhya* and *bhyā*, is distinguished from the sign for *b* by the top-stroke of *bh*; compare the *bha* of *bhava*, l. 3, with the *ba* of *babhū*, l. 9. In *aksharas* where there is no room for the top-stroke, *bh* sometimes is distinguished from *b* by

¹ This verse is usually given more or less incorrectly,—for instance, *P. S. O.-C. Inscr.* No. 212 has *niddamsana kāyōm*; and No. 225 has *viddamsani*; while No. 182 has *surdyaṇḍ kshaya-yuddhasani*. But the first word is always *jīṭṣa* (e.g., *P. S. O.-C. Inscr.* Nos. 212, 225, in both of which it is very clear, as also in the present record). The interpretation of it seemed difficult to Prof. Kielhorn also, who suggested some time ago that the original reading might be *jīṭṣa* (*Ind. Ant.* Vol. XVII. p. 202, note 4). But he now considers that *jīṭṣa* is correct, and is to be translated "by him who has conquered," on the analogy of *vidita*, "one who has learnt," in the first verse of the *Kirātārjunīya*, where the commentary cites *pīṭṣa gāvah*, *bhukta brāhmaṇaḥ*, and *vibhaktā dhṛtarāṇa*, all in an active sense.—Since writing the preceding remarks, I have heard from Prof. Kielhorn that he finds that the verse is from the *Parāśarasmṛiti*, *Āchārakāṇḍa*, *Adhyāya* III. verse 37 (Bombay edition, Vol. I. Part II. p. 273), which gives it in the form—*Jīṭṣa labhyatē Lakṣmīr mṛitān-āpi surāṅgaṇḍ kshayaḍhvamsini kāy-smin kē chintā maraṇḍ raṇḍ*, and that Mādhavāchārya explains *jīṭa* as a past passive participle denoting the agent ("one who has conquered"), exactly as suggested by Prof. Kielhorn.

² I owe excellent impressions of these inscriptions to the kindness of Dr. Hultzsch.

³ In the same inscription, of which I shall treat in Vol. VI., the sign for *ḍh* is distinguished from the sign for *ḍ* by a semicircle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for *ḍ*.

a small opening in the lower part of the sign for *bh*, as in *vibhāvyatē*, l. 14, and *nabhō*, l. 11; but just as often there is no difference at all between *bh* and *b*, as may be seen e.g. from a comparison of *vihār=* (for *vibhār=*), l. 19, with *bolam*, l. 48, or from *vibhinn=* (for *vibhin=*), l. 14, *abīshī=* (for *abīshī=*), l. 36, etc. It is interesting to observe that in all such cases (where in the Donepūṇḍi grant *bh* practically does not differ from *b*), in the Vānapalli plates, the sign for *bh* is generally distinguished from the sign for *b* by just such a separate semicircular line as above we have found to distinguish *ph* from *p*; compare in the Vānapalli plates *vībhāti*,¹ l. 3, *Sambhōr=*, l. 4, *ndbhī*, l. 7, etc. Moreover it may be noted that in the inscription B. of Kātaya-Vēma, above, Vol. IV. p. 329, in the *bh* of *Bhīmāvara* in line 8, the distinguishing semicircular line has been changed into a downward stroke, so that the sign for *bh* looks exactly like the *bh* of the modern Telugu alphabet.

In addition to the signs of the ordinary Sanskrit consonants, the Donepūṇḍi grant also contains the sign for the Dravidian *l*, e.g. in *sunirmaḷa*, l. 11, and the sign for *r*, e.g. in *ēru*, l. 44. In the sign for the *r* of *taruḍā* in line 49 the engraver erroneously has omitted the horizontal line in the interior of the letter.

Regarding the signs of subscript consonants it may be noted that in the conjuncts *nn* and *nn* the same sign is used for both (the second) *n* and *ṇ*,² as in *nnamaḥ*, l. 1, and *nishanna(nna)*, l. 13. Attention may also perhaps be drawn to the form of the subscript *l*, e.g. in *Enḍapalli*, l. 45, and *puḷlu*, l. 53.—Of final consonants which are not joined with a following letter, only *t* occurs, in *aramjayat*, l. 17, and *dhā(dd)nāt*, l. 23.

As regards medial vowels, I have already indicated that there is hardly any difference between the signs for *i* and *ī*; compare e.g. *gīta-kīrtiḥ*, l. 5, and *dīdhitiḥ*, l. 27. In engraving the *akshara mī* of *ktum-iḥṣṣ* in line 21 the engraver has made a mistake, which, to judge from the impression, was subsequently corrected by him. Another mistake was made by him in engraving the *akshara nō* at the end of line 15, as may be seen by a comparison of the proper sign for *nō* in *śānur=nnō*, l. 24, or the *no* of *Jaganobbagamāḍḍa* in line 27 of the Vānapalli plates.

That the plates, near the proper right margin of the first inscribed side of each plate, contain the numeral figures from 1 to 5, has been already stated.

¹ The *akshara bhā* of this very word is reproduced in Prof. Bühler's *Indische Paläographie*, Table VIII. col. ix. No. 33, but without the characteristic semicircular line at the bottom, which is quite clear and distinct in the published photolithograph of the Vānapalli plates. The same column contains other similar errors which need not be specified here.

² The same practice is followed in some very much earlier inscriptions; compare e.g. in the Sātārā plates of the Eastern Chalukya Xavardja Vishnvardhana I. (*Ind. Ant.* Vol. XIX. p. 209, and Plate) *sāmpannat*, l. 4, and *paṇṇamāḍḍa*, l. 13.—It may be noted that both in the Donepūṇḍi grant and in the Vānapalli plates the conjunct *nn* is always written by the sign for *nn*.

Donepundi Grant of Namaya-Nayaka.—Saka-Samvat 1259.

iii b.

30

32.

34

đv a.

36

38

40

42

J. F FLEET.

W. GRIGGS, PHOTO-LITH.

SCALE 77

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

iv b.

44

46

48

v.

50

52

54

INDEX

| A | | PAGE |
|---|---|------|
| Abbalabba, <i>queen of Bûtuga I.</i> , | 163n | |
| Abbalûr, <i>s. a.</i> Ablûr, 213, 214, 219, 223, 229, 230, 231, 233, 234, 255, 258, 259, 264 | | |
| Abhayachandra, <i>m.</i> , | 228 | |
| Abhidhānaratnamālā, <i>quoted</i> , | 209n | |
| abhinava, <i>tax</i> , | 96 | |
| Abhirūpāmūrti, <i>m.</i> , | 95n, 96 | |
| Ablûr, <i>vi.</i> , | 213, 216, 217n, 219n, 223, 226, 243, 244, 245, 262 | |
| Ābutte, <i>m.</i> , | 231 | |
| Āchārahādika, <i>vi.</i> , | 188 | |
| Acharāja, <i>m.</i> , | 231 | |
| Āchārya, | 31, 73, 222, 223, 225, 226 | |
| Āchhabhādārabhatta, <i>m.</i> , | 96 | |
| achchupannāya, <i>tax</i> , | 217 | |
| Achhutapuram, <i>vi.</i> , | 210 | |
| Ādāhiyamanavāla, <i>s. a.</i> Alagiyamanavāla, | 73 | |
| Ādāhiyamanavālabhatta, <i>m.</i> , | 96 | |
| Ādāhiyānbhatta, <i>m.</i> , | 95n | |
| Adaragūñhi, <i>vi.</i> , | 154n, 169, 172 | |
| Ādāhiyamanavālabhatta, <i>m.</i> , | 96 | |
| Ādavanī-Narabharī-Gōpaya, <i>m.</i> , | 68 and add. | |
| adhikārin, | 23 | |
| Ādhipura, <i>s. a.</i> Tiruvorriyûr, | 106 | |
| Ādhipurīśvara, <i>te.</i> , | 106 | |
| adhirāja, | 52 | |
| Ādihanambichaturvêdibhatta, <i>m.</i> , | 96 | |
| Ādikuntā, <i>s. a.</i> Kauntēya, | 69 | |
| Āditya, <i>m.</i> , | 68 | |
| Āditya, <i>Matsya ch.</i> , | 108 | |
| Ādityabhatta, <i>m.</i> , | 96 | |
| Ādityadēvabhatta, <i>m.</i> , | 96 | |
| Ādityadēvamaḥasra, <i>m.</i> , | 96 | |
| Ādityashadāgbavid, <i>m.</i> , | 96 | |
| Adupu, <i>vi.</i> , | 134 | |
| Advaita, <i>doctrine</i> , | 72, 227 | |
| Agarayya, <i>ch.</i> , | 103 | |
| Āgarīyapura, <i>vi.</i> , | 7, 9 | |
| Agastya, <i>rishi</i> , | 52, 72, 257 | |
| agi-hunṇave, | 12 | |
| agrabhāra, | 9, 22, 25, 28, 67, 69, 96, 107, 212, 213 | |
| Agranipīḷugu, <i>Chōla ch.</i> , | 123n | |
| Ahadanakaram, <i>vi.</i> , | 122 | |
| Āhavamalla, <i>sur. of Sōmēśvara I.</i> , | 21n, 258 | |
| Āhavamalla, <i>sur. of Taila II.</i> , | 20, 21 | |
| Āhivadēvi, <i>queen of Udayakarna</i> , | 153, 187 | |
| Āhmadābād, <i>vi.</i> , | 102, 103 | |
| Āhmad Shāh I., <i>Gujarāt k.</i> , | 102 | |
| Aihole, <i>vi.</i> , | 23n, 241 | |
| Aindra festival, | 25 | |
| Airiviya-guṇṭa, <i>tank</i> , | 131 | |
| Aivattokkalu, <i>vi.</i> , | 233n | |
| Ājitasēna, <i>Jaina preceptor</i> , | 152, 171, 180, 238n | |
| ajjaguru, <i>a grandfather-preceptor</i> , | 230 | |
| Ājñapti, <i>s. a.</i> dātaka, 53n, 71, 96, 119, 122, 123, 126, 127, 128, 131, 134 | | |
| Ākalanuka, <i>Jaina preceptor</i> , | 219n, 227 | |
| Ākavarsha, <i>sur. of Rāshtrakūṭa kings</i> , 170n, 189, 190, 191, 196 | | |
| ākashaka, | 153 | |
| Akbar, <i>Mughal k.</i> , | 175 | |
| Ākondavillabhatta, <i>m.</i> , | 96 | |
| Ākondī, <i>m.</i> , | 109 | |
| akshatadigo, <i>s. a.</i> akshaya-tritīyā, | 12, 14 | |
| akshatadigra-mavāse, | 11, 14 | |
| akshaya-tritīyā, <i>tithi</i> , | 12, 14, 107, 109, 113, 115 | |
| Ākulamanapāda, <i>s. a.</i> Ākulmanand, | 135, 139 | |
| Ākunūri-Nāga, <i>m.</i> , | 65 | |
| Alagiyamanavāla, <i>Vaiṣṇava āchārya</i> , | 73 | |
| āḷakku, <i>measure</i> , | 44, 47, 48 | |
| Alamapāda, <i>vi.</i> , | 122n | |
| Ālami, <i>vi.</i> , | 71, 74n, 96 | |
| Ālampūḍi, <i>vi.</i> , | add. | |
| Alande, <i>vi.</i> , | 243, 253, 254n | |
| Alande thousand, <i>di.</i> , | 243n | |
| Ālasaḥasra, <i>m.</i> , | 96 | |
| Ālavandān, <i>Vaiṣṇava āchārya</i> , | 73 | |
| Ālavandānbhatta, <i>m.</i> , | 95n, 96 | |

The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the additions on pp. v to ix. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *E.* = Eastern; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *vi.* = river; *s. a.* = same as; *sur.* = surname; *te.* = temple; *vi.* = village or town; *W.* = Western.

| | PAGE | | PAGE |
|--|------------------------------------|--|--------------------|
| Alavēma, <i>Reddī k.</i> , | 56 | Anapōta, <i>s. a.</i> Anavōta, | 56 |
| Ala-Vēma, <i>s. a.</i> Vēma, | 55n | Aṇataśarman, <i>m.</i> , | 117 |
| Ala-Vīra, <i>s. a.</i> Vīrabhadra, | 55n | Āṇatti, <i>s. a.</i> āṇāpti, | 52n |
| Ālgōd, <i>vi.</i> , | 171n | Anavēma, <i>Reddī k.</i> , | 55, 56 |
| Ālīdēvayabhaṭṭa, <i>m.</i> , | 72, 96 | Anavōta, <i>do.</i> , | 56 |
| Alla, <i>ch.</i> , | 170, 177n, 179 | Āṇḍamanibhaṭṭa, <i>m.</i> , | 96 |
| Alla, <i>s. a.</i> Allāda, | 54, 67 | Andhra, <i>co.</i> , | 162, 257 |
| Allāda, <i>m.</i> , | 68 | Andhra, <i>s. a.</i> Telugu, | 83 |
| Allāda, <i>Reddī k.</i> , | 54, 55, 56, 57, 67, 69 | Ānegundi, <i>vi.</i> , | 241n |
| Allāḍareḍḍi-Dodḍa, <i>s. a.</i> Dodḍa II., | 54 | Āṇesējjeṇa-basadi, <i>te.</i> , | 244, 256 |
| Allāḍareḍḍidoḍḍavaram, <i>s. a.</i> Gumpiṇi, | 55, 67, 69 | Āṇga, <i>co.</i> , | 190 |
| Allabhad, <i>vi.</i> , | 5 | āṇḍabhōga, 22, 25, 214n, 215, 230, 231, 257, | 258, 259 |
| Allanṇipa-Vīrabhadra, <i>s. a.</i> Vīrabhadra, | 55n | | |
| Allaya, <i>Reddī k.</i> , | 55 | Āṇḍāḍru, <i>vi.</i> , | 126 |
| Allaya-Dodḍa, <i>s. a.</i> Dodḍa II., | 54, 67 | Āṇḍira, <i>riśāi</i> , | 52 |
| Allaya-Vēma, <i>s. a.</i> , Vēma, | 54, 67 | Anitalli, <i>queen of</i> Vīrabhadra, | 56 |
| Alli-Bōya, <i>m.</i> , | 160 | Anivārita-Dhanamjaya, <i>m.</i> , | 201 |
| alphabets :— | | Anivārita-Puṇyavallabha, <i>m.</i> , | 201n |
| Grantha, | 42, 49, 103, 104, 106, 122n | Anmakōḍa, <i>vi.</i> , | 143 |
| Kanarese, 10, 24, 26, 28, 151, 205, 206, 214, | 232, 234, 237, 261, 262 | Anna or Annaya, <i>Reddī k.</i> , | 54, 55, 56, 67 |
| Nāgarī, | 112, 115, 116n, 117 | Annama, <i>m.</i> , | 68 |
| Telugu, | 32, 53, 54, 70, 107, 142, 265, 266 | Annamāmbā, <i>queen of</i> Dodḍaya I., | 55 |
| Vatṭeluttu, | 41, 42 | Annamāmbā, <i>queen of</i> Perumāḍi, | 55 |
| Ālvār, <i>a Vaiṣṇava saint</i> , | 73n | Annamayajva-Sīṅgayadīkshita, <i>m.</i> , | 67 |
| Amarāvati, <i>vi.</i> , | 3, 50n | Appana-baṇṭa, <i>sur. of</i> Rakkasa, | 178 |
| Amauli, <i>vi.</i> , | 2 | Appana-ankakāra, <i>sur. of</i> Rāparāṅgabhairava- Gōvīndarasa, | 216 |
| Ambalattāḍi, <i>s. a.</i> Nāṭarāja, | 72 | Annaprōla, <i>Reddī k.</i> , | 55 |
| Ambalattāḍibhaṭṭa, <i>m.</i> , | 96 | Annavaram, <i>vi.</i> , | 69 |
| Ambaṭṭha-sutta, <i>quoted</i> , | 2, 3 | Annavarapupāḍu, <i>vi.</i> , | 69 |
| Āmbūr, <i>vi.</i> , | 50, 159, 160, 162n | Annavēma, <i>s. a.</i> Anavēma, | 265 |
| Ammāyaya, <i>m.</i> , | 25, 26 | Annavrōla, <i>Reddī k.</i> , | 54, 67 |
| Ammarāja I., <i>E. Chalukya k.</i> , | 181, 184, 188 | Anṇiga, <i>Pallava k.</i> , | 191 |
| Ammarāja II., <i>do.</i> , | 135n, 189, 141, 142 | Anṇigere, <i>vi.</i> , | 166 |
| Amōghavaraha, <i>k.</i> , | 160n | Anupumāli, <i>vi.</i> , | 109 |
| Amōghavaraha, <i>sur. of</i> Vaddiga, 163n, 167n, | 189, 191, 196 | anuvāra, | 181, 205, 237, 262 |
| Amōghavaraha I., <i>Rāṣṭrakūṭa k.</i> , 153, 156n, | 159, 162, 163n, 190, 245n | Aparājita, <i>sur. of</i> Prithivīpati I., | 153, 162 |
| Amōghavaraha II., <i>do.</i> , | 189, 190, 191 | Appādēvi, <i>queen of</i> Rāmabhadra, | 212 |
| Amṛitarāṣipandita, <i>m.</i> , | 22 | Appaya, <i>m.</i> , | 67, 68 |
| Ananta, <i>m.</i> , | 68 | Appayabhaṭṭa, <i>m.</i> , | 96 |
| Ananta, <i>s. a.</i> Viśṇu, | 12 | Appayabhaṇḍangavid, <i>m.</i> , | 97 |
| Ananta-chaturdaśī, <i>tīkṣa</i> , | 12 | Appimayya, <i>ch.</i> , | 206, 207 |
| Ananta-Jina, <i>te.</i> , | 143, 150 | Ārādhyā, <i>a family priest</i> , | 223, 225 |
| Anantana-huṇṇuve, | 12 | Ārādhyā, <i>a Śaiva Brāhmaṇ</i> , | 72n |
| Anantapāla or Anantapālarasa, <i>ch.</i> , 215, 216, | 217, 218, 229, 231 | Āradore, <i>vi.</i> , | 201 |
| Anantavarman, <i>E. Gaṅga k.</i> , | 122n | Arāiyā Aravindan, <i>m.</i> , | 43 |
| Anantēśvara, <i>te.</i> , | 149 | Ārāmadubhaṭṭa, <i>m.</i> , | 97 |
| | | Ārāmadubhaṭṭa, <i>m.</i> , | 73, 97 |
| | | arasa, | 154, 155n, 157 |
| | | Arasabrahma, <i>m.</i> , | 72, 97 |

| | PAGE | | PAGE |
|---|--------------------------|--|---------------------------|
| ardhodaya, | 55, 67 | | |
| Arghyavirtha, vi., | 259 | | |
| Arhat, | 255 | | |
| āri, tree, | 100 | | |
| Arūjiśvara, te., | 228 | | |
| Ariya-Pillai, queen, | add. | | |
| ariyāsachcha, the four, | 101 | | |
| Arjuna, <i>Matsya ch.</i> , | 107, 108 | | |
| Artangūri-Kāmaya, m., | 68 | | |
| Arhada, s. a. Akālavārsha, | 189n | | |
| Arulālabhaṭṭa, m., | 97 | | |
| Arulāladāsupuribhaṭṭa, m., | 97 | | |
| Arulāla-Perumāl, te., | 72 | | |
| Arulārabhaṭṭa, m., | 97 | | |
| Arulāradāsupuriyabhaṭṭa, m., | 97 | | |
| Arulārasahasra, m., | 97 | | |
| aruvana, tax, | 22 | | |
| Ārya, <i>Matsya ch.</i> , | 108 | | |
| Ārya-Tārādēvi, goddess, | 245n | | |
| asādhārana nāna, the six, | 102 | | |
| Asni, vi., | 211 | | |
| Aśoka, <i>Maurya k.</i> , | 1, 2, 3, 4, 5, 101n | | |
| Assam, co., | 181 | | |
| āsthāna-vastunāyaka, | 215n, 217n | | |
| āsukavi, | 231n | | |
| Āsvatthāman, <i>rishi</i> , | 50, 52 | | |
| Ātakūr, vi., | 154n, 165, 166, 167, 191 | | |
| Atavipātaka, vi., | 38 | | |
| Atri, <i>rishi</i> , | 95, 107 | | |
| Attādibhaṭṭa, m., | 97 | | |
| Attāmabhaṭṭa, m., | 97 | | |
| Attivarman, k., | 122n | | |
| Attiyārālibhaṭṭa, m., | 72, 97 | | |
| Attiyasādaṅgaṇid, m., | 97 | | |
| Attiyūr, s. a. Little Kāñchi, | 72 | | |
| Aubhālmātya, m., | 69 | | |
| Aukulmanaud, vi., | 135 | | |
| avaḍu, avuṇu or auru, plant, | 100 | | |
| avartra-, āvatra-, or avarātri-amavāse, | 13 | | |
| avēṇḍāya, tax, | 96 | | |
| Avanṭa-Konguni, <i>W. Ganga k.</i> , | 157n, 174 | | |
| Āyirāñjōtisahasra, m., | 73, 97 | | |
| Aytamasētti, m., | 22 | | |
| Ayyana I., <i>W. Chalukya k.</i> , | 20, 164n | | |
| Ayyana-gandhavārana, birda, | 236n | | |
| Ayyan-nūkakāra, do., | 237n | | |
| Ayyana-siṅga, do., | 230n, 231n | | |
| Ayyapadēva, <i>Pallava ch.</i> , | 164, 165n | | |
| Ayyapirānsahasra, m., | 97 | | |
| Ayyavole, s. a. Aihole, | 23, 256 add. | | |
| | | B | |
| | | babbila, tree, | 100 |
| | | bāda, a town, | 262 |
| | | Baḍagi-Kētoja, m., | 264 |
| | | Bādāmi, vi., | 12, 13, 164n |
| | | Bādāmi-amavāse, | 12 |
| | | Baddiga, s. a. Vaddiga, | 191 |
| | | Bāgaḍage or Bāgaḍige, s. a. Bāgalkōṭ, | 166 |
| | | Bāgaḍage seventy, di., | 166 |
| | | Bāgalkōṭ, vi., | 166 |
| | | Bāge or Bāgenāḍ, s. a. Bāgaḍage, | 166 |
| | | Bāgewādi, vi., | 9, 10, 11, 235, 240n, 242 |
| | | Bāhūr, vi., | 159, 160n |
| | | Bairāt, vi., | 1, 5 |
| | | Bairayya, ch., | 206, 207 |
| | | Bākergaṇi, vi., | 185n |
| | | Bakhra, vi., | 4 |
| | | baḷa, measure, | 26 |
| | | baḷa, the ten, | 102 |
| | | Baladēva, ch., | 240 |
| | | Balagāmi, vi., 214n, 216, 218n, 219n, 220, 221n, 223, 224, 226, 227, 228, 229n, 231n, 235, 236n, 243n, 244, 245n, 256 add. | |
| | | Balagāme, vi., | 14 |
| | | Bālavuru, s. a. Bālūr | 201 |
| | | Bali, demon, | 50, 162 |
| | | baliya, included in, | 262 |
| | | Ballāladēva-Vēlābhaṭṭa, ch., | 140, 142 |
| | | Balligāve, s. a. Balagāmi, | 221, 222, 225, 227 |
| | | Balligrāme, do., | 236n |
| | | Balmuri, vi., | 256n |
| | | Bālūr, vi., | 201 |
| | | Bammagaṇḍa, Bammagāvunḍa, Barmagaṇḍa or Barmagāvunḍa, m., | 232, 233, 234 |
| | | Bammagāvunḍa, Bammadēva, Bamuḷ or Barma, m., | 213, 214, 229, 230, 232n |
| | | Bammanayya, ch., | 21 |
| | | Bammarasa, <i>Sāntara ch.</i> , | 225 |
| | | Bammayya, s. a. Brahma, | 236n, 258 |
| | | Bāqa, family, | 50, 122, 162, 171n |
| | | Bāpa, Śaiva saint, | 254, 256 and add. |
| | | Bāpa or Bāpabhadra, m., | 255n |
| | | Bāpādhirāja, sur. of Prithivīpati II., | 50 |
| | | Bāparāsi, s. a. Vārāṇasi, | 208 |
| | | Banaśamkari, te., | 12, 13 |
| | | Banavase or Banavāse, s. a. Banarāsi, 216n, 217, 218, 225, 226, 227, 229, 230, 231, 232, 234, 235, 236, 257, 259, 264 | |

| | PAGE | | PAGE |
|--|--------------------------|--|-------------------------|
| Banavāsi, vi., | 170n, 259, 260 | Betma, <i>Kākatīya k.</i> , | 142 |
| Banavāsi twelve thousand, di., 167, 169, 170, | | Bezavāda, vi., | add., 127 |
| 172, 180, 213, 215, 217, 239, 244, 262 | | Bhādāna, vi., | 191 |
| banda- or banada-hunpuve, | 13 | bhāgabhogakara, <i>tar.</i> , | 113, 115, 117 |
| Bāndhavapura, vi., | 235, 236 | Bhāgale, f., | 233 |
| Bandhole, vi., | 235n | Bhāganabbe, f., | 229 |
| Bāngāla, co., | 257 | Bhāgavata, <i>Purāna</i> , | 109 |
| Bāngāngā, vi., | 2 | Bhāgavati, goddess, | 22, 212 |
| Bāngāvan, vi., | 116 | Bhāgvanpur, vi., | 1, 3 |
| Bānkāpura, vi., | 152, 168n, 171, 173, 180 | Bhāilla, m., | 197 |
| Bānkidēva, <i>Saiva saint</i> , | 243n | Bhāka, <i>sur. of Mahēndrapāla</i> , | 209 |
| Bānnūr, vi., | 156, 165n | bhāpasavergaḍa, bhāpasumanevergaḍa or | |
| Bārābar, vi., | 1 | bhāpasavergaḍa, a chief of the kitchen, 217, 231 | |
| Baragūr, vi., | 164n | bhāḍa (bhāḍa), a bale of goods, | 23n |
| Bārahadonti or Bārahadontimanne, di., | 55, 56 | Bhāḍāragavittage, s. a. Bhandār-Kawte, | 201 |
| lārīka, | 23n | Bhandār-Kawte, vi., | 201 |
| Barmagāvonda, m., | 223 | bhāḍavāne, stock, | 23n |
| Barmarasa, ch., | 217n | Bhānuchandra, m., | 210n |
| Baroda, vi., | 190 | Bhānudēva I., <i>E. Gaṅga k.</i> , | 32n |
| Basarā, vi., | 169n | Bharadrāja, <i>rishi</i> , | 52 |
| Basava or Basavarasayya, <i>Lingāyat teacher</i> , | | Bharata, m., | 115 |
| 10, 11, 21, 240, 241, 242, 244 | | Bhārata, race, | 31, 33 |
| Basavanna, s. a. Dakṣiṇa-Kedārēśvara, | 221n | Bhārata- or Bhārati-hunpuve, | 13 |
| Basavapurāna, name of a work, 11, 12n, 239, | | Bharatabhaṭṭa, m., | 97 |
| 240n, 241, 242, 254n | | Bharataksbōtra, <i>Inc. t.</i> , | 31 |
| Basarēśvara, te., | 213, 232, 261 | Bharatasahasra, m., | 97 |
| Basavura hundred and forty, di., | 214, 215, 230 | Bharatasāstra, | 225 |
| Battayya, ch., | 166 | Bhāratavarsha, <i>India</i> , | 253 |
| Bauddha, | 222 | Bhāskara, k., | 183, 186, 188 |
| Bauddhālaya, | 245n | Bhāskarabhaṭṭa, m., | 97 |
| Barāna, m., | 225 | bhaṭṭa, | 72, 213 |
| Barāja, m., | 226 | Bhaṭṭadēvabhaṭṭa, m., | 97 |
| beddore, s. a. perdore, | 169n, 173n | bhaṭṭāraka, | 121, 201, 203, 204 |
| Bēgūr, vi., | 154n, 164, 165 | bhēri, a kettle-drum, | 216n |
| Belagavatti, s. a. Belagutti, | 262, 264 | Bhillama, <i>Yādava k.</i> , | 31 |
| Belagutti, vi., | 262 | Bhima, ch., | 54, 55n, 56, 87 |
| Belatū, vi., | 167 | Bhima, <i>Matya ch.</i> , | 108 |
| Belavatte, vi., | 156n | Bhima I., do., | 101 |
| Beldhēvi-Kēśava, m., | 68 | Bhima II., do., | 108 |
| Bēlūr, vi., | 169n, 170n | Bhima III., do., | 108 |
| Belvola three hundred, di., | 166, 169, 172, | Bhima IV., do., | 108 |
| 173, 217, 218 | | Bhima I., s. a. Chālukya-Bhima I., 127, 128, | |
| Benaka, s. a. Gaṇēśa, | 12 | 130, 131, 134 | |
| Benakana-amavāse, s. a. chaṭti-amavāse, | 12 | Bhima II., s. a. Chālukya-Bhima II., | 141 |
| Bendapudi, vi., | 74 | Bhimā, vi., | 9, 201 |
| Bendapūḍi-Annayya, m., | 55n | Bhimakhaṇḍam, name of a Telugu work, | 55, 56 |
| Bendapūḍi, s. a. Bendapudi, | 73, 74, 96 | Bhimamayūtāsa | pattala, di., |
| Benira, vi., | 7, 8 | Bhimanāthabhaṭṭa, m., | 97 |
| Berdī, vi., | 192 | Bhimarathi, s. a. Bhimā, | 201 |
| Bēta, s. a. Betma, | 142, 143, 149 | Bhimāvura, vi., | 96 |

| | PAGE |
|---|--|
| Brahma, <i>ch.</i> , | 236n, 244, 258n |
| Brahmadéva, <i>ch.</i> , | 28 |
| brahmadéya, | 64, 45, 46, 47, 162 |
| Brahma-Kshatra, <i>family</i> , | 171 |
| brahmamahārāja, <i>title</i> , | 78 |
| Brabman, <i>god</i> , 52, 95, 107, 123, 152, 228, 245n, 254 | |
| Brahmanāgdevāra, <i>te.</i> , | 69 |
| brahmapuri, | 18, 32, 150 |
| Brahma-siddhānta, | 48, 49, 197, 198, 199, 200 |
| Brahmdevāra, <i>te.</i> , | 213, 214, 233, 326n, 230, |
| | 231, 232, 253, 234, 243, 245, 255, 261 |
| Bṛihaspati, <i>ṛishi</i> , | 24n, 52 |
| British Museum, | 101, 134 |
| Broach, <i>vi.</i> , | 37, 88 |
| Buddha, | 2, 3, 4, 6, 102, 245n |
| Buddhavarasa, <i>Chalukya ch.</i> , | 171n |
| Buddhists, | 2, 3, 4, 101, 181n, 220, |
| | 222, 227, 228n, 245, 255 and add. |
| Bādiga, <i>k.</i> , | 167n |
| Bukka I., <i>Vijayanagara k.</i> , | add. |
| bull, <i>crest</i> , | 49, 50, 53, 159, 162 |
| bull banner, | 257 |
| būruṅga or būruva, <i>tree</i> , | 100 |
| Bātaraṣa, <i>s. a.</i> Bātuga, | 163, 164n, 167n |
| Bātayya, <i>do.</i> , | 163n, 168, 191 |
| Bātdevāra, <i>te.</i> , | 167n |
| Bātuga I., <i>W. Gaṅga k.</i> , | 153, 163, |
| | 164, 165n, 167n, 169n |
| Bātuga II., <i>do.</i> , | 153, 154n, 156n, 163n, |
| | 164, 165, 166, 167, 170n, 172, 191 |
| Bātugana-ahvakāya, <i>sur. of</i> Maṇalarata, | 167 |

| | |
|---|--|
| Cape Comerin, | 41, 48, 104n |
| Chabbi or Chebbi, vi., | . 178 |
| Chāḍi, vi., | . 187 |
| Chaitra-pavitra, ceremony, | 22, 259 |
| Chāki-cheruvu, tank, | . 181 |
| Chākirāja, k., | . 162n |
| chakku, the five, | . 102 |
| Chaladuttaraṅga, sur. of Mārasimha II., | 168, 173 |
| Chalamartignāḍa, biruda, | . 148n |
| Chalāṣṛavi, vi., | . 170n |
| Chalikiya, s. a. Chalukya, | . 202n |
| Chalki, do., | . 20 |
| Chalukya, family, | 134n, 171n, 202 |
| Chalukya, Eastern, dy., | 20n, 31, 71, 105, 107, 109n, 118n, 119, 123, 127, 131, 185, 189, 160, 161n, 163n, 266n |

| | PAGE | | PAGE |
|---|--------------------------------|---|-------------------------|
| Chalukya, Western, <i>dy.</i> , | 7, 8n, 10, | Chendamarakannabhatta, <i>m.</i> , | 97 |
| 71n, 119n, 157, 158, 164n, 167n, 170n, . | | Chenna, <i>Saiva saint</i> , | 254 |
| 172, 176n, 201, 202, 214, 215, 217n, 223, | | Chenna-Gōsimayya, <i>m.</i> , | 22 |
| 227, 232, 234, 236n, 239, 243n, 244, 245n | | Chēra, <i>co.</i> , | 48n, 171, 179, 206, 207 |
| Chalukya, <i>family</i> , | 20, 21, 121, 257 and add. | Cheruvu-Appaya, <i>m.</i> , | 69 |
| Chālukya, <i>do.</i> , | 32n, 35n, 36, 71, 125, 130, | Chēvānāvēra, <i>m.</i> , | 197 |
| | 137, 166n, 171, 173 | Chhalamattigandā, <i>sur. of Ganapati</i> , | 143, 149 |
| Chālukya, <i>do.</i> , | 20, 21, 33, 34, 36, 161n, 179, | chhurikāra, | 183 |
| | 229, 233, 234, 235, 257, 258 | Chicacole, <i>vi.</i> , | 81, 122, 175 |
| Chālukya-Bhima I., <i>E. Chalukya k.</i> , | 127, | Chidabhatta, <i>m.</i> , | 73, 97 |
| | 131, 134, 138 | Chidambaram, <i>vi.</i> , | 72, 103, 105 |
| Chālukya-Bhima II., <i>do.</i> , | 135, 141 | Chidiyashadāṅgavid, <i>m.</i> , | 97 |
| Chālukya-chakravartin, <i>sur. of Vijayāditya</i> , | 244n | Chikati, <i>vi.</i> , | 56 |
| Chālukya-pañchānāca, <i>sur. of Pañchaladēva</i> , | 173 | Chikka-Kannuge, <i>s. a. Chikkangi</i> , | 214n |
| Chālukyārjuna, <i>sur. of Vijayāditya II.</i> , | 123, 125 | Chikkangi, <i>vi.</i> , | 214n |
| champā-shashthi, <i>tithi</i> , | 13 | Chikkulla, <i>vi.</i> , | add; 119n, 122 |
| Chāmūṇḍarāya, <i>ch.</i> , | 171, 173, 174n | chikureṅga or chikureṇu, <i>plant</i> , | 100 |
| Chāmūṇḍarāyapūrāṇa, <i>name of a work</i> , | 171 | Chilkasamedra, <i>the Chikka lake</i> , | 56 |
| Chandirāja, Chandra or Chandrama, <i>m.</i> , 10, 21, 242 | | chīñchanika, <i>tree</i> , | 100 |
| Chandrabhūṣaṇapāṇḍita, <i>Saiva teacher</i> , | 223n | Chingamāmbā, <i>queen of Jayanta</i> , | 108 |
| Chandragiri, <i>hill</i> , | 151 | chinta, <i>tree</i> , | 100 |
| Chandrāmbhike, <i>f.</i> , | 10, 21, 242 | Chintāmaṇi, <i>vi.</i> , | 205, 206 |
| Chandrasekharaabhatta, <i>m.</i> , | 97 | Chintareni-cheruvu, <i>tank</i> , | 131 |
| chandrū, <i>tree</i> , | 100 | Chipurupalle, <i>vi.</i> , | 109n, 119 |
| Channabasava, <i>Lingāyat teacher</i> , | 240, 241, 242, 244 | Chiriyāṇḍāṇ, <i>Vaiṣṇava āchārya</i> , | 73 |
| Channabasavapākāśajñāna, <i>name of a work</i> , | 241n | Chiriyāṇḍānbhāṭṭasōmayājīn, <i>m.</i> , | 97 |
| Channabasavapūrāṇa, <i>do.</i> , | 11, 239, 240, 241, | Chitaldroog, <i>vi.</i> , | 171n |
| | 242, 243n | Chitipēddi-Mallaya, <i>m.</i> , | 68 |
| Channa-Kēśava, <i>te.</i> , | 24, 25 | Chitōrgadh, <i>vi.</i> , | 39 |
| Chattarasa, <i>ch.</i> , | 257 | Chitrakantha, <i>name of a horse</i> , | 202 |
| chattī-amavāse, | 13 | Chittāna, <i>m.</i> , | 69 |
| Chattiyāṇṇa, <i>m.</i> , | 231 | Chōḍa, <i>family</i> , | 54, 55n, 56, 67 |
| Chaturvargachintāmaṇi, <i>quoted</i> , | 168n | Chōḍabhimēśvara, <i>te.</i> , | 143, 149 |
| chaturvēdin, | 98 | Chōla, <i>co.</i> , add., 31, 41, 42, 43, 44, 46, 47, 50, | |
| Chaulukya, <i>dy.</i> , | 102 | 73, 105n, 106n, 123n, 159, 160, 162, 164n, | |
| chanti-amavāse, | 12 | 167, 168n, 171, 179, 180, 191, 202, 204, | |
| Chavīṭaparu, <i>vi.</i> , | 126 | 205, 206, 207, 208n, 228, 235, 257 | |
| Chāvūṇḍa, <i>ch.</i> , | 171n | Chōlana-einga, <i>sur. of Appimayya</i> , | 207 |
| Chāvūṇḍarāja, <i>s. a. Chāmūṇḍarāya</i> , | 171 | Chōlika, <i>the Chōla k.</i> , | 235 |
| Chēbrōlu, <i>vi.</i> , | 74, 142, 143, 150, 151n, 265 | Chorayya-Nolamba, <i>Pallava ch.</i> , | 169 |
| Chechchapayya, <i>ch.</i> , | 166 | Cintra prasasti, | 226, 228 |
| Chēdi, <i>co.</i> , | 257 | Cochin, <i>vi.</i> , | 43 |
| Chellakētana, <i>family</i> , | 172 | Cuddapah, <i>vi.</i> , | 206 |
| Chellūr, <i>vi.</i> , | 71, 73, 95, 107n | | |
| Chelva, <i>s. a. Selvappillai</i> , | 72 | | |
| Chelvasabara, <i>m.</i> , | 97 | | |
| Chelvayabhatta, <i>m.</i> , | 97 | | |
| Chembrōlu, <i>s. a. Chēbrōlu</i> , | 73, 74, 96, 143, 160 | | |
| chemuḍa or chevuḍu, <i>tree</i> , | 100 | | |
| Chendamarakanna, <i>s. a. Vishnu</i> , | 72 | | |

D

| | |
|--|--------|
| Dabhōi, <i>vi.</i> , | 226 |
| dadda, <i>musical instrument</i> , | 216n |
| Dadda II., <i>Gurjara k.</i> , | 37n |
| Dadda IV., <i>do.</i> , | 37, 38 |

| | PAGE | | PAGE |
|---|---|--|---|
| Dahajā, <i>co.</i> , | 20 | fourth, | 12 |
| Dakṣiṇa-Kādarāśvara, <i>te.</i> , | 214n, 221, 223, 225, 226 | fifth, | 12, 36, 174, 175, 232, 234 |
| Dakṣiṇāmūrtibhaṭṭa, <i>m.</i> , | 97 | sixth, | 13, 215, 231 |
| Dāmapiya, <i>m.</i> , | 142 | seventh, | 199 |
| damaruga, | 25, 28, 257 | eighth, | 168n and add. |
| Dāmayasahasra, <i>m.</i> , | 97 | ninth, | 199 |
| Dāmayasabhaṅgavid, <i>m.</i> , | 97 | tenth, | 11, 22, 197, 198, 200 |
| Dambal, <i>vi.</i> , | 9n, 245n | eleventh, | 26, 28 and add. |
| Dāmōdara, <i>m.</i> , | 139 | twelfth, | 198 |
| Dāmōdarabhaṭṭa, <i>m.</i> , | 95n, 97 | thirteenth, | 49, 209, 213 |
| Dāmōdarabhaṭṭasōmayājīn, <i>m.</i> , | 97 | full-moon, | 7, 9, 11, 12, 13, 14, 15, 38, 48, 117, 156n, 168n and add., 173n, 201, 262, 264 |
| Dāmōdarasahasra, <i>m.</i> , | 97 | | |
| Dāmōderasārman, <i>m.</i> , | 123, 126 | dark fortnight :— | |
| daṇḍanāyaka, daṇḍādhipa, daṇḍādhiśa, daṇḍā- dhiśvara, daṇḍanātha or daṇḍēśa, | 21, 25, 26, 28, 31, 206, 207, 214, 215, 216, 217, 218, 223, 225, 226, 229, 230, 231, 232, 234, 235, 236, 238, 240n, 243n | second, | 168n, 172n |
| Dāṅgeya-Singarasa, <i>m.</i> , | 25 | fifth, | 175, 189, 196 |
| Dāṅgeya-Vāśudēvanāyaka, <i>m.</i> , | 25 | sixth, | 11, 23 |
| daṅgu or daggu, <i>tree</i> , | 100 | eighth, | 28n, 113, 168n |
| Daṅkalapūndi, <i>vi.</i> , | 73, 96 | tenth, | 239n |
| Dantidurga, <i>Rāshtrakūṭa k.</i> , | 157, 189, 190 | fourteenth, | 168n |
| Dantiga, <i>k.</i> , | 191 | new-moon, | 11, 12, 13, 14, 15 and add., 24, 25, 55, 174, 215, 230, 232, 233 |
| Dantiga, <i>s. a.</i> Dantivarman, | 159 | days, solar :— | |
| Dantivarman, <i>Gaṅga-Pallava k.</i> , | 158n, 159, 160 | third, | 46, 48 |
| Dārayabhaṭṭa, <i>m.</i> , | 97 | days of the week :— | |
| Dārayasabhaṅgavid, <i>m.</i> , | 97 | Sunday, 14, 24, 25, 26, 28, 55, 102, 103, 113, 176n, 199, 215, 230, 231, 232, 234 | |
| Dāreki, <i>vi.</i> , | 96 | Monday, | 14, 15, 34n, 49, 115, 172n, 174, 175, 232, 233, 262, 263, 264 |
| Dāsa, <i>Saiva saint</i> , | 254 | Tuesday, | 11, 23, 46, 48, 117, 173n |
| Daśapura, <i>s. a.</i> Maṇ-Deśr, | 38, 39, 72n | Wednesday, | 14, 34, 199 |
| Daśapuribhaṭṭa or Daśapurīyabhaṭṭa, | 72 | Thursday, | 11, 14, 22, 36, 172n, 197, 198, 200, 239n |
| Daśapurīya, <i>Brāhmaṇa</i> , | 89 | Friday, | 105, 106, 174, 198 |
| daśarā, <i>festival</i> , | 13 | Saturday, | 107, 109, 113 |
| Daśavarman, <i>W. Chalukya k.</i> , | 258 | Dēbār, <i>vi.</i> , | 154, 155 |
| Dāsirāja, <i>cā.</i> , | 216 | Dēdduka, <i>m.</i> , | 210n |
| dates, recorded in numerical symbols, 6, 7, 9, 41, 208, 212n | | Delhi Sivalik pillar, | 5 |
| dates, recorded in numerical words, 34, 36, 37, 67, 71, 107, 183, 187 | | Dendulūru, <i>vi.</i> , | add. |
| Dattatṛiśāḍibhaṭṭa, <i>m.</i> , | 97 | Dēṇḍvānaka-vishaya, <i>di.</i> , | 208, 210, 213 |
| Daulatpurā, <i>vi.</i> , | 208 | Dēniya, <i>m.</i> , | 129n |
| davanada-hunpuve, | 11 | Dēo-Baranārk, <i>vi.</i> , | 211n |
| Dāvāngere, <i>vi.</i> , | 217n | Dēogaḍh, <i>vi.</i> , | 211 |
| days, lunar :— | | Dēogiri, <i>vi.</i> , | 172 |
| bright fortnight :— | | Dēōlī, <i>vi.</i> , | 166, 167n, 189 |
| first, | 13, 14 | Deopara, <i>vi.</i> , | 181, 182 |
| second, | 198 | Dēsati-vainśa, | 55 |
| third, | 12, 109, 113, 115 | dēvaḍāna, | 45 |
| | | Dēvadēśabhaṭṭa, <i>m.</i> , | 97 |

| | PAGE | | PAGE |
|--|---------------|---|------------------|
| Fasli or harvest, | 175, 176n | Gaṅgā, the Ganges, . 95, 115, 117, 203, 253, | 259, 260 |
| Harsha, | 209, 210, 213 | Gaṅga-śhūdamani, sur. of Mārasimha II., . | 168 |
| Kaliyuga, | 73n, 242n | Gaṅgādēvi or Gaṅgāmbā, f., | 240 |
| Śaka or Śāka, add., 11, 14, 15, 24, 26, 33, 34, | | Gaṅgādhara, poet, | 181n |
| 35, 36, 37, 39, 48, 55, 67, 71, 107, 108, 109, | | Gaṅgādharaḥhaṭṭa, m., | 97 |
| 115n, 143, 149, 154n, 155n, 156n, 160n, | | Gaṅga-Gāṅgāya, sur. of Bātuga II., . | 166, 170n |
| 161n, 163, 164, 165, 166, 167n, 168, 169, | | Gaṅga-Kandarpa, sur. of Mārasimha II., . | 168 |
| 171n, 172, 173, 174, 175, 176n, 183, 187, | | Gaṅga-maṇḍala, di., | 161n |
| 189, 196, 197, 199, 200, 201, 205, 206, 207, | | Gaṅga-maṇḍalika, sur. of Mārasimha II., . | 168 |
| 215, 232, 239n, 241, 242n, 263, 265 | | Gaṅga-Nārāyaṇa, sur. of Bātuga II., . | 166 |
| Vikrama, . . 102, 103, 113, 114n, 115, 117, 210n | | Gaṅga-pāḍi, s. a. Gaṅgavāḍi, | 45, 46, 47 |
| Erasdvakabhaṭṭa, m., | 97 | Gaṅga-pāṭi or Gāṅga-pāṭi, do., | 166, 191 |
| Ereā or Elea, ch., | 154n | Gaṅgarāja, ch., | 164n, 174 |
| Ereha-Vemmadī, ch., | 154n | Gaṅgara-simha, sur. of Mārasimha II., . | 163 |
| Ereya, ch., | 154n | Gaṅgarol-gaṇḍa, do., | 168 |
| Ereyamma, Chōla ch., | 123n | Gaṅgavāḍi ninety-six thousand, di., 152n, | |
| Ereyanna, ch., | 226 | 154n, 164, 167, 169, 170n, 172, 173, 191 | |
| Ereyappa, W. Gaṅga k., . 153, 154n, 156n, | | Gaṅga-vajra, sur. of Mārasimha II., | 168 |
| 164, 165, 166, 167 | | Gaṅga-Vidyādhara, do., | 168 |
| Eriyapōtashadāṅgavid, m., | 97 | Gaṅgaya, m., | 68 |
| F | | | |
| Fahien, Chinese pilgrim, | 2, 3 | Gaṅṭhāśāla, vi., | 140n, 142 |
| fish, crest, | 107 | Gāraparru, vi., | 96 |
| G | | | |
| Gadag, vi., | 166, 258n | Garga, astronomer, . . 43, 49, 197, 198, 199, 200 | |
| Gajapati, dy., | 58n, 57 | Gārgōṭi, vi., | 244n |
| Gāmakāmbā, f., | 134 | Gārgya, Śaiva teacher, | 226 |
| Ganapati, ch., | 229 | Garuḍa, god, | 187, 227, 257 |
| Ganapati, god, | 66, 148, 189n | Garuḍa banner, | 25, 28 |
| Ganapati, Kākatīya k., . 142, 143, 149, 150, 151 | | Garuḍabhaṭṭa, m., | 97 |
| Ganapati, m., | 68 | Garuḍadaśapūrtiyabhaṭṭa, m., | 97 |
| Ganapēdvaram, vi., | 143 | Garuḍa seal, | 113, 116n |
| gaṇḍa-māḍa, coin | 32, 36 | Gaṭiara, vi., | 117 |
| Gaṇḍamārtanda, sur. of Kṛishṇa III., | 179 | gātriga, | 23 |
| Gaṇḍarāditya, Chōla k., | 106 | Gaṭṭavāḍi, vi., | 154n, 164n, 165n |
| gaṇḍha-śāli, rice, | 253n | Gauḍa, co., | 31, 190 |
| Gaṇḍha, s. a. Ganapati, | 12, 186n | gauḍa, or gavuḍa, a village-headman, 23, 214, 232 | |
| Gaṇḍha-chaturthī, tīkhi, | 12 | Gauhaṭi, vi., | 132n, 183n |
| Gaṅga or Gāṅga, family, . . 20n, 32, 50, | | Gauḷa, s. a. Gauḍa, | 31 |
| 119n, 122, 125, 152, 153, 154, 156, 157, 158, | | Gaulādēva, m., | 31 |
| 159, 160, 161, 162, 163n, 164, 165, 166, 168, | | Gauri, s. a. Pārvati, . . 12n, 13, 187, 253, 255 | |
| 173, 174, 175, 178, 179, 180, 190, 191, 210, | | Gauri-hunpuve, | 13 |
| 228n | | gauṛa, | 150 |
| Gaṅga, Matsya ch., | 108 | Gautama, m., | 68 |
| Gaṅgā, s. a. Kaunteya, | 67, 69n | Gautama, Śaiva teacher, . 223, 224, 225, 226 | |
| | | Gautami, ri., | 55 |
| | | gavare, | 23 |
| | | gāvunḍa, gavunḍa, or gaunḍa, s. a. gauḍa, 213, | |
| | | 214, 232 | |
| | | Gayā, vi., | 181n |
| | | Ghiswā, s. a. Machhlisāhr, | 115 |

| | PAGE | | PAGE |
|--|--|---|------------------------------------|
| Ghrītasibhaṭṭa, m., | 73, 97 | Pārāsarya, | 100 |
| Girnār, mo., | 6 | Rathitara, | 100 |
| Goa, vi., | 175 | Śālāvata, | 100, 109 |
| Gōdāvari, ri., | 56n, 119n | Saṁkṛiti, | 100 |
| Gōgāve, vi., | 244, 257 | Śāṇḍilya, | 68, 100 |
| Goggi or Gugga, <i>Chālukya prince</i> , | 166n | Śata, | 100 |
| Gojjiga, s. a. Gōvinda, | 170n | Śaunaka, | 67 |
| Gōkarna, vi., | 218 | Śrīvatsa, | 68, 243, 254 |
| Gōlapalli-Appaya, m., | 68 | Śunga-Bhāradvāja, | 68 |
| Gollaprol, vi., | 74 | Vādhūla, | 68, 100, 109 |
| Gōma, m., | 262, 264 | Vālakhilya, | 100 |
| Gommatēśvara, <i>image</i> , | 173 | Vasishṭha, | 67, 68, 100, 117 |
| Gōnaṅga I., <i>Matsya ch.</i> , | 108 | Vatsa, | 52, 100, 109, 218 |
| Gōnaṅga II., <i>do.</i> , | 108 | Vishṇuvriddha, | 100 |
| Gōṅka I., <i>Velandūṇḍa ch.</i> , | 148n, 151 | Viśvāmitra, | 100 |
| Gonkanād, <i>di.</i> , | 243n | Yāska, | 68 |
| gonki, <i>tree</i> , | 100 | Gōṭṭiprōlu, vi., | 192, 134 |
| Gonūr, vi., | 171, 172, 180 | gotṭu, <i>plant</i> , | 100 |
| goose (or swan) banner | 160 | Gōvāda, vi., | 151 |
| gōpura, | 149 | Gōvardhana, m., | 21 |
| Goribidnur, vi., | 165n | Gōvāṭikā, s. a. Gōvāda, | 151 |
| Gōsaladēvi, <i>queen of Gōvindachandra</i> , | 117 | Gōvinda II., <i>Bāṣṭrakāṭya k.</i> , | 189, 190 |
| Gōsarīdhara, vi., | 188 | Gōvinda III., <i>do.</i> , | 158, 159, 161, 190, 237 |
| gōtras :— | | Gōvinda IV., <i>do.</i> , | 189, 190, 191 |
| Ātrēya, | 67, 68, 99 | Gōvindabhaṭṭa, m., | 97, 228n |
| Bādarāyana, | 99 | Gōvindachandra, <i>Kanauj k.</i> , | 112, 113, |
| Bharadvāja or Bhāradvāja, | 88, 67, 68, | | 114n, 115, 116n, 117 |
| | 69, 99, 109, 189, 196 | Gōvindamayya, <i>ch.</i> , | 171n |
| Bhṛigu, | 228n | Gōvindarāja or Gōvindarasa, <i>ch.</i> , | 214, |
| Garga, | 99 | | 215, 216, 217n, 218, 223, 229, 230 |
| Gautama, | 67, 68, 99, 109, 135n, 188 | Gōvindasahasra, m., | 97 |
| Harita or Harita, | 10, 21, 23, 81, 67, 68, | Gōvindpur, vi., | 181n, 182n |
| | 69, 99, 109, 243 | Gōyara-pattalā, <i>di.</i> , | 113 |
| Jātūkarna, | 109 | Gōyindarasa, <i>ch.</i> , | 218 |
| Kāmakāyana, | 99, 201 | Goyyarsa, m., | 21 |
| Karva, | 69 | grāmagrāsa, | 69 |
| Kapi, | 68, 99 | grāmōpahāra, | 69n |
| Kāsyapa or Kāśyapa, | 10, 21, 67, 68, | Gūḍapāṇḍi, vi., | 149 |
| | 69, 99, 109, 115, 121, 135n, 213, 243, 244 | Gudda I., <i>Matsya ch.</i> , | 108 |
| Kātyāyana, | 213 | Gudda II., <i>do.</i> , | 108 |
| Kanḍinya, | 67, 68, 69, 109, 130 | Gudda III., <i>do.</i> , | 108 |
| Kausika, | 68, 69, 100, 126 | Guddavādi, <i>di.</i> , | 133 |
| Kanḍina, | 100, 109 | Gudigere, vi., | 244n |
| Kutaa, | 100 | gudī-hunṇuva, s. a. Bhārata-hunṇuva | 15 |
| Lohita, | 100 | Gudimetta-Sarvadēvamakhin, m., | 67 |
| Mānavya, | 34, 36, 121, 125, 180, 187, 202 | Gudivāda-Annama, m., | 69 |
| Mauna-Bhārgava, | 69 | Gudiyadavāṭige, vi., | 243n |
| Mudgala, | 100, 109, 113 | Gudravāra, Gudravāra or Gudrabāra, <i>di.</i> , | 123, 126, 135, 138, 140, 142 |
| Nitundi, | 100 | Guduvī, vi., | 113 |
| Parāśara, | 216 | | |

| | PAGE |
|---|-----------------------------------|
| Gujarāt, co., | 38, 39, 172, 190, 201n, 210n, 228 |
| Gulgānpode, vi., | 171n |
| Gummapūndi, vi., | 149 |
| Gumpini, vi., | 55, 67 |
| Gunaduttaraṅga, sur. of Būtaga I., | 168n |
| Gunaga- or Gunaka-Vijayāditya, s. a. Vijayā- ditya III., | 71n, 123, 138, 163n |
| Guṇḍadēvabhaṭṭa, m., | 97 |
| Guṇḍūr, vi., | 154n, 169, 173 |
| Guṇṭūri-Nāgayadvēdin, m., | 68 |
| Gupta, dy., | 6n, 8n, 211n |
| Gurjara, dy., | 37, 38 |
| Gurjara, co., | 31, 170, 179, 190, 235, 257 |
| Gūrjarātra, s. a. Gujarāt, | 210n |
| Gurjaratrā-bhūmi, co., | 208, 210, 213 |
| Gurjaratrā-maṇḍala, s. a. Gurjaratrā-bhūmi, | 210 |
| Guruparamparāprabhāva, name of a work, | 72, 73 |
| guṭṭhi, a committee, | 188n |
| Gutti, vi., | 168, 180 |
| Guttiya-Gaṅga, sur. of Mārasimha II., | 168 |
| Gwalior, vi., | 170n, 211 |

H

| | |
|--|---------------|
| bāga, coin, | 260 and add. |
| Haidarābād, vi., | 202n |
| Haihaya, s. a. Kalachuri, | 161 |
| Haive, di., | 218 |
| Hakkalāsaya, field, | 225 |
| Halāyudha, author, | 209n |
| Halāyudha, Śaiva saint, | 254 |
| Hala-Bogādi, vi., | 170n |
| half-annuvara, | 54 |
| halige, | 23 |
| Hallayya, m., | 241 |
| Hallegere, vi., | 155n |
| Hammira, k., | 149 |
| Hampe, vi., | 241n |
| hama, ascetic, | 222 |
| Hāngal, vi., | 201, 238, 244 |
| Hanpeya-hāl, field, | 233 |
| Hanumasaṅgāra, m., | 97 |
| Hanumat, god, | 9, 72 |
| Hānuṅgal five hundred, di., | 214, 215, 230 |
| Hāpyaśā-maṇḍala, di., | 183, 187 |
| Hāpyōma-vishaya, di., | 183n |
| Haralāntaka, sur. of Rāchamalla II., | 173n |
| Harasēna, m., | 9 |

| | PAGE |
|--|-----------------------------------|
| Harekāra-geyyi, field, | 25 |
| Hari, s. a. Harivarman, | 162 |
| Hari, s. a. Viṣṇu, | 52, 95, 109 |
| Harihar, vi., | 56n, 157, 236n |
| Harihara II., Vijayanagara k., | add. |
| Hārītī* or Hārītiputra, 121, 125, 130, 137, 142n, 202 | |
| Harivarman, W. Gaṅga k., | 157n, 162, 174, 228n |
| Harsha, sur. of Vināyakapāla, | 209 |
| Harshacharita, quoted, | 126n |
| Harshavardhana, Kanauj k., | 202, 211, 216n |
| Harshuka, m., | 213 |
| Hārūva-Singapana-Bīrapa, m., | 281 |
| Hastimalla, sur. of Prithivipati II., | 49, 153, 157n, 159, 163 |
| Hāwasi, vi., | 171n |
| Hebbāl, vi., | 154n, 166, 167, 168n, 169, 170n |
| hejjunika, s. a. perjunika, | 15, 225, 229, 232, 234, 235n, 236 |
| Hemachandra, author, | 5 |
| Hemmayyanāyaka, ok., | 226 |
| Hemmige, vi., | 166 |
| hergaḍe, s. a. pergaḍe, | 28, 222, 225, 236n |
| herjuggi or hejjuggi, the principal harvest, | 15 |
| herjuggiya-hunnuve or -punnami, | 13, 14 |
| hēru, a load, | 26 |
| Himālaya, mo., | 2, 21, 229, 253, 254n |
| Hiranyavarman, Pallava k., | 157, 158, 160 |
| Hirā-Bīdanūr, vi., | 165n |
| Hirā-Gaurī, goddess, | 18 |
| Hsien Tsiang, Chinese pilgrim, 2, 3, 4, 216n, 253n, 254n | |
| Hmawza, vi., | 101 |
| Hoḷalavādi, vi., | 156, 157, 163n |
| hōḷi, festival, | 13, 14 |
| hōḷi-hunnuve, | 14 |
| Honnāyakanhalli, vi., | 165 |
| Honnōja or Honpōja, m., | 214, 231 |
| honnoleyavaru, | 22 |
| honnu, coin, | 23 |
| Honwād, vi., | 9n |
| horse, crest, | 172 |
| Hosabād seventy, di., | 244, 259 |
| hostala-hunnuve, | 13 |
| Hosūr, vi., | 154n, 156 |
| Hoyala, dy., | 164n, 169n, 174, 226, 241n |
| Hrishikēśabhaṭṭa, m., | 97 |
| Hūli, vi., | 6, 9n, 166 |
| Hulidha, s. a. Chandirāja, | 21 |

| | PAGE | | PAGE |
|--|---|---|--|
| Huligere, <i>s. a.</i> Lakshmēshwar, | 248, 265 | Īśvaradēva, <i>ch.</i> , | 262, 264 |
| Huligere three hundred, <i>di.</i> , | 235, 236 | Īśvaradēva, <i>m.</i> , | 26, 28, 31 |
| Hulla, <i>ch.</i> , | 174 | Īśvaraghaṣiṣa, <i>m.</i> , | 10, 21, 31 |
| Hulluniyatirtha, <i>vi.</i> , | 223 | Īśvarasahasra, <i>m.</i> , | 97 |
| Humcha, <i>vi.</i> , 158n, 159n, 160n, 163n, 165n, 166n | | Īśvarayya, <i>ch.</i> , | 171n |
| Hūpa, <i>tribe</i> , | 149 | Īśvarayyanāyaka, <i>ch.</i> , | 217 |
| Huṅkūpa, <i>vi.</i> , | 163, 165n | Ītakōṭa, <i>vi.</i> , | 55 |
| I | | J | |
| Ida, <i>tree</i> , | 100 | jagadavādu, | 150 |
| idai-ppāṭṭam, | 53n | Jagaddēva, <i>m.</i> , | 241 |
| idai-ppūchchi, | 53n | Jagaddēvarasa, <i>Sāntara ch.</i> , | 225 |
| idai-vari, | 53n | Jagadēkamalla, <i>sur. of Jayasimha II.</i> , | 11n |
| iddhipāda, the four, | 101 | Jagadēkamalla II., <i>W. Chalukya k.</i> , | 10, 11, 21, 232, 234, 258 |
| Iggali, <i>vi.</i> , | 164, 165 | Jagadēkavita, <i>sur. of Mārasimha II.</i> , | 168, 171, 172, 173 |
| Ikehvāku, <i>mythical k.</i> , | 2, 5, 149 | jagadguru, <i>title</i> , | 10, 21 |
| Īlaiya-Perumāl, <i>s. a.</i> Lakshmana, | 72 | Jagaduttaraṅga, <i>sur. of Rāchamalla II.</i> , | 173n |
| Īlam, Īla-maṇḍalam or Īla-nāḍu, <i>Ceylon</i> , 43, | | Jagannātha, <i>E. Chālukya ch.</i> , | 32, 36 |
| | 44, 47, 199 | Jaganobbagaṇḍa, <i>sur. of Reddi kings</i> , | 56, 67 |
| Īlam-pūṭchi or Īla-ppūchchi, | 53n | Jagattunga, <i>sur. of Govinda III.</i> , | 189, 190 |
| Īlandiraiyan, <i>mythical Pallava k.</i> , | 50 | Jagattunga II., <i>Rāshtrakūṭa k.</i> , | 189, 190, 191 |
| Īlattaippādi, <i>vi.</i> , | 53 | Jagattunga III., <i>do.</i> , | 189, 191, 192, 196 |
| Īlindi, <i>tree</i> , | 100 | Jaina, | 11, 22, 143, 152, 154, 155n, 161n, 168 add., 171, 173, 174, 180, 190, 219n, 222, 227n, 228n, 237, 240, 242, 243, 244, 245, 255 and add., 256, 257, 258 |
| Immaḍi-Bijjala, <i>s. a.</i> Sōvidēva, | 243 | Jaitapāla, <i>s. a.</i> Jaitugi I., | 31 |
| Indani-cheruvu, <i>tank</i> , | 143 | Jaitugi I., <i>Yādava k.</i> , | 29, 31 |
| Indra, <i>god</i> , | 34, 36, 104, 107, 142n, 210n, 219, 254, 257 | Jākalladēvi, <i>queen of Bhānudēva I.</i> , | 32n |
| Indra, <i>Gujarāt Rāshtrakūṭa k.</i> , | 190 | Jakkavve, <i>f.</i> , | 233 |
| Indra III., <i>Rāshtrakūṭa k.</i> , | 170n, 189, 190 | Jakkayagētana, <i>m.</i> , | 281 |
| Indra IV. <i>do.</i> , | 168n, 170, 171, 179 | jālī, <i>a trellis window</i> , | 102, 103 |
| Indrabhaṭṭāraka, <i>E. Chālukya k.</i> , | 130 | Jallipalli-Nṛsimha, <i>m.</i> , | 68 |
| Indraditya, <i>m.</i> , | 113 | Jallipalli-Singaya, <i>m.</i> , | 68 |
| Indrapālavarman, <i>Prāgyōtisha k.</i> , | 152n, 183n | Jambūdvīpa, | 31, 253 |
| Indrarāja, <i>s. a.</i> Indrabhaṭṭāraka, | 134n, 137 | Jambur, <i>vi.</i> , | 243n |
| Indravarman I., <i>E. Ganga k.</i> , | 210 | Jammaparu, <i>vi.</i> , | 96 |
| Indravarman II., <i>do.</i> , | 122, 175 | jammī or sammī, <i>tree</i> , | 100 |
| indriya, the five, | 102 | Janañthanagari, <i>s. a.</i> Rājamahēndri, | 71 |
| Īṅḷēshwar, <i>vi.</i> , | 240n | Janārdanabhaṭṭa, <i>m.</i> , | 97 |
| Īṅuvu-Mallubhaṭṭa, <i>m.</i> , | 67 | Janārdanashahāṅgavid, <i>m.</i> , | 97 |
| Īṅuvu-Maṣicanāvadhānin, <i>m.</i> , | 67 | Jāṅgam, <i>a Liṅgāyat priest</i> , | 239n, 240, 243 |
| Īnthakōṭa, <i>s. a.</i> Ītakōṭa, | 55, 69 | Jāṅgamēvara, <i>to.</i> , | 241 |
| Iriga, <i>ch.</i> , | 162 | Jannayabhaṭṭa, <i>m.</i> , | 97 |
| Irivabēḍaṅga-Satyāśraya, <i>W. Chalukya k.</i> , 167n, 258 | | Jannayashasra, <i>m.</i> , | 97 |
| Īśāna, <i>m.</i> , | 9, 126 | Jannayashahāṅgavid, <i>m.</i> , | 97 |
| Īśāna-Īśvara, <i>te.</i> , | 216n | | |
| Īśādēvi, <i>queen of Nāgabhaṭṭa</i> , | 212 | | |
| Īśvara, <i>s. a.</i> Śiva, | 3, 229, 243n | | |
| Īśvarabhaṭṭa, <i>m.</i> , | 97 | | |

| | PAGE | | PAGE |
|--|--|---|---|
| Jānniyatrivēdin, <i>m.</i> , | 97 | Kadamba, <i>family</i> , | 157 |
| Jasoduttaraṅga, <i>sur. of Rāchamalla II.</i> , | 173n | Kādamba, <i>do.</i> , | 235, 237, 238, 239, 259 |
| Jātavēdibhaṭṭa, <i>m.</i> , | 97 | Kādambari, <i>quoted</i> , | 138n, 254n |
| Jaṭilavarman, <i>Pāṇḍya k.</i> , | 42 | Kāḍaṇ Śēndaṇ, <i>m.</i> , | 47 |
| Jaugeda, <i>vi.</i> , | 1, 5 | Kaḍeyarāja, <i>m.</i> , | 128, 131 |
| Jāya or Jāyava, <i>ch.</i> , | 143, 149, 150, 151, 265 | kaḍegadabina-hunpuve, | 12 |
| Jāyabbe, <i>f.</i> , | 164n | Kaḍuṅgālu, <i>vi.</i> , | 149 |
| Jayachchandra, <i>Kanauj k.</i> , | 115 | Kāḍuvatti, <i>family</i> , | 171, 180 |
| Jayadhara, <i>sur. of Kulōttuṅga-Chōla I.</i> , | 105, 106 | Kāḍuvittēśvara, <i>te.</i> , | 143, 149 |
| Jayaduttaraṅga, <i>sur. of Bātuga II.</i> , | 166 | Kahla, <i>vi.</i> , | 113 |
| jayaganṭe, <i>s. a. jayaghantā</i> , | 216n | Kailāsa, <i>te.</i> , | 190 |
| jayaghantā, <i>a gong</i> , | 216n | Kailāśadēva, <i>te.</i> , | 96 |
| Jayanta, <i>Matsya ch.</i> , | 107, 108 | Kailāsamudayāntasahasra, <i>m.</i> , | 97 |
| Jayanta-Nārāyaṇa, <i>s. a. Drubbidi</i> , | 107 | Kailāśanātba, <i>te.</i> , | 50 |
| Jayanti, <i>s. a. Banavāsi</i> , | 259 | Kaira, <i>vi.</i> , | 8n |
| Jayapālāśarman, <i>m.</i> , | 113 | Kākatikhaṇḍi, <i>m.</i> , | 109 |
| jayapattra, <i>a certificate of success</i> , | 244 | Kākatīya, <i>dy.</i> , | 142, 143 |
| Jayasimha, <i>Paramāra k.</i> , | 116n | Kakka II., <i>Bāshtrakūṭa k.</i> , | 20n, |
| Jayasimha I., <i>E. Chalukya k.</i> , | 130, 137, 142n | | 169, 170, 172, 173, 189n |
| Jayasimha II., <i>do.</i> , | 130, 137 | Kakkara, <i>s. a. Kakka II.</i> , | 20 |
| Jayasimha II., <i>W. Chalukya k.</i> , <i>add.</i> , 11n, 227, 258 | | Kalabhra, <i>co.</i> , | 202, 204 |
| Jayatsēna, <i>Utkala k.</i> , | 108 | Kalachuri or Kalachurya, <i>dy.</i> , | 10, 11, 23, |
| Jēḍuka, <i>m.</i> , | 210n | | 24, 25, 26, 28, 113, 161, 225, 239, 240, 257, 258 |
| jhāṭa, | 183, 185n | Kālakālabhaṭṭa, <i>m.</i> , | 97 |
| Jhūde-jantaru-nāḍu, <i>co.</i> , | 55 | Kalakkudi-nāḍu, <i>dī.</i> , | 43 |
| Jhūṣi, <i>vi.</i> , | 211 | Kālāmukha, <i>sect.</i> , | 22, 220, 221, 227, 244 |
| jihvāmūliya, | 195n, 201 | Kālāṅgara-Kommayāmātya, <i>m.</i> , | 69 |
| Jina, | 171, 179, 243, 255, 256, 257, 258, 261 | Kālāṅjara, <i>vi.</i> , | 25, 28, 210, 257 |
| Jivitagupta II., <i>Gupta k.</i> , | 211n | kalāṅju, <i>weight</i> , | 106 |
| Jñānamūrti, <i>m.</i> , | 106 | kalāśa, <i>a pinnacle</i> , | 149 |
| Jñānānanda, <i>m.</i> , | 227 | Kalbhāvi, <i>vi.</i> , | 160n |
| Jñānasakti, <i>Śaiva teacher</i> , | 223, 224, 233, 234 | Kalburigi, <i>vi.</i> , | 241n |
| Jōḍhpur, <i>vi.</i> , | 208 | kāḷe, <i>kahale or kāhale, musical instrument</i> , | 216n, 260n, 261n |
| Jōḡsara, <i>vi.</i> , | 244, 259 | Kālī, <i>name of a hound</i> , | 166n, 167 |
| Jōḡisetti-Gona, <i>m.</i> , | 231 | Kalidēvēśa or Kalidēvēśvara, <i>te.</i> , | 10, 11, 21, 23 |
| okṛāna-hunpuve | 13 | Kalīṅga, <i>co.</i> , | 31, 47, 56, 190, 257 |
| juvvi, <i>tree</i> , | 100 | Kalīṅganagara, <i>vi.</i> , | 175 |
| Juvvi-guṇṭa, <i>tank</i> , | 131 | Kalīṅgattu-Parapi, <i>name of a work</i> , | 105 |
| | | Kalivallabha, <i>sur. of Dhruva</i> , | 189 |
| | | Kalī-Vishṇuvardhana, <i>s. a. Vishṇuvardhana V.</i> , | 190, 134, 138 |
| | | Kallabbarasi, <i>queen of Bātuga II.</i> , | 153, 166, 167 |
| | | Kallamgūruke, <i>vi.</i> , | 22 |
| | | kalpādi, <i>tīkhi</i> , | 49n |
| | | Kālei, <i>vi.</i> , | 1, 5, 6 |
| | | Kaluvakka-Vallabhadvēdin, <i>m.</i> , | 68 |
| | | Kalyāṇa, <i>Kalyāṇapura or Kalyāṇi, vi.</i> , | 21, |
| | | | 25, 164n, 240, 241, 242, 243n |
| | | Kāmadēva, <i>Kādamba ch.</i> , | 238, 244, 259 |

K

| | |
|--|-----------|
| Kachehya-Gaṅga, <i>biruda</i> , | 165n |
| Kaḍaba, <i>vi.</i> , | 161, 162n |
| Kadabūr or Kaḍabūr, <i>vi.</i> , | 161 |
| Kaḍaikkōṭṭūr, <i>vi.</i> , | 162 |
| kaḍaiy-irai, <i>tar.</i> , | 53n |
| Kaḍaluvirukāla, <i>s. a. Hanumat</i> , | 72 |
| Kaḍaluvirukālabhaṭṭa, <i>m.</i> , | 97 |

| | PAGE | | PAGE |
|--|-------------------------------|---|------------------------|
| Kāmakōṭi, <i>tc.</i> , | 72 | Kargudari, <i>vi.</i> , | 14 |
| Kāmakōṭisahasra, <i>m.</i> , | 72, 97 | kari hariyuva habba, <i>festival</i> , | 12 |
| Kāmana-hunṇuve, <i>s. a.</i> hōḷi-hunṇuve, | 14 | Karikāla, <i>Chōla k.</i> , | 123n |
| Kāman-amaśāse or -amavāśe, | 13, 15 | Karimākyabhaṭṭa, <i>m.</i> , | 72, 97 |
| Kāmarasa or Kāmadēvarasa, <i>Pāṇḍya ch.</i> , | 218, 223 | Karimāpikya, <i>s. a.</i> Kṛishṇa, | 72 |
| Kamauli, <i>vi.</i> , | 112, 114n, 115n, 117n, 181n | Karinele, <i>vi.</i> , | 214n |
| Kāmaya, <i>m.</i> , | 68, 69 | kariturayapattasāhaṇi, | 234, 235n, 236 |
| Kāmayaḥhaṭṭa, <i>m.</i> , | 97 | Kariyakō, <i>s. a.</i> Kṛishṇa, | 72 |
| Kāmayasahasra, <i>m.</i> , | 97 | Kariyakōsahasra, <i>m.</i> , | 97 |
| Kāmayatrivēdin, <i>m.</i> , | 97 | Karka, <i>m.</i> , | 39 |
| Kāmbōja, <i>co.</i> , | 105, 106, 187 | Karṇāṭa, <i>co.</i> , | add., 55 |
| Kāmiyashadāṅgavid, <i>m.</i> , | 97 | Karṇāṭaka-satdānūśāsana, <i>name of a work</i> , | 228n |
| kamma, <i>land measure</i> , | 225 | Karṇūl, <i>di.</i> , | 201 |
| kaupapa, <i>a district</i> , | 214n, 230, 257, 259, 262, 264 | Kārōhapa, <i>s. a.</i> Kārvaṇ, | 226 |
| Kampavarman, <i>s. a.</i> Vijaya-Kampa-Vikrama- varman, | 160 | Karpūra-Vasantarāya, <i>sur. of Reddī kings</i> , | 56, 67 |
| Kanaui, <i>vi.</i> , | 113, 209, 210, 211, 216n | Karrā, <i>vi.</i> , | 211n |
| Kāñcharēpalli-Nārāyaṇa, <i>m.</i> , | 68 | Karra-Bharata, <i>m.</i> , | 67 |
| Kāñchi or Kāñchīpura (Conjeeveram), <i>vi.</i> , | 50, | Kārttikēya, <i>s. a.</i> Skanda, | 166, 202, 240 |
| 72, 157, 159, 169n, 171n, 191, 201n, 202, | | Karuvūr, <i>vi.</i> , | 199 |
| 203, 204 | | Kārvaṇ, <i>vi.</i> , | 226, 228 |
| Kanda, <i>s. a.</i> Skanda, | 72 | Kārya, <i>vi.</i> , | 168 |
| Kāndaḷūr-Śālai, <i>vi.</i> , | 45, 46, 47, 206 | Kasākūḍi, <i>vi.</i> , | 49, 50, 52n, 53n, 157n |
| Kandayasaḥasra, <i>m.</i> , | 97 | Kāśi, <i>s. a.</i> Vārāṇasi, | 149 |
| Kandēruvāḍi-vishaya, <i>di.</i> , | 119, 121 | Kasia, <i>vi.</i> , | 3 |
| Kaṇḍi I., <i>Matsya ch.</i> , | 108 | Kāśikā, <i>quoted</i> , | 5 |
| Kaṇḍi II., <i>do.</i> , | 108 | Kāśikhaṇḍam, <i>name of a Telugu work</i> , | 55, 56, 58n |
| kaṇḍuga, <i>measure</i> , | 207 | Kasimikōṭa, <i>vi.</i> , | 56 |
| Kandugula-Mādhava, <i>m.</i> , | 68 | Kāśyapa, <i>rishi</i> , | 107 |
| Kandukūru, <i>vi.</i> , | 56n | Kāṭa or Kāṭaya II., <i>Reddī k.</i> , | 55n, 56 |
| Kanbaṇā, <i>vi.</i> , | 192, 197 | Kāṭaka, <i>vi.</i> , | 55, 56n |
| Kaṇheri, <i>vi.</i> , | 245n | kaṭakarāja, | 131, 134 |
| Kannaradēva, <i>s. a.</i> Kṛishṇa III., | 191 | Kāṭamareḍḍi-Vēmareḍḍi, <i>s. a.</i> Kāṭaya-Vēma, | 55n |
| Kappēgāla, <i>vi.</i> , | 165n | Kātantra, <i>grammar</i> , | 22n |
| kaṇṭhikā, <i>a necklet</i> , | 138n | Kāṭaya-Vēma, <i>Reddī k.</i> , | 55n, 56, 265, 266 |
| Kanyakubjā or Kānyakubja, <i>s. a.</i> Kanaui, | 209 | Kāṭaya, <i>m.</i> , | 123, 126 |
| Kāpālīka, <i>sect</i> , | 180n | Kāṭtempūṇḍi, <i>vi.</i> , | 149 |
| kapila-chaṭṭi, <i>tithi</i> , | 11, 23 | Kattipudi, <i>vi.</i> , | 74 |
| Kapilavastu, <i>vi.</i> , | 2, 3, 4 | Kattiyaradēva, <i>k.</i> , | 20 |
| Kappadi, <i>vi.</i> , | 240 | kaṭumukha, <i>musical instrument</i> , | 204 |
| Kappakonda, <i>vi.</i> , | 56 | Kaumāra, <i>s. a.</i> Kātantra, | 22, 232 |
| Kappaniparṇu, <i>vi.</i> , | 96 | Kauntēya or Kauntēyagangā, <i>vi.</i> , | 55, 67, 69 |
| Kappusōge, <i>vi.</i> , | 164n | Kauntēya-tithi, | 36 |
| kāra, <i>plant</i> , | 100 | Kaurusha, <i>Śaiva teacher</i> , | 226 |
| Karāḍ or Karhād, <i>vi.</i> , | 154n, 166n, 196 | Kauṭhēm, <i>vi.</i> , | add. |
| kāra-hunṇuve, | 12 | Kavēra, <i>co.</i> , | 203 |
| karapa, <i>an accountant</i> , | 25, 26, 28 | Kāvērī, <i>vi.</i> , | 169n, 170n, 173n |
| Karavandapuram, <i>vi.</i> , | 48 | Kāyastha, <i>caste</i> , | 115 |
| Kardā, <i>vi.</i> , | 189n, 191 | Kēdāra or Kēdārēśvara, <i>s. a.</i> Dakṣhiṇa- Kēdārēśvara, | 222, 224, 225, 236 |
| Kardamālikā, <i>vi.</i> , | 188 | Kēdāra-maṭha or -sthāna, <i>college</i> , | 221, 234, 225 |

| | PAGE | | PAGE |
|--|-------------------------|--|-----------------|
| Kēdārasakti or Kēdāra, <i>Saiva teacher</i> , | 219, | Kōkkilli, <i>mythical Chōla k.</i> , | 50 |
| | 221, 222, 223, 230 | kolaga, <i>measure</i> , | 26n, 207, 208 |
| Kēdārūth, <i>te.</i> , | 221n | Kolakalūru, <i>vi.</i> , | 143 |
| Kelale, <i>di.</i> , | 167 | Kolāntalūru, <i>s. a.</i> Kolakalūru, | 143, 149 |
| Kēngapavve, <i>te.</i> , | 22 | Kōlār, <i>vi.</i> , | 151 |
| Kēraḷa, <i>co.</i> , | 104, 202, 204 | Kōlavāmanabhaṭṭa, <i>m.</i> , | 97 |
| Kēsapa, <i>m.</i> , | 69 | Kōlavāmanasahasra, <i>m.</i> , | 97 |
| Kēsava, <i>m.</i> , | 69 | Kōlbāpur, <i>vi.</i> , | 242 |
| Kēsava, <i>s. a.</i> Kēsimaṃya, | 28, 225 | Kollabhiḡaṇḡa or Kollabhiḡaṇḡa, <i>sur. of</i> Vijayāditya IV., | 142n |
| Kēsavabhaṭṭa, <i>m.</i> , | 97 | Kollam (Quilon), <i>vi.</i> , | 47 |
| Kēsavarāja, <i>s. a.</i> Bolikeya-Kēsimaṃya, | 238, 260 | Kolliprōḷa, <i>s. a.</i> Gollaprol, | 73, 74, 96 |
| Kēsavarāja, <i>Saiva saint</i> , | 264 | Kollūr-Annamabhaṭṭa, <i>m.</i> , | 68 |
| Kēsavasahasra, <i>m.</i> , | 97 | Kollūru, <i>vi.</i> , | 143, 149 |
| Kēsimaṃya or Kēsirāja, <i>ch.</i> , | 28, 225 | Komarajambūṇḡi, <i>vi.</i> , | 149 |
| Kēsirāja, <i>author</i> , | 257 add. | Kommapa, <i>m.</i> , | 129n |
| Kēsirāja, <i>ch.</i> , | 216 | Kōna, <i>co.</i> , | 71 |
| Kēsiyaṇa, <i>m.</i> , | 231 | Kōṇāgamana, <i>mythical Buddha</i> , | 3, 6 |
| Kētarājopalli, <i>vi.</i> , | 55, 69 | Kōṇākamaṇa, <i>s. a.</i> Kōṇāgamana, | 1, 3, 4, 6 |
| Khāṇḡava, <i>forest</i> , | 104 | Koṇḡāchārya, <i>m.</i> , | 128, 131 |
| khāṇḡi, <i>s. a.</i> puṭṭi, | 149n | Koṇḡa-Nṛisimha, <i>m.</i> , | 69 |
| khāṇḡika, <i>measure</i> , | 121 | Koṇḡāṭi-Pōchana, <i>m.</i> , | 68 |
| khāṇḡike, <i>musical instrument</i> , | 216n | Koṇḡavidū, <i>vi.</i> , | 56, 57 |
| Khāṇḡobā or Khāṇḡerao, <i>god</i> , | 13 | Koṇḡayara-Peddaya, <i>m.</i> , | 68 |
| Khāṇḡpāṭap, <i>vi.</i> , | 190, 191 | Koṇḡayasabasta, <i>m.</i> , | 97 |
| khāri, <i>land measure</i> , | 69 | Koṇḡayashadāṅgavid, <i>m.</i> , | 97 |
| khārvaḡa, <i>a market town</i> , | 29 | Koṇḡalṇāḡ, <i>di.</i> , | 103 |
| khāṭvāṅga banner, | 204 | Koṇḡani or Koṇḡuṇi, <i>sur. of W. Gaṅga kings</i> , 154, 155, 156 | |
| Khēḡā, <i>vi.</i> , | 37, 38, 39 | Koṇḡudēṣa-Rājākkal, <i>name of a work</i> , | 152 |
| Khēḡaga, <i>s. a.</i> Mānyakhēṭa, | 172 | Koṇḡunivarman, <i>W. Gaṅga k.</i> , | 159 |
| Khōṭṭiḡa, <i>Rāṣṭrakūṭa k.</i> , | 169, 170, 172, 173, 191 | Koṇḡkaṇa, <i>co.</i> , | 170n, 218, 229n |
| Killeṭa, <i>vi.</i> , | 56 | Koṇḡkaṇi, or Koṇḡkaṇika, <i>s. a.</i> Koṇḡunivarman, 159, 162 | |
| Kiḷ-Muṭṭogūr, <i>vi.</i> , | 50, 160 | Koṇḡkuduru, <i>vi.</i> , | 53 |
| Kirāta, <i>tribe</i> , | 170, 179 | koppa, <i>a small village</i> , | 244n |
| Kirātārjuniya, <i>quoted</i> , | 265n | Koṇṇapaṇu or °paṇṇu, <i>vi.</i> , | 119, 120n, 121 |
| Kirtipur, <i>vi.</i> , | 183, 187 | Korūmelli, <i>vi.</i> , | 167n |
| Kirtivarman I., <i>W. Chalukya k.</i> , | 157, 202 | Koṇṇāṅgaṇṭi-Kōṭaya, <i>m.</i> , | 68 |
| Kirtivarman II., <i>do.</i> , | 20n, 157, | Kōṇāru, <i>vi.</i> , | 149 |
| | 201, 204 | Kōṭa or Kōṭaya, <i>Redḡi k.</i> , | 54, 55, 67 |
| Kiṇuvalli, <i>vi.</i> , | 201 | kottali, | 23 |
| Kisukāḡ seventy, <i>di.</i> , | 166 | Kōṭṭāra, <i>s. a.</i> Kōṭṭāru, | 104 |
| Kiṇuvolal, <i>s. a.</i> Paṭṭadakal, | 20, 166 | Kōṭṭāru, <i>vi.</i> , | 41, 104n |
| Kōḡ, <i>vi.</i> , | 213 | Kottatti, <i>vi.</i> , | 173n |
| Kōḡiyamaṭṭha or Kōṭimaṭṭha, <i>s. a.</i> Kēḡāramaṭṭha, 221, 222, 225, 226 | | Kōṭṭayam, <i>vi.</i> , | 41, 42 |
| kōḡraṇa, <i>grain</i> , | 121 | Kotūr, <i>vi.</i> , | 164n |
| kōḡu, <i>a rivulet</i> , | 139n | Kovalāla, <i>s. a.</i> Kōlār, | 163 |
| Koḡuṇḡolūr, <i>vi.</i> , | 254n | Kōvāṇḡānbhaṭṭa, <i>m.</i> , | 97 |
| Kōkili, <i>Chōla ch.</i> , | 123n | Kōvilambūṇḡi, <i>vi.</i> , | 149 |
| Kokkila, <i>Matsya ch.</i> , | 108 | Koyyakore-nāḡu, <i>di.</i> , | 205, 207 |
| Kokkili, <i>E. Chalukya k.</i> , | 130, 137 | | |

| | PAGE | | PAGE |
|---|---|---|-------------------|
| Krakuchohhanda, <i>mythical Buddha</i> , | 3, 4 | Kumārasāmbhava, <i>quoted</i> , | 253n |
| kramaka, <i>kramavid or kramayuta</i> , | 129n | Kumārasvāmibhaṭṭa, <i>m.</i> , | 98 |
| kramapāṭha, | 128, 130, 135, 138, 139 | Kumārasvāmin, <i>te.</i> , | 143, 149 |
| Krañkaṭavvā, <i>vi.</i> , | 139 | Kumārasvāmitahasra, <i>m.</i> , | 98 |
| Kranteta, <i>vi.</i> , | 149 | kumbha, <i>a pinnacle</i> , | 151 |
| kriḍaśaṅka, <i>tax</i> , | 96 | kamuḍu <i>or</i> gumuḍu, <i>tree</i> , | 100 |
| Kṛishṇa, <i>god</i> , | 20, 72 | Kundarage, <i>vi.</i> , | 214n |
| Kṛishṇa I., <i>Rāshṭrakūṭa k.</i> , | 167, 189, 190 | Kūṇḍavā, <i>E. Chalukya queen</i> , | 105n |
| Kṛishṇa II., <i>do.</i> , | 166, 189, 190 | Kundavai, <i>Chōla princess</i> , | 105n |
| Kṛishṇa III., <i>do.</i> , | 166, 167, 170, 171n, 172, 179, 189, 191 | Kundavai, <i>E. Chalukya princess</i> , | 105, 108 |
| Kṛishṇā, <i>ri.</i> , | 140n, 169n, 170n, 172n, 241n | Kuṇkamamahādēvi, <i>W. Chalukya princess</i> , | 244n |
| Kṛishṇabhaṭṭa, <i>m.</i> , | 97 | Kuntala, <i>co.</i> , | 20, 31, 243, 253 |
| Kṛishṇapura, <i>vi.</i> , | 7, 9 | Kuntimādhava, <i>te.</i> , | 74 |
| Kṛishṇarāja, <i>ch.</i> , | 215, 216, 229 | Kuppayabhaṭṭa, <i>m.</i> , | 98 |
| Kṛishṇasāraṇa, <i>m.</i> , | 201 | Kūram, <i>vi.</i> , | 49, 50n, 52n, 53n |
| Kṛishṇubhaṭṭa, <i>m.</i> , | 97 | Kurbeṭ, <i>vi.</i> , | 9n |
| Kṛishṇudāsapurīyabhaṭṭa, <i>m.</i> , | 97 | kuriba-sēniga, | 23 |
| Kṛishṇasahasra, <i>m.</i> , | 97 | Kūrma <i>or</i> Kūrmapurī, <i>s. a. Śrīkūrmam</i> , | 34, 36 |
| Krottūr-Appayayajan, <i>m.</i> , | 67 | Kūrmāsvara, <i>te.</i> , | 31 |
| Kshatrapa, <i>dy.</i> , | 7n | Kurtakōṭi, <i>vi.</i> , | 166, 176n |
| Kshirasara, <i>vi.</i> , | 38 | Kurukkuḍi, <i>vi.</i> , | 53 |
| Kubja-Vishṇuvardhana, <i>s. a. Vishṇuvardhana</i> | | Kurukshētra, | 259 |
| I., | 130, 137, 141 | Kurumadi, <i>vi.</i> , | 53 |
| Kuḍagamalai-nāḍu, <i>s. a. Kuḍamalai-nāḍu</i> , | 46 | Kurungudi, <i>vi.</i> , | 72 |
| Kudali-Saṅgamāsvara, <i>te.</i> , | 241 | Kuśika, <i>Saiva teacher</i> , | 226 |
| Kūḍal-Saṅgam, <i>vi.</i> , | 241n | Kusinārā, <i>vi.</i> , | 3 |
| Kuḍamalai-nāḍu, <i>co.</i> , | 46n, 47 | Kusuvāsvara, <i>te.</i> , | 221, 225 |
| kuḍinai-kal, <i>weight</i> , | 106n | kūṭaka, | 119, 121 |
| kuḍinarkal, <i>do.</i> , | 106n | Kyātanhalli, <i>vi.</i> , | 164n |
| Kūge-Brahmadēva-kambha, <i>pillar</i> , | 151 | | |
| Kūkipattu, <i>vi.</i> , | 127, 130 | | |
| Kukkonūr, <i>vi.</i> , | 166 | | |
| Kukkuṭavallikā, <i>s. a. Kukrēḷi</i> , | 38 | | |
| Kukrēḷi, <i>vi.</i> , | 38 | | |
| Kūlagore, <i>vi.</i> , | 154n, 165 | | |
| kūlam, <i>a shop</i> , | 53n | | |
| Kulbē, <i>m.</i> , | 117 | | |
| Kuḷiya-basadi, <i>te.</i> , | 22 | | |
| Kulōttuṅga-Chōḍa II., <i>E. Chalukya k.</i> , | 107n | | |
| Kulōttuṅgachōḍa-brahmamahārāja, <i>m.</i> , | 73, 98 | | |
| Kulōttuṅga-Chōḷa I., <i>Chōla k.</i> , 48, 49, 71, 73, 103, 104, 105, 106, 160, 198 | | | |
| Kulōttuṅga-Chōḷa III., <i>do.</i> , | 198, 199, 200 | | |
| Kulōttuṅga-Rājendra-Gonka, <i>Velandāṇḍu ch.</i> , | 151 | | |
| Kumāra, <i>s. a. Skanda</i> , | 134 | | |
| Kumārabhaṭṭa, <i>m.</i> , | 98 | | |
| Kumārāgiri, <i>Beḍḍi k.</i> , | 56 | | |
| Kumārānārāyaṇa-brahmamahārāja, <i>m.</i> , | 73, 95n, 98 | | |
| Kumāraperumānbhaṭṭa, <i>m.</i> , | 98 | | |

| | PAGE | | PAGE |
|--|--|--|---|
| Lakulīśa-Pāsupata, <i>sect.</i> | 226, 228 | Madana-Gōpāla, <i>te.</i> | 56n |
| Lāla, <i>s. a.</i> Lāṭa, | 31, 257 | Madanapāda, <i>vi.</i> | 185n, 187n |
| Lālāra-Chandōja, <i>m.</i> | 234 | Madāṇḍa or Madāṇḍa, <i>family.</i> | 229, 230, 231 |
| Lālkoṇḍavellibhaṭṭa, <i>m.</i> | 98 | Madapalla or Madapalli, <i>vi.</i> | add. |
| languages :— | | Mādātādhindhara, <i>vi.</i> | 192, 197 |
| Kanarese, | 10, 11, 15, 22, 24, 26, 29, 73n, 152, 205, 214, 218n, 230, 232, 234, 237, 238, 239, 244, 261, 262 | Mādhava, <i>m.</i> | 126, 135, 138 |
| Māgadhi, | 1 | Mādhava, <i>s. a.</i> Mādirāja, | 10, 21, 31 |
| Pāli, | 2, 4, 5, 6, 101 | Mādhava, <i>W. Gaṅga k.</i> | 162 |
| Prākṛit, | 4, 5 | Mādhavabhaṭṭa, <i>m.</i> | 98, 227, 228n |
| Sanskṛit, | 7, 22, 24, 32, 38, 49, 54, 70, 72, 73, 102, 104, 106, 107, 113, 115, 117, 119, 123, 127, 131, 135, 139, 142, 150, 152, 177, 183, 201, 208, 230, 234, 238 | Mādhavāchārya, <i>author.</i> | 265n |
| Tamil, | 49, 50, 72, 73, 105, 159, 162, 205 | Mādhavārya, <i>m.</i> | 109 |
| Telugu, | 31, 32, 33, 54, 55, 57, 69, 70, 71, 107, 127, 135, 139, 143, 143, 150, 151 | Mādhavasahasra, <i>m.</i> | 98 |
| Lankā, Ceylon, | 257 | Mādhavasarmabhaṭṭa, <i>m.</i> | 52 |
| Lāṭa, <i>co.</i> | 31, 190, 216, 226 | Mādhavaśarman, <i>m.</i> | 201 |
| Leyden grant, | 43, 52n, 53n, 73 | Mādhavashadāṅgavid, <i>m.</i> | 93 |
| linga, | 10, 21, 26, 28, 149, 189n, 214, 222, 227n, 232, 234, 237, 239, 241n, 242, 260, 261, 262 | Madhu, <i>s. a.</i> Chaitra, | 149 |
| Lingamakurra, <i>vi.</i> | 96 | Madhuban, <i>vi.</i> | 211 |
| Lingayat or Lingawant, <i>s. a.</i> Vira-Śaiva, | 11, 15, 216n, 239, 240, 241, 242, 244 | Madhukanātha or Madhukēśvara, <i>te.</i> | 259, 260 |
| Lingodbhavasvāmin, <i>te.</i> | 150 | Madhurā (Madura), <i>vi.</i> | 43, 255n |
| Lohatāḍi, <i>m.</i> | 188 | Madhurāntaka, <i>Chōla k.</i> | 106n |
| Lōkamahādēvi, <i>queen of Chālukya-Bhīma II.</i> | 142 | Madhurāntaka, <i>m.</i> | 106 |
| Lōkanātha, <i>m.</i> | 109 | Madhurāntaka, <i>sur. of Rājendra-Chōla I.</i> | 106n |
| Lōkāyata, <i>sect.</i> | 219n, 220, 227 | Madhusūdanabhaṭṭa, <i>m.</i> | 98 |
| lokuttarā dhammā, the nine, | 102 | Madhuvayya, <i>m.</i> | 241 |
| Lōlārka, <i>te.</i> | 117 | Mādhva, <i>sect.</i> | 73n |
| Lōtugedda, <i>vi.</i> | 56 | Madirai, <i>s. a.</i> Madhurā, | 43 |
| Lucknow Museum | 112, 113, 115, 116 | Madirai-kōṇḍa, <i>sur. of Parāntaka I.</i> | 42, 162 |
| Lumbini, <i>vi.</i> | 2, 3, 4, 5 | Mādirāja, <i>m.</i> | 10, 11, 21, 25, 28, 31, 239, 242 |
| Lumminigāma, <i>s. a.</i> Lumbini, | 1, 2, 4 | Mādiyanna, <i>m.</i> | 231 |
| | | Madra, <i>co.</i> | 149 |
| | | Madras Museum, | 53, 106, 118, 123n, 131, 139 |
| | | Madakeya, <i>ch.</i> | 259 |
| | | Madūr, <i>vi.</i> | 154n |
| | | Madurai, <i>s. a.</i> Madhurā, | 189, 200 |
| | | Madurāndagan-māḍai, <i>coin.</i> | 106 |
| | | Magadha or Māgadha, <i>co.</i> | 190, 211n, 253n, 257 |
| | | Māgha, <i>post.</i> | 225n |
| | | Maglona, <i>vi.</i> | 210 |
| | | Mahābhārata, | 13, 31, 38, 254n |
| | | Mahādēva, <i>a linga.</i> | 7, 8, 43, 44, 183, 187, 228 |
| | | Mahādēva, <i>Kākatīya k.</i> | 142, 149 |
| | | Mahādēva, <i>m.</i> | 104 |
| | | Mahādēvabhaṭṭa, <i>m.</i> | 234 |
| | | Mahādēvarasa, <i>ch.</i> | 234, 235, 236 |
| | | Mahādēvi, <i>f.</i> | 164n |
| | | mahājāna (Brāhmins), | 10, 21, 22, 23n, 25, 26, 29, 31, 231 |
| | | Mahākāla, <i>m.</i> | 131, 134 |
| | | Mahākāla, <i>Śaiva saint.</i> | 243n |
| | | mahākṛt, <i>a great hunt.</i> | 149 |

| | PAGE | | PAGE |
|---|--------------------|--|------------------------|
| mahāmaṇḍalēśvara, 109n, 218, 223, 225, 226, 235, 236, 238, 242, 244, 245, 257, 259 | | Malavaraiyan Šeṇṇi Kaṇḍan, m., | 44 |
| mahāmātya, | 217n | Mālavelli, vi., | 71, 74, 96 |
| mahānavami-amavāse, s. a. navarātri-amavāse, 13 | | Malayāla-Jñāparāśi, m., | 31 |
| mahāparamaviśvāsin, | 226 | Malayēśvara, Śaiva saint, | 254 |
| mahāpasāyita, | 225, 226 | Male, co., | 229n |
| mahāprabhu, title, 10, 21, 22, 26, 28, 31 | | Mālegāra-Dāsaya, m., | 231 |
| mahāprachandadāṇḍāyaka, 215n, 229n, 235n | | Malayanāyaka, m., | 231 |
| mahāpradhāna, 25, 26, 28, 103, 217, 218, 225, 226, 231, 235n, 236n, 238 | | Māli-Chattaya, m., | 231 |
| mahārāja, 7n, 8, 121, 125, 126, 134, 133, 142, 154n, 155, 156, 157, 158, 159n, 202, 208, 209, 210, 211, 212, 213 | | Malkapōramu, vi., | 134 |
| mahārājadhīrāja, 21, 25, 28, 95, 103, 113, 115, 117, 121, 127, 130, 138, 142n, 154n, 156, 157, 168n, 196, 201, 202, 203, 204, 210, 211, 229, 233, 234, 235 | | Malkāpuram, vi., | 132n |
| Mahārājapāḍi, s. a. Mārājapāḍi, | 206 | Mālkhed, vi., | 170n, 216n |
| mahārājūi, | 113, 117 | Mallā, m., | 103 |
| Mahārāshtra, the Dekkan, | 190 | Mallādēvi, queen of Harihara II., | add. |
| mahāśāli, rice, | 253n | Mallavalli, s. a. Malwalli, | 244, 259 |
| mahāśamanta, 171n, 216, 225, 229 | | Mallavōlu, vi., | 73, 96 |
| mahāśamantādhipati, 172, 215, 216, 217n, 218, 229n, 230, 231, 234, 235, 236n | | Mallaya, m., | 68, 69 |
| mahāśālmhivigrahika, | 201 | Mallela-Gaṅgana, m., | 69 |
| Mahasō- or Mahasōya-pattalā, di., | 115 | Mallibhāvarasa, ch., | 232, 234 |
| mahāvadda, village, | 218 | Mallidēva, ch., | 31, 229, 259, 262 |
| Mahāvali-Vānarāja, Bāṇa ch., | 50, 52 | Mallidēva, m., | 231 |
| Mahāvishṇubhaṭṭa, m., | 22 | Mallidēva or Mallikārjuna, Kādamba ch., | 239, 260 |
| Mahēndrādhīrāja, ch., | 164n | Mallikāmōdēśvara, te., | 223n |
| Mahēndrapāla, Kanauj k., | 208, 209, 210, 211 | Mallikārjuna, te., | 11 |
| Mahēndrapāladēva, do., | 210 | Mallikārjunabhaṭṭa, m., | 223n |
| Mahēndravarmān, Chōla ch., | 123n | Mallishēna, Jaina preceptor, | 152n, 228n |
| Mahēndravarmān III., Pallava k., | 157n | Malliyana, m., | 234 |
| Mahēśvara, s. a. Śiva, 21, 95, 106, 196, 212, 228, 231, 254, 255, 257 | | Malparbhā, vi., | 241n |
| Mahēśvarabhaṭṭa, m., | 52 | Malrāva-Mādhava, m., | 67 |
| Mahimsuka, vi., | 102, 103 | Mālugunda, vi., | 244, 257 |
| Mahipāladēva, Kanauj k., | 211 | Malwalli, vi., | 244n |
| Mahisā, vi., | 102 | Māmaṇḍūr, vi., | 160n |
| Mahōdaya or Mahōdayā, s. a. Kanauj, 208, 209, 210, 211, 212 | | Māmiḍiṇakbin, m., | 67 |
| Maitadā, vi., | 188 | Māmiḍi-praggālayya, m., | 55n |
| Maitrēya, Śaiva teacher, | 226 | Managōli, vi., | 9, 25n, 242, 244, 253n |
| Malabar, co., | 7n | Manalarata, ch., | 167 |
| Malabiniyaninḍrān or Malaiginiyaninḍrān, s. a. | | Mānapūri-Dēchaya, m., | 68 |
| Agastya, | 72 | Mānasarman, m., | 109 |
| Malabiniyaninḍrānbhaṭṭa, m., | 98 | māna-stambha, | 171, 180 |
| Malapa, | 218n | Manattikiniyānsahasra, m., | 98 |
| Mālava, co., 31, 38, 170n, 229, 235, 257 | | Manattukkiniyānbhaṭṭa, m., | 73, 98 |
| | | Mānava-grihyasūtra, | 38n |
| | | Mañchanna, ch., | 240 |
| | | Mañcheḍḍu, vi., | 149 |
| | | maṇḍalika, a chief, | 259 |
| | | Maṇḍalika-Trinētra, sur. of Mārasimha II., | 168 |
| | | Mandara, vi., | 123n |
| | | Man-Dasōr, vi., | 38, 72n |
| | | Maṇḍavelli-Nāgaya, m., | 69 |
| | | Maṇḍavelli-Vaiṭabha, m., | 69 |
| | | Maṇḍayabhaṭṭa, m., | 98 |

| | PAGE | | PAGE |
|--|---|---|---------------------|
| Māndhātā, <i>island</i> , | 116n | Matayā, <i>vi.</i> , | 107 |
| manevergaḍe, | 21, 218, 234, 236 | mattar, <i>land measure</i> , | 22, 25, 28, 233 |
| Maṅgalānaka, <i>s. a.</i> Maṅgala, | 210 | Matṭarasa, <i>m.</i> , | 28 |
| Maṅgi, <i>k</i> , | 123, 126 | Mātūra, <i>family</i> , | 170, 172, 176n, 179 |
| Maṅgi-Yuvarāja, <i>E. Chalukya k.</i> , | 130, 137 | Maṅggu, <i>vi.</i> , | 101 |
| Maṅgavaḍi, <i>s. a.</i> Maṅgoli, 9, 10, 21, 25, 26, 28, 31 | | Māvali-Vāparāya, <i>sur. of</i> Prithivīpati II., 50, 162 | |
| Māṅkiyavalli, <i>do.</i> , | 9, 21, 31 | Māvanabhaṭṭa, <i>m.</i> , | 98 |
| Maṇimangalam, <i>vi.</i> , | 72, 73, 197, 198, 199, 206 | Māvana-gandhavāraṇa, <i>sur. of</i> Govindarāja, | 215, 230n |
| Maṇinagavalli, <i>s. a.</i> Maṅgoli, 9, 10, 21, 22, 23, 28, 31 | | | |
| Maṇināgabhaṭṭa, <i>m.</i> , | 98 | Mārayabhaṭṭa, <i>m.</i> , | 98 |
| Maṇittidā, <i>vi.</i> , | 53 | Māviṇṣhaḍaṅgaṇavid, <i>m.</i> , | 98 |
| Mañjughōṣhā, <i>nymp.</i> , | 107, 253 | Māyāṇa, <i>m.</i> , | 231 |
| Māṅkāditya, <i>Matsya ch.</i> , | 108, 109n | Māyidēva, <i>ch.</i> , | 235, 236 |
| Māṅkādityamahārāja, <i>ch.</i> , | 109n | Māyidēvapāṇḍita, <i>ch.</i> , | 226 |
| Māṅkanārya, <i>m.</i> , | 109 | Māyidēvarasa, <i>ch.</i> , | 225 |
| Māṅki-Nāyaka, <i>m.</i> , | 109 | Mayūravarmaṇ, <i>Kadamba k.</i> , | 259 |
| Maṇṇārguḍi, <i>vi.</i> , | 48 | Mēḍaparru, <i>vi.</i> , | 96 |
| Maṇṇa, <i>vi.</i> , | 154n, 158, 160, 161 | Mēḍayabhaṭṭa, <i>m.</i> , | 98 |
| maṇṇettina-amavāse, | 12 | Mēḍayashaḍaṅgaṇavid, <i>m.</i> , | 98 |
| maṇṇu, <i>commons</i> , | 52n | Mēḍiyabhaṭṭa, <i>m.</i> , | 95n |
| Māṇsā, <i>vi.</i> , | 102 | Mēghadūta, <i>quoted</i> , | 38n |
| Mantri-Siṅgana, <i>m.</i> , | 55n | Mēl-Aḍaiyāru-nāḍu, <i>di.</i> , | 50, 52 |
| Mauu, <i>rishi</i> , | 20, 133, 142, 148, 260 and add. | Mēlāṅai, <i>vi.</i> , | 152, 168, 171n |
| Mānyakhēta, <i>s. a.</i> Mākhēd, 170, 172n, 176n, | | mēlāṅke-manneya, <i>tax</i> , | 259 |
| 177n, 179, 180, 189, 190, 196 | | Mēlāmbā, <i>queen of</i> Vijayāditya IV., | 135, 138 |
| Māyapura, <i>vi.</i> , | 161n | Mēlpāḍi, <i>vi.</i> , | 228 |
| Mārājavāḍi seven thousand, <i>di.</i> , | 206, 207 | Mēlukōṭe, <i>vi.</i> , | 72 |
| Mārasimha, <i>Śilāhara ch.</i> , | 167n, 236n | mēlvattē, | 217 |
| Mārasimha I., <i>IV. Gaṅga k.</i> , 153, 156n, 157n, | | Meraka, <i>vi.</i> , | 122n, 174, 175 |
| 161n, 162 | | Mērubrahmaṇ, <i>m.</i> , | 109 |
| Mārasimha II., <i>do.</i> , 152, 153, 154n, 167, 168, | | Mēsācā, <i>vi.</i> , | 102 |
| 169n, 170n, 171, 173, 173, 178, | | Mēvād, <i>co.</i> , | 39 |
| 179, 180n | | Mimāṁsā, <i>doctrine</i> , | 96, 220, 222 |
| Mārasimhavarmaṇ, <i>ch.</i> , | 170n | Mimāṁsaka, | 219n, 227 |
| Māraṭūri-Krishṇama, <i>m.</i> , | 69 | Minamini, <i>vi.</i> , | 119, 121 |
| Mārāyapāḍi, <i>s. a.</i> Mārājavāḍi, | 206 | miṇḍam, <i>vessel</i> , | 106 |
| Māri, <i>goddess</i> , | 256 and add. | Minḍigal, <i>vi.</i> , | 205 |
| Mārjavāḍa-rājya, <i>s. a.</i> Mārājavāḍi, | 206 | Minḍumgallu, <i>s. a.</i> Minḍigal, | 205, 206, 207 |
| Mārkaṇḍēyapurāṇa, <i>quoted</i> , | 236n | Minur, <i>vi.</i> , | 169n |
| Maruḷadēva, <i>IV. Gaṅga k.</i> , | 153, 166n, 167 | Miraj, <i>vi.</i> , | add. |
| Maruvasi, <i>vi.</i> , | 214n | mirror banner, | 172 |
| Māryādhāsagaradēva, <i>Kalachuri (?) k.</i> , | 113 | Mogevāḍa, <i>vi.</i> , | 22 |
| maśābani, <i>s. a.</i> maśāsābani (?), | 103 | Mōhama, <i>s. a.</i> Mohgaon, | 192, 197 |
| Masapeya, <i>m.</i> , | 231 | Mohgaon, <i>vi.</i> , | 192 |
| Masulipatam, <i>vi.</i> , | 122, 131, 184, 189 | Mōkala, <i>Guhila k.</i> , | 39 |
| maṭha, | 22, 23, 28, 221, 222, 223, 224, 228, 245n | months, lunar :— | |
| maṭhapati, | 224 | Āśāḍha, 12, 26, 28, 161n, 168 add., 169, | |
| Mathia, <i>vi.</i> , | 1, 4 | 173n, 199, 264 | |
| Matinānabhaṭṭa, <i>m.</i> , | 95n | Āśvayuj or Āśvayuja, | 36, 169 |
| Matsya, <i>family</i> , | 107, 108, 109n | Āśvina, | 13, 15, 36 |

| | Page |
|---|--|
| Bhādrapada, | 11, 12, 13n, 23, 43, 172n, 201, 215, 231 |
| Chaitra, | 11, 12n, 14, 143, 149, 199, 219 |
| Jyāishṭha, | 12, 113, 155n, 198, 200 |
| Kārttika, | 7, 9, 13, 24n, 117, 155n, 167n, 168n and add., 232, 234 |
| Māgha, | 13, 15, 49, 168, 174, 175, 232, 233 |
| Mārgasīra or Mārgasīraha, | 13, 24, 25, 28n, 168n, 175 |
| Nabhas, s. a. Śrāvana, | 37 |
| Pauṣa, | 11, 12n, 13, 22, 23n, 55, 67 |
| Phālguna, 14, 164, 168n and add., 173, 174, | 209, 213, 241 |
| Śrāvana, | 11, 12, 165n, 168n, 239n |
| Vaiśākha, 12, 14, 15n, 38, 107, 109, 113, | 115, 189, 196, 197, 215, 230 |
| Moon, race of the, 33, 37, 95, 183, 186, 257 and add. | 231 |
| Mottakāra-Holeyana, m., | 100 |
| movali, tree, | 100 |
| mōvi, do., | 157 |
| Mṛigēśavarman, <i>Kadamba k.</i> , | 154, 155n, 164n |
| Mūḍahalli, vi., | 229 |
| Mudda, m., | 206, 207 |
| Muddarasa, ch., | 109n |
| Muddurru, vi., | 69 |
| Mūḍiya-Singana, m., | 161 |
| Mudukundūr, vi., | 228n |
| mukhamudrā, s. a. mauna, | 260 |
| Mukkappa-Kādamba, <i>mythical k.</i> , | 107 |
| Mukunda, mo., | 103 |
| Mūlarāja, m., | 22, 143, 149 |
| Mūlasthāna, te., | 143n |
| Mūlasthāna-Mahādēva, te., | 154n, 170n, 172, 173 |
| Mulgund, vi., | 28 |
| māliga, | 46, 47 |
| Mulli-nāḍu, di., | 149 |
| Mulikalapūṇḍi, vi., | 55, 69 |
| Mummaḍivaram, s. a. Mummaḍivarapāḍu, | 55 |
| Mummaḍivarapāḍu, vi., | 23 |
| mummuridaṇḍa, | 244, 259 |
| Mundagōḍi, vi., | add. |
| Muñja, <i>Paramāra k.</i> , | 188 |
| Muṇṭakāśvaṣṭha, vi., | 214, 230 |
| Muriganahalli, vi., | 206 |
| Murugamale, vi., | 206, 207 |
| Muruganamale, s. a. Murugamale, | 100 |
| musīndi, tree, | 230 |
| Muṭṭa or Muṭṭiga, m., | 152, 153, 154n, 155, 156, 167, 168, 159, 160, 161, 163, 165 |
| Muttarasa, <i>W. Gaṅga k.</i> , | |

| | Page |
|---|--|
| Māvarakōṇya-saṁtati or -saṁtāna, | 219, 220, 221, 222, 223, 224, 225, 230, 232 |
| N | |
| Nābhika, vi., | 3 |
| Nādamuni, <i>Vaiṣṇava āchārya</i> , | 73 |
| nāḍavirukkum (madhyastha), an arbitrator, | 73 |
| Nāga, a snake, | 2, 50, 52 |
| Nāga, family, | 126n |
| Nāgabhaṭa, <i>Kanaṁj k.</i> , | 208, 212, 213 |
| Nāgabhaṭa, <i>Kanaṁj prince</i> , | 209, 213 |
| Nāgada, vi., | 96 |
| Nāgadanta, ch., | 162 |
| Nāgadattabhaṭa, m., | 98 |
| Nāgadēva, m., | 21 |
| Nāgadēvaśaṣṭa, m., | 98 |
| Nāgadōṇayabhaṭa, m., | 98 |
| Nāgalāmbikā, f., | 240, 241 |
| Nāgamaṅgala, vi., | 154n, 155n, 156 |
| Nāga-pañchami, <i>tīthi</i> , | 12 |
| Nāgapura-Nandivardhana, di., | 189, 197 |
| nāgara-amavāsa, | 12 |
| Nāgarakhanda seventy, di., | 218, 214, 215, 230, 237, 244, 259, 264 |
| Nāgarakhanda, vi., | 260 |
| Nagarēśvara or Nakharēśvara, to., | 221, 228 |
| Nagarle, vi., | 164n, 169 |
| Nāgattara, family | 164 |
| Nāgēśvara, to., | 142, 143, 149n |
| Nāgipōṭi, f., | 134 |
| Nāgiyaka, m., | 245n |
| Nāgpur, vi., | 188, 192 |
| Naishadham, name of a Telugu work, | 55n |
| Naishadhiyaoharita, quoted, | 228n |
| Naiyāvika, | 219, 220, 228 |
| nakara, | 23 |
| nakshatras :— | |
| Ārdra, | 49 |
| Hasta, | 197, 198, 199 |
| Mṛgaśirsha, | 199 |
| Pūrvabhadrapadā, | 43, 48 |
| Révatī, | 174, 175 |
| Rōhini, | 106 |
| Śatabhisheka, | 198 |
| Śravana, | 55 |
| Śvātī | 174, 175, 200 |
| Nakulīsa or Nakulīśvara, s. a. Lakulīsa, | 225n, 226 |
| Nālayīraprabandham, name of a work, | 72n |

| | PAGE | | PAGE |
|---|---------------------|--|------------|
| nālprabhu, an official in charge of a district, | 223, 232, 233, 234 | Narēndrēśvara, <i>te.</i> , | 130 |
| uāla or nāloka, <i>s. a.</i> ualva, | 113 | Nargund, <i>vi.</i> , | 9n, 166 |
| nalva, land measure, | 113 | Nārikēdapumbūṇḍi, <i>vi.</i> , | 149 |
| Nāmana, <i>m.</i> , | 109 | Narlūri-Mallaya, <i>m.</i> , | 68 |
| namasya, <i>s. a.</i> sarvanamasya, | 259 | Narmadā, <i>vi.</i> , | 190, 226n |
| Nāmayabhaṭṭa, <i>m.</i> , | 98 | nasyāṅka, | 188n |
| Nambiyāṇḍānbhaṭṭa, <i>m.</i> , | 98 | Natatāja, <i>te.</i> , | 72, 105 |
| Nannālvār, <i>Vaiṣṇava saint</i> , | 73n | Nātavāḍa, <i>co.</i> , | add. |
| Nandagiri, <i>s. a.</i> Nandi, | 162, 163 | Nātha, <i>s. a.</i> Nādamuni, | 73n |
| Nandanavana umbrella, | 172 | Natṛipati, <i>s. a.</i> Nātavāḍa, | add. |
| Nandi, <i>hill</i> , | 162 | Nausāri, <i>vi.</i> , | 201n |
| Nandi, <i>Siva's bull</i> , 168n, 214, 232, 237, 239, | 240, 262 | Narābupēṭa, <i>vi.</i> , | add. |
| Nandikumārabhaṭṭa, <i>m.</i> , | 98 | Navakhaṇḍavāḍa, <i>vi.</i> , | 74 |
| Nandīśvara day, | 168n and add., 173n | Navarāma, <i>Chōla ch.</i> , | 123n |
| Nandivalli, <i>vi.</i> , | 201 | navarātri-amavāse, | 13 |
| Nandivardhana, <i>vi.</i> , | 196 | Nayavāḍa, <i>vi.</i> , | 74, 96 |
| Nandivarman, Nandipōtavarman or Nandipō- | | Navile, <i>vi.</i> , | 28 |
| tarāja, <i>Pallava k.</i> , | 157, 158, 160, 203 | nāyaka, | 261 |
| Nandivarman, <i>s. a.</i> Vijaya-Nandi-Vikramavar- | | Nayanakēlīdēvi, <i>queen of Gōvindhachandra</i> , | 117n |
| man, | 158n, 159, 160 | Nayanandi, <i>m.</i> , | 228 |
| Nāñji-nāḍu, <i>di.</i> , | 43, 44, 45, 46 | nelevāḷu, | 28, 236n |
| Nannayabhaṭṭa, <i>Telugu author</i> , | 31 | neli, <i>tree</i> , | 100 |
| Nanniya-Ganga, <i>sur. of Būtuga II.</i> , | 166, 168n | Nellore, <i>vi.</i> , | 122n |
| Napeikia, <i>s. a.</i> Nābhika, | 5 | Nēmaka, <i>family</i> , | 210n |
| Nārada, <i>rishi</i> , | 253n, 254 | Neṅgiyūr, <i>vi.</i> , | 201 |
| Naraga, <i>Sabara ch.</i> , | 171, 179, 180 | Nēpāl, Nēpāla or Nēpālaka, <i>co.</i> , 1, 4, 31, 138n, 257 | |
| Narahari, <i>m.</i> , | 68 | Nēriyaṅ-Mūvēndavēḷār, <i>m.</i> , | 45 |
| Nāranamantrin, <i>m.</i> , | 69 | Nerūr, <i>vi.</i> , | 202n, 203n |
| Nāraṅga, <i>sage</i> , | 107 | Nēsargi, <i>vi.</i> , | 256n |
| Narasimha, <i>Chālukya prince</i> , | 166n | Neyyūṇḍālvār, <i>Vaiṣṇava śāhārya</i> , | 73 |
| Narasimha, <i>m.</i> , | 68 | Nigarili-Śōla-chaturvēdimāṅalam, <i>s. a.</i> Śhēr- | |
| Narasimha I., <i>Hoysala k.</i> , | 174 | mādēvi, | 47 |
| Narasimha, <i>te.</i> , | 225 | Nigarili-Śōḷaṅ, <i>sur. of Rājendra-Chōla I.</i> , | 47 |
| Nārasimhabhaṭṭa, <i>m.</i> , | 98 | Nigarili-Śōla-Viṇṇagar, <i>te.</i> , | 47 |
| Narasimhapōtavarman, <i>Pallava k.</i> , | 204 | Niglīva, <i>vi.</i> , | 1, 3, 5 |
| Narasimhavarman, <i>s. a.</i> Vijaya-Narasimhavar- | | Nipśāṅkasimha, <i>sur. of Udayakarna</i> , | 183, 187 |
| man, | 50, 160 | Nila, <i>mo.</i> , | 253 |
| Narasimhavarman I., <i>Pallava k.</i> , | 50 | Nilabbe, <i>f.</i> , | 216 |
| Narasimhavarman II., <i>do.</i> , | 157 | Nilakanṭha, <i>te.</i> , | 210n |
| Nārāyaṇa, <i>s. a.</i> Viṣṇu, 28, 130, 187, 202, | 207, 228 | Nilakanṭhabhaṭṭa, <i>m.</i> , | 98 |
| Nārāyanabhaṭṭa, <i>m.</i> , | 98 | Nilalōchanā, <i>f.</i> , | 240 |
| Nārāyanabhaṭṭasōmayājīn, <i>m.</i> , | 98 | Nilāmbā or Nilāmbikā, <i>f.</i> , | 242 |
| Nārāyanasahasra, <i>m.</i> , | 98 | Nimbādēvabhaṭṭa, <i>m.</i> , | 98 |
| Nārāyanasahasraṅgaṇḍi, <i>m.</i> , | 98 | Nimbargi, <i>vi.</i> , | 242n |
| Nārāyanavilāsa, <i>quoted</i> , | add. | Niravadyabhaṭṭa, <i>m.</i> , | 95n, 98 |
| Narēndrapigatāja, <i>sur. of Vijayāditya II.</i> , | | Nirgūli, <i>vi.</i> , | 22 |
| 20n, 119, 123, 138, 161n, 163n | | Nirupama, <i>Rāṣṭrakūṭa k.</i> , | 191 |
| | | Nirupama, <i>sur. of Dhruva</i> , | 189, 190 |
| | | Nirvāṇa, | 3, 4, 102 |
| | | Nishadha, <i>mo.</i> , | 253 |

| | PAGE |
|--|----------------|
| nishka, <i>a half-pagoda</i> , | 32, 36, 37, 96 |
| Nīṭalāksha, <i>m.</i> , | 231n |
| Nīṭimārga, <i>sur. of W. Gaṅga kings</i> , | 164n, 165n |
| Nīṭimārga-Koṅṅunivarma-Eregatga, <i>W. Gaṅga</i> <i>k.</i> , | 164n |
| Nīṭimārga-Koṅṅunivarma-Permanādi, <i>sur. of</i> <i>Ereyappa</i> , | 153, 165 |
| Nīṭimārga-Koṅṅunivarma-Permanādi, <i>sur. of</i> <i>Ravavikrama</i> , | 153, 163 |
| Nityānandabhāṭṭa, <i>m.</i> , | 98 |
| Nityānandatrivēdin, <i>m.</i> , | 98 |
| Nityavarsha, <i>sur. of Rāshtrakūṭa kings</i> , | 170n |
| nivartana, <i>land measure</i> , | 7, 8, 9 |
| niyōgin, | 69n |
| Nolamba, <i>s. a. Pallava</i> , 152, 164, 168, 172, 176n, 179 | |
| Nolambādhirāja, <i>Pallava ch.</i> , | 165, 169 |
| Nolambakulāntaka, <i>sur. of Nārasimha II.</i> , 152, 168, 171n, 172, 173, 178, 180 | |
| Nolambāntaka, <i>do.</i> , | 168, 179, 180 |
| Nolambavādi thirty-two thousand, <i>di.</i> , 152, 157, 158, 159, 164, 165, 168, 169, 170, 217n | |
| Nōmi, <i>field</i> , | 142 |
| Nṛipakāma, <i>Chōla ch.</i> , | 123n |
| Nṛipasekharavajalanallūr, <i>vi.</i> , | 45 |
| Nṛipatuṅga, <i>sur. of Amoghavarsha I.</i> , 159, 169, 190 | |
| Nṛipatuṅgadēva, <i>s. a. Vijaya-Nṛipatuṅga-Vikra-</i> <i>mavarman</i> , | 159 |
| Nṛipatuṅga-Vikramavarman, <i>do.</i> , | 50 |
| Nṛisimha, <i>god</i> , | 72 |
| Nṛisimha, <i>m.</i> , | 32, 37, 68 |
| Nṛisimha, <i>Matsya ch.</i> , | 108 |
| nūla-huṇṇuve or nūla-parvan, | 11, 12, 14, 23 |
| Nulamba, <i>s. a. Nolamba</i> , | 159 |
| Nulamba-pādi or Nulambar-pādi, <i>s. a. Nolamba-</i> <i>vādi</i> , | 45, 46, 47 |
| Nulamgōriya-Māraṇa, <i>m.</i> , | 231 |
| nunda-vilakku, <i>a perpetual lamp</i> , | 43n |
| Nūntaki-Gaṅgana, <i>m.</i> , | 69 |
| Nūrmādi-Taila, <i>s. a. Taila II.</i> , | 21 |
| Nūrmādi-Tailapa, <i>s. a. Taila III.</i> , | 235, 258 |
| Nyāya, <i>doctrine</i> , | 220, 222 |

O

| | |
|-----------------------------------|--------|
| Oḍḍa, <i>Orissa</i> , | 108n |
| Oḍḍādi, <i>vi.</i> , | 55, 56 |
| Oḍḍarādi, <i>co.</i> , | 108 |
| Oḍḍe-dēsa, <i>co.</i> , | 55 |
| odi, <i>tree</i> , | 100 |

| | PAGE |
|---|---------------------|
| Ōhila, <i>Saiva saint</i> , | 254 |
| O-ki-ni, <i>co.</i> , | 254n |
| Okkāka, <i>s. a. Ikshvāku</i> , | 2 |
| okkalu-dēre, <i>tar</i> , | 234 |
| Ōṇavala-paṭhaka, <i>di.</i> , | 113, 114n |
| Or, <i>vi.</i> , | 38 |
| Orāṅgal, <i>vi.</i> , | 56n |
| Orissa, <i>co.</i> , | 56n, 57, 108n, 188n |
| Oruṅgai Araṅgaṇ, <i>m.</i> , | 43 |

P

| | |
|--|---|
| paṇḍhakkā, <i>drum</i> , | 203 |
| Paṇḍittarumaṇ Kapaiyaṇ, <i>m.</i> , | 44 |
| Paṇḍiā, <i>vi.</i> , | 1 and add., 2, 4, 6n |
| Pādharu, <i>m.</i> , | 158 |
| Padmaladēvi, <i>f.</i> , | 215, 229 |
| Padmāmbike, <i>f.</i> , | 254 |
| Padmanābba, <i>m.</i> , | 115 |
| Padmanābhahāṭṭa, <i>m.</i> , | 98 |
| Padmāvatt, <i>f.</i> , | 242n |
| Paḍuvūr-kōṭṭam, <i>di.</i> , | 50, 52 |
| Pagan, <i>vi.</i> , | 101 |
| Pāgaṇavarāma, <i>vi.</i> , | 135 |
| Pāka-nāḍu, <i>co.</i> , | 56 |
| Pāla, <i>family</i> , | 182n |
| Pālakōl, <i>vi.</i> , | 57n |
| palam, <i>weight</i> , | 43 |
| Palavela or Palevela, <i>s. a. Palivela</i> , | 55, 69 |
| Pāli, <i>vi.</i> , | 113, 114n |
| pālidhrāja, | 203 |
| Palivela, <i>vi.</i> , | 55 |
| Pallabhāṭṭāraka, <i>m.</i> , | 119, 121 |
| Pallava, <i>dy.</i> , | 50, 119n, 120n, 162, 167, 158, 159, 160, 162, 163n, 164, 165, 168, 169, 170, 171, 179, 180, 191, 203, 204 |
| Pallava, <i>mythical k.</i> , | 50, 159 |
| Pallavādhirāja, <i>ch.</i> , | 184n |
| Pallavāditya, <i>Pallava ch.</i> , | 169 |
| Pallava-kāṭṭu, <i>tank</i> , | 206, 207 |
| Pallavamalla, <i>sur. of Nandivarman</i> , 50, 157, 158, 160 | |
| Palligondān, <i>s. a. Vishnu</i> , | 72 |
| Palligondānbhāṭṭa, <i>m.</i> , | 98 |
| Pāmalapāṭi-Narahari, <i>m.</i> , | 68 |
| Pāmaru, <i>vi.</i> , | 140n |
| Pāmbaṅgu, <i>s. a. Pāmaru</i> , | 139, 140n, 142 |
| Pānmavā, <i>f.</i> , | 139n, 140, 142 |
| paṇa, <i>coin</i> , | 231 |
| paṇcha-kula, | 135, 138n |

| | PAGE | | PAGE |
|--|--|--|--|
| Pāñchāla or Pāñchālaka, co., | 31, 149 | Pārasika, the Persians, | 203 |
| Pāñchuladēva, <i>W. Gaṅga k.</i> , | 153, 154n, 170n, 172, 173 | Paṇivipuri or Paṇivai, vi., | 162 |
| pāñchālī, | 138n | Parā-Kimeḍi, vi., | 210 |
| Pāñchalīṅga, <i>te.</i> , | 221, 228n, 227 | Pārthasārathi, m., | 72, 98 |
| pañcha-mahāśabda, | 25, 215n, 216, 218, 229, 230, 231, 236, 257, 259, 261n | Pārthasārathibhaṭṭasōmayājin, m., | 98 |
| Pāñchapāṇḍaravamaī, <i>hill</i> , | 157n | Paruvula-guṇṭa, <i>tank</i> , | 131 |
| pañcha pradhānāḥ, <i>the five ministers</i> , | 71, 96 | Parvatāvali or Parvatāmnāya, | 219, 221, 223, 224, 225, 228 |
| pañcha-vāri, | 133, 138n | Parvatī, <i>goddess</i> , | 14, 134n, 189n, 210n, 240, 253, 254, 259 |
| Paṇḍa, <i>Veisṇōṇḍu ch.</i> , | 151 | Paṭachobara, co., | 257n |
| Pāṇḍarāṅga, m., | 123, 126, 128, 131 | Pātālamalla, <i>ch.</i> , | 170n, 171 |
| Pāṇḍavas, | 227 | Pāṭaliputra, s. a. Patna, | 4, 117 |
| Paṇḍīvara, <i>te.</i> , | 151 | Pāṭāñjala, <i>yōgaśāstra</i> , | 322 |
| paṇḍita, | 72n, 115 | Paṭasvara, s. a. Paṭachchara, | 257 |
| Paṇḍitarāyaṇaritam, <i>name of a Telugu work</i> , | 55n | patbaka, <i>a district</i> , | 113, 114n |
| Pāṇḍuva, vi., | 56n | paṭṭabandha, <i>a coronation</i> , | 127, 138n |
| Paṇḍuvāsuraḍḍhāni, <i>k.</i> , | 55 | Paṭṭadakai, vi., | 20n, 122n, 166 |
| Pāṇḍya, co., add., 31, 42, 43n, 45n, 71, 162, 171, 179, 180, 199, 200, 202, 204, 206, 218, 223 | | Paṭṭada-Kisuvola, s. a. Paṭṭadakai, | 166 |
| Pāṇḍya, the five, | 104 | pattalā, <i>a division</i> , | 113, 117 |
| Pāṇini, <i>grammarian</i> , | 204n, 225 | paṭṭamahādēvi, | 117 |
| Pāṇiniya, <i>grammar</i> , | 223 | paṭṭaṇasvāmin, | 223 |
| Paunāla-Kommaya, m., | 67 | Paṭṭasōmahallī, vi., | 164n |
| paṇṇasa, | 141n, 142 | Paṭṭavardhini, <i>family</i> , | 140, 142 |
| paṇṇāya, <i>tax</i> , | 217, 218 | paṭu, | 141n |
| Paṇṭa-kula, | 54, 55, 67 | Pāvase, vi., | 171, 180 |
| Paṇṭakulārāja, <i>sur. of Dōḍḍaya I.</i> , | 55 | Pedakōṭa, <i>Redḍi k.</i> , | 55 |
| Pāṇūṅgal, s. a. Hāṅgal, | 201, 259 | Peddana, m., | 109 |
| Pāṇūṅgal five hundred, <i>di.</i> , | 244, 259 | Peddayadikshita, m., | 68 |
| Pāṇūṅgal-vishaya, <i>di.</i> , | 201 | peddore, s. a. perdore, | 169n |
| paraḍai, <i>an assembly</i> , | 43n | Peggu-ūr, vi., | 168n, 169n, 173 |
| Paragaṇḍa, <i>Matsya ch.</i> , | 108 | Peheva (Pehoa), vi., | 210, 211 |
| Parakōsarivarman, <i>Chōḷa k.</i> , | 42, 43 | Pennāchārya, m., | 71, 96 |
| Parakōsarivarman or Parakōsarin, <i>sur. of Chōḷa kings</i> , | 42, 43, 47, 162, 228 | Pennātavāḍi-vishaya, <i>di.</i> , | 131, 132, 134 |
| paramabhaṭṭāraka, | 21, 95, 113, 115, 117, 130, 142, 196, 229, 233, 284, 235 | perdore, <i>a great river</i> , | 169n, 170n, 172n |
| paramahansa, <i>ascetic</i> , | 222 | Peretale-divasa, <i>Siva's day</i> , | 168n |
| Paramāra, <i>dy.</i> , | add., 170n | pergade, <i>a chamberlain</i> , | 218 |
| paramōśvara, | 21, 28, 118, 116, 117, 131, 130, 138, 142, 154n, 156, 157, 163n, 196, 201, 202, 203, 204, 229, 233, 234, 235 | Periyānāmbi, <i>Vaiṣṇava āchārya</i> , | 73 |
| Paramōśvara, s. a. Śiva, | 220, 230, 259 | Periyānāmbibhaṭṭa, m., | 98 |
| Paramōśvarabhaṭṭa, m., | 98 | Periyāṇḍāṇ, <i>Vaiṣṇava āchārya</i> , | 73 |
| Paramōśvaravarman I., <i>Pallava k.</i> , | 157 | Periyāṇḍānbhaṭṭa, m., | 98 |
| Paramōśvaravarman II., <i>do.</i> , | 157 | Periyāṇḍānbhaṭṭasōmayājin, m., | 98 |
| Parāntaka I., <i>Chōḷa k.</i> , | 42, 43, 50, 153, 159, 162 | Periyapurāṇam, <i>quoted</i> , | 254n |
| Parāśaraṁṇi, <i>quoted</i> , | 265n | perjunks, <i>tax</i> , | 15, 217 |
| Pārsi, the Persians, | 104 | Perma, <i>sur. of Jagadēkamalla II.</i> , | 10, 11, 232, 258 |
| | | Permadi or Permāḍi, <i>sur. of Mārasimha II.</i> , | 168, 169 |
| | | Permāḍi, <i>sur. of Vikramāditya VI.</i> , | 258 |
| | | Permāḍi, <i>W. Gaṅga k.</i> , | 164n |
| | | Permanaḍi, <i>sur. of Muttarasa</i> , | 159n |
| | | Pērōha, vi., | 115 |

| | PAGE | | PAGE |
|---|------------------------------|---|------------------------------|
| Perumāḍi, <i>Redḍi k.</i> , | 55, 57 | pravaras :— | |
| Perumburakkadalbhaṭṭasōmayājin, <i>m.</i> , | 98 | Āṅgīrasa, | 113 |
| Pēthada, <i>m.</i> , | 102, 103 | Āvateāra, | 115 |
| Pēvalaha, <i>m.</i> , | 113 | Bhārmyasva, | 113 |
| pīḍiligaḥ, | 52 | Kāśyapa, | 115 |
| pīligaragavāḍu, | 150 | Maudgalya, | 113 |
| Pilla, <i>ch.</i> , | 170n | Naidhruva, | 115 |
| Pinnakōṭa, <i>Redḍi k.</i> , | 55 | Prayāga, <i>s. a.</i> Allahabad, | 259 |
| Pirudi-Gaṅgaraiyar, <i>s. a.</i> Prithivipati I., | 159, 162n | Prōṭisvara, <i>te.</i> , | 123n |
| Pitāmbara, <i>Muslimān ch.</i> , | 241n | Prithivi-Koṅgaṇi or Prithivi-Koṅgaṇi, <i>sur. of</i> * | |
| Piṭhāpuram, <i>vi.</i> , | 70, 71, 74 | Muttarasa, | 153, 155, 156 |
| Pittayabhaṭṭa, <i>m.</i> , | 98 | Prithivimūla, <i>k.</i> , | 119n |
| Piyadasi, <i>sur. of</i> Aśoka, | 4, 6 | Prithivipati I., <i>W. Gaṅga k.</i> , | 153, 162 |
| Polakumbayya, <i>vi.</i> , | 73, 96 | Prithivipati II., <i>do.</i> , | 50, 153, 157n, 159, 162 |
| Polekēsi-Vallabha, <i>s. a.</i> Pulikēsin I., | 203 | Prithivivallabha, <i>sur. of</i> Kirtivarman I., | 202 |
| Polukēsi, <i>k.</i> , | 167n | Prithivīvara, <i>Velandāṅgu ch.</i> , | 71 |
| Polvōla-gōṭra, | 54, 67 | Prithivivallabha, <i>sur. of</i> Kṛishṇa III., | 186 |
| Pompala, <i>family</i> , | 171n, 206n | Prōla, <i>Kākatīya k.</i> , | 142, 149 |
| Pōmpala-kattū, <i>tank</i> , | 206, 207 | Prōla, <i>s. a.</i> Annavrōla, | 55 |
| poṅgal, <i>feast</i> , | 12n | Prōlaya, <i>m.</i> , | 63 |
| Ponnada, <i>vi.</i> , | 74 | Prōlaya, <i>Redḍi k.</i> , | 56 |
| Ponnatorra, <i>vi.</i> , | 71, 74, 96 | Prōlu-nāṇḍu, <i>di.</i> , | 71, 74, 95 |
| Ponnavāḍa, <i>s. a.</i> Ponnada, | 73, 74, 96 | Prome, <i>vi.</i> , | 101 |
| Ponnayassasara, <i>m.</i> , | 98 | pūjāri, | 150, 214n, 228 |
| Ponūṅgōṭi-Pōtibhaṭṭa, <i>m.</i> , | 68 | Pulakēsin or Pulakēsin, <i>s. a.</i> Pulikēsin, | 8, 202n |
| Pōtamayya, <i>m.</i> , | 128, 130 | Pulikara, <i>s. a.</i> Huligere, | 243n |
| Pōṭaua, <i>m.</i> , | 68, 73 | Pulikēsin I., <i>Chalukya k.</i> , | 202 |
| Pōṭaryāṅgari-cheruvu, <i>tank</i> , | 131 | Pulikēsin II., <i>W. Chalukya k.</i> , | 7, 157, 202n |
| Pōṭasarmaṇ, <i>m.</i> , | 109 | Puluvaṅguru, <i>vi.</i> , | 96 |
| Pōṭaya, <i>m.</i> , | 68, 69 | Pūnāḍ, <i>di.</i> , | 163 |
| Pōṭayashadāṅgavid, <i>m.</i> , | 98 | pūṇḍi, <i>a hamlet</i> , | 71, 96 |
| Pōṭiyabhaṭṭa, <i>m.</i> , | 98 | pūṅga, <i>tree</i> , | 100 |
| Pōṭiyashadāṅgavid, <i>m.</i> , | 98 | Pāṇyavallabha, <i>sur. of</i> Anivārita-Dhanamjaya, | 201 |
| Prabhāsa, <i>sur. of</i> Bhōja I., | 209, 213 | Pura, <i>vi.</i> , | 235n, 236n |
| Prabhāvati, <i>Utkala princess</i> , | 108 | Puradakeri, <i>vi.</i> , | 235n |
| prabhu, | 21, 23, 25, 28, 31, 231, 257 | Purāṇa, | 96, 222 |
| Prabhu, <i>m.</i> , | 241 | Pūrigāli, <i>vi.</i> , | 156 |
| Prabōdhasivapaṇḍita, <i>m.</i> , | 72n, 95n | Purigere, <i>s. a.</i> Huligere, | 244n |
| Prāṅjyōtisha, <i>co.</i> , | 181n | Purigere or Puligere three hundred, <i>di.</i> , | 166, 169, 172, 173, 217, 218 |
| Pranamēśvara, <i>te.</i> , | 235, 237 | Parikara, <i>s. a.</i> Huligere, | 243n |
| Prasannavallabha, <i>te.</i> , | 69 | parōḥita, <i>a family priest</i> , | 95n, 109 |
| Prasāntarāga, <i>sur. of</i> Dadda II., | 37n | Purushōttama, <i>E. Chalukya ch.</i> , | 32, 34, 35, 36, 37 |
| Prasāntarāga, <i>sur. of</i> Dadda IV., | 38 | Purushōttamabhaṭṭa, <i>m.</i> , | 98, 243, 254, 255 |
| prastūti, | 9, 37, 38, 190 | Purushōttamasarmaṇ, <i>m.</i> , | 109 |
| Pratāpa-chakravartin, <i>sur. of</i> Jagadēkamalla II., | 11n, 234, 258 | Pāṭasapariya, <i>field</i> , | 142 |
| Pratāpa-chakravartin, <i>sur. of</i> Taila III., | 235 | puṭṭi, <i>measure</i> , | 149n |
| Pratāparudra, <i>Kākatīya k.</i> , | 143n | | |
| pratiḍbhakā, <i>drum</i> , | 203n | | |
| prasthikara, <i>tax</i> , | 113, 115, 117 | | |

| PAGE | PAGE |
|--|---|
| R | |
| Rāchamalla I., <i>W. Ganga k.</i> , 153, 164, 165, 166, 167, 191 | Rājendra-Chōla-Pōmpalamārāya, <i>sur. of</i> |
| Rāchamalla II., <i>do.</i> , 153, 169n, 170n, 171, 173, 174n | Bairayya, 206, 207 |
| Rachcha-Gaṅga, <i>do.</i> , 153, 167, 172 | Rājiga-Chōla, <i>s. a.</i> Kulōttunga-Chōla I., 71 |
| Rachchenashadungavid, <i>m.</i> , 98 | Rājiga-Chōla-manōbhāṅga, <i>sur. of Pāṇḍya</i> |
| Rācheya-Gaṅga, <i>ch.</i> , 164 | chiefs, 71 |
| Rachhyāmalla, <i>s. a.</i> Rāchamalla I., 166, 191 | Rājōrgadh, <i>vi.</i> , 211 |
| Racania, <i>vi.</i> , 1, 4 | Rājputa, <i>tribe</i> , 2, 3 |
| Rāghava, <i>m.</i> , 109 | Rājukonḍa-Peddibhaṭṭa, <i>m.</i> , 68 |
| Raghu, <i>mythical k.</i> , 142, 149 | Rakkasa, <i>ch.</i> , 169n, 173 |
| Rājachūdāmaṇi, <i>sur. of</i> Mārasimha II., 168n, 170n | Ralekkiyabbeya-Haṇḍhike, <i>vi.</i> , 25 |
| rājādhirāja, 142 | Rālhādēvi or Rālhānādēvi, <i>Kanauj queen</i> , 113 |
| Rājādhirāja, <i>Chōla k.</i> , 205, 206, 207, 208n | Rāma, <i>k.</i> , add. |
| Rājāditya, <i>Chālukya ch.</i> , 171, 179 | Rāma, <i>saint</i> , 73n, 123n, 254, 257 |
| Rājāditya, <i>Chōla k.</i> , 167, 191 | Rāma, Rāmadēva or Rāmāya, <i>s. a.</i> Ekāntada- |
| Rājagōpāla-Perumā, <i>te.</i> , 48, 72, 198, 199 | Rāma, 243, 244, 245, 253, 255, 256 |
| rājaguru, <i>a royal preceptor</i> , 225, 226 | and add., 257, 259, 260 and add. |
| Rājakāni, <i>vi.</i> , 188 | Rānabhadra, <i>Kanauj k.</i> , 210, 212 |
| Rājākṣarivarman or Rājākṣarin, <i>sur. of</i> | Rānabhadra, <i>s. a.</i> Rāma, 197 |
| Chōla kings, 42, 49, 206, 207 | Rānābhadrādēva, <i>Kanauj k.</i> , 210 |
| Rājamahēndra, <i>sur. of</i> Ammarāja II., 139, 142 | Rānabhaṭṭa, <i>m.</i> , 98 |
| Rājamahēndra, Rājamahēndranagara, °paṭṭana | Rānābhāṭṭa, <i>m.</i> , 98 |
| or °pura, <i>s. a.</i> Rājamahēndri, 31, 33, 54, | Rānāchandra, <i>s. a.</i> Rāma, 149, 260 |
| 55n, 56, 57, 67, 71 | Rānāchandra, <i>Fāḍava k.</i> , add. |
| Rājamahēndri (Rajamundry), <i>vi.</i> , 31, 71 | Rānāchandrapuram, <i>vi.</i> , 53 |
| Rājamalla, <i>s. a.</i> Rāchamalla, 165n, 166n, 173n | Rāmadāsapuribhaṭṭa, <i>m.</i> , 98 |
| Rājamalla, <i>W. Ganga k.</i> , 153, 164, 163, 164, 165n | Rāmadēva, <i>te.</i> , 172n |
| rājaparamēśvara, 95 | Rāmadēvabhaṭṭa, <i>m.</i> , 98 |
| Rājārāja, <i>E. Chālukya ch.</i> , 32, 34, 35, 37 | Rāmagrāma, <i>vi.</i> , 3, 4 |
| Rājārāja I., <i>Chōla k.</i> , 42, 44, 45n, 46, 48, 73, | Rāmaṇḍayabhaṭṭa, <i>m.</i> , 95n, 98 |
| 105n, 197, 206 | Rāmānuja, <i>saint</i> , 72, 73 |
| Rājārāja I., <i>E. Chālukya k.</i> , 31, 32, 33, 105, | Rāmasahasra, <i>m.</i> , 98 |
| 106, 167n | Rāmasvāmī, <i>te.</i> , 41, 46, 47 |
| Rājārāja-brahmamahārāja, <i>m.</i> , 73, 95n, 98 | Ramāṭi, <i>vi.</i> , 121 |
| Rājārāja-Kēsarivarman, <i>s. a.</i> Rājārāja I., 44, 45, 46, | Rāmaja, <i>m.</i> , 67, 68 |
| 48 | Rāmgāt, <i>vi.</i> , 2 |
| Rājārāja-maṇḍalam or -valanāḍu, <i>the Pāṇḍya</i> | Rāmpalli-Kūchana, <i>m.</i> , 68 |
| country, 45, 46, 47 | Rāmpura, <i>vi.</i> , 154, 155n, 164n, 168n |
| Rājasimha, <i>Pallava k.</i> , 50 | Rāmpūrva, <i>vi.</i> , 1, 4 |
| Rājasimha, <i>sur. of</i> Indravarman I., 210 | Ramyaṣamātri, <i>s. a.</i> Alagiyaṣaṇavāla, 73 |
| Rājasimhēśvara, <i>te.</i> , 204 | Ranagraha, <i>Gurjara prince</i> , 38 |
| rājastūya, <i>sacrifice</i> , 227n | rāpaka, 103 |
| Rājendra-Chōla I., <i>Chōla k.</i> , 42, 47, 106n, 206, 228 | Raparāṅgabhairava-Gōvīndarasa, -Gōvīnda, |
| Rājendra-Chōla II., <i>s. a.</i> Kulōttunga-Chōla | -Gōvīndamayya, or -Gōvīndarāja, <i>ch.</i> , 215, |
| I., 105, 106 | 216, 217, 218, 223, 231 |
| Rājendra-Chōla-brahmanārāya, <i>sur. of</i> | Raparāṅgasimha, <i>sur. of</i> Chāmunḍarāja, 172 |
| Appimayya, 206, 207 | Rapavikrama, <i>W. Ganga k.</i> , 153, 154, 155n, |
| | 162, 163, 165n |
| | rapḍē-hunṇuve, <i>s. a.</i> hostala-hunṇuve, 13 |
| | raṅgabhaṭṭa, 258, 259 |
| | Raṅganāthabhaṭṭa, <i>m.</i> , 95n, 98 |

| | PAGE | | PAGE |
|---|---------------------|--|------------------------------|
| Makara-saṁkrānti, | 11, 12n, 13, 149 | Satyatapas, <i>riśhi</i> , | 254 |
| Uttarāyana-saṁkrānti, 22, 71, 96, 135, 138, 183, 187 | | Satyavākya, <i>sur. of W. Gaṅga kings</i> , 164n, 165n | |
| sammappadhāna, the four, | 101 | Satyavākya-Koṅṣaṇivarman, <i>do.</i> , 153, 168, | 164n, 172, 179 |
| Saṁśrābhikōṇchikā, <i>vi.</i> , | 187 | Satyavākya-Koṅṣaṇivarman-Permanaḍi, <i>do.</i> , | 153, 163, 164, 166, 168, 173 |
| samudraghōṣha, <i>musical instrument</i> , | 204 | Satyavākya-Permanaḍi, <i>do.</i> , | 163, 168 |
| saṁvatsara-pratipadā, <i>tithi</i> , | 14 | Satya-yuga, | 13n |
| Śaṁya, <i>riśhi</i> , | 52 | Śaucha-Kandarpa, <i>sur. of Chālukya-Bhīma I.</i> , 130n | |
| Śāñchi, <i>vi.</i> , | 5 | Saundatti, <i>vi.</i> , | 6, 216n |
| Sāṅgali, <i>vi.</i> , | 190, 191 | sauvarṇa, | 22 |
| Sāṅgam, <i>vi.</i> , | 241n | śavai (sabā), | 43n |
| Śani, <i>Saturn</i> , | 149 | śāvāsi, <i>an attendant</i> , | 245n |
| Saṅkagaṇḍa or °gāvṇḍa, <i>m.</i> , | 243, 255, 261 | Sāyana, <i>author</i> , | 228 |
| Saṅkama, <i>Kaṭachūrya k.</i> , | 26, 28, 226 | Sāyana-Miniyūr, <i>vi.</i> , | 169 |
| śaṅkha, <i>a conch-shell</i> , | 216n | Sebbi thirty, <i>di.</i> , | 173 |
| Śaṅkhā, <i>Rāṣṭrakūṭa princess</i> , | 159 | Seleyahalliyakoppa, <i>vi.</i> , | 244, 258 |
| Śāṅkhēdā, <i>vi.</i> , | 37 and add., 38, 39 | Śeliya, <i>s. a. Pāṇḍya</i> , | 46 |
| Śāntaliṅge thousand, <i>di.</i> , | 169, 218, 225 | Śelvaṇḍipillai, <i>te.</i> , | 72 |
| Śāntara, <i>family</i> , | 158n, 225 | Śembiyan, <i>the Chōla king</i> , | 162 |
| Śāntivarman, <i>Māṭara ch.</i> , | 173 | Śēna, <i>family</i> , | 181, 182n, 185n |
| Śaptamāḍiya, <i>di.</i> , | 55, 56 | śēnabōva, <i>an accountant</i> , | 231, 233, 234 |
| Śaptārddhalakṣha, <i>co.</i> , | 217 | śēnādhipati, | 235n |
| śarabha, <i>fabulous animal</i> , | 228 | śēnādibāhattaraniyōgādhishtāyaka, | 225 |
| Śārada, <i>s. a. Sarasvatī</i> , | 22 and add. | śēnāpati, | 73, 95n |
| Śarapa, <i>m.</i> , | 260 | Śērana, <i>the Chēra king</i> , | 207 |
| Sarasvatī, <i>goddess</i> , | 13, 148 | Śēranaṅ or Śēravan, <i>do.</i> , | 46n |
| Sarasvatī-Prōlubhaṭṭa, <i>m.</i> , | 67 | Śēranaṅ-mahādēvi-chaturvēdimāṅgalam, <i>s. a.</i> | |
| Sarpavaram, <i>vi.</i> , | 74 | Shērmādēvi, | 46 |
| Śārugūr, <i>vi.</i> , | 50, 52 | Śēranaṅ-Perumā, <i>s. a. Malayēśvara</i> , 254n, 255n | |
| Saruvārāṇavala-pathaka, <i>di.</i> , | 114n | Śērapūṇḍi, <i>vi.</i> , | 149 |
| Sarvadarāṇasagraha, <i>name of a work</i> , | 226 | Śēravan-mahādēvi, <i>s. a. Shērmādēvi</i> , | 46n |
| Sarvadēva, <i>ch.</i> , | 243n | Śēsha, <i>god</i> , | 73, 95, 186n |
| Sarvadēvabhāṭṭa, <i>m.</i> , | 98 | seṭṭi, | 23 |
| Sarvadēvabhāṭṭasōmayājīn, <i>m.</i> , | 98 | seṭṭigutta, | 233 |
| sarvādhikārin, | 225, 226 | Sētu, <i>s. a. Rāmēśvara</i> , | 104 |
| sarvanamāya, | 22, 25, 28, 230 | Shadākshari, <i>poet</i> , | 254n |
| Sātalige, <i>s. a. Sattalige</i> , | 264 | shadāṅgavid, | 72 |
| Sātārā, <i>vi.</i> , | 266n | Shābhāzgarhi, <i>vi.</i> , | 6 |
| Śāṭhāri, <i>s. a. Nammālvār</i> , | 73n | Shāh Jehān, <i>Mughal k.</i> , | 175 |
| Sati, <i>vi.</i> , | 113 | Shambikēśvara, <i>te.</i> , | 28 |
| satipattbhāna, the four, | 101 | Shanmukha, <i>s. a. Kumāra</i> , | 143, 149, 215n, |
| Sātōja, <i>m.</i> , | 234 | | 218n, 240 |
| Sattalige seventy, <i>di.</i> , | 244, 257, 264n | Shashtirudrabhaṭṭa, <i>m.</i> , | 98 |
| Sātyaki, <i>family</i> , | 190 | Sheloli, <i>vi.</i> , | 244n |
| Satyamārtanḍa, <i>Mateya ch.</i> , | 108 | Shērmādēvi, <i>vi.</i> , | 41, 46, 47 |
| Satyāśraya, <i>sur. of W. Chālukya kings</i> , 8, 21, | | Sholinghur, <i>vi.</i> , | 42n, 162n |
| 201, 202, 203, 204, 229, 233, 234, 235 | | śiḍaṅ, <i>s. a. śishya</i> , | 73 |
| Satyāśraya-Dhruvarāja-Indravarman, <i>Chālu-</i> | | Siddhalinga, <i>s. a. Kalidēvēśa</i> , | 10, 21, 23 |
| <i>kya k.</i> , | 175 | Siddhappa, <i>te.</i> , | 235n |
| Satyāśraya-Vallabha or -Vallabhendra, <i>s. a.</i> | | | |
| Pulikēsin II., | 130, 134n, 137 | | |

| | PAGE | | PAGE |
|---|---------------|--|-------------------------------|
| Siddhārtha, s. a. Buddha, | 2, 3 | Śivarātri-amavāsa, | 13 |
| siddhāya, <i>tax</i> , | 96 | Sivarpātṇa, <i>vi.</i> , | 155, 156n, 161 |
| sigi-hunṇuve, | 13, 15 | Śiva-Skandacarman, <i>Pallava k.</i> , | 163n |
| Śiāditya, <i>sur. of</i> Harshavardhana, | 216n, 217n | Śiva-tithi or Śivarātri-mahātithi, | 168n |
| Śilāhāra, <i>family</i> , 154n, 167n, 170n, 234n, 236n, 242 | | Siyadōpi, <i>vi.</i> , | 138n, 210 |
| Simhādri, s. a. Simhasaila, | 56 | Śiyaka-Harsha, <i>Paramāra k.</i> , | 170n |
| Simhala, <i>Ceylon</i> , | add., 203 | Skanda, <i>god</i> , | 72, 225 |
| Simhaladēva, <i>ch.</i> , | 262 | Skandabhāṭa, <i>m.</i> , | 38 |
| Simhapirān, s. a. Nrisimha, | 72 | Skandasishya, <i>mythical Pallava k.</i> , | 50, 52 |
| Simhapirānsahasra, <i>m.</i> , | 98 | Skandasishya, <i>Pallava k.</i> , | 50, 52 |
| Simhasaila, <i>hill</i> , | 56 | Skandasishyamūgalaṃ, s. a. Śārugūr, | 50, 53 |
| Simhavarman II., <i>Pallava k.</i> , | 50n | skandhāvāra, | 209 |
| Simhavarmanasa, <i>ch.</i> , | 166 | Sōlhadēva, <i>Kalachuri (?) k.</i> , | 119 |
| Siva, <i>ri.</i> , | 201 | Sōdhaladēvi, <i>queen</i> , | 102, 103 |
| Sindavalaga, <i>vi.</i> , | 7 | Sōhgaurā, <i>vi.</i> , | 1 |
| Śiṅgamadvēdin, <i>m.</i> , | 67 | Sōmadēvabhāṭa, <i>m.</i> , | 98 |
| Śiṅgaṇadēvarasa, <i>ch.</i> , | 262, 264 | Sōmagirisvaranātha, <i>te.</i> , | add. |
| Śiṅgapirānbhāṭa, <i>m.</i> , | 98 | Sōmāmbike, s. a. Sōvaladēvi, | 216 |
| Śiṅgapirānsahasra, <i>m.</i> , | 98 | Sōmanātha, <i>te.</i> , | 214n, 237, 243, 254, 255, 260 |
| Śiṅgarēmi-Yaraya, <i>m.</i> , | 68 | Sōmanāthabhāṭa, <i>m.</i> , | 93 |
| Śiṅgavikrama, s. a. Srungarukham, | 74, 96 | Sōmanāthapura, s. a. Alande, | 254n |
| Śiṅgaya, <i>m.</i> , | 67, 68 | Sōmanāthasvāmin, <i>te.</i> , | add. |
| Śiṅgayajva-Perumādimakkin, <i>m.</i> , | 67 | Sōmayabhāṭa, <i>m.</i> , | 98 |
| Singhāna or Simhāna, <i>Yādava k.</i> , 170n, 262, 264 | | sōmayājīn, | 72, 109, 135, 138 |
| Singōja, <i>m.</i> , | 226 | Sōmēśvara, <i>Śaiva teacher</i> , 218, 219, 220, 221, | |
| Siralāṅgōbbhāṭa, <i>m.</i> , | 98 | 223, 224, 230 | |
| Śiralāṅgōbbhāṭa, <i>m.</i> , | 98 | Sōmēśvara, <i>te.</i> , | 205, 206, 207, 243n |
| Śiralāṅgōsahasra, <i>m.</i> , | 98 | Sōmēśvara or Sōvidēva, <i>ch.</i> , | 243n |
| Sirasi-pattalā, <i>di.</i> , | 114n | Sōmēśvara I., <i>W. Chalukya k.</i> , | 21n, 258 |
| Sirikhettarā, s. a. Prome, | 101 | Sōmēśvara III., <i>do.</i> , | 223, 232, 233, 258 |
| Śirilāṅgō, s. a. Ilaiya-Perumāl, | 72 | Sōmēśvara IV., <i>Vira-Sōmēśvara or Sōma. do.</i> , | |
| Siriyāja, <i>Śaiva saint</i> , | 254 | 236n, 239, 244, 258 | |
| Śiruttōṇḍanāyāgar, <i>do.</i> , | 254n | Sōmēśvarapaṇḍita, <i>Śaiva teacher</i> , | 223n |
| Sisugali, <i>vi.</i> , | 218 | Sōnchīpātaka, <i>vi.</i> , | 187 |
| Śiva, <i>god</i> , 3, 10, 13, 14, 20, 42, 43, 55, 56, 66, 67, | | Sōvaladēvi, <i>f.</i> , | 216 |
| 69, 104, 106, 109n, 123n, 130, 143, 148, | | Sōvidēva, <i>Kalachurya k.</i> , | 242n |
| 151, 168, 180, 187n, 189, 190, 210n, | | Sōvidēvarasa, <i>Kadamba ch.</i> , | 235, 236 |
| 213, 214, 216, 219, 221, 222, 225, | | Sōvōja, <i>m.</i> , | 214, 231 |
| 236, 227, 228, 230, 232, 233, 234, 235, | | Śravaṇa-Belgola, <i>vi.</i> , | 151, 152, 168n, 169, |
| 237, 239, 240, 241, 243, 244, 252, 253, | | 170n, 171, 173, 228n | |
| 254, 255, 256, 257, 258, 259, 260, 261, 264 | | Śrāvasti, s. a. Sahēt-Mabēt, | 2, 3, 4 |
| Śivā (Sewa), <i>vi.</i> , | 268, 210, 213 | Śrāvasti-bhukti, <i>di.</i> , | 211 |
| Śivadēbbhāṭa, <i>m.</i> , | 98 | Śrīdharabhāṭa, <i>m.</i> , | 98 |
| Śivadēvabhāṭa, <i>m.</i> , | 98 | Śrīdharasahasra, <i>m.</i> , | 99 |
| Śivamāra, <i>W. Gaṅga k.</i> , | 152 | Śrīdharashahingavid, <i>m.</i> , | 99 |
| Śivamāra I., <i>do.</i> , 153, 154, 155, 156, 157, 158, | | Śrīkaṇṭha, <i>Chōla ch.</i> , | 123n |
| 160, 167n | | Śrīkaṇṭha I., <i>Śaiva teacher</i> , 219, 221, 222, 223, 230 | |
| Śivamāra II., <i>do.</i> , 153, 154n, 155n, 156n, 157n, | | Śrīkaṇṭha II., <i>do.</i> , | 226 |
| 158, 160, 161, 162 | | Śrīkaṇṭhapāṇḍitadēva, <i>do.</i> , | 223n |
| Śivāra, <i>vi.</i> , | 155, 156n | Śrīkōrmam, <i>vi.</i> , | 31, 35, 36, 37 |

| | Page |
|--|--|
| Śrī-Mullagūri-Śakti, <i>te.</i> | 56n |
| Śrinātha, <i>Telugu poet,</i> | 55 |
| śrīṅga, <i>s. a. kṛle,</i> | 216n |
| śrīṅgārābhōga, | 36 |
| Śrīṅgārāmkōṭa, <i>vi.,</i> | 56 |
| Śrinivāsādāsa, <i>author,</i> | 73n |
| Śrīparāṅkūsa, <i>s. a. Nammālvār,</i> | 73n |
| Śrīparvata, <i>vi.,</i> | 259 |
| Śrīprithivīvallabha, <i>sur. of W. Chalukya</i> <i>kings,</i> | 201, 202, 203, 204 |
| Śrīpurambīya, <i>s. a. Tiruppirambiyam,</i> | 162 |
| Śrīpuruṣa, <i>sur. of Muttarasa,</i> | 152, 153, 154, 155, 156, 158n, 159, 160, 161, 163 |
| Śrīraṅgam, <i>vi.,</i> | 72 |
| Śrīraṅgārya, <i>m.,</i> | 109 |
| Śrīraṅgaśyibhaṭṭa, <i>m.,</i> | 99 |
| Śrīsaila, <i>vi.,</i> | 11, 241 |
| Śrī-Tribhuvanāṁkūsa, <i>legend on seal,</i> | 70, 119, 122, 127, 131, 155, 139 |
| Śrīvallabha, <i>sur. of Vallabhadēva,</i> | 183, 188 |
| Śrīyampad-Aubhaḍvēdin, <i>m.,</i> | 68 |
| Śrūṅgarukham, <i>vi.,</i> | 74 |
| Śrīyāsraya-Śilāditya, <i>Gujarāt Chalukya k.,</i> | 201n |
| sthāna, | 221, 223, 225, 226 |
| sthānāchārya, | 226 |
| sthānapati, | 223n |
| Sthānūnātha, <i>te.,</i> | 41, 42, 43, 44, 45, 48 |
| Sthānu-Ravi, <i>k.,</i> | 42 |
| Subandhu, <i>author,</i> | 225 |
| Subrahmanya, <i>s. a. Skanda,</i> | 72 |
| Subrahmanyabhaṭṭa, <i>m.,</i> | 99 |
| Subruviṭi-Yallaya, <i>m.,</i> | 69 |
| Sūchindram, <i>vi.,</i> | 41, 42, 43, 44, 45, 48 |
| Suddhapūṇḍi, <i>vi.,</i> | 149 |
| Sūdi, <i>vi.,</i> | 154n, 156n, 160, 163n, 164n, 165n, 166n, 167n, 168n |
| Sūdra, <i>caste,</i> | 55, 67 |
| Sūganabbe, <i>f.,</i> | 230 |
| Sugummū, <i>vi.,</i> | 142 |
| Sujindiraw, <i>s. a. Sūchindram,</i> | 45 |
| Sulliyār, <i>vi.,</i> | 201 |
| Sūmapa, <i>m.,</i> | 108 |
| Sun, <i>race of the,</i> | 142, 148 |
| Sundaramūrtināyagar, <i>Śaiva saint,</i> | 255n |
| Sundarananda, <i>Chōla ch.,</i> | 123n |
| Sundara-Pāṇḍya, <i>Pāṇḍya k.,</i> | 73 |
| Sundaratōludayānabhasva, <i>m.,</i> | 99 |
| Sundaratōludaiyān, <i>Vaiṣṇava āchārya,</i> | 73 |
| Sundaridēvi, <i>queen of Vatsarāja,</i> | 212 |

| | Page |
|--|-----------------|
| Sundilā-Krishṇabhaṭṭa, <i>m.</i> , | 68 |
| suṅkādhikāra, | 226 |
| Suppada-Bīraṇa, <i>m.</i> , | 231 |
| Śāradbhūpura, <i>vi.</i> , | 156n, 160, 161n |
| Sarat, <i>vi.</i> , | 201n |
| Sūrya, <i>m.</i> , | 89 |
| Sūrya, <i>god</i> , | 168n, 212, 236n |
| Sūrya, <i>m.</i> , | 38 |
| Sūryadēvabhaṭṭa, <i>m.</i> , | 99 |
| Sūryadēvasaḥasra, <i>m.</i> , | 99 |
| śāstras :— | |
| Āpastamba, | 121, 126 |
| Baudhāyana, | 52n |
| Pravachana, | 52 |
| Suttūru, <i>vi.</i> , | 168n, 216n |
| Suvarṇārapallī, <i>vi.</i> , | 38 |
| svāmīns of Aihole, the five hundred, 23, 244, 256 add. | |
| Śvapnēśvara, <i>te.</i> , | 113 |
| Śvôtāranya, <i>s. a.</i> Venkâḍu, | 104 |
| Śvôtārapyēśvara, <i>te.</i> , | 104 |

T

| | | | | | |
|--|------------------------------|--------------------|---|---|----------------|
| Taddewādi, vi., | . | . | . | . | 9 |
| Tadigai-pādi, Tadiga-pādi, Tadiya-pādi | or | | | | |
| Tadiyar-pādi, di., | . | . | . | . | 45n, 46 |
| Tadigai-vali, Tadiga-vali | or | Tadiya-vali, s. a. | | | |
| Tadigai-pādi, | . | . | . | . | 45, 47 |
| Tadigummi, vi., | . | . | . | . | 132n |
| Tādikumarabhaṭṭa, m., | . | . | . | . | 99 |
| Tadi-Mālingi, vi., | . | . | . | . | 14 |
| Tādīlambūndi, vi., | . | . | . | . | 148 |
| tādu, tree, | . | . | . | . | 100 |
| Tāhādhipa, s. a. Tālapa, | . | . | . | . | 138 |
| Taila or Tailapa II., W. Chalukya k., | 10, 20, | | | | |
| | 21, 170n, 172, 257 and add., | 255 | | | |
| Taila or Tailapa III., do., | 234, 235, 257 add., | 258 | | | |
| Tailahadēva, ch., | . | . | . | . | 226 |
| Takkōlam, vi., | . | . | . | . | 167 |
| Tālādhipa, s. a. Tālapa, | . | . | . | . | 142n |
| Talaikkulam, vi., | . | . | . | . | 43 |
| talaippēlai, | . | . | . | . | 52 |
| Talakād, vi., | 152, 153, 154, 155, 156, 157 | | | | |
| talakatṭu or talekatṭu, | . | . | . | . | 107, 206, 265 |
| Tālapa, E. Chalukya k., | . | . | . | . | 142n |
| Tālaporumshaka, vi., | . | . | . | . | 189, 192, 197 |
| taie-devasa, | . | . | . | . | 168n, 173n |
| Tālgund, vi., | . | . | . | . | 216, 218, 236n |

| | PAGE | | PAGE |
|--|----------------------------|---|----------------|
| Tālugummi, vi., | 134 | Tiruchohivindiram, s. a. Suchindram, | 42, 43, 44, 46 |
| Tāmaramuge, vi., | 201 | Tirukkajukkunram, vi., | 43a, 50 |
| tammaṭa, a tambour, | 216n | Tirukkurugūr, vi., | 72 |
| Tammaya, m., | 68 | Tirukoṇṇugūḍibhaṭṭa, m., | 72, 99 |
| Tāmrānagarī or Tāmrāpurī, s. a. Chembraḷu, | 143, 149 | Tirumalai, hill, | 72 |
| Tānagundūr, s. a. Tālgund, | 218 | Tirumalai, vi., | 46n |
| taṇḡaḍu, tree, | 100 | Tirumalayudayānbhaṭṭa, m., | 99 |
| Tanigai, s. a. Tiruttanī, | 72 | Tirumalayudayānbhaṭṭa, m., | 99 |
| Tapiyaperumānsabhaṣa, m., | 72, 99 | Tirumāṅgai-Ālvār, Vaishṇava saint, | 72 |
| Taṇjāpurī, s. a. Taṇjāvūr, | 167n | Tirunāṇḍu, s. a. Valkunṭha, | 73 |
| Taṇjāvūr (Tanjore), vi., | 106n, 167n, 174, 176, 228n | Tirunāṇḍudayānbhaṭṭa, m., | 73, 99 |
| Tāpti, s. a. Tapti, | 171, 180 | Tirunelli, vi., | 42 |
| Tapti, vi., | 171 | Tirunlakanṭhabhaṭṭa, m., | 99 |
| Tārakārāti, s. a. Kumāra, | 149 | Tirupanāṅḡādbhaṭṭa, m., | 99 |
| Tardavāḍi or Taddavāḍi thousand, di., 9, 21, 23, | 31 | Tirupati, vi., | 44n, 72 |
| taṛi, a loom, | 53n | Tirupoliyanindrān, te., | 72 |
| taṛi-kkūṛai, | 53n | Tiruppanāṅḡādbhaṭṭa, m., | 99 |
| taṛi-ppudavai, | 53n | Tiruppanāṅḡāḍusabhaṣa, m., | 99 |
| taṛiy-irai, tar, | 53n | Tirupparankunram, vi., | 73 |
| Tarpandighi, vi., | 181n, 186n | Tiruppirambiyam, vi., | 162n |
| Tathāgata, s. a. Buddha, | 101, 102 | Tiruttanī, vi., | 72 |
| tattār-kkānam, | 53n | Tiruvaiyāru, vi., | 46n |
| tattār-ppāṭṭam, | 53n | Tiruvākkulamudayānsabhaṣa, m., | 99 |
| Tāvaregere or Tāvareyakere, tank, | 221, 232 | Tiruvālināḍaṇ, s. a. Tirumāṅgai-Ālvār, | 73 |
| Tāyalūr, vi., | 165, 168n | Tiruvallam, vi., | 228 |
| Tēṅalai, sect, | 73n | Tiruvāṇḡāḍēvabhaṭṭa, m., | 99 |
| Tēṇ-ṇāḍu, the southern country, | 43 | Tiruvāṇḡam, s. a. Śrīraṅgam, | 72 |
| Tēṇṇalanallūr, vi., | 45 | Tiruvāṇḡamudayānbhaṭṭa, m., | 99 |
| Tērdāl, vi., | 256 add. | Tiruvāṇḡamudayānsabhaṣa, m., | 99 |
| Tērupoliyanindrānsabhaṣa, m., | 72, 99 | Tiruvāṇḡanārāyaṇabhaṭṭa, m., | 99 |
| Tēvāḍisabhaṣa, m., | 73, 99 | Tiruvāṇḡanārāyaṇasabhaṣa, m., | 99 |
| Tezpur, vi., | 181 | Tiruvāṇḡasabhaṣa, m., | 99 |
| ṭhakkura, | 112, 115n, 117 | Tiruvāyikkulam, s. a. Rājagōpāla-Perumāḷ, | 72* |
| Thaṭhi, m., | 188 | Tiruvāḷālamuḍi, hill, | 50, 53 |
| Tillai, s. a. Chidambaram, | 72, 106, 106 | Tiruvēṅḡāḍabhaṭṭa, m., | 99 |
| Tillanāyaka, s. a. Natarāja, | 72 | Tiruvēṅḡāḍanilai, shrine, | 44 |
| Tillanāyakabhaṭṭa, m., | 99 | Tiruvēṅḡāḍasabhaṣa, m., | 99 |
| Tiṇḍayasabhaṣa, m., | 99 | Tiruvēṅkāḍu, vi., | 104 |
| Tippāna, m., | 69 | Tiruvorriyūr, vi., | 106 |
| Tippāna, m., | 231 | tivāli, musical instrument, | 216n |
| Tippāya, m., | 68 | Togarohēḍu, vi., | 201 |
| Tirimalayudayānbhaṭṭa, m., | 99 | Tōṇḍaimāṇ, the Pallava king, | 50 |
| Tirimaludayānsabhaṣa, m., | 99 | Tōṇḍai-māṇḍalam, co., | 203n |
| tiri-nondā-vilakku, s. a. nundā-vilakku, | 43n | Tōṇḍangi, vi., | 74 |
| Tiripporibhaṭṭa, m., | 99 | Tōrkēḍu, vi., | 171n |
| Tirivākkulamudayānbhaṭṭa, m., | 99 | Tottaramūdi, vi., | 56 |
| Tirivāyikkulamudayānbhaṭṭa, m., | 99 | Trailōkyamallā, sur. of Sōmēśvara I., | 21n |
| Tirivāyikkulamudayānsabhaṣa, m., | 99 | Trailōkyamallā, sur. of Talla II., | 21 |
| Tiruchchirambalam, s. a. Chidambaram, | 105, 106 | Trailōkyamallā, sur. of Talla III., | 235, 238 |
| | | Trailōkyasitha, sur. of Rāyāṇidēva, | 183, 186n |

| | PAGE |
|--|---------------------|
| trairāja, | 202n, 203 |
| Trāṇḍaparu, vi., | 123, 126 |
| tribhōga, | 257, 259 |
| Tribhuvanamalla, sur. of Betma, | 142 |
| Tribhuvanamalla, sur. of Jagaddēvarasa, | 225 |
| Tribhuvanamalla, sur. of Kāmarasa, | 218, 223 |
| Tribhuvanamalla, sur. of Sōmēdēvara IV., | 258 |
| Tribhuvanamalla, sur. of Vikramāditya VI., | 216, 229, 231, 258 |
| Tribhuvanaviradēva, sur. of Kulōttunga-Chōla III., | 199 |
| Trikalinga, co., | 134 |
| Trikundapura, vi., | 172 |
| Trilōchanapālādēva, Kanauj k., | 211 |
| Trivalibhaṭṭa, ch., | 218 |
| trivēdin, | 72, 121 |
| Trivikramabhaṭṭa, m., | 99 |
| trummiki, tree, | 100 |
| Trummiki, vi., | 96 |
| Tsāndavōlu, vi., | 150, 151n |
| tumma, tree, | 100 |
| Tuṇḍāka-vishayā, s. a. Tōṇḍai-maṇḍalam, | 203 |
| Tuṇḍira, co., | add. |
| Tuṅga, family, | 190 |
| Tuṅgabhadra, vi., | 170n, 190, 241n |
| Tupparaju-gēyyi, field, | 25 |
| Turaga- or Turaya-Rēvanta, būruḍā, | 234n, 236 |
| Tūrkama, m., | 135 |
| Tūrkasārman, m., | 120n, 121, 123, 126 |
| Tūrūru, vi., | 109 |
| Turashka, a Musalmān, | 31, 241n |
| turashkadāṇḍa, tax, | 115 |
| Tyākkiya, m., | 135, 138 |

U

| | |
|--|-------------------------------|
| ubhaya-sāmya, | 231n |
| Uchchangi, vi., | 171, 172, 179, 180 |
| Udagai, vi., | 46, 47 |
| Udayachandramāṅgalam, s. a. Udayēndiram, | 60, 162 |
| Udayakarpa, k., | 183, 187 |
| Udayēndiram, vi., | 50, 52n, 157n, 159, 161n, 162 |
| Udbhaṭṭa, Śaiva saint, | 254 |
| ugādi- or yugādi-amavāse, | 14 |
| Ukkal, vi., | 160 |
| Ukkali, vi., | 25 |
| Ukli, s. a. Ukkali, | 25n |

| | PAGE |
|---|---------------|
| Ulahamundānbhaṭṭa, m., | 72, 99 |
| ulakku, measure, | 43, 44 |
| Ulvi, vi., t., | 241, 242n |
| Ummarakanṭhibōl, vi., | 128, 130 |
| Ummetalapāṇḍi, vi., | 149 |
| Unchh, vi., | 38 |
| Upḍrukōṇḍala-Peddaya, m., | 68 |
| upādhmāniya, | 201, 237 |
| upādhyāya, | 234 |
| uppi, tree, | 100 |
| Urputūru, vi., | 123, 126 |
| Utkala, s. a. Orissa, | 108 |
| Utpala, s. a. Muñja, | add. |
| Uttarakāṇḍaruvādi-vishaya, di., | 119, 127, 130 |
| Uttaramallūr, vi., | 199 |
| Uttara-Purāṇa, name of a work, | 190 |
| Uttaravarusa, di., | 71, 74n, 96 |
| Uttarēśvara, te., | 102, 103 |
| Uttariśvarashāṇḍavid, m., | 99 |

V

| | |
|---|----------------------|
| Vaḍḍaṅguṇṭala-Kāmaya, m., | 68 |
| vāḍḍarāvula, tax, 215, 217, 218, 225, 229, 231, | 232, 234, 235n, 236 |
| Vaddiga, Rāshtrakūṭa k., | 163n, 166, 167n |
| Vadhrira, s. a. Berdi, | 192, 197 |
| Vādibhasimha, m., | 227n, 228 |
| Vādigharaṭṭa, m., | 227 |
| Vādimadagajēndra, m., | 228n |
| Vādirāja, m., | 228 |
| Vādividyābharapa, s. a. Vidyābharapa, 228, | 224, 225, 233 |
| Vaḍlambūṇḍi, vi., | 149 |
| Vaidyadēva, Prāgyōtisha k., | 181n, 182n |
| Vaiṭhānasa, | 47, 48 |
| Vaikunṭha-Perumāl, te., | 169, 197, 199 |
| Vāillabhaṭṭa, ch., | 170n |
| Vaimbalguli, vi., | 162 |
| Vaisāli, vi., | 4 |
| Vaisēshika, doctrine, | 220, 222 |
| Vaishnava, | 34, 35, 72, 73, 245n |
| Vaisikāchārya, m., | 9 |
| vājapēya, sacrifice, | 95n |
| Vajjada II., Śilākhāra ch., | 170n |
| Vajjala, ch., | 170, 171, 173, 179 |
| Vakkalēri, vi., | 200 |
| Valabhi, vi., | 6n, 7n, 37, 38, 167 |
| Valajikaveya-Kēyana, m., | 22 |
| Vallabha, m., | 68 |

| | PAGE |
|--|---------------------|
| Vallabha, <i>Matsya ch.</i> , | 108 |
| Vallabhadēva, <i>k.</i> , | 183, 187 |
| Vallabhanarēndradēva, <i>sur. of</i> Kṛishṇa III., | 196 |
| Vallabhārya-Nārāyaṇa, <i>m.</i> , | 67 |
| Vallabhasrautin, <i>m.</i> , | 68 |
| Vallāla, <i>vi.</i> , | 162n |
| Valli, <i>goddess</i> , | 149n |
| Vallimalai, <i>vi.</i> , | 154, 155, 156n, 163 |
| Vallūr-Ayyalumantrin, <i>m.</i> , | 69 |
| Vallūri-Mañchana, <i>m.</i> , | 68 |
| Vallūru, <i>vi.</i> , | 143, 149, 206, 207 |
| Vāmadēva, <i>m.</i> , | 109 |
| Vāmanabhaṭṭa, <i>m.</i> , | 99 |
| Vāmasākti I., <i>Saiva teacher</i> , | 222, 223, 224 |
| Vāmasākti II., <i>do.</i> , | 225, 226 |
| Vāmasākti III., <i>do.</i> , | 226 |
| Vāmayabhaṭṭa, <i>m.</i> , | 90 |
| Vaṁśadharaśarmaṇa, <i>m.</i> , | 115 |
| Vanagajamalla, <i>sur. of</i> Kṛishṇa III., | 179 |
| Vānapalli, <i>vi.</i> , | 265, 266 |
| Vānapati, <i>ch.</i> , | 143n |
| Vānarāsi, <i>s. a.</i> Banavāsi, | 179, 202, 217, 218 |
| Vandrupiteyu, <i>vi.</i> , | 119, 121 |
| Vaṅga, <i>co.</i> , | 186, 257 |
| Vaṅgaka, <i>vi.</i> , | 187 |
| Vaṅgipattu, <i>vi.</i> , | 135, 138 |
| Vaṅgipuram, <i>vi.</i> , | 135 |
| vani, <i>tree</i> , | 100 |
| Vappuka, <i>k.</i> , | 191 |
| vāra-gōṣṭhī, <i>a committee-assembly</i> , | 138n |
| Varaguna, <i>Pāṇḍya k.</i> , | 162 |
| Vārāṇasi, <i>s. a.</i> Vārāṇasi, | 259 |
| Vārāṇasi (Benares), <i>vi.</i> , | 115, 117, 208n, 210 |
| vāra-pramukha, | 138n |
| Vardama, <i>m.</i> , | 103 |
| Varjara, <i>family</i> , | 170n |
| Varuna, <i>vi.</i> , | 156, 168n |
| Vasantaniya, <i>k.</i> , | 241n |
| Vasavadattā, <i>quoted</i> , | 126n |
| vāsekānu, | 150 |
| Vāsudēva, <i>m.</i> , | 213 |
| Vāsudēva, <i>s. a.</i> Kṛishṇa, | 186 |
| Vāsudēva, <i>te.</i> , | 143, 149 |
| Vāsudēvabhaṭṭa, <i>m.</i> , | 95n, 99 |
| Vāsudēvasahasra, <i>m.</i> , | 99 |
| Vasumatī, <i>queen of</i> Rājārīdēva, | 183, 186n |
| Vāthōla, <i>m.</i> , | 188 |
| Vatsarāja, <i>Kanauj k.</i> , | 208, 212, 213 |
| Vatsarāja, <i>mythical k.</i> , | 230, 236n |
| Yōdānta, <i>doctrine</i> , | 96 |

| | PAGE |
|---|--------------------------------|
| Vēdas and sākṣās:— | |
| Atharvan, | 222 |
| Rich, | 67, 68, 96, 109, 201, 213, 222 |
| Āśvalāyana, | 213 |
| Sāman, | 68, 96, 117, 222 |
| Chhandōga, | 117 |
| Yajus, 21n, 38, 67, 68, 69, 96, 109, 192, 201, 222 | |
| Kāṇva, | 109, 139, 192, 196 |
| Mādhyamīna, | 38 |
| Taittiriya, | 121, 126 |
| Vājasaneyin, | 21n |
| Vājir, | 21, 189, 196 |
| vedaturn, <i>tree</i> , | 100 |
| Vēdayāsabhaṭṭa, <i>m.</i> , | 99 |
| Vedirōsvanam, <i>vi.</i> , | 55 |
| Vedura II., <i>Velandāṇḍu ch.</i> , | 71 |
| Vedurōsvaram, <i>s. a.</i> Vedirōsvaram, | 55, 69 |
| Vēlābhata, <i>m.</i> , | 140n |
| Vēlābhāsikhara, <i>s. a.</i> Tiruvēlālamuḍi, | 50 |
| Vēla-nāṇḍu, <i>di.</i> , | 71, 143n, 150 |
| velānga, <i>tree</i> , | 100 |
| Vēlāvura, <i>s. a.</i> Bēlūr, | 169n |
| Vellālan, <i>a cultivator</i> , | 47 |
| vellekī, <i>tree</i> , | 100 |
| Vēlpu, <i>s. a.</i> Vēlpūr, | 142 |
| Vēlpūr, <i>vi.</i> , | 140n |
| Vēlpūru, <i>vi.</i> , | 126 |
| Vēlūr, <i>vi.</i> , | 159 |
| Vēma, <i>Redḍi k.</i> , | 54, 55, 57, 67 |
| Vēmāmbā or Vēmāmbikā, <i>queen of</i> Allāḍa, | 54, 55, 56, 67 |
| Vēmanabhaṭṭa, <i>m.</i> , | 99 |
| Vēmāreddi, <i>s. a.</i> Vēma, | 55n, 56 |
| Vēmayashadāṅgavid, <i>m.</i> , | 99 |
| vēmpa, <i>tree</i> , | 100 |
| vēnga, <i>do.</i> , | 100 |
| Vēngadam, <i>s. a.</i> Tirumalai hill, | 44n |
| Vēngai-nāḍu, <i>s. a.</i> Vēngi, | 45, 46, 47 |
| Vēngi or Vēngi-maṇḍala, <i>co.</i> , | 71, 95, 134, 137 |
| Veñjēḍu, <i>vi.</i> , | 149 |
| Veṅkaṭāyi, <i>vi.</i> , | 56 |
| Vēnnakūta, <i>m.</i> , | 109 |
| Vēnnakūta or Vēnnēykkūttan, <i>s. a.</i> Kṛishṇa, | 72 |
| Vēnnakūtabhaṭṭa, <i>m.</i> , | 99 |
| Vēnnakūtabhaṭṭa, <i>m.</i> , | 99 |
| Vēnnakūtasahasra, <i>m.</i> , | 99 |
| Vēnnakūtasahasra, <i>m.</i> , | 99 |
| Vēnnamarasa, <i>ch.</i> , | 222, 225 |
| Vēnnayabhaṭṭa, <i>m.</i> , | 99 |
| Vēnnayashadāṅgavid, <i>m.</i> , | 98 |

| | PAGE | | PAGE |
|---|---------------------|---|--|
| veśāraja, the four, | 101 | Vikramavarman, <i>sur. of Skandasishya</i> , . . . | 50, 52 |
| Vēṭṭirkūḍi, <i>ci.</i> , | 44 | Vikramēndravarmān II., <i>k.</i> , | 119n, 122 |
| Viddamayya, <i>m.</i> , | 135, 138, 139n | Viṇṇala, <i>k.</i> , | 159 |
| Viddana, <i>m.</i> , | 109 | Vimalāditya, <i>E. Chalukya k.</i> , | 31, 33 |
| Viddayabhaṭṭa, <i>m.</i> , | 71, 96, 99 | Vinayachandra, <i>m.</i> , | 210n |
| Viddayashadāṅgavid, <i>m.</i> , | 99 | Vinayāḷisarmān, <i>m.</i> , | 123, 126 |
| Vidēha, <i>co.</i> , | 149 | Vinayāditya, <i>W. Chalukya k.</i> , | 156n, 157, 201, 202n, 203 |
| Vidyābharana, <i>Saiva teacher</i> , | 223, 224 | Vināyakaṇṇa, <i>Kanauj k.</i> , | 208, 209, 210 |
| Vidyānanda, <i>m.</i> , | 228n | Vindhya, <i>mo.</i> , | 55, 72, 170, 179, 180 |
| vihāra, | 245n | Vinnagar or Vinnagaram, <i>a Viṣṇu temple</i> , . . | 47n |
| Vijayāditya, <i>W. Gaṅga k.</i> , | 154n, 163n | Vira-Ballāla II., <i>Hoysala k.</i> , | 226 |
| Vijayāditya I., <i>E. Chalukya ch.</i> , | 32, 34 | Vira-Banañja or -Banañju, <i>doctrine</i> , . . . | 23, 244 |
| Vijayāditya II., <i>do.</i> , | 32, 34 | Virabhānudēva, <i>s. a. Virabhānudēva II.</i> , . . | 32, 36 |
| Vijayāditya I., <i>E. Chalukya k.</i> , | 119 | Virabhadrā, <i>god</i> , | 243, 255 |
| Vijayāditya II., <i>do.</i> , 20n, 119, 120n, 121, 122, 123, 125, 130, 138, 161n, 163n | | Virabhadrā, <i>Reddī k.</i> , | 54, 55, 56, 57n, 67 |
| Vijayāditya III., <i>do.</i> , | 123, 126, 130, 134 | Virabhadrā, <i>te.</i> , | 16 |
| Vijayāditya IV., <i>do.</i> , | 134, 135, 138 | Virabhadraśvarāya, <i>m.</i> , | 109 |
| Vijayāditya V., <i>do.</i> , | 138 | Virabhānudēva II., <i>E. Gaṅga k.</i> , | 32 |
| Vijayāditya VI., <i>sur. of Anmarāja II.</i> , . . . | 139, 142 | Vira-Chōḷa, <i>E. Chalukya k.</i> , | 71, 73, 95 |
| Vijayāditya or Vijayādityavallabha, <i>W. Cha-</i> <i>lukya k.</i> , | 202n, 203, 244n | Virachōḷachaturvēdimāṅgala, <i>vi.</i> , . . . | 71, 73, 74, 96 |
| Vijayādityabhāṭṭāraka, <i>s. a. Vijayāditya I.</i> , 130, 137 | | Vira-Chōḷa, <i>sur. of Prithivīpati II.</i> , . . . | 162n |
| Vijayakāma, <i>Chōḷa ch.</i> , | 123n | virāma, | 10, 24, 26, 29, 123, 131, 135, 151, 205, 237, 262 |
| Vijaya-Kampa-Vikramavarman, <i>Gaṅga-Pal-</i> <i>lava k.</i> , | 160 | Vīramabēndra, <i>ch.</i> , | 164 |
| Vijayālaya, <i>Chōḷa k.</i> , | 42 | Vīramārtanḍa, <i>sur. of Chāmunḍarāja</i> , . . . | 172 |
| Vijayanagara, <i>vi.</i> , | add., 57, 241p | Vīranarasimha I., <i>E. Gaṅga k.</i> , | 32 |
| Vijaya-Nandi-Vikramavarman, <i>Gaṅga-Pallava</i> <i>k.</i> , | 158n, 159, 160 | Vīranarasimha II., <i>do.</i> , | 32 |
| Vijaya-Narasimhavarman, <i>do.</i> , | 158, 159n, 160 | Vīranārāyaṇachēṇi, <i>vi.</i> , | 162 |
| Vijaya-Nripātūṅgavarman, <i>s. a. Vijaya-Nripa-</i> <i>tūṅga-Vikramavarman</i> , | 159 | Vīranasimha, <i>s. a. Vīranarasimha I.</i> , . . . | 32, 34 |
| Vijaya-Nripātūṅga-Vikramavarman, <i>Gaṅga-</i> <i>Pallava k.</i> , | 159, 160, 162n | Vīra-Pāṇḍya, <i>Pāṇḍya k.</i> , | 206, 207 |
| Vijayapāludēva, <i>Kanauj k.</i> , | 211 | Vīra-Rāghava, <i>k.</i> , | 41 |
| Vijayārka, <i>s. a. Vijayāditya II.</i> , | 32, 37 | Vīrārjuna, <i>Chōḷa ch.</i> , | 123n |
| Vijayasēna, <i>Sēna k.</i> , | 181 | Vīra-Śaiva, <i>sect.</i> , | 11, 239, 240, 244 |
| Vijayavarma, <i>IV. Chalukya ch.</i> , | 8n | Vīra-Sōma, -Sōmanātha or -Sōmēsa, <i>te.</i> , 244, 245, 253, 256, 257, 258, 259 | |
| Vikramadēva, <i>s. a. Vikramāditya V.</i> , | 258 | Vīra-Sōmēśvara, <i>Hoysala k.</i> , | 169n |
| Vikramāditya I., <i>E. Chalukya k.</i> , 130, 134, 138, 142n | | virgal, <i>a monumental tablet</i> , | 159, 213, 262 |
| Vikramāditya II., <i>do.</i> , | 138 | Vīrūchipuram, <i>vi.</i> , | 159 |
| Vikramāditya I., <i>W. Chalukya k.</i> , 157, 176n, 203 | | Vīrūndān, <i>te.</i> , | 72n |
| Vikramāditya II., <i>do.</i> , | 157, 158, 201n, 204 | Vīrūpāksha, <i>Vijayanagara prince</i> , . . . | add |
| Vikramāditya IV., <i>do.</i> , | 20 and add. | vīsa, <i>coin</i> , | 23 |
| Vikramāditya V., <i>do.</i> , | add., 258n | Vīśaladēva, <i>Chaulukya k.</i> , | 102, 103 |
| Vikramāditya VI., <i>do.</i> , add., 214, 215, 216, 218, 229, 231, 243n, 245n, 258 | | visarga, | 181 |
| Vikramarāma, <i>s. a. Vijayāditya I.</i> , | 119, 121 | Viṣṇu, <i>god</i> , 20, 21, 24, 25, 27, 31, 35, 36, 37, 43, 44n, 50, 52, 66, 69, 72, 73, 96, 107, 121, 138, 143, 166, 179, 186, 187n, 188n, 201, 212, 230, 254 | |
| | | Viṣṇu, <i>m.</i> , | 21, 68, 113, 115n, 213 |
| | | Viṣṇubhaṭṭa, <i>m.</i> , | 99 |

| | PAGE | | PAGE |
|---|------------------------------|--|----------------------|
| Vishṇudōṇayabhaṭṭa, m., | 99 | Yajñātmaabhaṭṭa, m., | 99 |
| Vishṇugōpa, <i>W. Ganga k.</i> , | 162 | Yajñātmaabhaṭṭasōmayājīn, m., | 99 |
| Vishṇurāja, <i>s. a.</i> Vishṇuwardhana II., | 134n | Yama, <i>god</i> , | 180, 187 |
| Vishṇurāja, <i>s. a.</i> Vishṇuwardhana IV., | 130 | Yamunā, <i>ri.</i> , | 203 |
| Vishṇurama, <i>ch.</i> , | 119n | Yasāpāla, <i>k.</i> , | 211n |
| Vishṇusahasra, m., | 99 | Yatindramatadīpikā, <i>quoted</i> , | 73n |
| Vishṇusārman, m., | 201 | Yavana, <i>a Muslim</i> , | 55, 56n |
| Vishṇuwardhana, <i>Hoyasā k.</i> , | 164n, 174 | years of the cycle:— | |
| Vishṇuwardhana I., <i>E. Chalukya k.</i> , | 109n, 119, 266n | Bhāva, | 169 |
| Vishṇuwardhana II., <i>do.</i> , | 123n, 130, 137 | Dundubhi, | 11, 22 |
| Vishṇuwardhana III., <i>do.</i> , | 127n, 130, 137 | Īsvara, | 171n, 173 |
| Vishṇuwardhana IV., <i>do.</i> , | 119, 121, 134n, 138 | Jaya, | 14 |
| Vishṇuwardhana V., <i>do.</i> , | 122, 123, 126 | Kālayukti, | 172n |
| Vishṇuwardhana VI., <i>sur. of Chālukya-Bhima I.</i> , 127, 128, 130 | | Nala, | 143n |
| Vishṇuwardhana VII., <i>sur. of Ammarāja I.</i> , 131, 134 | | Pārthiva, | 24, 25 |
| Vishṇuwardhana VIII., <i>sur. of Chālukya-Bhima</i> II., | 135, 138 | Prabhava, | 168, 174 |
| Vishṇuwardhana X., <i>sur. of Vīra-Chōda</i> , | 95 | Prajāpati, | 169 |
| Vissaya, m., | 67, 69 | Pramādin, | 173n |
| Viśvananda, m., | 228 | Pramāthin, | 262, 264 |
| Viśvanātha, <i>s. a.</i> Jagannātha, | 32, 36 | Rākshasa, | 14 |
| Viśvarūpasēna, <i>Sēna k.</i> , | 185n, 187n | Raktākehin, | 232, 234, 241 |
| Vitarāga, <i>Gurjara k.</i> , | 98 | Sādhārāṇa, | 55, 67 |
| Vittirindānabhaṭṭa, m., | 72, 99 | Sarvadhārin, | 14 |
| Vivēkacintāmaṇi, <i>name of a work</i> , | 216n | Sarvajit, | 156n, 160n, 206, 207 |
| Vizagapatam, <i>vi.</i> , | 74, 122 | Sārvarin, | 15, 189, 196 |
| Vṛishabhēndravijaya, <i>quoted</i> , | 254n | Saumya, | 166, 232, 233, 239n |
| Vyāsa, <i>riśi</i> , | 126, 131, 134, 142, 201, 254 | Śrīmukha, | 143, 149, 169 |
| Vyātīpāta, | 22, 23, 25, 230, 233, 259 | Tārāṇa, | 215, 231 |
| | | Vikārin, | 167n |
| | | Vilambin, | 26, 28 |
| | | Virōdhin, | 73n |
| | | Vishu (Vṛisha), | 11, 23, 215, 230 |
| | | Yuvan, | 172 |
| | | years of the reign, 3, 4, 6, 7, 9, 11, 22, 23, 24, 25, 26, 28, 32, 36, 43, 43, 44, 45, 46, 47, 48, 49, 50, 52, 71, 95, 96, 104, 105, 106, 155, 156n, 157, 158, 159, 160, 161, 162, 164, 168, 175, 197, 198, 199, 200, 201, 205, 206, 207, 214, 215, 228, 232, 233, 234, 262n | |
| | | Yekkēri, <i>vi.</i> , | 6 |
| | | Yelivarru, <i>vi.</i> , | 185n |
| | | yellā-amavāse, | 13 |
| | | Yellamma, <i>goddess</i> , | 12, 13 |
| | | Yerrayāvadhānin, m., | 67 |
| | | Yeruva-Gōpāṇa, m., | 69 |
| | | Yōūr, <i>vi.</i> , | add. |
| | | yōgas:— | |
| | | Vṛiddhi, | 174, 175 |
| | | Vyātīpāta, | 55 |

W

Wardhā, *vi.*, 188

Y

Yādava, *family*, add., 29, 31, 170n, 190, 262
Yadu, *mythical k.*, 31
Yajñadōṇabhaṭṭa, m., 99
Yajñakēśavabhaṭṭa, m., 99
Yajñamūrti, m., 72
Yajñamūrtibhaṭṭa, m., 99
Yajñamūrtibhaṭṭasōmayājīn, m., 99
Yajñamūrtyārya, m., 109
Yajñaskandabhaṭṭa, m., 99

APPENDIX

A LIST OF THE INSCRIPTIONS OF NORTHERN INDIA FROM ABOUT A.D. 400.

By PROFESSOR F. KIELHORN, C.I.E.; GÖTTINGEN.

IN compliance with the request of several scholars who are interested in Indian epigraphy, I publish herewith part of a list of Indian inscriptions, which primarily I had prepared for my own use only. What I offer at present, may be roughly described as a list of the inscriptions of Northern India, from about the end of the fourth century A.D. Similar lists of the more numerous inscriptions of Southern India, and of the inscriptions before A.D. 400, are under revision and may be published hereafter.

Within the limits indicated, this list gives, or is intended to give, all inscriptions of any importance that have been published, or noticed with details of their contents, in the periodicals and official volumes accessible to me; and it includes some unpublished inscriptions of which rubbings or impressions have been kindly presented to me from time to time by Drs. Burgess, Fleet, Führer, Hoernle and Hultzsch, and by the late Sir A. Cunningham. I shall be grateful to every one who will draw my attention to any inscription which may have been omitted. As it stands at present, the list deals with rather more than 700 inscriptions:¹ about 250 copper-plate inscriptions, and the rest, with one exception,² inscriptions on stones and rocks.

In arranging the list, I have been guided partly by the eras³ according to which the inscriptions are dated, and partly by the localities where the originals were discovered. Thus Nos. 1-568 give the inscriptions dated (or, in some cases, supposed to be dated) according to the Málava-Vikrama era (1-328, marked V.), the Śaka era (346-386, marked Ś.), the Kalachuri-Chêdi era (387-425, marked K.), the Gupta-Valabhi era (436-507, marked G. or Valabhi-s.), the Harsha era (528-547, marked H.), and the Newâr era (559-568, marked N.); together generally, with those undated inscriptions the time of which may be approximately determined by reference to the inscriptions dated according to one of the eras mentioned (329-345, 426-435, 508-527, and 548-558). Nos. 569-587 give the small number of inscriptions which are (or have been taken to be) dated according to the Saptarshi era (569-574), the era of Buddha's Nirvâṇa (575), the Lakshmanasêna era (576-578), and the Simha era (579-584), with references to three inscriptions which, dated according to other eras, also quote the corresponding years of the Hijra era, the "Bengâli San," and the Ilâhi era of the emperor Akbar (585-587). And Nos. 588-688 give the remaining inscriptions, which either contain no date at all or are for the

¹ This number includes some inscriptions which are mentioned in footnotes only. Some inscriptions which came to my notice when part of this list was already in type are given at the end, under the head of *Addenda*.

² This is the iron pillar inscription No. 608.

³ The list includes all Indian inscriptions known to me which are dated according to the Saptarshi era, the era of Buddha's Nirvâṇa, and the Málava-Vikrama, Kalachuri-Chêdi, Gupta-Valabhi, Harsha, Newâr, Lakshmanasêna, Simha, and Gâṅgêya eras. But it contains only 21 inscriptions dated exclusively according to the Śaka era, and none which are dated according to the era of the Kaliyuga, and the Kollam and Châlukya-Vikrama eras. Years of the twelve-years cycle of Jupiter are quoted in the Gupta dates of Nos. 451, 453, 456 and 459, and in No. 522; years of the sixty-years cycle of Jupiter in only eleven (Vikrama) dates; and *anka* (regnal) years only in Nos. 367, 369, 370, and 671.

most part¹ dated in regnal years, broadly arranged according to the tracts of country where they were found, from Rājputāna and the Pañjāb on the west to Orissa and Gañjām on the east coast of India. I am aware that a number of the inscriptions towards the end of the list, as well as others which are dated according to the Śaka era, properly belong to Southern India, but have given them here on account of the connection of some of them with northern inscriptions. To draw an absolutely strict line between the north and the south appeared to me as unnecessary as it would be impossible.

On the information given under each number little need be said here. As far as I was able to do so, I have tried to state, not merely where an inscription has been discovered, but also where it is now. I have also indicated whether Plates of an inscription are available.² When an inscription has been edited several times, I generally have thought it sufficient to state where it has been published last. In the case of dated inscriptions, I have given throughout the original dates, and have added their European equivalents when they could be ascertained with confidence; moreover, I have shewn whether the numbers which may occur in a date are denoted by numerical symbols or by numeral (decimal) figures. As regards other details, I have mostly confined myself to recording the genealogy or line of succession (where it is given in the original) of the king or chief to whom an inscription belongs, and the names of the princes who are mentioned in connection with him or his predecessors; but, in the case of copper-plates, I have also given the names of the places from which the grants were issued, and, in the case of *prastāsis*, the names of their authors.

I venture to hope that this list will be of some service both to these of my fellow students who are engaged in the publication of Indian inscriptions, and to any one who would wish to ascertain whether an inscription on stone or a copper-plate inscription, which he may meet with, is new or has already attracted the attention of scholars. To render the list more useful, the principal names that occur in it are given in an Index.

A.—Inscriptions dated according to the Mālava-Vikrama Era.

1.—V. 428.—*Gupta Inscr.* p. 253, and Plate. Bijayagadh pillar inscription of the Varika Vishnuvardhana, the son of Yaśovardhana, grandson of Yaśorāta, and great-grandson of Vyāghrarāta :—

(L. 1).—Siddham kṛitēshu caturshu varsha-śatēshv-ashtāvinśēshu³ 400 20 8
Phālguna(na)-bahulasya pañchadaśyām-ētasyām=pūrvvāyām.

2.—V. 480 (?).—*Gupta Inscr.* p. 74, and Plate. Gaṅgdhār inscription of the time of Viśvavarman, the son (?) of Naravarman, recording the building of temples, etc., by his minister Mayūrākshaka :—

(L. 19).—Yātēshu chatu[r]shu kri(kṛi)tēshu śatēshu saṁsyaishvā(?shthā)śīta-⁴
sōttarapadēshv-iha vatsa[rēshu] ||(1) śuklā trayōdaśa-dinē bhuvi Kārttikasya māsaśya
sarvva-jana-chitta-sukh-āvaśasya ||

3.—V. 463 and 529.—*Gupta Inscr.* p. 81, and Plate. Mandasōr inscription of the time of Kumāragupta [I.] and his subordinate, the governor at Daśapura, Bandhuvarman, the son of Viśvavarman; (composed by Vatsabhāṭṭi) :—

(L. 19).—Mālavānām gaṇasthityā yāt[ē] śata-chatuṣṭayē | trinavaty-adhikē-bdānām-
ri(ri)tan sēvya-ghanastanē || Sahasya-māsa-śuklasya praśastē-hni trayōdaśē |

¹ Nos. 676-684 give the inscriptions the dates of which are actually referred, or probably belong, to the reign of the Gaṅgāya family (or the Gaṅgāya era).

² The Plates collected in Dr. Fleet's *Indian Inscriptions* (*Ind. Inscr.*), which are sometimes quoted in the list, have not been published yet.

³ Read 'vinśēshu.

⁴ Dr. Fleet suggests *saṁsyaishvāśīta*; compare *Gupta Inscr.* p. 73, note.

(L. 21).—Vatsara-satēshu pañchasa viśamty-adhikēshu¹ navasu ch=ābdēshu | yātēshv=abhiramya-Tapasya-māsa-śukla-dvityāyām ||

4.—V. 589.—*Gupta Inscr.* p. 152, and Plate. Mandasor inscription of the time of the *Rājādhirāja*² Yaśōdharman-Vishnuvardhana,³ recording the construction of a well by Dakṣa (?), the younger brother of Dharmadōsha who was a minister of Vishnuvardhana, in memory of their deceased uncle Abhayadatta; (engraved by Gōvinda⁴):—

(L. 21).—Pañchasa satēshu śaradām yātēshv-ēkānnanavati-sahitēshu | Mālava-gaṇasthiti-vasāt-kāla-jñānāya likhitēshu ||

5.—V. 718.—*Ep. Ind.* Vol. IV. p. 31, and Plate. Udaypur (in Rājputāna) inscription of the time of the Guhila *Rājā Aparājita*, recording the construction of a temple by the wife of his leader of the forces, the *Mahārāja* Varāhasimha; (composed by Dāmōdara, the son of Brahmaschārin and grandson of Dāmōdara):—

(L. 12).—samvatsara-satēshu saptasu(sv=) ashtādaś-ādhikēśu(śhu) Māgra(rga)śirsha-suddha-pañchami(myām).

6.—V. 746.—*Ind. Ant.* Vol. V. p. 181, and Plate. Jhālrapāṭaṇ inscription⁵ of the time of Durgagana; (composed by Bhaṭṭa Śarvagupta):—

(L. 16).—samvatsara-satēshu saptasu shaṭchatvārimśad-adhikēshu.

7.—V. 770.—In his *Annals and Antiquities of Rājasthān*, Vol. I. p. 799, Colonel Tod gives a translation of an inscription “of the Mori Princes of Cheetore, taken from a column on the banks of the lake Mānsurwur, near that city.” It contains the passage: “Seventy had elapsed beyond seven hundred years (*samvatsir*), when the lord of men, the king of Malwa,⁶ formed this lake.”

8.—V. 794.—*Ind. Ant.* Vol. XII. p. 155, and Plate. Dhiniki (spurious) plates of the *Mahārājādhirāja Jāikadēva* of Saurāshtra, issued from Bhūmilikā:—

(L. 1).—Vikrama-samvatsara-satēshu saptasu chaturnavaty-adhikēshv=amkataḥ [79]⁴ Kārttika-mās-āpara-pakṣe amāvāsyāyām Āditya-vārē Jyēsthā-nakṣatrē ravigrahaṇa-parvvaṇi | asyām samvatsara-māsa-pakṣa-divasa-pūrvvāyām tithāv=ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 190.

9.—V. 795.—*Ind. Ant.* Vol. XIX. p. 57, and Plate. Kapaswa inscription of the prince Śivagana, the son of Saṅkuka who was a friend of the king Dhavala of the Maurya lineage; (composed by Dēvaṇa, the son of Bhaṭṭa Surabhi; and engraved by Śivanāga,⁷ the son of Dvārasīva):—

(L. 14).—Samvatsara-satair-yātaiḥ sa-pañchanavaty-arggalaiḥ saptabhir=Māmālav-ēśānām

10.—V. 811.—In his *Annals and Antiquities of Rājasthān*, Vol. II. p. 764, Colonel Tod reports that at Chitōr in Rājputāna he found an inscription which was dated—

“Sambut 811, Māgha-sudi 5th, Vṛishpatwār (Thursday).”

Thursday, 3rd January A.D. 754; see *Ind. Ant.* Vol. XIX. p. 373, No. 196.

¹ Read *viśamty*.

² This occurs in verse, and is not a formal title.

³ In the published edition *Yaśōdharman* and *Vishnuvardhana* are taken to be the names of two princes; see *Ind. Ant.* Vol. XIX. p. 227.

⁴ See below. No. 329.

⁵ For another, fragmentary inscription which is on the same stone, see *Ind. Ant.* Vol. V. p. 182, and Plate.

⁶ The probability is, that in the original inscription the era of the Mālava kings is referred to.

⁷ The British Museum possesses a fragmentary and partly effaced inscription which apparently was engraved by the same Śivanāga.

11.— V. 847.— *Zeitschr. D. Morg. Ges.* Vol. XXXVIII. p. 547; *Ind. Ant.* Vol. XIV. p. 45. Shêngad̐h (Kôṭā) Buddhist inscription of the *Sāmanta Dēvadatta*; (composed by Jajjaka):—
(L. 20).— samvat śa 847 Māgha-śudi 6 |¹

Vindunāga; his son Padmanāga; his son Sarvaṇāga, married Śrī; their son Dēvadatta.

12.— V. 898.— *Zeitschr. D. Morg. Ges.* Vol. XL. p. 39. Dhōlpur inscription of the Chāhāvāna Chāṇḍamahāsēna:—

(L. 21).— Vasu nava [a*]shṭau varsha gatasya kālasya Vikram-ākhyasya [I] Vaisākhasya sitāyā[m*] Ravivāra-yuta-dvitiyāyām || Chandrē Rōhini-samyuktē² lagnē Simghasya³ Śōbhanē yōgē |

Sunday, 16th April A.D. 842; see *Ind. Ant.* Vol. XIX. p. 35, No. 57.

Isuka; his son Mahisharāma, married Kanḥullā (who became *satī*); their son Chāṇḍa (Chāṇḍamahāsēna).

13.— V. 918.— *Jour. Roy. As. Soc.* 1855, p. 516. Ghaṭayāla inscription of the Padihāra (Pratihāra) Kakkuka:—

(L. 16).— Varisa-saēsu a navasum atthārasam-aggalēsu Chettammī | nakkhattē vihu-batthē Buha-vārē dhāvāla-biāē ||

The date is irregular.

Rajjila, a son of the Brāhman Harichandra and his Kshatriya wife Bhadrā; his son Narahada (Narabhata); his son Nāhada (Nāgabhata); his son Tāta; his son Jasavaddhana (Yasōvardhana); his son Chanduka; his son Silluka; his son Jhōta; his son Bhilluka; his son Kukka, married Durlabhadēvi; their son Kakkuka.⁴

14.— V. 919.— *Ep. Ind.* Vol. IV. p. 310; *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2. Dēogaḍh Jaina pillar inscription of the time of the *Mahārājādhirāja Bhōjadēva* [of Kanauj], and of his feudatory, the *Mahāsāmanta Vishnurama*, governor of Lunachhagira (Dēogaḍh):—

(L. 6).— samvat 919 Asva(śva)yuja-śuklapaksha-chaturdāśyām Vri(bri)haspati-dinēna Uttarahādrapad[ā]-nakshatrē.

(L. 10).— [Śa]kṣkāl-[ābda]-saptasatāni chatvāra(śa)śīty-adhikāni 784 [II]

Thursday, 10th September A.D. 862; see *Ind. Ant.* Vol. XIX. p. 28, No. 30.

15.— V. 932.— *Ep. Ind.* Vol. I. p. 156. Gwālīor inscription of the reign of Ādivarāha (Bhōjadēva), the son (?) of Rāmadēva,⁵ [of Kanauj]:—

(L. 7).— Navasu satēshv-avdā(bdā)nām dvāttrim(ṭtrim)śat-samyutēshu Vaisākhē |

16.— V. 933.— *Ep. Ind.* Vol. I. p. 159, and Plate. Gwālīor inscription of the reign of Bhōjadēva [of Kanauj]:—

(L. 1).— samvatsara-satēshu navasu ttrayastrīṇśad-adhikēshu⁶ Māgha-śukla-dvitiyāyām sam 933 Māgha-śudi 2.

(L. 5).— asminn-ēva samvatsarē Phālguna-va(ba)hula-paksha-pratipadi.

(L. 11).— asminn-ēva samvatsarē Phālguna-va(ba)hula-paksha-navamyām.

17.— V. 936.— *Archæol. Surv. of India*, Vol. X. p. 33, and Plate xi. Notice of a fragmentary inscription at Gyārīpur:—

. . . Mālava-kālāch=chharadām shatṭrim(ṭtrim)śat-samyutēshv-atitēshu | navasu satēshu . . .

¹ In *Zeitschr. D. Morg. Ges.* the published text has "samvat śa 841 Māgha-śudi 6;" in *Ind. Ant.*, "samvat śarāṇka 7 Māgha-śudi 6;" and in *Ind. Ant.* Vol. XIV. p. 351, the date by Dr. Fleet is read "samvat 800 70 9 Māgha śudi 20." I take samvat śa to be an abbreviation of samvatsara-satēshu; compare my remarks in *Ind. Ant.* Vol. XXVI. p. 152, note 34.

² Read Rōhini-guktē.

³ Read Simghasya.

See below, No. 330.

⁴ See below, No. 545 of H. 276.

⁵ Read strīṇśad.

18.—V. 960.—*Ep. Ind.* Vol. I. p. 173. Siyadōṇī (Sirōṇī Khurd) inscription, recording a large number of donations, made from V. 960 to V. 1025,¹ mostly by private persons, in favour of various Brāhmanical deities at Siyadōṇī. Date of the reign of the *Mahārājādhirāja Mahēndrapāladēva*, [the successor of Bhōjadēva, of Kanauj]:—

(L. 2).—sam[*vatsa**]ra-satēshu nava-sata shashṭy-adhikēshu Śrāva
samvat 960 Śrāva[na]

19.—V. 960.—*Ind. Ant.* Vol. XVII. p. 202. Tērahi memorial tablet of the time of the *Mahāsāmantādhipati* Guṇarāja and Undabhata:—

(L. 1).—sam[*[[?]]*] 960 Bhādrapada-vadi 4 Śansu ||

Saturday, 16th July A.D. 903; see *ibid.* Vol. XIX. p. 173, No. 110.

20.—V. 964.—*Ep. Ind.* Vol. I. p. 173. Siyadōṇī inscription;² date of a grant of the *Mahāsāmantādhipati* Undabhata, of the reign of the *Mahārājādhirāja Mahēndrapāladēva*, the successor of Bhōjadēva, [of Kanauj]:—

(L. 4).—samvatsara-satēshu nava-sata [sha*]shṭy-adhikēshu chatur-anvitēshu Mārggasiramāsa-vahulapaksha-trītiyāyām samvat 964 Mārgga-vadi 3.

21.—V. 965.—*Ep. Ind.* Vol. I. p. 174. Date in the Siyadōṇī inscription:²—

(L. 8).—samvatsara-satēshu nava-sata pañchashashṭy-adhikēshu Āsvina-māsē pratipadāyām samvat 965 Āsvi[na-su]di 1.

22.—V. 967.—*Ep. Ind.* Vol. I. p. 174. Date in the Siyadōṇī inscription:²—

(L. 11).—samvatsara-satēshu nava-[sa]ta sapta[sha*]shṭy-adhikēshu Phālguna-māsa amāvāsyaṁ samvat 967 Phālguna-vadi 15.

23.—V. 969.—*Ep. Ind.* Vol. I. p. 175. Siyadōṇī inscription;² date of the time of the *Mahārājādhirāja Dhūrbhata*, governor of Siyadōṇī:—

(L. 18).—samvatsara-nava-satēshu ēkōnasaptaty-adhikēshu Māgha-māsē pañchamyām samvat 969 Māgha-śudi 5.

24.—V. 973.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bijapur inscription (below, No. 53); date of the time of the Rāshtrakūṭa Vidagdha, the son of Harivarman, of Hastikundī:—

(L. 30).—Rāma-giri-namda-kalitē Vikrama-kālē gatē tu Śuchi-māsē | śrīmad-Va(ba)labhadra-gurōr=Vvidagdharājēna dattam=idam ||

(L. 32).—samvat 973.

25.—V. 974.—*Ind. Ant.* Vol. XVI. p. 174, and Plate. Asnī (now Fatehpur-Haawa) inscription of the reign of the *Mahārājādhirāja Mahipāladēva*, the successor of Mahēndrapāladēva, [of Kanauj]:—

(L. 5).—samvatsara-sa(śa)kēsu(shu) navashu(su) chatu[h*]saptaty-adhikēsu(shu) Māghamāsa-śuklapakshya³-saptamyām=ēvaṁ samvat 974 Māgha-vadi 7.

26.—V. 981.—*Ind. Ant.* Vol. XIII. p. 251. British Museum fragmentary inscription of the ascetic Vakulaja; (composed by Dēvaṇanda):—

(L. 9).—samvat 981⁴ Kārttika-śudi 13.

27.—V. 983.—*Ind. Ant.* Vol. XIII. p. 250. British Museum inscription of the ascetic Vakulaja:—

(L. 16).—samvat 983⁵ Chaitra-śudi mpa(pam)chamyāḥ(myām)

¹ The dates are given here separately under the different years.

² Dr. Fleet suggests **śuklapakshya*.

³ The published text has 763.

⁴ See above, No. 18.

⁵ The published text has 761.

- 28.—V. 991.—*Ep. Ind.* Vol. I. p. 177. Date in the Siyadōñi inscription¹ :—
(L. 33).—sa[mvat] 991 Māgha-śudi 10.
- 29.—V. 994.—*Ep. Ind.* Vol. I. p. 176. Date in the Siyadōñi inscription¹ :—
(L. 26).—samvat 994 Vaisā(śā)kha-vadi 5 sa[r̥n̄]krāntau.
22nd April A.D. 938 ; see *Ind. Ant.* Vol. XIX. p. 181, No. 133.
- 30.—V. 996.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bijapur inscription (below, No. 53) ; date of the time of the Rāshtrakūṭa Mammata, the son of Vidagdha (above, No. 24), of Hastikunḍi :—
(L. 31).—Navasu śatēshu gatēshu tu shannavati-samadhikēshu Māghasya | kṛishṇa-
aikādaśyām=iha samarpitam Mammata-nripēna(ṇa) ||
(L. 32).—samvat 996.
- 31.—V. 1005.—*Ep. Ind.* Vol. I. p. 177. Siyadōñi inscription ;¹ date of the reign of the Mahārājādhirāja Dēvapāladēva, the successor of Kshitipāladēva, [of Kanauj], and of the time of the Mahārājādhirāja Nishkalaṅka, governor of Siyadōñi :—
(L. 28).—samvatsarāṇām sahasr-aikam pañch-ōttaram Māghamāsa-śuklapaksha-
pañchamyām samvat 1005 Māgha-śudi 5.
- 32.—V. 1005.—*As. Res.* Vol. I. p. 284. Translation by Charles Wilkins of a Sanskrit inscription, copied by Mr. Wilmot in A.D. 1785 from a stone at Bōdh-Gayā ; (mentions Amaradēva, one of the *nava ratnāni* in Vikramāditya's court) :—
“On Friday, the fourth day of the new moon in the month of Madhoo, when in the seventh or mansion of Ganisa, and in the year of the Era of *Veekramāleetya* 1005.”
Friday, 17th March A.D. 948 (?) ; see *Ind. Ant.* Vol. XX. p. 127, note 12.
- 33.—V. 1008.—*Ep. Ind.* Vol. I. p. 177. Siyadōñi inscription ;¹ date of the time of the Mahārājādhirāja Nishkalaṅka, [governor of Siyadōñi] :—
(L. 30).—samvat 1008 Māgha-śudi 11.
- 34.—V. 1008 and 1010.—*Bhāvnagar Inscr.* p. 67, and Plate ; *Prāchinalēkhamālā*, Vol. II. p. 24. Udaypur (in Rājputāna) inscription of the time of [the Guhila] Allāṭa, the son of the queen Mahālakshmi and father of Naravāhana :—
(L. 5).—Kārttika-sita-pañchamyām=Agraṭa-nāmnā susūtradhātēna | prārabdham dēva-
griham kālē vasu-sūnya-dik-samkhyē || Daśa-dig-Vikrama-kālē Vaisākhē śuddha-saptami-
divasē | Harir-iha nivēsitō-yaṁ ghaṭita-pratimō Varāhēna ||
- 35.—V. 1011.—*Ep. Ind.* Vol. I. p. 124, and Plate. Khajurāhō inscription of the Chandēllas Yaśōvarman and Dhaṅga ; (composed by Mādhava, the son of Dēdda) :—
(L. 28).—samvatsara-daśa-śatēshu śkādaś-ādhikēshu samvat 1011.
In the family of the sage Chandrātrēya, Naannuka ; his son Vākpati ; his sons Jayaśakti and Vijayaśakti ; Vijayaśakti's son Rāhila ; his son Harsha, married the Chāhamāna princess Kañchhukā ; their son Yaśōvarman-Lakshavarman (contemporary of Dēvapāla, the son of Hērampāla who was a contemporary of Sāhi, the king of Kīra) ; his son Dhaṅga (also called Vināyakapāladēva ?).
- 36.—V. 1011.—*Ep. Ind.* Vol. I. p. 136 ; *Archaeol. Surv. of India*, Vol. XXI. Plate xvi. J Khajurāhō Jain temple inscription of the time of [the Chandēlla] Dhaṅga (?) :—
(L. 1).—samvat 1011 samayē ||
(L. 10).—Vaisā(śā)sha(kha)-sudi 7 Sōma-dinē ||
Monday, 2nd April A.D. 955 ; see *Ind. Ant.* Vol. XIX. p. 35, No. 59.

¹ See above, No. 18.

37.—V. 1011.—Professor Bendall's *Journey*, p. 82, and Plate. Inscription at Amber in Rājputāna :—

(L. 1).—samvat 1011 Bhādrapadē(da)-badi 11 Su(su)kra-dina.

Friday, 28th July A.D. 954, or, perhaps, Friday, 14th September A.D. 955¹; see *Ind. Ant.* Vol. XIX. p. 174, No. 111.

38.—V. 1013.—*Ep. Ind.* Vol. II. p. 124. Date of the completion of a temple of the god Harsha(Śiva), in the Harsha inscription of Vighararāja (below, No. 44) :—

(L. 32).—samvat 101[3] Āshāḍha-śudi 13.

39.—V. 1016.—*Ep. Ind.* Vol. III. p. 266. Rājōrgṛdh (now Alwar) inscription of the Mahārājādhirāja Mathanadēva, the son of Sāvata and his wife Lachchakā, of the Gurjarapratihāra lineage; of the reign of the Mahārājādhirāja Vijayapālādēva, the successor of Kshitipālādēva, [of Kanauj]; issued from Rājyapura :—

(L. 2).—samvatsara-śatēshu dasasu shōḍaś-ōttarakēshu Māghamāsa-śukla-
ttrayōdaśyām Śani-yuktāyām-ēvaṁ sam 1016 Māgha-śudi 13 Śanāv-adya.

Saturday, 14th January A.D. 960; see *Ind. Ant.* Vol. XIX. p. 22, No. 3.

40.—V. 1025.—*Ep. Ind.* Vol. I. p. 178. Siyadōṇi inscription;² date of the time of the Mahārājādhirāja Nishkalaṅka, governor of Siyadōṇi :—

(L. 36).—samvat 1025 Māgha-vadi 9.

41.—V. 1027.—*Ep. Ind.* Vol. II. p. 124. Date of the death of the Saiva ascetic Allāṭa, in the Harsha inscription of Vighararāja (below, No. 44) :—

(L. 32).—Jātē=vdā(bdā)nām sahasrē tṛigunānava-yutē Simha-rāṣaṇ gatē-rkkē śuklā
y=āsīt-tṛi[tī*]yā Śubha-Kara-sahitā Sōma-vārēṇa tasyām |

Monday, 8th August A.D. 970.

42.—V. 1028.—*Bhāvnagar Inscr.* p. 70. Udaypur (in Rājputāna) fragmentary inscription of the Gubila Naravāhana; (composed by Āmrakavi, the son of Ādityanāga) :—

(L. 17).—Vikramāditya-bhūbhṛitāḥ aṣṭ[ā*]vimsati-samyuktē śatē daśa-guṇē sati ||

43.—V. 102[8].—From a photograph supplied by Dr. Burgess (see *Archaeol. Surv. of India*, Vol. XXIII. p. 125). Nimtōr (in Rājputāna) inscription of the reign of the Mahārājādhirāja Chāmunḍarāja :—

(L. 6) . . . mahārājādhirāja-śri-Chāmunḍarāja-rājyē.

(L. 8) . . . samvat 102[8] . . .

44.—V. 1030.—*Ep. Ind.* Vol. II. p. 119, and Plate. Harsha inscription of the Chāhamāna Vighararāja; (composed³ by Dhīranāga, the son of Thiruka) :—

(L. 33).—samvat 1030 Āshāḍha-śudi 15.

In the Chāhamāna lineage, Gūvaka [I.]; his son Chandrarāja; his son Gūvaka [II.]; his son Chandana (defeated the Tōmara prince Rudrēna=Rudrapāla ?); his son Vākpātirāja (defeated Tantrapāla); his son Simharāja (contemporary of a certain Lavana); his son Vighararāja.—The Mahārājādhirāja Simharāja also had a brother, named Vatsarāja, and (besides Vighararāja) the three sons Durlabharāja, Chandrarāja, and Gōvindarāja.

45.—V. 1030.—*Wiener Zeitschrift*, Vol. V. p. 300. A Baroda (or Pāṭan) plate of the Chaulukya Mūlarāja I., according to Mr. H. H. Dhruva, is dated :—

"V. S. 1030 Bhādrapada-śudi 5, Monday."

Monday, 24th August A.D. 974.

¹ On this day the *tithi* of the date commenced 2h. 12 m. after mean sunrise.

² See above, No. 18.

³ The inscription also contains some verses of Śūta's.

46.— V. 1031.— *Ind. Ant.* Vol. VI. p. 51, and Plates. Dharampur (now Indore) plates of the Paramāra Mahārājādhirāja Vākpatirājadēva, issued from Ujjayani:—

(L. 13).— ēkatrī(tri)niśa-sāhasrika-samvatsarē=smin Bhādrapada-sukla-chaturdāsyām(śyām) pavitraka-parvvanī.

(L. 32).— sam 1031 Bhādrapada-śudi 14.

Kṛishnarāja; Vairisimha; Siyaka; Vākpatirāja-Amoghavarsha.

47.— V. 1034.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 393, Plate i. No. vi. Fragmentary inscription on the pedestal of a Jaina figure at Gwālior, of the time of [the Kachchhapaghāta] Mahārājādhirāja Vajradāman (below, No. 73):—

Samvatah | 1034 śrī-Vajradāma-mahārājādhirāja Vaisākha-vadi pānchami.

48.— V. 1034.— In his *Annals and Antiquities of Rājasthān*, Vol. I. p. 802, Colonel Tod gives a translation of an "inscription from the ruins of Aitpoor," apparently of the time of the Guhila Śaktikumāra, which contains the date—

"In Samvatsir 1034, the 16th of the month Bysāk."

49.— V. 1036.— *Ind. Ant.* Vol. XIV. p. 160; *Ind. Inscr.* No. 9. Ujjain (now India Office) plates of the Paramāra Mahārājādhirāja Vākpatirājadēva, issued from Bhagavatpura and written at Guṇapura:—

(L. 11).— shatṭrī(tri)niśa-sāhasrika-samvatsarē=smin Kārttika-śuddha-paurṇamīyām¹ sōmagrahaṇa-parvvanī.

6th November A.D. 979; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 4.

(L. 28).— samvat 1036 Chaitra-vadi 9 |

Line of succession as in No. 46.

50.— V. 1043.— *Ind. Ant.* Vol. VI. p. 191, and Plate. Kaḍi plates of the Chaulukya (Chaulukya) Mahārājādhirāja Mūlarāja I., the son of the Mahārājādhirāja Rāji; issued from Apahilapātaka:—

(L. 8).— sūryagrahaṇa-parvvanī.

(L. 21).— samvat 1043 Māgha-vadi 15 Ravan.

Sunday, 2nd January A.D. 987; a solar eclipse, not visible in India; see *ibid.* Vol. XIX. p. 166, No. 83.

51.— V. 1049.— *Ep. Ind.* Vol. I. p. 77, and Plate. Dēwal (Illāhābās) inscription of Lalla of the Chhinda family; (composed by Nēhila, the son of Bhaṭṭa Śivarudra):—

(L. 26).— samvatsara-sahasra 1049 Mārgga-vadi 7 Gurn-dinē ||

Thursday, 20th October A.D. 992;² see *Ind. Ant.* Vol. XIX. p. 364, No. 177.

In the family of the sage Chyavana, Vairavarman; his son Bhūshana; his younger brother Malhana, married Apahilā of the Chuluktisvara family; their son Lalla, married Lakshmi.

52.— V. 1051.— *Wiener Zeitschrift*, Vol. V. p. 300. A Baroda plate of the Chaulukya Mūlarāja I., according to Mr. H. H. Dhruva, is dated³:—

"V. S. 1051 Māgha-śudi 15," at a lunar eclipse.

19th January A.D. 995; a lunar eclipse, visible in India.

¹ Read -paurṇamīyām.

² On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date commenced 6 h. 6 m. after mean sunrise.

³ According to a rough transcript, furnished by Manshi Debiprasad to the Bengal As. Soc., the inscription begins: *Samvat 1051 Māgha-śudi 15 ady-ēka śrīmad-Apahilapātaka rāj-dvālī pūrvavat paramabhāṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Mūlarājādēva*.

53.— V. 1053.— *Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 311. Bījapur (now Jōdhpur) inscription of the Rāshtrakūṭa Dhavala of Hastikunḍi; (composed by Sūryāchārya) :—

(L. 19).— Śāmtyaāchāryais=tripamchāsa-sahasrē śaradām-iyam ! Māgha-śukla-trayō-daśyām supratishṭhaiḥ pratishṭhitā ||

(L. 22).— samvat 1053 Māgha-śukla 13 Ravi-dinē Pushya-nakshatrē.

Sunday, 24th January A.D. 997.

Harivarman; his son Vidagdha (above, No. 24); his son Mammata (above, No. 30); his son Dhavala (contemporary of [the Paramāra] Muñjarāja, Durlabharāja, [the Chaulukya] Mūlarāja [I.]; Dharaṇivarāha, and Mahēndra or Mahindra ?); his son Bālaprasāda.

54.— V. 1055.— *Ind. Ant.* Vol. XVI. p. 202, and Plate. Nanyaurā (now Bengal As. Soc.'s) plate of the Chandēlla Mahārājādhirāja Dhaṅgadēva, lord of Kāśāñjara; issued from Kāśikā :—

(L. 7).— samvatsara-sahasrē pañchapañchāśad-adhikē Kārttika-paurṇamāsyām Ravi-dinē ēvaṁ samvat 1055 K[ā*]rtti[ka]-śudi 15 Ravan ady=ēh=[ai]va Kāśikāyām Sainhikēya-graha-grāsa-pravēśikṛita-maṇḍalē | Rōhiṇi-hriday-ānanda-kanda-haripalāñchhanē ||

Sunday, 6th November A.D. 998; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 5.

In the family of the sage Chandrātrēya, Harsha;¹ his son Yaśovarman; his son Dhaṅga.

55.— V. 1058.— *Ep. Ind.* Vol. I. p. 148; *Archæol. Surv. of India*, Vol. XXI. Plate xix. Khajurāhō inscription of Kōkkala of the Grahapati family² :—

(L. 22).— samvat 1058 Kārttikyām.

Atiyaśōbala or Yaśōbala (settled at Padmāvati); his son Māhaṭa; his son Jayadēva; his son Sēkkala or Sēkkalla; his younger brother Kōkkala or Kōkkalla.

56.— V. 1059.— *Ep. Ind.* Vol. I. p. 140; *Archæol. Surv. of India*, Vol. XXI. Plate xviii. Khajurāhō inscription³ of the Chandēlla Dhaṅgadēva, put up after his death; (composed by Rāma, the son of Balabhadra and grandson of Nandana) :—

(L. 32).— samvat 1059 śri-Kharjijāravā[ha]kē rāja-śri-[Dham]gadēva-rājyē.

In the family of the princes descended from the sage Chandrātrēya, Nannuka; his son Vākpati; his son Vijaya; his son Rāhila; his son Harsha, married Kañchhukā; their son Yaśovarman, married Puppā; their son Dhaṅga.

57.— V. 1078.— *Ind. Ant.* Vol. VI. p. 53, and Plates. Ujjain plates of the Paramāra Mahārājādhirāja Bhōjadēva, issued from Dhārā :—

(L. 8).— atit-āshtasaptatyadhika-sāhasrika-samvatsarē Māgh-āsita-tritīyāyām ! Ravāv-udagayana-parvvanī.

Sunday, 24th December A.D. 1021;⁴ see *ibid.* Vol. XIX. p. 361, No. 169.

(L. 30).— samvat 1078 Chaitra-śudi 14.

Siyaka; Vākpatirāja; Sindhurāja; Bhōja.

58.— V. 1080.— *Ep. Ind.* Vol. II. p. 211, No. xli., and Plate. Mathurā Jaina image inscription :—

(L. 3).— samvatsarai(rē) 1080.

59.— V. 1083.— *Ind. Ant.* Vol. XIV. p. 140. Sārṇāth (now Benares College) inscription of Mahipāla,⁵ king of Gauḍa, and his sons (?) Sthirapāla and Vasantapāla :—

(L. 3).— samvat 1083 Pausa-dinē 11.

¹ In line 6 the original has *śri-Śrīharshadēva*.

² See below, Nos. 125 and 139.

³ For the date of the renewal of this inscription see below, No. 86.

⁴ On this day the *tithi* of the date commenced 3 h. 24 m. after mean sunrise; but the word *tritīyāyām* may perhaps have been put erroneously for *dvitīyāyām*.

⁵ See below, No. 640.

60.—V. 1084.—*Ind. Ant.* Vol. XVIII. p. 34, and Plate. Jhūsi (now Bengal As. Soc.'s) plate of the *Mahārājādhirāja Trilōchanapālādēva*, the successor of Rājyapālādēva who was the successor of Vijayapālādēva, [of Kanauj?]; issued from near Prayāga on the banks of the Ganges :—

(L. 8).—dakṣiṇāyana-samkrāntau.

(L. 16).—sam 1084 Śrāvana-vadi 4.

25th June A.D. 1027; see *ibid.* Vol. XIX. p. 174, No. 112.

61.—V. 1088.—*Ind. Ant.* Vol. VI. p. 193; *Bhāvnagar Inscr.* p. 194, and Plates. Rādhampur plates of the Chaulukya *Mahārājādhirāja Bhimadēva I.*,¹ issued from Anahilapāṭaka :—

(L. 1).—Vikrama-samvat 1086 Kārttika-sudi 15.

(L. 5).—adya Kārttiki-parvvaṇi.

62.—V. 1093.—*As. Res.* Vol. IX. p. 432; *Jour. Beng. As. Soc.* Vol. V. p. 731; Colebrooke's *Misc. Essays*, Vol. II. p. 278. Karrā (now Calcutta Museum) inscription of the *Mahārājādhirāja Yaśahpāla* :—

(L. 1).—samvat 1093 Āshāḍha-sudi 1 ady=śha śrīmat-Kaṭṭe mahārājādhirāja-śrī-Yaśahpālah Kauśāmba-maṇḍalē.

63.—V. 1093.—*Ind. Ant.* Vol. XIII. p. 185 (see also Vol. XIV. p. 352). Udayagiri Amṛita-cave inscription, containing the names 'Chandragupta' and 'Vikramāditya' :—

(L. 4).—samvat 1093.

64.—V. 1099.—*Jour. Beng. As. Soc.* Vol. X. p. 671. Inscription from a tank "at Bussantgurih² at the foot of the Southern range of Hills running parallel to Mount Aboo;" ends :—

Navanavativ(r=?)ih=āsīd=Vikramāditya-kālē jagati daśa-śatānām=agratō yatra pūrnāḥ prabhavati Nabha-māsē sthānakē chitrabhānōḥ sa 1099 ||

A *prasasti*, composed by Māṭṛīśarman, the son of Hari; mentions³ Utpalarāja, Āranyarāja (? Arpōrāja), Adbhutakṛishṇarāja (? Kṛishṇarāja), Vāsudēva, Śrīnāthaghōshin, Mahipāla, Vandhuka (? Dhandhuka) who married Ghṛitadēvi, their son Pūrnāpāla, his younger sister Lāhri⁴ who married Vighararāja, etc.

65.—V. 1100.—*Ind. Ant.* Vol. XIV. p. 10; *Ind. Inscr.* No. 7. Byānā Jaina inscription of the time of [the Kachchhapaghāta?] Vijayādhirāja (Vijayapāla?) :—

(L. 6).—Nāsam yātu śatam sahasra-sahitam samvatsarānām drutarāḥ | mā[yā?]-Bhādrapadaḥ sa bhādra-padavīm māsah samārōhatu | s=asy-nīva kshayam=ētu Sōma-sa[hi]tā kṛishṇā dvitīyā tithih . . .

(L. 17).—sam 1100 Bhādra-vadi 2 Chāndrē kalyāṇaka-di[nē].

Monday, 13th August A.D. 1044; see *ibid.* Vol. XIX. p. 181, No. 134.

66.—V. 1107.—*Ind. Ant.* Vol. XVI. p. 205, and Plate. Nanyaurā (now Bengal As. Soc.'s) plate of the Chandēlla *Mahārājādhirāja Dēvavarmanadēva*, lord of Kālāñjara; issued from Suhavāsa :—

(L. 7).—samvat 1107 Vaiśākha-māsē kri[shṇa]-pakshē tṛitīyāyām Sōma-dinē . . . ātmiya-mātuḥ rājūḥ-śrī-Bhuvanadēvyāḥ. samvatsari(ri)kē.

Monday, 1st April A.D. 1051; ⁴ see *ibid.* Vol. XIX. p. 364, No. 178.

Vidyādharma; Vijayapāla; Dēvavarman, whose mother was Bhuvanadēvi.

¹ Compare *Ind. Ant.* Vol. XIX. p. 253.

² According to Munshi Debiprasad, this is Basantgadh in the Sirohi State of Rājputāna, where the inscription still is. According to the same authority, there is a fragmentary inscription of Pūrnāpāla, of "samvat 1102," at the village of Bhāruṇḍa in the Gōdvār district of Jōḍhpur.

³ The inscription requires to be re-edited, to enable one to give a proper account of its contents.

⁴ On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date commenced 6.40 m. after mean sunrise.

67.—V. 1112.—*Ep. Ind.* Vol. III. p. 48, and Plate. Māndhātā plates of the Paramāra *Mahārājādhirāja Jayasimhadēva*, issued from Dhārā :—

(L. 29).—samvat 1112 Āshādha-vadi 13.

Vākratirāja; Sindhurāja; Bhōja; Jayasimha.

68.—V. 1116.—*Jour. Beng. As. Soc.* Vol. IX. p. 549. A modern inscription at Udaypur (in Gwālior), which distinctly states the Paramāra Udayāditya to have been ruling in "Samvat 1116 or Śaka 981;" see *Jour. Amer. Or. Soc.* Vol. VII. p. 35.¹

69.—V. 1136.—*Ind. Ant.* Vol. XXII. p. 80. Notice of an Arthūnā inscription of the Paramāra Chāmūṇḍarāja; (composed by Chandra, a younger brother of Vijayasādhāra and son of Sumatisādhāra) :—

(L. 53).—samvat 1136 Phālguna-sudi 7 Śukrē.

Friday, 31st January A.D. 1080.

In the family of the hero Paramāra, Vairisimha; his younger brother Dambarasimha; in his family, Kaṅkadēva (who defeated a ruler of Karṇāṭa, an enemy of the Mālava king Harsha²); his son Chaṇḍapa; his son Satyarāja; from him sprang Maṇḍanadēva; his son Chāmūṇḍarāja (defeated Sindhurāja).

70.—V. 1137.—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the Paramāra Udayāditya :—

(L. 5).—samvat 1137 Vaisā(śā)kha-sudi 7.

71.—V. 1145.—*Ep. Ind.* Vol. II. p. 237; *Archæol. Surv. of India*, Vol. XX. Plates xxi. and xxii. Dubkund inscription of the Kachchhapaghāta *Mahārājādhirāja Vikramasimha*; (composed by Vijayakīrti, the son of Śāntishēpa³) :—

(L. 61).—samvat 1145 Bhādrapada-sudi 3 Sōma-dinē ||

Monday, 21st August A.D. 1088;⁴ see *Ind. Ant.* Vol. XIX. p. 361, No. 170.

In the Kachchhapaghāta family, Yuvarāja; his son Arjuna, an ally or feudatory of [the Chandēlla] Vidyādhara, slew in battle Rājyapāla [of Kanauj?]¹; his son Abhimanyu (a contemporary of king Bhōja); his son Vijayapāla; his son Vikramasimha.

72.—V. 1148.—*Ep. Ind.* Vol. I. p. 317, and Plate. Sūnak plates of the Chaulukya *Mahārājādhirāja Karnadēva Trailōkyamalla*, issued from Anahilapātaka :—

(L. 1).—Vikrama-samvat 1148 Vaisākha-sudi 15 Sōmē |

(L. 6).—adya sōmagrahaṇa-parvapi.

Monday, 5th May A.D. 1091; a lunar eclipse, visible in India.

73.—V. 1150.—*Ind. Ant.* Vol. XV. p. 36, and Plate; *Prāchīnalēkhamālā*, Vol. I. p. 81. Gwālior Sāsabāhū temple inscription of the Kachchhapaghāta *Mahipālādēva*; (composed by Maṇikanṭha, the son of Gōvinda and grandson of Rāma) :—

(L. 40).—Ēkādaśasv=atītēshu samvatsara=śatēshu cha | ēkōnapañchāsa(śa)ti cha gatēshv=advē(bdē)shu Vikramāt || Pañchāsē(śē) ch=Āsvi(śvi)nē māsē kṛishṇa-pakshē . . . amkatō=pi 1150 || Āsvi(śvi)na=va(ba)hula=pañchamyām.

In the Kachchhapaghāta (Kachchhapāri) family, Lakshmaṇa; his son Vajradāman (defeated a ruler of Gādhinagara, i.e. Kanauj, and conquered Gōpādri, i.e. Gwālior);

¹ Dr. F. E. Hall, who had two facsimile copies of the inscription executed, says about it: "The person for whom that wretched scrawli was indited calls himself a descendant of Udayāditya of Mālava: but it is clear that, whether so or not, he knew nothing of Udayāditya's family."

² The original has *śrī-Śrīharsha*.

³ Śāntishēpa, in a *sabha* held before the king Phōjadēva, defeated hundreds of disputants who had assailed Ambarasēna and other learned men. He was the son of Durlabhasēnasūri, who was the son of Kulabdhāṇa and grandson of the Guru Dēvasēna, of the Lātāvāgata *gana*.

⁴ On this day the *tishā* of the date commenced 3 h. 23 m. after mean sunrise.

Maṅgalarāja;¹ Kīrtirāja; his son Mūladēva, also called Bhuvanapāla and Trailōkyamalla, married Dēvavratā; their son Dēvapāla; his son Padmapāla; succeeded by Mahīpāla-Bhuvanaikamalla, who was the son of Sūryapāla, but is called the brother of Padmapāla.

74.—V. 1152.—*Archæol. Surv. of India*, Vol. XX. p. 102, and Plate xxii. Dubkund Jaina pillar inscription :—

(L. 1).—samvat 1152 Vaiśāṣa(kha)-sudi pañchamīam ||

75.—V. 1154.—*Ind. Ant.* Vol. XVIII. p. 11, and Plate. Bengal As. Soc.'s plate of the *Mahārājādhirāja Madanapāladēva* of Kanauj, recording a grant which was made at Vārāṇasī by his father and predecessor Chandradēva on the date here given :—

(L. 11).—chatuṣṭa(ṣṭa)michāsa(śa)dadhika-sa(śa)taikādasu(śa)-samvatsarē Māghē māsi su(śu)kla-pakṣhē tṛtīyāyām Sōma-dinē Vārāṇasyām uttarāyanā-samkrāntan² ankataḥ samvat 1154 Māgha-sudi 3 Sōmē.

The date is irregular; see *ibid.* p. 10, and Vol. XIX. p. 371, No. 191.

Yasōvigraha; his son Mahichandra; his son Chandradēva (acquired the sovereignty over Kanyakubja, i.e. Kanauj); his son Madanapāla (Madanadēva).

76.—V. 1154.—*Ind. Ant.* Vol. XVIII. p. 238; *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 3. Dēogaḍh rock inscription of the Chandēlla Kīrtivarman and his minister Vatsarāja :—

(L. 8).—samvat 1154 Chaitra-[śu]di 2 Ravan.

Sunday, 7th March A.D. 1098; see *ibid.* Vol. XIX. p. 36, No. 61.

In the Chandēlla family, Vidyādhara; his son Vijayapāla; his son Kīrtivarman.

77.—V. 1161.—*Ind. Ant.* Vol. XIV. p. 103. Basāhi (now Lucknow Museum) plate of the *Mahārājaputra Gōvindachandradēva* of Kanauj, issued from Āsatikā on the Yamunā :—

(L. 8).—samvat sahas[r*]-aikē ēkashashty-uttara-śat-śbhyadhikē Pausha-māsē śukla-pakṣhē pañchamīam Ravi-dinē³ 'ukē samvat 1161 Pausha-sudi 5 Ravan⁴ . . .

(L. 16).—uttarāyana(pa)-samkrāntau.

Probably Saturday, 24th December A.D. 1104; see *ibid.* Vol. XIX. p. 363, No. 176.

In the Gāhaḍavāla family, Mahāla's son Chandradēva (became the protector of the earth when the kings Bhōja and Karṇa had passed away, and established his capital at Kanyakubja); his son Madanapāla; his son Gōvindachandra.

78.—V. 1161.—*Ind. Ant.* Vol. XV. p. 202. Gwālior (now Lucknow Museum) fragmentary inscription of the successor of the Kaohhapaghāta Mahīpāladēva (above, No. 73); (composed by Yasōdēva⁵) :—

(L. 9).—śrī-Vikramārkkaripa-kāl-ātita-samvatsarāpām⁶-ēkashashty-adhikāyām-ēkādaśa-śatyām Māgha-śukla-shashtīyām.

Bhuvanapāla; his son Aparājita-Dēvapāla; his son Padmapāla; Mahīpāla . . .

79.—V. 1161.—*Ep. Ind.* Vol. II. p. 182. Nāgpur Museum inscription of the Paramāra Narayamadēva; (probably composed by himself) :—

(L. 40).—sam 1161 ||

In the family of the hero Paramāra, Vairisimha; his son Sīyaka; his son Muñjarāja; his younger brother Sindhurāja; his son Bhōja; his relative Udayāditya (defeated the Chēdi Karṇa); his son Lakshmadēva; his brother Naravarman.

¹ This name occurs in a fragmentary inscription at Byānā; see *Ind. Ant.* Vol. XIV. p. 9.

² Read *uttarāyana*.

³ Probably put erroneously for *Sōma-dinē* and *Sōma*.

⁴ He wrote out the inscription of Mahīpāla, above, No. 73, which was composed by his friend Maṇikantha.

⁵ Read *-samvatsarādēva*.

80.—V. 1162.—*Ep. Ind.* Vol. II. p. 359. Kamauli (now Lucknow Museum) plate of the *Mahārājaputra* Gōvindachandradēva of Kanañj, issued from Vishnupura on the Ganges:—

(L. 6).—samvat=sahasr-aikē dvishashthy-uttara-sat-ābhyadhikē Kārttika-
śai(pau)ṛṇamāsyē(syām) Bhaumē dinē 'nkē=pi samvat 1162 [Kārttika*-]sudi 5(15)
Bhaumē . . .

(L. 14).—Kārttikyām nimittē.

Tuesday, 24th October A.D. 1105.¹

In the Gāhaḍavāla family, Mahiyala's son Chandradēva; his son Madanapāla; his son Gōvindachandra. In line 23 mention is made of Gōvindachandra's mother Rāhādēvī; see below, Nos. 96 and 118.

81.—V. 1163 (for 1164).—*Jour. Roy. As. Soc.* 1896, p. 787. Notice of a plate of Madanapālādēva of Kanañj and his (?) queen Prithvisīrikā, issued from Vārāṇasī:—

(L. 12).—trishashthyadhika-śataikāśa-samvatsarē Paushe māsi kṛishṇa-pakṣe
amāvasyām Sōma-dinē sūryya-grahapē.

Monday, 16th December A.D. 1107; a solar eclipse, visible in India.

82.—V. 1164.—In the *Transactions Roy. As. Soc.* Vol. I. p. 226, Colonel Tod has given the "substance of an inscription from Madhucara-ghar, in Haronta," of the reign of the Paramāra Naravarman, which is said to mention an eclipse of the sun (!), and the date of which is rendered—

"On the full moon of Pausa, Samvat 1164."²

The inscription apparently mentions Sindhurāja (Sindhula?), Bhōja, Udayāditya, and Naravarman.

83.—V. 1166.—*Ind. Ant.* Vol. XVIII. p. 15. Rāhan (now Bengal As. Soc.'s) plate of the *Mahārājaputra* Gōvindachandradēva of Kanañj, recording a grant which, during the reign of Madanapālādēva, was made by the Rājaka Lavarāpravāha; issued from Āsatikā on the Yamunā:—

(L. 17).—sam 1166 Pausa-vadi 15 Ravan ||

(L. 18).—Rāhu-grastē savitari.

The date is irregular; see *ibid.* p. 15, and Vol. XIX. p. 371, No. 192.

In the Gāhaḍavāla family, Mahitāla; Chandradēva; his son Madanapāla; his son Gōvindachandra.

84.—V. 1171.—*Ep. Ind.* Vol. IV. p. 102. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanañj, issued from Vārāṇasī:—

(L. 17).—śkasaptatyadhika-sa(śa)taikāśa(śa)-samvatsarē Kārttika-māsē
pū(pau)ṛṇi(ṛṇa)māsyām tithau Sōma-dinē ankataḥ samvat 1171 Kārttika-sudi 15 Sōmē.

The date is irregular.

Yasōvighraha; his son Mahāchandra; his son Chandradēva; his son Madanapāla; his son Gōvindachandra.

85.—V. 1172.—*Ep. Ind.* Vol. IV. p. 104. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanañj, issued from Vārāṇasī:—

(L. 16).—samvat 1172 Vaisā(śa)kha-sudi 3 Sōmē || . . . akahaya-tritīyāyām
parvvasi |

Monday, 17th April A.D. 1116.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

² See above, No. 81, and *Ind. Ant.* Vol. XX. p. 130, note 15.

86.—V. 1173. *Ep. Ind.* Vol. I. p. 147. Date of the renewal, by the Chandëlla Jayavarṇadēva, of the Khajurāhō inscription of Dhaṅgadēva of V. 1059 (above, No. 56):—

(L. 34).—saṁvat 1173 Vaisā(śā)kha-śudi 3 Śukrē ||

Friday, 6th April A.D. 1117; see *Ind. Ant.* Vol. XIX. p. 362, No. 171.

87.—V. 1174.—*Ep. Ind.* Vol. IV. p. 105. Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj, issued from Dēvasthāna (?) :—

(L. 14).—chatu[h*]saptatyadhik-aikādasā(śa)sa(śa)ta-saṁvatsarai(ra) Āsvi(śvi)ni(nē) māsi kṛishṇa-pakṣhē pa[m*]chadasyā(śyām) Vā(bu)dhā-dinē saṁvat 11[74?] Āsvi(śvi)na-vadi 15 Vā(bu)dhē pituh sādīvasta(tsa)rikē pārvaṇē śrāddhē.

Wednesday, 29th August A.D. 1117; or, less probably, Wednesday, 16th October A.D. 1118.

Genealogy as in No. 84.

88.—V. 1174 (for 1175 ?).—*Ind. Ant.* Vol. XVIII. p. 19. Basāhi (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj :—

(L. 13).—chatuhsaptatyadhik-aikādasā(śa)ta-saṁvatsarē Phālgunē māsi kṛishṇa-pakṣhē tithi-yān-tithau Śukra-dinē-ānkē=pi saṁvat 1174 Phālg[na-vadi 3 (?)] Śukrē.

Probably Friday, 31st January A.D. 1119; see *ibid.* Vol. XIX. p. 367, No. 183.²

Genealogy as in No. 84.

89.—V. 1175.—*Ep. Ind.* Vol. IV. p. 106. Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 15).—pañcha[sa]ptatyadhika-se(śa)taikādasā(śa)-saṁvatsarē Māghē māsi pū(pau)ṇṇi(ruṇa)māsyām Sōma-dinē ānkataḥ saṁvat 1175 Māgha-sudi 15 Sōma-dinē.

Monday, 27th January A.D. 1119 (?).³

Genealogy as in No. 84.

90.—V. 1176.—*Ep. Ind.* Vol. IV. p. 108. Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj and his queen, the Pāṭamahādēvi Mahārājāsī Nayanakēlidēvi; issued from Khayarā on the Ganges :—

(L. 16).—shatsaptatyadhika [ē]kādasāśata-sa[m*]vatsarē Jyēshṭha-māsē kṛishṇa-pakṣhē pañchadaśyām tithau Ravi-dinē ānkē=pi saṁvat 1176 Jyēshṭha-vadi 15 Ravau . . . Rāhu-grastē divākarē.

Sunday, 11th May A.D. 1119; a solar eclipse, visible in India.

Genealogy as in No. 84.

91.—V. 1176.—*Ep. Ind.* Vol. IV. p. 109. Notice of a Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 15).—shatsaptatyadhika-sa(śa)taikādasā(śa)-saṁvatsarē Kārttika-sudi navamyām ānkataḥ saṁvat 1176 Kārttika-sudi 9 Vā(bu)dhē.

The date is irregular.

Genealogy as in No. 84.

92.—V. 1176.—*Ind. Ant.* Vol. XVII. p. 62; *Archæol. Surv. of India*, N. S., Vol. I. p. 71, and Plate; *Jour. Beng. As. Soc.* Vol. LXI. Part I., Extra No. p. 60. Sēt-Mahēt (now Lucknow Museum) Buddhist inscription, with references to Gōpāla, ruler of Gādhīpura (Kanauj), and to the king Madana; (composed by Udayin) :—

(L. 18).—saṁvat 1176.⁴

¹ On this day the *tithi* of the date commenced 2 h. 16 m. after mean sunrise.

² The date is incorrect for V. 1174, current and expired, but would be correct for both V. 1172 expired and V. 1175 expired; and I now give the preference to V. 1175 expired.

³ On this day the *tithi* of the date commenced as late as 12 h. 37 m. after mean sunrise.

⁴ Not 1276; see *Ind. Ant.* Vol. XXI. p. 176.

93.— V. 1177.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 123. Plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, sanctioning a transfer of land which had been previously granted by [the Kalachuri] *Rājā Yaśahkarnadēva* :—

Samvat 1177 Kārttika-śukla-chaturdaśyām.

94.— V. 1177.— *Jour. Amer. Or. Soc.* Vol. VI. p. 542. Plate of the Kachchhapaghāta *Mahārājādhirāja* Virasimhadēva, issued from the fortress of Nalapura :—

Samvat 1177 Kārttika-vadi amāvāsyām Ravi-dinē . . . puṇyē-hani.

Sunday, 24th October A.D. 1120 (with a solar eclipse, visible in India); see *Ind. Ant.* Vol. XIX. p. 167, No. 84.

In the Kachchhapaghāta lineage, Gaganasimha; his successor Śaradasimha; his son. from Lashamadēvi, Virasimha.

95.— V. 1178.— *Ep. Ind.* Vol. IV. p. 110. Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 12).— [a]ṣṭasaptatyadhik-aikādaśa(śa)sa(śa)ta-samvatsarē Śrāvē(va)ṇa(nē) māsi su(śu)kla-pakṣhē paurṇamāsyā[m*] tithau Su(śu)kra-dinē 'nkatō=pi sa[m*]vat 1178 Śrāvāṇa-sudi 15 Su(śu)krē.

Friday, 21st July A.D. 1122.

Genealogy as in No. 84.

96.— V. 1181.— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 114, and Plate vii. Benares plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj and his mother Rāhṇadēvi²; issued from Vārāṇasī :—

(L. 16).— samvat 1181 Bhādrapada-sudi [4] Gurau.

Thursday, 14th August A.D. 1124;³ see *Ind. Ant.* Vol. XIX. p. 357, No. 160.

Genealogy as in No. 84.

97.— V. 1182.— *Ep. Ind.* Vol. IV. p. 100, and Plate. Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Madapratihāra (or Apratihāra?) on the Ganges :—

(L. 18).— samvat 1182 Māgha-sudi 15 Sa(śa)ṇau . . . sōmagrahaṇa-parvvaṇi.

The date is irregular.

Genealogy as in No. 84.

98.— V. 1182 (for 1183?).— *Jour. Beng. As. Soc.* Vol. XXVII. p. 242. Plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Īsapatishthāna(?) on the Ganges :—

Dvyaśītyadhik-aikādaśaśata-samvatsarē Māgha-māsi kṛishṇa-pakṣhē shashṭhyām tithāva-nākataḥ samvat 1182 Māgha-vadi 6 Śukrē.

Perhaps Friday, 4th February A.D. 1127; see *Ind. Ant.* Vol. XIX. p. 365, No. 179.

Genealogy as in No. 84.

99.— V. 1184.— *Ep. Ind.* Vol. IV. p. 111. Notice of a Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 15).— chaturāśītyadhika-śataikādaśa-samvatsarē Kārttikē māsi śukla-pakṣhē paurṇamā[s*]yām Manvādau Śukra-dinē-nkē=pi samvat 1184 Kārttika-sudi 15 Śukrē.

Friday, 21st October A.D. 1127.

Genealogy as in No. 84.

¹ For a copper-plate of his, with a date corresponding to the 25th December A.D. 1122, see below, No. 410.

² This is the true reading of the original inscription. Above, in Nos. 80 and 118, the name is *Rāhādēvi*.

³ On this day the *tithi* of the date commenced 6 h. 43 m. after mean sunrise.

⁴ See *Ind. Ant.* Vol. XVIII. p. 33, note.

100.—V. 1185.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 119, and Plate viii. Benares plate of the *Mahārājādhirāja* Gōvindahandradēva of Kanauj, issued from Vārāṇasī :—

(L. 15).—*pañchāśī(ṣi)tyadhik-aikādaśa(śa)sa(śa)ta-saṁvatsarēṣu* Chaitrē māsi su(śu)kla-pakṣe paurnamāsyām tithau Su(śu)kra-dinē aṅkē=pi saṁvat 1185 Chaitra-sudi 15 Su(śu)krē . . . Manvādan.

Friday, 5th April A.D. 1129 ;¹ see *Ind. Ant.* Vol. XIX. p. 362, No. 172.

Genealogy as in No. 84.

101.—V. 1186.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. A. Kālañjar pillar inscription of the time of the Chandēlla *Mahārāja* Madanavarmadēva :—

(L. 3).—*saṁ* 1186.

102.—V. 1187.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. B. Kālañjar pillar inscription of the time of the Chandēlla *Madanavarmadēva* :—

(L. 1).—*saṁvat* 1187 Jyēṣṭha-sudi 9.

103.—V. 1187.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 108, and Plate vi. Raiwān (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindahandradēva of Kanauj, issued from Vārāṇasī :—

(L. 18).—*saṁvat* 1187 Mārgga-sudi paurni(rūpa)māsyām tithau Sōma-dinē ||
saṁkrāntau.

Perhaps Monday, 17th November A.D. 1130 ;² see *Ind. Ant.* Vol. XIX. p. 372, No. 193.
Genealogy as in No. 84.

104.—V. 1188.—*Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. C. ; (and *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 321, No. 4). Kālañjar rock inscription of the time of the Chandēlla *Mahārājādhirāja* Madanavarmadēva, lord of Kālañjara :—

(L. 9).—*saṁvat* 1188 Kārttika-sudi 8 Sa(śa)u[an] ||

Saturday, 31st October A.D. 1131 ; see *Ind. Ant.* Vol. XIX. p. 23, No. 6.

105.—V. 1188.—*Ind. Ant.* Vol. XIX. p. 249. Notice of the Rēn (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindahandradēva of Kanauj, issued from Benares :—

Saṁvad-aṣṭāṣṭy-adhikē(ka) ēkādaśa(śa)-śatē Kārtika-paurnamāsyām tithau Śukra-dinē-ākatō=pi saṁ Kārtika-sudi 15 Su(śu)krē.

Friday, 6th November A.D. 1131.

Genealogy as in No. 84.

106.—V. 1190.—*Ind. Ant.* Vol. VI. p. 55, and Plate. Inṅpōda inscription of the *Mahārājādhirāja* Vijayapālādēva, the successor of Tihunapālādēva who was the successor of Prithvipālādēva :—

(L. 1).—*saṁvatsara-śatēṣu-ēkādaśasu navaty-adhikēṣu Āṣāḍha-su(śu)klapakṣa-aikādaśyām saṁvat* 1190 Āṣāḍha-sudi 11 ady-ēha Inṅanapadrē.

(L. 6).—*Āṣāḍha-suklapakṣa-ē(ai)kādaśyām parvvaṇi.*

107.—V. 1190.—*Ep. Ind.* Vol. IV. p. 112. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindahandradēva of Kanauj :—

(L. 15).—*navatyadhik-aikādaśaśata-saṁvatsarē Bhādrapadē māsi su(śu)kla-pakṣe tṛtīyān=tithau Sa(śa)ni-dinē 'ākataḥ saṁvat* 1190 Bhādrapada-sudi 3 Sa(śa)nan.

Saturday, 5th August A.D. 1133.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date only commenced 10 h. 59 m. after mean sunrise.

² But there was no *saṁkrānti* on this day.

³ The original does not actually mention Benares, but has *śrī-Ādikṣāva-saṁpṛ Ganga[d°]y[d°]m suāva*.

⁴ The name of the place from which the grant was issued is not given. The original only has *Gōvinda-ādīkāyaka* *radīd*, 'after bathing at the Gōvinda-garden.'

108.— V. 1190.— *Ind. Ant.* Vol. XVI. p. 208, and Plate. Bāndā district (now Bengal As. Soc.'s) plate of the Chandēlla *Mahārājādhirāja Madanavarmadēva*, lord of Kālāñjara, issued from near Bhailasvāmin :—

(L. 10).— navatyadhika-sa(śa)taik-ōpēta-sahasratamē samvatsarē Māghē māsi su(śu)klapakshē pūrṇimāyām Sōma-vārē amkatō=pi samvat 1190 Māgha-sudi 15 Sōmē ||

The date is irregular ; see *ibid.* Vol. XIX. p. 368, No. 187.

In the family of the Chandrātreyā princes (rendered illustrious by Jayasakti, Vijayaśakti,¹ and others), Kirtivarman ; Prithivivarman ; Madanavarman.

109.— V. 1191.— *Ep. Ind.* Vol. IV. p. 131, and Plate. Kamanli (now Lucknow Museum) plate of the Singara *Mahārājaputra Vatsarājadēva (Lōhadadēva)*, of the reign of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj ; issued from Vārāṇasī :—

(L. 18).— samvatsara-sahasraikē(ka) ēkata(na)vatyadhika-śat-ānvitē Bhādrapada(da)-su(śu)klapaksha² ashtamyām Bhō(bhau)ma-vārē samvat 1191 Bhādrapada-sudi 8 Bhaumē Katyā(nyā)-samkrāntō(tau).

Tuesday, 28th August A.D. 1134.

110.— V. 1191.— *Ind. Ant.* Vol. XIX. p. 353. Date of a grant (issued from Dhārā) of the Paramāra *Mahārājādhirāja Yaśōvarmadēva* (confirmed by his son and successor, the *Mahākumāra Lakshmi-varmadēva*, in his Ujjain plate of V. 1200, below, No. 121) :—

(L. 7).— śrī-Vikramakāl-ātita-samvatsar-aikanavatyadhika-śataikāda[śē]śnu Kārttika-sudi ashtamyām samjāta-mahārāja-śrī-[Nara]varmadēva-samvatsarikē.

111.— V. 1192.— *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 322 ; *Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. D. Rock image inscription at Kālāñjar :—

(L. 4).— samvat 1192 Jyēsthā-vadi 9 Ravan.

Sunday, 26th April A.D. 1136 ; see *Ind. Ant.* Vol. XIX. p. 178, No. 125.

112.— V. 1192.— *Ind. Ant.* Vol. XIX. p. 349 ; *Ind. Inscr.* No. 51. Ujjain (now Royal As. Soc.'s) second plate only of the Paramāra *Mahārāja Yaśōvarmadēva* :—

(L. 12).— samvat 1192 Mā[rgga]-vadi 3.

The inscription mentions a lady, Mōmaladēvī, who probably was the mother of Yaśōvarman.

113.— V. 1194.— *Archæol. Surv. of India*, Vol. XXI. p. 36, and Plate x. E. Inscription in a cell near the Nīlakanṭha temple at Kālāñjar :—

(L. 7).— samvat 1194 Chaitra-vadi 5 Gurau ||

Thursday, 3rd March A.D. 1138 ; see *Ind. Ant.* Vol. XIX. p. 174, No. 113.

114.— V. 1195.— *Archæol. Surv. of West. India*, No. 2, Appendix, p. xiii. No. 56. Bhadrēsvar fragmentary (?) inscription of the reign of the Chaulukya *Mahārājādhirāja Jayasimhadēva* :—

(L. 1).— Vikrama-samvat 1195 varshē Āshāḍha-sudi 10 Ravan asyām samvatsara-māsa-paksha-divasa-pūrvāyām tithau.

Sunday, 19th June A.D. 1138.

115.— V. 1196.— *Ep. Ind.* Vol. II. p. 361. Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 26).— samvat 1196 Āsvi(śvi)na-sudi 15 Sōma-dinē . . . Rāhu-grasta-chandramasi.

Monday, 9th October A.D. 1139 ; a lunar eclipse, visible in India.

Genealogy as in No. 84.

116.— V. 1196.— *Ind. Ant.* Vol. X. p. 159. Dōhad inscription³ of the reign of the Chaulukya *Jayasimhadēva* :—

(L. 8).— śrī-nripa-Vikrama-samvat 1196.

¹ See above, No. 35.

² Read 'pakshē-śāṭa'.

³ See below, No. 124.

117.— V. 1197.— *Ep. Ind.* Vol. IV. p. 114. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 15).— samvat 1197 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñi-divasē.

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84.

118.— V. 1198.— *Ep. Ind.* Vol. IV. p. 113. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 17).— samvatsar-aikādaśa-śatā(tē=)śtana[va*]tyadhikē Phālgunē māsī asita-pakṣhē pratipadāyām tithau Ravi-dinō(nē) [samvat] 1198 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñi-Rāḥhadēvi(vi)-divasē ||

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84. Rāḥhadēvi was Gōvindachandra's mother; see above, Nos. 80 and 96.

119.— V. 1199.— *Ind. Ant.* Vol. XVIII. p. 21. Notice of the Gagahā (now British Museum) plates of the *Mahārājādhirāja Gōvindachandradēva* and the *Mahārājaputra Rājyapālādēva* of Kanauj :—

(L. 18).— samvatsarēshv-ēkādāśa-sa(śa)tēshu navaṇavaty-adhikēshu Phālgunē māsī [śu]kṣa-pakṣhē(kṣha) ēkā[da]śyāyām¹ tithau Sa(śa)ni-dinē tath=āṅkē=pi samvat 1199 Phālguna-sudi 11 Sa(śa)nau ||

Saturday, 27th February A.D. 1143; see *ibid.* Vol. XIX. p. 23, No. 7.

Genealogy as in No. 84.

120.— V. 1199.— *Archaeol. Surv. of India*, Vol. III. pp. 58-60, and Plate xxi. Inscriptions on temple pillars at Gaḍhwā, dated :—

Samvat 1199; sam 1199; and 1199.

121.— V. 1200.— *Ind. Ant.* Vol. XIX. p. 352; *Ind. Inscr.* No. 50. Ujjain (now Royal As. Soc.'s) first plate only of the Paramāra *Mahākumāra Lakshmi-varmadēva*, confirming a grant which was made by his father, the *Mahārājādhirāja Yaśōvarmadēva*, in V. 1191 (above, No. 110) :—

(L. 15).— samvatsara-śata-dvādaśakēś[n] Śrāvapa-sudi pañchadaśyām sōmagrahaṇa-parvvaṇi.

28th July A.D. 1143, or 16th July A.D. 1144; with lunar eclipses, visible in India; see *ibid.* Vol. XIX. p. 40, No. 80.²

Udayāditya; Naravarman; Yaśōvarman; the *Mahākumāra* Lakshmi-varman.

122.— V. 1200.— *Ep. Ind.* Vol. IV. p. 115. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 19).— dvādaśa(śa)ta-samvatsar[ē*] Śrā(śrā)vapē māsī su(śu)kṣa-pakṣhē pō(pau)[r*]ṇamāsyā[m*] tithau Ravi-dinē āṅk[ē*]=pi samvat || 1200 Śā(śrā)vapa-sudi 15 Ravā(vau) ||

Sunday, 16th July A.D. 1144; (a lunar eclipse, visible in India³).

Genealogy as in No. 84.

123.— V. 1202.— *Ant. Remains Bo. Pres.* p. 179; *Bhāṇnagar Inscr.* p. 158, and Plate. Māṅgrol (Māṅgalapura) inscription of some members of the Gūhila family,⁴ of the reign of

¹ Read *ēkādāśyām*.

² The three eclipses, mentioned there, were all visible in India. The two equivalents of the date, given here, are those for the expired *Chaitrādī* and *Kārtikādī* years V. 1200.

³ See above, No. 121.

⁴ This family must not be confounded with the family of the Gūhila kings.

the Chaulukya Kumārapāla, the successor of [Jayasimha-]Siddharāja : (composed by Prasavajña) :—

(L. 23). śrīmad-Vikrama-saṁvat 1202 tathā śrī-Simha-saṁvat 32 Āśvina-vadi 13 Sōmā ||
Monday, 15th October A.D. 1145 ;¹ see *Ind. Ant.* Vol. XXII. p. 109.

124.— V. 1202.— *Ind. Ant.* Vol. X. p. 159. Date in a postscript to the Dōhad inscription of V. 1196 (above, No. 116), of the time of the *Mahāmaṇḍalēśvara Vāpanadēva* of Gōdrabaka :—
(L. 9).— saṁ 1202.

125.— V. 1205.— *Ep. Ind.* Vol. I. p. 153. Khajurāhō Jaina temple inscription of some members (*śrēṣṭhins*) of the Grahapati family² :—

(L. 1).— saṁvat 1205 | Māgha-vadi 5 ||

126.— V. 1207.— *Archæol. Surv. of India*, Vol. X. p. 97, and *Plate xxxii.* 12. Inscription on pedestal of boar at Chāndpur :—

(L. 1).— sa[m*]vat 1207 Jyēṣṭha-vadi 11 Ravau ||

Sunday, 13th May A.D. 1151 ; see *Ind. Ant.* Vol. XIX. p. 354, No. 151.

127.— V. 1207.— In *Archæol. Surv. of India*, Vol. I. p. 96, Sir A. Cunningham mentions an inscription on a pillar at "Hathiya-dah," of the time of "Gōsalladēvi," the queen of Gōvīndachandradēva of Kananj, dated—

"on Thursday, the 5th of the waning moon of Āshāḍha, in Saṁvat 1207."

Thursday, 5th July A.D. 1151 ; see *Ind. Ant.* Vol. XX. p. 131, note 18.

128.— V. 1207.— *Archæol. Surv. of India*, Vol. XX. p. 46, and *Plate x.* ; *Ep. Ind.* Vol. II. p. 276,³ and *Plate.* Mahāban inscription of the time of the *Mahārājādhirāja [A*]jayapālādēva* :—

(L. 29).— saṁvat 1207 Kā[rttika*]-paurṇamāsyāṁ mahārājādhirāja . . . jayapālādēva-vijayarājyē.

129.— V. 1207.— *Ep. Ind.* Vol. II. p. 422. Chitōrgaḍh fragmentary inscription of the Chaulukya Kumārapālādēva ; (composed by Rāmakīrti, the pupil of Jayakīrti) :—

(L. 28).— saṁvat 1207.

Mūlarāja [I.] ; . . . Siddharāja ; Kumārapāla (defeated the ruler of Śākambharī and devastated the Sapādalaksha country).

130.— V. 1208.— *Ep. Ind.* Vol. I. p. 296. Vaḍnagar inscription⁴ of the reign of the Chaulukya Kumārapāla ; (composed by Śrīpāla) :—

(L. 44).— saṁvata(t) 1208 varṣhē Āśvina-śūdi [5 ?] Gurau.⁵

In the family of the hero Chulukya, Mūlarāja [I.] (conquered the Chāpōtkata princes) his son Chāmunḍatāja ; his son Vallabharāja ; his brother Darlabharāja ; Bhīma [I.] ; his son Karṇa ; his son Jayasimha-Siddhādhirāja ; Kumārapāla (defeated Arṇōrāja).

131.— V. 1208.— From a rubbing supplied by Dr. Burgess. Bangawān (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvīndachandradēva* of Kananj and his queen, the *Pattamahādēvī Mahārājñī Gōsalladēvī* ; issued from Vārāṇasī :—

(L. 16).— saṁvatsarāpām ashtādhika-dvādasa(śa)sa(śa)tēshu Kārttikē māsi su(śn)klapakṣhē paurṇamāsyāṁ tithau Bh[au]ma-dinē 'ñkē=pi saṁvat 1208 Kārttika-sūdi 15 Bhaumē.

The date is irregular ; see *Ind. Ant.* Vol. XIX. p. 367, No. 184.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date commenced 3 h. 58 m. after mean sunrise.

² See above, No. 55.

³ In *Ep. Ind.* Vol. II. pp. 275 and 276, mention is made of another inscription from Mahāban, which "shows the name of Ajayapāla's successor *Haripāla* and the date *Saṁvat 1227*."

⁴ For the date of this inscription see below, No. 819.

⁵ With the above reading, the date may perhaps correspond to Thursday, 4th September A.D. 1152, but on this day the 5th *tithi* only commenced 11 h. 12 m. after mean sunrise.

132.— V. 1208.— *Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. A. Ajaygaḍh inscription of the reign of the Chandēlla Madanavarman :—

(L. 1).— samvat 1208 Mārgga-vadi 15 Sa(śa)nau ||

Saturday, 10th November A.D. 1151; see *Ind. Ant.* Vol. XIX. p. 167, No. 85.

133.— V. 1209.— *Bhāvnagar Inscr.* p. 172. Kēraḍu fragmentary inscription of the reign of the Chaulukya Mahārājādhirāja Kumārāpāladēva;¹ apparently contains an order of the Mahārāja Ālhanadēva of Nadūla, and mentions the Mahārājaputra Kēlhanadēva :—

(L. 1).— samvat 1209 Māgha-vadi 14 Śannu.

(L. 6).— Śivarātri-chaturddasām.

Saturday, 24th January A.D. 1153.²

134.— V. 1210.— *Ind. Ant.* Vol. XX. p. 210. Ajmere inscription,³ containing portions of the Harakēli-nūṭaka, composed by the Chāhamāna Mahārājādhirāja Vighraharājadēva of Śākambhari :—

(L. 38).— samvat 1210 Mārga-sudi 5 Āditya-dinē Śravana-nakshatrē Makara-sthē chandré Harshaṇa-yōgē Bālava-karaṇē.

Sunday, 22nd November A.D. 1153.

135.— V. 1211.— *Ep. Ind.* Vol. IV. p. 116. Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj, issued from Vārāṇasi :—

(L. 15).— samvat 1211 Bhādrapada-vadi 15 Bhaumē |

Tuesday, 10th August A.D. 1154.

Genealogy as in No. 84.

136.— V. 1211.— *Archæol. Surv. of India*, Vol. XXI. p. 73, and Plate xxiii. D. Mahōbā image inscription of the reign of the Chandēlla Madanavarmanadēva :—

(L. 2).— sam 1211 Āshādha-sudi 3 Sa(śa)nau ||

Saturday, 4th June A.D. 1155.

137.— V. 1214.— *Ep. Ind.* Vol. IV. p. 311. Date of the Tutrāli Falls rock inscription of the Nāyaka Pratāpādhavala of Jāpila :—

(L. 1).— samvat 1214 Jyāishtha-vadi 4 Sa(śa)nau.

Saturday, 19th April A.D. 1158.

138.— V. 1215.— *Archæol. Surv. of West. India*, Vol. II. p. 167. Gernār inscription :—

(L. 1).— samvat 1215 varshē Chaitra-sudi 8 Ravau ady-ēha śrīmad-Ūrjjayamta-tīrthē.

Sunday, 9th March A.D. 1158; see *Ind. Ant.* Vol. XIX. p. 29, No. 32.

139.— V. 1215.— *Ep. Ind.* Vol. I. p. 153. Khajurāhō image inscription of some members of the Grahapati family,⁴ of the reign of the Chandēlla Madanavarmanadēva :—

(L. 1).— samvat 1215 Māgha-sudi 5.

140.— V. 1216.— *Ind. Ant.* Vol. XVIII. p. 214; *Archæol. Surv. of India*, Vol. XXI. Plate xxviii. Alha-Ghāt inscription of the reign of the Kalachuri (Chēdi) Mahārājādhirāja Narasimhadēva⁵ of Dāhāla, and of the Rāṇaka Chhīhula, the son of the Mahārāṇaku Jālhaṇa :—

(L. 1).— samvata(t) 1216 Bhādra-sudi-pratipadā Ravau ||

Sunday, 16th August A.D. 1159; see *Ind. Ant.* Vol. XIX. p. 29, No. 33.

¹ Compare below, No. 343.

² On this day the *tithi* of the date only commenced 8 h. 31 m. after mean sunrise, but the day is the proper one for the Śivarātri.

³ For other Ajmere inscriptions, which contain portions of Sūmadēva's *Latīta-Vighraharāja-nūṭaka*, composed in honour of Vighraharājadēva of Śākambhari, see *ibid.* p. 205 ff. and *Nachrichten von der K. Ges. d. Wiss. zu Göttingen*, 1893, p. 553 f.

⁴ See above, No. 55.

⁵ See below, Nos. 415 and 416 of E. 907 and 909.

141.—V. 1218.—*Jour. Bo. As. Soc.* Vol. XIX. p. 30; *Ind. Inscr.* No. 10. Nadôl (now Royal As. Soc.'s) plates of the Châhumâna *Mahârâja Âlhanadêva* :—

(L. 18).—sam 1218 varshê : Śrâvâṇa-śudi 14 Ravau | asminn=êva mahâchaturddasî-parvvaṇi ||

Sunday, 6th August A.D. 1161; see *Ind. Ant.* Vol. XIX. p. 30, No. 35.

In the Châhumâna family there was, at Nadûla, Lakshmaṇa; his son Sôhiya; his son Balirâja; his paternal uncle Vighrahapâla; his son Mahêndra; his son Anahila; his son Bâlaprasâda; his brother Jêndrarâja; his son Prithivipâla; his brother Jôjjala; his brother Âsârâja; his son Âlhanadêva.

142.—V. 1219.—*Ep. Ind.* Vol. IV. p. 158. Date of a grant (issued from Vârîdurga) of the Chandêlla *Mahârâjâdhirâja Madanavarmadêva* (confirmed by his grandson and immediate successor Paramardidêva in the Semra plates of V. 1223, below, No. 146) :—

(L. 13).—samvata¹ 1219 Mâgha-vadi 15 Gura-vârê . . . Râhu-grastê divâkarê.
The date is irregular.²

143.—[V. 1220].—*Ind. Ant.* Vol. XVIII. p. 343. Udaypur (in Gwâlior) fragmentary inscription of the reign of the Chaulukya *Mahârâjâdhirâja Kumârapâladêva* :—

(L. 1).—[samvat 1220 varshê Pau*]sha-sudi 15 Guraṇ ||

(L. 11).—sômagrahaṇa-parvvaṇi.

Thursday, 12th December A.D. 1163; a lunar eclipse, visible in India.

144.—V. 1220.—*Ind. Ant.* Vol. XIX. p. 218, and Plate. Delhi Siwâlik pillar inscriptions of the Châhamâna *Visaladêva-Vighrahârâja*, the son of Avêlladêva, of Śâkambhari :—

(A., line 1).—samvat 1220 Vaisâkha-śuti 15.

(C., line 5).—samvat śrî-Vikramâdityê 1220 Vaisâkha-śuti 15 Guraṇ.

Thursday, 9th April A.D. 1164; see *ibid.* p. 36, No. 62.

145.—V. 1222.—*Ind. Ant.* Vol. XVIII. p. 344. Udaypur (in Gwâlior) pillar inscription :—

(L. 1).—samvat 1222 varshê Vaisâkha-śudi 3 Sômê 'dy=êha Udayapurê akshayatritiyâ-parvvaṇi.

Monday, 4th April A.D. 1166; see *ibid.* Vol. XIX. p. 36, No. 63.

146.—V. 1223.—*Ep. Ind.* Vol. IV. p. 157, and Plate. Semra (now Lucknow Museum) plates of the Chandêlla *Mahârâjâdhirâja Paramardidêva*, lord of Kâlânjara, confirming a grant which was made by his grandfather and immediate predecessor Madanavarmadêva in V. 1219 (above, No. 142); issued from Sônasara :—

(L. 12).—samvata³ 1223 Vaisâ(śâ)kha-śudi 7 Gura-vârê |

Thursday, 27th April A.D. 1167.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti,⁴ and others), Prithivîvarman; Madanavarman; his grandson Paramardin.

147.—V. 1224.—*Archæol. Surv. of India*, Vol. XXI. p. 74, and Plate xxiii. G. Mahôbâ image inscription of the reign of the Chandêlla *Paramardidêva*, lord of Kâlânjara :—

(L. 1).—samvat 1224 Âshâdha-sudi 2 Ravau ||

Sunday, 9th June A.D. 1168; see *Ind. Ant.* Vol. XIX. p. 36, No. 64.

¹ Read *samvat*.

² If the week-day were Wednesday, the date, for V. 1219 current and the *pûrṇimâ* Mâgha, would correspond to Wednesday, 17th January A.D. 1162, with a solar eclipse which was visible in India. With Thursday, it corresponds, for the same year and the *amânta* Mâgha, to Thursday, 15th February A.D. 1162; but on this day there was no eclipse.

³ Read *samvat*.

⁴ See above. No. 35.

148.— V. 1224.— *Ep. Ind.* Vol. IV. p. 118. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Vijayachandradēva* of Kanauj, and his son, the *Yuvarāja Jayachandradēva*, issued from Vārāṇasi :—

(L. 17).— [cha]turvvi[m]śatyadhi[ka-dvā]daśaśa[śa]ta-sa[m]va[tsa]rē '[m]kē=pi sam 1224 [Ā]śhādha-nā(mā)sa(si) [śukla-]pa[kshē] daśamyām [ti]thau Ravi-dinē.

Sunday, 16th June A.D. 1168.

Yasōvighraha; his son Mahichandra; his son Chandradēva; his son Madanapāla; his son Gōvindachandra; his son Vijayachandra; his son, the *Yuvarāja Jayachandra*.

149.— V. 1224.— In *As. Res.* Vol. XV. pp. 443-446— compare also *Transactions Roy. As. Soc.* Vol. I. p. 154— is a translation, by Captain E. Fell, of an inscription from Hānsi apparently of the reign of the Chāhamāna Prithvirāja, the date of which is given thus :—

"In the year of Sumbat 1224 (A.D. 1168), on Saturday, the seventh of the white fortnight of the month Māgha."

The date is irregular; ¹ see *Ind. Ant.* Vol. XX. p. 132, note 20.

150.— V. 1225.— *Archæol. Surv. of India*, Vol. XI. p. 125, and Plate xxxvii. 2; *ibid.*, N. S., Vol. I. p. 50. Jaunpur pillar inscription of the reign of *Vijayachandradēva* (?) of Kanauj :—

(L. 1).— samvat 1225 Chaitra-vadi 5 Vu(bu)dhē.

Wednesday, 19th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 182, No. 135.

151.— V. 1225.— *Ind. Ant.* Vol. XV. p. 7; *Ind. Inscr.* No. 12. Royal As. Soc.'s plate of the *Mahārājādhirāja Vijayachandradēva* of Kanauj, and his son, the *Yuvarāja Jayachandradēva* :—

(L. 17).— pañchavimsatyadhika-dvādaśa[śa*]ta-samvatsarē=mkē=pi sam 1225 Māghī-paurṇamāsyām.

Genealogy as in No. 148.

152.— V. 1225.— From Sir A. Cunningham's rubbing. Phulwariya (Rōhtāsgaḍh) inscription of the *Nāyaka Pratāpadhavalā* of Jāpila :—

(L. 3).— samvat 1225 Vaisā(śā)kha-vadi 12 Gurau Jāpiliya-nāyaka-śrī-Pratāpadhavalasya ki[r]ttir-iyam ||

Thursday, 27th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 179, No. 126.

153.— V. 1225.— *Jour. Amer. Or.-Soc.* Vol. VI. p. 548. Tārāchandi rock inscription of the *Mahānāyaka Pratāpadhavaladēva* of Jāpila, declaring a certain copper-plate inscription of *Vijayachandra* of Kanauj to be a forged document :—

Samvat 1225² Jyēsthā-vadi 3 Budhē.

Wednesday, 16th April A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 184, No. 143.

154.— V. 1226.— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 40. Bijnōli rock inscription of the reign of the Chāhamāna Sōmēśvara :—

(L. 27).— Prasiddhim=agamad=dēva (?) kālē Vikrama-bhāsvataḥ śhaḍvīmśa-dvādaśa-śatē Phālgunō kṛishṇa-pakshakē || 91 || Tṛitīyāyām tithau vārē Gurau tārē cha Hastakē Vṛiddhi-nāmāni yōgē cha karāṇē Taita(ti)lē tathā || 92 || Samvat 1226 Phālguna-vadi 3.

Thursday, 5th February A.D. 1170; see *Ind. Ant.* Vol. XX. p. 133, note 21.

Verses 10-28 apparently contain the genealogy of the Chāhamānas from Sāmanta to Sōmēśvara.³

¹ In V. 1224 current the *tithi* of the date commenced 12 h. 49 m. after mean sunrise of Saturday, 29th January A.D. 1167.

² Compare also Colebrooke's *Misc. Essays*, Vol. II. p. 295, where the year is 1229. If this should be correct, the corresponding date would be Wednesday, 2nd May A.D. 1173.

³ To enable one to give a proper account of it, the inscription requires to be re-edited.

155.— V. 1226.— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Mênâlgadh inscription of the reign of the Châbamâna Prithvirâja :—

Mâlavêsa-gata-vatsara-šataih dvâdaśais-cha śaṭvimśa-pûrvakaih (?).

156.— V. 1226.— *Ep. Ind.* Vol. IV. p. 121. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandradêva of Kanauj, issued from Vadavina :—

(L. 22).— samvatsarâṇâm śhadvim(ḍvim)sa(śa)tyadhikêṣhu dvâdaśa(śa)śatêṣhu(śhv=) Âśhâdhê mâsi śukla-pakṣhê śhaṣṭhyâm tithau Ravi-dinê aṅkatô=pi samvat 1226 Âśhâdha-sudi 6 Rava . . . abhishêkê.

Sunday, 21st June A.D. 1170; date of the king's coronation.

Yasôvgraha; his son Mahîchandra; his son Chandradêva; his son Madanapâla; his son Gôvindachandra; his son Vijayachandra; his son Jayachandra.

157.— V. 1227.— *Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. B. Inscription on jamb of Upper Gate of Ajaygadh :—

(L. 1).— samvat 1227¹ Âśhâdha-sudi 2 Sômê.

Monday, 7th June A.D. 1171; see *Ind. Ant.* Vol. XIX. p. 357, No. 162.

158.— V. 1228.— *Ind. Ant.* Vol. XXV. p. 206; *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 156, and Plates. Ichchhâwar plates of the Chandêlla Mahârâjâdhirâja Paramardidêva, lord of Kâlânjara, issued from Vilâsapura :—

(L. 12).— aṣṭ[â*]vimśatyadhika-śatadvayôpêta-śa(śa)haśra(śra)tamê samvatsarê | Śrâvaṇa-mâsi śukla-pakṣhê pañchadaśyân=tithâv=aṅkatô=pi samvat 1228 Śrâvaṇa-sudi 15 Ravi-vârê Râhu-grastê niśâkarê.

Sunday, 18th July A.D. 1171; a lunar eclipse, visible in India.

Genealogy as in No. 146.

159.— V. 1228.— *Ep. Ind.* Vol. IV. p. 122. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandradêva of Kanauj, issued from Prayâga on the Vênî :—

(L. 21).— aṣṭâvi[m*]sa(śa)tyadhika-dvâdaśaśata-samvatsarê Mâgha-mâsê su(śu)kla-pakṣhê mahâ-saptamyâm tithô(thau) Bhauma-dinê aṅkatô=pi || samvat | 1228 Mâgha-sudi 7 Bhauma-dinê || . . . Manvantarâdan . . .

Tuesday, 4th January A.D. 1172.

Genealogy as in No. 156.

160.— V. 1229.— *Ind. Ant.* Vol. XVIII. p. 347. Udaypur (in Gwâlior) inscription of the reign of the Chaulukya Mahârâjâdhirâja Ajayapâladêva :—

(L. 1).— samvat 1229 varṣhê | Vaiśâkha-sudi 3 Sômê ||

(L. 7).— akṣhayatritiyâ-yugâdi-parvvaṇi.

Monday, 16th April A.D. 1173; ² see *ibid.* Vol. XIX. p. 362, No. 173.

161.— V. 1230.— *Ep. Ind.* Vol. IV. p. 124. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandradêva of Kanauj, issued from Vârânasî :—

(L. 24).— samvat 1230 Mârgga-sudi 15 Vu(bu)dha-dinê |

Wednesday, 21st November A.D. 1173.

Genealogy as in No. 156.

162.— V. 1231.— *Ep. Ind.* Vol. IV. p. 125. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandradêva of Kanauj, issued from Kâśî :—

(L. 20).— samvatsarêṣhu dvâdaśa-śatêṣhu(śhv=) êkatrimśad-adbhikêṣhu Kârttikê mâsi śukla-pakṣhê paurnamâsyâm tithau Guru-dinê aṅkê=pi samvat 1231 Kârttika-sudi 15 Gurau.

The date is irregular.

¹ By Sir A. Cunningham this was read 1237.

² On this day the *tithi* of the date commenced 1 h. 40 m. after mean sunrise.

According to a postscript in line 32 the plate was engraved 'samvat 1235 Phālgua(na)-vadi 9 Śukrē,' i.e. on Friday, 2nd February A.D. 1179; see below, No. 164.

Genealogy as in No. 156.

163.—V. 1231 (for 1232 ?).—*Ind. Ant.* Vol. XVIII. p. 82. Plates of the reign of the Chaulukya *Mahārājādhirāja* Ajayapāladēva, the successor of Kumārapāladēva who was the successor of Jayasimhadēva, recording a grant of the *Mahāmāṇḍalēśvara* Vaijalladēva of the Chāhuvāpa (Chāhumāna) lineage; issued from Brāhmanapāṭaka:—

(L. 11).—*nripa-Vikrama-kālād-arvvāk* *ēkatrimśadadhika-dvādaśasata-samvatsar-*
Antarvarttini Kārttikē māsi śukla-pakṣhē *ēkādaśyām Sōma-dinē upōshya Kārttikōdyāpana-*
parvvaṇi.

(L. 31).—*samvat 1231 varṣhē Kārttika-śudi 13 Vu(bu)dhē ||*

Probably Monday, the 27th, and Wednesday, the 29th October A.D. 1175; see *ibid.* Vol. XIX. p. 365, No. 180.

164.—V. 1232.—*Ep. Ind.* Vol. IV. p. 127. Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachandradēva of Kanauj (mentioning the king's son Harischandra), issued from Kāśī:—

(L. 20).—*samvatsarēshu dvādaśa-śatēshu dvātrimsad-adhikēshu Bhādrē māsi* *aṣṭamyām*
tithau [Ra]vi-dinē *aṅkē-pi samvat 1232 Bhādra-vadi 6 Ravau . . .* *rājaputra-śrī-*
Harī[ś]chandradēva-jātakarmmaṇi.

Sunday, 10th August A.D. 1175.¹

According to a postscript in ll. 31-32 the plate was engraved 'sam 1235 Phālguna-vadi 9 Śukrē,' i.e. on Friday, 2nd February A.D. 1179; see above, No. 162.

Genealogy as in No. 156.

165.—V. 1232.—*Ind. Ant.* Vol. XVIII. p. 130, and Plate. Benares College plate of the *Mahārājādhirāja* Jayachandradēva of Kanauj (mentioning the king's son Harischandra), issued from Vārāṇasī:—

(L. 23).—*dvātrimsadadhika-dvādaśasata-samvatsarē* *Bhādrē māsi* *śukla-pakṣhē*
trayōdaśyām-tithau Ravi-dinē *aṅkātō-pi samvat 1232 Bhādra-sudi 13 Ravau . . .*

(L. 28).—*rājaputra-śrī-Harīschandra-nāmakaraṇē.*

Sunday, 31st August A.D. 1175; see *ibid.* Vol. XIX. p. 30, No. 37.

Genealogy as in No. 156.

166.—V. 1232.—*Archaeol. Surv. of India*, Vol. III. p. 125, and Plate xxxviii. No. 18. Gayā inscription of the reign of Gōvindapāladēva:—

(L. 3).—*samvat 1232 Vikāri-samvatsarē | śrī-Gōvindapāladēva-gata-rājyē chaturdāsa-*
samvatsarē Gayāyām ||

(L. 12).—*Āśvinē* *śukla-pañchamyā . . . (?)*.

Monday, 22nd September A.D. 1175 (?); see *Ind. Ant.* Vol. XIX. p. 358, No. 163.

167.—V. 1233.—*Ep. Ind.* Vol. IV. p. 129. Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 22).—*trītrimsatyadhika-dvādaśasa(śa)ta-samvatsarē* *Vaiśākhē(khē) māsi* *su(śu)kla-*
pakṣhē tritītyāyām tithau Ravi-dinē *aṅkātō-pi samvat 1233 Vaiśāsha(kha)-sudi 3 Ravau.*

Sunday, 3rd April A.D. 1177.

Genealogy as in No. 156.

¹ On this day the *tithi* of the date only commenced 11 h. 53 m. after mean sunrise, but the *tithi* being the *Kṛishṇajam-dāśmī*, the date is correct.

² Read *trayastriṃśad-adhika*.

168.—V. 1233.—*Ind. Ant.* Vol. XVIII. p. 135. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandradēva* of Kanauj, issued from Vārāṇasī:—

(L. 24).—traya[s*]trimśa(śa)dadhika-dvādaśasata-samvatsarē Vaisā(śā)khē māsi su(śu)kla-pakṣhē daśamyām tithau Sa(śa)ni-dinē aṅkatō=pi samvat 1233 Vaisā(śā)kha-sudi 10 Sa(śa)nau.

Saturday, 9th April A.D. 1177; see *ibid.* Vol. XIX. p. 37, No. 65.

Genealogy as in No. 156.

169.—V. 1233.—*Ind. Ant.* Vol. XVIII. p. 137. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandradēva* of Kanauj, issued from Vārāṇasī; of the same date.

Genealogy as in No. 156.

170.—V. 1233.—*Jour. Beng. As. Soc.* Vol. XXXVIII. Part I. p. 26, and Plate i. Bulandshahr plate¹ of Anaṅga (?); according to the published text, mentions Chandrakā (?), Dharanivarāha, Prabhāsa, Bhairava, Rudra, Gōvindarāja, Yaśōdhara, Haradatta, Tribhuvanāditya, Bhōgāditya, Kulāditya, Vikramāditya, Padmāditya, Bhōjadēva, Sahajāditya (Rājarāja ?), Anaṅga; and is dated:—

(L. 18).—samkrāntau viśuvē kālē . . .

(L. 24).—samvat trayastrīṃśadadhika-dvādaśasatāni | Vaisākhē cha |

171.—V. 1234.—*Ind. Ant.* Vol. XVIII. p. 138. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandradēva* of Kanauj, issued from Vārāṇasī:—

(L. 24).—chatustrīṃśa(śa)ty(d)adhika-dvādaśasata-samvatsarē Pausḥē māsi su(śu)kla-pakṣhē chaturthyan-tithau Ravi-dinē aṅkatō=pi samvat 1234 Pausḥa-sudi 4 Ravau uttarāyana(pa)-samkrāntau.

Sunday, 25th December A.D. 1177;² see *ibid.* Vol. XIX. p. 363, No. 174.

Genealogy as in No. 156.

172.—V. 1235 and 1236.—*Jour. Beng. As. Soc.* Vol. VII. p. 736. Piplianagar plates of the Paramāra *Mahākumāra Hariśchandradēva*, issued from some place on the Narmadā³:—

śrī-Vikramakāl-ātīta-1235-pañchatrīṃśadadhika-dvādaśasata-samvatsar-āntaḥpāti-Pausḥa-vadi amāvāsyāyām samjāta-sūrya-parvaṇi⁴ tathā 1236 śaṭtrīṃśadadhika-dvādaśasata-samvatsar-āntaḥpāti-Vaisākha-māsi purnamāsyām.

Udayāditya; Naravarman; Yaśōvarman; Jayavarman; the *Mahākumāra* Hariśchandra who was the son of the *Mahākumāra* Lakshmi-varman.

173.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 140. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandradēva* of Kanauj, issued from Raṇḍavai on the Ganges:—

(L. 21).—śaṭtrīṃśa(śa)dadhika-dvādaśasata-samvatsarē Vaisā(śā)khē māsi śukla-pakṣhē pūṇṇimāyām tithau Śukra-dinē aṅkata(tō)=pi sam 1236 Vaisā(śā)kha-sudi 15 Śukrē.

Friday, 11th April A.D. 1180; see *ibid.* Vol. XIX. p. 37, No. 66.

Genealogy as in No. 156.

174.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 141. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandradēva* of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

¹ Compare *Jour. Beng. As. Soc.* Vol. LII. Part I. p. 277 ff.

² On this day the *tithi* of the date commenced 4 h. 36 m. after mean sunrise.

³ The original has *chaṭurmukha-Māhikayādēvarādē-ōpakaṇṭhā vimalatara-pavitra-Narmadā-śrīdhā[m*]bhābhāṣā ended.*

⁴ There was no solar eclipse in the *pūrṇimā* or *amāvāsi* Pausḥa of V. 1235, current or expired.

175.—V. 1239.—*Ind. Ant.* Vol. XVIII. p. 142. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachandradēva* of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

176.—V. 1239.—*Archæol. Surv. of India*, Vol. X. Plate xxxii. 9 and 10; and Vol. XXI. pp. 173 and 174. Madanpur inscriptions on the defeat of the Chandēlla Paramardidēva of Jējākabhukti by the Chāhamāna Prithvirāja, the son of Sōmēvara and grandson of Arpōrāja :—

(10, line 4).—sam 1239.

177.—V. 124.—(P).—*Proceedings Beng. As. Soc.* 1880, p. 77, and Plate viii. Bōdh-Gayā Bddhist inscription, mentioning Jayachandradēva of Kanauj; (composed by Manōratha, the son of Sida) :—

(L. 16).— — vēda-nayan-ēndu-nishṭhayā saṁkhyay-āṅka-paripāṭi-lakṣhitē Vikramāṅka-naranātha-vatsarē Jyaisṭha-māsi.

178.—V. 1240.—From rubbings supplied by Dr. Burgess. Kālāñjar rock inscription of the reign of the Chandēlla Paramardidēva :—

(L. 1).—śrīmat-Paramarddi[dēva]-vijayarājyē samvat 1240 Vaisā(śā)kha-sudi 14 Gurau.

Thursday, 26th April A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 37, No. 67.

179.—V. 1240.—*Archæol. Surv. of India*, Vol. XXI. p. 72, and Plate xxii. Fragmentary inscription from wall of Fort at Mahōbā :—

(L. 15).—Vyōm-ārṇav-āṅka-saṁkhyātē Sāhasāṁkasya vatsarē.

(L. 17).—samvat 1240 Āshāḍha-vadi 9 Sōmē.

Monday, 4th June A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 179, No. 127.

180.—V. 1243.—*Archæol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. C. Inscription on jamb of Upper Gate of Ajaygaḍh :—

(L. 1).—samvat 1243 Jyēṣṭha-sudi 11 Vu(bu)dhē.

Wednesday, 20th May A.D. 1187; see *Ind. Ant.* Vol. XIX. p. 37, No. 68.

181.—V. 1243.—*Ind. Ant.* Vol. XV. p. 10; *Ind. Inscr.* No. 13. Faijābād (now Royal As. Soc.'s) plate of the *Mahārājādhirāja Jayachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 24).—trichatvāriṁsa(śa)dadhika-dvādaśasata-samvatsarē Āshāḍhē māsi su(śu)klapakṣhē saptamyaṁ tithau Ravi-dinē aṅkatō-pi samvat 1243 Āshāḍha-sudi 7 Ravan.

Sunday, 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

Genealogy as in No. 156.

182.—V. 1244.—*Archæol. Surv. of India*, Vol. XX. p. 90, and Plate x. Pillar inscription at the entrance gateway of the Fort of Tahanggaḍh :—

(L. 1).—samvat 1244 [Jyē]ṣṭha-su 15 Gurō(ran).

Thursday, 12th May A.D. 1188; see *Ind. Ant.* Vol. XIX. p. 373, No. 197.

183.—V. 1244.—*Archæol. Surv. of India*, Vol. VI. p. 156, and Plate xxi. Visalpur pillar inscription of the reign of [the Chāhamāna] Prithvirājadēva :—

(L. 2).—Prithvirājadēva-rājyē tatra tasmin kālē samvat 1244 Śrāvapa-pūrvam(?).

184.—V. 1247 (?).—*Ep. Ind.* Vol. I. p. 47. Ratnapur (now Nāgpur Museum) inscription of the time of Prithvidēva III. of Ratnapura; (composed by Dēvagana, the son of Ratnasimha¹) :—

(L. 24).—samvat 1247 (?).

Jājalla [II.]; his son [Ratnadēva III., defeated Chōḍagaṅga?]; his son Prithvidēva [III.].

¹ Ratnasimha composed the Malhār inscription of Jājalladēva II. of Ratnapura; see below, No. 418 of K. 919.

185.—V. 1252.—*Ep. Ind.* Vol. I. p. 208. Baghārī (now Lucknow Museum) inscription of the Chandēlla Paramardidēva, and his ministers Sallakshana and (his son) Purushōttama : (composed by Dēvadhara, the son of Gadādhara and grandson of Lakshmidhara) :—

(L. 24).—Paksha-[trya]kshamukh-āditya-samkhyē Vikrama-va[tsa*]rō | Āsvina-śukla-pañchamyām vāsarē Vāsar-ēśituh ||

Sunday, 10th September A.D. 1195; see *Ind. Ant.* Vol. XIX. p. 30, No. 38.

Among the Chandrātrēya princes, Madanavarman; his son Yaśovarman; his son Paramardin.

186.—V. 1253.—*Ind. Ant.* Vol. XVII. p. 228, and Plate. Rēwah (now British Museum) plate of the Mahārājaka Salakhanavarmanadēva of Kakarēdi, of the reign of the Kalachuri (Chēdi) Mahārājādhirāja Vijayadēva,¹ lord of Trikalīnga; issued from Kakarēdi :—

(L. 13).—samvatsarāpām sa[m]vata(t) 1253 Mārggaśira-māsē kṛishna-pakshē saptamyām tithau Śukra-dinē.

Friday, 27th October A.D. 1195, or, more probably, Friday, 13th December A.D. 1196 : see *ibid.* Vol. XIX. p. 171, No. 104.

Dhāhilla; Vājūka; Dandūka; Khōjūka; Jayavarman; his son Vatsarāja; his sons Kirtivarman² and Salakhanavarman (see below, No. 218).

187.—V. 1253.—*Archaeol. Surv. of India*, Vol. XI. p. 129, and Plate xxxviii. Bēlkhara pillar inscription of one of the rulers of Kanauj (?) :—

(L. 4).—samvat 1253 Vaiśāsha(kha)-sudi 11 Bhaum[ē*].

Tuesday, 29th April A.D. 1197; see *Ind. Ant.* Vol. XIX. p. 38, No. 70.

188.—V. 1256.—*Ind. Ant.* Vol. XI. p. 71, and Plate. Pāṭan plates of the Chaulukya Mahārājādhirāja Bhīmadēva II., issued from Anahilapāṭaka :—

(L. 17).—śrīmad-Vikramāditya-ōtpādita-samvatsara-śatēshu dvādaśasu śaṭpañchāśad-uttarēshu Bhādrapadamāsa-kṛishnapaksh-āmāvāsyāyām Bhō(bhan)ma-vārē 'tr-āṁkatō 'pi samvat 1256 lau° Bhādrapada-vndi 15 Bhaumē 'syām samvatsara-māsa-paksha-vārapūrvvikāyām tithāsv-ady-ēha śrīmad-Anahilapāṭakē 'māvāsyā-parvapi.

Tuesday, 4th August A.D. 1198, or, more probably, Tuesday, 21st September A.D. 1199 : see *ibid.* Vol. XIX. p. 173, No. 109.

Mūlarāja [I.]; Chāmundaarāja; Durlabharāja; Bhīma [I.]; Karna-Trailōkyamalla : Jayasinha-Siddhachakravartin; Kumārapāla; Ajayapāla; Mūlarāja [II.]; Bhīma [II.]-Abhinavasiddharāja.

189.—V. 1256.—*Ind. Ant.* Vol. XVI. p. 254, and Plate. Bhōpāl plates of the Paramāra Mahākumāra Udayavarmanadēva, issued from Guvādāghaṭṭa on the Rēvā :—

(L. 11).—śrī-Vikramakāl-ātita-śaṭpañchāśa(śa)dadhika-dvādaśasa(śa)ta-samvatsar-āntahprā(pā)ti-āṁkē 1256 Vaiśākha-sudi 15 paurṇamāsyām tithau Viśā(śa)khā-nakshatrē Parigha-yōgē Ravi-dinē mahā-Vaiśā(śa)khyām parvapi.

Sunday, 30th April A.D. 1200; see *ibid.* Vol. XIX. p. 38, No. 71.

Yaśovarman; Jayavarman; the Mahākumāra Lakshmi-varman; the Mahākumāra Hariśchandra: his son, the Mahākumāra Udayavarman.

190.—V. 1258.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 313; *Archaeol. Surv. of India*, Vol. XXI. p. 37. Kālāñjar inscription of the Chandēlla Paramardidēva; (composed by himself) :—

Samvat 1258 Kārttika-sudi 10 Sōmē.

Monday, 8th October A.D. 1201; see *Ind. Ant.* Vol. XIX. p. 354, No. 152.

¹ i.e. Vijayasinhadēva; see below, No. 422 of K. 932.

² See below, No. 419 of K. 926.

³ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

191.—V. 1263.—*Ind. Ant.* Vol. VI. p. 194. Kaṭi plates of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Anahilapāṭaka :—

(L. 13).—śrīmad-Vikramāditya-ōtpādita-saṁvatsara-satēṣhu dvādaśasu tṛi(tri)śaṣṭi(ṣṭy)-uttarēṣhu lau° Śrāvāṇamāsa-śuklapakṣa-dvitiyāyām Ravi-vārē 'tr=āṁkatō=pi saṁvat [12]63 Śrāvāṇa-śudi 2 Ravāv=asyām saṁvatsara-māsa-pakṣa-vāra-pūrvvikāyām tithāv=ady=ēha śrīmad-A[nahilapāṭa]kē 'dy=aiva Vyatipāṭa-pā(pa)rvvaṇi.

Sunday, 9th July A.D. 1206; see *ibid.* Vol. XIX. p. 30, No. 39.

Genealogy as in No. 188.

192.—V. 1264.—*Ind. Ant.* Vol. XI. p. 337, and Plate. Tīmāṇ plates of the Māhara *Rājā Jagamalla*, of the reign of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Tīmāpaka :—

(L. 1).—saṁvat 1264 varṣhē lau° Āṣāḍha-śudi [7 or 8] Sōmā.

Monday, 4th June A.D. 1207, or Monday, 23rd June A.D. 1208; see *ibid.* Vol. XIX. p. 358, No. 164.

193.—V. 1265.—*Ind. Ant.* Vol. XI. p. 221. Mount Ābū inscription of the reign of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, while the [Paramāra] *Māṇḍalikā Dhārā-varṣhadēva* (with Prahādanadēva as *Yuvarāja*) was ruling at Chandrāvati; (composed by Lakṣmīdhara) :—

(L. 20).—saṁvat 1265 varṣhē Vaiśākha-śu 15 Bhaumē.

Tuesday, 21st April A.D. 1209; see *ibid.* Vol. XIX. p. 38, No. 72.

194.—V. 1266.—*Ind. Ant.* Vol. XVIII. p. 112; *Ind. Inscr.* No. 11. Royal As. Soc.'s plates of the reign of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Anahilapāṭaka :—

(L. 1).—śrīmad-Vikramaṇṇika-kāl-ātita-saṁvatsara-satēṣhu dvādaśasu śaṣa(ṣ)ṣaṣṭy-adhikēṣhu lauṭika° Mārgga-māsaśya śuklapakṣa-chaturdaśyām Guru-dinē atr=āṁkatōh(tō=)pi śrī-Vikrama-saṁvat 1266 varṣhē śrī-Simha-saṁvat 96 varṣhē lauṭi° Mārgga-śudi 14 Gurāv=asyām saṁvatsara-māsa-pakṣa-dina-vāra-pūrvyāyām tithāv=ady=ēha.

Thursday, 12th November A.D. 1209; see *ibid.* Vol. XIX. p. 24, No. 9.

Genealogy as in No. 188.

195.—V. 1267.—*Jour. Beng. As. Soc.* Vol. V. p. 378. Piplianagar plates of the Paramāra *Arjunavarṇadēva*, issued from Maṇḍapadurga :—

Saptasahasṭyadhika-dvādaśasata-saṁvatsarē Phālgunā(nē) 1267¹ śukla-daśamīyām abhishēka-parvaṇi saṁvat 1267¹ Phālguna(na) vaddha 10 Gurau.

Thursday, 24th February A.D. 1211, see *Ind. Ant.* Vol. XIX. p. 24, No. 10.

In the Paramāra family, Bhōja, after him came² Udayāditya; his son Naravarman; his son Yaśovarman; his son Arjavavarman; his son Vindhavarman; his son Subhavarman; his son Arjuna (Arjunavarman, defeated Jayasimha).

196.—V. 1269.—*Archaeol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. D. Ajaygaḍh inscription of the reign of the [Chandēlla] *Rājā Trailokyavarṇadēva* :—

(L. 1).—saṁvat 1269 Phālguna-vadi Śanau.

197.—V. 1270.—*Jour. Amer. Or. Soc.* Vol. VII. p. 32. Bhōpāl plates of the Paramāra *Mahārāja Arjunavarṇadēva*, issued from Bhṛigukachchha :—

³Saptatyadhika-dvādaśasata-saṁvatsarē Vaiśākha-vadi amāvāsyāyām sūryagrahaṇa-parvaṇi saṁvat 1270 Vaiśākha-vadi 15 Sōmā.

¹ The published version both times has 1237, but this is a printer's error; see the editor's reference to the inscription in *Jour. Beng. As. Soc.* Vol. VII. p. 736.

² The original has *tatōbhād=Udayāditya*.

³ In an earlier part of the inscription there is the date *Āṣāḍha-vadi 15 Sōmā*, without any year.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XIX. p. 175, No. 114.

Genealogy as in No. 195.

198.—V. 1272.—*Jour. Amer. Or. Soc.* Vol. VII. p. 25. Bhôpâl plates of the Paramâra Mahârâja Arjunavarmadêva, issued from Amarêsvatîrtha at the confluence of the Rêvâ and Kapilâ:—

Dvisaptatyadhika-dvâdasâsatâ-samvatsarê Bhâdrapada-paurṇamâsyâm chandroparâga-parvazi samvat 1272 Bhâdrapada-sudi 15 Budhê.

Wednesday, 9th September A.D. 1213; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XIX. p. 31, No. 40.

Genealogy as in No. 195.

199.—V. 1272.—*Ant. Remains Be. Pres.* p. 186. Śiyâl Bêṭ image inscription of the time of the Mēhara Râjâ Banasimha:—

Samvat 1272 varshê Jyêṣṭhâ-vadi 2 Ravan ady-êṣa Tîmbânakê.

The date is irregular.¹

200.—V. 1273.—*Ep. Ind.* Vol. II. p. 439; *Bhârnagar Inscr.* p. 195. Vêrâval (Sômanâthadêvapattana) fragmentary inscription of the time of the Chaulukya Bhîmadêva II., being a eulogy of Śrîdhara and other members of the Vastrâkula family, and of the Chaulukya kings of Anhilvâd from Mûlarâja I. to Bhîmadêva II.:—

(L. 47).—śrîmad-Vikramanripa-samvat 1273 varshê Vaiśâkha-śudi 4 Śukrê.

Friday, 22nd April A.D. 1216.

201.—V. 1273.—*Jour. Beng. As. Soc.* Vol. XIX. p. 454. Jaunpur district inscription, containing a deed of mortgage:—

(L. 1).—samvat 1273 Âshâdha-śudi 6 Ravan ady-êṣa Mayûnagaryyâm.

Sunday, 11th June A.D. 1217.²

202.—V. 12[7]5.—*Bhârnagar Inscr.* p. 205. Bharânâ fragmentary inscription of the reign of the Chaulukya Mahârâjâdhirâja Bhîmadêva II.:—

(L. 1).—śrî-Vikramât samvat 12[7]5 varshê Bhâdrapada-śudi

203.—V. 1275.—*Ind. Ant.* Vol. XX. p. 311; *Cave-Temples of West. India*, p. 111, Plate. Harsaudâ (now Amer. Or. Soc.'s) inscription of the reign of the [Paramâra³] Mahârâjâdhirâja Dêvapâladêva of Dhârâ:—

(L. 4).—samvat pañchasaptatyadhika-dvâdasâsat-âmkêṣ]. 1275 Mârgga-sudi 5 Sa(śa)nan.

(L. 7).—Adhikê pañchasaptatyâ [dvâdas-âvda(bda)-satê sakê [1*] vatsarê Chitrabhânau tu Mârggaśirshê sitê dalê || 4 || Pañchamy-antaka-samyogê nakshatrê Vishṇu-daivatê || (1) yogê Harshapa-samjñê tu tithy-arddhê Dhâtri-daivatê || 5 ||

Saturday, 24th November A.D. 1218; see *ibid.* Vol. XIX. p. 24, No. 11.

204.—V. 1279.—*Ep. Ind.* Vol. IV. p. 311. Rôhtâsgadh rock inscription of the time of the king (*kshîṇendra*) Pratâpa:—

(L. 1).—Navabhir-atha munindrair-vâsarâpâm-adhîsaiḥ perikalayati saṁkhyâm vatsarê Sâhasâmkê | Madana-vijayayâtrâ-maṁgalê mâsi Chaitrê pratipadi sita-kântau vâsarê Bhâskarasya ||

Sunday, 5th March A.D. 1223.

¹ According to *Ind. Ant.* Vol. XV. p. 362, the date apparently is *Pauṣa-vadi 5*, but with this reading also it is irregular.

² On this day the *tîthi* of the date commenced 4 h. 53 m. after mean sunrise.

³ See Prof. Bhandarkar's *Report for 1883-84*, p. 392, verso 30.

⁴ Read *śiṣ-âmkê.

205.— V. 1280.— *Ind. Ant.* Vol. VI. p. 196. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Jayantasimhadēva, issued from Anahilapura :—

(L. 20).—*asyām tithau samvatsara-māsa-paksha-vāra-yuktāyām gata-samvatsara-dvādaśa-varsha-śatēshu aśīty-uttarēshu Pausha-māsē śukla-pakshē tṛtīyāyām tithau Bhauma-vārē samjāta uttarāgata-sūrya-samkrama-parvāpi amkatō 'pi samvat 1280 varshē Pausha-śudi 3 Bhaumē 'dy-ēha samjāta [utta]rāyana-parvāpi.*¹

Tuesday, 26th December A.D. 1223; see *ibid.* Vol. XIX. p. 25, No. 12.

Mālarāja [I.]; Chāmūṇḍarāja; Vallabharāja; Durlabharāja; then to Bhīma [II.] as in No. 188; after him, in his place, Jayantasimha-Abhinavasiddharāja.

206.— V. 1283.— *Ind. Ant.* Vol. VI. p. 199. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Anahilapātaka :—

(L. 16).—*śrīmad-Vikramādi[ty-ō]tpādita-samvatsara-śatēshu dvādaśasu 'tri[a]śīti-uttarēshu lauki[ka-Kārttika-pūrṇi]māyām Gura-vārē 'tr-āmkatō 'pi samvat 1283 varshē lauki' Kārttika-śudi 15 Gurāv-a[dy-ēha] śrīmad-Anahilapātakē 'syām samvatsara-māsa-paksha-pūrvvikāyām tithau.*

Thursday, 5th November A.D. 1226; see *ibid.* Vol. XIX. p. 25, No. 13.

Mālarāja [I.]; Chāmūṇḍarāja; Vallabharāja; Durlabharāja; then to Bhīma [II.] as in No. 188.

207.— V. 1286.— *Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the reign of [the Paramāra] Dēvapālādēva [of Dhārā] :—

(L. 1).—*samvat 1286 varshē Kārtti[ka]-śudi . . Su(su)krē*

208.— V. 1287.— *Ind. Ant.* Vol. VI. p. 201. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Anahilapātaka :—

(L. 11).—*śrīmat(d-)Vikramādity-ōtpādita-samvatsara-śatēshu dvādaśasu sapṭaśīty-uttarēshu Āshādhāmāsiya-śukl-āshtamāyām Śukra-vārē 'tr-āmkatō 'pi samvat 1287 varshē Āshādha-śudi 8 Śukrē 'syām samvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv-ady-ēha.*

The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 188.

Genealogy as in No. 206.

209.— V. 1287.— Mr. A. V. Kāthavate's edition of Sōmēśvara's *Kīrtikaumudī*, Appendix B., *Bhāvnagar Inscr.* p. 218. Mount Ābū inscription of the reign of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., and the Paramāra *Mahāmaṇḍalēśvara Rājakula* Sōmasimhadēva of Chandrāvati (whose son was Kānhaḍadēva²); mentions the Chaulukya (Vāghēlā) *Mahāmaṇḍalēśvara Rānaka Viradhavala*dēva, the son of Lavaprapasādādēva :—

(L. 1).—*[sam]vat 1287 varshē laukika-Phālguna-vadi 3 Ravau.*

Sunday, 3rd March A.D. 1230.

210.— V. 1287 (?).— *As. Res.* Vol. XVI. p. 302; Mr. A. V. Kāthavate's edition of Sōmēśvara's *Kīrtikaumudī*, Appendix A.; *Bhāvnagar Inscr.* p. 174. Mount Ābū inscription, being a eulogy (by Sōmēśvara) of Viradhavala's ministers Vastupāla and Tējapāla; mentions the Chaulukyas (Vāghēlās) Arjūrāja, Lavaprapasāda, and Viradhavala; and the Paramāras of Chandrāvati Dhūmarāja, Dhandhuka, Dhruvabhata, Rāmadēva, his son Yasōdhavala (who defeated the Mālava king Ballāla, an opponent of the Chaulukya Kumārāpāla), his son Dhārāvarsha,³ his younger brother Prahlādana (who fought with Sāmantasimha), Dhārāvarsha's son Sōmasimhadēva, and his son Kṛishnarājādēva.

According to the *As. Res.* dated "Sunday, the third of the light fortnight of Phālguna, in the year of Vikrama 1287," which would be Sunday, 17th February A.D. 1230. Mr. Kāthavate's text has "*Vikrama-samvat 1293 varshē tri-Śrāvana-badi 3 Ravau,*" and his

¹ Read *uttarayana*.

² i.e. Kṛishnarājādēva; see the next inscription.

³ Read *tryaśīty*.

⁴ See above, No. 193.

translation "Sunday, the third of the dark fortnight of Śrāvana in the year 1267 of the Vikrama era." And the edition in *Bhūvnagar Inscr.*, line 47, has "śrī-Vikrama-saṃvat 1267 varsh' Phālguna-vadi 10 Saumya-dinē."

211.—V. 1288.—*Ind. Ant.* Vol. VI. p. 203. Kaṭi plates of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Anahilapātaka :—

(L. 16).—śrīmat(d-) Vikramādity-ōtpādita-saṃvatsara-śatēshu dvādaśasu ashtāśīty-uttarēshu Bhādrapadamāsiya-śukla-pratipadāyām Sōma-vārē 'tr=āṃkatō=pi saṃvat 1288 varshē Bhādravā-sudi 1 Sōmē 'syām saṃvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv=ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 366, No. 181.

Genealogy as in No. 206.

212.—V. 1288.—*Archæol. Surv. of West. India*, Vol. II. p. 170, and Plate xxxv. Gīrnār inscription¹ at the temple of the ministers Vastupāla and Tējapāla; mentions the Chaulukya (Vāghēlā) Lavaprasādādēva and his son Viradhavalādēva :—

(L. 1).—śrī-Vikrama-saṃvat 1288 varshē² Phālguna-sudi 10 Budhā.

Wednesday, 3rd March A.D. 1232; see *Ind. Ant.* Vol. XIX. p. 25, No. 14.

213.—V. 1288 or 1289.—*Archæol. Surv. of West. India*, Vol. II. p. 173; and *Ant. Remains Bo. Pres.* p. 315. Gīrnār inscription of the minister Vastupāla :—

(L. 2).—śrī-Vikrama-saṃvat 1288 (or 1289) varshē Āśvina-vadi 15 Sōmā.

Monday, 7th October A.D. 1230, or, more probably, Monday, 5th September A.D. 1233; see *Ind. Ant.* Vol. XIX. p. 358, No. 165.

214.—V. 128[9].—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the reign of the [Paramāra] *Mahārājādhirāja Dēvapālādēva* [of Dhārā] :—

(L. 1).—saṃvat 128[9?] varshē Mārga-vadi 3 Gurau.

Thursday, 2nd December A.D. 1232 (?).

215.—V. 1295.—*Ind. Ant.* Vol. VI. p. 205. Kaṭi plates of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Anahilapātaka :—

(L. 17).—[śrīmat(d)]-Vikramādity-ōtpādita-saṃvatsara-śatēshu dvādaśasu pañchanavaty-uttarēshu Mārggamāsiya-śukla-chaturdāsyām Gura-vārē 'tr=āṃkatō=pi saṃvat 1295 varshē Mārggē(rgga)-sudi 14 Gurāv=asyām saṃvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv=ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 368, No. 185.

Genealogy as in No. 206.

216.—V. 1296.—*Ind. Ant.* Vol. VI. p. 206. Kaṭi plates of the Chaulukya *Mahārājādhirāja Bhimadēva II.*, issued from Anahilapātaka :—

(L. 19).—śrīmat(d-) Vikramādity-ōtpādita-saṃvatsara-śatēshu dvādaśasu śaṭṭha(ṣṭha)-vaty-uttarēshu Mārggamāsiya-kṛishṇa-chaturdāsyām Ravi-vārē 'tr=āṃkatō=pi || Vikrama-saṃvat 1296 Mārgga-vadi 14 Ravāv=ady=ēha.

Sunday, 7th November A.D. 1238; see *ibid.* Vol. XIX. p. 166, No. 82.

Genealogy as in No. 206.

217.—V. 1296.—*Ep. Ind.* Vol. I. p. 119. Jaina inscription in the temple of Vaidyanātha at Kiragrāma :—

(L. 1).—saṃvat 1296 varshē Phālguna-vadi 5 Ravau.

Sunday, 15th January A.D. 1240; see *Ind. Ant.* Vol. XIX. p. 167, No. 87.

¹ The same inscription is published in *Ant. Remains Bo. Pres.* p. 283 ff., with five similar Gīrnār inscriptions of the same date, photo-lithographs of two of which are in *Archæol. Surv. of West. India*, Vol. II. Plate xxxv. These inscriptions contain verses by Sōmēśvara, Maladhāri-Narachandrasūri, Maladhāri-Narēndrasūri and Udayaprabhasūri.

² In lines 3 and 4 the years 1279, 1277 and 1276 are (with the omission of the hundreds) denoted by saṃ 79 varsha-pūrvam, saṃ 77 varshē, and saṃ 76 varsha-pūrvam.

218.—V. 1297.—*Ind. Ant.* Vol. XVII. p. 231. Rêwah (now British Museum) plates of the *Mahārāṇaka* Kumārapāladēva of Kakarēḍi, of the reign of the [Chandēlla] *Mahārājādhirāja* Trailōkyavarmadēva, lord of Trikalīṅga¹ :—

(L. 35).—saptanavatyadhikē dvādaśasata-saṁvatsarē amkē=pi 1297 Kārttikyā[m].

In the Kaurava family, the *Mahārāṇaka* Dhāhilla; his son Durjaya; his son Shōjavarmaṇ; his son Jayavarman; his son Vatsarāja; his son Salashanavarman (see above, No. 186); his son Harirāja; his son Kumārapāla.

219.—V. 1298.—*Ind. Ant.* Vol. XVII. p. 235. Rêwah (now British Museum) plates of the *Mahārāṇaka* Harirājadēva of Kakarēḍi, of the reign of the [Chandēlla] *Mahārāja* Trailōkyamalla² :—

(L. 36).—saṁvata(t) 1298 Māghē māsi.

From Dhāhilla to Vatsarāja as in No. 218; Vatsarāja's son Kīrtivarman; his brother Salashanavarman; his son [V]āha[ḍa]varman; his brother Harirāja.

220.—V. 1299.—*Ind. Ant.* Vol. VI. p. 208. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Tribhuvanapāladēva, issued from Apahillapāṭaka :—

(L. 14).—śrīmad-Vikramāditya-ōtpādita-saṁvatsara-śatēṣu dvādaśasu navanavaty-uttarēṣu Chaitramāsiya-śukla-shashṭhyām Sōma-vārē 'tr-āmkatō=pi saṁvat 1299 varshē Chaitra-sudi 6 Sōmē 'syām saṁvatsara-māsa-ṣaksha-vāra-pūrvvikāyām sām° lap° Phāgunamāsiya-amāvāsyā(syā)yām saṁjāta-sūryyagrahaṇa-parvvaṇi saṁkalpitāt tithā=ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 372, No. 194.

From Mūlarāja [I.] to Bhīma [II.] as in No. 206; after Bhīma [II.], Tribhuvanapāla.

221.—V. 1300.—*Ant. Remains Bo. Pres.* p. 186. Śiyāl Bēt image inscription :—
Saṁ 1300 varshē Vaiśākha-vadi 11 Budhē.

Wednesday, 4th May A.D. 1244.

222.—V. 1311.—*Ep. Ind.* Vol. I. p. 25. Dabhoi fragmentary inscription of the Chaulukya (Vāghēlā) Visaladēva, the son of Viradhavala; (composed by Sōmēśvara) :—

(L. 59).—saṁvat 1311 varshē Jyēṣṭha-sudi 15 Vu(bu)dha-dinē ||

Wednesday, 14th May A.D. 1253; see *Ind. Ant.* Vol. XIX. p. 28, No. 27.

223.—V. 1312.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Rāhatgaḍh inscription of the reign of the [Paramāra] *Mahārājādhirāja* Jayasimhadēva³ of Dhārā :—

(L. 1).—saṁvat 1312 varshē Bhādrapada-su 7 [Sō]ma . . .

Monday, 28th August A.D. 1256.

224.—V. 1315.—*Ant. Remains Bo. Pres.* p. 186. Śiyāl Bēt image inscription :—

Saṁvat 1315 varshē Phāguna-vadi 7 Śanaṇ Anurādhā-nakṣatrē 'dy=ēha śrī-Madhu-matyām.

Saturday, 15th February A.D. 1259; see *Ind. Ant.* Vol. XIX. p. 170, No. 98.

225.—V. 1317.—*Ind. Ant.* Vol. VI. p. 210. Kaḍi plates of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja* Visaladēva,⁴ recording a grant of the *Mahāmaṇḍalīvara* Rāṇaka

¹ This is the title of the Kalachuri (Chēdi) kings; the proper title of the Chandēlla kings is 'lord of Kālāṅjara.'

² *I.e.* Trailōkyavarmadēva.

³ This is the *Jaitugīdēva*, the son of the Paramāra Dēvapāla, in whose reign (in V. 1300, on a day corresponding to Monday, 19th October A.D. 1243) Āśādhara finished his commentary on the *Dharmasūtra*; see Prof. Bhandarkar's *Report* for 1883-84, pp. 105 and 392.—For an unpublished Udaypur inscription which probably belongs to the same king see *Ind. Ant.* Vol. XX. p. 84, note 3.

⁴ He is described as 'a submarine fire to dry up that ocean—the army of [the Dēvagiri-Yādava] Siṅghaṇa.

Sāmantasimhadēva, the son of **Samgrāmasimhadēva** and grandson of **Lūnapasājadēva**, of **Maṇḍali** :—

(L. 1).—**śrīmad-Vikramakāl-ātita-saptadaśādhika-trayōdaśasātika-samvatsarē** laukika-
Jyēṣṭha(**shṭha**)**māsasya kṛishṇapakṣa-chaturthyaṁ tithau Gurāv=ady=ēha.**

Thursday, 19th March A.D. 1261 ; see *ibid.* Vol. XIX. p. 183, No. 138.

226.—V. 1317.—*Ep. Ind.* Vol. I. p. 327; *Archæol. Surv. of India*, Vol. XXI. Plate xiii. **Ajaygaḍh** rock inscription of the **Chandēlla Viravarman** and his queen **Kalyāṇadēvi**; (composed by **Ratnapāla**, the son of **Haripāla** and grandson of **Vatsarāja**) :—

(L. 14).—**Sagar-ēndv-agni-sudhāmsu(śu)-mitē Vikrama-vatsarē** **samvat**
1317 **Vaiśāsha(kha)-śudi 13 Gurau ||**

Thursday, 14th April A.D. 1261 ; see *Ind. Ant.* Vol. XIX. p. 373, No. 198.

In a family sprung from the Moon, **Kirtivarman** (defeated [the **Chēdi**] **Karṇa**) ; his son **Sallakṣhaṇa** ; **Jayavarman** ; **Prithivivarman** ; **Madana** ; **Paramardin** ; **Trailōkyavarman** ; his son **Viravarman**, married **Kalyāṇadēvi**, the daughter of **Mahēśvara** and **Vēsaladēvi** (?), of whom the latter was the daughter of a prince **Gōvindarāja**, while **Mahēśvara** was the son of **Śrīpāla** and grandson of [**Chā**]dala, of the race of **Dadhichi**.

227.—V. 1318.—From a rubbing supplied by Dr. Burgess. **Jhānsi** (now **Lucknow** Museum) inscription of the **Chandēlla Viravarman** (?) :—

(L. 19).—**samvat 1318 Śrāvṇa-vadi 2 Vu(bu)dha-dinē.**

Wednesday, 5th July A.D. 1262 ; see *Ind. Ant.* Vol. XIX. p. 179, No. 128.

228.—V. 1320.—*Ind. Ant.* Vol. XI. p. 242; *Bhāṇnagar Inscr.* p. 224. **Vērāval** inscription of the reign of the **Chaulukya** (**Vāghēlā**) **Mahārājādhirāja Arjunadēva** :—

(L. 2).—**śrī-Viśvanātha-pratīva(ba)ddha-tan(nau)janānām** vô(bô)dhaka-rasūla-
Mahāmāda-samvat 662 tathā śrī-nripa-[Vi]krama-sam 1320 tathā śrīmad-Valabhi-sam 945
tathā śrī-Simha-sam 151 varshē Āshāḍha-vadi 13 Ravāv=ady=ēha.

Sunday, 25th May A.D. 1264 ; see *Ind. Ant.* Vol. XIX. p. 180, No. 129.

229.—V. 1324.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. **Chitōrgaḍh** inscription of the reign of the **Guhila Mahārāja Tējahsimhadēva** [of **Mēwād**] :—

(L. 1).—**samvat 1324 varshē.**

230.—V. 1325.—*Archæol. Surv. of India*, Vol. III. p. 127, and Plate xxxviii. 23. **Gayā** inscription of **Vanarājadēva** (?), of the time of **Ghiyās-ud-dīn Balban** (?) :—

(L. 1).—**samvat 1325 Phālguna-śudi 1 Ravau ||**

Sunday, 3rd February A.D. 1269.

231.—V. 1325.—*Archæol. Surv. of India*, Vol. XXI. p. 51, and Plate xiv. F. **Ajaygaḍh** inscription of the reign of the **Chandēlla Viravarman** :—

(L. 2).—**Viravva(va)rmma-rāj[y*]ē samvat 1325.**

232.—V. 1326.—From a rubbing supplied by Dr. Hultzsch. **Pathāri** inscription of the reign of [the **Paramāra**] **Jaisimghadēva** (**Jayasimhadēva**) [of **Dhārā**] :—

(L. 1).—**sam 1326 varshē Vaiśā(śā)sha(kha)-śu 7 Vu(bu)ddha(dha)-dinē Pa[shya]-**
nakṣatrē **samastarājāvalīkṣita-Jaisimghadēva-rājyē.**

Wednesday, 10th April A.D. 1269.

233.—V. 1328.—*Ind. Ant.* Vol. XI. p. 106. **Kōḍināra** inscription, being a eulogy of **Nānaka**,¹ a court-poet of the **Chaulukya** (**Vāghēlā**) **Viśaladēva**; (composed by **Ganapati-Vyāsa**) :—

Samvat 1328.

¹ For another, undated *prastāvi* of **Nānaka**, composed by **Kṛishṇa** (called **Bāla-Sarasvatī**), which is at the same place, see *ibid.* p. 102.

² He is stated to have composed a poem (?) on the destruction of **Dhārā** by **Viśaladēva**.

234.—V. 1331.—*Ind. Ant.* Vol. XXII. p. 80; *Bhāvnagar Inscr.* p. 74; *Archæol. Surv. of India*, Vol. XXIII. Plate xxv. Chitôr inscription of the Guhila family of Mēdapāṭa (Mēwād); (composed by Vēdaśarman¹):—

(L. 54).—sam^o 1331 varshē Āshādha-śudi 3 Śukrē Pushyē.

Friday, 8th June A.D. 1274.

The princes here eulogized are Bappa, Guhila, Bhōja, Śīla, Kālabhōja, Mallāṭa, Bhartṛibhāṭa, Simha, Mahāyaka, Shummāṇa, Allāṭa, Naravāhana, Śaktikumāra, Āmrprasāda, Śuchivarman, and Naravarman.²

235.—V. 1332.—*Ind. Ant.* Vol. XXI. p. 277. Khōkhṛā fragmentary inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja Śāraṅgadēva*:—

(L. 1).—samvat 1332 varshē Mārga-śudi 11 Śānāvady-ēha.

Saturday, 1st December A.D. 1275.

236.—V. 1335.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 48. Chitōrgaḍh inscription of the reign of the Guhila Śāmarasimha,³ the son of Tējāsīmha and his wife Jayatalladēvi, of Mēdapāṭa (Mēwād):—

Samvat 1335 varshē Vaiśākha-śudi 5 Gurau.

Thursday, 28th April A.D. 1278.

237.—V. 1335.—From a rubbing supplied by Dr. Burgess. British Museum inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja Śāraṅgadēva*:—

(L. 1).—samvat 1335 varshē Vaiśākha(kha)-śudi 5 Sōmēdy-ēha śrīmad-Aṇahillavāṭak-ādhishtitha- Śāraṅgadēva-kalyāṇavijayarājyē.

Monday, 17th April A.D. 1279.

238.—V. 1337.—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108, and Plate x. "Pālan Bāoli" inscription from the village of "Boher" in the Rohtak district, of the time of the Hammīra Gayāśadīna (Ghiyās-ud-dīn Balban):—

(L. 21).—samvatsarē-smin=Vaikramādityē samvat 1337⁴ Śrāvaṇa-vadi 13 Vu(bu)dbē.

Wednesday, 26th June A.D. 1280, or Wednesday, 13th August A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 186, No. 147.

The country of Hariyānaka was first ruled by the Tōmaras, then by the Chauhāṇas, and then by the following 'Śaka kings': Śāhavadīna (Shihāb-ud-dīn Ghōrī), Shuduvadīna (Qutb-ud-dīn Aibak), Asamasadīna (Shams-ud-dīn Altamish), Pērja-sāhi (Rukn-ud-dīn Firōz Shāh I.), Jalālādīna (Jalāl-ud-dīn), Manjadīna (Muizz-ud-dīn Bahrām), Alāvādīna (Alā-ud-dīn Masūd), Nasaradīna (Nāsir-ud-dīn Maḥmūd), and Gayāśadīna (Ghiyās-ud-dīn Balban).

239.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 52, and Plate xiv. G. Ajaygaḍh rock inscription of the reign of the Chandēlla Viravarmadēva (?):—

(L. 19).—Sāgar-ānala-vēd-ēndu-yukt[ē] samvatsarē va[rē ?] Māghē māsi śi(si)tē pakshē trayōdaśyām Vidhō[r]=dinē || 14 || Samvat 1337 Māgha-śudi 13 Sōmē ||

Monday, 3rd February A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 25, No. 16.

240.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 74, and Sir A. Cunningham's transcript of the original inscription (which has been lost). Dāhi plate of the Chandēlla *Mahārājādhirāja Viravarmadēva*, lord of Kālāñjara:—

(L. 28).—samvat 1337 samayē Vaiśākha-śudi 15 Ravi-dinē.

Sunday, 4th May A.D. 1281.⁵

¹ See below, No. 243.

² The later princes of the same dynasty were eulogized by the same poet, but the stone which contains the continuation of this inscription does not seem to have been found.

³ For another, fragmentary inscription of the reign of apparently the same king, see *ibid.* p. 47.

⁴ The published text has 1333.

⁵ On this day the *tithi* of the date commences 7 d. 18 m. after mean sunrise.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayasakti, Vijayasakti¹ and others), Madanavarman; Paramardin; Trailôkyavarman; Viravarman.

241.—V. 1340.—From rubbings supplied by Dr. Burgess. Inscription at Kûlânjar :—
(L. 3).—Chaitra-sudi 3 Vu(bu)dhê sam 1340.
Wednesday, 3rd March A.D. 1283; see *Ind. Ant.* Vol. XIX. p. 31, No. 41.

242.—V. 1342.—From a rubbing supplied by Dr. Hoernle. Gurha Sati-stone inscription of the reign of the Chandêlla Viravarmadêva :—

(L. 1).—samvât 1342 samayê Chaitra-sudi 3 Vu(bu)dhê ady=êha śrîmad-Viravarmadêva-râjyê.

Wednesday, 27th February A.D. 1286.²

243.—V. 1342.—*Ind. Ant.* Vol. XVI. p. 347; *Bhâdnagar Inscr.* p. 84, and Plate. Mount Âbû inscription of the Guhila Samarasimha of Mēdapâta (Mēwâd); (composed by Vēdasārman, the son of Priyapaṭu) :—

(L. 48).—sam 134[2] varshê Mârgga-sudi [1].

The inscription eulogizes the Guhila princes Bappa (Bappaka), Guhila, Bhôja, Śîla, Kâlabhôja, Bhartribhata, Simha, Mahâyika, Shummâna (Khummana), Allaṭa, Naravâhana, Śaktikumâra, Śuchivarman, Naravarman, Kirtivarman, Vairata, Vairisimha, Vijayasimha, Arisimha, Chôḍa, Vikramasimha, Kshêmasimha, Sâmantasimha, Kumârasimha, Mathanasimha, Padmasimha, Jaitrasimha, Têjasimha, and Samarasimha.

244.—V. 1343.—*Ep. Ind.* Vol. I. p. 280. Vêrâval (now Cintra) inscription of the time of the Chaulukya (Vâghêlâ) Sâraṅgadêva; (composed by Dharapîdhara, the son of Dhandha) :—

(L. 66).—śrî-nripa-Vikrama-sam 1343 varshê Mâgha-sudi 5 Sômê.

Monday, 20th January A.D. 1287; see *Ind. Ant.* Vol. XX. p. 137, note 28.

Viśvamalla (Viśaladêva, married Nâgalladêvi); his younger brother Pratâpamalla; his son (the successor of Viśvamalla) Arjunadêva; his son Sâraṅgadêva.

245.—V. 1343.—*Ant. Remains Be. Pres.* p. 186. Śiyâl Bêt image inscription :—

Samvât 1343 Mâgha-sudi 10 Gurau.

The date is irregular.

246.—V. 1344.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19. Udaypur (in Râjputâna) inscription of the Guhila Samastamahârâjakula Samarasimha of Mēdapâta (Mēwâd) :—

(L. 1).—samvât 1344 Vaiśākha-sudi 3.

247.—V. 1345.—*Jour. Beng. As. Soc.* Vol. VI. p. 882, and Plate xlviii. with specimen facsimile.³ Ajaygaḍh (now Calcutta Museum) inscription of Nâna, a minister of the Chandêlla Bhôjavarman; (composed by Amara) :—

Kabapad-êśêkshana-gaṭa-śruti-bhûta-samanvitê | samvatsarê śubhê-lêkhi Vaiśākha-mâsa-sad-dinê || aṅkê=pi 1345 samayê Vaiśâ[khê*].

248.—V. 1348.—*Ind. Ant.* Vol. XXII. p. 82. Notice of a Sarwaya inscription of the reign of Gapapati, the son of Gôpâla, of Nalapura; (composed by Sômamîsra, the son of Sômadhara) :—

(L. 33).—samvât 1348 Chaitra-sudi 8 Gura-dinê Pushya-nakshatrê.

Thursday, 27th March A.D. 1292.

¹ See above, No. 85.

² On this day the *tifâi* of the date commenced 1 h. 29 m. after mean sunrise.

³ Compare *Ep. Ind.* Vol. I. p. 882, note 8.

249.—V. 1352.—*Bhāvanagar Inscr.* p. 227. Cambay fragmentary inscription of the time (?) of the Chaulukya (Vāghēlā) Śāraṅgadēva; mentions (in lines 5 and 6) Lāṇigadēva, his son Viradhavala, Pratāpamalla, his son Arjuna, and (in line 26) Śāraṅgadēva:—

(Il. 25).—samvata(t) 1352 varshē śrī-Vikrama-samatīta-varshēshu trisatā samam dviparichāśadvinair-ēvaṁ kālē 'smin (?).¹

250.—V. 1353.—*Archaeol. Surv. of India*, Vol. XI. p. 118, and Plate xxxvii. 3; *ibid.* N. S., Vol. I. p. 51. Jaunpur pillar inscription:—

(L. 8).—Jyēshthē māsi sitē pakshē dvādasyā(śyā)m=Vu(bu)dha-vāsarē
Plava-vatsarē || Samvat 13[5]3.

Wednesday, 16th May A.D., 1296; see *Ind. Ant.* Vol. XIX. p. 31, No. 42.

251.—V. 1355.—*Ind. Ant.* Vol. XXII. p. 81. Notice of a Narwar inscription of the reign of Gaṇapati of Nalapura; (composed by Śiva, the son of Lōhaḍa and grandson of Dāmōdara):—

(L. 21).—samvat 1355 Kārttika-[va]di 5 [Śukrē?].

Friday, 26th September A.D. 1298 (?).

Chāhaḍa; his son Nṛivarman; his son Āsalladēva; his son Gōpāla; his son Gaṇapati.

252.—V. 1360.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwālīor) inscription of Harirājadēva (?):—

(L. 1).—[sam]vat 1360.

253.—V. 1366.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwālīor) inscription of the reign of the [Paramāra?] Mahārājādhirāja Jayasīnghadēva (Jayasīnghadēva)² [of Dhārā?]:—

(L. 1).—[sam] 1366 Śrāvana-vadi 12 [Śukrē?].

Friday, 24th July A.D. 1310 (?).

254.—V. 1372.—*Archaeol. Surv. of India*, Vol. XXI. p. 54, and Plate xiv. O. Inscription on pillar of gate at Ajaygaḍh:—

(L. 14).—sa[m]vat 1372 P[au]ṣa-vadi 10 Śanau.

Saturday, 22nd November A.D. 1315; see *Ind. Ant.* Vol. XIX. p. 168, No. 88.

255.—V. 1373.—From impressions supplied by Dr. Führer. Jōdhpur inscription of the reign of Sulṭān Kuṭyudi (Quṭb-ud-dīn):—

(L. 30).—samvat 1373 varshē Bhādra-vadi 3 Su(śu)kra-dinē samastarājāvali-samalamkritō³ Alāvadīna-putra-suratrāpa-Kuṭyudi-vijayakalyāṇarājyō(jyē!).

Friday, 6th August A.D. 1316⁴; or Friday, 26th August A.D. 1317.

The inscription enumerates the 'Śaka kings' of 'Dhilli,' beginning with Sāhapadīna (Shihāb-ud-dīn Ghōrī); see above, No. 238.

256.—V. 1377.—*As. Res.* Vol. XVI. p. 285. Translation by H. H. Wilson of a fragmentary inscription at Mount Ābū; ends:—

"Samvat 1377 (A.D. 1321) on Monday the eighth of the light fortnight of Vaisākh, in the reign of Lundhāgara, residing in Bāhunda, near to Ohandṛavati, the great temple of Achalēśvara, on Arbuda mountain, was repaired by Śrī Lundhaga, of the imperial race."

Monday, 6th April A.D. 1321.

The inscription apparently mentions Sindhu-putra, Lakshmana, Māṇikya of Śākambharī, Adhirāja(?) Dandana (?), Kīrtipāla, Samarasīnha, Udayasīnha,⁵ Mānavasīnha, Pratāpa, etc.

¹ In line 3 is the date samvat 1163 varshē Jyēshthā(śhṭha)-vadi 7 Sōmē, without any indication as to what it refers to.

² This apparently is not the Jayasīnghadēva of Nos. 223 and 232.

³ Read 'krit-āla'.

⁴ On this day the tithi of the date commenced 4 h. 3 m. after mean sunrise.

⁵ For a date of the reign of an Udayasīnghadēva, corresponding to Sunday, 1st August A.D. 1249, see *Ind. Ant.* Vol. XIX. p. 175, No. 116.

257.—V. 1380.—From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwālior) :—

(L. 1).—samvat 1380 varshē Bhādra[mva(vā)?]-sudi 3 Sômē | Hastu(sta)-nakshatr[ā] | [Uda ?]pura-nagarē rāja-śrī-Vachchhaudēvasya sādhanika . . .

Monday, 16th August A.D. 1322 ; see *Ind. Ant.* Vol. XIX. p. 28, No. 28.

258.—V. 1384.—*Proceedings Beng. As. Soc.* 1873, p. 105. Delhi Museum inscription of the time of Mahamanda Sāhi (Muhammad ibn Tughlaq) :—

Kritir-Madanadēvasya turyy-āst-āgni-nisākarē | Vikram-ābdē-sitē Bhādrē tṛitīyāyām Gurōr-dinē || 17 || Samvat 1384 miti Bhādra-vadi 3 Gura-dinē.

Thursday, 6th August A.D. 1327 ; see *Ind. Ant.* Vol. XX. p. 138, note 29.

259.—V. 1384.—*Ep. Ind.* Vol. I. p. 93. Another Delhi Museum inscription of the time of Mahamanda Sāhi (Muhammad ibn Tughlaq) :—

(L. 15).—Vēda-vasv-agni-chandr-ānka-samkhyē=vdē(bdē) Vikramārkkataḥ | pañcha-myām Phālguna-sitē likhitam Bhauma-vāsarē || . . . Samvat 1384 Phālguna-ēdi 5 Bhauma-dinē ||

Tuesday, 16th February A.D. 1328 ; see *Ind. Ant.* Vol. XIX. p. 26, No. 18.

The inscription mentions the Mlāchchha Sabhāvadīna (Shihāb-ud-dīn Ghōrī) as the first 'Turashka' who seized, and ruled at, Dhillikā (Delhi).

260.—V. 13[8]6.—*Ind. Ant.* Vol. XV. p. 360. Hāthaspi (now Bhāvnagar Museum) inscription of the Mēhara chief Thēpaka (Thēvaka) :—

(L. 17).—samvat 13[8]6 varshē || Bhāvē samvatsarē pūrṇē Āshādhē shadaśitikē saptamyām Sōma-vārēṇa.

Monday, 19th June A.D. 1329 ; see *ibid.* Vol. XIX. p. 359, No. 166.

The inscription mentions first, in the lunar (?) race, a king Shagāra (Khagāra), in whose family was born Jasadhavala (Yasōdhavala) who married Priyamalā of the solar race, and had from her three sons, Malla, Mandala, and Mēliga. It then states that in the family of Vāshalarāja (Vākhalarāja) there was Nāgārjuna (the companion of Maṇḍalika), whose son Mahānanda married Rūpā, Maṅgalarāja's (!) daughter, who bore to him Thēpaka. This Mēhara Thēpaka "had the royal dignity conferred on him by king Mahīsa," and apparently was subordinate to a king Kūntarāja, "born in the family of Vallāditya, and descended from Sūrya-Vikala" (?).¹

261.—V. 1387.—*Archæol. Surv. of West. India*, No. 2, Appendix, p. xv, No. 58. Mount Ābū inscription of the reign of [the Chāhumāna] Tējahsimha (?) of Chandrāvati² :—

(L. 13).—samvat 1387 varshē Māgha-sudi 3 Bhārgava-dinē Śatabhishag-nakshatrē Kumbha-sthē chandrē.

Friday, 11th January A.D. 1331.

262.—V. 1390.—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. A. Kēvaṭ-kund pillar inscription :—

(L. 4).—samvat 1390 samayē Bhādra[myai ?]-vadi 4 Sa(śa)nan dinē.

Saturday, 31st July A.D. 1333 ; see *Ind. Ant.* Vol. XIX. p. 175, No. 116.

263.—V. 1390.—*Jour. Beng. As. Soc.* Vol. V. p. 342, and Plate ix. 1. Inscription from the Fort of Chunār, of the time of Muhammad ibn Tughlaq (?) :—

(L. 10).—samva[t*] 1390 Bhādra-vadi 5 Gura.

¹ For some of the names in the above compare below, Nos. 276 and 284.

² See below, No. 265.

Thursday, 10th September A.D. 1332, or, more probably, Thursday, 21st July A.D. 1334 ; see *Ind. Ant.* Vol. XIX. p. 185, No. 144.

264.—V. 1394.—From Sir A. Cunningham's rubbings. Two inscriptions at Udaypur (in Gwālior) :—

(L. 1).—sam 1394¹ Māha(gha)-vadi 1 Va(bu)dhē.

Wednesday, 7th January A.D. 1338 ; see *Ind. Ant.* Vol. XIX. p. 355, No. 154.

265.—V. 1394.—*Ind. Ant.* Vol. II. p. 256. Mount Âbū inscription of the reign of the Chāhumāna Rājā Kāhādādēva, the son of Tējahsīmha, of Chandrávatī :—

Śrī-nripa-Vikrama-kāl-ātita-samvat 1394 varshē Vaiśāsha(kha)-sudi 10 Gurāv-ady-ēha śrī-Chandrávatyām.

Thursday, 30th April A.D. 1338.

266.—V. 1397.—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. B.—D. Three memorial pillar inscriptions at Kēvatī-kund, of the reign of the Mahārāja Hamīradēva of Lākasthāna, and others :—

(L. 1).—samvat 1397 samayē [or varshē] Māgha-sudi 4 Sōma-dinē ||

Monday, 3rd January A.D. 1340 ; see *Ind. Ant.* Vol. XIX. p. 22, No. 2.

267.—V. 1404.—*Archæol. Surv. of India*, Vol. XXI. p. 19, and Plate xviii. Inscription at the Fort of Marpha, of the reign of Sidhitūnga² (?) :—

(L. 3).—samvat 1404 Kārttika-sudi 14 Guran.

Thursday, 18th October A.D. 1347 ; see *Ind. Ant.* Vol. XIX. p. 356, No. 159.

268.—V. 1404.—*Archæol. Surv. of India*, Vol. IX. p. 34, and Plate ii. 4. Rāmpur Sati-pillar inscription of the queens of the Mahārāja Virarājadēva (?) :—

(L. 1).—samvat 1404 varshē Phalgum(?) vadi 14 Saumē (?).

Wednesday, 16th January A.D. 1348 (?).

269.—V. 1412.—*Archæol. Surv. of India*, Vol. IX. Plate ii. 3. Kārtalāl inscription of the reign of the Mahārāja Virarāmadēva of Uchahādanagara :—

(L. 1).—samvatu 1412 sama[ē].

270.—V. 1429.—*Ind. Ant.* Vol. XX. p. 314. Gayā inscription of Kulachanda, a governor of Gayā, of the reign of Sultān Piyarōja Sāha (Fīrōz Shāh) :—

(L. 2).—Asma-rājyē nripa-Vikramā[r]kkē gatē grah[air ?]=yugma-yug-ēndu-kālā | Dhīlpati-śrī-Piyarōjasāhē bhuvam samāsāsati vairi-dāhē ||

(L. 6).—Paramabhattārah-ētyādi-rājāvalī pūrvavat śrīmad-Vikramādityadēva-nripatē-atī-āvdē(bdē) samvata(t) 1429 Māgha-kṛishṇa-trayōdaśyām tithau Śanivāsar-ānvitāyām.

Saturday, 22nd January A.D. 1373.

The *Thakura* Kulachanda (Kulachandaka) was a son of the *Thakura* Hēmarāja and son's son of the *Thakura* Dālā, of the family of a prince Vyāghra (Vyāghrarāja).

271.—V. 1437.—*Ind. Ant.* Vol. VIII. p. 186 ; *Ant. Remains Bo. Pres.* p. 181. Dhāmlāj inscription of the time of the Vājaka chief Bhārma of Prabhāsa, and his minister Karmasīmha :—

(L. 14).—samvat 1437 varshē Āshāḍha-vadi 6 Śanau ||

Saturday, 26th May A.D. 1380, or Saturday, 13th July A.D. 1381 ; see *Ind. Ant.* Vol. XIX. p. 186, No. 148.

¹ One of the two inscriptions has *corād* after 1394.

² So the name was read by Sir A. Cunningham, but to judge from a faint rubbing, the original seems to have *śrī-Dhīlaha-rājyē*.

No. 8.—TEMARA SATI-STONE INSCRIPTION OF SAKA-SAMVAT 1246.

BY RAI BARADUR HIRA LAL, B.A.; NAGPUR.

Temarā is a small village adjoining Kuruspāl in the Bastar State of the Central Provinces. The place contains some ancient remains from which the *sati* stone under notice was somehow removed to Kuruspāl, where it was found by Rai Bahādur Baijnāth among the ruins of a temple. The stone has been, however, so long there that it has got entangled amidst the roots of a *Tēndū* (*Diospyrus tomentosa*) tree. Some portion of the stone is underground, but the visible portion measures 6' 5" × 1' 7" and contains 14 lines of writing in Nāgarī characters covering a space 2' 4" × 1' 7".

The letters are bold averaging $1\frac{1}{2}$ ", but, owing to the roughness of the stone, some of them are not clear. The language of the inscription is Sanskrit prose. It records the immolation of the illustrious Māṇikyā[dēvi] after the death of her husband at Tēmarā-sthāna of Sairaharāja-rājya, a district of Chakrakōṭa-rāshṭra, during the reign of king Hariśchandra, in the Śaka year 1246.

In this record the place and date are important. It has been, I think, conclusively proved that Chakrakūṭa was situated in Bastar and the fact of Tēmarā being included in it is a further confirmation of what has been proved before.¹ The date Śaka-Samvat 1246 corresponding to 1324 A.D., is the latest yet found of the period when the interior of the Bastar country went by the name of Chakrakūṭa. The record being necessarily brief does not give any clue as to what family king Hariśchandra belonged, and until otherwise proved, it does not seem unreasonable to suppose that he was of the same dynasty as the kings of Chakrakūṭa of the 11th and 12th centuries, viz. the Chhinda or Sinda family of the Nāga race. This record would, in that case, supply an additional historical name to the list of five kings known from other inscriptions and would show that the Nāgavarmaṇī rule at least continued to about the middle of the 14th century A.D.

TEXT.²

- 1 Svasti śri [||*] Chakra-kōṭa-rāshṭrē
- 2 śri-Saira[ha]-rāja-rājyē Tēma-
- 3 rā-sthā[nē] Mahāgōshṭha-samā-
- 4 vāsa-śri-Kalamkāṁ-Nārāyaṇa-
- 5 prākṣhita-satya-vaktā satya-guṇa[b]
- 6 rāja-śri-Hariśchandra-dēva-rājyē³||
- 7 [S(s)akē] 124[e] Raktākṣhī-samvat[reha]
- 8 Chaitra śudī [12] Śanaṇ śri-Hariśchandra-
- 9 dēva-ādeśakāri Āmaṇa [ava]-
- 10 rga-lōkē [ga]t[ē] tat-sakī(khī) sati
- 11 śri-Māṇikyādvē(dēvi) agnau pravi-
- 12 āya [kalpāntam]
- 13 [ravi] lōkā
- 14

TRANSLATION.

Hail! At Tēmarā-sthāna (village) of the Sairaharāja-rājya in the Chakrakōṭa province (rāshṭra), during the reign of the illustrious Hariśchandra-dēva, who spoke the truth and who

¹ Above, Vol. IX. p. 178.² From impressions taken by Mr. Venkoba Rao of the Madras Epigraphical Department (No. 259 of the collection for 1908).³ Read -rājyē.

was (*as it were*) the preceptor in truth(-speaking), through the favour (?) of the glorious (god ?) Kalamkām Nārāyaṇa,¹ residing at Mahāgōshtha,—(in this village) in the Śaka year 1248 the Raktāksha-samvatsara, on Saturday, the [12]th tithi of the bright half of Chaitra,—Āmaṇa, an executive officer (? *ādēśakārī*) of the glorious Hariśchandrādēva, having gone to heaven (*svarga*), his companion (and) chaste wife Māṇikyā[dēvi] [entered] eternity by entering into fire

No. 9.—TWO INSCRIPTIONS OF THE TIME OF THE NAGAVAMSI KING
NARASIMHADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

When I visited the shrine of Dantēśvarī at Dantēwārā in the Bastar State in 1897, I saw a small stone pillar covered with Telugu writing (on all sides, viz. the four faces and the top) fixed at the place where goats were sacrificed. It was then being used as a *yūpa*² and the priests of the temple did not know what was written on it. My friend Rai Bahādur Baijnāth sent me impressions from which the text was deciphered and a brief notice appeared in Vol. IX. (p. 163) of this Journal. Fresh impressions were subsequently taken by Mr. Venkoba Rao, and I am indebted to Rai Bahādur V. Venkayya for kindly revising the text after comparing it with the fresh impressions. The slab on which it is inscribed is 2' 6" high, the breadth of each of the 4 faces being about 7½" and the top is consequently 7½" square. As stated above, the whole was covered with writing, but a portion has peeled off carrying away the final portions of almost all the lines of the third face and the beginnings of those of the fourth. Almost everything of the record on these 2 faces is lost. The engraving on the top is also much damaged and in the impressions almost the whole of it is illegible. It appears that there were altogether 43 lines on the 4 faces, and the top which appears to contain the end had 7 lines, making a total of 50. On the top of the first face, there are figures of the sun and the moon. Dantēwārā being south of the Indrāvati which, as I have said elsewhere, formed the boundary between the Nāgarī and Telugu scripts, this record is in Telugu characters. The letters are bold and well formed with an average size of 1½". Śa, ka and ra appear in a somewhat antiquated form. The language is Telugu. The object of the inscription was apparently to record a gift,³ which was made on the 10th day of the dark fortnight of Jyēṣṭha in the Śaka year 1147,⁴ during the reign of Jagadēkabhūṣaṇa-Mahārāja Narasimhadēva. The date corresponds to 13th June 1224 A.D.⁵ as calculated by Mr. Gokul Prasād, Tahsildār of Dhamtarī. It is not clear whether the grant was made by the king himself or by some one of his subjects, but the phrase *śrīman-Narasimhadēva-mahīrājula-rājya* etc. (ll. 6 to 11), "the reign of the illustrious Mahārāja Narasimhadēva" seems to show that it was some person other than the Mahārāja who made a reference in this wise.

The other inscription was found at Jatanpāl, 40 miles from Dantēwārā. It is situated to the north of the Indrāvati and is inscribed in the Nāgarī character on a slab measuring 4' x 1' 4½",

¹ This probably refers to the last incarnation of the god Viṣṇu.

² I.e. a sacrificial post.

³ Line 46 speaks of *i dharmam* 'this charity' and line 28 has *dēvi*, while in line 35 we have a portion of *āchandrārkkā* suggesting that either a village or some land was given till the sun and moon endured to the temple of Dēvi.

⁴ I originally read the date as 1140 (above, Vol. IX. p. 163). The last figure of the year is partially broken off and in the first impressions it looked like a zero, but in the fresh ones it appears to be 7.

⁵ If the year 1147 is an expired one, the date would correspond to 2nd June 1225 A.D.

almost the whole of which is covered with big letters averaging 2". There are altogether 18 lines. Between lines 16 and 17 the imprecatory figures of a pig followed by an ass are inserted.

On the top of the inscription there are the figures of the sun and the moon together with 7 small circles in a row apparently representing the remaining 7 planets. The meaning of these is clear. The top figures denote that the grant is to last as long as the *navagrahas* or the 9 planets endure, while the bottom figures represent a curse on the transgressor of the gift declaring his father an ass and the mother a pig. The language is corrupt Sanskrit prose. The object is to record a grant of land made by one Kāmā Nāyaka to one Rāhila Pāṇḍē. Kāmā Nāyaka appears to be a subordinate of a chief named Sōmarāja under Mahārāja Narasimhadēva. The mention of the mother Gangādēvi after the king's name is not clear. The date given is the Śaka year 1140 without specifying any other details. It corresponds to 1218 A.D. In this year there was an eclipse of the sun and the month of Jyēshṭha was intercalary. So it was doubly meritorious to make a gift in that year.

Narasimhadēva apparently belonged to the Nāgavamśa dynasty. Some other longer inscriptions of this king have also been found in the Bastar State. Before these are published it will be premature to make any remarks about him.

A.—DANTĒWĀRĀ.

TEXT.¹*First Face.*

- 1 Svasti śrīmatu sa-
- 2 masta-prasasta-¹
- 3 sahitam śrīma[j*]-
- 4 Jagaḍēkabhūsha-
- 5 na-mahārāju-
- 6 l-sina śrīma[n*]-Na-
- 7 rasihya(simha)dē[va]-
- 8 mahārāju-²
- 9 la rājyā-

- 22 ḍava
- 23 dēvi
- 24 na u(ñ)ḍla
- 25 [gā]ma
- 26 li ām[ḍya]
- 27 [m]ḍu poḍa
- 28 maṣu dīpa
- 29 [m]unaku

Second Face.

- 10 bhivṛiddhi prava[riddha]-
- 11 mānamugā-
- 12 n-ā-chaṇḍrārka-
- 13 mugā svasti
- 14 Śaka-varuṣa-
- 15 mbulu 114[7]
- 16 mḍ-avun-ēmṭi
- 17 Jyēshṭha-mā-
- 18 samuna ba-
- 19 ha(hu)la-daśamī

Third Face.

- 20 [ka]
- 21 kum

Fourth Face.

- 30 akha-
- 31 itha
- 32 taṇḍri
- 33 na tamna
- 34 ḍ[k]una
- 35 [chaṇḍ*]drārka-
- 36 ḍapaṇga-
- 37 dīniki
- 38 lu mara
- 39 kumḍu paḍi
- 40 ti-nāyakumḍ[u]
- 41 ḍapa nāyaku[m]
- 42 ḍu matha-pati.
- 43 sēna[b]ḍa(va) [Rē].

¹ No. 245 of the Madras Epigraphical collection for 1903.

² Read *prasasti-sahita*. This phrase also occurs in the Teandavōlu inscription of Buddharāja. See above, Vol. VI. p. 272.

³ Read *-mahārājula*.

Top of pillar.

| | | |
|-------------------------------|------------------------|--------|
| 44 . nāmḍa | 47 | vā[ru] |
| 45 mṣ peṭimchchinām | 48 nūṣu | |
| 46 i dharmamu e | 49 pi nū[ṣu] | |
| | 50 | |

TRANSLATION.

(L. 1—19.) Hail! In the reign of the illustrious Jagadēkabhūṣaṇa Mahārāja *alias* the prosperous Narasimhadēva, possessing all pre-eminences,—which is augmenting and prosperous (and stable) as long as the sun and moon endure — in the Śaka year 1147, in the month of Jyēṣṭha, on the 10th of the dark fortnight

B.—JĀTANPAL.¹

TEXT.

- 1 Svasti [||*] sri² mähārājāḥ³
- 2 Narasiṃgha⁴dēvaḥ rāvaḥ
- 3 Gaṅgā-dēv[ī] mātā | māmḍa-
- 4 lika Sōmarājaḥ | Kā-
- 5 mā- Nā[ya]kaḥ dataḥ⁵ [bh]u-
- 6 mi Rāhila Pāṇḍē pra-
- 7 tigrāhi | Mēdani Pāṇḍa(dē)
- 8 Dēva-nāyaka Jāmu Sā-
- 9 hu ! Ghikā sēṭhi[ī] Sōmāi
- 10 ēt[ē] pālaka(kāḥ) | vrahma-vadha [g]ōva⁶ |
- 11 [pitri]-vadha vālaghātaka | ēta[t]pāpē-
- 12 shu [ī]ipyatē || asya bhūmī⁷ [pralō]-
- 13 payē⁸ | s[v]adata⁹ cha pradā cha vā [ī] jō hartō va-
- 14 śum(śum)dhara [ī] shashṭhi var[n]sha-sahasrā-
- 15 pi narakē jāyatē krimi
- 16 Śākana¹⁰ 1140
- 17 [Ja]sya¹¹ bhumi pralōpaya[ti] tasya¹²
- 18 gārdu[bha] vā(bā)pa¹³ śān[kari] māi[||*]

TRANSLATION.

LI. 1—10 Hail! (While) the illustrious Mahārāja Narasimhadēva-rāvā (*is ruling*) (and) Gaṅgādēvi (*i.e.* the mother (and) Sōmarāja (*is*) the maṇḍalika, Kāmā Nāyaka gave land, the recipient being Rāhila Pāṇḍē. Mēdani Pāṇḍē, Dēva-nāyaka, Jāmu Sāhu, Ghikā Sēṭhi (and) Sōmāi — these (are) the protectors¹³ (of this grant).

¹ No. 251 of the Madras Epigraphical collection for 1908.

² Read *sri*.

³ Read *māhārājāḥ*.

⁴ Read *Narasimhadēva-rāvaḥ*.

⁵ Probably *dāta bhūmēḥ* is meant.

⁶ Read *gōvadha*. The syllable *dha* at the end of the line is represented by a vertical stroke in the original.

⁷ Read *bhūmim*.

⁸ Probably *śahām pāpēna lipyanti asya bhūmim pralōpanti yē* is intended.

⁹ Read *śradattām paradattām vā yō harēta vasumdharaṁ | shashṭim varsha- sahasrāni narakē jāyati*

krimiḥ.

¹⁰ Read *Śāk-āṅkāḥ*.

¹¹ Read *yō bhūmim pralōpayati*.

¹² Read *sūkari māvi*.

¹³ That is, they will see that this grant is duly respected.

Ll. 11—15. The killing of a Brāhmaṇa, [the killing] of a cow, parricide, the killing of children — these are the sins of which [one] who resumes his land shall be guilty. He who resumes the grant given by himself or another is born a worm in hell and (grovels there) for sixty thousand years.

L. 16. The Śaka (year) 1140 in figures.

Ll. 17—18. He¹ who despoils the land has an ass for (his) father (and) a pig for (his) mother.

No. 10.—NOTE ON THE AMARAVATI PILLAR INSCRIPTION OF SIMHAVARMAN.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

To Rai Bahādur Venkayya I am indebted for the fresh inked estampage of this inscription, which is reproduced on the accompanying Plate. The text of the inscription was published in 1890 in my *South-Indian Inscriptions*, Vol. I. No. 32. In the translation (*loc. cit.* p. 27) I would now substitute the following version of the first verse:—

“Let them grant you choice glory for a long time,—those dust-particles on the feet of Śrighana,² which are hostile to worldly existence, (and) which glitter incessantly amidst the cluster of the rays of the jewels on the crests of the lords of gods and of demons!”

In the *Nachrichten d. K. G. d. W. z. Göttingen*, 1903, p. 310 f., my late friend Professor Kielhorn has shown that this verse is an imitation of the second of the introductory verses of Bāṇa's *Kādambari*.

The inscription does not contain a date, and the Pallava king Simhavarman to whose reign it belongs cannot be identified with any other Pallava king of the same or similar name. The approximate time of this record must therefore be settled on palaeographical grounds. The alphabet is what Dr. Burnell has called the transitional type of the Telugu-Kanarese characters.³ He notes as characteristics of this type the four letters *cha*, *dha*, *bha*, and *śa*. I have followed these test-letters through a number of inscriptions from the Telugu country, *viz.*—

No. 1.—The Maliyapūṇḍi grant of Amma II. (above, Vol. IX. p. 52 f.), after A.D. 945.

No. 2.—The Raṇastipūṇḍi grant of Vimalāditya (above, Vol. VI. p. 354 ff.), A.D. 1018-19.

No. 3.—The Korumelli plates of Rājārāja I. (*Ind. Ant.* Vol. XIV. p. 50 ff.), after A.D. 1022.

No. 4.—The Teki plates of Chōḍagaṅga (above, Vol. VI. p. 338 ff.), A.D. 1086-87.

No. 5.—The Pithāpuram plates of Vira Chōḍa (*South-Ind. Pal.*, Plate xxix.), A.D. 1092-93.

No. 6.—The Chēbrōlu inscription of Vikrama-Chōḍa (above, Vol. VI. p. 226), A.D. 1127.

No. 7.—The Chellūr plates of Kulōttuṅga II. (*Ind. Ant.* Vol. XIV. p. 56 ff.), A.D. 1143.

¹ Lines 17—18 are engraved below the figure of a pig followed by an ass.

² This is a name of Buddha according to Amara, Hēmachandra and the *Nārada-pañcharātra*; see the *St. Petersburg Dictionary*, s.v. The Pāli form *Sirighana* or *Sirighana* occurs in the *Dīpavaṃsa*, i. 11, and ii. 1.

³ *South-Ind. Pal.*, sec. ed., p. 26.

No. 1 still shows the old forms of the four test-letters. The new form of *dha* appears first in No. 2, and the open forms of *cha* and *bha* in No. 3. In addition to these, the Telugu form of *sa* is exhibited by Nos. 4-7 and by the Amarāvati pillar, which has consequently to be placed after No. 3.

In order to settle the time of the Amarāvati pillar within narrower limits, the letter *ha* may be used. In Nos. 1-5, as in the Amarāvati inscription, the curve at its right end extends below the line, while in Nos. 6 and 7 it passes very little lower than the left portion of the letter and resembles already the normal Telugu shape. On the whole Nos. 4 and 5 agree most closely with the alphabet of the Amarāvati pillar, which may therefore be placed between Nos. 3 and 6, say about A.D. 1100.

In lines 38 and 47 of the inscription, mention is made of the city of Dhānyaghaṭa or Dhānyaghaṭaka. For other forms of this ancient name of Amarāvati, see now above, Vol. III. p. 94 and note 5; Vol. VI. pp. 85, 146 f. and 157; Vol. VIII. pp. 11 and 67 f. The town had been included in the Pallava kingdom already in the time of Śivaskandavarman of Kāñchipura; see above, Vol. VI. p. 85.

No. 11.—PACHAR PLATE OF PARAMARDIDEVA; VIKRAMA-SAMVAT 1233.

By ARTHUR VENIS.

The subjoined inscription is edited from two ink-impressions kindly supplied by Dr. Vogel. The historical and descriptive matter of this article is from the pen of Mr. V. Venkayya, whose unsparing courtesy I would here gratefully acknowledge. The original copper-plate on which the record is engraved is said to have been dug up some 40 or 50 years ago in Pachar, a village 12 miles north-east of Jhansi city, by one Ganeshji while excavating the foundations of his house. The exact spot is now unknown, but it was somewhere on the raised mound (consisting of the usual débris of old houses, etc.) on which the village stands. The copper-plate was in the possession of a Brāhmana named Bindaban, son of Kali, one of the zamindārs of the village, and he presented it to Government.¹ The plate is now preserved in the Provincial Museum at Lucknow.

The inscription consists of a single plate with a circular hole at the bottom meant for the ring to which the king's seal must have been soldered. Neither the ring nor the seal has, however, been traced so far. At the top of the plate—about the middle of the first four lines of the inscription—is engraved a goddess squatting, having four arms, with an elephant standing on each side and lifting up its trunk, apparently to pour water over her head.² The figure is nearly the same as that found on the Banda District plate of Madanavarmadēva³ and resembles the one engraved on the first of the Ichchhāwar plates of Paramardidēva⁴ and the Semra plates of the same king. In the latter, however, the goddess is squatting on a lotus.⁵ All these figures⁶ are evidently representations of the goddess Gaja-Lakshmi.

¹ The history of the plate and the notes on the antiquities of the villages mentioned in the inscription are taken from a memorandum received from the Collector of Jhansi.

² In some of the other cases, where a similar figure is engraved, each of the elephants carries a water-pot in its trunk; see e.g. above, Vol. IX, Plate facing p. 173.

³ *Ind. Ant.* Vol. XVI, Plate facing p. 208.

⁴ *Ibid.* Vol. XXV. p. 205.

⁵ Above, Vol. IV, Plate facing p. 166.

⁶ A similar figure is cut on some of the seals of the Katak king Mahā-Bhagupta I. (above, Vol. III. pp. 341, 345 and 346, and Vol. VIII. p. 139). The seal of the Ārang copper-plate of Mahā-Jayarāja (Dr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III. p. 191) and that of the Raypur plates of Mahā-Sudēvarāja (*ibid.* p. 196) bear a similar goddess; also the seal of the Khariā plates of the latter (above, Vol. IX. p. 171).

The preservation of the inscription is good. The characters are Nāgarī and the language Sanskrit. As regards orthography, *v* is used for *b* throughout. The dental sibilant occurs for the palatal in *sakti* for *śakti* (l. 2), *dasu* for *daśa* (l. 8), *asra* for *aśra* (l. 17), *visada*¹ for *viśada*² (l. 20), and *sāstra* for *śāstra* (l. 21). The palatal sibilant takes the place of the dental in *vasundharā* for *vasundhārā* (ll. 5 and 19), *Vājaśanēya* for *Vājasanēya* (l. 11), *śimā*³ for *śīmā*⁴ (l. 14) and *vaśudhā* for *vasudhā* (l. 18). The *anusvāra* is in many cases not clearly marked. Final consonants are not distinguished, e.g. *saṁvata* is actually written instead of *saṁvat* in l. 9; *phalama* for *phalam* in l. 18; *vaśēta* for *vaśēt* in l. 20; and *paṭṭama* for *paṭṭam* in l. 22.

The record belongs to the Chandēlla family—called Chandrātrēya¹ in this (line 1) as well as in the other known inscriptions of the dynasty.² The Chandēllas were lords of Kālāñjara (l. 4), i.e. Kalinjar, the well-known hill-fort situated in the Banda District, Bundelkhand, of the United Provinces. The tract of country over which they ruled was called Jējābhuktika or Jējābhukti³ (between the rivers Jumna and Narmadā), apparently after king Jējā, whom Kielhorn identified with Jayaśakti,⁴ one of the earliest kings of the family. About the name Jējābhukti, Dr. Hultzsch remarks: "This old name of Bundelkhand, the country which was ruled over by the Chandēllas is the original of the vernacular form Jajāhūti or Jajāhoti, just as the modern Tirhut is derived from Tirabhukti."⁵

Our inscription opens with a verse in praise of the Chandrātrēya family and then refers to kings Jayaśakti and Vijayaśakti of the same family. The record then registers a gift by the Paramabhattāraka Mahārājādhirāja Paramēśvara, the glorious Paramardidēva, an ardent worshipper of Mahēśvara, who meditated on the feet of the P. M. P. śrī-Madanavarmadēva who, in his turn, meditated on the feet of the P. M. P. śrī-Prithvivarmadēva. While at Vilāsapura Paramardidēva granted land in the village of Lauvā within the *viśaya* of Karigavā. The grant was made on Wednesday, the eighth *tithi* of the dark fortnight of Kārttika in Saṁvat 1233, expressed both in words and in figures. The donee was a Brāhmaṇa named Paṇḍita⁶ Kēśavaśarman of the Kaśyapa-gotra, who was a student of the Vājasanēya-śākhā, had the three pravaraś of Kaśyapa, Avatsāra and Naidhruva and had come from the Bhaṭṭa-grahara called Mutāūsha. He was the son of the Dvivedin Tikava, grandson of Rā (?) Tihunapāla and great-grandson of Chan Valahavā. The document was written by Subhānanda of the Vāstavya race⁷ and engraved by Pālhaṇa, son of Rajapāla, who is described as a master of the art and craft (वेदग्धीविश्वकर्मणा, l. 22).

Without entering into the history of the Chandēlla dynasty,⁸ it is here necessary to state that the inscriptions of Paramardidēva, hitherto known, range, according to Kielhorn, from

¹ In the Khajurāho inscription, Chandrātrēya is said to have been a sage and the son of the sage Atri; above, Vol. I, p. 130, verse 7.

² See e.g. above, Vol. I, pp. 123, 138 and 212.

³ Mr. V. A. Smith's *Early History of India*, p. 312.

⁴ This king is mentioned in line 2 of the subjoined inscription.

⁵ Above, Vol. I, p. 218.

⁶ The abbreviations *paṇ*, *dvī*, *rā* and *cha* occur also in the Senra plates; above, Vol. IV, p. 155.

⁷ To the same family belonged Prithvidhara who wrote the Senra plates; above, Vol. IV, p. 156.

⁸ The Chandēllas have left magnificent monuments at their chief towns Mahōha, Kālāñjar and Khajurāho. Lovely lakes were also formed by them by throwing massive dams across the openings between hills. The Chandēllas were frequently in contact with the Kalachuris of Chēli and with the kings of Kananj either as friends or foes. They also took part in the efforts made from time to time by Indian princes against Muhammadan aggression. According to Mr. V. A. Smith, the most notable representative of the Chandēllas is the Raja of Gidnaur near Monghir (Monghyr) in Bengal.

A.D. 1167 to 1201,¹ while the date of the subjoined record corresponds to 27th October 1176 A.D. O.S. From other inscriptions² we know that Paramardidēva of Jējābhukti was conquered by the Chāhamāna king Prithvirāja about 1182 A.D. On the 27th April A.D. 1203, the former surrendered the fort of Kalinjar to Kutb-ud-dīn Aibak.³ From an inscription at Kalinjar we also learn that Paramardidēva was a poet. He is said to have composed out of innate faith a eulogy of the god Parāri (Śiva).⁴

As regards the localities mentioned in the subjoined record, Lauvā, the village in which the laud granted by the king lay, may be identified with Lewa,⁵ three miles west of Pachar. There are several villages named Kargawan near Jhansi. By far the largest and most important of them is one⁶ situated five miles north-east of Chirgaon and nine miles north-east of Pachar. According to tradition, Pachar, where the plate was unearthed, was itself known as Bilaspur about ten or fifteen generations ago and owned by Naik Brāhmanas. If this tradition be true, king Paramardidēva must have made the grant when he was encamped at Pachar. According to the Collector of Jhansi, there are "in Pachar distinct evidences of Chandel buildings. The chief is a small square temple, about eight feet square and the same height of the usual Chandel pattern (of the simplest kind). It consists of roughly squared slabs and columns of granite carved in the less elaborate Chandel style. This temple is situated in the heart of the village some 10 feet below the present level of the surface there. Steps lead down to it and the earth is prevented from falling in by a brick wall all round the space where the temple stands."⁷

Another grant of Paramardidēva issued from Vilāsapura is engraved on the Ichchhāwar plates found near the village of Ichchhāwar in the Pailāni tahsil of the Banda District of the United Provinces. This grant is dated in Samvat 1228 corresponding to A.D. 1171 and was engraved by Pālhana, son of Rajapāla.⁸ The Pachar plate was also engraved by the same man.⁹ It is therefore not impossible that both the Pachar and the Ichchhāwar plates were issued from the same place.

The dimensions of the land which was conveyed by the subjoined inscription are stated in terms of the quantity of seed required to sow the given area, viz. $7\frac{1}{2}$ *drōṇas* of seed to be sown in the manner specified in line 8 :

¹ See his Supplement to Northern List, above, Vol. VIII. p. 16.

² *Arch. Survey of India*, Vol. X. Plate XXV f. 9 and 10; Vol. XXI, pp. 173-74.

³ *Ibid.* Vol. XXI. p. 33.

⁴ *Journal, Bengal Asiatic Society*, Vol. XVII. Part I, p. 316.

⁵ At Lewa there is a "baoli" (large well) lined with square stones, some of which are clearly of Chandel workmanship, and a granite slab that clearly formed originally part of a Chandel building has been utilised to form a *satī* stone, bearing an inscription which, however, is quite illegible.

⁶ At Kargawan, pieces of granite bearing Chandel carvings have been built into the walls of an old Mahratha fort and there is said to be an old well now filled in, lined with the large Chandel bricks.

⁷ The Collector of Jhansi also mentions another tradition in connection with Pachar. A *bsirāgi* from Jatara (in the Orchha State, 20 miles south of Mauranipur in the Jhansi District) by name Pahlav Das, told the villagers some forty or fifty years ago that there had been four more such temples near the existing shrine, two at a short distance to the east, one to the north, and a fourth, the exact location of which is unknown. All these temples were said to be buried and (if existent) remain so to this day. Pahlav Das is also said to have pointed out the site of a disused Chandel well which has since been excavated. This is situated about one furlong east of the village. It is lined below the level of the surface with the large bricks characteristic of Chandel work. Chandel ruins and carvings occur in many other villages throughout the whole district of Jhansi from the extreme north-east near the junction of the Dhasan and Betwa to the extreme south where are the famous Chandel sites of Deogarh, Chandpur, Dudhai and Madanpur.

⁸ *Ind. Ant.* Vol. XXV. p. 208.

⁹ The engraver of the Semra plates was also called Pālhana. Here, however, his father's name is not given. The writer of the Ichchhāwar plates was the Kāyastha Prithvidhara. The Semra plates were written by a man named Prithvidhara, who belonged to the same family as Subhānānda, the writer of the Pachar plate; see note 7 on p. 45 above.

वापगत्या कोरडे सार्द्धद्रोणसप्तपरिकलिता प्रस्थप्रत्येकबाधव्यवस्थया । दशहलावच्छिन्ना
भूमिः etc.

An exact determination of the superficial area is no longer possible. But it is interesting to compare a similar passage in a grant of the Chandella king Madanavarmadēva dated in Samvat 1190, which was found in the Banda District and edited by Kielhorn. Here the passage runs as follows : हलदशाङ्केपि हल १० सत्कभूमिर्यत्र वीगे कोरडे द्रोणसार्द्धसप्त दत्तेति. Our text is fuller and seems to explain some of the terms about which Kielhorn was in doubt. Thus वापगत्या is the Sanskrit for the Prakrit form वीगे and describes the grain as sown broadcast, i.e. not as sown first in seed beds and then transplanted. Again, the compound प्रस्थप्रत्येकबाधव्यवस्थया, which I analyze thus : (1) प्रस्थस्य प्रत्येकबाधः (2) प्रस्थप्रत्येकबाधस्य व्यवस्था gives precision to the phrase हलदश. So far we learn that the land conveyed by Paramardidēva measured "ten ploughs," i.e. it could be ploughed in one day by ten pair of oxen. The ploughing was to follow a certain method (*vyavasthayā*), namely, that of leaving a dividing line or boundary after each *prastha* of seed sown. The total quantity of seed is (as in the earlier deed) $7\frac{1}{2}$ *drōṇas*; and it had to be sown broadcast.

There remains the difficult word कोरडे, which Kielhorn read as कोरडे in his text, adding a note that "it should denote some particular kind or kinds of grain." His suggestion is of course in complete accord with the syntax and the general drift of the passage. It even tempts one to read कोवदे in our text as a piece of careless engraving for कोदवे. If this somewhat bold expedient were adopted, the Sanskrit word कोदव as the equivalent of the current Hindi कोदधव would supply the name of the common millet *kodo*, which may have been employed as the standard grain for broadcast sowing. For the word कोरडे as it appears in our text, I can offer no Sanskrit equivalent. If it corresponds to the Mahrathi कोरडा "dry", the sense of the whole passage would be : "As much land as may be covered by $7\frac{1}{2}$ *drōṇas* of seed, in the dry condition, thrown broadcast."¹

TEXT.

- 1 [श्री] ॥ स्वस्ति ॥ जयत्याङ्गादयनि[श्व]^१ विश्वेश्वरशिरोधृतः । चन्द्रातेयनरेन्द्राणां वंशचन्द्र इवोज्ज्वलः ॥ तत्र प्रवर्तमाने वि-
- 2 रोधिपिजयभ्राजिण्युजयशक्तिविजयस(श)क्त्यादिवीराविभ[र्ति]वभास्वरे परमभट्टारकमहाराजाधिराजपरमेश्वरस्या-
- 3 पृथ्वीवर्मादेवपादानुध्यातपर[म]भट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्मादेवपादानुध्याम(त)पर[म]भट्टारक-

¹ As to the method of measuring land by the quantity of seed required to sow it, the references to my hand are Elliot's "Ancient Tenure of land in the Maratha country" (*Ind. Ant.* Vol. XV. p. 268) and the Settlement Report of Jhansi, 1871, p. 125; but this does not throw much light on the word *korāḍa*. [In one of the inscriptions of the Vāllabhāśvāmin temple at Gwalior, mention is made of land measured by the quantity of seed required to sow it (above, Vol. I. p. 161); also in a grant of the Valabhi king Dharasēna IV. (*Ind. Ant.* Vol. XV. p. 340, text line 45 f). In the Tinnevely district of the Madras Presidency and in the Telugu country, land is often measured by the amount of seed required to sow it or by the amount of grain produced by it.—Ed.]

² Read°निर्द्ध.

- 4 महाराजाधिराजपरमेश्वरपरममाहेश्वरश्रीकालचक्राधिपतिश्रीमत्परमहि(र्दि)देवो वि-
जयो । स एष दुर्विषहृत[र]-
- 5 प्रतापतापितसकलरिपुकुलः कुलवधूमिव वश(सु)न्धरा[स]राकुलां परिपालयन्-
विकलविवेकनिर्मलीकृतमतिः । करिगवाविषयान्तःपा-
- 6 ति[ली]वाग्रामोपगतान्त्राक्षानन्यांश्च मान्यानधिकृतान्कुटुम्बिकायस्थदूतवैद्यमहत्त-
रादीन्सर्वान्सम्बोधयति समाज्ञापयति चास्तु वः सन्विदि-
- 7 तं यथोपरिलिखितेस्मिन्ग्रामे सजलस्थला सस्थावरजङ्गमा साधज[र्द्ध] भूत-
भविष्यद्वर्त्तमाननिःशेषादायसहिता प्रतिषिद्धचाटादिप्रवे-
- 8 शा वापगत्या कोरडे सार्द्धद्रोणस[म]परिकलिता प्रस्थप्रत्येकवाधव्यवस्थया ।
द[स](श)हलावच्छिन्ना भूमिरस्वा(स्मा)भिर्विंलासपुरे त्रयस्त्रिंशदधि-
- 9 कश्चतस्रोपेतसहस्रतमे स[स्वत]रे¹ कार्तिके मासि कृष्णपक्षे[ष्ट]म्यान्तिषाषङ्कनोपि
सम्बत(त्)१२३२ कार्तिकवदि ८ बुधवारे । पुष्यतीर्थोदकेन वि-
- 10 धिवत्प्राप्तां देवादीन्सन्तर्प्य भास्करपूजापुरःसरं चराचरगुरुं भगवन्तं भवा[नी]-
पतिमभ्यर्च्य हुतभुजि हुत्वा मातापितृरात्मनश्च पुष्ययशोवि-
- 11 वृद्धये । सुताउषभट्टाग्रहारविनिर्माताय कष्यपगोत्राय कश्यपावत्सारनैधु(धु)व-
[त्रि]प्रवराय वाजश(स)नेयशाखाध्यायिने चो । वलह[वा]प्रपौत्र[र]-
- 12 य [रा?] । तिष्ठणपालपौत्राय हि । तीकवपुत्राय प । केशवशर्मणे
ब्राह्मणाय कुशलतापूतेन हस्तोदकेन स्वस्तिवाचनपूर्व्यश्चन्द्रार्कसमका-
- 13 लं पुत्रपौत्राद्यन्वयानुगामि शासनीकृत्य प्रद[त्त]ः । इति मत्वा भवद्विराज्ञा-
न्वयणविधेयैर्भूत्वा भागभोगादिकं सर्वमस्त्री(स्त्री) समुपनेत[व्यं] । तदेना-
- 14 [म]ख भूमि(मि) समंदिरप्राकार[र] निर्गमप्रवेश[र] ससर्वाग्रनेष्टुकर्षा(र्षा)सादि-
भूरुहामपरैरपि [श्री](सी)मान्तर्गतैर्वैष्णुभिः सहित[र] सवाद्या[भ्य]न्तरादा[यां]
- 15 [भु]ञ्जानस्य कर्षतः कर्षयतो दाना[ध*]मनविक्रयस्या कुर्व्यतो न केनचित्काचि-
द्वाधा कर्त्तव्या । अत्र च राजराजपुरुषपाटविकचाटादिभिः² स्व
- 16 स्वमाभार्य्य(व्यं) परिहर्त्तव्यमिदंश्चाश्वहान[म]नाह्वयमगाह्यञ्चेति भाविभिरपि
भूमिपालैः पालनीयमिति ॥ उक्तञ्च ॥ श[स्त्रं]³ भद्रास[न] छ-
- 17 त्रं वरास्वा(श्वा) वरवारणाः । भूमिदानस्य पुष्पाणि⁴ फलं स्वर्गः पुरंदर ॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुष्यक-
- 18 र्माणी नियतं स्वर्गगामिनौ ॥ बहुभिर्व्यशु(सु)धा भुक्ता राजभिः सगरादिभिः
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम(म्) ॥ स्वद-

¹ Read सेवसरे.² Read. ब्रह्म.³ Read 'वरस्वा'.⁴ Read पुष्पाणि. The usual reading is विष्णुनि.⁵ Read 'पुष्पाटविक'.

- 19 तां परदत्तां वा यो हरेत् वशु(सु)न्यरां । स विठाय[†] क्रिमिर्भूया(त्वा)
पितृभिः सह मज्जति ॥ षष्ठि(ष्टिं) वर्षसहस्राणि स्वर्गे वसति भूमिदः ।
- 20 आच्छेत्ता चानुमत्ता च तान्येव नरके वसेत्(त्) ॥ स्वहस्तोय(यं) राजश्रीपर-
मर्हिदेवस्य मतं मम ॥ विस(श)दगुणगणाघोत्रामवा-
- 21 स्तव्यवंशः सकलविदितसा(शा)स्त्र श्रीशुभानन्दनामा । अलिखद्वनिपालस्याज्ञया
धर्मलेखी स्फुटललितनिवेश(शै)-
- 22 रत्नरैस्ताम्रपट्टम(म्) ॥ रजपालस्य पुत्रेण पाल्हेणेन च शिल्पिना । उत्कीर्णा
वर्षघटना वैदग्धीविश्व[क*]र्मणे(णा) ॥ श्री [॥*]

No. 12.—AMAUNA PLATE OF THE MAHARAJA NANDANA;
[GUPTA-] SAMVAT 232.

By THE LATE DR. T. BLOCH, PH.D.

This plate has been discovered a short time ago on the estate of Babu Janakiballabh Prasad Narain Simha, Zamindār of Amaunā, Pargana Arwāl, in the district of Gayā. Amaunā is about 2 miles east by north of the well-known town and market-place of Dāudnagar on the east bank of the river Son in the Gayā District. The plate has been lent to me through the kind offices of Mr. R. S. Greenshields, I.C.S., Collector of Gayā.

[The text of the subjoined inscription has been printed with a translation in the *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. V. No. 5, May 1909, in an article entitled "The Mallayashṭikā grant of Nandana" by Mr. Paramēśvar Dayāl. There are a few differences in this transcript which will be pointed out in the footnotes. According to Mr. Dayāl, the plate was found in December 1907 "in the fields of Bheṇḍiā Bighā, a hamlet of mauza Amaunā. It came to view after the surface soil had been washed away a little by rain. The site of the find is said to be an elevated land which is *paṭṭi* 'uncultivated' and of the class called *rerhā*, a kind of saline unproductive soil, on which even grass does not grow, and which becomes soft and loose in the rainy season. There are, however, no indications of ruins at this particular spot, though to the north-west of it, at a distance of about a quarter of a mile, is a *ṭilha* 'mound' considered to be the site of an old mud fort."—Ed.]

The plate consists of a single sheet of copper, $5\frac{1}{2}$ " by $11\frac{3}{4}$ ",¹ including the handle with a square hole on its proper right side, which may have been intended for the royal seal. It is, however, evident that no seal ever was attached to the plate. The inscription is written in eight lines on one side only. The characters agree with the alphabet, which was in use in North-Eastern India during the time of the Gupta kings, and I feel no doubt in referring the date in line 8 of the inscription (*Samvat* 232) to the Gupta Era. Its European equivalent, accordingly, would be A.D. 551-2. The language is Sanskrit, but not very correct. Thus, the spelling *āchchhēttā* for *ākshēptā*, in line 7, appears to be due to the vernacular pronunciation of that time, and a little before, in line 6, the writer originally had confounded this word with *ākshēpaḥ*, for which he substituted its correct form later on.

¹ [Mr. Dayāl gives the dimensions of the original plate as $9\frac{1}{2}$ " x $5\frac{1}{2}$ " excluding the handle.—Ed.]

² This word is spelt *Samvatta*. I have adopted the above reading, which appears to me the reading originally intended.

The inscription records the grant of the village Mallayashtikā to a Brāhmaṇa, named Ravisvāmin,¹ who belonged to the Gargya-gōtra and was a student of the Vājasaneyi-Śākhā. The grant was issued from Pudgalā, a locality, which I have not been able to identify, by the Mahārāja Nandana, who held the title of Kumārāmātya,² and who describes himself as "meditating over the feet of the king (dēva), and of his guru" (l. 1). It is thus evident that the Mahārāja Nandana was merely a feudatory chief, and it appears not altogether unlikely, that one of the later Gupta kings may have been the paramount sovereign to whom he owed allegiance.

The date of the inscription (l. 8: *Saivat 200 30 2*) doubtless refers to the Gupta era, and corresponds accordingly to A.D. 551-2. It is further specified as the 20th day of Māgha. It is interesting to find the solar calendar in popular use in Magadha, or Bihar, at such an early time; for it is well known that, at present, the agricultural year, governed by *nakshatras*, is solar in Bihar and in the United Provinces, while further to the east, in Bengal, a purely solar form of the calendar has come into general use for almost all practical purposes. I cannot remember having met with many lunar dates in old inscriptions from Bihar, and a careful and systematic compilation of all the available dates in ancient epigraphs from Bihar and Bengal may probably reveal to us the fact that the soli-lunar calendar of North-Western India was very little used in the north-east of India, and this again would afford a very striking analogy to the method of reckoning time, which still is made use of for agricultural purposes in Bihar. Dr. Grierson has lately called my attention to the remarkable fact, that among the peasants of modern Bihar, the *nakshatras* are not lunar mansions, as they used to be from the beginning, but that among them only the position of the sun in connection with the *nakshatras* is taken into account. This curious custom, may, thus, very likely, go back to ancient times, and the introduction of the solar līlā year into North-Eastern India would, in that case, appear to have been made easy on account of the existence there of a purely solar form of the Indian calendar.

The name of the engraver of the inscription appears to have been Śūdraka, if I am right in explaining the blundered words at the end of the inscription (l. 8: *Śūdrakarē-drakṣuṇah*) as *Śūdrakēn=ṣṭkīrṇam* "engraved by Śūdraka." I may, perhaps, mention here, merely as a curiosity, that this name, famous to us as that of the author of the *Mṛichchhakatika*,³ occurs again in two other inscriptions from the Gayā District (Nos. 642 and 646 in Kielhorn's List⁴), one of which dates from the time of Nayapāla, and the other from the time of Yakshapāla, probably 9th or 10th century A.D.⁵

TEXT.⁶

1 Svasti Pudgalāyāh⁷ dēva-guru-pādānudyātā⁸ kumārāmātya-mahārāja-Nandanah kuśali
2 Mallayashtikāyām brāhmaṇ-ādīn yathā-prativāsīno mānayati viditam=vo bhavishyati

¹ Personal proper names, formed with *ravi*, *sūrya*, and similar words, appear to have been rather common in North-Eastern India in those days. It is evident that the persons, who adopted them, were *Sauras*, or worshippers of the Sun, and it seems worth while pointing in this connection to the large number of ancient images of Sūrya, which have been found all over Bihar, and still may be seen along with Buddhist statues in almost every village in Bihar, close to which some ancient temple once existed.

² This title is very frequently met with on my Basarh seals; see *Archæological Survey of India Annual Report, 1903-04*, p. 103. Its correct explanation in Sanskrit appears to be: कौमारदास्य भनात्य: 'one who has been in the service of the king, from the time when he was a boy.'

³ According to the late Professor Pischel, Daṇḍin was the real author of the *Mṛichchhakatika*. This theory is based on the occurrence, both in the *Mṛichchhakatika*, and in Daṇḍin's *Kāvyādarśa*, of the verse: लिख्यतीव तमोऽङ्गानि वर्षतीवाञ्जनं नमः; and further on the fact, observed by Professor Pischel, that all the verses, quoted as examples in the *Kāvyādarśa*, are from Daṇḍin's own poetry.

⁴ *Ep. Ind.* Vol. V, *Appendix*, pp. 86-87.

⁵ [In a footnote on No. 646, the late Professor Kielhorn has added that it belongs to "about the 12th century A. D."—Ed.]

⁶ From the original plate.

⁷ [Mr. Dayāl reads *Puṅgalāyāh*.—Ed.]

⁸ Originally *pādānudyātō*; but the sign of *ō* appears to have been struck out later on.

- 3 yathā may=aisha grāmaḥ asmai Gārgya-sagōttrāya Vājasaneyā-sabrahmachāripē
brāhmaṇā-
4 Bavisvāminē mātāpitrōr=ātmanas=cha dharm-ōpachay-ārtham=ā-chandr-ārka-
samakālikah putra-pautr-ā-
5 di-bhōgyah¹ bhumichchhidra-nyāyēn=āgrahāratvēn²=ātisr̥ṣṭas=tan=na kēnachid=asmad-
vanśa(mśa)jēn=ānyē-
6 na vā sva-dharmma-yaśō-rthinā [ā]kshēpaḥ³ piḍā vā kartavyā [||*] Uktam cha [I*]
Shashti[m*] varsha-sahasrāpi
7 svarggē mōdati bhūmidah āchchhētā⁴ ch=ānumantā cha tāny-ēva narakē
vasēd=iti [||*]
8 Sva-mukh-ājñā Samvat⁵ 200 30 2 Mārgga di 20 Śūdrakarēdrakshuṇah⁶ [||*]

No. 13.—PARDI PLATES OF DAHRASENA; THE YEAR 207.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

I re-edit this inscription from some excellent ink-impressions kindly made over to me by Dr. Fleet, who contributes the following remarks on the original copper-plates.

"These plates were found in 1884 in the course of digging a tank at Pārdī, the head-quarters town of the Pārdī subdivision of the Surat District in Gujarāt, Bombay. The record on them was brought to notice and edited in 1885 by Pandit Bhagwanlal Indrajī, without a lithograph, in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XVI. p. 346 ff.

"The plates are two in number, each measuring about $9\frac{1}{2}$ " by 3". They are quite smooth; the edges of them being neither fashioned thicker nor raised into rims: but, as may be seen from the facsimile, the inscription is in a state of perfect preservation almost throughout. They are somewhat thin, so that the letters, though not very deep, show through on the backs of them, to such an extent that some of them can be read there. The interiors of the letters show marks of the working of the engraver's tool.

"There is no ring of the ordinary kind, with a seal on it. But at each of the two ring-holes the plates were held together by a long copper wire, $\frac{1}{8}$ " thick in the thickest part, which, after being passed through the ring-holes, had its ends twisted over and round and round so as to form a kind of complicated tie, without the ends being soldered together. As the ring-holes are not much larger than the wires, and as the plates appear to have been secured as soon as they were discovered, it would seem that these wires are the means by which the plates were fastened together *ab initio*.

"The weight of the two plates is 31 tolas, and of the two wires $1\frac{1}{2}$ tolas; total, $32\frac{1}{2}$ tolas = $12\frac{1}{4}$ oz."

¹ It looks as if the engraver had begun to write *bhōgyō*, which he changed afterwards into the wrong form *bhōgyah*.

² A small dot over *ra* appears to me merely a defect in the plate.

³ The engraver clearly had written *ākshēptā* first, on account of the well-known *ślōka*, which he had in mind.

⁴ A well-known blunder for *ākshēptā*, due to the vernacular pronunciation of the time.

⁵ Looks like *Samvattā*.

⁶ Perhaps *Śūdrakēn=ōtkirṇam*? [Mr. Dayāl reads *śūdrakarād-rakṣiṇṇah* and translates "to be protected from the hands of the Śūdras."—Ed.]

The alphabet is of an early southern type. No distinction is made between the secondary forms of short and long *i*; I have, however, written *i* in the words *śri-* (l. 2), *Antarmanḍali-* (l. 2 f.), and *Kaniyas-* (l. 4). The *jihvāmūliya* occurs twice (ll. 6 and 7). A final form of *t* seems to be used in *k[ā]nachi[t]* (l. 7). The second consonant of the group *ṇṇa* is expressed by *n* in *Nanna* (l. 3), but by *ṇ* in *aṇṇava* (l. 5). The abbreviation *saṃ* for *saṃvat* and the numerical symbols 3, 7, 10 and 200 are employed in l. 9, where the *tithi* of the date is given both in words and in figures.

The language is Sanskrit prose; but one verse of the *Mahābhārata* is quoted in l. 7 f. The rules of *sandhi* are strictly observed, except in *°svāmīna* (l. 3) and *°vriḍḍhayē* (l. 5). Every consonant following *r* (except sibilants¹ and *h*) is doubled in accordance with Pāṇini, viii. 4, 46 and 49, and the *dh* of *anudhyāta* (l. 1) according to viii. 4, 47 and 53. The use of the word *santaka* (l. 2) and that of the genitive *kṛishatō* before a sord consonant (l. 6) are evidently due to the influence of Prakrit.

The inscription records a grant of land to a Brāhmaṇa by the Mahārāja Dahrasēna of the Traikūṭaka family. The king's order was issued from a place named Āmrakā (l. 1). The village granted bore the name Kaniyas-Taḍākāsārikā (l. 4) and belonged to the Antarmāṇḍali district (l. 2 f.). The donee resided at Kāpura (l. 3). The name of the messenger conveying the royal grant to the donee was Buddhagupta (l. 8), and the date of the grant was the 13th *tithi* of the bright fortnight of Vaiśākha in the year 207 of an unspecified era (l. 9).

Before publishing the Pārḍi plates, Pandit Bhagwanlal Indraji had discovered another mention of the Traikūṭakas in a copper-plate inscription from Kanheri, the original of which seems to be lost.² The Kanheri plate is dated in the year 245. The Pandit conjectured, on the grounds of contemporaneous historical allusions in certain records from the same part of the country, that the era of this plate ought to have commenced about A.D. 245. General Cunningham showed it to be the Kalachuri or Chēdi era of A.D. 249, and his view was endorsed by Dr. Fleet³ and by the Pandit himself.⁴

The alphabet and provenance of the Pārḍi plates, and the fact that they mention the Traikūṭakas, render it extremely probable that their date also has to be referred to the Kalachuri or Chēdi era, commencing in A.D. 249 as determined finally by Professor Kielhorn.⁵ The week-day or the *nakshatra* not being given, there is no detail by which the date can be actually tested. Dr. Fleet, however, kindly informs me that, if the year is applied as current, the European equivalent is the 4th April, A.D. 456, while, with the expired year, it would be the 23rd April, A.D. 457.

The Kanheri plate of (Kalachuri-)Saṃvat 245, which mentions the Traikūṭaka family, does not acquaint us with the name of the king of this dynasty to whose reign it belongs. From the Pārḍi plates we learn that the Traikūṭaka king Dahrasēna was ruling in (Kalachuri-)Saṃvat 207=A.D. 456 or 457. Two further members of the same dynasty are known from coins, viz. Indradatta, the father of Dahrasēna, and Vyāghrasēna, the son of Dahrasēna.⁶ The late Mr. Jackson stated that he had in his hands a copper-plate from Surat which is dated in

¹ See *varṣha*, l. 7.

² *Inscriptions from the Cave-Temples of Western India*, p. 57 ff.

³ *Ind. Ant.* Vol. XIII. p. 76 f.; *Dyn. Kan. Distr.* p. 294 f.; *Journ. R. As. Soc.* 1905, p. 566 ff.

⁴ *Journ. Bombay Br. R. As. Soc.* Vol. XVI. p. 346; *Vienna Oriental Congress*, Aryan Section, p. 220 f.

⁵ *Ind. Ant.* Vol. XVII. p. 215 ff.

⁶ Prof. Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. clxiii; compare the same scholar's article in *Journ. R. As. Soc.* 1905, p. 801 ff.—Pandit Bhagwanlal Indraji (*Vienna Oriental Congress*, Aryan Section, p. 222) read 'Budragana' for Dahrasēna, and Mr. Scott (*Journ. Bombay Br. R. As. Soc.* Vol. XXIII. p. 2) prefers to read 'Dahragana' on the majority of the coins of Dahrasēna, and 'Vyāghragana' for Vyāghrasēna.

the (Kalachuri) year 231 and records a grant by Vyāghrasēna of the Traikūṭaka family:¹ a facsimile of this record is much to be desired. It is worth noting that Dahrasēna and Vyāghrasēna style themselves on their coins *parama-Vaiṣṇava*, 'a devout worshipper of Viṣṇu,' while the Pārdī plates (l. 1 f.) apply to Dahrasēna the synonymous term *Bhagavat-pāda-karmakara*, 'a servant of the feet of Bhagavat.'

As regards the places mentioned in this record, Dr. Fleet² understands the term *Antar-maṇḍali-vishaya* as denoting "the district of the territory between" the rivers *Minḍhōlā*, on the north, and *Pūrṇā*, on the south, in Gujarāt. He identifies *Kāpura* with a fairly large village on or near the southern bank of the *Minḍhōlā*, three miles south-south-west from *Vyārā*, the head-quarters town of the *Vyārā* subdivision of the Baroda State: the place is shown as 'Kapura' in the Indian Atlas quarter-sheet No. 23, S. E. (1886), in lat. 21° 4', long. 73° 25'. He identifies *Kaniyas-Taḍākāsārikā*, "the smaller or younger (later) *Taḍākāsārikā*," with the 'Tarsari,' 'Tarsāri,' of maps, fifteen miles almost due west from 'Kapura,' and about half-way between the *Minḍhōlā* and the *Pūrṇā*. And he considers that *Āmrakā*, where Dahrasēna was encamped when he made the grant, may possibly be the 'Ambachh,' 'Āmbāchh,' of the maps, about two miles towards the south-west from 'Kapura': but he would observe that *Āmrakā* need not necessarily be anywhere near the other places mentioned in the record. He adds that *Kāpura* gave its name to a territorial division, known as the *Kāpur-āhāra*, which is mentioned in a Nāsik inscription of *Ushavadāta*,³ and that the *Chikhalapadra* of that inscription is the 'Chikhalda' of the maps, on the south bank of the *Minḍhōlā*, two and a half miles east-north-east from 'Kapura.'

TEXT.⁴

First Plate.

- 1 Svasti [||*] Vijaya-skandhāvārād-Āmrakā-vāsakāt-Traikku(kū)ṭakēnām mātāpitṛi-pād-
ānuddhyātō Bhaga-
2 vat-pāda-karmakaro-śvamēdh-āhartā śri-mahārāja-Dahrasēnaḥ sarvvān-ēv-āsmat-
santakān-Anta-
3 rmaṇḍali-vishaya-vāsinas=samājñāpayati yathā Kāpura-vāstavya-brāhmaṇa-
Nanna(ṇṇa)svāmīnaḥ
4 atr-aiva vishay-āntarggata-Kaniyas-Taḍākāsārikā-grāmaḥ mā[t]āpi[t]rōr-ātmanaś=cha
punya-

Second Plate.

- 5 yaśō-bhivṛddhaya(ya) ā-chandr-[ā*]rkk-ārṇṇava-[kahi]ti-sthiti-kālikā(ka)ś=chōra-
rō(rā)jāpatthyakāri-varjjam
6 sarvva-ditya-viṣṭi-parihārēṇa putra-pautr-ānvaya-bhojyas=samatisṛiṣṭō yatō=sya
bbuñjataḥ-kṛiṣṭatō(taḥ)
7 pravi(di)śatāś=cha na k[ā*]nachi[t] pratishēdhañ-kāryya ity=uktañ=cha bhagavatā
Vyāsēna [!*] Shasṭi-varsha-sahasrāni(ni)
8 svarggē vasati bhūmi-daḥ [!*] āchēhētā ch-ānumantā cha tāny-ōṇa narakē
vasēd-iti [!*] Buddhagupta-dūtakam=ājñā
9 sam 200 7 Vaiśākha-śuddha-trayōdaśyā[m*] 10 3 [!*]

¹ *Jour. Bombay Br. R. As. Soc.* Vol. XXIII, p. 6 f.² See *Ind. Ant.* Vol. XXXIX, p. 97 f.³ Above, Vol. VIII, p. 82, No. 12.⁴ From two sets of ink-impressions supplied by Dr. Fleet.⁵ Read "śvāmīnā-tr=atva."

TRANSLATION.

(Line 1.) Hail! From the camp of victory pitched at Āmrakā, the glorious Mahārāja Dahrasēna, (*who belongs to the family*) of the Traikūṭakas, who meditates on the feet of (*his*) mother and father, who is a servant of the feet of Bhagavat (Vishṇu), (*and*) who has performed an *aśvamedha*, addresses (*the following*) order to all Our subjects living in the Antar-maṇḍalī district (*vishaya*):—

(L. 3.) “(We) have granted to the Brāhmaṇa Nannasvāmin, residing in Kāpura, the village Kaniyas-Taḍākāsārikā included in this same district, for the increase of the merit and fame of (*Our*) mother and father and of Ourselves, for as long as the moon, the sun, the ocean and the earth shall exist, to the exclusion of robbers and of those who do harm to the king, with exemption from all taxes and from forced labour, to be enjoyed by (*his*) sons, grandsons, (*and further*) descendants.

(L. 6.) “Therefore nobody shall cause obstruction to him while he enjoys, cultivates, and assigns (*this land*).”

(L. 7.) And the holy Vyāsa has spoken :—

[Here follows one of the customary verses.]

(L. 8.) (*This*) order (*was issued*),—Buddhagupta being the messenger (*dūtaka*),—in the year 207, on the thirteenth—13th—(*tithi*) of the bright (*fortnight*) of Vaiśākha.

NO. 14.—TWO NOLAMBA INSCRIPTIONS FROM DHARMAPURI
OF THE 9TH CENTURY A.D.

By H. KRISHNA SASTRI, B.A.

The two subjoined records¹ are engraved on the four faces of a pillar which was removed in 1904 from Dharmapuri in the Salem District to the Madras Museum, where it is set up near one of the entrances into the Archaeological Section. The pillar measures 5' 4½" by 1' 4" on the east face, 5' 6½" by 1' 4" on the west, and 5' 5½" by 1' 3" on the north and south faces. It is surmounted by a pinnacle from which proceed in the eight directions eight petals which open downwards and are slightly raised at the edges where they meet the margins of the pillar. Prior to its removal the pillar was built into the floor of a *maṇḍapa* in front of the Mallikārjuna temple at old Dharmapuri.² The inscriptions on it were copied by Mr. G. Venkoba Rao early in 1901³ and a brief note on their contents is found in the *Annual Report* on Epigraphy for 1900-01, p. 6, paragraph 11. The pillar has suffered from the vandalism of ignorant people who appear to have used the stone for some purpose or other, with the result that all the four faces are worn smooth about the middle and bear big round indentations 5 to 5½ inches

¹ Nos. 304 and 305 of the Madras Epigraphical collection for 1901.

² This is the name by which an almost deserted quarter, about 1½ miles from the modern town of Dharmapuri, is known. It contains the temples of Mallikārjuna, Māriyamman and Viṣṇu. The tank on whose bund the inscribed slab No. 309 of 1901 (noticed below, p. 64), was discovered, is also quite close to this quarter of Dharmapuri.

³ Better impressions from which the accompanying plate has been prepared were obtained by Mr. Venkoba Rao about the end of 1901. On this occasion he also copied another mutilated Nolamba record on a broken pillar which was lying in the Māriyamman temple (No. 348 of 1901; see below, p. 63.)

381.—Ś. 1460.—Tilbegāmpur inscription of the reign of the emperor Humāūm (Humāyūn); see above, No. 305 of V. 1595.

382.—Ś. 1520.—Sādaḍi inscription of the reign of the *Mahārāja* Amarasimhaji [of Mēwād]; see above, No. 312 of V. 1654.

383.—Ś. 1541.—Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the *Yama* Śatruśālya, of Navinapura (Navānagar); see above, No. 314 of V. 1675 and 1676.

384.—Ś. 1551.—Śatruñjaya Jaina inscription of the reign of the emperor Śahājyāhām (Shāh-Jahān); see above, No. 317 of V. 1686.

385.—Ś. 1562.—Notice of a Chāmbā inscription; see above, No. 320 of V. 1717.

386.—Ś. 1635.—Udaypur (in Rājputāna) inscription of the time of the *Rānā* Saṅgrāmasimha of Mēwād; see above, No. 323 of V. 1770.

C.—Inscriptions dated according to the Kalachuri-Chēdi Era.

387.—K. (?) 174.¹—*Gupta Inscr.* p. 118, and Plate. Kāritālāi plates of the *Mahārāja* Jayanātha, issued from Uchchakalpa:—

(L. 21).—²sambatsara-ga(sa)tē chatuḥsaptatē Āshādha-māsasya chaturddasamē³ divasē asyām divasa-pūrvvāyām.

(L. 24).—sambat⁴ 100 70 4 Āshādha-di 10 4 |

The *Mahārāja* Oghadēva; his son, from Kumāradēvi, the *Mahārāja* Kumāradēva; his son, from Jayasvāmīnī, the *Mahārāja* Jayasvāmīn; his son, from Rāmadēvi, the *Mahārāja* Vyāghra; his son, from Ajjhitadēvi, the *Mahārāja* Jayanātha.

388.—K. (?) 177.¹—*Gupta Inscr.* p. 122, and Plate. Khōh plates of the *Mahārāja* Jayanātha, issued from Uchchakalpa:—

(L. 21).—samvatsara-śatē saptasaptaty-u[ttā*]rē Chaittramāsa-divasē dvāvimśatimē.⁵

Genealogy as in No. 387.

389.—K. (?) 193.¹—*Gupta Inscr.* p. 126, and Plate. Khōh plates⁶ of the *Mahārāja* Śarvanātha, issued from Uchchakalpa:—

(L. 29).—²sambatsara-śatē tri(tri)navaty-uttarē Chaittramāsa-divasē dasamē.

Genealogy as far as Jayanātha as in No. 387; his son, from Muruṇḍadēvi, the *Mahārāja* Śarvanātha.

390.—K. (?) 197.¹—*Gupta Inscr.* p. 133, and Plate. Khōh second plate only [of the *Mahārāja* Śarvanātha]:—

(L. 10).—²sambatsara-śatē saptanavaty-uttarē Āsvayujamāsa-divasē vinśatimē.⁷

391.—K. 207.—*Jour. Bo. As. Soc.* Vol. XVI. p. 347. Pardi (Surat district) plates of the *Mahārāja* Dahrasēna (of the family) of the Traikūṭakas, issued from Āmrakā:—

(L. 10).—sam 200 7 Vaisākha-śuddha-trayōduśyā[m*] 10 3.

392.—K. (?) 214.¹—*Gupta Inscr.* p. 136, and Plate. Khōh plates of the *Mahārāja* Śarvanātha, issued from Uchchakalpa:—

(L. 27).—sa[m*]vatsara-śata-dvayē chaturddas-ōttarē Pauṣhamāsa-divasē shapṭhē(shṭhē).

Genealogy as in No. 389, but Muruṇḍadēvi is here called Muruṇḍasvāmīnī.

¹ See *Ind. Ant.* Vol. XIX. p. 227 f. ² Read *samvatsara*.

³ Read *daś*.

⁴ Read *samvat*.

⁵ Read *titamē*.

⁶ The first plate, on the outer side, contains a cancelled inscription of the same prince.

⁷ Read *vinśatitāmē*.

393.—K. 245.—*Cave-Temples of West. India*, p. 58, and Plate. Dr. Bird's Kanheri plate, recording the erection of a *chaitya* at the *Mahāvihāra* (or great convent) of Kṛishnagiri; dated in the reign of the Traikūṭakas :—

(L. 1).—Tr[ai]kūṭakānā[m] pravarddhamāna-rājya-sa[m]vatsara-śata-dvayē pañcha-chatvāri[m]śad-uttarē.

394.—K. 346.—*Ep. Ind.* Vol. II. p. 20, and Plate. Sāṅkhēḍā second plate only [of a Gurjara king ?] :—

(L. 10).—samvatsara-śata-trayaṁ(yē) shatchatvāriṁś-ōttarakē¹ || 346.²

The only name which occurs in the plate is that of the writer, the *Sāṁdhivigrahika* Āditya-bhōgika.

395.—K. 380.—*Jour. Roy. As. Soc.*, N. S., Vol. I. p. 273, and Plates; *Ind. Ant.* Vol. XIII. p. 82. Kaira plates of the Gurjara Dadda II. Prasāntarāga,³ issued from Nāndīpurī :—

(L. 43).—Kārttikyām.

(L. 50).—samvatsara-śata-trayē-śīty-adhikē Kārttika-śuddha-pañchadaśyām
sam 300 80 Kārttika-śu 10 5.

In the family of the Gurjara kings, the *Sāmanta* Dadda [I.]; his son Jayabhata [I.] Vitarāga; his son Dadda [II.] Prasāntarāga.

396.—K. 385.—*Jour. Roy. As. Soc.*, N. S., Vol. I. p. 273, and Plates; *Ind. Ant.* Vol. XIII. p. 88. Kaira plates of the Gurjara Dadda II. Prasāntarāga, issued from Nāndīpurī :—

(L. 41).—Kārttikyām.

(L. 49).—samvatsara-śata-trayē pañchāśī(śī)ty-adhikē Kārtti[i*]ka-paurṇamāsyām
sam 300 80 5 Kārttika-bhu(śu) 10 5.

Genealogy as in No. 395.

397.—K. 391.—*Ep. Ind.* Vol. II. p. 21, and Plate. Sāṅkhēḍā second plate only of Raṇagrāha, the son of Vitarāga and relative of Dadda [of the time of Raṇagrāha's brother (?), the Gurjara Dadda II. Prasāntarāga] :—

(L. 8).—samvatsara-śata-trayē śkanavatyē(tē) Vaiśākha-bahula-pañchadaśyām sam 300 90 1 Vaiśākha-ba 10 5.

398.—K. 394.—*Ind. Ant.* Vol. VII. p. 248, and Plate. Kaira (now Royal As. Soc.'s) plates* of the Gujarāt Chalukya Vijayarāja, issued from Vijayapura :—

(L. 11).—Vaiśākha-pūrṇamāsyām.

(L. 32).—samvatsara-śata-trayē chaturṇavaty-adhikē Vaiśākha-paurṇamāsyām . . .
samvatsara || 300 90 4 Vaiśākha-śu 10 5 ||

In the lineage of the Chalukyas, Jayasimharāja; his son Buddhavarmanrāja, surnamed Vallabha-Raṇavikrānta; his son Vijayarāja.

399.—K. 406.—*Ind. Ant.* Vol. XVIII. p. 267, and Plate. Bagumrā (now British Museum) plates of the Sōndraka Nikumbhallaśakti :—

(L. 24).—Bhādrapada-paurṇam[ā*]syām.

(L. 37).—samvatsara-śata-chatuṣṭayē śhaḍ-uttarē Bhādrapada-su(śu)ddha-pañcha-daśy[ām*].

¹ Read *śatrinśad-uttarakē*.

² This number is expressed by numerical symbols for 3, 4, and 6.

³ For three spurious plates of his, see above, Nos. 347-349, of S. 400, 415, and 417.

⁴ The same plates contain a cancelled inscription of the same prince who is called in it Vijayavarmanrāja, and of the same date; see *ibid.* pp. 251-53.

In the lineage of the Sēndraka kings, Bhānuśakti; his son Ādityaśakti; his son Prithivīvallabha-Nikumbhallaśakti.

400.—K. 421.—*Jour. Bo. As. Soc.* Vol. XVI. p. 2, and Plates. Nausāri plates of the Gujarāt Chalukya Yuvarāja Śrīyāśraya-Śīlāditya, issued from Navasārikā:—

(L. 20).—Mākha(gha)-śuddha-trayōḍaśyām samvatsara-śata-chatuṣṭayē ¹ēkaviṃśaty-adhikē 400 20 1.

In the lineage of the Chalukyas, Pulakēśi-Vallabha;² his son Dharāśraya-Jayasimhavarman (younger brother of the Mahārājādhirāja Vikramāditya-Satyāśraya-Prithivīvallabha); his son, the Yuvarāja Śrīyāśraya-Śīlāditya.

401.—K. 443.—*Vienna Or. Congress*, Arian section, p. 225, and Plates. Surat plates of the Gujarāt Chalukya Yuvarāja Śrīyāśraya-Śīlāditya, of the time of the Western Chalukya Vinayāditya-Satyāśraya-Vallabha; issued from Kusumēśvara near Kārmaṇḍya:—

(L. 25).—pūṇyē tithau Śrāvapa-paurṇamāsyām.

(L. 36).—samvatsara-śata-chatuṣṭayē ³trichatvāriṃśad-adhikē Śrāvapa-śuddha-paurṇamāsyām | samvatsara 400 40 3 Śrāvapa-śudi 10 5.

The Mahārāja Satyāśraya-Pulakēśi-Vallabha² (defeated Harshavardhana, 'the lord of the whole northern country'); his son, the Mahārāja Vikramāditya-Satyāśraya-Vallabha; his son, the Mahārājādhirāja Vinayāditya-Satyāśraya-Śrīprithivīvallabha; his father's brother Dharāśraya-Jayasimhavarman; his son, the Yuvarāja Śrīyāśraya-Śīlāditya.

402.—K. 456.—*Ind. Ant.* Vol. XIII. p. 77, and Plate. Nausāri plates of the Gurjara Jayabhata III., issued from Kāyāvatāra:—

(L. 30).—Māgha-śuddha-pañchadaśyām(śyām) | chandr-ōparāgē |

(L. 41).—samvatsara-śata-chatuṣṭayē śatpañchāśad-uttarakē Māgha-śuddha-pañchadaśyām sam 400 50 6 ⁴ma⁵-vārē |

Tuesday, 2nd February A.D. 706,⁶ with a lunar eclipse, visible in India; see *ibid.* Vol. XVII. p. 220.

In the lineage of the Mahārāja Karṇa, Dadda [II.] (protected a lord of Valabhi who had been defeated by Harshadēva); his son Jayabhata [II.]; his son Dadda [III.] Bāhusahāya; his son Jayabhata [III.].

403.—K. 486.—*Ind. Ant.* Vol. V. p. 113. Kāvi second plate only of the Gurjara Jayabhata III.:—

(L. 15).—Āśhādha-śud[dh]a-daśam[yām] Karkkaṭaka-r[ā*]śau sa[m]krānt[ē] ravan pūṇya-tithan.

(L. 24).—sa[m]vatsara-śata-chatuṣṭayē [sha ?] [sa]m 400 80 6 Āśhādha-śu [10 ?] Āditya-vārē.

Sunday, 24th June A.D. 736 (?)⁷; see *ibid.* Vol. XVII. p. 221.

—404.—K. 490.—*Vienna Or. Congress*, Arian section, p. 230, and Plates. Nausāri plates of the Gujarāt Chalukya Pulakēśirāja:—

(L. 39).—Mahākārttikyām.

¹ Read *ekaviṃśaty-*.

² Read *trichatvāriṃśad-*.

³ See *Ind. Ant.* Vol. XIII. p. 79, note 38: "Enough of this letter remains . . . to show indubitably that it was *ma*. It is, of course, a matter of conjecture whether the preceding *akṣara* was *ed* or *bha*."

⁴ With the epoch which best suits the later Kalachuri dates, the original date would be expected to fall in A.D. 704-5, not in A.D. 705-6.

⁵ This may be the intended date, but there are difficulties. Judging by the later Kalachuri dates, the original date would be expected to fall in A.D. 735, not in A.D. 736. Besides, although in A.D. 736 the Karkkaṭa-samkrānti did take place during the 10th *tithi* of the bright half of Āśhādha, this *tithi* fell on Friday, the 22nd June, and the *tithi* which ended on Sunday, the 24th June, was the 12th of the bright half. [According to my calculations for all the years from Kaliyuga-samvat 3901 to 3925 expired, the date would work out quite correctly only for A.D. 676 and A.D. 798.]

(L. 48).—samvatsara-śata 400 90 Kārttika-śuddha 10 5.

The *Mahārājādhirāja* Satyāśraya-Prithivīvallabha-Kīrtivarmarāja;¹ his son Satyāśraya-Pulakēśi-Vallabha (defeated Harshavardhana, 'the lord of the northern country'); his son Satyāśraya-Vikramādityarāja; his younger brother Dharāśraya-Jayasimhavarmarāja; his son Jayāśraya-Maṅgalarasarāja; his younger brother Pulakēśirāja² (who from the king Śrīvallabha received the epithet) Avānjanāśraya (and other titles).

405.—K. 724.—*Ind. Ant.* Vol. XX. p. 85. Notice of a Chandrehe inscription of the ascetic Prasāntaśiva and others of the Mattamayūra³ (spiritual) lineage; (composed by Dhāmsata, the son of Jēika and Amarikā, and grandson of Mēhuka):—

Samvat 724 Phālguna-śudi 5.

406.—K. 789 (?).—*Archæol. Surv. of India*, Vol. XXI. p. 113, and Plate xxviii. Piāwan rock inscription of the Kalachuri (Chēdi) Gāṅgēyadēva:—

(L. 6).—samvat 789 (?).

407.—K. 793.—*Ep. Ind.* Vol. II. p. 305, and Plate. Benares plates of the Kalachuri (Chēdi) *Mahārājādhirāja* Karpadēva, lord of Trikalīṅga, issued from Prayāga on the Vēṇī⁴:—

(L. 39).—ih=aiṇa pituḥ śrīmad-Gāṅgēyadēvasya samvatsarē(ra)-srā(śrā)ddhē Phālguna-va(ba)hulapaksha-dvitiyāyām Sa(śa)naiścara-vāsarē Vēṇyām snātvā.

(L. 48).—samvat 793 Phālguna-vadi 9 Sōmē.

The first date is incorrect; the second corresponds to Monday, 18th January A.D. 1042.

In the lineage of the Haihayas, Kōkkalla [I.] (contemporary of Bhōja,⁵ Vallabharāja, [the Chandēlla] Harsha of Chitrakūṭa, and Śaṅkaragana) married the Chandēlla princess Natṭā (Natṭadēvi); their son Prasiddhadhavalā; his sons Bālaharsha and Yuvarāja [I.]; Yuvarāja's son Lakshmanarāja; his sons Śaṅkaragana and Yuvarāja [II.]; Yuvarāja's son Kōkkalla [II.]; his son Gāṅgēya; his son Karṇa.

408.—K. 840.—*Archæol. Surv. of India*, Vol. XVII. p. 35, and Plate xxii. C. Bōramdētō inscription of the reign of the Rānaka (?) Gōpāladēva:—

(L. 1).—samvat 840 rā[naka ?]-śrī-Gōpāladēva-rājyē.

409.—K. 866.—*Ep. Ind.* Vol. I. p. 34, and Plate. Ratnapur (now Nāgpur Museum) inscription of Jājalladēva I. of Ratnapura:—

(L. 31).—[sa]mvat 866 Mārga-sudi 9 Ravau |

Sunday, 8th November A.D. 1114.

In the family of the Haihayas was Kōkalla, the ruler of Chēdi, the eldest of whose eighteen sons became ruler of Tripurī. Kalingarāja, the descendant of one of the younger sons, conquered Dakṣiṇakōśala; his son Kamalarāja; his son Ratnarāja (Ratnēsa)[I.], married Nōnallā, the daughter of Vajjūka of the Kōmō maṇḍala; their son Prithvīśa (Prithvidēva)[I.], married Rājallā; their son Jājalla [I.] (contemporary of one Sōmēśvara).

410.—[K. 874.].—*Ep. Ind.* Vol. II. p. 3. Jabalpur (now Nāgpur Museum) first plate only of the Kalachuri (Chēdi) *Mahārājādhirāja* Yaśaḥkarnadēva:—

[Monday, 25th December A.D. 1122.⁶]

In the Kalachuri family, Yuvarāja [II.] of Tripurī; his son Kōkalla [II.]; his son Gāṅgēyadēva-Vikramāditya; his son Karṇa, married the Hūna princess Āvalladēvi; their son Yaśaḥkarṇa.

¹ This is Ranaparākrama-Kīrtivarma I. of Dr. Fleet's Table.

² He repulsed an attack of the *Tājika* (Arab) army.

³ See below, Nos. 429 and 430, and compare *Ep. Ind.* Vol. I. p. 354.

⁴ In line 33 of the inscription I now read *Prayāga-samāśrita*; see *Ep. Ind.* Vol. IV. p. 122.

⁵ Compare below, No. 429.

⁶ According to a transcript of the text of the lost second plate, the grant recorded in the inscription was made "at the time of the Makara-saṁkrānti, on Monday, the 10th of the waning moon of Māgha."—Compare above, No. 93 of V. 1177.

411.—K. 893.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Kugda fragmentary inscription of the reign of Prithvidēva II. of Ratnapura :—

(L. 25).—Kalachuri-samvatsarē 893 rāja-srīmat-Prithvidēva-[rājyē].

The inscription mentions a queen Lāchchhalladēvi, Ratnadēva(?), and one Vallabharāja.

412.—K. 896.—*Ind. Ant.* Vol. XVII. p. 139. Rājim inscription of the chief Jagapāla (Jagasimha), of the time of Prithvidēva II. of Ratnapura; (composed by Jasānanda, the son of Jasōdhara) :—

(L. 18).—K[u]lachuri-samvatsar[ē] 896 Māghē māsi su(śu)kla-pakshē rath-śaṣṭamyām [V]u(bu)dha-dinē.

Wednesday, 3rd January A.D. 1145.

The inscription mentions Jājalla [I.], Ratnadēva [II.], and Prithvidēva [II.] of Ratnapura; and gives an account of Jagapāla's family, commencing with his ancestor, the *Thakkura* Sāhilla, 'the spotless ornament of the illustrious Rājamāla race which gave delight to the Pañchabamśa race.' Sāhilla had a younger brother, Vāsudēva, and three sons, Bhāyila, Dēsala, and Svāmin; Svāmin's sons were Jayadēva and Dēvasimha; and to one of these his wife Udayā bore Jagapāla, who had two younger brothers, Gājala and Jayatsimha.

413.—K. 898.—*Archæol. Surv. of India*, Vol. IX. p. 86, and Vol. XVII. Plate xx.; and Sir A. Cunningham's rubbing. Date of a Sēorinārāyan inscription :—

Kalachuri-samvatsarē || 898 || A(ā)svi(śvi)na-sudi 2 Sōma-dinē.

Monday, 9th September A.D. 1146; see *Ind. Ant.* Vol. XVII. p. 216.

414.—K. 902.—*Ind. Ant.* Vol. XVIII. p. 210. Tēwar inscription of the time of the Kalachuri (Chēdi) Gayākarnadēva and his son, the Yuvarāja Narasimha; (composed by Prithvidhara, the son of Dharapīdhara) :—

(L. 20).—Navasa(śa)ta-yugal-ā[bd]-ādihikya-gē Chēdi-disht[ē] ja[na*]padam=avat=īman śrī-Gayākarnadēvā | pratipadi Śuchimāsa-śvētapakshē-rkka-vārē.

Sunday, 17th June A.D. 1151.

In the Ātrēya gōtra, Karṇa; his son Yaśaṣkarṇa; his son Gayākarnā; his son, the Yuvarāja Narasimha.

415.—K. 907.—*Ep. Ind.* Vol. II. p. 10; *Cave-Temples of West. India*, p. 107, Plate. Bhēra-Ghāt (now Amer. Or. Soc.'s) inscription of the Kalachuri (Chēdi) queen Alhanadēvi, the widow of Gayākarnadēva, of the reign of her son Narasimhadēva¹; (composed by Śasīdhara, the son of Dharapīdhara) :—

(L. 29).—samvat 907 Mārgga-sudi 11 Ravaṇ ||

Sunday, 6th November A.D. 1155²; or, less probably, Sunday, 25th November A.D. 1156.

In the lineage of Sahasrārjuna of the lunar race, Kōkalla [II.]; his son Gāngēya; his son Karṇa; his son Yaśaṣkarṇa; his son Gayākarnā, married Alhanadēvi, a daughter of Vijayasimha (a son of the Guhila Vairisimha who was a son of Hamsapāla³) and his wife Śyāmaladēvi (a daughter of [the Paramāra] Udayāditya of Mālava); their sons Narasimha and Jayasimha.

416.—K. 909.—*Ind. Ant.* Vol. XVIII. p. 212; *Archæol. Surv. of India*, Vol. IX. Plate ii. 1. Lāl-Pahāḍ rock inscription of the time of the Kalachuri (Chēdi) Narasimhadēva, lord of Trikalīngā :—

(L. 7).—sa[m]vat | 909 Srā(śrā)vaṇa-sudi 5 Vu(bu)ddhē(dhē).

Wednesday, 2nd July A.D. 1158.

¹ See above, No. 140 of V. 1216.

² On this day the *tithi* of the date commenced 2 h. 12 m. after mean sunrise.

³ See above, No. 280, where we have the name *Vamśapāla*.

417.—K. 910.—*Archæol. Surv. of India*, Vol. XVII. Plate xx. Date of a Ratnapur (now Nagpur Museum) inscription of the reign of Prithvidēva II. of Ratnapura :¹—

Kalachuri-samvatsarē 910 rāja-śrīmat-Prithvidēva-vijayarājyē ||

418.—K. 919.²—*Ep. Ind.* Vol. I. p. 40. Malhār (now Nagpur Museum) inscription of the time of Jājalladēva II. of Ratnapura ; (composed by Ratnasimha,³ the son of Māmā, of the Vāstavya family) :—

(L. 28).—samvat 919.

In the lunar race, Ratnadēva [II.] (defeated Chōḍagaṇḡa) ; his son Prithvidēva [II.] ; his son Jājalla [II.].

419.—K. 926.⁴—*Ind. Ant.* Vol. XVII. p. 226, and Plate. Rāwah (now British Museum) plate of the *Mahārāṇaka* Kirtivarman of Kakkarāḍikā, of the reign of the Kalachuri (Chēdi) *Mahārājādhirāja* Jayasimhadēva, lord of Trikalīṅga :—

(L. 14).—samvat 926 Bhādrapada-māsē śukla-pakṣhē va(cha)turthyāṁ tithau Gura-dinē rāṇaka-śrī-Vatsarājasya nimitte pīṇḍārchana-sthānē.

(L. 19).—samvat 926.

Thursday, 21st August A.D. 1175.⁵

In the Kaurava family, the *Mahārāṇaka* Jayavarman ; his son, the *Mahārāṇaka* Vatsarāja ; his son, the *Mahārāṇaka* Kirtivarman.⁶

420.—K. 928.—According to Sir A. Cunningham, *Archæol. Surv. of India*, Vol. IX. p. 111, and *Ind. Eras*, p. 61, there is a Bhēra-Ghāt inscription, dated “928, Māgha-badi 10, Monday.”

Monday, 27th December A.D. 1176 ; see *Ind. Ant.* Vol. XVII. p. 217.

421.—K. 928.—*Ep. Ind.* Vol. II. p. 18 ; *Cave-Temples of West. India*, p. 119, Plate. Tēwar (now Amer. Or. Soc.'s) inscription of the time of the Kalachuri (Chēdi) Jayasimhadēva, the younger brother of Narasimhadēva, and son of Gayākarṇa :—

(L. 7).—samvat 928 Śrāvana-sudi 6 Ravau Hastē ||

Sunday, 3rd July A.D. 1177.

422.—K. 932.—*Jour. Beng. As. Soc.* Vol. VIII. p. 481, and Plate with specimen of letters and seal ; and Vol. XXXI. p. 116. Kumbhī plates of the Kalachuri (Chēdi) Vijayasimhadēva and his mother Gōsaladēvi, issued from Tripurī on the Narmadā :—

Samvat 932 śrīmat-Tripuryām yugāḍau Narmadāyām vidhivat-snātva.

Genealogy as far as Yaśahkarṇa as in No. 410 ; his son Gayākarṇa, married Alhapadēvi ; their son Narasimha ; his younger brother Jayasimha ; his son Vijayasimha ; the *Mahākumāra* Ajayasimha.

423.—K. 933.—*Ind. Ant.* Vol. XXII. p. 82. Notice of a Khārōḍ inscription of the time of Ratnadēva III. of Ratnapura :—

(L. 28).—Chēdi-samvat 933.

In the family of the Haihayas, Kalīṅga ; his son Kamala ; his son Ratnarāja [I.] ; [his son] Prithvidēva [I.] ; his son Jājalla [I.] (defeated Bhujabala of Suvarṇapura) ; his son Ratnadēva

¹ The inscription is almost entirely effaced.—The Nagpur Museum contains another much effaced inscription, dated (in line 36) samvat 916, which apparently treats of the chiefs of the Tulā-śrī maṇḍala ; see *Ep. Ind.* Vol. I. p. 83.

² For a Sōrinārāyan inscription, dated Chēdi-samvat 919, see *Archæol. Surv. of India*, Vol. XVII. Plate xx.

³ Compare above, No. 184 of V. 1247 (?).

⁴ In the Nagpur Museum there is a much effaced inscription, dated samvat-śāhādrī-māsi-yuttara-navatīti (i.e.) śukla-pi 926, apparently of the time of the Kalachuri (Chēdi) Jayasimhadēva, and composed by Śāfidhara, the son of Dharapīdhara (see above, No. 415).

⁵ On this day the *tithi* of the date commenced 8 h. 7 m. after mean sunrise.

⁶ See above, No. 186 of V. 1258.

[II.] (defeated Chôdaganga of Kalinga); his son Prithvidêva [II.]; his son Jâjalla [II.], married Sômalladêvi; their son Ratnadêva [III.].

424.—K. 984.—*Archæol. Surv. of India*, Vol. XVII. Plate xxii. Sahaspur image inscription of Yaśôrāja :—

(L. 5).—samvat 934 Kârttika-sudi 15 Vn(bu)dhê ||

Wednesday, 13th October A.D. 1182; see *Ind. Ant.* Vol. XVII. p. 217.

The inscription, besides Yaśôrāja, mentions the queen Lakshmadêvi (?), the princes Bhôjadêva and Râjadêva, and the princess Jâsalladêvi.

425.—K. 958.—*Archæol. Surv. of India*, Vol. XXI. p. 102, and Plate xxvii. Besâni fragmentary inscription :—

(L. 1).—samvat 958 prathama-Âshâdha-sudi 3.

The month Âshâdha was intercalary in A.D. 1207; see *Ind. Ant.* Vol. XVII. p. 219.

c.—Undated Inscriptions connected with those under C.

426.—*Gupta Inscr.* p. 130, and Plate. Khôh first plate only of the *Mahârāja Sarvanâtha*, issued from Uchchakalpa.

Genealogy as in No. 392.

427.—*Ep. Ind.* Vol. II. p. 23, and Plate. Sâakhêdâ first plate only of Sântilla, the general (*bal-adhikrîta*) of the *Bhôgikapâla Mahâp[ati]* Nirihullaka who meditated on the feet of [the Kalachuri?] Sâmkarâga (Sâmkaragâga?), the son of Krishnarâja; issued from Nirgundipadraka :—

(L. 9).—âdi[tyô*]parâga-kâlam.

428.—*Ep. Ind.* Vol. II. p. 175. Kâritâlâi (now Jabalpur Museum) fragmentary inscription of the time of the Kalachuri (Chêdi) Lakshmanarâja, and his minister Sômêśvara, the son of Yuvarâja's minister Bhâkamîśra; mentions Yuvarâja [I.], [his son] Lakshmanarâja whose queen was Râhadâ, and [their son] Sâmkaragâga.¹

429.—*Ep. Ind.* Vol. I. p. 254, and Plate. Bilhari (now Nâgpur Museum) inscription of the Kalachuri (Chêdi) Yuvarâjadêva II.²; (the first part of the inscription was composed by Śrinivâsa, the son of Sthirânanda; the second by Sajjana, the son of Thîra; and the concluding verses are by Śrûka³).

In the lineage of the Haihayas, Kôkkalla [I.] (supported Krishnarâja in the south and Bhôjadêva in the north); his son Mugdhatnûga; his son Kêyûravaraha-Yuvarâja [I.], married Nôhalâ (the daughter of the Chaulukya Avanivarman who was a son of Sadhanva and grandson of Simhavarman); their son Lakshmanarâja; his son Sâmkaragâga; his younger brother Yuvarâja [II.].—The inscription also mentions, in connection with a Śaiva ascetic Mattamayûranâtha, a prince or king Avanti.⁴

430.—*Ep. Ind.* Vol. I. p. 354. Ranod (Narod, Narvad) inscription; gives an account of certain Śaiva ascetics (Kadambaguhâdhivâsin, Sâmkhamathikâdhipati, Têrambipâla, Âmaradattârthanâtha, Purandara, Kavachasîva, Sadâsîva, Hridayêśa, and Vyômasîva), and mentions (in connection with Purandara) a king Avanti or Avantivarman who resided at Mattamayûra;⁵ (composed by Dêvadatta).

¹ The published text has *mahâpâlapati*, altered by the editor to *mahâpallapati*; but the photolithograph shows that the *akshara* which precedes it contains a superscript *i* or *l*, and the word *mahâpallapati* actually occurs, immediately after *mahâbhôgika*, in line 28 of the Tarpendighi plate of Lakshmanagâga, below, No. 648.

² See above, No. 407 of K. 793.

³ Śrûka in one of his verses refers to the poet *Râjâtêkara*.

⁴ See Nos. 405 and 430.

⁵ See above, Nos. 405 and 430.

431.—*Ind. Ant.* Vol. XVIII. p. 216. Karanbél unfinished inscription of the Kalachuri (Chédi) Jayasimhadēva.¹

In the Kalachuri family, Yuvarāja [II.]; his son Kōkalla [II.]; his son Gāṅgēya; his son Karṇa; his son Yaśahkarṇa; his son Gayakarṇa, married Alhanadēvi, a daughter of [the Guhila] Vijayasimha (a son of Vairisimha who was a son of Hamsapāla in Prāgvāṭa) and his wife Śyāmaladēvi (a daughter of [the Paramāra] Udayāditya of Dhārā); their sons Narasimha and Jayasimha.

432.—*Ind. Ant.* Vol. XVIII. p. 218. Notice of a Gōpālpur fragmentary inscription of the time of the Kalachuri (Chédi) Vijayasimhadēva.² The inscription mentions the Kalachuri kings Karṇa, Yaśahkarṇa, Gayakarṇa, Narasimha, Jayasimha who married Gōsaladēvi, and their son Vijayasimha.

433.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Akaltārā fragmentary inscription of the Kalachuri rulers of Ratnapura (composed by Dēvapāṇi), containing the names Ratnadēva, Harigaṇa, Lāchchhalladēvi (see No. 411), Vallabharāja, and Jayasimhadēva.

434.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Muhammadpur inscription of the Kalachuri rulers of Ratnapura, containing the names Jājalladēva, Ratnadēva, Prithvidēva, and Vallabharāja.

435.—*Ind. Ant.* Vol. XX. p. 85. Notice of a Tēwar fragmentary inscription, containing the name Bhīmapāla.

D.—Inscriptions dated according to the Gupta-Valabhi Era.

436.—*G. 82.*—*Gupta Inscr.* p. 25, and Plate. Udayagiri cave inscription, recording a gift of the Sanakānika Mahārāja . . . dha(?)la, the son of the Mahārāja Vishṇudāsa and grandson of the Mahārāja Chhagalaga, a feudatory of the Mahārājādhirāja Chandragupta II. :—

(L. 1).—saṁvatsarē 80 2 Āshāḍhamāsa-śukl-ē(ai)kādaśyām |

437.—*G. 88.*—*Gupta Inscr.* p. 37, and Plate. Gadhwā (now Calcutta Museum) fragmentary inscription [of the time of the Mahārājādhirāja Chandragupta II.] :—

(L. 10).—[. . . -śrī-Chandragupta-rā]jya-saṁvatsarē 80 8 . . . [asyām divasa]-pūrvvāyām Pātā(ṭa)liput[t]ra . . .

438.—*G. 93.*—*Gupta Inscr.* p. 31, and Plate. Sāñchi inscription of the time of the Mahārājādhirāja Chandragupta II., recording a gift in favour of the Ārya-saṅgha at the Mahāvihāra (or great convent) of Kākanādabōṭa (i.e. Sāñchi itself) :—

(L. 11).—saṁ 90 3 Bhādrapada-di 4.

439.—*G. 98.*—*Gupta Inscr.* p. 43, and Plate. Bilsad pillar inscription of a certain Dhruvaśarman, of the reign of the Mahārājādhirāja Kumārāgupta I. :—

(L. 6).—-śrī-Kumārāguptaśy-ābhivarddhamāna-vijayarāja-saṁvatsarē śaṇṇavatē asyān-divasa-pūrvvāyām.

The Mahārāja Gupta; his son, the Mahārāja Ghatōtkacha; his son, the Mahārājādhirāja Chandragupta [I.]; his son, from Kumārādēvi who was the daughter of Lichchhavi,³ the Mahārājādhirāja Samudragupta; his son, from Dattadēvi, the Mahārājādhirāja Chandragupta [II.]; his son, from Dhruvadēvi, the Mahārājādhirāja Kumārāgupta [I.].

¹ See above, Nos. 415, 419 and 421 of K. 907, 926 and 928.

² See above, No. 422 of K. 932.

³ Or "of a Lichchhavi (king)."

440.— G. 98.— *Gupta Inscr.* p. 41, and Plate. Caḍhwā (now Calcutta Museum) fragmentary inscription [of the time of the *Mahārājādhirāja Kumāragupta I.*]:—

(L. 2).— [śrī-Kumāragupta-rājya-samvatsa]rē 90 8 . . . [asyām divasa]-pūrvvāyām.

441.— G. 106.— *Gupta Inscr.* p. 258, and Plate. Udayagiri cave Jaina inscription:—

(L. 1).— Gupt-ānvayānām nripa-sattamānām rājyē kulasy=abhivivarddhamānē shadbhir-yyutē varsha-satē=tha māse [||*] Su-Kārttikē bahula-dinē=tha pañchamē.

442.— G. 113 (?).— *Ep. Ind.* Vol. II. p. 210, No. xxxix., and Plate. Mathurā (now Lucknow Museum) Jaina image inscription of the reign of the *Mahārājādhirāja Kumāragupta I.*:—

(L. 1).— śrī-Kumāraguptasya vijayarājya-sam [100 10] 3 Ka . . . ntamā . . . [di] . . . sa 20 asyām pū[rsvāyām].

443.— G. 129.— *Gupta Inscr.* p. 46, and Plate. Mankuwār Buddhist image inscription of the reign of the *Mahārāja¹ Kumāragupta I.*:—

(L. 2).— samvat 100 20 9 mahārāja-śrī-Kumāraguptasya rājyē Jyēsthāmāsa-di 10 8.

444.— G. 131.— *Gupta Inscr.* p. 261, and Plate. Sāñchi inscription, recording a gift in favour of the *Ārya-saṅgha* at the *Mahāvihāra* (or great convent) of Kākanādabōṭa (i.e. Sāñchi itself):—

(L. 11).— samvvat 100 30 1 Āsvayug-di 5 ||

445.— G. 135.— *Gupta Inscr.* p. 263, and Plate. Mathurā (now Lucknow Museum) Buddhist image inscription:—

(L. 1).— samvatsara-satē pañchastri(trim)ś-ōttaratamē 100 30 5 Pushya-māse divasē vi[m]ś[ē] di 20.

446.— G. 136, 137, and 138.— *Gupta Inscr.* p. 58, and Plate; *Dhāunagar Inscr.* p. 24, and Plate. Junāgaḍh rock inscription of the time of the *Rājādhirāja² Skandagupta*, recording the restoration of the embankment of the Sudarśana lake by Chakrapālita, the son of Parṇadatta who was governor of Surāshṭra:—

(L. 15).— Samvatsarāyām=adhikē satē tu trimśadbhir=anyair=api shadbhir=ōva | rātrau dinē Praushṭhapadasya ahashṭhē Gupta-prakālē gaṇanām vidhāya | (||)

(L. 18).— Samvatsarāyām=adhikē satē tu trimśadbhir=anyair=api saptabhiś=cha | . . .

(L. 20).— Graishmasya māśasya tu pūrva-pa[kshē] . . . [pra]thamē=hni.

(L. 27).— varsha-satē=śtāttrimśē Guptānām kāla . . .

447.— G. 139.— *Gupta Inscr.* p. 267, and Plate. Kōsam fragmentary image inscription of the time of the *Mahārāja Bhimavarman*:—

(L. 1).— . . . Mah[ā*]r[ā]jasya śrī-Bhimavarmanapāḥ samva[t*] 100 30 9 . . . 2(?)³ diva 7 ētad-[d*]ivasa.

448.— G. 141.— *Gupta Inscr.* p. 67, and Plate. Kāhām Jaina pillar inscription of the reign of *Skandagupta*:—

(L. 4).— varshē *itrimsad-daś-aik-ōttaraka-satātāmē Jyēsthā-māsi prapunnē I(||)

¹ In later inscriptions, also, kings, whose title ordinarily is *Mahārājādhirāja*, sometimes have the title *Mahārāja*.

² This occurs in verse, and is not a formal title.

³ It is doubtful whether the two marks, transcribed by '2,' are really the numerical symbol for 2.

* Read *itrimsad*.

449.—G. 146.—*Gupta Inscr.* p. 70, and Plate. Indôr plate of the Brâhman Dêvavishnu, of the time of the *Mahârâjâdhirdja Skandagupta* and his feudatory, the *Vishayapati Sarvanâga* of the Antarvêdi country :—

(L. 3).—*âri-Skandaguptasy=âbhivarddhamâna-vijayarâjya-samvatsara-satê shachhatvârînsad-uttaratamê Phâlguna-mâsê . . . varttamânê.*

450.—G. 148.—*Gupta Inscr.* p. 268, and Plate. Gadhwâ (now Calcutta Museum) fragmentary Vaishnava inscription :—

(L. 1).—*. . . sya pravarddhamâna-vijayarâjya-samvatsara-satê=shtâchatvârînsad-uttarê Mâghamâsa-divasê êkavînsatimê.⁵*

451.—G. 150.—*Gupta Inscr.* p. 95. Khôh (now Lucknow Museum?) plates of the Parivrâjaka³ *Mahârâja Hastin*, the son of the *Mahârâja Dâmôdara*, grandson of the *Mahârâja Prabhanjana*, and great-grandson of the *Mahârâja Dêvâdhyâ* :—

(L. 1).—*‘Shatpâñchâs-ôttarê=bda-satê Guptanripa-râjya-bhuktau Mahâvaisâkha-sâmbatsarê⁶ | Kârttikamâsa-âkrapaksha-tritîyâyâm=asyân=divasa-pûrvvâyâm.*

[19th October⁷ A.D. 475; see *ibid.* Introduction, p. 105].

452.—G. (?) 150.—*Ep. Ind.* Vol. II. p. 364, and Plate. Pâli (now Lucknow Museum) plate of the *Mahârâja Lakshmana*, issued from Jayapura :—

(L. 15).—*samvatsara-satê=shtapamchâsad-uttarê Jyêshtha-mâsê paurânamâsyâm.⁷*

The inscription mentions, as *dâtaka*, the *Mahârâja Naravâhanadatta*.

453.—G. 163.—*Gupta Inscr.* p. 102, and Plate. Khôh (now Lucknow Museum) plates of the Parivrâjaka *Mahârâja Hastin* (described as in No. 451) :—

(L. 1).—*Ttishashaty-uttarê=bda-satê Guptanripa-râjya-bhuktau Mahâsvayuja-sâmvatyarê⁸ Chaittramâsa-âkrapaksha-dvittîy[â*]yâm=asy[â*]n=divasa-pûrvv[â*]yâ[m*].*

[7th March A.D. 482; see *ibid.* Introduction, p. 105.]

454.—G. 165.—*Gupta Inscr.* p. 89, and Plate. Êrap pillar inscription of the time of Budhagupta and his feudatory, the *Mahârâja Suraśmichandra*, recording the erection of the pillar by the *Mahârâja Mâtrivishnu* and his younger brother Dhanyavishnu :⁹—

(L. 2).—*‘Satê pañchashashty-adhikê varshânâm bhûpatau cha Budhaguptê | Âshâdhamâsa-â[ukla]-dvâdasâyâm Suragurôr=ddivasê | sam 100 60 5 . . . asyâm samvatsara-mâsa-divasa-pûrvvâyâm.*

Thursday, 21st June A.D. 484; see *ibid.* Introduction, p. 83.

455.—G. 191.—*Gupta Inscr.* p. 92, and Plate. Êrap *Satê*-pillar inscription of the widow of Gôparâja, the son of the *Râjâ Mâdhava* and follower (?) of a king Bhânugupta :—

(L. 1).—*samvatsara-satê êkanavaty-uttarê Śrâvaṇa-bahulapaksha-sap[t]amy[âm] samvat 100 90 1 Śrâvaṇa-badi 7 ||*

456.—G. 191.—*Gupta Inscr.* p. 107, and Plate. Majhgawâm plates of the Parivrâjaka *Mahârâja Hastin* (described as in No. 451) :—

(L. 1).—*Êkanavaty-uttarê=bda-satê Guptanripa-râjya-bhuktau śrîmati pravarddhamâna-Mahâchaitra-sambatsarê⁶ Mâghamâsa-bahulapaksha-tritîyâyâm=asyâ[m*] ¹⁰sambatsara-mâsa-divasa-pûrvvâyâm.*

¹ Read *shatchatvârînsad*.

² The original has *nripatiparivardjaka-kul-ôtpanna*.

³ Read *shatpâñchâs-ôttarê*.

⁴ The original date contains no details by which the correctness of the exact day of the given equivalent could be tested; the same remark applies to the equivalents of the original dates, given under Nos. 453, 456, and 459.

⁵ For G. 158 this date would correspond to the 13th May A.D. 477, when there was a lunar eclipse which was visible in India.

⁶ See below, No. 520.

¹⁰ Read *samvatsara*.

⁵ Read *‘tearînsad*, and *êkavînsatîtamê*.

⁶ Read *-sambatsarê*.

⁷ The first Pâda of this Âryâ is incorrect.

(L. 20).—sambat¹ 100 90 1 Māgha-di 3.

[3rd January A.D. 511; see *ibid.* Introduction, p. 105.]

457.—G. 207.—*Ep. Ind.* Vol. III. p. 320, and Plate. Gaṇeśgaḍ (Baroda) plates of the *Mahāsāmanta Mahārāja Dhruvasēna I.* of Valabhi, issued from Valabhi :—

(L. 29).—sam 200 7 Vaiśākha-ba 10 5.

(In the family) of the Maitrakas, the *Sénāpati* Bhaṭakka (Bhaṭārka); his son, the *Sénāpati* Dharasēna [I.]; his younger brother, the *Mahārāja* Drōpasimha; his younger brother, the *Mahāsāmanta Mahārāja Dhruvasēna* [I.].

458.—G. 207.—*Ind. Ant.* Vol. V. p. 205, and Plates. Bhāvnagar plates of the *Mahārāja Dhruvasēna I.*² of Valabhi, issued from Valabhi :—

(L. 26).—sam 200 7 Kārttika-śu 7.

Genealogy as in No. 457.

459.—G. 209.—*Gupta Inscr.* p. 114, and Plate. Khōh plates of the [Parivrājaka] *Mahārāja Samkshōbha*—the son of the *Mahārāja* Hastin, grandson of the *Mahārāja* Dāmōdara, and great-grandson of the *Mahārāja* Prabhañjana who was the son of the *Mahārāja* Dēvādhya—born in the family of the king-ascetic Suśarman :—

(L. 1).—Nav-ōttarē=vda(bda)-śata-dvayē Guptanripa-r[ā*]jya-bhuktau śrīmati pravarddhamāna-vijayarājyē Mahāśvayuja-sa[m*]vatsarē Chaitramāsa-śuklapaksha-trayōdaśy[ā*]m-asyām samba(va)tsara-māsa-divasa-pūrvvāyā[m*].

(L. 24).—Chaitra-di 20 8.³

[19th March A.D. 528⁴; see *ibid.* Introduction, p. 105.]

460.—G. 216.—*Ind. Ant.* Vol. IV. p. 105. Walā plates of the *Mahāsāmanta Mahāpratiṭhāra Mahādandanāyaka Mahākārtākritika Mahārāja Dhruvasēna I.* of Valabhi, issued from the village of Khudḍavēdiya :—

(L. 30).—sam 200 10 6 Māgha-badi 3 (?).

Genealogy as in No. 457.—The inscription mentions the king's sister's daughter, the *paramōpāsikā* or Bauddha devotee Duḍḍā, as the foundress of a convent at Valabhi.

461.—G. 217.—*Jour. Roy. As. Soc.* 1895, p. 382. British Museum plates of the *Mahāpratiṭhāra Mahādandanāyaka Mahākārtākritika Mahāsāmanta Mahārāja Dhruvasēna I.* of Valabhi⁵ :—

(L. 30).—sam 200 10 7 Āśvayuja-ba 10 3 (?).

Genealogy as in No. 457.—This inscription, also, mentions the king's sister's daughter Duḍḍā (see No. 460).

462.—G. 221.—*Wiener Zeitschrift*, Vol. VII p. 297. Vāvaḍiā-Jōgiā plates of the *Mahārāja Dhruvasēna I.* of Valabhi, issued from Valabhi :—

(L. 33).—sam-200 20 1 Āśvay[u*]ja-ba 1.

Genealogy as in No. 457.

463.—G. 230.—*Gupta Inscr.* p. 273, and Plate. Mathurā (now Lucknow Museum) Buddhist image inscription :—

(L. 2).—samvatsarah 200 30 |

464.—G. 240 (? 237).—*Ind. Ant.* Vol. VII. p. 67, and Plate. Plates of the *Mahārāja Guhasēna* of Valabhi⁶ :—

(L. 31).—sam 200 40 (? 200 30 7) Śrāvana-śu . . .

¹ Read *samvat*.

² Described here as *Mahārāja* only.

³ See *Ind. Ant.* Vol. XX. p. 379.

⁴ 9 h. 30 m. before mean sunrise of this day the Mēsha-samkrānti took place.

⁵ The name of the place from which the grant was issued is illegible.

⁶ The name of the place from which the grant was issued is not given.

Genealogy from Bhaṭārka to Dhruvasēna [I.] as in No. 457 ; then (with the omission of Dharapatta, see below, No. 468) the *Mahārāja Guhasēna*.— This inscription, also, mentions the lady Duḍḍā (see above, No. 460).

465.— G. 246.— *Ind. Ant.* Vol. IV, p. 175. Walā second plate only of the *Mahārāja Guhasēna* of Valabhi :—

(L. 18).— sam 200 40 6 Māgha-ba[di ?] . . .

This inscription, also, mentions the lady Duḍḍā (see above, No. 460).

466.— G. [2]47.— *Ind. Ant.* Vol. XIV, p. 75, and Plate. Walā fragmentary inscription, containing the name of Guhasēna [of Valabhi] :—

. . . [200*] 40 7 śrī-Guhasēnaḥ.

467.— G. 248.— *Ind. Ant.* Vol. V, p. 207, and Plate. Bhāvnagar second plate¹ of the *Mahārāja Guhasēna* of Valabhi [issued from Valabhi] :—

(L. 15).— sam 200 40 8 Āsvayuja- . . . (?).

468.— G. 252.— *Bhāvnagar Inscr.* p. 31, and Plates ; *Ind. Ant.* Vol. XV, p. 187. Jhar plates of the *Sāmanta Mahārāja Dharasēna II.*² of Valabhi, issued from Valabhi :—

(L. 33).— sam 200 50 2 Chaitra-ba 5.

Genealogy from Bhaṭārka to Dhruvasēna [I.] as in No. 457 ; Dhruvasēna's younger brother, the *Mahārāja Dharapatta* ; his son, the *Mahārāja Guhasēna* ; his son, the *Sāmanta Mahārāja Dharasēna II.*

469.— G. 252.— *Gupta Inscr.* p. 165, and Plate. Māliyā (Junāgaḍh) plates of the *Mahārāja Dharasēna II.* of Valabhi, issued from Valabhi :—

(L. 36).— sam 200 50 2 Vaiśākha-ba 10 5.

Genealogy, here and in Nos. 470-472, as in No. 468.

470.— G. 252.— *Ind. Ant.* Vol. VII, p. 68, and Plate. Sorath (Junāgaḍh) plates of the *Mahārāja Dharasēna II.* of Valabhi, issued from Valabhi ; of the same date.

471.— G. 252.— *Ind. Ant.* Vol. VIII, p. 301, and Plate. Bombay Aa. Soc.'s plates of the *Mahārāja Dharasēna II.* of Valabhi, issued from Valabhi ; of the same date.

472.— G. 252.— *Bhāvnagar Inscr.* p. 35, and Plates. Katapur (now Bhāvnagar Museum) plates of the *Mahārāja Dharasēna II.* of Valabhi, issued from Bhadrāpattanaka (?); of the same date.

473.— G. 269.— *Ind. Ant.* Vol. VI, p. 11. Walā plates of the *Mahāsāmanta Mahārāja Dharasēna II.*³ of Valabhi, issued from Bhadrāpatta (?) :—

(L. 32).— sam 200 60 9 Chaitra-ba 2.

Genealogy as in No. 468.— The inscription mentions, as *dātaka*, the *Sāmanta Śīlāditya*.⁴

474.— G. (?) 269.— *Gupta Inscr.* p. 276,⁵ and Plate. Bōdh-Gayā (now Calcutta Museum) inscription of the Buddhist teacher Mahānāman :—

(L. 14).— samvat 200 60 9 Chaitra-śudi 7.

475.— G. 270.— *Ind. Ant.* Vol. VII, p. 71, and Plate. Alinā plates of the *Mahāsāmanta Mahārāja Dharasēna II.* of Valabhi, issued from Bhartṛitāṭṭanaka (?) :—

(L. 40).— sam 200 70 Phāmu(lgu)na-ba 10.

Genealogy as in No. 468.— This inscription also mentions, as *dātaka*, the *Sāmanta Śīlāditya*.

¹ On the first plate very few words only are said to be legible.

² For spurious plates of his see above, No. 346 of S. 400.

³ In the signature described as *Mahādārdja* (?).

⁴ This probably is the king's elder son.

⁵ See *ibid.* p. 324. *see voce* Mahānāman II ; compare also below, No. 525.

476.—G. 286.—*Ind. Ant.* Vol. I. p. 46. Walā fragmentary second plate only of Śīlāditya I. Dharmāditya of Valabhi [the son of Dharasēna II.] :—

(L. 16).—sam 200 80 6 Vaiśākha-va (?) 6.

477.—G. 286.—*Ind. Ant.* Vol. XIV. p. 329, and Plates. Walā (now Bombay As. Soc.'s) plates¹ of Śīlāditya I. Dharmāditya of Valabhi, issued from Valabhi :—

(L. 35).—sam 200 80 6 Jyēsthā-ba 6.

Descended from Bhatārka, Guhasēna; his son Dharasēna [II.]; his son Śīlāditya [I.] Dharmāditya.—This inscription, again, mentions the lady Duddā (see above, No. 460).

478.—G. 290.—*Ind. Ant.* Vol. IX. p. 238, and Plates. Dhānk (now Rājkot Museum) plates of Śīlāditya I. Dharmāditya of Valabhi, issued from the hōmba (?) before the gates of Valabhi :—

(L. 38).—sam 200 90 Bh[ā*]drapada-ba 8.

Genealogy as in No. 477.—The inscription mentions, as *dātaka*, the illustrious Kharagraha.²

479.—G. 310.—*Ind. Ant.* Vol. VI. p. 13, and Plate; *Bhāvnagar Inscr.* p. 40, and Plates. Bōtād (now Bhāvnagar Museum) plates of Dhruvasēna II. Bālāditya of Valabhi, issued from Valabhi :—

(L. 45).—sam 300 10 Āśvayuja-ba 10 5.

Genealogy as far as Śīlāditya [I.] Dharmāditya as in No. 477; his younger brother Kharagraha [I.]; his son Dharasēna [III.]; his younger brother Dhruvasēna [II.] Bālāditya.—This inscription, also, mentions the lady Duddā (see above, No. 460); and, as *dātaka*, the *Sāmanta* Śīlāditya.

480.—G. 316 (or 316 ?).—*Ind. Ant.* Vol. XIV. p. 98; Prof. Bendall's *Journey*, p. 72, and Plate. Gōlmādhīṭol (Bhātgaon) inscription of the *Mahārāja Śivadēva* I. of the Lichchhavi family, recording an order which was made at the request of the *Mahāsāmanta* Amśuvarman; issued from Mānagriha³ :—

(L. 15).—samvat 300 10 6 (or 8 ?) Jyāishṭha-śukla-divā daśamyām.

481.—G. 326.—*Jour. Bo. As. Soc.* Vol. X. p. 77; *Ind. Ant.* Vol. I. p. 14, and Plates. Plates of the *Mahārājādhirāja* Dharasēna IV. of Valabhi, issued from Valabhi :—

(L. 58).—sam 300 20 6 Āshādha-śu 10.

Genealogy as far as Dhruvasēna [II.] Bālāditya as in No. 479; his son, the *Paramabhaṭṭāraka* *Mahārājādhirāja* *Paramēśvara* *Chakravartin* Dharasēna [IV.].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.⁴

482.—G. 326.—*Ind. Ant.* Vol. I. p. 45. Notice of a Bhāvnagar second plate only of the *Mahārājādhirāja* Dharasēna IV. of Valabhi, dated—

"S. 326, the fifth day of the dark half of Māgha."

This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

483.—G. 330.—*Ind. Ant.* Vol. VII. p. 73, and Plate. Alīnā plates of the *Mahārājādhirāja* Dharasēna IV. of Valabhi, issued from Bharukachchha :—

(L. 53).—sam 300 30 Mārgaśīra-śu 3.

Genealogy as in No. 481.—The inscription mentions, as *dātaka*, the king's daughter (*rāja-duhitṛī*) Bhūpā (see No. 484).

¹ This, so far as I know, is the earliest Valabhi inscription which, in the introductory passage, has the reading *śaṣṭhama*, instead of the reading *śapṭama* of the earlier inscriptions; compare Dr. Hultzsch's remarks in *Ep. Ind.* Vol. III. p. 319.

² This probably is the king's younger brother.

³ See below, No. 526.

⁴ This probably is the prince who afterwards ruled as Dhruvasēna III.

484.—G. 330.—*Ind. Ant.* Vol. XV. p. 339. Kaira plates of the *Mahārājādhirāja* Dharasēna IV. of Valabhī, issued from Bharukachchha :—

(L. 57).—sam 300 30 dvi-Mārgasira-śu 2.

The date apparently falls in A.D. 648¹ (in Kaliyuga-samvat 3749 expired) when, by the rules of mean intercalation, there was an intercalated month which might be called either Pausa or Mārgasira²; (see Sewell and Dikshit's *Ind. Calendar*, p. xxiii, and *Gupta Inscr.* Introduction, p. 93 ff.).

Genealogy as in No. 481.—The inscription mentions, as *dātaka*, the king's daughter Bhūvā (see No. 483).

485.—G. 334.—*Ep. Ind.* Vol. I. p. 86. Kāpaḍvaṇaj plates of Dhruvasēna III. of Valabhī, issued from Sirisimṇikā :—

(L. 50).—sam 300 30 4 Māgha-śu 9.

Genealogy as far as Dharasēna [IV.] as in No. 481; he was succeeded by Dhruvasēna [III.], the son of Dērabhata who was the son of Śīlāditya [I.], the [elder] brother of the grandfather [Kharagraha I.] of Dharasēna [IV.].

486.—G. 337.—*Ind. Ant.* Vol. VII. p. 76, and Plates. Alinā plates of Kharagraha II.³ of Valabhī, issued from Pūlāṇḍaka (?) :—

(L. 50).—sam 300 30 7 Āshādha-ba 5.

Genealogy as far as Dhruvasēna [III.] as in No. 485; his elder brother Kharagraha [II.].

487.—G. 350.—*Ep. Ind.* Vol. IV. p. 76. Lunsāḍi plates of Śīlāditya III.⁴ of Valabhī, issued from Khētaka :—

(L. 67).—sam 300 50 Phālguna (na)-ba 3.

Genealogy as far as Kharagraha [II.] Dharmāditya as in No. 486; after him, Śīlāditya [III.], the son of Śīlāditya [II.]⁵ who was the elder brother of Kharagraha [II.].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

488.—G. 352.—*Ind. Ant.* Vol. XI. p. 306; *Bhāvnagar Inscr.* n. 45, and Plates. Lunsāḍi (now Bhāvnagar Museum) plates of Śīlāditya III. of Valabhī, issued from Māghavēna :—

(L. 65).—sam 300 50 2 Bhādrapada-śu 1.

Genealogy as in No. 487.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

489.—G. 365 (?).—*Jour. Beng. As. Soc.* Vol. VII. p. 968. Kaira plates of Śīlāditya III. of Valabhī :—

(L. 66).—sam || 365 || (?) Vaiśākha-śu || 1 || (?).

Genealogy as in No. 487.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

490.—G. 372.—*Ind. Ant.* Vol. V. p. 209, and Plate. Bhāvnagar plates of the *Mahārājādhirāja* Śīlāditya IV. of Valabhī, issued from the camp at the tank of Bālāditya :—

(L. 58).—sam 300 70 2 Śrāvapa-ba 9.

¹ The year 330 of the date would thus correspond to the [*Kārttikādi*] Vikrama year 330 + 375 = 705 expired; see *Ep. Ind.* Vol. III. p. 303.

² The case, however, is not free from difficulties. According to the *Sūrya-* and *Ārya-siddhantas*, and by the modern rule of naming intercalated months, the intercalated month would be Pausa; and it would be Pausa also by the *Brahma-siddhanta* and the earlier (Brahmagupta's) rule. And Mārgasira it can be called only on the supposition that it was calculated by the *Sūrya-* or *Ārya-siddhanta*, and named in accordance with Brahmagupta's rule. Compare below, No. 630 of H. (?) 84.

³ In later inscriptions surnamed *Dharmāditya*.

⁴ In the inscriptions of his successor described as *Paramabhāṭṭāraka Mahārājādhirāja Paramāditya*.

⁵ I follow Dr. Fleet in calling this Śīlāditya 'Śīlāditya II.' By other scholars he is not numbered, with the result that the kings of the same name, who are here numbered from III. to VII., in other accounts bear the numbers from II. to VI.

Genealogy as far as Śīlāditya [III] as in No. 487; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya* [IV].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Kharagraha.

491.—G. 375.—*Wiener Zeitschrift*, Vol. I. p. 253, and Plates; *Bhāvnagar Inscr.* p. 55, and Plates. Dēvali (now Bhāvnagar Museum) plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhi, issued from the village of Pārṇika :—

(L. 60).—sam 300 70 5 Jyēsthā-ba 5.

Genealogy as in No. 490.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Kharagraha.

492.—G. 376.—From impressions supplied by Dr. Burgess. Plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhi :—

(L. 59).—sam 300 70 6 Mārgaśīra-śu 10 5.

Genealogy as in No. 490.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Kharagraha.

493.—G. 382.—From impressions supplied by Dr. Fleet. Plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhi, issued from Valabhi :—

(L. 65).—sam 300 80 2 Mārgaśīra-śu 6.

Genealogy as in No. 490.—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Dharasēna.

494.—G. 386.—*Ind. Ant.* Vol. IX. p. 163, and Plates. Chāngu-Nārāyaṇa (near Kāṭmāṇḍu) pillar inscription of Mānadēva :—

(L. 1).—samvat 300 80 6 Jyēsthā-māsē śukla-pakṣhē pratipadi 1 [Rō]hiṇakṣhatrayuktē chandramasi muhūrttē prasastē-bhijiti.

28th April, A.D. 705; see *ibid.* Vol. XVII. p. 210, and *Gupta Inscr.* Introduction, p. 95.

Vṛishadēva; his son Śaṅkaradēva; his son Dharmadēva, married Rājyavati; their son Mānadēva. (Compare below, No. 541.)

495.—G. 403.—*Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gōṇḍal plates of the *Mahārājādhirāja Śīlāditya* V. of Valabhi, issued from Khēṭaka :—

(L. 61).—sam 400 3 Vaiśākha-śu[ddha] 10 3 ?].

Genealogy as far as Śīlāditya [IV.] as in No. 490; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya* [V].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Śīlāditya.

496.—G. 403.—*Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gōṇḍal plates of the *Mahārājādhirāja Śīlāditya* V. of Valabhi, issued from Khēṭaka :—

(L. 60).—sam 400 3 Māgha-ba 10 2.

Genealogy as in No. 495.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Śīlāditya.

497.—G. 413.—*Ind. Ant.* Vol. IX. p. 167, and Plate. Dēvapātana (near Kāṭmāṇḍu) fragmentary inscription of the time of Mānadēva :—

(L. 1).—samvat 400 10 3.

498.—G. 435.—*Ind. Ant.* Vol. IX. p. 167, and Plate. Lagantōl (Kāṭmāṇḍu) fragmentary inscription of the *Mahārāja Vasantasēna*,³ issued from Mānagriha :—

(L. 20).—samvat 400 30 5 [Aśva]yujī śukla-divā 1.

¹ The name of the place from which the grant was issued is illegible.

³ See below, No. 541.

499.—G. 441.—*Ind. Ant.* Vol. VI. p. 17, and Plate. Lunāvādā plates of the Mahārājādhirāja Śīlāditya VI. of Valabhi, issued from Gōdrahaka :—

(L. 70).—samvat 400 40 1 (?) Kārttika-śu 5 (?).

Genealogy as far as Śīlāditya [V.] as in No. 495; his son, the Paramabhaṭṭāraka Mahārājādhirāja Paramāśvara Śīlāditya [VI.].

500.—G. 447.—*Gupta Inscr.* p. 173, and Plate. Alinā (now Royal. As. Soc.'s) plates of the Mahārājādhirāja Śīlāditya VII. Dhrūbaṭa¹ of Valabhi, issued from Ānandapura :—

(L. 77).—samva[t]sara-śata-chatuṣṭayē saptachatvāriṇśad-²adhikē Dyēpṭha(Jyēṣṭha)-suddha-pañchamyām aṅkata[h*] sava³ 400 40 7 Śrē(jyē)ṣṭha-gu(śu) 5.

Genealogy as far as Śīlāditya [VI.] as in No. 499; his son Dhrūbaṭa, styled the Paramabhaṭṭāraka Mahārājādhirāja Paramāśvara Śīlāditya [VII.].

501.—G. 535.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Lagantōl (Kātmāṇḍu) fragmentary inscription; mentions, as dātaka, the king's son (rāja-putra) Vikramasēna :—

(L. 18).—samvat 500 30 5 Śrā[vaṇa]-śukla-divā saptamyām.

502.—G. 535.—*Ind. Ant.* Vol. II. p. 257, and Plate. Mōrbī second plate only of Jāitika :—

(L. 16).—Pañchāśītyā yutē-tītē samānām śata-pañchakē | G[au]ptē dadāv-adō nripaḥ sōparāgē-rkka-maṇḍalē ||

(L. 19).—samvat 535 Phālguna-śudi 5.⁴

503.—Valabhi-s. 850.—*Wiener Zeitschrift*, Vol. III. p. 7; *Bhāvnagar Inscr.* p. 186. Vērāval inscription of the temple-priest Bhāva-Bṛihaspati⁵ :—

(L. 54).—Valabhi-samvat 850 Āshā[dha]

The inscription mentions the Chaulukyas Jayasimha-Siddharāja and Kumārapāla (who defeated the king Ballāla⁶ of Dhārā).

504.—Valabhi-s. 850 (?).—*Bhāvnagar Inscr.* p. 184. Junāgaḍh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; is said to be dated :—

(L. 34).—Valabhi-samvat 850 śrī-Simha-samvat 60 varshā.⁷

505.—Valabhi-s. 911.—*Bhāvnagar Inscr.* p. 161, and Plate. Ghelāpā (near Māngrol) fragmentary inscription :—

(L. 1).—śrīmad-Valabhi-samvat 911 [varshā] . . . [śu]di 5 Śukrē.

506.—Valabhi-s. 927.—*Ep. Ind.* Vol. III. p. 303, and Plate. Vērāval image inscription :—

(L. 1).—śrīmad-Valabhi-sa[m]vat 927 varshā Phālguna-śudi 2 Sōmē ||

Monday, 19th February A.D. 1246.

507.—Valabhi-s. 945.—Vērāval inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhirāja Arjunadēva; see above, No. 228 of V. 1320.

d.—Undated Inscriptions connected with those under D.

508.—*Gupta Inscr.* p. 141, and Plate. Māharaulī (Mihrauli) iron pillar inscription, being a posthumous eulogy of the conquests of a powerful king Chandra.⁸

¹ I.e. Dhrubabhaṭa.

² Read 'indriṇśad'.

³ Read 'savaṭ'.

⁴ See *Ind. Ant.* Vol. XVII. p. 211, and Vol. XX. p. 381; and *Gupta Inscr.* Introduction, p. 97.

⁵ See below, No. 527.

⁶ See above, No. 210.

⁷ This cannot be correct. According to the date of the Vērāval inscription of the reign of Arjunadēva (No. 228) the difference between a Valabhi year and the corresponding Simha year (for the month of Āshā[dha]) is 794, while here the difference between 850 and 60 is 790.

⁸ See *Gupta Inscr.* p. 140, note 1, and *Jour. Roy. As. Soc.* 1897, p. 9 ff.

509.—*Gupta Inscr.* p. 6, and Plate. Allahābād pillar inscription of the *Mahārājādhirāja Samudragupta*,¹ who captured and again liberated “Mahendra of Kōsala, Vyāghrarāja of Mahākāntāra, Mantarāja of Kērala, Mahendra of Pishtapura, Svāmidatta of Kottūra on the hill, Damana of Ēraṇḍapalla, Viṣṇugōpa of Kāñchī, Nīlarāja of Avamukta, Hastivarman of Veṅgi, Ugrasēna of Palakka, Kubēra of Dēvarāshtra, Dhanarājaya of Kusthalapura,”² and all the other kings of Dakṣiṇāpatha, and exterminated “Rudradēva, Matila, Nāgadatta, Chandravarman, Gaṇapatiṇāga, Nāgasēna, Achyuta, Nandin, Balavarman,” and other kings of Āryāvarta. (A *kāvya* in verse and prose, composed by the *Sāmdhivigrahika Kumārāmātya Mahādandanāyaka* Harishēna, the son of Dhruvabhāti).

510.—*Gupta Inscr.* p. 20, and Plate. Ēraṇ (now Calcutta Museum) fragmentary inscription of Samudragupta.

511.—*Gupta Inscr.* p. 256, and Plate. Gayā (spurious) plate³ of the *Mahārājādhirāja Samudragupta*, issued from Ayōdhyā:—

(L. 14).—samvat 9⁴ Vaiśākha-di 10.⁴

Genealogy as in No. 439.

512.—*Gupta Inscr.* p. 35, and Plate. Udayagiri cave inscription of the time of Chandragupta II.,⁵ recording the excavation of the cave by the order of his minister, the poet Virasēna, otherwise called Śāba, of Pāṭaliputra.

513.—*Gupta Inscr.* p. 26, and Plate. Mathurā (now Lahore Museum) fragmentary inscription [of the *Mahārājādhirāja Chandragupta II.*].

514.—*Gupta Inscr.* p. 40, and Plate. Gaḍhwā (now Calcutta Museum) fragmentary inscription of the reign of the *Mahārājādhirāja Kumārāgupta I.*⁶—

(L. 2).—śrī-Kumārāgupta-rājya-[samvatsarē] divasē 10⁷ [asyām divasa-pūrvvāyām].

515.—*Gupta Inscr.* p. 265, and Plate. Gaḍhwā (now Calcutta Museum) fragmentary inscription [of the time of Kumārāgupta I. ?].

516.—*Gupta Inscr.* p. 49, and Plate. Bihār fragmentary pillar inscription of the time of the *Mahārājādhirāja Skandagupta*.⁸

Genealogy as far as Kumārāgupta [I.] as in No. 439; his son, the *Mahārājādhirāja Skandagupta*.

517.—*Gupta Inscr.* p. 53, and Plate. Bhitari pillar inscription of Skandagupta, recording the installation of an image of the god Viṣṇu and the allotment to the idol of a village.

Genealogy as in No. 516.

518.—*Jour. Beng. As. Soc.* Vol. LVIII. Part I. p. 89, and Plate; *Ind. Ant.* Vol. XIX. p. 225. Bhitari (now Lucknow Museum) seal of the *Mahārājādhirāja Kumārāgupta II.*

Genealogy as far as Kumārāgupta [I.] as in No. 439; his son, from Anantadēvi, the *Mahārājādhirāja* Paragupta; his son, from Vatsadēvi, the *Mahārājādhirāja* Narasimhagupta; his son, from Mahālakṣmidēvi (?), the *Mahārājādhirāja* Kumārāgupta [II.].

¹ His genealogy is given as in No. 439, above.

² The above is from Dr. Fleet's published translation, but it should be stated that Dr. Fleet has the passage, translated by ‘Mantarāja . . . on the hill,’ under further consideration; compare also *Bombay Gazetteer*, Vol. I. Part I. p. 63, and *Jour. Roy. As. Soc.* 1887, p. 864 ff.

³ The grant, according to Dr. Fleet, has the general appearance of having been “fabricated” somewhere about the beginning of the eighth century A.D.

⁴ Expressed by numerical symbols; compare *Gupta Inscr.* p. 255, note 1.

⁵ See above, Nos. 436-438 of G. 82-83

⁷ Expressed by a numerical symbol.

⁶ See above, Nos. 439-443 of G. 96-129.

⁸ See above, Nos. 446-449 of G. 136-146.

519.—*Ep. Ind.* Vol. I, p. 239, and Plate. Kura (now Lahore Museum) inscription¹ of the reign of a *Rājādhirāja Mahārāja Tōramāna Shāha* (or *Shāhi*) *Jaūvla*, recording the construction of a Buddhist convent:—

(L. 1).— . [rājā]. rāja-mahārāja-Tōramāna-shā[hi]. Jaū . . [bhivardhamāna-rājyē . . saṃvatsarē] mē Mārgasīramāsa-śukla-dvitiyāyām.

520.—*Gupta Inscr.* p. 159, and Plate. Ērap stone boar inscription of the first year of the reign of the *Mahārājādhirāja Tōramāna*, recording the building of the temple, in which the boar stands, by Dhanyavishṇu, the younger brother of the deceased *Mahārāja Mātrivishṇu*²:—

(L. 1).—Varshē prathamē prithivīm prithu-kirttau prithu-dyutau mahārājādhirāja-śrī-Tōramānē prasāsati | (||) Phālguna-divasē dasamē | ity-ēvaṃ rājyavaraha-māsa-dinaih | (*) ātasyām pūrvvāyām | sva-lakṣhaṇair-yukta-pūrvvāyām | (||)

521.—*Gupta Inscr.* p. 162, and Plate. Gwālior (now Calcutta Museum) inscription of the 15th year of the reign of *Mihirakula*³ (who broke the power of *Paśupati*), the son of *Tōramāna*, recording the building of a temple of the Sun, by a person named *Mātrichēta*, on the mountain *Gōpa* (Gwālior):—

(L. 4).— abhivarddhamāna-rājyē pañchadaś-ābdē Kārttika-māsē prāpti[ā*] gaganā-[patau (?) ni]rmmalē bhātī tithi-nakshatra-muhūrttē saṃprāptē suprasasta-dinē.

522.—*Gupta Inscr.* p. 111; and Plate. Bhumarā pillar inscription of the [*Parivrajaka*] *Mahārāja Hastin* and the *Mahārāja Śarvanātha* [of *Uchchakalpa*]:—

(L. 7).—Mahāmāghē sambatsarē⁴ Kārttikamāsa-divasa 10 9.

Ibid. Introduction, p. 105 ff., it is shewn that the date might correspond to either the 13th October A.D. 508 (in Gupta-saṃvat 189) or the 2nd October A.D. 520 (in Gupta-saṃvat 201); but according to *Ind. Ant.* Vol. XIX. p. 228 the *Mahāmāgha saṃvatsara* of this date commenced in A.D. 484 (in Gupta-saṃvat 165). Compare above, Nos. 389, 390, 392, and 451, 453 and 456.

523.—*Bhāvnagar Inscr.* p. 30, and Plate. Bānkōdi (now Bhāvnagar Museum) fragmentary inscription, containing the name of *Guhasēna*⁵ [of *Valabhi*]

524.—*Ind. Ant.* Vol. XII. p. 148; *Bhāvnagar Inscr.* p. 64, and Plate. Gōpnāth first plate only of a *Valabhi* grant, which breaks off in the description of *Dharasēna III.*, the son of *Kharagraha I.*; issued from *Valabhi*.

525.—*Gupta Inscr.* p. 279, and Plate. Bōdh-Gayā Buddhist image inscription, recording the presentation of the statue, on the pedestal of which it is engraved, by the *Śthavira Mahānāman*.⁶

526.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Fragmentary inscription from near the Śivapuri hill, five miles north of Kātmāṇḍu, of the *Mahārāja Śivadēva I.* of the *Lichchhavi* family, recording some act done at the request of the *Mahāśāmantā Aṃśuvarman*; issued from *Mānagriha*.⁷

527.—*Bhāvnagar Inscr.* p. 208. Vērāval fragmentary inscription of the temple-priest *Bhāva-Brihaspati*;⁸ mentions the *Chaulukyas* [*Jayasinha*—] *Siddharāja*, *Kumārāpāla*, *Ajayapāla*, *Mūlarāja II.*, and *Bhīmadēva II.*

¹ Of about "the fourth or fifth century A. D." There is no evidence to shew that the *Tōramāna* of this inscription is in any way connected with the *Tōramāna* of No. 520.

² See above, No. 454 of G. 165. ³ See above, No. 329.

⁴ See above, Nos. 464—467 of G. 240 (? 237)—248.

⁵ See above, No. 80 of G. 316 (or 318?).

⁶ Read *saṃvatsarē*.

⁷ See above, No. 474 of G. (?) 269.

⁸ See above, No. 503 of *Valabhi*-a. 850.

E.—Inscriptions dated according to the Harsha Era.

528.—H. 22.—*Ep. Ind.* Vol. IV. p. 210, and Plate. Banakhēra (now Lucknow Museum) plate of the *Mahārājādhirāja* Harsha, issued from Vardhamānakōṭi:—

(L. 16).—samvat 20 2¹ Kārtti[ka*]-vadi 1.

The *Mahārāja* Naravardhana; his son, from Vajrinidēvi, the *Mahārāja* Rājyavardhana [I.]; his son, from Apsarōdēvi, the *Mahārāja* Ādityavardhana; his son, from Mahāsēnaguptadēvi, the *Mahārājādhirāja* Prabhākaravardhana; his son, from Yaśōmatidēvi, the *Mahārājādhirāja* Rājyavardhana [II.] (subdued Dēvagupta and other kings); his younger brother, the *Mahārājādhirāja* Harsha.—The inscription mentions, as officials, the *Mahāsāmanta* Skandagupta and the *Mahāsāmanta* *Mahārāja* Bhāna (?).

529.—H. 25.—*Ep. Ind.* Vol. I. p. 72. Madhuban (now Lucknow Museum) plate of the *Mahārājādhirāja* Harsha, issued from Kapitthikā²:—

(L. 18).—samvat 20 5 Mārgaśīrsha-vadi 6.

Genealogy as in No. 528.—The inscription mentions, as officials, the *Mahāsāmanta* Skandagupta and the *Sāmanta* *Mahārāja* Iśvaragupta.

530.—H. (?) 34.³—Prof. Bendall's *Journey*, p. 74, and Plate. Sundhārā damaged inscription of the *Mahāsāmanta* [Amśuvarman⁴], issued from Kailāsakūṭabhavana:—

(L. 16).—samvat 30 4 prathama-Pauṣa-śukla-dvityāyām.

Judging by the date of No. 542 of H. 155, the month of Pauṣa of Harsha-samvat 34 would be expected to fall in A.D. 639-40 (in Kaliyuga-samvat 3740 expired), but in that year no month was intercalary. In (Kaliyuga-samvat 3741 expired=) A.D. 640-41, by the rules of mean intercalation, there was an intercalated month which might be called Pauṣa on the supposition⁵ that it was calculated by the *Brahma-siddhānta*, and named according to the modern (not Brahmagupta's) rule for naming intercalated months, but which ordinarily would be called Mārgaśīra. (See Sewell and Dikshit's *Ind. Calendar*, p. xxiii).

531.—H. (?) 34.—*Ind. Ant.* Vol. IX. p. 169, and Plate. Bungmatī (near Kātmāṇḍu) fragmentary inscription of the *Mahāsāmanta* Amśuvarman, issued from Kailāsakūṭabhavana:—

(L. 14).—samvat 30 4 Jyēṣṭha(śhṭha)-śukla-daśamyām.

532.—H. (?) 39.—*Ind. Ant.* Vol. IX. p. 170, and Plate. Dēvapātana (near Kātmāṇḍu) inscription of Amśuvarman, issued from Kailāsakūṭabhavana:—

(L. 22).—samvat 30 9 Vaiśākha-śukla-divā daśamyām.

The inscription mentions, as *dātaka*, the Yuvarāja Udayadēva.⁶ It also mentions Amśuvarman's sister Bhōgadēvi, who was the wife of the king's son (*rāja-putra*) Śūrasēna, and the mother of Bhōgavarman and Bhāgyadēvi.

533.—H. (?) 45 (?).—*Ind. Ant.* Vol. IX. p. 171, and Plate. Satdhārā (near Kātmāṇḍu) inscription of Amśuvarman:—

(L. 1).—samvat 40 5 (?) Jyēṣṭha-śukla. . . .

¹ This '2' is denoted by a numeral figure, but the preceding '20' and the following '1' by numerical symbols.

² The published text has *Pātthikā*.—In line 10 reference is made to a forged grant (*kāṭa-lāṣana*).

³ Prof. R. Lévi, in the *Jour. Asiatique*, 1894, Juillet-Août, p. 62, has referred this date (and those of the following dates, in which a sign of interrogation has been put here after H.) to a local era the epoch of which would fall in A.D. 595. But since for Amśuvarman we have the date No. 533, of the year 44 or 45, even the adoption of such a new era would not meet one of Prof. Lévi's main objections to the assignment of this date (of the year 34) to the Harsha era—the objection, namely, that according to Hsien Tsang's account Amśuvarman could not have lived after A.D. 637.

⁴ See above, No. 480 of G. 316 (or 318?).

⁵ This supposition would be the very reverse of the supposition made above, under No. 484 of G. 330.

⁶ See below, No. 541.

⁷ According to Dr. Fleet, the year of the date is either 44 or 45; see *Gupta Inscr.* Introduction, p. 180, F.

534.—H. (?) 48.—*Ind. Ant.* Vol. IX. p. 171, and Plate. Lalitapattana (near Kātmāṇḍu) inscription of Jishnugupta, issued from Kailāsakūṭabhavana :—

(L. 21).—samvat 40 8 Kārttika-śukla 2.

The inscription mentions, in connection with Mānagriha, the *Mahārāja* Dhruvadēva;¹ also the *Mahārājādhirāja* Arṣṇvarman; and, as *dātaka*, the *Yuvarāja* Vishnugupta.

535.—H. 66.—*Gupta Inscr.* p. 210, and Plate. Shāhpur image inscription of the reign of Ādityasēnadēva² [of the family of the Guptas of Magadha], recording the installation of the image by the general (*bal-ādhipāta*) Sālapaksha at, apparently, Nālanda (?) :—

(L. 2).—samvat 60 6 Mārgga-śudi 7 (?) asyān-divasa-māsa-samvatsar-ānupūrvvṛyām.

536.—H. (?) 82 (?).—Prof. Bendall's *Journey*, p. 77, and Plate. Gairidhār fragmentary inscription, issued from Kailāsakūṭabhavana :—

(L. 29).—samvat 80 2 (?) [Bhādra]pada-śukla-di . . .

The inscription mentions, as *dātaka*, the *Yuvarāja* Skandadēva (?).

537.—H. (?) 119.—*Ind. Ant.* Vol. IX. p. 174, and Plate. Laganṭōl (Kātmāṇḍu) inscription of the *Mahārājādhirāja* Śivadēva II.,³ issued from Kailāsakūṭabhavana :—

(L. 23).—samvat 100 10 9 Phālguna-śukla-divā daśamyām.

The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Jayadēva.

538.—H. (?) 143 (?).—*Ind. Ant.* Vol. IX. p. 176, and Plate. Kātmāṇḍu fragmentary inscription of the *Mahārājādhirāja* [Śivadēva II. ?] :—

(L. 37).—samvat 100 40 (?)⁴ 3 Jyēṣṭha-śukla-divā trayōdaśyām |

539.—H. (?) 145.—*Ind. Ant.* Vol. IX. p. 177, and Plate. Lalitapattana (near Kātmāṇḍu) fragmentary inscription :—

(L. 17).—samvat 100 40 5 Pausa-śukla-divā tritīyāyām |

The inscription mentions, as *dātaka*, the *Yuvarāja* Vijayadēva.

540.—H. (?) 151.—Prof. Bendall's *Journey*, p. 79, and Plate. Inscription of a private person, on a water-conduit slab near the temple of Jaisi, Kātmāṇḍu :—

(L. 1).—samvat 100 50 1 Vaiśākha-śukla-dvītīyāyām.

541.—H. (?) 153.—*Ind. Ant.* Vol. IX. p. 178, and Plate. Kātmāṇḍu inscription of Jayadēva Parachakrakāma; (with the exception of five verses, which are by the king himself, composed by Buddhakirti) :—

(L. 35).—samvat 100 50 3⁵ Kārttika-śukla-navamyām ||

In the solar race there was Lichehavi; in his family was Supushpa, born at Pushpapara (Pāṭaliputra); after him came, omitting 23 kings, Jayadēva; after him, omitting 11 kings, Vṛṣhadēva; his son Śaṁkaradēva; his son Dharmadēva; his son Mānadēva (see Nos. 494 and 497); his son Mahādēva; his son Vasantadēva (the Vasantasēna of No. 498).—The inscription then has Udayadēva (mentioned as *Yuvarāja* in No. 532); [his son] Narēndradēva; his son, Śivadēva [II.] (Nos. 537 and 538), married Vatsadēvī, a daughter of the Maukhari Bhōgavarman and daughter's daughter of Ādityasēna of Magadha (No. 535); their son, Jayadēva Parachakrakāma, married Rājyamati, the daughter of Harshadēva, king of Gauda, Udra etc., and of Kalinga and Kōsala, of the family of king Bhagadatta (or of the Bhagadatta⁶ kings). (See *ibid.* Vol. XIV. p. 346 ff. and *Gupta Inscr.* Introduction, p. 185 ff.).

542.—H. 155.—*Ind. Ant.* Vol. XV. p. 112, and Plate. Dighwā-Dubauli plate of the *Mahārāja* Mahēndrapāladēva, issued from Mahōdaya (Kanauj) :—

(L. 12).—savituḥ Kumbha-samkrāntau snātvā . . .

(L. 14).—samvatsarā(tarō?) 100 50 5 Māgha-śudi 10 niva(ba)ddham.

¹ See below, No. 557.

² See below, No. 550.

³ See below, No. 541.

⁴ This may possibly be 20 or 30.

⁵ This '3' is denoted by a numeral figure.

⁶ For the lineage of Bhagadatta, see below, Nos. 652, and 711-714.

20th January A.D. 761; see *Gupta Inscr.* Introduction p. 178.

The *Mahārāja* Dēvaśakti; his son, from Bhuyikādēvi, the *Mahārāja* Vatsarāja; his son, from Sundaridēvi, the *Mahārāja* Nāgabhaṭa; his son, from Īsatādēvi, the *Mahārāja* Rāmabhadra; his son, from Appādēvi, the *Mahārāja* Bhōja [I.];¹ his son, from Chandrabhattārikādēvi, the *Mahārāja* Mahēndrapāla [surnamed Bhāka?].

543.—H. 184.—*Ind. Ant.* Vol. XXVI. p. 29. Pañjāb inscription of the reign of a certain *Vigraha* (?) :—

(L. 1).—samvat 184 Śrāvana-vati 15 atra dinē.

544.—H. 188.—*Ind. Ant.* Vol. XV. p. 140, and Plate. Bengal As. Soc.'s plate of the *Mahārāja* Vināyakapālādēva, issued from Mahōdaya (Kananj) :—

(L. 14).—shashṭhyām (?) Gaṅgāyā[m*] snātva . . .

(L. 17).—samvatsrō 100 80 8 Phālguna-vadi 9 niva(ba)ddham ||

Genealogy as far as Mahēndrapāla as in No. 542; his son, from Dēhanāgādēvi, the *Mahārāja* Bhōja [II.]; his brother, the son of Mahēndrapāla from Mahidēvidēvi, the *Mahārāja* Vināyakapāla [surnamed Harsha?].

545.—H. 218.—*Ind. Ant.* Vol. XXVI. p. 31; *Archæol. Surv. of India*, Vol. X. Plate ix. 1, and Vol. XXI. Plate xvi. A. Khajurāhō image inscription :—

(L. 2).—samvatsrō 200 10 8 Māgha-śudi 10.

546.—H. 276.—*Ep. Ind.* Vol. I. p. 186. Peheva (Pehoa) inscription of the reign of the *Mahārājādhirāja* Bhōjadēva, the successor of the *Mahārājādhirāja* Rāmabhadradēva,² [of Kananj] :—

(L. 2).—samvatsara-śata-dvayē shatsaptaty-adhikē Vaiśākhamāsa-śuklapaksha-saptamyām samvat 276 Vaiśākha-śudi 7 asyām samvatsara-māsa-divasa-pūrvvāyām tithāv-iha śri-Prithūdaka-ādhishtānē piśāchi-chaturdśasyām³ ghōtaka-yātrāyām samāyāta . . .

547.—H. 563 (or 562 ?).—*Ind. Ant.* Vol. XXVI. p. 32; *Archæol. Surv. of India*, Vol. XIV. p. 72, and Plate xxii. 3. Notice of a Pañjaur inscription :—

(L. 1).—samvat 563 (or 562 ?) Jētha-śudi 9 vāra Śākrah.

Friday, 17th May A.D. 1168.

e.—Undated Inscriptions connected with those under E.

548.—*Gupta Inscr.* p. 232, and Plate. Sōnpat copper seal inscription of the *Mahārājādhirāja* Harshavardhana.

Genealogy from Rājyavardhana [I.] to Harshavardhana (Harsha) as in No. 528 of H. 22.

549.—*Ep. Ind.* Vol. I. p. 180, and Plate. Kudārkōṭ (Gavīdhumat, now Lucknow Museum) inscription,⁴ recording the erection of some building in memory of Takshadatta by his father Harivarman (Mamma), the son of Haridatta who had been 'raised to eminence by the illustrious Harsha' [of Kananj]; (composed by Bhadra, the son of Vāmana).

550.—*Gupta Inscr.* p. 202, and Plate. Aḥṣaḍ inscription of Ādityasēna⁵ [of the family of the Guptas of Magadha], his mother Śrīmatī, and his wife Kōṇadēvi.

Kṛishṇagupta; his son Harshagupta; his son Jivitagupta [I.]; his son Kumārāgupta (at war with [the Maukhari] Īśānavarman⁶); his son Dāmōdaragupta (fell in a battle with the Maukhari); his son Mahāsōnagupta (defeated Susthitavarman); his son Mādhavagupta (contemporary of Harsha [of Kananj]); his son Ādityasēna.

¹ See below, No. 710 of H. 100.

² See above, No. 15 of V. 932.

³ This is the 14th *tithi* of the dark half of the *amānta* Chaitra or *pūrṇimānta* Vaiśākha; see *Ind. Ant.* Vol. XXVI. p. 179.

⁴ Of about the latter half of the seventh century A.D.

⁵ See above, No. 535 of H. 66.

⁶ See below, No. 554.

551.—*Gupta Inscr.* p. 212. Mandâr Hill rock inscriptions of the *Mahârâjâdhirâja* *Vyasênadêva* [of the family of the Guptas of Magadha] and his wife *Kôpadêvi*.¹

552.—*Gupta Inscr.* p. 215, and Plate. Dôt-Baranârk inscription of the *Mahârâjâdhirâja* *Jivitaguptadêva* II. [of the family of the Guptas of Magadha], issued from Gômatikottaka.

Mâdhavagupta; his son, from *Śrīmâtî, Âdityasêna*; his son, from *Kôpadêvi*, the *Mahârâjâdhirâja* *Dêvagupta*;² his son, from *Kamaladêvi*, the *Mahârâjâdhirâja* *Vishnugupta*; his son, from *Ijjadêvi*, the *Mahârâjâdhirâja* *Jivitagupta* [II.].—The inscription mentions, as previous kings, *Bâlâditya*, *Śarvavarman*, and *Avantivarman*.

553.—*Gupta Inscr.* p. 229, and Plate. Jaunpur fragmentary inscription of *Īśvaravarman*, of the lineage of the Mukhara kings.³

554.—*Gupta Inscr.* p. 220, and Plate. Aśhgadh copper seal inscription of the *Maukharî* *Mahârâjâdhirâja* *Śarvavarman*.

The *Mahârâja* *Hariyvarman*; his son, from *Jayasvâminî*, the *Mahârâja* *Âdityavarman*; his son, from *Harshaguptâ*, the *Mahârâja* *Īśvaravarman*; his son, from *Upaguptâ*, the *Mahârâjâdhirâja* *Īśnavarman*; his son, from [*Lakṣmî*]vati, the *Mahârâjâdhirâja* *Śarvavarman*.

555.—*Gupta Inscr.* p. 222, and Plate. Barâbar Hill cave inscription of the *Maukhari* *Anantavarman*, the son of *Śârdûla*.

556.—*Gupta Inscr.* pp. 224 and 227, and Plates. Nâgârjunî Hill cave inscriptions of [the *Maukhari*] *Anantavarman*, the son of *Śârdûlavarman* who was the son of *Yajñavarman*.

557.—*Ind. Ant.* Vol. IX. p. 173, and Plate. Kâtmânḍu fragmentary inscription of *Jishnugupta*,⁵ issued from *Kailâsakûṭabhavana*; mentions [as lord paramount?] the *Bhatṣâraka* [*Mahâ*]râja *Dhruvadêva* of the *Licchhavi* family, who resided at *Mânagriha*.

558.—*Ind. Ant.* Vol. IX. p. 174, and Plate. Kâtmânḍu fragmentary inscription of the reign of *Jishnugupta*.

F.—Inscriptions dated according to the Newâr Era.

559.—N. 203.—Prof. Bendall's *Journey*, p. 80, and Plate. Lalitapattana (near Kâtmânḍu) image inscription of *Vâṇadêva*, the son of a king *Yasôdêva* :—

(L. 1).—Tribhir=varahaiḥ samâyuktê samvatsara-sata-dvayê | Vaiśākha-śukla-
ta(sa)ptamyâm Budhê Pushy-ôdayê śubhâ(bhê) ||

Wednesday, 26th April A.D. 1083; see *Ind. Ant.* Vol. XVII. p. 248, No. 7.

560.—N. 259.—Prof. Bendall's *Journey*, p. 81, and Plate. Varamṭol (Kâtmânḍu) inscription of the reign of the *Râjâdhirâja* *Mânadêva* :—

(L. 1).—samvat 200 50 9⁷ Bhâdrapada-kṛishṇa-saptamyâm |

561.—N. 512.—Prof. Bendall's *Journey*, p. 83, and Plate. Lalitapattana (near Kâtmânḍu) inscription of the reign of the *Mahârâjâdhirâja* *Jayasthitirâjamalladêva* :—

(L. 1).—śrîman-Naipâlika-samvat 512 Vaiśākha-kṛishṇa-shashṭhyâm tithan || Gara-
karapê⁹ | Visva(śva)-muhûrîtê Śravaṇa-nakṣatrê | Aindra-yôgê | Âditya-vâsa(sa)rê ||

Sunday, 12th May A.D. 1392; see *Ind. Ant.* Vol. XVII. p. 249, No. 12.

¹ For a modern Deoghar inscription which glorifies *Âdityasêna* and his wife '*Kôshadêvi*,' see *Gupta Inscr.* p. 213, note.

² See below, No. 619. For another *Dêvagupta*, see above, No. 528.

³ See No. 554.

⁴ See above, No. 550.

⁵ See above, No. 534 of H. (?) 43.

⁶ On this day the *tithi* of the date commenced 4 h. 7 m. after mean sunrise.

⁷ This '9' is denoted by a numeral figure.

⁸ Called *Śhâtimalla* in No. 562.

⁹ The published text has *śara-karapê*.

562.—N. 533.—*Ind. Ant.* Vol. IX. p. 183. Kāṭmāṇḍu inscription of the *Mahārājādhirāja* Jayajōtimalladēva :—

(V. 11).—Sāmvat=Nēpālak-ākhyē tṛibhuvana-dahanā Kāma-bāṇē prayātē Māghē śuklā cha Kāmē tithi ८८ viditē Prīti-yōgē cha puṇyē | vārē Pūsh-ābhidhānē Makara-ravi-gatē Yugma-rātau śaśāṅkē sāmvat 533 Māgha-śukla-trayōdaśī Punarvasu-nakṣatrē Prīti-yōgē Āditya-vārē.

Sunday, 15th January A.D. 1413; see *ibid.* Vol. XVII. p. 247, No. 3.

Sthitimalla¹ of the solar race married Rājalladēvi; their sons Jayadharmamalla, Jayajōtimalla (married Samsārādēvi), and Jayakīrtimalla. The inscription further mentions Jayajōtimalla's son-in-law Jayabhairava (the husband of Jīvarakṣhā), and Jayajōtimalla's son Yakṣhamalla (governor of Bhaktāpuri), and another (?) son Jayantarāja (described as the son of Jayalakṣmi and husband of (?) Jayalakṣmi).

563.—N. 757.—*Ind. Ant.* Vol. IX. p. 184. Lalitapattana (near Kāṭmāṇḍu) inscription of Siddhinṛisimhamalla :—

(V. 17).—Nēpāla-varṣhē svara-śara-turagair-aṅkitē Phālgunīyē pakṣhē prāptē valakṣhē-maraḡuru-divasē Śaṅkara-rakṣhē daśamyām

Sāmvat 757 Phālguna(na)-māsē śukla-pakṣhē daśamyām tithau Ādrā-para-Punarvasu-nakṣatrē Āyashmān-yōgē Bṛihaspati-vāsarē.

Thursday, 23rd February A.D. 1637; see *ibid.* Vol. XVII. p. 250, No. 16.

The king Harisimha;² in his lineage, Mahēndramalla; his son Śivasimha; his son Hariharasimha, married Lālamatī; their son Siddhinṛisimhamalla.⁴

564.—N. 769.—*Ind. Ant.* Vol. IX. p. 188. Kāṭmāṇḍu inscription of Pratāpa (Jayapratāpamalladēva) :—

Sāmvat 769 Phālguna-śukla-śaṣaṭṭhyām tithau Anurādhā-nakṣatrē Harṣaṇa-yōgē Bṛihaspati-vāsarē.

Thursday, 22nd February A.D. 1649; see *ibid.* Vol. XVII. p. 250, No. 17.

In the family of Rāmāchandra of the solar race, Nānyadēva;⁵ his son Gaṅgadēva; his son Nṛisimha; his son Rāmasimha; his son Śaktisimha; his son Bhāpālasimha; his son Harasimha;⁷ in his family, Yakṣhamalla; his son Ratnamalla; his son Sūryamalla; his son Amaramalla; his son Mahēndramalla; his son Śivasimha; his son Hariharasimha; his son Lakṣmīnṛisimha; his son Pratāpa (who defeated Siddhinṛisimhamalla⁸ and others), married Rūpamatī (a sister of Prāpanārāyaṇa and daughter of Viranārāyaṇa, the son of Lakṣmīnārāyaṇa and grandson of Nārāyaṇa, whose capital was Vihāranagarī) and Rājamatī.

565.—N. 777.—*Ind. Ant.* Vol. IX. p. 189. Kāṭmāṇḍu inscription of the *Mahārājādhirāja* Jayapratāpamalladēva; (composed by the king himself) :—

(V. 30).—Nēpālē sāmvatē-amin-haya-giri-munibhiḥ saṁyutē Māgha-māsē sapṭamyām śukla-pakṣhē Ravidina-sahitē Rāvati-ṛikṣharājē | yōgē śrī-Siddhi(dhā)-sāmjñā.

Sunday, 11th January A.D. 1657; see *ibid.* Vol. XVII. p. 251, No. 18.

In the solar race, in the family of Rāma's son Lava, there was Harisimha (who dug tanks in Mithilā and settled Nēpāla); his son⁹ Yakṣhamalla; his son Ratnamalla; his son Sūryamalla; his son Narēndramalla; his son Mahēndramalla;¹⁰ his son Śivasimha; his son Hariharasimha; his son Lakṣmīnārasimha; his son Pratāpamalla.

¹ Called *Jayasthīrīdjamalla* in No. 561.

² On this day the *tithi* of the date commenced 5 h. 49 m. after mean sunrise.

³ Below, in No. 564, the name is *Harasimha*; but see also No. 565.

⁴ See below, Nos. 564 and 568.

⁵ The name *Nānyā* occurs below, in No. 647.

⁶ See No. 563.

⁷ But see above, No. 564; in the same inscription *Narēndramalla* is called *Amaramalla*.

⁸ In Nos. 563 and 564 called *Mahēndramalla*.

⁹ Read *ṛikṣhā*.

¹⁰ In Nos. 563 and 565 the name is *Harisimha*.

566.—N. 792.—*Ind. Ant.* Vol. IX. p. 192. Bungmatī (near Kātmāṇḍu) inscription of the Rājā Śrinivāsa¹:—

Nēpāl-ābdē lōchana-chchhidra-saptē śrī-pañchamīyām.

567.—N. 810.—*Ind. Ant.* Vol. IX. p. 191. Kātmāṇḍu inscription² of the queen Biddhilakshmi, the mother of the king Bhūpālēndramalla:—

(V. 3).—Nēpāl-ābdē gagana-dhārīṇī-nāga-yuktē kil=Ōrjē māsē pakshē vidhu-virahitē su-dvitiyā-tithau Ravau.

Sunday, 20th October A.D. 1689; see *ibid.* Vol. XVII. p. 251, No. 19.

568.—N. 843.—*Ind. Ant.* Vol. IX. p. 192. Lalitapattana (near Kātmāṇḍu) inscription of the princess Yōgamatī, recording the consecration of a temple in memory of her son Lōkaprakāśa:—

(V. 10).—Abdē Rāma-prajēsvarāsyā-vasubhir=Māghē-sitē pakshakē Śālē ch=Ōttara phālgunē Śasadharē vārē dvitiyā-tithau.

Monday, 11th February A.D. 1723; see *ibid.* Vol. XVII. p. 251, No. 21.

Siddhinrisimhamalla³ of Lalitapattana; his son Śrinivāsa;⁴ his son Yōganarēndramalla; his daughter Yōgamatī; her son Lōkaprakāśa.

G.—Inscriptions dated according to the Saptarshi Era, the Era of Buddha's Nirvāṇa, the Lakshmanasēna Era, the Simha Era, the Hijra Era, the Bengālī San, and the Ilāhi Era.

569.—The [laukika] year 80.—*Ep. Ind.* Vol. I. p. 104. Baijnāth inscription (first *prastā*⁵) of the time of the Rājānaka Lakshmanachandra of Kīnagrāma, and the reign of the king Jayachandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīngaka):—

(L. 32).—Sāmvasarē-śītāmē [pra]sa[nnē] Jyāishthā]aya śukla-pratipat-tithau cha | [śrī]ma[j-Ja]yachandra-narēndra-rājyē Rāvē[r-di]nē Rāma-kṛitā prastāstī ||
. . . [Śakakāla-gat-ābdāh]

The year 80 of this date has been taken to correspond to Śaka-samvat 726 expired (=A.D. 804-5), which probably is the date of the second Baijnāth *prastā*; but for that year the date is irregular.⁶

570.—The [laukika?] year 30.—*Ep. Ind.* Vol. I. p. 120. Kāngrā Bazar Jaina image inscription of the Śrī Abhayachandra and others of the Rājakula *gachchha*:—

(L. 1).—samvat 30.

The year 30 of this date has been taken by Prof. Bühler to correspond, probably, to A.D. 854[-55].

571.—The [laukika?] year 5.—*Ep. Ind.* Vol. I. p. 192. Kāngrā inscription (containing the Bhavāni-Jvālāmukhī *stōtra* of Rāghavachaitanya), put up during the reign of the king

¹ See below, No. 568.

² "On the upper portion of the same stone is found a hymn to Śiva, in the Bhojāṅga metre, composed by Śrī-Śrī-Jayabhūpālēndramalla."

³ See above, No. 563.

⁴ See above, No. 566.

⁵ For the second *prastā* of Baijnāth see above, No. 361 of Ś. 726 (?).—Compare also *Ep. Ind.* Vol. II. p. 482.

⁶ See *Ind. Ant.* Vol. XX. p. 154, where I have stated that, of all the expired 26th years of the centuries of the Śaka era from Ś. 620 to 1426, only the year Ś. 1126 would yield the desired weekday (Sunday, the 2nd May A.D. 1204).

Samsārachandra [of Trigarta], the son of Karmachandra who was the son of Mēghachandra, under Sāhi Mahāmada:—

(L. 19).—*tasmāt-Samsārachandraḥ samajani nripatiḥ pañcam-ā[bd-ā]bhishiktaḥ.*

Prof. Bühler has translated *pañcam-ābd-ābhishiktaḥ* by "who was anointed in the fifth year (of the *Lōkakāla*)," and has taken the year to correspond to A.D. 1429-30.

572.—The [laukika] year 60.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 9. Notice of a Hariparvat memorial tablet of the reign of Mahāmada Śāha (Muḥammad Shāh), dated —

Sam 60 Śrā vati pra Śukrē | Mahāmada-śāha-rājyē ||

Friday, 9th July A.D. 1484; see *Ind. Ant.* Vol. XX. p. 153, No. 9.

573.—Śāstra-s.³ 36.—Notice of a Chambā inscription; see above, No. 320 of V. 1717.

574.—Śāstra-s. 34 and 36.—Notice of a Chambā plate of the *Mahārājādhirāja* Śrī-simhadēva(?) ; see above, No. 328 of V. 1915 and 1917.

575.—The year 1813 after Buddha's Nirvāṇa.—*Ind. Ant.* Vol. X. p. 342, and Plate Gayā inscription of Purushōttamasimha, the son of Kāmadēvasimha and grandson of Jayatūṅgasimha, of the Karmā country; (composed by Mañjunandin, the son of Jivanāga and grandson of Vāsudēva, of the Nandin family):—

(L. 25).—Bhagavati parinirvṛtē samvat 1813 Kārttika-vadi 1 Vn(bu)dhē ||

With an epoch falling in 638 B.C., this date for the *amānta* Kārttika would correspond to Wednesday, 20th October A.D. 1176.

The inscription mentions Aśōkavalla,³ a king of the Sapādalaksha mountains, to whom Purushōttamasimha was tributary, and a Chhinda⁴ chief (of Gayā).

576.—Lakshmanasēna-s. 51.—*Jour. Bo. As. Soc.* Vol. XVI. p. 358, and Sir A. Cunningham's *Mahābōdhi*, Plate xxviii. A. Bōdh-Gayā inscription of the *Mahārāja* Aśōkavalladēva⁵ :—

(L. 12).—śīmal-Lakshmanasēnasy-ātita-rājyē sam 51 Bhādra-dinē 29.⁶

577.—Lakshmanasēna-s. 74.—*Ind. Ant.* Vol. X. p. 346, and Plate. Bōdh-Gayā inscription of a dependant of the prince Daśaratha who was the youngest brother of the *Rājādhirāja* Aśōkavalladēva, "lord of the Khasa kings of the Sapādalaksha mountains":—

(L. 6).—śīmal-Lakshmanasēnadēvapādānām-atita-rājyē sam 74 Vaiśākha-vadi 12 Gurau ||

Thursday, 19th May A.D. 1194; see *ibid.* Vol. XIX. p. 7.

578.—Lakshmanasēna-s. 293(?).—*Ind. Ant.* Vol. XIV. p. 190; *Proceedings Beng. As. Soc.* 1895, Plate iii. Bihār (Dachhanga) (spurious?) plate of the *Mahārājādhirāja* Śivasimhadēva, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; issued from Gajarahapura:—

(L. 6).—La-sam 292(?) || Śrāvapa-śukla 7 Gurau || . . . Avdē(bdē) Lakshmanasēna-bhūpati-matē valni-graha-dvy-aṅkitē māsi Śrāvapa-samjūakē muni-tithau pakshē valakshē Gurau |

(L. 24).—sana 807 samvata(t) 1455 Śākā 1321.

According to Sir A. Cunningham, Muḥammad Saiyid, emperor of Delhi from A.D. 1433-46; see *Archaeol. Surv. of India*, Vol. V. p. 168. According to E. Thomas, *Pathan kings of Delhi*, p. 334, Muḥammad Shāh ibn Farid reigned from A.D. 1433-43.

³ For the different expressions, used to denote years of the Saptarshi era, see *Ind. Ant.* Vol. XX. p. 149 ff.

⁴ The published text has *Aśōkavalla*, but see *Jour. Bo. As. Soc.* Vol. XVI. p. 358.

⁵ See above, No. 51. For a Bōdh-Gayā fragmentary inscription of the Chhinda family, which mentions Vallabharāja, his son Dēśarāja, his son Āyicheliha (Āditya), etc., see *Ind. Ant.* Vol. IX. p. 143, and Vol. X. p. 345.

⁶ For a short inscription of Aśōkavalla, at Gōpēśvar in Garhwāl, see *Ind. Ant.* Vol. X. p. 345.

⁷ The published text has *Bhādra-di 8 rd 29*. My remarks on the date in *Ind. Ant.* Vol. XXII. p. 107, which were based on this incorrect reading, must be withdrawn now.

For Ś. 1321 expired and the *Kārttikādi* Vikrama year 1455 expired the date regularly corresponds to Thursday, 10th July A.D. 1399 (see *Ind. Ant.* Vol. XVII. p. 31); but this day would fall in the Bengālī San 806 and in the Hijra¹ year 801 (not 807); and in the Lakshmapasēna year 279 expired (not in 292 or 293; see *ibid.* Vol. XIX. p. 1 ff).

579.—*Simha-s.* 32.—*Māngrol* (Maṅgalapura) inscription of some members of the Gūhila family, of the reign of the Chaulukya Kumārapāla; see above, No. 123 of V. 1202

580.—*Simha-s.* (P) 58.—*Ant. Remains Bo. Pres.* p. 312. Girnār image inscription :—

(L. 1).—*saṁ* 58 *varahā* Chaitra-vadi 2 *Sōmā*.

Monday, 13th March A.D. 1172² (P); see *Ind. Ant.* Vol. XXII. p. 109.

581.—*Simha-s.* 60 (P).—Junāgaḍh fragmentary inscription of the time of (P) the Chaulukya Kumārapāla; see above, No. 504 of Valabhi-s. 850 (P).

582.—*Simha-s.* (P) 93.—*Ind. Ant.* Vol. XVIII. p. 109; *Ind. Inscr.* No. 17. Bombay As. Soc.'s plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva [II. P], issued from Anahilapātaka :—

(L. 1).—*saṁvat* 93 Chaitra-*śudī* 11 Ravan.

(L. 5).—*adya saṁkrānti-parvvaṇi*.

With this reading, the date is irregular; but with *vadi* instead of *śudī*, it would, for *Simha-s.* 93, correspond to Sunday, 25th March A.D. 1207.—According to Dr. Hultzsch, the inscription probably is one of Bhīmadēva I., and the *saṁvat* 93 of the date, therefore, might be intended for *Vikrama-saṁvat* 1093;³ but for that year also the date would be irregular. See *Ep. Ind.* Vol. I. p. 317, and *Ind. Ant.* Vol. XIX. p. 253.

583.—*Simha-s.* 96.—Royal As. Soc.'s plates of the reign of the Chaulukya *Mahārājādhirāja* Bhīmadēva II.; see above, No. 194 of V. 1266.

584.—*Simha-s.* 151.—*Vērāval* inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja* Arjunadēva; see above, No. 228 of V. 1320.

585.—*Mahāmada-s.*⁴ 662.—*Vērāval* inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja* Arjunadēva; see above, No. 228 of V. 1320.

586.—*Sana* 807 (P).—Bihār (Darbhanga) (spurious P) plate of the *Mahārājādhirāja* Śivasimhadēva, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyapati; see above, No. 578 of Lakshmapasēna-s. 293 (P).

587.—*Allāi* (Ilāhī) year 41.—Inscription in the temple of Vādīpura-Pārśvanātha at Anhilvād; see above, No. 309 of V. 1651 and 1652.

H.—Undated⁵ Inscriptions, not enumerated above.

588.—*Gupta Inscr.* p. 252, and Plate. Bijayagaḍh (in Bharatpur, Rājputāna) fragmentary inscription⁶ of a *Mahārāja Mahāśēnāpati* whose name is lost, of the tribe of the Yaudhēyas.

¹ Dates of manuscripts show that *saṁ* denotes both the Bengālī San and the Hijra years.

² On this day the *tīkā* of the date commenced 1 h. 51 m. after mean sunrise.

³ Compare the plates of Bhīmadēva I., above, No. 61 of V. 1088, in which the names of the writer and his father, as well as that of the *dātaka*, are the same as in this inscription.

⁴ I.e. the Hijra year.

⁵ This part of the list (Nos. 588-688) includes 42 inscriptions, dated (apparently) in regnal years, and one (No. 671) dated in an *śaka* year. It also contains three inscriptions (Nos. 682-684), the years of which are distinctly referred to the reign of the *Gadādhya-samāra*, and six others (Nos. 676-681), the years of which probably belong to the same era, the exact epoch of which has not been ascertained yet. The same era may possibly have been followed in the date of No. 655, the reading of which is doubtful. Regarding the years of the dates of Nos. 606 and 653, the reading of which also is doubtful, I cannot offer any suggestion.

⁶ "Of decidedly early date."

589.—*Ind. Ant.* Vol. X, p. 34, and Plate; *Archæol. Surv. of India*, Vol. XX, Plate xii. Kāmā or Kāmavāna (in Bharatpur, Rājputāna) fragmentary pillar inscription¹ of some princes of the Śūrasēna family: Phakka, married Dēyikā; their son Kulabhāṭa, married Draṅgi; their son Ajita, married Apsarāpuriyā; their son Durgabhāṭa, married Vachchhullikā; their son Durgadāman, married Vachchhikā; their son Dēvarāja, married Yajñikā; their son Vatsadāman.

590.—*Gupta Inscr.* p. 283, and Plate. Lahore² copper seal inscription³ of the Mahārāja Mahēśvaranāga, the son of Nāgabhaṭṭa.

591.—*Gupta Inscr.* p. 270, and Plate. Tuṣām (in the Pañjāb) rock inscription,⁴ recording the building, by the Āchārya Sōmatrāta, of two reservoirs and a house, for the use of the god Viṣṇu.

592.—*Gupta Inscr.* p. 288, and Plate. Nirmaṇḍ (in the Pañjāb) plate⁵ of the Mahāsāmanta Mahārāja Samudrasēna:—

(L. 14).—saṁvat 6 Khē(vai) śudi 10 l.

The Mahāsāmanta Mahārāja Varuṇasēna; his son, from Prabālikā, the Mahāsāmanta Mahārāja Saṁjayasēna; his son, from Śikharasvāmīnī, the Mahāsāmanta Mahārāja Ravishēpa; his son, from Mihiralakṣmī, the Mahāsāmanta Mahārāja Samudrasēna.—The inscription also mentions, as a chief of the past, a Mahārāja Śarvavarman.

593.—*Ind. Ant.* Vol. XVII, p. 11. Chambā (in the Pañjāb) plate⁶ of the Mahārājādhirāja Sōmavarmadēva, a son of the Mahārājādhirāja Śālavāhanadēva (also called Sāhasāṅka, Nihāṅkamalla, Matamaṭasirha, and Karivaraha, born in the family of Sāhilladēva of the Paushapa or solar race) and his queen Raṇḍhādēvī, and of his successor Āsaṭadēva; issued from Chappakā:—

(L. 27).—pravardhamāna-kalyāṇa-vijayarājyē śrīmad-Āsaṭadēviyē saṁvatsarē prathamē Vaiśākha-sita-[dvi]tiyāyām Śukravārēpa.

(L. 30).—pa[ra?]-saṁvat 11 Bhādrapada-[śuti?] 12 [Sa?] . .

594.—*Ind. Ant.* Vol. XVII, p. 10. Notice of a Chambā (in the Pañjāb) plate⁷ of the Mahārāja Bhōṭavarmadēva, the successor of the Mahārājādhirāja Māṇikyavarman, issued from Chappakā.

595.—*Archæol. Surv. of India*, Vol. XIV, p. 111 ff., and Plate xxviii. Barmāvar (in the Pañjāb) image inscriptions of the Mahārājādhirāja Mēruvarman, the son of Divākara-varmadēva, grandson of Balavarmadēva, and great-grandson of Ādityavarmadēva.

596.—*Gupta Inscr.* p. 250, and Plate. Pahlādpur (in the Ghāzīpur district of the North-West Provinces, now Benares College) partly damaged pillar inscription,⁸ with the name of a king (?) Śīśupāla, and that of the Pārthivas (?).

597.—*Gupta Inscr.* p. 271, and Plate. Dēōriyā (in the Allāhābād district of the North-West Provinces, now Lucknow Museum) image inscription,⁹ recording the gift, by the Śākya mendicant Bōdhivarman, of the statue of Buddha on the pedestal of which it is engraved.

598.—*Gupta Inscr.* p. 281, and Plate. Sārṇāth (near Benares, now Calcutta Museum) inscription,¹⁰ recording that the sculpture (representing scenes in the life of Buddha), below which it is engraved, was made by order of the religious mendicant Harigupta.

¹ Of about "the eighth century A.D."

² The seal was bought by Sir A. Cunningham at Lahore, but it is not known where it was originally found.

³ Of "about the end of the fourth century A.D."

⁴ Of about "the end of the fourth, or the beginning of the fifth century A.D."

⁵ Of "about the seventh century A.D."

⁶ Of about the fourteenth century A.D. (?)

⁷ Of "about the fifth century A.D."

⁸ Of about the middle of the eleventh century A.D.

⁹ Of about the fourth century A.D.

¹⁰ Of about "the fifth century A.D."

599.—*Gupta Inscr.* p. 272, and Plate. Kasiâ (in the Gôrâkhpur district of the North-West Provinces) image inscription,¹ recording the gift, by the *Mahâvihârasvâmin* Haribala, of the figure below which it is engraved.

600.—*Ep. Ind.* Vol. I. p. 12, and Plate.² Lakkhâ Maṇḍal (at Maḍhâ in the Jaunsâr Bâwar district of the North-West Provinces) inscription,³ recording the dedication of a Śiva-temple by the princess, *Īśvarâ* of the royal race of Siṅghapura, for the spiritual welfare of her deceased husband Chandragupta, a son of a king of Jâlandhara; (composed by Bhaṭṭa Vasudêva, the son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kshêmaśiva).

Among the kings of Siṅghapura, who belonged to the race of Yadu, there was Sênavarman; his son Âryavarman; his son Dattavarman; his son Pradiptavarman; his son Īśvaravarman; his son Vṛiddhivarman; his son Siṅghavarman; his son Jala[varman]; his son Yajñavarman; his son Achalavarman-Samaraghaṅghala; his son Divâkaravarman-Mahighaṅghala; his younger brother Bhâskara[varman]-Ripughaṅghala, married Jayâvalî, the daughter of Kapilavardhana; their daughter Īśvarâ, married Chandragupta, a son of a king of Jâlandhara.

601.—*Gupta Inscr.* p. 285, and Plate. Sârṇâth (near Benares, now Calcutta Museum ?) fragmentary Vaishṇava inscription⁴ of a king Prakâśaditya, a son of Bâlâditya and Dhaivalâ, of Kâśî (?). The inscription mentions at least one earlier Bâlâditya.

602.—*Ind. Ant.* Vol. XX. p. 124.⁵ Lucknow Museum plate of the *Mahâsâmantâ* Balavarmadêva, the successor of the *Mahâsâmantâ* Pâṇḍuvarmadêva, issued from Bṛihadgrîha :—

(L. 12).—samvat 20⁶ | Chaitra-śudi 2 |

603.—*Proceedings Beng. As. Soc.* 1877, p. 72, and Plate; *Ind. Ant.* Vol. XXV. p. 178. Pâṇḍukêśvar (in the Kumâun division of the North-West Provinces) plate of the *Mahârâjâdhîrâja* Lalitaśûradêva, issued from Kârttikêyapura :—

(L. 19).—[ut]tarâ[ya]ṇa-sa[ṁ]kr[â]ntô[ntau].

(L. 23).—pravarddhamâna-vijayarâjya-samvatsarê śkaviṇśatimê⁷ samvat 21 Mâgha-vadi 3.⁸

Nimbara; his son, from Nâśtûdêvi, the *Mahârâjâdhîrâja* Ishtaṅga; his son, from Vêgâdêvi, the *Mahârâjâdhîrâja* Lalitaśûra, [married] Sâmadêvi.⁹

604.—*Ind. Ant.* Vol. XXI. p. 170; Plate in *As. Res.* Vol. IX. p. 406, and Colebrooke's *Misc. Essays*, Vol. II. p. 247. Gôrâkhpur (in the North-West Provinces, now Bengal As. Soc.'s) plate¹⁰ of the time of Jayâditya, the son of Dharmâditya, of Vijayapura; recording a grant of his minister Madôli, a son of the minister, the great *Sâmantâ* Kṛitakîrti. (Composed by the Kâyastha Nâgadatta and his younger brother Vidyâdatta.)

605.—*Ep. Ind.* Vol. I. p. 64. Badâun (in the North-West Provinces, now Lucknow Museum) inscription¹¹ of the reign of the Râshtrakûṭa Lakhaṇapâla; (composed by (?) Gôvindahachandra, the son of Gaṅgâdhara and grandson of Sômesvara).

In the Pañchâla country, at Vêdâmayûtâ which was ruled by princes of the Râshtrakûṭa family, there was first the king (*narêndra*) Chandra; his son Vighrahapâla; his son Bhuvanaupâla;

¹ Of "about the end of the fifth century A.D."

² This inscription had been edited before in *Jour. Roy. As. Soc.* Vol. XX. p. 464.

³ Of about the end of the seventh century A.D.

⁴ Of "about the end of the seventh century A.D."

⁵ This inscription had been edited before in *Jour. As. Or. Soc.* Vol. VI. p. 588. It may be assigned to about the beginning of the ninth century A.D.

⁶ This '20' is denoted by a numerical symbol, but the following '2' by a numeral figure.

⁷ Read *śkaviṇśatimê*.

⁸ The date perhaps corresponds to the 22nd December A.D. 853; compare *Ind. Ant.* Vol. XXV. p. 178.

⁹ See a fragmentary inscription from Bagêvar, in *Jour. Beng. As. Soc.* Vol. VII. p. 1058.

¹⁰ Of about the beginning of the tenth century A.D.

¹¹ Of about the thirteenth century A.D.

his son Gōpāla; his sons Tribhuvana[pāla], Madanapāla, and Dēvapāla; Dēvapāla's son Biddmapāla; his son Sūrapāla; his son Amritapāla; his younger brother Lakṣmapāla.—The inscription also gives an account of the Śaiva ascetics Varmaśiva (whose original home was Agulilapātaka), Mūrtigaṇa, and-Īśanaśiva (the eldest son of Vasāvana, a resident of Simhapalli in the Hariyāṇa¹ country).

606.—*Ind. Ant.* Vol. XVI. p. 99, and Plate. Śirpur (in Khândesh) fragmentary plate² of the *Mahārāja Rudradāsa* :—

(L. 9).—varsha 100 (?) 10 8 (?) vaitrayayā³ 2.

607.—*Jour. Do. As. Soc.* Vol. XVI. p. 90. Plates⁴ of the Rāshtrakūta Abhimanyu, the son of Bhārishya who was a son of Dēvarāja, the son of the Rājā Mānāka; recording a grant which (in the presence of a certain Jayasinha who is described as the chastiser of the Kōṭṭa Harivatsa) was made at Mānapura.

608.—*Archæol. Surv. of West. India*, Vol. IV. p. 133, and Plate lviii. No. 6. Ajaṇṭā somewhat damaged inscription,⁵ recording the excavation of a cave-temple by the Buddhist mendicant Buddhahadra. The inscription mentions Bhavvirāja and Dēvarāja, the ministers of an Aśmaka king; and also the ascetic, the *Śthavira* Achala.

609.—*Gupta Inscr.* p. 280, and Plate. Sāñchi (in the Bhōpāl State of Central India) fragmentary pillar inscription;⁶ appears to have recorded the gift of the pillar by the *Vihārastāmin* Rudra . . . , the son of Gōśūrasinhabala.

610.—*Gupta Inscr.* p. 193, and Plate. Āraṅg (in the Central Provinces, now Nāgpur Museum) plates of *Mahā-Jayarāja*, issued from Śarabhapura :—

(L. 24).—pravarddhamāna-vijaya-samvatsara 5 Mārgaśira 20 5.

611.—*Gupta Inscr.* p. 197, and Plate. Rāypur (in the Central Provinces, now Nāgpur Museum) plates of *Mahā-Sudēvarāja*, issued from Śarabhapura :—

(L. 12).—uttarāyaṇē.

(L. 27).—pravarddhamāna-vijaya-samvatsara 10⁷ Māgha 9.⁷

612.—*Jour. Beng. As. Soc.* Vol. XXXV. Part I. p. 196. Samualpur (in the Central Provinces) first and second plates only of *Mahā-Sudēvarāja*, issued from Śarabhapura.

613.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 69. Udaypur (in Gwālior) inscription containing a hymn in praise of the sun.

614.—*Archæol. Surv. of India*, Vol. XXI. Plate ix. L. Kālāṅja rock inscription; mentions a king *Udayana* of the Pāṇḍava family.⁸

615.—*Ep. Ind.* Vol. IV. p. 257. Notice of a Nāgpur Museum fragmentary inscription⁹ of which a rough lithograph and translation are given in *Jour. Do. As. Soc.* Vol. I. p. 151. The inscription first mentions a king *Sūryaghōsha*; long after him came *Udayana* of the Pāṇḍava family; he had four sons, of whom the eldest was *Indrabala* (?), and the youngest *Bhavadēva*, also called *Rapakēsarin* and *Chintādurga*. (Composed by Bhāskarabhaṭṭa.)

¹ See above, No. 238.

² Of about "the sixth century A.D." (?). The characters show "a certain amount of resemblance to the characters used in the Vākāṭaka inscriptions," below, No. 618 ff.

³ *Chaitra-dvītyādyām* (?).

⁴ From Dr. Bhanu Dāji's collection; according to Dr. Bhagvanlal Indrajit of about the fifth, but according to Dr. Fleet of about the seventh century A.D. The letters "resemble those of the Valabhi plates."

⁵ Probably of about "the latter half of the sixth or beginning of the seventh century A.D."

⁶ Of about "the fifth century A.D."

⁷ Expressed by numerical symbols.

⁸ See *Ep. Ind.* Vol. IV. p. 257, note 4.

⁹ Of about the beginning of the eighth century A.D.

616.— *Gupta Inscr.* p. 294, and Plate. Rājim (in the Central Provinces) plates¹ of the lord of Kōśala, the Rājā Tivaradēva (Mahāśiva-Tivararāja), the son² of Nannadēva who was a son of Indrabala, of the family of Pāṇḍu; issued from Śrīpura :—

(L. 24).— Jyēshṭha-dvādaśyām.

(L. 35).— pravarddhamāna-vijayarāja-samvatsaru 7 Kārttika-divasu asṭha(ṣṭa)mu 8.³

617.— *Ind. Ant.* Vol. XVIII. p. 179; *Archæol. Surv. of India*, Vol. XVII. Plate xviii. A. Sirpur (Śrīpura, in the Central Provinces) inscription⁴ of the time of Śivagupta-Bālārjuna; (composed by Kṛishṇanandin, the son of Dēvanandin).

In the lunar race, the king Udayana; his son Indrabala; his son Nannadēva (Nannēśvara); his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna.⁵

618.— *Gupta Inscr.* p. 234, and Plates. Nachnē-kt-talāi (in the Bundēlkhand division of Central India) inscriptions of the Mahārāja Prithivishēpa⁶ of (the family of) the Vākātakas, and his feudatory Vyāghradēva.

619.— *Gupta Inscr.* p. 236, and Plate. Chammak (in East Berar, Central India) plates of the Vākātaka Mahārāja Pravarasēna II., recording a grant which was made at the request of Koṇḍarāja, the son of Śatrughnarāja; issued from Pravaraपुरा :—

(L. 60).— samvatsarē-ṣṭādaśa(ṣṭ) 10 8 Jyēshṭhamāsa-śuklapaksha-trayōdaśyā[m*].

The Mahārāja Pravarasēna [I.] of (the family of) the Vākātakas; his son's son—the son of Gautamīputra and of a daughter of the Mahārāja Bhavanāga of the Bhāraśivas—the Mahārāja Rudrasēna [I.]; his son, the Mahārāja Prithivishēpa; his son, the Mahārāja Rudrasēna [II.]; his son (from Prabhāvatiguptā, a daughter of the Mahārājādhirāja Dēvagupta⁷), the Mahārāja Pravarasēna [II.].

620.— *Gupta Inscr.* p. 245, and Plate. Siwanī (in the Central Provinces) plates of the Vākātaka Mahārāja Pravarasēna II. :—

(L. 18).— pravarddhamāna-rāja-sa[m*]vatsarē | asṭādaśamē⁸ | Phālgua(na)-śukla-dvādaśyām.

Genealogy as in No. 619.

621.— *Ep. Ind.* Vol. III. p. 260, and Plate. Dudia (in the Central Provinces) plates of the Vākātaka Mahārāja Pravarasēna II., issued from Pravaraपुरा :—

(L. 28).— samvatsarē trayōvīṣatimē⁹ varsh[ā*]-pakṣe chaturthē divasē daśamē.

Genealogy as in No. 619.

622.— *Archæol. Surv. of West. India*, Vol. IV. p. 124, and Plate lvii. Ajantā fragmentary Vākātaka inscription; mentions the kings Vindhyaśakti, Pravarasēna [I.], Rudrasēna [I.], [Pri]thivī[shēpa], Pravarasēna [II.], Dēvasēna, and Harishēpa; and the ministers Hastibhōja and Varāhadēva(?).

623.— *Archæol. Surv. of West. India*, Vol. IV. p. 138, and Plate lx. Ajantā Ghaṭōtkacha cave fragmentary inscription; gives the pedigree of Hastibhōja (of the Vallūra clan of Brāhmaṇas), the minister of the Vākātaka king Dēvasēna.

¹ Of about the middle of the eighth century A.D.

² According to Dr. Fleet, the adopted son.

³ The '7' is denoted by a numerical symbol, and the '8' by a numeral figura.

⁴ Of about the beginning of the ninth century A.D.

⁵ For cognate fragmentary inscriptions see *Archæol. Surv. of India*, Vol. XVII. Plates xviii. B., xix., and xx. E.

⁶ See No. 619.

⁷ Apparently the son of Ādityasēna of the family of the Guptas of Magadha; see above, No. 552. (For another Dēvagupta see No. 528.)

Read *asṭādaśa*.

⁸ Read *trayōvīṣatimē*.

624.—*Archæol. Surv. of West. India*, Vol. IV. p. 129, and Plate lvi. Ajantā fragmentary inscription of a family of kings subordinate to the *Vākātakas* (?); mentions Dhritarāshtra, Harisām̐ba, Śaurisām̐ba, Upēndragupta, Kācha [I.], Bhikshudāsa, Niladāsa, Kācha [II.], Kṛishṇadāsa, and Ravisām̐ba; and [the *Vākātaka* ?] Harishēpa.

625.—*Gupta Inscr.* p. 280, and Plate. Calcutta Museum¹ fragmentary image inscription,² recording the gift, by the Śākya mendicant Dharmadāsa, of the image of Buddha on the pedestal of which it is engraved.

626.—*Gupta Inscr.* p. 282, and Plate. Bōdh-Gayā (now Calcutta Museum) image inscription,³ recording the gift, by the two Śākya mendicants Dharmagupta and Damshtṛasēna of Tishyām̐ratihtha, of the statue of Buddha on the pedestal of which it is engraved.

627.—*Gupta Inscr.* p. 284, and Plate. Rōhtāgaḍh (in Bengal) stone seal-matrix of the *Mahāsām̐nta Śāsāṅkadēva*.⁴

628.—*Ep. Ind.* Vol. II. p. 345. Dndhpani (in Bengal) rock inscription⁵ of *Udayamānadēva*; mentions a king of Magadha, named Ādisim̐ha, and the three brothers Udayamāna, Śrīdhautamāna and Ajitamāna,⁶ who, originally merchants of Ayōdhyā, were made *Rājas* of the three villages Bhramarāsālmali, Nabhūtishanḍaka, and Chhiṅgalā.

629.—*Proceedings Beng. As. Soc.* 1890, p. 192, and Plate ii. Inscription⁷ from a stone found at Mudgalāsrama, Kashtaharapi-ghāt, Munger; mentions a king (*nṛpa*) Bhagiratha :—

(L. 4).— . . . samvat 3(?).⁸

630.—Rājēndralāl Mitra's *Buddha-Gayā*, p. 195, and Plate xl. Bōdh-Gayā (now Calcutta Museum) inscription of the *Rāshṭrakūṭa*⁹ *Tuṅga-Dharmāvalōka*, the son of Kīrtirāja who was a son of Nanna-Guṇāvalōka¹⁰ :—

(L. 20).— samvat 15 Śrāvapa(?)—dina(?)—pañchamyām̐ |

631.—*Archæol. Surv. of India*, Vol. I. Plate xiii. 1, and Vol. III. p. 120. Nālandā image inscription of the reign of the *Mahārājādhirāja Gōpāla* :—

(L. 1).— samvat 1 (?) Āsvina-sudi 8 paramabhaddraka-mahārājādhirāja-paramēśvara-śrī-Gōpāla-rājani (?).

632.—Sir A. Cunningham's *Mahābōdhi*, Plate xxviii. 2. Bōdh-Gayā image inscription of the reign of *Gōpāladēva* :—

(L. 4).— śrī-Gōpāladēva-rājyā . . . (?).

633.—*Proceedings Beng. As. Soc.* 1880, p. 80; Sir A. Cunningham's *Mahābōdhi*, Plate xxviii. 3. Bōdh-Gayā inscription of the reign of *Dharmapāla* :—

(L. 7).— Shadvisatitamē¹¹ varshē Dharmmapālē mahibhuji Bhādra-va(ba)hula-pañchammyām̐ sūnōr-Bhāskarasy-āhani (?) ||

634.—*Jour. Beng. As. Soc.* Vol. LXIII. Part I. p. 53, and Plates; *Ep. Ind.* Vol. IV. p. 247, and Plate of seal. Khālimpur (now Bengal As. Soc.'s) plate of the *Mahārājādhirāja Dharmapāladēva*, recording a grant which was made at the request of the *Mahāsām̐ntādhipati Nārāyaṇavarman*; issued from Pāṭaliputra :—

(L. 60).— abhivarddhamāna-vijayarājyē samvat 32 Mārga-dīnāni 12 ||

¹ There is no information as to where the inscription was found.

² Of about "the fifth century A.D."

³ Of about "the sixth century A.D."

⁴ According to Dr. Fleet "the age of the characters would justify us in identifying him with the Śāśaka, king of Karpasuvāra in Eastern India—the contemporary and murderer of Rājyavardhana II. of Kanauj,—who is mentioned by Hiuen Tsiang as a persecutor of the Buddhists."

⁵ Of about the eighth century A.D.

⁶ For two Māna princes of Magadha see above, No. 363 of Ś. 1059.

⁷ Of about the tenth century A.D.

⁸ The published translation has *samvat 13*.

⁹ Compare below, Nos. 635 and 640.

¹⁰ Compare *Ind. Ant.* Vol. IX. p. 143, note 3.

¹¹ Read *śadvisatitamē*.

Dayitaviśhu; his son Vapyata; his son Gōpāla [I.], married the Bhadrā king's daughter Dēdadēvi; their son Dharmapāla.— The inscription mentions the *Yuvarāja* Tribhuvanapāla as the *dātaka* who communicated Nārāyapavarman's request to Dharmapāla.

635.—*As. Res.* Vol. I. p. 123, and lithograph; *Ind. Ant.* Vol. XXI. p. 254. Mungir plate of the *Mahārājādhirāja* Dēvapāladēva, issued from Mudgagiri:—

(L. 46).—samvat 33 Mārga-dinē 21 |

Gōpāla [I.]; his son Dharmapāla, married Rāṇṇadēvi, a daughter of the Rāshtrakūṭa¹ Parabala; their son Dēvapāla.— The inscription mentions, as *dātaka*, Dēvapāla's son, the *Yuvarāja* Rājyapāla.

636.—*Ind. Ant.* Vol. XVII. p. 309, and Plate. Ghōrāwā (now Bihār Museum) Buddhist inscription, of the time of king Dēvapāla.

637.—*Archæol. Surv. of India*, Vol. III. Plate xxxvi. Gayā inscription of the time of Nārāyanapāladēva:—

(L. 15).—Śrī-Nārāyanapāladēva iti yah rājās-tasya guṇ-āmalasya mahataḥ samvatsarē saptamē Vaiśākhyā[m]

638.—*Ind. Ant.* Vol. XV. p. 305; *Jour. Beng. As. Soc.* Vol. XLVII. Part I. Plates xxiv. and xxv. Bhāgalpur (now Bengal As. Soc.'s) plate of the *Mahārājādhirāja* Nārāyanapāladēva, issued from Mudgagiri:—

(L. 47).—samvat 17 Vaiśākha-dinē 9.

Gōpāla [I.]; his son Dharmapāla (after defeating Indrarāja and others, gave the sovereignty of Mahōdaya (Kanaur) to Chakrāyudha²); his younger brother Vākpāla; his son Jayapāla; his elder brother Dēvapāla; Jayapāla's son Vighrapāla [I.], married the Haihaya princess Lajjā; their son Nārāyanapāla.

639.—*Ep. Ind.* Vol. II. p. 161, and Plate. Badāl pillar inscription of the time of Nārāyanapāla; mentions Dharma[pāla], Dēvapāla, Śūrapāla, and Nārāyanapāla.

640.—*Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 82. Dinājpur plate of the *Mahārājādhirāja* Mahipāladēva,³ issued from Vilāsapura (?):—

(L. 49).—viśu(śhu)va-saṁkrāntau.

(L. 53).—samvat . . . [na?]—dinē . . .

Genealogy as far as Nārāyanapāla as in No. 638; his son Rājyapāla, married Bhāgyadēvi, a daughter of the Rāshtrakūṭa Tuṅga;⁴ their son Gōpāla [II.]; his son Vighrapāla [II.]; his son Mahipāla.

641.—*Archæol. Surv. of India*, Vol. III. p. 122, and Plate xxxvii. 5; *Ind. Ant.* Vol. IX. p. 114. Bōdh-Gayā inscription of the reign of Mahipāladēva:—

(L. 2).—paramasaugata-śrīman-Mahipāladēva-pravarddhamāna-vijayarājyē ēkādaśamē⁵ samvatsarē abhīlikhya pañchamyām tithau.

642.—*Proceedings Beng. As. Soc.* 1879, p. 221; *Archæol. Surv. of India*, Vol. III. Plate xxxvii. Gayā Kṛishṇa-Dvārikā temple inscription of the reign of Nayapāladēva:—

(L. 18).—Samasta-bhūmaṇḍala-rājya-bhāram-āvi(bi)bhrati śrī-Nayapāladēva | vili-khyamānē daśa-pañcha-saṁkhyā-samvatsarē siddhim-agāch-cha kī[rṭt]iḥ ||

The inscription mentions Śūdraka⁶ and Viśvāditya.

¹ The Rāshtrakūṭa family, here referred to, may be the one mentioned above, in No. 630.

² Compare *Ind. Ant.* Vol. XX. p. 187.

³ See above, No. 69 of V. 1088.

⁴ See above, No. 630.

⁵ Read *śaddaś*.— In the Bihār Museum there is another (Buddhist) inscription (of which I possess Dr. Fleet's impressions) of the eleventh year (*samvat 11*) of the reign of Mahipāladēva; see *Archæol. Surv. of India*, Vol. III. p. 123.

⁶ See below, No. 646.

643.— *Ind. Ant.* Vol. XIV. p. 166, and Vol. XXI. p. 100. Āmgāchhī (now Bengal As. Soc.'s) plate of the *Mahārājādhirāja Vīgrahapālādēva* III. :—

(L. 40).— sōmagrāha- . . .

(L. 42).— samvat 13 (or 12 P) Chaitra-dinē 9.¹

Genealogy as far as Mahipāla as in No. 640; his son Nayapāla; his son Vīgrahapāla [III.].²

644.— *Ep. Ind.* Vol. II. p. 350, and Plates. Kamauli (now Lucknow Museum) plates of the *Mahārājādhirāja Vaidyadēva* of Prāgyōtishā,³ a subordinate or feudatory of the Pāla Kumārapāla of Gauḍa; (composed by Manōratha, the son of Murāri) :—

(L. 46).— Ētasmai śāsanam prādād=Vaidyadēva-kshitiśvaraḥ | Vaiśākḥ viśu(shu)-[va*]tyāñ=cha svarg-ārtham Hari-vāsarē ||

(L. 51).— chaturth-ābda sam Vaiśākha-prathamā-dinā.

(L. 53).— sam 4.sūrya-gatyā Vaiśākha-dinē 1 ni.

The inscription mentions, in the solar race (*Mihirasya vaṁśe*) and Pāla family (*kula*), the kings of Gauḍa Vīgrahapāla [III. ?], his son Rāmapāla⁴ (who killed Bhīma of Mithilā), and his son Kumārapāla; and their ministers Yōgadēva, his son Bōdhidēva, and his son Vaidyadēva, of whom the last was appointed by Kumārapāla to rule the eastern country, in the place of Tiṅgyadēva.

645.— *Archaeol. Surv. of India*, Vol. III. p. 125, and Plate xiv. 17. Jaynagar image inscription of the reign of Madanapālādēva⁵ :—

(L. 4).— śrīman-Madanapālādēva-rājyē samvat 19 (P) Āśvina 30 (?).

646.— *Ind. Ant.* Vol. XVI. p. 64. Gayā inscription⁶ of a king (*narēndra*) Yakshapāla, the son of Viśvarūpa who was the son of Sūdraka,⁷ of Gayā; (composed by Murāri⁸ of the Āgīgrāma family).

647.— *Ep. Ind.* Vol. I. p. 307, and Plate. Deopara (in the Rājshāhī district of Bengal, now Calcutta Museum) inscription of Vijayasēna; (composed by Umāpatidhara, and engraved by the *Rānaka Śūlapāni*, the son of Brihaspati and grandson of Manādāsa).

In the lunar race were Vīrasēna and other southern rulers. In that Sēna lineage there was Sāmantasēna, 'the head-garland of the clan of Brahmakshatriyas'; his son Hēmantasēna, married Yaśōdēvi; their son Vijayasēna (defeated Nānya,⁹ Vira, and other kings).

648.— *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 11, and Plates. Tarpandighī plate of the *Mahārājādhirāja Lakshmanasēnadēva*, the successor of the *Mahārājādhirāja Ballālasēnadēva*; issued from Vikramapura :—

(L. 56).— sam 3 Bhādra-dinē 2.¹⁰

In the lunar race, Hēmantā of the Sēna family; his son Vijayasēna; his son Ballālasēna; his son Lakshmanasēna.

¹ The equivalent of the date (the 2nd March A.D. 1086), suggested by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

² Another inscription of the 12th year (*samvat 12 Mārga-dinē 18*) of the reign of a Vīgrahapāla is mentioned in *Archaeol. Surv. of India*, Vol. III. p. 121.

³ In the published version Vaidyadēva is described as 'king of Kāmārūpa,' but according to the original the Kāmārūpa *maṇḍala* was only part of the Prāgyōtishā *bhukti*.

⁴ For an inscription of the second year (*samvat 2 Vaiśākha-dinē 28*) of Rāmapāla see *Archaeol. Surv. of India*, Vol. III. p. 124.

⁵ *Ibid.* p. 124 mention is made of an inscription of the third year (*sam 3 Vaiśākha-dinē 24*) of the reign of Madanapāla. And inscriptions of the eighth year (*samvat 8*) and of the 19th year (*sam 19 Vaiśākha-sudi 5*) of king *Mahēndrapāla* are mentioned *ibid.* pp. 123 and 124.

⁶ Of about the 12th century A.D.

⁷ This name occurs above, in No. 644.

⁸ The published text has *sam 7 Bhādra-dinē 8*.

⁹ The same name occurs above, in No. 642.

¹⁰ This name occurs above, in No. 564 of N. 769.

649.— *Jour. Beng. As. Soc.* Vol. VII. p. 43, and Plate xlv. Bākergaṇj plate of the *Mahārājādhirāja Viśvarūpasēnadēva*,¹ lord of Gauḍa, the successor of the *Mahārājādhirāja Lakṣmapasēnadēva*, lord of Gauḍa, issued from near Jambugrāma :—

(L. 56).— *tri(?)tīyāvdi(bdi)ya-Jyaishṭhadinā*.

(L. 65).— *saṁ 3 Jyaishṭha-dinē . . .*

In the lunar race, Vijayasēna; his son Ballālasēna; his son Lakṣmapasēna, married (?) ; their son Viśvarūpa (Viśvarūpasēna).

650.— *Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 9, and Plates. Madanapāda plate of the *Maṇḍarājādhirāja Viśvarūpasēnadēva*, lord of Gauḍa, the successor of the *Mahārājādhirāja Lakṣmapasēnadēva*, lord of Gauḍa, issued from near Phalgugrāma :—

(L. 51).— *chaturdśīyāvdi(bdi)ya-Bhādradinā*.

(L. 60).— *saṁ 14 Āsvina-dinē 1*.

Genealogy as in No. 649.

651.— *Proceedings Beng. As. Soc.* 1885, p. 51, and Plate. Dacca (Ashrafpur, in Eastern Bengal, now Bengal As. Soc.'s) plate² of the king (*nripati*) Dēvakhaḍga :—

(L. 15).— *saṁvat 10 3 Vaiśākha-di 10 3*.³

652.— *Jour. Beng. As. Soc.* Vol. IX. p. 767, and Plate with specimen of letters and seal. Tejpur (Assam) plates of the *Mahārājādhirāja Vanamālavarṇmadēva* of Prāgjyōtisha, dated "saṁvat 19" (?).

From Ādivarāha (Vishnu) and the Earth sprang Naraka; his sons Bhagadatta and Vajradatta. In the lineage of Bhagadatta,⁴ Prālam̐bha, married Jīvadā; their son Ha[r]jara, married Tārā; their son Vanamāla.⁵

653.— *Proceedings Beng. As. Soc.* 1880, p. 148, and Plates. Sylhet (Assam) plates of Kēśavadēva :—

(L. 55).— *Pāṇḍavakulādipāl-ābda (?) 4328 (?)*.

In the lunar race, Kharavāpa (?); his son Gōkula (? Gōlhaṇa); his son Nārāyaṇa; his son Gōvinda-Kēśavadēva.

654.— *Proceedings Beng. As. Soc.* 1880, p. 152, and Plates. Sylhet (Assam) plates of Iśānadēva; (composed by Mādhava of the Dāsa family) :—

(L. 32).— *saṁ 17 Vaiśākha-dinē 1*.

In the lunar race, Gōkula (? Gōlhaṇa); his son Nārāyaṇa; his son Kēśavadēva; his son Iśānadēva.

655.— *Jour. Beng. As. Soc.* Vol. XL. Part I. p. 165, and Plate. Bāmanghāṭi (in Orissa, now Calcutta Museum) plate of Raṇabhaṇjadēva, the son of Dighhaṇja who was the son of Koṭṭabhaṇja, of the Bhaṇja family :—

(L. 36).— *saṁvat 200⁶ (?) 80 8 Pūshya-śudi 17(?)*.

¹ This name was by Prinsep misread as *Kṛṣṇasēna*, which was supposed to have been substituted in the plate for, perhaps, *Mādhavasēna*.

² Another plate from the Dacca district (purchased by the Bengal As. Soc.), also dated in "saṁvat 15," is mentioned in the *Proceedings Beng. As. Soc.* 1890, p. 242, and 1891, p. 119; it does not seem to have been published yet.

³ Both times the '10' is denoted by a numerical symbol and the '3' by a numeral figure.

⁴ For a king Bhagadatta or Bhagadatta kings see above, No. 541.

⁵ The inscription also, before Prālam̐bha, appears to mention a line of kings commencing with Sālasambha and ending with Harisha (Haraha?), but, to enable one to give a reliable account of its contents, it requires to be re-edited.— Compare below, Nos. 711-714.

⁶ The symbol, used here, is exactly like the *akṣara* 14, and has been taken to denote 200; but I doubt this being correct.

⁷ Expressed by a numeral figure (which may possibly be 7).

656.— *Jour. Beng. As. Soc.* Vol. XL. Part I. p. 168, and Plate iii. Bāmanghātī (now Calcutta Museum) plate of **Rajabhañjadēva**, the son of **Rapabhañja** who is described here as the son of **Koṭṭabhañja**, of the **Bhañja** family.

657.— *Jour. Beng. As. Soc.* Vol. VI. p. 669, and Plate xxxiii. Gūmsūr (in the Gañjām district) plates of **Nētribhañjadēva**, the son of **Rapabhañjadēva** and grandson of **Śatrubhañjadēva**, of the **Bhañja** family :—

(L. 36).— samvat (?) Māgha-śudi (?) [saptami ?].¹

658.— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 159, and Plate ix. Orissa (?) plates of the **Mahārāja Vidyādhara-bhañjadēva**, the son of **Śilībhañjadēva**,² grandson of **Diva(?)bhañjadēva** and great-grandson of **Vra(?)ṇabhañjadēva**, of the **Bhañja** family.

659.— *Ep. Ind.* Vol. III. p. 341, and Plate. Patṇā³ (now Bengal As. Soc.'s) plates of the **Mahārājādhirāja Mahā-Bhavaguptarājadēva** [I.] **Janamējayadēva**, lord of **Trikaliṅga**, the successor of the **Mahārājādhirāja Śivaguptadēva**, of the family of the Moon; issued from **Kaṭaka**⁴ :—

(L. 39).— mahārājādhirāja-paramēśvara-śrī-Janamējayadēvasya vijaya-rājyē samva-
chchharē⁵ shashthē⁶ āshādha-māsē sita-pakshē t[i*]thāv-ashtamyām yatr=āṅkatō=pi samvat
6 A(ā)shādha-śudi 8.

660.— *Ep. Ind.* Vol. III. p. 347, and Plate. Katak (Cuttack, or Chandwār, in Orissa) plates of the **Mahārājādhirāja Mahā-Bhavaguptadēva** [I.], lord of **Trikaliṅga**,⁶ the successor of the **Mahārājādhirāja Śivaguptadēva**, of the family of the Moon; issued from **Kaṭaka** :—

(L. 43).— mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikaliṅgādhipati-ś r 1 - M a h ā -
Bhavaguptadēva-pādapadma-pravarddhamāna-vijayarājyē ēkatrinśattimē⁷ sāmvasarē |
Mārgga-śudi tithau trayōdaśyām yatr=āṅkēn=āpi samvat 31 Mārgga-śudi 13.

661.— *Proceedings Beng. As. Soc.* 1882, p. 11; *Ep. Ind.* Vol. III. p. 346. Other Katak (or Chandwār, now Bengal As. Soc.'s) plates of the **Mahārājādhirāja Mahā-Bhavaguptadēva** [I.]; of the same date.

662.— *Ep. Ind.* Vol. III. p. 346. Notice of other Katak (?) plates of the **Mahārājādhirāja Mahā-Bhavaguptadēva** [I.]; of the same date.

663.— *Ep. Ind.* Vol. III. p. 351; *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 153, and Plate x. Katak plates of the **Mahārājādhirāja Mahā-Śivaguptarājadēva Yayātirājadēva**, lord of **Trikaliṅga**, the son and successor of the **Mahārājādhirāja Mahā-Bhavaguptarājadēva** [I.] **Janamējaya**, of the family of the Moon; issued from **Vinītapura** :—

(L. 63).— mahārāja-paramēśva[ra*]-Sōmakulatilaka-Trikaliṅgādhipati-śrī-Ja(ya)yātirāj a -
dēva-pravarddhamāna-vē(vi)jayarājyē navamē samvasarē 9 Jyēshṭha-śi(śi)ta-trayō-
daśyā[m] 13.⁸

664.— *Ep. Ind.* Vol. III. p. 356, and Plate. Katak (?) plates of the **Mahārājādhirāja Mahā-Bhavaguptarājadēva** [II.] **Bhīmarathadēva**, lord of **Trikaliṅga**, the son and successor of the **Mahārājādhirāja Mahā-Śivaguptarājadēva Yayāti** (who himself was the son of **Janamējaya**), of the family of the Moon; issued from **Yayātinagara** :—

(L. 42).— sūrya-grahāṇē.

¹ The date probably contains numerical symbols.

² In *Ep. Ind.* Vol. III. p. 353, l. 33, mention is made of a place *Śilībhāñjadī* in the Ōdra country.

³ A Native State, attached to the Sambalpur district, Central Provinces.

⁴ But when the grant was issued, the king was at Mūrasīma.

⁵ Read *sāmvasarē shashthā*.

⁶ He is also called *Kōśalēndra*, 'lord of Kōśala.'

⁷ Read *ēkatrinśattimē sāmvasarē*.

⁸ In *Ep. Ind.* this '13' is taken to be denoted by numerical symbols for 10 and 3, but in my opinion the plate contains numeral figures for 1 and 3.

(L. 70).—mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikalingādhīpati-śrī-Bhīmarathadēvasya pravarddhamāna-vijayarājyē tṛiti(tī)[ya*]-samvatsarē Mārgaśīrahamaśīya-śuklapakṣh[ā*] tithau tṛit[i*]yāyām yatr-āṅkēn=āpi samvat 3 Mārga-śudi 3 ḥ ||

665.—*Ep. Ind.* Vol. IV. p. 258, and Plate. Kudopali (in the Sambalpur district of the Central Provinces, now Nāgpur Museum) plates of the *Rānaka Puñja*, the son of Vōḍā (?), of the Mathara family; of the reign of the *Mahārājādhirāja Mahā-Bhavaguptarājadēva* [II.], lord of Trikalīṅga, the successor of the *Mahārājādhirāja Mahā-Śivaguptarājadēva*, of the family of the Moon, residing at Yayātinagara; issued from Vā(?)maṇḍāpātī:—

(L. 4).—mā(ma)hārājādhirāja-paramēśvara-Sōmakulatilaka-Tṛi(tri)kalīṅgādhīpati-śrī-Mahā-Bhavaguptarājadēva-mahī-pravarddhamāna-kalyāna(na)vijayarājyē trayōdaśa-samvatsarē ā(a)tr-āṅkē samvata(t) 13.

666.—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 125. Purī (in Orissa) plates¹ of the *Mahārāja Kulastambhadēva* or *Rala(na?)stambhadēva* (?).

667.—*Ep. Ind.* Vol. III. p. 313, and Plate. India Office plate of the *Mahārājādhirāja Vijayarājadēva*, issued from (?) Kāṭaka.

The inscription mentions the *Mahārājāṣṭe* Lachchhidēvi and Hamsinidēvi.

668.—*Jour. Beng. As. Soc.* Vol. VII. p. 558, and Plate xxiv. Bhuvanēśvar (in Orissa) partly damaged inscription of the reign of the *Mahārājādhirāja Uddyōtakēsarirājadēva*, lord of Trikalīṅga; (composed by Bhaṭṭa Purushōttama):—

(L. 20).—śrīmad-Uddyōtakēsarirājadēvasya vijaya-rajyē samvat 18 Phālguna-śudi 3 . . .

According to the published text the inscription mentions Janamējaya² of the lunar race, his son Dirgharava, and his son Apavāra who died childless; after him, Vichitravīrya (another son of Janamējaya), his son Abhimanyu, his son Chapdihara, and his son Uddyōtakēsarīn, whose mother was Kōlāvatī of the solar race.

669.—*Jour. Beng. As. Soc.* Vol. VI. p. 89, and Plate vii. with specimen facsimile. Bhuvanēśvar (in Orissa) inscription, being a *prastāvi* of Bhaṭṭa Bhavadēva, surnamed Bāvalabhībhujaṅga,³ a minister of Harivarmadēva; (composed by Vāchaspati). Dated "samvat 32" (?).

670.—*Jour. Beng. As. Soc.* Vol. VI. p. 280, and Plate xvii. with specimen facsimile; also Vol. LXVI. Part I. p. 18. Bhuvanēśvar (in Orissa) inscription of the time of the Gaṅga Aniyāṅkabhīma of Trikalīṅga; (composed by Udayana).

The inscription first mentions the *Rājaputra Dvārādēva* (in the *gōtra* of Gautama), his son Mūladēva, his son Abhirāma, and his son and daughter Svapnēśvara and Suramā; and then Chōdagāṅga of the lunar race, his son Rājarāja who married Suramā, and Rājarāja's younger brother Aniyāṅkabhīma.⁴

671.—*Ind. Ant.* Vol. I. p. 355, and Plate. Balasor (in Orissa) plate of the *Mahārāja Purushōttamadēva*:—

(L. 7).—ē 5 āṅka Mēsha-di 10 am Sōma-bāra grahaya-kālē.⁵

672.—*Ep. Ind.* Vol. IV. p. 199. Gañjām plates of the Gaṅga *Mahārājādhirāja Mahārāja Prithivivarmadēva*, the son of Mahindravarmadēva, of Kalīṅga; issued from Śvētka (?):—

(L. 18).—vishuka(va)-saṅkrāṇyā(ntyām).

¹ The plates may be compared with those of the *Mahārāja Prithivivarmadēva*, below, No. 872.

² This name occurs above, in Nos. 669, 668 and 664.

³ See Prof. Eggeling's *Catalogue*, No. 1725.

⁴ He is the king (?) in No. 867 above.

⁵ The equivalent of the date (Monday, the 7th April A.D. 1483), given by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

673.— *Ep. Ind.* Vol. III. p. 48. Buguḍa (in the Gañjām district, now Madras Museum) plates of Mādhavavarman, issued from Kaiṅgōḍa :—

(L. 37).— sūryagrah-ōparāgēṇa.

The inscription mentions Pulindasēna, 'famous amongst the peoples of Kalinga;' Śailōdbhava; Raṇabhīta; his son Sainyabhīta [I.]; Yaśōbhīta; his son Sainyabhīta [II.]; and his son Mādhavavarman.

674.— *Ep. Ind.* Vol. IV. p. 144, and Plate. Kōmarti (in the Gañjām district) plates of the Mahārāja Chandavarman,¹ lord of Kalinga, issued from Simhapura :—

(L. 20).— saṁvatsaraḥ shashṭhaḥ 6³ Chaitramāsa-sukla-pañchami(mi)-divasaḥ ||

675.— *Ind. Ant.* Vol. XIII. p. 49, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Mahārāja Nandaprabhañjanavarman, lord of the whole of Kalinga, issued from Sārapalli.

676.— Gāṅgēya-s. (P) 87.— *Ep. Ind.* Vol. III. p. 128, and Plate. Achyutapuram (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman Rājasimha of Kalinga, issued from Kaliṅganagara :—

(L. 13).— udag-ayanē.

(L. 22).— pravarddhamāna-vijayarājya-saṁvatsaraḥ sapṭāṣṭi[h*] 80 7 Chaitr-āmāśyām |

677.— Gāṅgēya-s. (P) 91.— *Ind. Ant.* Vol. XVI. p. 134; *Ind. Inscr.* No. 18. Parlā-Kimeḍi (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman Rājasimha of Kalinga, issued from Kaliṅganagara :—

(L. 18).— pravarddhamāna-vijayarājya-saṁvatsaraḥ ēkā(ka)navati[h*] 90 1 Māgha-dina trīṣaṭima 30.

678.— Gāṅgēya-s. (P) 128.— *Ind. Ant.* Vol. XIII. p. 120, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman of Kalinga, issued from Kaliṅganagara :—

(L. 10).— Mārggaśira-paurṇamāśyām sōm-ōparāgē.

(L. 20).— pravarddhamāna-vijayarājya-sambatsarā² 100 20 8 Chaitra-di 10 5.

679.— Gāṅgēya-s. (P) 146 (P).— *Ind. Ant.* Vol. XIII. p. 123, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman [of Kalinga], issued from Kaliṅganagara :—

(L. 15).— Māgha-saptamyām.

(L. 23).— pravarddhamāna-vijayarājya-saṁvatsaraḥ 100 40 6 (P)⁴ Māgha-di 10 h(P).

680.— Gāṅgēya-s. (P) 183.— *Ep. Ind.* Vol. III. p. 131, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Dēvēndravarman, the son of Guṇārṇava, of Kalinga, issued from Kaliṅganagara :—

(L. 11).— Māgha-māsy-udag-ayanē śuch(kl)-āṣṭamyām.

(L. 25).— pravarddhamāna-vijayarājya-sambachchhara-śātam⁵ trīśāṣṭi⁶ 100 80(P) 3(P)⁷ Śrāvaṇē māsi divē viṇṣati⁸ 2 0.

681.— Gāṅgēya-s. (P) 264.— *Ind. Ant.* Vol. XVIII. p. 144, and Plate. Vizagapatam plates of the Gāṅga Dēvēndravarman, the son of the Mahārāja Anantavarman, of Kalinga, issued from Kaliṅganagara :—

(L. 13).— ayana-pu(pū)rvvakam.

¹ See below, No. 686.

² Denoted by a numerical symbol.

³ Read -sambatsarāḥ.

⁴ The numerical symbol, employed in the original, seems to me to be the symbol for '8' rather than that for '6.' The following '10 h' may really be '10 2.'

⁵ Read sambatsara.

⁶ Read trīśāṣṭiḥ.

⁷ The writer, in my opinion, has wrongly employed the numerical symbols for '8' and '80,' instead of those for '80' and '3.' The following 20 he has denoted by the symbol for '2' and the sign for nought.

⁸ Read divē viṇṣati.

(L. 27).—samvachchha(tsa)ra-sata-dvayā chatushpaṇḥā(ñchā)ś-ābhyadhikā 254¹
Phālgupa(na)-prathama-pakṣhē pratipadi.

682.—Gāṅgēya-s. 51 (?).—*Ind. Ant.* Vol. XIII. p. 275, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gaṅga Dēvēndravarmadēva, the son of the *Mahārāja* Anantavarmadēva, issued from Kalingānagara :—

(L. 15).—sū[r*]yagrah-ōparāgē.

(L. 22).—Gāṅgēyavañśa²-pravardhamāna-vijayarāja-samvatsaram-ākapaṇḥā(ñchā)śa[m*].

683.—Gāṅgēya-s. 304.—*Ep. Ind.* Vol. III. p. 18, and Plate. Alamaṇḍa (in the Vizagapatam district) plates of the Gaṅga Anantavarmadēva, the son of the *Mahārāja* Rājēndravarmān, issued from Kalingānagara :—

(L. 18).—su(sū)ryagrah-ōparāgē . . .

(L. 28).—G[ā*]ṅgēyavañśa²-pravardham[ā]na-vijayarāja-samvachhrasat[ā] tripi
chatu[rō]tarā.³

684.—Gāṅgēya-s. 351.—*Ind. Ant.* Vol. XIV. p. 11, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gaṅga Satyavarmadēva, the son of the *Mahārāja* Dēvēndravarmān, of Kalinga, issued from Kalingānagara :—

(L. 17).—sū[r*]y-ōparāgē.

(L. 34).—Gāṅgēyavansa²-samvachha(tsa)ra-sata-tray-aikapañchāśa(śa)t.⁴

685.—*Ep. Ind.* Vol. III. p. 223, and Plate. Parlā-Kimeḍi (in the Gañjām district, now Madras Museum) plates⁵ of the Gaṅga Dāraparāja, the son of Chōla-Kāmadirāja, of the reign of the Gaṅga *Mahārājādhirāja* Vajrahastadēva; issued from Kalingānagara.

686.—*Ind. Ant.* Vol. V. p. 176, and Plate. Kolleru lake (in the Gōdāvarī district) plates of the Śālaṅkāyana⁶ *Mahārāja* Vijayanandivarman, eldest son of the *Mahārāja* Chapḍavarman,⁷ issued from Vēṅgīpura :—

(L. 9).—pravarddhamāna-vijayarāja-septama-sa[m*]vatsarasye Paushya(sha)māsa-
kṛishnapakṣhasy-āṣṭamyaṁ.

687.—*Ep. Ind.* Vol. IV. p. 195, and Plate. Chikkulla (in the Gōdāvarī district) plates of the *Mahārāja* Vikramēndravarmān II., the eldest son of the *Mahārāja* Indrabhattārakavarman, grandson of Vikramēndravarmān I. 'whose birth was embellished by the two families of the Vishṇukupḍina and Vākāṭas (Vākāṭakas)',⁸ and great-grandson of the *Mahārāja* Mādhavarman, of (the family of) the Vishṇukupḍina; issued from Lenduḷūra :—

(L. 25).—vi[ja]yārāja-samvassarambuj 10 māsa-pakkaṁ 8 gihmā 5.⁹

688.—*Jour. Bo. As. Soc.* Vol. XVI. p. 116, and Plates. Gōdāvarī district plates of the Rājā Prithivīmūla, the son of the *Mahārāja* Prabhākara, recording a grant which was made at the

¹ The decimal figures for 4 and 5, here used, "are of a decidedly exceptional type, and, but for the explanation of them in words, would most naturally have been read as 6 and 8."

² Read 'vañśa-'.
³ Read 'samvatsara-tarāni tripi chatu-uttarāpi'.

⁴ This reading was suggested to Dr. Hultzsch by Mr. G. V. Ramamurti.

⁵ Of about the 11th century A.D., and therefore, probably, of the reign of the Vajrahastadēva who issued the Nāgaṅga plates, above, No. 357 of S. 979 (A.D. 1058).

⁶ By Dr. Fleet this is taken to mean "of the Śālaṅkāyana gōtra."

⁷ According to Dr. Hultzsch (*Ep. Ind.* Vol. IV. p. 143), he may be identical with the Chapḍavarman of No. 874, above; "at any rate, the two Chapḍavarmāns must have belonged to the same period."

⁸ See above, No. 618 ff.

⁹ Intended for 'samvatsarāḥ 10 grīhmas-pakṣaḥ 8 [divasāḥ] 5'. The numbers are denoted by numerical symbols.

request of Mitravarmān's son Indrādhirāja, the conqueror of a certain Indrabhaṭṭāraka;¹ issued from Kāndāli:—

(L. 34).—prava[r*]d[dh*]amāna-vijayarāja-samvatsarāṇi pañchavi[m*]śa² 20 5 vāśa 4 (?)³ divasaṁ 8.

Addenda.

689.—V. 1117.—*Bombay Gazetteer*, Vol. I. Part I. p. 472, No. iv. Bhinmāl (Śrīmāla) inscription of the reign of the Paramāra Mahārājādhirāja Kṛishṇarāja, the son of Dhandhuka and grandson of Dēvarāja:—

(L. 3).—samvat 1117⁴ Māgha-sudi 6 Ravana śrī-Śrīmālā Paramāra-vamś-ōdbhavō mahārājādhirāja(ja)-śrī-Kṛishṇarājaḥ śrī-Dhaṁdhuka-sutaḥ śrīmad-Dēvarāja-pauttraḥ tasmin kshitiśē vijayini |

Sunday, 31st December A.D. 1060.

690.—V. 1123.—*Bombay Gazetteer*, Vol. I. Part I. p. 473, No. v. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the [Paramāra] Mahārājādhirāja Kṛishṇarāja:—

(L. 1).—samvat 1123 Jyēsthā-vadi 12 Śanau || ady-ēha śrī-Śrīmālā mahārājādhirāja-śrī-Kṛishṇarāja-rājyē.

Saturday, 12th May A.D. 1067.

691.—V. 1134 and 1135.—From an impression supplied by Dr. Führer. Kahla (in the Gōrākhpur district, now Lucknow Museum) plates of the Mahārājādhirāja Śōḍhadēva, the successor of the Mahārājādhirāja Maryādāsagaradēva (apparently of the Kalachuri family⁵); issued from Dhulī-ghaṭṭa on the great river Gaṇḍakī:—

(L. 39).—chaturtrinsatsamvatsarādhik-aikādaśa(śa)sa(śa)ta-samvatsarē Pausa-māsi su(śu)kla-saptamyām Rāvi-dinē | sū[r*]ryy-ōttarāyana-samkrāntau mahānadi-Gaṇḍakyām vidhivat snātva

Sunday, 24th December A.D. 1077.

(L. 57).—samvat 1135 Chaitra-va(ba)hula-ashashṭhyām || Ravi-dinē | likhitō-yaṁ tāmra-paṭṭa . . .

Sunday, 24th February A.D. 1079.

692.—V. 1171.—From an impression supplied by Dr. Führer. Pāli (now Lucknow Museum) first plate⁷ only of the Mahārājādhirāja Gōvindahandradēva of Kanauj:—

(L. 18).—ēkasaptatyadhika-sa(śa)taikādaśa(śa)-samvatsarē Bhādrapadē māsi.⁸

Genealogy as in No. 84.

693.—V. 1189.—*Ep. Ind.* Vol. V. p. 114. Pāli (now Lucknow Museum) plates of the Mahārājādhirāja Gōvindahandradēva⁹ of Kanauj and his mother, the Mahārājāt Rāhṇadēvi¹⁰:—

(L. 22).—Vaiśā(śā)khē māsi śi(śi)tē pakṣē akahaya-tritīyāyām parvapi . . .

(L. 34).—samvat 1189 J[y*]yēsthā-vadi 8 Śa(śa)nanu |

Saturday, 29th April A.D. 1133.

Genealogy as in No. 84.

¹ Probably the Indrabhaṭṭārakavarman of No. 687 above.

² Read *pañchaviśatīḥ*.

³ The published text has *Vāśaśa divasaṁ*; I take the original to mean *sarvāśa-pañchāṣṭha*; compare *Ep. Ind.* Vol. I. p. 7, l. 49, "*vāśa 6 diva 5*."

⁴ The English translation has 1118.

⁵ The impression of the first plate in some parts is so indistinct that, for the present, I cannot give the names that occur in the genealogical part of the inscription.

⁶ Read *chaturtrīṁśat*.

⁷ See *Ep. Ind.* Vol. V. p. 114, note 4.

⁸ Here the writing on this first plate ends.

⁹ The king made the grant after bathing in the river Seti at the *ghaṭṭa* of the god Svapnēvara.

¹⁰ See above, No. 96 of V. 1181.

694.—V. 1201 (for 1202?).—*Ep. Ind.* Vol. V. p. 115. Machhlisnahr (Ghiswā, now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindahandradēva of Kanauj, issued from Vārāṇasī:—

(L. 15).—sāmvatsarāṇā[m] śka¹dhika-dvādaśa-śatēṣu Vaiśākhē māsi śukta(kla)-pakṣhē 'kṣhaya-tṛitīyāyām tithau Sōma-dinē 'nke=pi samvatā² 201 Vaiśākha-sudi 3 Sōmē.

Monday, 19th April A.D. 1143; or, perhaps, Monday, 15th April A.D. 1146.

Genealogy as in Nō. 84.

695.—V. 1208.—*Jour. Roy. As. Soc.* 1898, p. 101, and Plate. Horniman Museum Jaina image inscription of some members of the Grahapati family³:—

(L. 1).—samvat 1208 Vaiś(śā)kha-vadi 5 Gurau ||

Thursday, 27th March A.D. 1152.

696.—V. 1239.—*Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vi. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājaputra* (P) Jayatasimhadēva (P):—

(L. 1).—sam 1239 Āvina-vadi 10 Vu(bu)dhē ady=ēha śrī-Śrīmālē mahārājaputra⁴-śrī-Jayatasimhadēva-rājyē ||

Wednesday, 25th August A.D. 1182; or Wednesday, 12th October A.D. 1183.

697.—V. 1262.—*Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva⁵:—

(L. 3).—samvat 1262 varṣhē ady=ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāṇa-vijayarājyē.

698.—V. 1274.—*Bombay Gazetteer*, Vol. I. Part I. p. 475, No. viii. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva:—

(L. 1).—samvat 1274 varṣhē Bhādrapada-sudi 9 Śukrē=dy=ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāṇa-vijayarājyē.

Friday, 31st August A.D. 1218.

699.—V. 1305.—*Bombay Gazetteer*, Vol. I. Part I. p. 476, No. ix. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* [Uda]yasimhadēva:—

(L. 4).—sam 1305 varṣhē ady=ēha śrī-Śrīmālē mahārājādhirāja-śrī-[Uda]yasi[m]hadēva-kalyāṇa-vijayarājyē.

700.—V. 1320.—*Bombay Gazetteer*, Vol. I. Part I. p. 477, No. x. Bhinmāl (Śrīmāla) inscription; (composed by Subhata):—

(L. 14).—sam 1320 varṣhē Māgha-sudi 9 navamī-dinē.

701.—V. 1330.—*Bombay Gazetteer*, Vol. I. Part I. p. 478, No. xi. Bhinmāl (Śrīmāla) fragmentary inscription, containing a reference to the *Rājādhirāja*⁶ Udayasimhadēva; (composed by Subhata):—

(L. 13).—samvat 1330 varṣhē Āvina-sudi 4 chaturthī-dinē.

702.—V. 1333.—*Bombay Gazetteer*, Vol. I. Part I. p. 480, No. xii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula* [Chā]chigadēva; (composed by Subhata):—

(L. 5).—samvat 1333 varṣhē || Āvina-sudi 14 Sōmē | ady=ēha śrī-Śrīmālē mahārājakula-śrī-[Chā?]chigadēva-kalyāṇa-vijayi(ya)rājyē.

The date is irregular.⁷

¹ Read 'śm-śkdhika-.

² Read *samvat* 1201.

³ See above, Nos. 55, 125 and 129.

⁴ As this has been rendered by 'Mahāraol,' the original text perhaps has *mahārājakula*.

⁵ Compare above, No. 256, note.

⁶ This title occurs in a verse.

⁷ For *Kārtikādi* V. 1333 expired the date would correspond to Sunday, 12th September A.D. 1277.

703.— V. 1334.— *Bombay Gazetteer*, Vol. I. Part I. p. 481, No. xiii. Bhinmāl (Śrīmālā) inscription of the reign of the *Mahārājakula Chāchiga* :—

(L. 2).— samvat 1334 varshē Āsvina-vadi 8 ady=ēha śrī-Śrīmālē mahārājakula-śrī-Chāchiga-kalyāṇa-vijayarājyē.¹

The inscription mentions, in the Chāhumāna lineage, the *Mahārājakula Samarasimha*; his son, the *Mahārājādhirāja Udayasimhadēva*; his son Vāhaḍhasimha; and [his son ?] Chāmuṇḍarājadēva.

704.— V. 1339.— *Bombay Gazetteer*, Vol. I. Part I. p. 483, No. xiv. Bhinmāl (Śrīmālā) fragmentary inscription of the reign of the *Mahārājakula Sāmvatasiṃhadēva* (?) :—

(L. 2).— samvat 1339 varshē Āsvina-śudi 1 (?) Śānāv-ady=ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvatasiṃhadēva-kalyāṇa-vijayarājyē.

705.— V. 1340.— *Ep. Ind.* Vol. IV. p. 313. 'Burtra' (now Jōdhpur) inscription of Rūpādēvi, of the reign of the *Mahārājakula Sāmya*(ma?)*ntasiṃhadēva* :—

(L. 18).— samvat 1340 varshē Jyēṣṭha(śbṭha)-vadi 7 Sōmē 'dy=ēha mahārājakula-śrī-Sāmya(ma)ntasiṃhadēva-rājyē.

Monday, 8th May A.D. 1284.

Samarasimha; succeeded by Udayasimha; his son, the Chāhumāna Chāva (Chācha ?); his daughter (from Lakshmidēvi), Rūpādēvi, became the wife of the king Tējasimha, and bore to him Kshētrasimha.

706.— V. 1342.— *Bombay Gazetteer*, Vol. I. Part I. p. 484, No. xv. Bhinmāl (Śrīmālā) inscription of the reign of the *Mahārājakula Sāmvatasiṃhadēva* (?) :—

(L. 3).— samvat 1342 Āsvina-vadi 10 Ravāv-ady=ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvatasiṃhadēva-kalyāṇa-vijayarājyē.

Sunday, 15th September A.D. 1286.

707.— V. 1345.— *Bombay Gazetteer*, Vol. I. Part I. p. 486, No. xvi. Bhinmāl (Śrīmālā) inscription of the reign of the *Mahārājakula Sāmvatasiṃhadēva* (?) :—

(L. 14).— samvat 1345 varshē Māgha-vadi 2 Sōmē 'dy=ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvatasiṃhadēva-kalyāṇa-vijayarājyē.

Monday, 10th January A.D. 1289.

708.— K. 392.— *Ep. Ind.* Vol. V. p. 39, and Plate. Sāṅkhēḍā plates of the Gurjara Dadda II.⁴ Praśāntarāga, the son of [Jayabhāṭa I.] Vitarāga, issued from Nāndīpura :—

(L. 18).— Vaiśākha-śuddha-pañchadaśyām.

(L. 27).— samvatsara-śata-trayē dvi[na]vaty-adhikē Vaiśākha-śuddha-pañchadaśyām . . .
sam 300 90 2 Vaiśākha-śu 10 5.

709.— K. 392.— *Ep. Ind.* Vol. V. p. 39, and Plate. Other Sāṅkhēḍā plates of the Gurjara Dadda II.⁴ Praśāntarāga, the son of [Jayabhāṭa I.] Vitarāga, issued from Nāndīpura :—

(L. 17).— Vaiśākha-paurṇamāsyām.

(L. 26).— samvatsara-śata-trayē dvinaṇvaty-adhikē Vaiśākha-paurṇamāsyām . . .
sam 300 90 2 Vaiśākha-śu 10 5.

¹ In l. 15 the inscription has the date *sam 83 varshē Chaitra-vadi 15*.

² See Nos. 704, 706 and 707.

³ See above, Nos. 702 and 703, where we have the name *Chāchiga*.

⁴ By Prof. Bühler, who took the inscriptions Nos. 347, 348 and 349 to be genuine records, he is called Dadda IV. Compare above, Nos. 395-397.

710.—H. 100.—From impressions supplied by Munsiff Debiprasad and Dr. Führer. Daulatpurā (now Jódhpur) plate of the *Mahārāja Bhōjadēva* I., issued from Mahōdaya (Kanauij)¹ :—

(L. 16).—samvatsrō 100 Phālguna-śudi 10 3² niva(ba)ddham ||

The *Mahārāja Dēvaśakti*; his son, from Bhūyikādēvi, the *Mahārāja Vatsarāja*; his son, from Sundaridēvi, the *Mahārāja Nāgabhaṭa*; his son, from Īsatādēvi, the *Mahārāja Rāma-bhadra*; his son, from Appādēvi, the *Mahārāja Bhōja* [I.] [surnamed *Prabhāsa*?].—The inscription also mentions, as *dātaka*, the *Yuvarāja Nāgabhaṭa*.

711.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 106, and Plates. Bargāon (Assam) plates of the *Mahārājādhirāja Ratnapālavarmanadēva*, the successor of *Brahmapālavarmanadēva*, of Prāgyōtisha :—

(L. 63).—samkrāntau vipṇu(śṇu)padyān=cha pañchaviṃś-āvda(bda)-rājyākē.

Hari(Vishṇu); his son Naraka; his son Bhagadatta; his brother Vajradatta. After certain descendants of his came the Mlēcchha Śālastambha³ and twenty-one(?) other kings, from Vighraṣastambha to Tyāgasimha. Then, in the Bhauma (*i.e.* Naraka's) lineage, *Brahmapāla*, married Kuladēvi; their son *Ratnapāla*.

712.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 122, and Plates. Snālkuchi (Assam) second and third plates only of the *Mahārājādhirāja Ratnapālavarmanadēva*, the successor of *Brahmapālavarmanadēva*, of Prāgyōtisha :—

(L. 39).—rājyē śaḍviṃśad-āvdi(bdi)kē.

713.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 123, and Plates. Gauhati (Assam) plates of the *Mahārājādhirāja Indrapālavarmanadēva*, the successor of *Ratnapālavarmanadēva*, of Prāgyōtisha :—

(L. 44).—rājyē 'shtama-samē.

From Hari (Vishṇu) and the Earth sprang Naraka; his son Bhagadatta;⁴ his son (?) Vajradatta. In this lineage there was *Brahmapāla*; his son *Ratnapāla*; his son *Purandarapāla*, married Durlabhā; their son *Indrapāla*.

714.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 289, and Plates. Nowgong district (Assam) plates of the *Mahārājādhirāja Balavarmanadēva* of Prāgyōtisha, issued from [Hārū]ppēśvara :—

(L. 49).—samva . . . Vai . . .

Upēndra (Vishṇu); his son Naraka; his son Bhagadatta; his younger brother Vajradatta. After many kings in that race, Śālastambha,⁵ Pālaka, Vijaya, and others. Then Harjara; his son Vanamāla (see No. 652); his son Jayamāla; his son Virabāhu, married Ambā; their son *Balavarman*.

715.—*Ind. Ant.* Vol. XII. p. 275. Walā clay seal of the *Mahārāja Mahā[sēnā]pati Pushyēpa*, the son of the *Mahārāja Ahivarman*, descended from Jayaskandha.

716.—*Ind. Ant.* Vol. XVIII. p. 289, and Plate. Bulandshahr terra-cotta seal, with the name [M]attila.

¹ See above, Nos. 542 and 544 of H. 155 and 188.

² The numbers '100' and '10' are denoted by numerical symbols, and '3' by a numeral figure.

³ See above, No. 652, note, and below, No. 714.

⁴ After him the family, in line 4, is called the *Bhagadatta-vamśa* (the published text has *Bhagadatta-vatsa*, but the reading on the plate is *Bhagadatta-vamśa*); compare above, Nos. 541 and 552. In line 13 the family is spoken of as 'the *Bhauma* lineage,' after the Earth or her son Naraka. See *Jour. Roy. As. Soc.* 1898, p. 384.

⁵ See above, No. 711.

INDEX.

| A | | NUMBER | NUMBER |
|---|--------------------|--------|---|
| Abhayachandra, Jaina Sūri, | | 570 | Ajita, Śūrasēna ch., 589 |
| Abhayadatta, m., | 4 | | Ajitamāna, ch., 638 |
| Abhayadēva, Ūmaṅgā ch., | 289 | | Ajjibitadēvi, queen of Uchchakalpa ch. Vyāghra, 387 |
| Abhimanyu, Kachchhapaghāta k., | 71 | | Akabara or Akabbara or Akavara, emperor |
| Abhimanyu, Bāshtrakūṭa ch., | 607 | | (Akbar), 307, 308, 309, 310, 322n |
| Abhimanyu, Trikalinga k., | 668 | | Alāvadīna or Allāvadīna, Sultān (Alā-ud-dīn |
| Abhinavāsiddharāja, sur. of Chaulukya | | | Masūd), 238, 290 |
| Bhīma II., | 188 | | Ālhapā, Chāhumāna ch. of Nadūla, 133, 141 |
| Abhinavāsiddharāja, sur. of Chaulukya | | | Alhapadēvi, queen of Gayakarna, 415, 422, 431 |
| Jyāntasimha, | 205 | | Allaṭa, Guhila k., 34, 234, 243, 290 |
| Aśoka, Buddhist Śthavira, | 608 | | Allaṭa, Śaiva ascetic, 41 |
| Aśhalavarmā-Samaraghaṅghala, Siṅghapura | | | Allāvadīna, s. a. Alāvadīna, 290 |
| ch., | 600 | | Āmara, poet, 247 |
| Achyuta, k. in Āryāvarta, | 509 | | Amaradēva, 32 |
| Adbhutakṛishnarāja (or Kṛishnarāja P), ch., | 64 | | Amaramalla or Narēndramalla, Nēpāl k., 564, 565 |
| Adḍaka, Chāpa ch., | 353 | | Amarasimhaji, Mēvād ch., 312 |
| Adhirāja (P), ch., | 256 | | Āmardakatīrthanātha, Śaiva ascetic, 430 |
| Ādisimha, Magadhā k., | 628 | | Amarēśvaratīrtha, place, 198 |
| Āditya-bhōgika, Sāndhivigrakha, | 394 | | Amā, queen of Virabāhu, 714 |
| Ādityasakti, Sēndraka ch., | 399 | | Amoghavarsha, sur. of Paramāra Vākpatirāja, 46 |
| Ādityasēna, Gupta k. of Magadhā, 535, 541, | | | Āmrakā, vi., 391 |
| 550, 551, 552, 619n | | | Āmrakavi, poet, 42 |
| Ādityavardhana, Kanauj k., | 528 | | Āmravardā, Guhila k., 234 |
| Ādityavarman, k., | 595 | | Āmrītapāla, Bāshtrakūṭa ch. of Vēdāmāyūtā, 605 |
| Ādityavarman, Maukhari k., | 554 | | Āmrītarāja, Bāshtrakūṭa ch., 354 |
| Ādivarāha, s. a. Kanauj k. Bhōja, | 15 | | Āmśavarman, Nēpāl k., 480, 528, 530, 531, |
| Advaitasata, poem by Gaṅgādharma, | 362n | | 532, 533, 534 |
| Āgīrāma, family, | 646 | | Āpahila, Chāhumāna ch. of Nadūla, 141 |
| Ahiavadēvi, queen of Udayakarna-Nihāṅkasimha, 364 | | | Āpahilā, queen of Malhapā, 51 |
| Abihaya, s. a. Haihaya, | 283 | | Āpahilapātaka or Āpahilapura or Āpahilla- |
| Ahirāma, ch., | 670 | | pātaka or Āpahillavātaka, vi. (Āpahillād), |
| Ahivarman, ch., | 715 | | 50, 61, 72, 189, 191, 194, 205, 206, |
| Ajayapāla, Chaulukya k., | 160, 163, 188, 527 | | 208, 211, 215, 216, 220, 237, 562, 605 |
| [A]jayapāla, k., | 128 | | Ānandapura, vi. (Ānand), 500 |
| Ajayasimha, Guhila k., | 290 | | Ānāṅga, ch., 170 |
| Ajayasimha, Kalachuri prince, | 422 | | Ānāṅgabhimā, E. Gaṅga k., 367 |
| Ajayavarman, Paramāra k., | 195 | | Ānāṅgabhimā or Āniyāṅgabhimā, do., 367, 670 |
| | | | Ānantadēvi, queen of Kumārāgupta I., 519 |

The figures refer to the numbers of the list; 'n' after a figure, to footnotes. The following other abbreviations are used:—ch. = chief; co. = country; di. = district or division; do. = ditto; E. = Eastern; f. = female; k. = king; m. = male; min. = minister; mo. = mountain; ri. = river; s. a. = same as; sur. = surname; vi. = village or town; W. = Western.

The index does not contain the names of the places where the inscriptions are, nor those of the ancestors of authors of *prastāva*.

| | NUMBER | | NUMBER |
|--|--------------------|---|--|
| Bhāgyadēvi, daughter of Śūrasēna and Amśu- varman's sister Bhōgadēvi, | 532 | Bhīma II., Chaulukya k., | 188, 191, 192, 193, 194, 200, 202, 205, 206, 208, 209, 211, 215, 216, 220, 527 |
| Bhāgyadēvi, queen of Pāla Rājapāla, | 640 | Bhīma, II. or I. (?), do., | 582 |
| Bhailasvāmin, vi. (Bhilsa), | 108 | Bhīma, Mithilā k., | 644 |
| Bhairava, ch., | 170 | Bhīmapāla, ch. (?), | 435 |
| Bhairavendra, Ūmaṅgā ch., | 289 | Bhīmapāla, Rāshtrakūṭa ch. of Vōdāmayūtā, | 605 |
| Bhāka, sur. (?) of Mahōdaya ch. Mahendra- pāla, | 542 | Bhīmaratha, sur. of Mahābhavagupta II., | 664 |
| Bhākamiśra, min. of Yuvarāja I., | 428 | Bhīmasimha, Shaṭtriṁśa ch., | 277 |
| Bhaktāpurī, vi. (Bhātgaon), | 562 | Bhīmavarman, ch., | 447 |
| Bhāna (?), official, | 528 | Bhōgabhaṭa, Pratihāra ch., | 380 |
| Bhānija, family, | 655, 656, 657, 658 | Bhōgadēvi, sister of Amśuvarman, | 532 |
| Bhānudēva I., II., and III., E. Gaṅga kings, | 367, 369 | Bhōgaditya, ch., | 170 |
| Bhānudēva, Ūmaṅgā ch., | 239 | Bhōgavarman, Maukhari k., | 541 |
| Bhānugupta, k., | 455 | Bhōgavarman, son of Śūrasēna and Bhōgadēvi, | 532 |
| Bhānumitra, Gaḍhādēsa ch., | 322 | Bhōja, Guhila k., | 234, 243, 290 |
| Bhānusaṅgi, Sēndraka ch., | 399 | Bhōja, k., | 77 |
| Bhārasīva, tribe or family, | 619 | Bhōja, Kanauj k., 14, 15, 16, 18, 20, 407, 429, 546 | |
| Bhāratīchandra, Gaḍhādēsa ch., | 322 | Bhōja I., Mahōdaya ch., | 542, 710 |
| Bharma, Vājaka ch. of Prabhāsa, | 271, 273 | Bhōja II., do., | 544 |
| Bhartribhaṭa, Guhila k., | 234, 243, 290 | Bhōja, Paramāra k., | 57, 67, 71, 79, 82, 195, 334, 340 |
| Bhartrīkātānaka (?), vi., | 475 | Bhōja, Pratihāra ch., | 330 |
| Bharukachchha, vi. (Broach), 347, 348, 349, | 483, 484 | Bhōjśōva, chiefs, | 170, 424 |
| Bhaskara, ch., | 364 | Bhōjavarman, Chandēlla k., | 247, 337 |
| Bhāskarabhaṭa, poet, | 615 | Bhōjīgadēva, ch., | 283 |
| Bhāskaravarman-Ripugbaṅghala, Siṅghapura ch., | 600 | Bhōjavarman, k., | 594 |
| Bhātaka or Bhatārka, Valabhī k., 346, 457, | 464, 468, 477 | Bhramarāsālmali, vi., | 628 |
| Bhaṭṭa Bhavadēva Bāvalabhbhujāṅga, min. of k. Harivarman, | 669 | Bhrīgukachchha, vi., | 197 |
| Bhaṭṭa Puruṣbōttama, poet, | 668 | Bhujabala, Suvarnapura ch., | 423 |
| Bhaṭṭa Śarvagupta, do., | 6 | Bhūmilikā, vi. (Bhūmli), | 8 |
| Bhaṭṭa Vasudēva, do., | 600 | Bhūmipāla, Ūmaṅgā ch., | 289 |
| Bhaṭṭārka, s. a. Bhatārka, Valabhī k., | 346 | Bhūpā or Bhūvā, Valabhī princess, | 483, 484 |
| Bhaṭṭikadēvarāja, ch., | 330 | Bhūpālasābi, Gaḍhādēsa ch., | 322 |
| Bhauma, family, | 711, 713n | Bhūpālasimha, Nēpāl k., | 564 |
| Bhāva-Brihaspati, temple-priest, | 503, 527 | Bhūpālēndramalla, do., | 567 |
| Bhavadēva, ch., | 615 | Bhūshana, Chhinda ch., | 51 |
| Bhavanāga, Bhārasīva ch., | 619 | Bhūvā, s. a. Bhūpā, | 483, 484 |
| Bhavanīdāsa, Gaḍhādēsa ch., | 322 | Bhuvana, Kīragrāma ch., | 351 |
| Bhavanī-Jvālāmukhi stotra, | 571 | Bhuvanadēvi, mother of Dēvarman, | 66 |
| Bhavishya, Rāshtrakūṭa ch., | 607 | Bhuvanaikamalla, sur. of Kachchhapaghāta Mahipāla, | 73 |
| Bhavvirāja, min. of an Aśmaka k., | 608 | Bhuvanapāla, Rāshtrakūṭa ch. of Vōdāmayūtā, | 605 |
| Bhāyila, ch., | 412 | Bhuvanapāla, sur. of Kachchhapaghāta Māladēva, | 73, 78 |
| Bhikṣudāsa, ch., | 624 | Bhuvanasiṁha, Guhila k., | 290 |
| Bhillāditya or Bhilluka, Pratihāra ch., | 13, 330 | Bhūyikadēvi, queen of Dēvasakti, | 542, 710 |
| Bhīma I., Chaulukya k., | 61, 130, 188, 340 | Bilhana, Kīragrāma ch., | 351 |
| | | Bōdhidēva, min. of a Pāla k., | 644 |
| | | Bōdhivarman, Buddhist mendicant, | 597 |

| | NUMBERS | | NUMBERS |
|--|--|--|---|
| Brahmadēva, <i>Kalachuti ch. of Rāyapura</i> , 280, 283 | | Chandrā, <i>queen of Jajjuka</i> , | 381 |
| Brahmakahatriya, <i>clan</i> , | 647 | Chandrabhattārikādēvi, <i>queen of Mahodaya</i> | |
| Brahman, <i>Kiragrāma ch.</i> , | 351 | <i>ch. Bhōja I.</i> , | 542 |
| Brāhmapapātaka, <i>vi.</i> , | 163 | Chandradēva, <i>Kanauj k.</i> , 75, 77, 80, 83, 84, | |
| Brahmapālavarman, <i>Prāgjyōtisha k.</i> , 711, 712, 713 | | | 148, 156 |
| Brihadgyiha, <i>vi.</i> , | 602 | Chandradēva, <i>Konḍavīḍu ch.</i> , | 376 |
| Brihat-Kharatara <i>gachchha</i> , | 309 | Chandragupta, | 63 |
| Buddha, <i>Kiragrāma ch.</i> , | 351 | Chandragupta, <i>ch.</i> , | 617 |
| Buddhabhadra, <i>Buddhist mendicant</i> , | 608 | Chandragupta, I., <i>Gupta k.</i> , | 439 |
| Buddhakirti, <i>poet</i> , | 541 | Chandragupta II., <i>do.</i> , 436, 437, 438, 439, | |
| Buddhavarmanarāja, <i>Gujarāt Chalukya ch.</i> , | 398 | | 512, 513 |
| Budhagupta, <i>k.</i> , | 454 | Chandragupta, <i>Jālandhara prince</i> , | 600 |
| C | | Chandraka (P), <i>ch.</i> , | 170 |
| Chācha (or Chāva P), <i>s. a. Chāchiga</i> , | 705 | Chandralēkhā, <i>queen of Chōḍagaṅga</i> , | 367 |
| Chāchiga, <i>Chāhamāna k.</i> , | 702, 703 | Chandrapāla, <i>Umanāga ch.</i> , | 389 |
| [Chā]dala, <i>ch.</i> , | 226 | Chandrapuri, <i>vi.</i> , | 341n |
| Chāhaṇḍa, <i>Nalapura ch.</i> , | 251 | Chandrarāja, <i>Chāhamāna k.</i> , | 44 |
| Chāhamāna, <i>family</i> , . 35, 44, 134, 144, 149, | | Chandrarāja, <i>Chāhamāna prince</i> , | 44 |
| | 154, 155, 176, 183 | Chandrasābi, <i>Gachchhādēva ch.</i> , | 322 |
| Chāhavāpa, <i>do.</i> , | 12 | Chandratrāja, <i>sage, or (Chandēlla) family</i> , | |
| Chāhamāna, <i>do.</i> , | 141, 261, 265, 290, 703, 705 | | 35, 54, 56, 108, 148, 185, 240 |
| Chāhuyāpa, <i>do.</i> , | 163 | Chandravarman, <i>k. in Āryāvarta</i> , | 509 |
| Chakrapālita, <i>governor in Surāshtra</i> , | 446 | Chandravati, <i>vi.</i> , | 193, 209, 210, 256, 261, 265 |
| Chakrapāpi, <i>Maga Brāhman</i> , | 363 | Chandrellā, <i>s. a. Chandēlla</i> , | 333 |
| Chakrāyudha, <i>k.</i> , | 638 | Chanduka, <i>Pratihāra ch.</i> , | 13, 330 |
| Chalukya, <i>family</i> , | 398, 400, 401, 404 | Chānpakā, <i>vi. (Chambā)</i> , | 593, 594 |
| Chālukya, <i>do.</i> , | 367, 369 | Chāpa, <i>family</i> , | 353 |
| Chālukya (or Chaulukya P), <i>do.</i> , | 354, 356n | Chāpōtkata, <i>do.</i> , | 130 |
| Chāmūṇḍarāja, <i>Chāhamāna k.</i> , | 703 | Chauhāna, <i>do.</i> , | 238 |
| Chāmūṇḍarāja, <i>Chaulukya k.</i> , 130, 188, 205, 206 | | Chaulukika, <i>s. a. Chaulukya, do.</i> , | 50 |
| Chāmūṇḍarāja, <i>k.</i> , | 43 | Chaulukya, <i>do.</i> , | 45, 50, 52, 53, 61, 72, |
| Chāmūṇḍarāja, <i>Paramāra ch.</i> , | 69 | | 114, 116, 123, 129, 130, 133, 143, |
| Chāṇḍa or Chāṇḍamahāsēna, <i>Chāhavāna ch.</i> , | 12 | | 160, 163, 188, 191, 192, 193, 194, |
| Chandana, <i>Chāhamāna k.</i> , | 44 | | 200, 202, 205, 206, 208, 209, 210, |
| Chāṇḍapa, <i>Paramāra ch.</i> , | 69 | | 211, 215, 216, 220, 343, 354n, 356, |
| Chāṇḍavarman, <i>Kalinga k.</i> , | 674 | | 429, 503, 504, 527, 582 |
| Chāṇḍavarman, <i>Śālanakāyana k.</i> , | 686 | Chaulukya-Vāghēla, <i>do.</i> , | 209, 210, 212, |
| Chandēlla, <i>family</i> , 35, 36, 54, 56, 66, 71, 76, | | | 222, 225, 228, 233, 235, 237, 244, 249, 344 |
| | 86, 101, 102, 104, 108, 132, 136, 139, | Chāva (or Chācha P), <i>s. a. Chāchiga</i> , | 705 |
| | 142, 146, 147, 158, 176, 178, 185, | Chēdi, <i>co.</i> , | 79, 140, 186, 226, 334, 336, |
| | 190, 196, 218, 219, 226, 227, 231, | | 406, 407, 409, 410, 414, 415, 416, |
| | 239, 240, 242, 247, 332, 334, 335, | | 419, 421, 422, 428, 429, 431, 437 |
| | 336, 337, 342, 407 | Chhagalaga, <i>Sanakānika ch.</i> , | 436 |
| Chāṇḍihara, <i>Trikalīnga k.</i> , | 668 | Chhithula, <i>ch.</i> , | 140 |
| Chandra, <i>poet</i> , | 69 | Chhinda, <i>family</i> , | 51, 575 |
| Chandra, <i>Rāshtrakūṭa ch. of Vōḍamayūtā</i> , | 605 | Chhingalā, <i>vi.</i> , | 628 |
| Chandra, <i>s. a. (P) Chandragupta I.</i> , | 508 | Chintādurga, <i>sur. of Bhavadēva</i> , | 615 |
| | | Chitrakūṭa, <i>vi. (Chitōr)</i> , | 304 |
| | | Chitrakūṭa, <i>vi. or co.</i> , | 407 |
| | | Chōḍa, <i>family</i> , | 360 |

| | NUMBER |
|--|---------------------|
| Chôda or Chôdashimha, <i>Guhila k.</i> , . . . | 243, 290 |
| Chôdadêvi, <i>queen of Narasimha II.</i> , . . . | 369 |
| Chôdaganga, <i>sur. of E. Ganga Anantavarman</i> , 184, 259, 360, 361, 367, 418, 423, 670 | |
| Chôla-Kâmadirâja, <i>Ganga ch.</i> , . . . | 685 |
| Chûdâsamâ, <i>family</i> , . . . | 276, 284, 345, 363n |
| Chulukiâvara, <i>do.</i> , . . . | 51 |
| Chyavana, <i>sage, progenitor of Ohhinda family</i> , . . . | 51 |

D

| | |
|---|--|
| Dadda I., <i>Gurjara k.</i> , . . . | 347, 348, 349, 395 |
| Dadda II. Prasântarâga, <i>do.</i> , . . . | 347, 348, 349, 395, 396, 397, 402, 708, 709 |
| Dadda III. Bâhusabhâya, <i>do.</i> , . . . | 402 |
| Dadda, <i>Pratihâra ch.</i> , . . . | 330 |
| Dadhichi, <i>progenitor of a family</i> , . . . | 226 |
| Dâdîrâya, <i>Gadhâdêsa ch.</i> , . . . | 322 |
| Dâhâla, <i>co.</i> , . . . | 140 |
| Dâhrasêna, <i>Trâikûta ch.</i> , . . . | 391 |
| Daksba (P), <i>m.</i> , . . . | 4 |
| Dakshinâkôśala, <i>co.</i> , . . . | 409 |
| Dakshinâpâtha, <i>co.</i> , . . . | 509 |
| Dâlâ, <i>ch.</i> , . . . | 270 |
| Dalapati, <i>Gadhâdêsa ch.</i> , . . . | 322 |
| Demana, <i>Êraṇḍapalla k.</i> , . . . | 509 |
| Ḍambarasimha, <i>Paramâra ch.</i> , . . . | 69 |
| Dâmi I. and II., <i>chiefs</i> , . . . | 296 |
| Dâmôdara, <i>ch.</i> , . . . | 366 |
| Dâmôdara, <i>Maga Brâhman</i> , . . . | 362 |
| Dâmôdara, <i>Parivrajaka k.</i> , . . . | 451, 459 |
| Dâmôdara, <i>poet</i> , . . . | 5 |
| Dâmôdara, <i>s. a. Mîsra Dâmôdara</i> , . . . | 283 |
| Dâmôdaragupta, <i>Gupta k. of Magadha</i> , . . . | 550 |
| Damshtrâsêna, <i>Buddhist mendicant</i> , . . . | 626 |
| Dânârnava, <i>Ganga k.</i> , . . . | 360 |
| Dandâhidêsa, <i>co.</i> , . . . | 299 |
| Dandana (P), <i>k. (?)</i> , . . . | 256 |
| Dandûka, <i>Kakarâḍî ch.</i> , . . . | 186 |
| Daphara-khâna, <i>Sultân (Zafar Khân)</i> , . . . | 278 |
| Dâraparâja, <i>Ganga ch.</i> , . . . | 685 |
| Dâsa, <i>family</i> , . . . | 654 |
| Dasapura, <i>vi. (Dasôr or Mandasôr)</i> , . . . | 3 |
| Dasaratha, <i>brother of Asôkavalla</i> , . . . | 577 |
| Dasaratha, <i>Maga Brâhman</i> , . . . | 362 |
| Dattadêvi, <i>queen of Samudragupta</i> , . . . | 439 |
| Dattavarman, <i>Singhapura ch.</i> , . . . | 600 |
| Dayitaviṣṇu, <i>father's father of Pâla Gôpâla I.</i> , . . . | 634 |

| | NUMBER |
|---|-----------------------|
| Dêddadêvi, <i>queen of Pâla Gôpâla I.</i> , . . . | 634 |
| Dêhanâgâdêvi, <i>queen of Mahôdaya ch.</i> Mahêndrapâla, . . . | 544 |
| Ḍêrabhaṭa, <i>Valabhî k.</i> , . . . | 485 |
| Dêsala, <i>ch.</i> , . . . | 412 |
| Dêsarâja, <i>Ohhinda ch.</i> , . . . | 575n |
| Dêvadatta, <i>ch.</i> , . . . | 11 |
| Dêvadatta, <i>poet</i> , . . . | 430 |
| Dêvadhara, <i>do.</i> , . . . | 185 |
| Dêvâḍhya, <i>Parivrajaka k.</i> , . . . | 451, 459 |
| Dêvagara, <i>poet</i> , . . . | 184 |
| Dêvagiri-Yâdava, <i>family</i> , . . . | 225n |
| Dêvagupta, <i>Gupta k. of Magadha</i> , . . . | 552, 619 |
| Dêvagupta, <i>k.</i> , . . . | 528 |
| Dêvakhadga, <i>k.</i> , . . . | 651 |
| Dêvalabdhî, <i>Chandrêlla ch.</i> , . . . | 333 |
| Dêvananda, <i>poet</i> , . . . | 26 |
| Dêvapâla, <i>Kachchhapaghâta k.</i> , . . . | 73, 78 |
| Dêvapâla, <i>Kanauj k.</i> , . . . | 31, 35 |
| Dêvapâla, <i>Pâla k.</i> , . . . | 635, 636, 638, 639 |
| Dêvapâla, <i>Paramâra k.</i> , . . . | 203, 207, 214, 223n |
| Dêvapâla, <i>Râshtrakûta ch. of Vîḍâmâyûd</i> , . . . | 605 |
| Dêvapâni, <i>poet</i> , . . . | 433 |
| Dêvarâja, <i>min. of an Âtmaka k.</i> , . . . | 608 |
| Dêvarâja, <i>Paramâra k.</i> , . . . | 689 |
| Dêvarâja, <i>Râshtrakûta ch.</i> , . . . | 607 |
| Dêvarâja, <i>Śârasêna ch.</i> , . . . | 589 |
| Dêvarâja, <i>Tômara ch.</i> , . . . | 331 |
| Dêvarâshtra, <i>co.</i> , . . . | 509 |
| Dêvasâgara, <i>poet</i> , . . . | 314, 316 |
| Dêvasakti, <i>Mahôdaya ch.</i> , . . . | 542, 710 |
| Dêvasêna, <i>Vâkâtaka k.</i> , . . . | 622, 623 |
| Dêvasimha, <i>ch.</i> , . . . | 412 |
| Dêvasimha, <i>Mîhîllâ k.</i> , . . . | 578 |
| Dêvasthâna (P), <i>vi.</i> , . . . | 87 |
| Dêvata, <i>poet</i> , . . . | 9 |
| Dêvavarman, <i>Chandêlla k.</i> , . . . | 66 |
| Dêvaviṣṇu, <i>Brâhman</i> , . . . | 449 |
| Dêvavratâ, <i>queen of Kachchhapaghâta Mûla-dêva</i> , . . . | 73 |
| Dêvêndravarmân, <i>E. Ganga kings</i> , . . . | 680, 681, 682, 684 |
| Dêvidâsa, <i>ch.</i> , . . . | 296 |
| Dêyikâ, <i>queen of Phakka</i> , . . . | 589 |
| Dhâhilla, <i>Kakarâḍî ch.</i> , . . . | 186, 218, 219 |
| Dhâmsata, <i>poet</i> , . . . | 405 |
| Dhanamjaya, <i>Kusthalapura k.</i> , . . . | 509 |
| Dhandhuka (or Vandhuka?), <i>ch.</i> , . . . | 64 |
| Dhandhuka, <i>Paramâra ch. of Chandrêvatî</i> , . . . | 210 |
| Dhandhuka, <i>Paramâra k.</i> , . . . | 689 |

| | NUMBER | | NUMBER |
|---|---------------------------------------|--|--------------------------|
| Dhātga, <i>Chandēlla k.</i> , | 35, 36, 54, 56, 334, 335 | Dhulī-ghaṭṭa, <i>place</i> , | 691 |
| Dhanyaviṣṇu, <i>brother of Mātrivishṇu</i> , | 454, 520 | Dhūmarāja, <i>Paramāra ch. of Chandravatī</i> , | 210 |
| Dhārā, <i>vi.</i> , | 57, 67, 110, 203, 207, 214, | Dhūrbhaṭa, <i>governor of Siyadōnī</i> , | 23 |
| | 223, 232, 233n, 263, 334, 431, 503 | Dighhañja, <i>ch.</i> , | 655 |
| Dharaṇidhara, <i>poet</i> , | 244 | Dīrgharava, <i>Trikaliṅga k.</i> , | 688 |
| Dharaṇivarāha, <i>ch.</i> , | 170 | Divā(?)bhañja, <i>ch.</i> , | 658 |
| Dharaṇivarāha, <i>Chāpa ch.</i> , | 353 | Divākara-varman, <i>k.</i> , | 595 |
| Dharaṇivarāha, <i>k. (?)</i> , | 53 | Divākara-varman-Mahīghaṅghala, <i>Siṅghapura ch.</i> , | 600 |
| Dharaṇiṭṭa, <i>Valabhī k.</i> , | 464, 468 | Dōmbaka, <i>Kīragrāma ch.</i> , | 351 |
| Dharasēna I., <i>do.</i> , | 457 | Drāṅgiṇī, <i>queen of Kulabbhaṭa</i> , | 589 |
| Dharasēna II., <i>do.</i> , | 468, 469, 470, 471, | Drōṇasimha, <i>Valabhī k.</i> , | 457 |
| | 472, 473, 475, 476, 477 | Dudḍā, <i>Valabhī princess</i> , | 460, 461, 464, |
| Dharasēna III., <i>do.</i> , | 479, 524 | | 465, 477, 479 |
| Dharasēna IV., <i>do.</i> , | 481, 482, 483, 484, 485 | Duṅgarasimha (?), <i>Tōmara ch. of Gwālior</i> , | 318 |
| Dharasēna, <i>Valabhī prince</i> , | 493 | Duṅgarōndra, <i>Gwālior ch.</i> , | 291, 294 |
| Dharasēnadēva, <i>s. a. Dharasēna II.</i> , | 346 | Durgabhhaṭa, <i>Sūrasēna ch.</i> , | 589 |
| Dharaḍraya-Jayasimhavarman, <i>Gujarāt Chalukya ch.</i> , | 400, 401, 404 | Durgadāman, <i>do.</i> , | 589 |
| Dhārāvarsha, <i>Paramāra ch. of Chandravatī</i> , | 193, 210 | Durgagaṇa, <i>m.</i> , | 6 |
| Dharmadāsa, <i>Buddhist mendicant</i> , | 625 | Durgarāja, <i>Rāshtrakūṭa ch.</i> , | 350 |
| Dharmadēva, <i>Lichchhavi k. of Nēpāl</i> , | 494, 541 | Durgāvatī, <i>queen of Dalapati</i> , | 322 |
| Dharmāditya, <i>sur. of Kharagraha II.</i> , | 436n, 487 | Durjanamalla, <i>Gadhādēsa ch.</i> , | 322 |
| Dharmāditya, <i>sur. of Śilāditya I.</i> , | 476, 477, | Durjaya, <i>Katarēḍī ch.</i> , | 218 |
| | 478, 479 | Durlabhā, <i>queen of Parandaraṇḍa</i> , | 713 |
| Dharmāditya, <i>Vijayapura ch.</i> , | 604 | Durlabhadēvī, <i>queen of Kakka</i> , | 13 |
| Dharmadōha, <i>min. of Viṣṇuvardhana</i> , | 4 | Durlabharāja, <i>Chāhamāna prince</i> , | 44 |
| Dharmagupta, <i>Buddhist mendicant</i> , | 626 | Durlabharāja, <i>Chaulukya k.</i> , | 180, 188, |
| Dharmapāla, <i>Pāla k.</i> , | 633, 634, 635, 638, 639 | | 205, 206 |
| Dharmāvalōka, <i>sur. of Tuṅga</i> , | 630 | Durlabharāja, <i>k. (?)</i> , | 53 |
| Dhavaḷa, <i>Mauṛya k.</i> , | 9 | Dvārādēva, <i>ch.</i> , | 670 |
| Dhavaḷa, <i>Rāshtrakūṭa ch. of Hastikundī</i> , | 53 | | |
| Dhavaḷa, <i>queen of Kāśī (?) k. Balāditya</i> , | 601 | | |
| Dhilaṅga (?), <i>ch.</i> , | 267n | | |
| Dhili or Dhilli or Dhillikā, <i>vi. (Delhi)</i> , | 255, | | |
| | 259, 270 | | |
| Dhīranāga, <i>poet</i> , | 44 | | |
| Dhītarāshṭra, <i>ch.</i> , | 624 | | |
| Dhṛubhaṭa, <i>sur. of Śilāditya VII.</i> , | 500 | | |
| Dhruvabhhaṭa, <i>Chāpa ch.</i> , | 353 | | |
| Dhruvabhhaṭa, <i>Paramāra ch. of Chandravatī</i> , | 210 | | |
| Dhruvadēva, <i>Lichchhavi k. of Nēpāl</i> , | 534, 557 | | |
| Dhruvadēvī, <i>queen of Chandragupta II.</i> , | 439 | | |
| Dhruvasarman, <i>m.</i> , | 439 | | |
| Dhruvasēna I., <i>Valabhī k.</i> , | 457, 458, | | |
| | 460, 461, 463, 464, 466 | | |
| Dhruvasēna II., <i>Balāditya, do.</i> , | 479, 481 | | |
| Dhruvasēna III., <i>do.</i> , | 485, 486 | | |
| Dhruvasēna, <i>Valabhī prince</i> , | 481, 482, | | |
| | 487, 488, 499 | | |

| | NUMBER | | NUMBER |
|--|--|--|--|
| Gajarathapura, vi., | 578 | Gōpāla, <i>Nalapura ch.</i> , | 248, 251 |
| Gāpadēva, <i>Konḍaviḍu ch.</i> , | 376 | Gōpāla [L. P.], <i>Pāla k.</i> , | 631, 632 |
| Gaṇapāla (?), <i>ch.</i> , | 342 | Gōpāla I., <i>do.</i> , | 634, 635, 638 |
| Gaṇapati, <i>Nalapura ch.</i> , | 248, 251 | Gōpāla II., <i>do.</i> , | 640 |
| Gaṇapati, <i>Tōmara ch. of Gwālior</i> , | 318 | Gōpāla, <i>Rāshtrakūṭa ch. of Vōḍamayūtā</i> , | 605 |
| Gaṇapatiśāga, <i>k. in Āryāvarta</i> , | 609 | Gōpālādēva, <i>ch.</i> , | 408 |
| Gaṇapati-Vyāsa, <i>poet</i> , | 233 | Gōpālāsāhi, <i>Gaḍhādēva ch.</i> , | 322 |
| Gaṇḍa, <i>Chandēlla k.</i> , | 334, 335, 337 | Gōparāja, <i>ch.</i> , | 455 |
| Gaṇḍaki, <i>ri.</i> , | 691 | Gōpinātha, <i>Gaḍhādēva ch.</i> , | 322 |
| Gaṅga or Gāṅga, <i>family</i> , | 357, 359, 360, 361, 367, 369, 370, 670, 672, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685 | Gōrakshadāsa, <i>do.</i> , | 322 |
| Gaṅgadēva, <i>Nēpāl k.</i> , | 564 | Gōsaladēvi, <i>queen of Gōvindaachandra</i> , | 127, 131 |
| Gaṅgādharma, <i>Maga Brāhmaṇ, poet</i> , | 362 | Gōsaladēvi, <i>queen of Kalachuri Jayasimha</i> , | 422, 432 |
| Gaṅgavādī, <i>co.</i> , | 360 | Gōśārasimhabala, <i>m.</i> , | 609 |
| Gaṅges, <i>ri.</i> , | 60, 80, 90, 97, 98, 105n, 173, 174, 175 | Gōvinda, <i>engraver</i> , | 4, 329 |
| Gāṅgēya, <i>mythical Gaṅga k.</i> , | 360, 367 | Gōvindaachandra, <i>Kanauj k.</i> , | 77, 80, 83, 84, 85, 87, 88, 89, 90, 91, 93, 95, 96, 97, 98, 99, 100, 103, 106, 107, 109, 115, 117, 118, 119, 122, 127, 131, 135, 148, 156, 692, 693, 694 |
| Gāṅgēyadēva, <i>Kalachuri k.</i> , | 334, 406, 407, 410, 415, 431 | Gōvindaachandra, <i>poet (?)</i> , | 605 |
| Gauḍa, <i>co.</i> , | 59, 541, 644, 649, 650 | Gōvinda-Kēśava, <i>ch.</i> , | 653 |
| Gautama, <i>gōtra</i> , | 670 | Gōvindapāla, <i>Pāla (?) k.</i> , | 166 |
| Gautamiputra, <i>Vākāṭaka prince</i> , | 619 | Gōvindarāja, <i>Chāḍhamāna prince</i> , | 44 |
| Gavidhmat, <i>vi. (Kudārkōṭ)</i> , | 519 | Gōvindarāja, <i>chiefs</i> , | 170, 226 |
| Gayā, <i>vi.</i> , | 166, 270, 575, 646 | Gōvindarāja, <i>Rāshtrakūṭa ch.</i> , | 350 |
| Gayākarna or Gayakarna, <i>Kalachuri k.</i> , | 414, 415, 421, 422, 431, 432 | Gōvindasimha, <i>Gaḍhādēva ch.</i> , | 322 |
| Gayāśadīna, <i>Sultān (Ghiyās-ud-dīn Balban)</i> , | 238 | Grahapati, <i>family</i> , | 55, 125, 139, 695 |
| Gayāśadīna, <i>do. (Ghiyās-ud-dīn Tughlaq)</i> , | 369n | Guhāsēna, <i>Valabhi k.</i> , | 346, 434, 465, 466, 467, 468, 477, 523 |
| Ghaṭōtkacha, <i>k., son of Gupta</i> , | 439 | Guhidēvapātra, <i>Konḍaviḍu ch.</i> , | 376 |
| Ghiyās-ud-dīn Balban, <i>Sultān</i> , | 230, 238 | Guhila, <i>family</i> , | 5, 34, 42, 43, 229, 234, 236, 243, 246, 288, 289, 295, 297, 301, 302, 304, 306, 338, 339, 415, 431 |
| Ghiyās-ud-dīn Tughlaq, <i>do.</i> , | 369n | Guhila, <i>k.</i> , | 234, 243, 290 |
| Ghritadēvi, <i>queen of Dhandhuka (or Van-</i> <i>dhuka?)</i> , | 64 | Guhila, <i>family</i> , | 123 |
| Girijādēvi, <i>queen of Pūnapāksha</i> , | 343 | Gupadēvi (or Sadgunadēvi?), <i>queen of Rāja-</i> <i>rāja III.</i> , | 367n |
| Girvāpayuddhavikramasāha, <i>Nēpāl k.</i> , | 325 | Gupamabārnava, <i>E. Gaṅga k.</i> , | 357 |
| Gōdrabaka, <i>vi. (Gōdhra)</i> , | 124, 499 | Gupapura, <i>vi.</i> , | 49 |
| Gōgādēva, <i>Mālava k.</i> , | 290 | Guparāja, <i>ch.</i> , | 19 |
| Gōgādēva, <i>Vaṭagājara ch.</i> , | 272 | Gupārāva, <i>E. Gaṅga kings</i> , | 360, 680 |
| Gōgga, <i>Tōmara ch.</i> , | 331 | Gupāvalōka, <i>sur. of Nanna</i> , | 630 |
| Gōggirāja, <i>Chaulukya (or Chālukya ?) ch.</i> <i>of Lāṭadēva</i> , | 354, 356 | Gupdama, <i>E. Gaṅga kings</i> , | 357, 360 |
| Gōhilla, <i>family</i> , | 292 | Gupta, <i>k.</i> , | 439 |
| Gōkula (or Gōlhaṇa?), <i>ch.</i> , | 653, 654 | Gupta kings, <i>see Chandragupta I. and II.,</i> <i>Kumārāgupta I. and II., Narasimhagupta,</i> <i>Puragupta, Samudragupta, and Skandagupta.</i> | |
| Gōmatikoṭṭaka, <i>vi.</i> , | 552 | Gupta kings of Magadha, | 535, 550, 551, 553 |
| Gōpa or Gōpāchala or Gōpādri or Gōpagiri, <i>mo. or vi. (Gwālior)</i> , | 73, 291, 294, 318, 521 | | |
| Gōpāla, <i>Gāḍhipura (Kanauj) k.</i> , | 92 | | |

| | NUMBER | | NUMBER |
|---|--------------------|---|---------------------|
| Indrarāja, <i>k.</i> , | 638 | Jasānanda, <i>poet</i> , | 412 |
| Indraratha, <i>k.</i> , | 340 | Jasavaddhana (Yasōvardhana), <i>Pratihāra ch.</i> , | 13 |
| Indravarman, <i>E. Gāṅga k.</i> , | 678, 679 | Jasavanta, <i>Navinapura ch.</i> , | 314 |
| Indravarman Rājasimha, <i>do.</i> , | 676, 677 | Jāula, <i>Tōmara ch.</i> , | 331 |
| Inganapadra, <i>vi.</i> (Ingpōḍa), | 106 | Jādvia, <i>sur. of Tōramāna Shāha (or Shāhi)</i> , | 519 |
| Isānadēva, <i>ch.</i> , | 654 | Jayabhairava, <i>son-in-law of Jayajōtimalla</i> , | 562 |
| Isānasīva, <i>Saiva ascetic</i> , | 605 | Jayabhāṭa I. <i>Vīṭarāga, Gurjara k.</i> , | 317, 318, |
| Isānavarman, <i>Maukhari k.</i> , | 550, 554 | | 349, 395, 703, 709 |
| Isapratishthāna, <i>vi.</i> , | 98 | Jayabhāṭa II., <i>do.</i> , | 402 |
| Isatādēvi, <i>queen of Mahōḍaya ch. Nāgabhāṭa</i> , | 542, 710 | Jayabhāṭa III., <i>do.</i> , | 402, 403 |
| Iṣṭagana, <i>k.</i> , | 603 | Jayabhūpālēndramalla, <i>Nēpāl k.</i> , | 567n |
| Isuka, <i>Chākhavāna ch.</i> , | 12 | Jayachandra, <i>Kanauj k.</i> , 148, 151, 156, 159, | |
| Isvarā, <i>Singhapura princess</i> , | 600 | 161, 162, 164, 165, 167, 168, 169, | |
| Isvaragupta, <i>official</i> , | 529 | 171, 173, 174, 175, 177, 181 | |
| Isvaravarman, <i>Maukhari k.</i> , | 553, 554 | Jayachandra, <i>Trigarta k.</i> , | 351, 569 |
| Isvaravarman, <i>Singhapura ch.</i> , | 600 | Jayadēva, <i>ch.</i> , | 412 |
| J | | Jayadēva, <i>Lichchhavi k. of Nēpāl</i> , | 541 |
| Jagamalla, <i>Mēhara ch.</i> , | 192 | Jayadēva, <i>m. of Grahapati family</i> , | 55 |
| Jaganuātha, <i>Gadhādēsa ch.</i> , | 322 | Jayadēva, <i>Nēpāl prince</i> , | 537 |
| Jagapāla or Jagasimha, <i>ch.</i> , | 412 | Jayadēva Parachakrakāma, <i>Nēpāl k.</i> , | 541 |
| Jagatsimha, <i>Gadhādēsa ch.</i> , | 322 | Jayadharmamalla, <i>Nēpāl prince</i> , | 562 |
| Jahāngira or Jihāngira, <i>emperor (Jahāngir)</i> , | 313, 316 | Jayāditya, <i>Vijayapura ch.</i> , | 604 |
| Jāikadēva, <i>Saurāshtra k.</i> , | 8 | Jayagōvinda, <i>poet</i> , | 322 |
| Jāihka, <i>k.</i> , | 502 | Jajōtimalla, <i>Nēpāl k.</i> , | 562 |
| Jaisinghadēva (Jayasimha), <i>Paramāra k.</i> , | 232 | Jajakīrtimalla, <i>Nēpāl prince</i> , | 562 |
| Jaitrasimha, <i>Guhila k.</i> , | 343, 390 | Jajalakshmi, <i>Nēpāl princess</i> , | 562 |
| Jaitegidēva (Jayasimha), <i>Paramāra k.</i> , | 223n | Jajamāia, <i>Prāgjyōtisha k.</i> , | 714 |
| Jājalla I., <i>Ratnapura ch.</i> , | 409, 412, 423, 434 | Jajanātha, <i>Uchchakalpa ch.</i> , | 387, 398, 399, 426 |
| Jājalla II., <i>do.</i> , | 184, 418, 423 | Jajantarāja, <i>Nēpāl prince</i> , | 562 |
| Jajjaka, <i>poet</i> , | 11 | Jajantasimha, <i>Chaulukya k.</i> , | 205 |
| Jajjikādēvi, <i>queen of Pratihāra Nāgabhāṭa</i> , | 330 | Jajantasimha, <i>Sambalpur ch.</i> , | 324 |
| Jajjuka, <i>Tōmara ch.</i> , | 331 | Jajapāla, <i>Pāla k.</i> , | 638 |
| Jākalladēvi, <i>queen of Bhānudēva I.</i> , | 367 | Jajapratāpamalla, <i>Nēpāl k.</i> , | 564, 565 |
| Jalāladina, <i>Sultān (Jalāl-ud-dīn)</i> , | 238 | Jajapura, <i>vi.</i> , | 452 |
| Jalāudhara, <i>co. or vi.</i> , | 351, 569, 600 | Jajasakti, <i>Chandēlla k.</i> , | 35, 108, 149, 240 |
| Jalavarman, <i>Singhapura ch.</i> , | 600 | Jajasimha, <i>ch. (?)</i> , | 607 |
| Jālhaṇa, <i>ch.</i> , | 140 | Jajasimha, <i>Chaulukya k.</i> , | 114, 116, 123, 130, |
| Jambugrāma, <i>vi.</i> , | 649 | | 163, 188, 503, 527 |
| Janamējaya, <i>sur. of Mahābhavagupta I.</i> , | 659, | Jajasimha, <i>Chūḍāsama chiefs</i> , | 276, 284, 345 |
| | 663, 664 | Jajasimha, <i>Guhila k.</i> , | 290 |
| Janamējaya, <i>Trikalinga k.</i> , | 668 | Jajasimha, <i>k.</i> , | 195 |
| Jantāvura, <i>vi.</i> , | 360 | Jajasimha, <i>Kalachuri k.</i> , | 415, 419, 421, 422, |
| Jāpila, <i>vi.</i> , | 137, 152, 153 | | 431, 432, 433 |
| Jasadhavala (Yasōdhavala), <i>ch.</i> , | 260 | Jajasimha, <i>Paramāra kings</i> , | 67, 223, 232, 253 |
| Jasalladēvi, <i>princess</i> , | 424 | Jajasimharāja, <i>Gujarāt Chaulukya ch.</i> , | 298 |
| | | Jajasimha-Siddhachakravartin, <i>s. a. Chaulukya</i> | |
| | | Jajasimha, | 188 |
| | | Jajasimha-Siddhādhirāja, <i>do.</i> , | 130 |
| | | Jajasimha-Siddharāja, <i>do.</i> , | 123, 503, 557 |
| | | Jayaskandha, <i>ch.</i> , | 715 |

| | NUMBER |
|---|-------------------|
| Jayāśraya-Maṅgalarasārāja, <i>Gujarāt Chalukya</i> | |
| <i>ch.</i> , | 404 |
| Jayasthitirājamalla, <i>Nēpāl k.</i> , | 561, 562 |
| Jayasvāmin, <i>Uchchakalpa ch.</i> , | 387 |
| Jayasvāminī, <i>queen of Maukhari</i> Harivarman, | 554 |
| Jayasvāminī, <i>queen of Kumāradēva</i> , | 387 |
| Jayastalladēvi, <i>queen of Guhila</i> Tējāsīmha, | 236 |
| Jayatsīmha (?), <i>k. (?)</i> , | 696 |
| Jayatsīmha, <i>ch.</i> , | 412 |
| Jayatungasīmha, <i>ch. of Kamā co.</i> , | 575 |
| Jayāvall, <i>queen of Bhāskaravarman-Ripughān-</i> | |
| <i>ghala</i> , | 600 |
| Jayavarman, <i>Chandēlla k.</i> , | 86, 226, 335, 336 |
| Jayavarman, <i>Kakarēḍī ch.</i> , | 186, 218, 419 |
| Jayavarman, <i>Paramāra k.</i> , | 172, 189, 341 |
| Jājā, <i>s. a. Jayasakti</i> , | 334 |
| Jējābbukti or Jējākbhukti, <i>co.</i> , | 176, 334a |
| Jējāka, <i>s. a. Jayasakti</i> , | 332 |
| Jēndrarāja, <i>Chāhumāna ch. of Nadūla</i> , | 141 |
| Jētra (for Jaitra ?), <i>Vāghēla ch.</i> , | 298 |
| Jhōṭa, <i>Pratihāra ch.</i> , | 13, 330 |
| Jishnugupta, <i>Nēpāl k.</i> , | 534, 557, 558 |
| Jilānkuśa, <i>E. Gaṅga k.</i> , | 360 |
| Jivadā, <i>queen of Prālambha</i> , | 652 |
| Jivarakshā, <i>Nēpāl princess</i> , | 562 |
| Jivitagupta I., <i>Gupta k. of Magadha</i> , | 550 |
| Jivitagupta II., <i>do.</i> , | 552 |
| Jōjjala, <i>Chāhumāna ch. of Nadūla</i> , | 141 |

K

| | |
|---|------------------------------------|
| Kācha I. and II., <i>chiefs</i> , | 624 |
| Kachchhapagbhāta or Kachchhapāri, <i>family</i> , | 47, 65, 71, 73, 78, 94 |
| Kadambaguhādhivāsini, <i>Śaiva ascetic</i> , | 430 |
| Kailāsakūṭabhavana, <i>palace in Nēpāl</i> , | 530, |
| | 531, 532, 534, 536, 537, 557 |
| Kaiṅgōda, <i>vi.</i> , | 673 |
| Kākarādabōṭa, <i>vi. (Sāuchi)</i> , | 438, 444 |
| Kakarēḍī, <i>s. a. Kakkarēḍikā, vi. (Katrēri)</i> , | 186, 218, 219 |
| Kakka, <i>Pratihāra ch.</i> , | 13, 330 |
| Kakkarēḍikā, <i>s. a. Kakarēḍī, vi.</i> , | 419 |
| Kakkuka, <i>Pratihāra ch.</i> , | 13 |
| Kālabhōja, <i>Guhila k.</i> , | 234, 243, 290 |
| Kalachuri, <i>family</i> , 93, 140, 186, 406, 407, 410, | |
| | 414, 415, 416, 419, 421, 422, 427, |
| | 428, 429, 431, 432, 433, 434, 691 |
| Kalachuti, <i>s. a. Kalachuri</i> , | 283 |

| | NUMBER |
|--|--|
| Kālsījara, <i>vi.</i> , 54, 66, 104, 108, 146, 147, 158, 240 | |
| Kalbha, <i>Kiragrāma ch.</i> , | 351 |
| Kaligalāikuśa, <i>E. Gaṅga k.</i> , | 360 |
| Kalinga, <i>co.</i> , 360, 367, 369, 370, 423, 541, 672, | |
| | 673, 674, 675, 676, 677, 678, 679, 680, |
| | 681, 684 |
| Kalinga or Kalingarāja, <i>Kalachuri ch.</i> , | 409, 423 |
| Kalinganagara or Kalingānagara, <i>vi. (Mukha-</i> | |
| <i>lingam)</i> , 357, 359, 361, 676, 677, 678, 679, | |
| | 680, 681, 682, 683, 684, 685 |
| Kalingarāja or Kalinga, <i>Kalachuri ch.</i> , | 409, 423 |
| Kalyāṇadēvi, <i>queen of Viravarman</i> , | 226 |
| Kalyāṇasāhi, <i>Tōmara ch. of Gwālior</i> , | 318 |
| Kamā, <i>co.</i> , | 575 |
| Kāmādērasīmha, <i>ch. of Kamā co.</i> , | 575 |
| Kamala or Kamalarāja, <i>Kalachuri ch.</i> , | 409, 423 |
| Kamaladēvi, <i>queen of Devagupta of Magadha</i> , | 552 |
| Kamaladēvi, <i>queen of Narasīmha III.</i> , | 369 |
| Kamalanayana, <i>Gadhādēsa ch.</i> , | 322 |
| Kamalarāja or Kamala, <i>Kalachuri ch.</i> , | 409, 423 |
| Kāmārṇava, <i>E. Gaṅga king</i> , | 357, 360, 367 |
| Kāmārūpa, <i>co.</i> , | 644a |
| Kanauj, <i>vi.</i> , 14, 15, 16, 18, 20, 25, 31, 39, 60, | |
| | 71, 75, 77, 80, 81, 83, 84, 85, 87, 88, |
| | 89, 90, 91, 93, 95, 96, 97, 98, 99, 100, |
| | 103, 105, 107, 109, 115, 117, 118, |
| | 119, 122, 127, 131, 135, 148, 150, |
| | 151, 153, 156, 159, 161, 162, 164, |
| | 165, 167, 168, 169, 171, 173, 174, |
| | 175, 177, 181, 187, 331, 332, 542, |
| | 544, 546, 549, 550, 638, 692, 693, |
| | 694, 710 |
| Kāñchbuka, <i>queen of Chandēlla</i> Harsba, | 35, 56 |
| Kāñchi, <i>vi.</i> , | 509 |
| Kanda, <i>Kiragrāma ch.</i> , | 351 |
| Kāndāli, <i>vi.</i> , | 688 |
| Kāñhadadēva, <i>Chāhumāna ch. of Chandrā-</i> | |
| <i>vati</i> , | 265 |
| Kāñhadadēva, <i>Paramāra ch. of Chandrāvati</i> , | 209 |
| Kāñhullā, <i>queen of Mahisharāma</i> , | 12 |
| Kāñkadēva, <i>Paramāra ch.</i> , | 69 |
| Kanyakubja or Kanyākubja, <i>vi. (Kanauj)</i> , | 75, 77, 342, 356 |
| Kapilā, <i>vi.</i> , | 198 |
| Kapila-Gajapati or Kapila-Kumbhirāja or | |
| <i>Kapilēndra-Gajapati, Kāṭaka k.</i> , | 376 |
| Kapilavardhana, <i>ch.</i> , | 600 |
| Kapitthikā, <i>vi.</i> , | 529 |
| Karivarsba, <i>sur. of Śālavāhana</i> , | 593 |
| Karmachandra, <i>Triqarta k.</i> , | 371 |

| | NUMBER | | NUMBER |
|---|--------------------|---|---------------------|
| Kārmāpēya, vi., | 401 | Kīra, co., | 35 |
| Karmasimha, min. of Bhārma, | 271 | Kiragrāma, vi., | 351, 569 |
| Karna, Chaulukya k., | 72, 130, 188 | Kirtipāla, k., | 256 |
| Karna, Gaḍhādēsa ch., | 322 | Kīrtirāja, Chaulukya (or Chālukya ?) ch. of | |
| Karna, k., | 77 | Lāṭadēsa, | 354, 356 |
| Karna, k., ancestor of the Gurjara kings, | 402 | Kīrtirāja, Kaśchhapaghāta k., | 73 |
| Karna, Kalachuri k., . 79, 226, 336, 407, 410, | | Kīrtirāja, Rāshtrakūṭa ch., | 630 |
| 414, 415, 431, 432 | | Kīrtisimha, Tēmarā ch. of Gwālior, | 318 |
| Karna, Vāghēla ch., | 299 | Kirtivarman, Chandēlla k., 76, 108, 226, 334, | |
| Karnāṭa, co., | 69 | 335, 337, 342 | |
| Karna-Trailōkyamalla, s. a. Chaulukya Karna, | | Kirtivarman, Guhila k., | 243, 290 |
| 72, 188 | | Kirtivarman, Kakarēḍī ch., | 186, 219, 419 |
| Kārttikēyapura, vi., | 603 | Kituka, Chāhumāna k., | 290 |
| Kārusha-dēsa, co., | 326 | Kōkalla or Kōkkalla I., Kalachuri k., 407, 409, 429 | |
| Kāśī, vi. (Benares), | 163, 164, 601 | Kōkalla or Kōkkalla II., do., 407, 410, 415, 431 | |
| Kāśikā, do., | 54 | Kōkkala or Kōkkalla, m. of Grahapati | |
| Kastūrādēvi, queen of Anaṅgabhīma, | 367 | family, | 55 |
| Kastūrikāmōdini, queen of Chōdaganga, | 367 | Kōlāhala or Kōlāhala Anantavarman, | |
| Kaṭa, vi. (Karrā), | 62 | Gaṅga k., | 360, 367 |
| Kaṭaka, see Vārānasi-Kaṭaka. | | Kōlāhalapura, vi. (Kōlār), | 360, 367 |
| Kaṭaka, vi. (Cuttack), | 376, 659, 660, 667 | Kōlāvati, mother of Uddyōtakēśarin, | 688 |
| Kaurava, family, | 218, 419 | Kōmō-maṇḍala, di., | 409 |
| Kausāmba-maṇḍala, di., | 62 | Kōṇadēvi, queen of Ādityasēna, | 550, 551, 552 |
| Kavaśasiva, Śaiva ascetic, | 430 | Koṇḍarāja, m., | 619 |
| Kāyavāṭara, vi., | 402 | Koṇḍavidu, vi., | 376 |
| Kēlhana, Chāhumāna prince of Nadūla, | 133 | Kōśala or Kōśala, co., | 509, 541, 616, 660n |
| Kēraja, co., | 509 | Kōśhadēvi, s. a. Kōṇadēvi, | 551n |
| Kēśava, s. a. Gōvinda-Kēśava, | 653, 654 | Koṭṭa Harivata, | 607 |
| Kēśavasēna, s. wrong name, | 649n | Koṭṭabhaṇja, ch., | 655, 656 |
| Kēśirāja, Ūmaṅḍ ch., | 289 | Koṭṭāra, vi., | 509 |
| Kēyāvarasba, s. a. Kalachuri Yuvarāja I., | 429 | Kṛishna, called Bāla-Sarasvatī, poet, | 233n |
| Khaḡāra (Shagāra), k., | 260 | Kṛishnapāsa, ch., | 624 |
| Khalvāṭikā, vi. (Khalāri), | 283 | Kṛishnapadēva, Gaḍhādēsa ch., | 322 |
| Khaṅgāra (Shangāra), Chūḍāsama ch., | 276, | Kṛishnagiri, vi. (Kapberi), | 393 |
| 284, 345 | | Kṛishnagupta, Gupta k. of Magadha, | 550 |
| Kharagraha I., Valabhī k., | 479, 485, 524 | Kṛishnanandin, poet, | 617 |
| Kharagraha II. Dharmāditya, do., | 486, 487 | Kṛishnapa, Chandēlla ch., | 338 |
| Kharagraha, Valabhī prince, 478, 490, 491, 492 | | Kṛishnarāja (or Adbhutakṛishnarāja ?), ch., | 64 |
| Kharavāna (?), ch., | 653 | Kṛishnarāja, Kalachuri (?) k., | 427 |
| Khasa, people, | 577 | Kṛishnarāja, Paramāra ch. of Chandrōvatī, | |
| Khayarā, vi., | 90 | 209, 210 | |
| Khētaka, vi. (Kaira), | 487, 495, 496 | Kṛishnarāja, Paramāra k., | 46 |
| Khēmasimha or Kshēmasimha, Guhila k., | | Kṛishnarāja, do., | 689, 690 |
| 243, 290 | | Kṛishnarāja, Rāshtrakūṭa k. Kṛishna II., | 429 |
| Khētasiṃha or Kshētra or Kshētrasimha, do., | | Kṛitakīrti, min. of a Vijayapura ch., | 604 |
| 286, 290, 297 | | Kshēmasimha or Khēmasimha, Guhila k., | |
| Khōjūka or Shōjavarman, Kakarēḍī ch., | 186, 218 | 243, 290 | |
| Khoṭṭiga, Rāshtrakūṭa k., | 340 | Kshētra or Kshētrasimha or Khētasiṃha, do., | |
| Khudḍavēdiya, vi., | 460 | 286, 290, 297 | |
| Khumāpa (Shumāpa), Guhila k., 234, 243, 290 | | Kshētrasimha, prince, | 705 |

| M | | NUMBER | | | NUMBER |
|--|----------|----------|--|--------------------|----------|
| Madana, <i>ch.</i> , | | 296 | Mahāsundarāja, <i>ch.</i> , | | 611, 612 |
| Madana, <i>Gādhipura (Kanauj) k.</i> , (?) | | 92 | Māhaṭa, <i>m. of Grahapati family</i> , | | 55 |
| Madana, <i>s.a. Chandēlla Madanavarman</i> , | | 226 | Mahāyaka or Mahāyika, <i>Guhila k.</i> , | 234, 243, 250 | |
| Madanadēva, <i>s. a. Kanauj k. Madanapāla</i> , | | 75 | Mahendra, <i>Chākhūmāna ch. of Nadūla</i> , | | 141 |
| Madanadēvi, <i>queen of Lavanaprasāda</i> , | | 344 | Mahendra (or Mahindra ?), <i>k.</i> , | | 53 |
| Madanapāla, <i>Kanauj k.</i> , 75, 77, 80, 81, 83, 84, | | 148, 156 | Mahendra, <i>Kōsala k.</i> , | | 509 |
| Madanapāla, <i>Pāla k.</i> , | | 645 | Mahendra, <i>Pishtapura k.</i> , | | 509 |
| Madanapāla, <i>Rāshtrakūṭa ch. of Vādāmayūtā</i> , | | 605 | Mahendramalla, <i>Népal k.</i> , | 563, 564, 565 | |
| Madanasimha, <i>Gaḥhādēsa ch.</i> , | | 322 | Mahendrapāla, <i>Kanauj k.</i> , | 18, 20, 25, 331 | |
| Madanavarman, <i>Chandēlla k.</i> , 101, 102, 104, | | | Mahendrapāla, <i>Mahodaya ch.</i> , | 542, 544 | |
| 108, 132, 136, 139, 142, 146, 185, 240, 335, 336 | | | Mahendrapāla, <i>Pāla k.</i> , | 645n | |
| Madāphara-sāha, <i>Sultān (Muzaḥfar II.)</i> , | | 304 | Mahēsa or Mahēśvara, <i>poet</i> , | 297, 301 | |
| Madapratihāra (or Apratihāra ?), <i>vi.</i> , | | 97 | Mahēśvara, <i>ch.</i> , | 226 | |
| Mādha, <i>feudatory (?) of Bhānugupta</i> , | | 455 | Mahēśvaranāga, <i>ch.</i> , | 590 | |
| Mādha, <i>poets</i> , | 35, 634 | | Mahila or Mahitāla or Mahiyāla, <i>father of</i> | | |
| Mādha, <i>Gupta k. of Magadha</i> , | 550, 552 | | <i>Kanauj k. Chandradēva</i> , | 77, 80, 83 | |
| Mādhasāna, <i>a wrong name</i> , | 649n | | Mahichandra, <i>do.</i> , | 75, 84, 148, 156 | |
| Mādhasimha, <i>Gaḥhādēsa ch.</i> , | 322 | | Mahidēva, <i>Lichchhavi k. of Népal</i> , | 541 | |
| Mādhasvarman, <i>Kalīnga ch.</i> , | 673 | | Mahidēvidēvi, <i>queen of Mahodaya ch.</i> | | |
| Mādhasvarman, <i>Viśnukunṣin k.</i> , | 687 | | Mahendrapāla, | 544 | |
| Madhu-Kāmārṇava, <i>E. Gaṅga k.</i> , | 357, 360 | | Mahidhara, <i>Muga Brāhman</i> , | 362 | |
| Madhukarasāhi, <i>Gaḥhādēsa ch.</i> , | 322 | | Mahighaṅghala, <i>sur. of Siṅghapura ch.</i> | | |
| Madhumatī, <i>vi. (Mahuvā)</i> , | 224 | | Divākaravarman, | 600 | |
| Madhusūdana, <i>ch.</i> , | 366 | | Mahindra (or Mahendra ?), <i>k.</i> , | 54 | |
| Madoli, <i>min. of Jayāditya</i> , | 604 | | Mahindramalla (for Mahendramalla), <i>Népal</i> | | |
| Maga or Śākadvīpiya Brāhman, | 362 | | <i>k.</i> , | 565 | |
| Magadha, <i>co.</i> , 302, 535, 541, 550, 551, 552, 628 | | | Mahindravarman, <i>E. Gaṅga k.</i> , | 672 | |
| Mahābhavagupta I. Janamōjaya, <i>Trikaliṅga</i> | | | Mahipa, <i>Vāghēla ch.</i> , | 209 | |
| <i>k.</i> , 659, 660, 661, 662, 663 | | | Mahipāla, <i>ch.</i> , | 64 | |
| Mahābhavagupta II. Bhīmarātha, <i>do.</i> , | 664, 665 | | Mahipāla I. and II., <i>Chūḍāsama chiefs</i> , | 284, 345 | |
| Mahājayarāja, <i>ch.</i> , | 610 | | Mahipāla, <i>ch.</i> , | 296 | |
| Mahākāntāra, <i>co.</i> , | 509 | | Mahipāla, <i>k.</i> , | 356 | |
| Mahālakṣmī, <i>Guhila queen</i> , | 34 | | Mahipāla, <i>Kachchhapaghāta k.</i> , | 73, 78 | |
| Mahālakṣmīdēvi (?), <i>queen of Narasimha-</i> | | | Mahipāla, <i>Kanauj k.</i> , | 25 | |
| <i>gupta</i> , | 518 | | Mahipāla, <i>Pāla k.</i> , | 59, 640, 641, 642 | |
| Mahamānda Sāhi or Mahamānda Sāhi, | | | Mahipati, <i>Chūḍāsama ch.</i> , | 276 | |
| <i>Sultān (Muhammad ibn Tughlaq)</i> , | 258, 259 | | Mahisa, <i>k.</i> , | 260 | |
| Mahamānda Sāha (Muhammad Shāh), | 572 | | Mahisharāma, <i>Chākhavāna ch.</i> , | 12 | |
| Mahamūda or Mahimūda, <i>Sultān (Mahmūd</i> | | | Mahitāla or Mahiyāla, <i>s.a. Mahila</i> , | 80, 82 | |
| <i>Baiqara)</i> , | 299, 304 | | Mahmūd Baiqara, <i>Sultān</i> , | 299, 300, 304 | |
| Mahānāma, <i>Buddhist teacher</i> , | 474, 625 | | Mahodaya, <i>vi. (Kanauj)</i> , | 542, 544, 638, 710 | |
| Mahānanda, <i>ch.</i> , | 260 | | Maṭraka, <i>family</i> , | 457 | |
| Mahāsāra, <i>vi. (Masār)</i> , | 274 | | Maladhāri-Narachandrasūri, <i>poet</i> , | 212n | |
| Mahāsānagupta, <i>Gupta k. of Magadha</i> , | 550 | | Maladhāri-Narēndrasūri, <i>do.</i> , | 212n | |
| Mahāsānaguptadēvi, <i>queen of Ādityavardhana</i> , | 528 | | Mālava, <i>co.</i> , 69, 210, 285, 290, 340, 367, 415 | | |
| Mahāsīmha, <i>Gaḥhādēsa ch.</i> , | 322 | | Malhaṇa, <i>Chhinda ch.</i> , | 51 | |
| Mahāsiva-Tivararāja, <i>Kōsala ch.</i> , | 616 | | Malla, <i>ch.</i> , | 260 | |
| Mahāsivagupta Yayāti, <i>Trikaliṅga k.</i> , 663, 664, 656 | | | Malladēva, <i>Umagā ch.</i> , | 259 | |
| | | | Mallata, <i>Guhila k.</i> , | 234 | |
| | | | Māmaka (?), <i>ch.</i> , | 52 | |

| | NUMBER | | NUMBER |
|--|----------|--|--|
| Mamma (Harivarman), <i>m.</i> , | 549 | Maujadiua, <i>Sulṭān</i> (Muizz-ud-din Bahram), | |
| Mammata, <i>Rāshtrakūṭa ch. of Hastikunḍi</i> , | 30, 53 | Maukhari, <i>family</i> , | 541, 550, 553, 554, 555, 556 |
| Māna, <i>family</i> , | 362 | Maurya, <i>do.</i> , | 9 |
| Mānadēva, <i>Licchavi k. of Nēpāl</i> , 494, 497, | 541 | Mayatallā, <i>queen of Lakshmanachandra</i> , | 351 |
| Mānadēva, <i>Nēpāl k.</i> , | 560 | Mayūnagari, <i>vi.</i> , | 201 |
| Mānagriha, <i>palace in Nēpāl</i> , 480, 498, 526, | 534, 557 | Mayūra, <i>ch.</i> , | 330 |
| Mānānka, <i>Rāshtrakūṭa ch.</i> , | 607 | Mayūśakshaka, <i>min. of Viśnavarman</i> , | 2 |
| Mānapura, <i>vi.</i> , | 607 | Mēdapāṭa, <i>co. (Mēwād)</i> , | 234, 236, 243, 246, 286, 288, 290, 297, 301, 306 |
| Mānasāhi, <i>Tōmara ch. of Gwālior</i> , | 318 | Mēghachandra, <i>Trigarta k.</i> , | 571 |
| Mānasimha, <i>k.</i> , | 311 | Mēghavēna, <i>vi.</i> , | 438 |
| Mānavasimha, <i>k.</i> , | 256 | Mēhara, <i>family</i> , | 192, 199, 280 |
| Maṇḍala, <i>ch.</i> , | 260 | Mēlaga or Mēliga, <i>Chūḍasamā ch.</i> , | 284, 345 |
| Maṇḍali, <i>vi.</i> , | 225 | Mēliga, <i>ch.</i> , | 260 |
| Maṇḍalika or Maṇḍalika I. and II., <i>Chūḍasamā chiefs</i> , | 234, 345 | Mēruvarman, <i>k.</i> , | 595 |
| Maṇḍalika, <i>ch.</i> , | 200 | Mihirakula, <i>k.</i> , | 329, 521 |
| Maṇḍana, <i>Paramāra ch.</i> , | 69 | Mibiralakshmi, <i>queen of Ravishēna</i> , | 592 |
| Maṇḍapadurga, <i>vi.</i> , | 195 | Miśra Dāmōdara, <i>poet</i> , | 283 |
| Maṇḍapapura, <i>vi. (Māṇḍa)</i> , | 286 | Mithilā, <i>co.</i> , | 565, 574, 644 |
| Maṅgaladēvi, <i>queen of Tōmara Vajraṭa</i> , | 331 | Mitrasēna, <i>Tōmara ch. of Gwālior</i> , | 313 |
| Maṅgalarāja, <i>ch.</i> , | 280 | Mitravarman, <i>ch.</i> , | 688 |
| Maṅgalarāja, <i>Kachchhapaghāta k.</i> , | 73 | Mlēchchha, | 259, 711 |
| Maṅgalasarāja, <i>sur. of Jayāśraya</i> , | 404 | Mōkala, <i>Guhila k.</i> , | 286, 288, 290, 297 |
| Maṇikant̥ha, <i>poet</i> , | 73 | Mōkala, <i>m.</i> , | 292 |
| Mānikya, <i>Śakambharī k.</i> , | 256 | Mōkalasimha, <i>Chūḍasamā ch.</i> , | 276, 345 |
| Mānikyavarman, <i>k.</i> , | 594 | Mōkalasimha, <i>Vāghēla ch.</i> , | 299 |
| Mañjunandin, <i>poet</i> , | 575 | Mōmaladēvi, <i>mother (?) of Paramāra</i> | |
| Maṅkunadēvi (or Sadgunadēvi ?), <i>queen of</i> | | Yasōvarman, | 112 |
| Rājārāja III., | 367 | Mudgagiri, <i>vi. (Mungir)</i> , | 635, 638 |
| Manōharasimha, <i>Gadhōḍa ch.</i> , | 392 | Mugdhatunga, <i>s. a. Kalachuri Prasiddha-</i> | |
| Manōratha, <i>Maga Brāhman</i> , | 362 | dhavala, | 429 |
| Manōratha (son of Murāri), <i>poet</i> , | 644 | Muḥammad ibn Tughlaq, <i>Sulṭān</i> , | 253, 259, 263 |
| Manōratha (son of Sida), <i>do.</i> , | 177 | Muḥammad Saiyid, | 571n |
| Maṇṭarāja, <i>Kēraḷa k.</i> , | 509 | Muḥammad Shāh | 572 |
| Mārasimha, <i>Gāṅga k.</i> , | 360 | Muḥammad Shāh ibn Farid, | 571n |
| Marusthali, <i>co. (Mārwād)</i> , | 301 | Muizz-ud-din Bahram, <i>Sulṭān</i> , | 238 |
| Maryādāsāgara, <i>Kalachuri (?) k.</i> , | 691 | Mukhara, <i>s. a. Maukhari</i> , | 553 |
| Maṭamatasimha, <i>sur. of Śālavāhana</i> , | 593 | Muktasimha, <i>Chūḍasamā ch.</i> , | 284 |
| Matbanadēva, <i>Gurjarapratihāra ch.</i> , | 39 | Mūladēva, <i>ch.</i> , | 670 |
| Mathanasimha, <i>Guhila k.</i> , | 213, 290 | Mūladēva, <i>Kachchhapaghāta k.</i> , | 73 |
| Maṭhara, <i>family</i> , | 665 | Mūlarāja I., <i>Chaulukya k.</i> , 45, 50, 52, 53, | 129, 130, 188, 200, 205, 206, 220 |
| Matila, <i>k. in Āryāvarta</i> , | 569 | Mūlarāja II., <i>do.</i> , | 188, 527 |
| Mātrichēta, <i>m.</i> , | 521 | Mūlarāja, <i>Vāghēla ch.</i> , | 299 |
| Mātrīśarman, <i>poet</i> , | 64 | Muñjarāja, <i>Paramāra k.</i> , | 53, 79 |
| Mātrivishnu, <i>ch.</i> , | 454, 520 | Murāri, <i>poet</i> , | 646 |
| Mattamayūra, <i>line of ascetics</i> , | 405 | Mūrasīna, <i>vi.</i> , | 659n |
| Mattamayūra, <i>vi.</i> , | 430 | Mūrtigaṇa, <i>Śaiva ascetic</i> , | 605 |
| Mattamayūranātha, <i>Śaiva ascetic</i> , | 429 | Murupadēvi or Murundasvāmini, <i>queen of</i> | |
| Mattila, <i>m.</i> , | 716 | Jayanātha, | 389, 392 |

| | NUMBER | | NUMBER |
|--|-------------------------|--|-------------------------|
| Muzaffar II., <i>Sultān</i> , | 304 | Naravarman, <i>Guhila k.</i> , | 234, 243 |
| Mrigāvatī, daughter (?) of <i>Gaḥādēsa ch.</i> | | Naravarman, <i>Paramāra k.</i> , | 79, 82, |
| Hridayāsa, | 322 | | 110, 121, 172, 195, 341 |
| N | | Nārāyaṇa, <i>ch.</i> , | 653, 654 |
| Nabhātishandaka, <i>vi.</i> , | 628 | Nārāyaṇa, <i>Vihāranagari ch.</i> , | 564 |
| Naddā, <i>vi.</i> (Naddā), | 133, 141 | Nārāyaṇapāla, <i>Pāla k.</i> , | 637, 638, 639, 640 |
| Nāgabhaṭa, <i>Mahādāya ch.</i> , | 542, 710 | Nārāyaṇavarman, <i>ch.</i> , | 634 |
| Nāgabhaṭa, <i>Mahādāya prince</i> , | 710 | Narēndradēva, <i>Nēpāl k.</i> , | 541 |
| Nāgabhaṭa (Nāhāḍa), <i>Pratihāra ch.</i> , | 13, 320 | Narēndramalla or Amaramalla, <i>do.</i> , | 564, 565 |
| Nāgabhaṭa, <i>ch.</i> , | 590 | Narmadā, <i>vi.</i> , | 172, 422 |
| Nāgadatta, <i>k. in Āryāvarta</i> , | 509 | Nasaradīna, <i>Sultān</i> (Nāsir-ud-dīn Mahmūd), | 238 |
| Nāgadatta, <i>poet</i> , | 604 | Nasaratha, <i>Sultān</i> (Nasrat Shāh), | 278 |
| Nāgalladēvi, queen of <i>Vāghellā Visaladēva</i> , | 241 | Nāsir-ud-dīn Mahmūd, <i>Sultān</i> , | 238 |
| Nagara, <i>vi.</i> (s. a. <i>Kaliṅganagara</i>), | 360 | Nasrat Shāh, <i>do.</i> , | 278 |
| Nāgarjuna, <i>ch.</i> , | 260 | Nāsūdēvi, queen of <i>Nimbāra</i> , | 603 |
| Nāgaśena, <i>k. in Āryāvarta</i> , | 509 | Nāthadēva, <i>Mahāsāra ch.</i> , | 274 |
| Nāhāḍa (Nāgabhaṭa), <i>Pratihāra ch.</i> , | 13 | Natīā or Natṭadēvi, queen of <i>Kōkalia I.</i> , | 407 |
| Nālanda (?) <i>vi.</i> , | 535 | Navaghana, <i>Chūlāsami ch.</i> , | 345 |
| Nalapura, <i>fortress</i> , | 94 | Navasārikā, <i>vi.</i> (Nausāri), | 400 |
| Nalapura, <i>vi.</i> , | 248, 251 | Navinapura, <i>vi.</i> (Navānagar), | 314 |
| Nāna, <i>min. of Chandēlla</i> Bhojavarman, | 247 | Nayanakēlidēvi, queen of <i>Gōvīndachandra</i> , | 90 |
| Nānaka, court-poet of <i>Vāghellā Visaladēva</i> , | 233 | Nayanapāla, <i>Umagā ch.</i> , | 249 |
| Nandaprabhāñjanavarman, <i>Kaliṅga k.</i> , | 675 | Nayapāla, <i>Pāla k.</i> , | 642, 643 |
| Nandarāja-Yuddhāsura, <i>Rāshtrakūṭa ch.</i> , | 350 | Nāyikā, queen of <i>Jajjuka</i> , | 331 |
| Nandāvala, <i>ch.</i> , | 330 | Nēhila, <i>poet</i> , | 51 |
| Nandin, <i>family</i> , | 575 | Nēpāla, <i>co.</i> , | 565 |
| Nandin, <i>k. in Āryāvarta</i> , | 509 | Nētribhāñja, <i>ch.</i> , | 657 |
| Nāndipura or <i>ṇpuri, vi.</i> , | 395, 396, 708, 709 | Niṣāṅkamalla, <i>sur. of Śālavāhana</i> , | 593 |
| Nāngamā, queen of an <i>E. Gaṅga</i> Vajrahasta, | 367 | Niṣāṅkasimha, <i>sur. of Udayakarna</i> , | 364 |
| Nanna-Gupāvalōka, <i>Rāshtrakūṭa ch.</i> , | 630 | Nikurubhallaśakti, <i>Sēndraka ch.</i> , | 399 |
| Nannadēva or Nannōśvaia, <i>ch.</i> , | 616, 617 | Niladāsa, <i>ch.</i> , | 621 |
| Nannuka, <i>Chandēlla k.</i> , | 35, 56 | Nilarāja, <i>Avamukta k.</i> , | 509 |
| Nānya, <i>k.</i> , | 647 | Nimbāra, <i>k.</i> , | 603 |
| Nānyadēva, <i>Nēpāl k.</i> , | 564 | Nimbārka, <i>Chaulukya (or Chūlukya ?) ch.</i> | |
| Narabhaṭa or Narabaḍa, <i>Pratihāra ch.</i> , | 13, 330 | of <i>Lōtadēsa</i> , | 354 |
| Naraharidēva, <i>Gaḥādēsa ch.</i> , | 322 | Nirguṇḍipadraka, <i>vi.</i> , | 427 |
| Naraka, son of the god <i>Vishnu and the</i> | | Nirihullaka, <i>foudatory (?) of Śaṁkaraga</i> | |
| <i>Earth</i> , | 652, 711, 713, 714 | (<i>Śaṁkaragaṇa P.</i>), | 427 |
| Narasimha, <i>Gaḥādēsa ch.</i> , | 322 | Nishkalanka, <i>governor of Siyadūni</i> , | 31, 33, 40 |
| Narasimha, <i>Kalachuri k.</i> , | 140, 414, 415, | Nōhala, queen of <i>Yuvarāja I.</i> , | 420 |
| | 416, 421, 422, 431, 432 | Nōnallā, queen of <i>Ratnarāja I.</i> , | 409 |
| Narasimha or Nṛisimha I., II., III., and IV., | | Nṛisimha, <i>ch.</i> , | 342 |
| <i>E. Gaṅga kings</i> , | 367, 369, 370 | Nṛisimha, <i>Nēpāl k.</i> , | 504 |
| Narasimhagupta, <i>Gupta k.</i> , | 518 | Nṛisimha or Narasimha, I., II., III., and IV., | |
| Naravāhana, <i>Guhila k.</i> , | 34, 42, 234, 243, 290 | <i>E. Gaṅga kings</i> , | 367, 369, 370 |
| Naravāhanadatta, <i>ch.</i> , | 462 | Nṛivarman, <i>Nalapura ch.</i> , | 251 |
| Naravardhana, <i>Kanauj k.</i> , | 528 | | |
| Naravarman, <i>ch.</i> , | 2 | O | |
| | | Ōghadēva, <i>Uchchakalpa ch.</i> , | 387 |

| P | NUMBER | | NUMBER |
|---|--|---|---------------------------------|
| Pañihāra (Pratihāra), family, | 13 | Prāgvāta, co., | 431 |
| Padmāditya, ch., | 170 | Prahādāna, Paramāra ch. of Chandravatī, | 193, 210 |
| Padmanāga, ch., | 11 | Prakṣāditya, Kāśī (?) k., | 601 |
| Padmapāla, Kachchhapaghāta k., | 73, 78 | Prālumbha, Pragjyōtisha k., | 652 |
| Padmasinhā, Guhila k., | 243, 290 | Prāṇanārāyaṇa, Vihārunagarī ch., | 564 |
| Padmāvatī, vi., | 55 | Prāsāntarāga, sur. of Dadda II., 347, 348, 349, | 395, 396, 397, 708, 709 |
| Padmīni, queen of Kakka, | 330 | Prāsāntasīva, ascetic, | 405 |
| Pāla, family, | 644 | Prasarvajña, poet, | 123 |
| Pālakka, Prāgjyōtisha k., | 714 | Prasiddhadhavalā, s. a. Kalachūri Mugdha- tūṅga, | 407 |
| Pālakka, vi. or co., | 509 | Pratāpa, ch., | 204 |
| Pañchabamśa, family, | 412 | Pratāpa, k., | 256 |
| Pañchāla, co., | 605 | Pratāpa or Pratāpamalla, s. a. Jayapratāpamalla, | 564, 565 |
| Pāṇḍava, family, | 614, 615, 616 | Pratāpadhavalā, Jāpila ch., | 137, 152, 153 |
| Pāṇḍuvarman, ch., | 602 | Pratāpāditya, Gadhādēśa ch., | 322 |
| Parabala, Rāshtrakūṭa ch., | 635 | Pratāpamalla, s. a. Jayapratāpamalla, | 565 |
| Parachakrakāma, sur. of Nēpāl k. Jayadēva, | 541 | Pratāpamalla, Vāghēla prince, | 244, 249 |
| Paramāra, family, | 46, 49, 53, 57, 67, 68, 69, 70, 79, 82, 110, 112, 121, 172, 189, 193, 195, 197, 198, 203, 207, 209, 210, 214, 223, 232, 253, 340, 341, 342, 415, 431, 689, 690 | Pratāpavarman, Chandēlla prince, | 336 |
| Paramardin, ch., | 281 | Pratihāra (Paḍihāra), family, | 13, 330 |
| Paramardin, Chandēlla k., | 146, 147, 158, 176, 178, 185, 190, 226, 240, 337 | Pravarapura, vi., | 619, 621 |
| Parivrajaka, family, | 451, 453, 456, 459, 522 | Pravarasēna I., Vākātaka k., | 619, 622 |
| Parṇadatta, governor, of Surāshtra, | 446 | Pravarasēna II., do., | 619, 620, 621, 622 |
| Pārthiva, people (?), | 596 | Prayāga, vi. (Allāhābād), | 60, 159, 407 |
| Paśupati, k., | 521 | Prēmanārāyaṇa or Prēmasāhi, Guḍhādēśa ch., | 322 |
| Pātaliputra, vi. (Paṭṇa), | 437, 512, 541, 634 | Prithivimūla, k., | 688 |
| Paushaṇa (solar), race, | 593 | Prithivipāla, Chāḍhumāna ch. of Nadūla, | 141 |
| Pēllāpēlli, sur. of Narabhata, | 330 | Prithivishēna, Vākātaka k., | 618, 619, 622 |
| Pērōja, 'king of the Yanānas' (Firōz Shāh), | 286 | Prithivivallabha, sur. of Nikumbhallaśakti, | 399 |
| Pērōja Sāhi, Sultān (Firōz Shāh), | 272 | Prithivivarman, E. Gāṅga k., | 672 |
| Pērōja-sāhi, Sultān (Rukn-ud-dīn Firōz Shāh I.), | 238 | Prithūdaka, vi. (Peherā, Pehoa), | 546 |
| Phakka, Śarasēna ch., | 539 | Prithvidēva I., Ratnapura ch., | 409, 423 |
| Phalugrāma, vi., | 650 | Prithvidēva II., do., | 411, 412, 417, 418, 423, 434 |
| Pishtapura, vi., | 509 | Prithvidēva III., do., | 134 |
| Piyarōja Sāha, Sultān (Firōz Shāh), | 270 | Prithvidhara, poet, | 414 |
| Prabhālikā, queen of Varuṇasēna, | 592 | Prithvinārāyaṇasāha, Nēpāl k., | 325 |
| Prabhākara, k., | 688 | Prithvipāla, k., | 106 |
| Prabhākara-vardhana, Kanauj k., | 528 | Prithvirāja, Chāḍhamāna k., | 149, 155, 176, 183 |
| Prabhujaṇa, Parivrajaka k., | 451, 459 | Prithvirāja, Gadhādēśa ch., | 322 |
| Prabhāsa, ch., | 170 | Prithvirāja, Guhila prince, | 306 |
| Prabhāsa, sur. (?) of Mahōdaya ch. Bhōja I., | 710 | Prithvīsa, s. a. Prithvidēva I., | 409 |
| Prabhāsa, vi., | 271 | Prithvisrikā, queen (?) of Kanauj k. Madanapāla, | 81 |
| Prabhāvatiguptā, queen of Rudrasēna II., | 619 | Prithvivarman, Chandēlla k., | 108, 146, 226, 335 |
| Pradiptavarman, Singhapura ch., | 600 | Priyamalā, queen of Jasadhavalā, | 260 |
| Prāgjyōtisha, co., | 614, 652, 711, 712, 713, 714 | Pulakēsi, Chāpa ch., | 353 |

| | NUMBER | | NUMBER |
|---|----------|--|------------------|
| Pulakēśirāja-Avanijanāśraya, <i>Gujarāt Chalu-</i> | | Rājarāja III., <i>E. Gaṅga k.</i> , | 367 |
| <i>kya ch.</i> , | 404 | Rājasēkhara, <i>poet</i> , | 429n |
| Pulakēśi-Vallabha, <i>W. Chalukya k. Satyāśraya-</i> | | Rājasimha, <i>Gaḍhādēśa ch.</i> , | 322 |
| Pulikēśin II., | 400 | Rājasimha, <i>Shatṭrimśa ch.</i> , | 277 |
| Pūlādaka (?), <i>vi.</i> , | 486 | Rājasimha, <i>sur. of Indravarman</i> , | 676, 677 |
| Pulindasēna, <i>Kaliṅga ch.</i> , | 673 | Rājasundarī, <i>queen of Rājarāja I.</i> , | 359, 360, 367 |
| Pūnapākṣha, <i>ch.</i> , | 343 | Rājēndrachōla, <i>Chōḷa k.</i> , | 359 |
| Puñja, <i>ch.</i> , | 665 | Rājēndravarmān, <i>E. Gaṅga k.</i> , | 683 |
| Puppā, <i>queen of Chandēlla Yaśōvarman</i> , | 56 | Rājēndravikramasāha, <i>Nēpāl k.</i> , | 325 |
| Puragupta, <i>Gupta k.</i> , | 518 | Rāji, <i>Chaulukya k.</i> , | 50 |
| Purandara, <i>Saiva ascetic</i> , | 430 | Rājji, <i>Pratihāra ch.</i> , | 13, 330 |
| Purandarapāla, <i>Prāgjyōtisha prince</i> , | 713 | Rājyamati, <i>queen of Jayadēva Parachakrakāma</i> , | 541 |
| Pūrnāpāla, <i>ch.</i> , | 64 | Rājyapāla, <i>Kanauj (?) k.</i> , | 60, 71 |
| Pūrnarāja, <i>Tōmāra ch.</i> , | 331 | Rājyapāla, <i>Pāla k.</i> , | 640 |
| Pūrnika, <i>vi.</i> , | 491 | Rājyapāla, <i>son of Kanauj k. Gōvindaachandra</i> , | 119 |
| Purushōttama, <i>chiefs</i> , | 366, 671 | Rājyapāla, <i>son of Pāla Dēvapāla</i> , | 635 |
| Purushōttama, <i>Maga Brāhman</i> , | 362 | Rājyapura, <i>vi. (Rājōrgadh)</i> , | 39 |
| Purushōttama, <i>min. of Chandēlla Paramardin</i> , | 185 | Rājyavardhana I., <i>Kanauj k.</i> , | 528, 548 |
| Purushōttama, <i>s.a. Bhaṭṭa Purushōttama</i> , | 668 | Rājyavardhana II., <i>do.</i> , | 528, 627n |
| Purushōttamasimha, <i>ch. of Kamā co.</i> , | 575 | Rājyavati, <i>queen of Dharmadēva</i> , | 494 |
| Pushpapura, <i>vi., s. a. Pāṭaliputra</i> , | 541 | Rāla (na ?)stambha (or Kulastambha ?), <i>ch.</i> , | 666 |
| Pushyēna, <i>ch.</i> , | 715 | Rāhadēvi or Rāhanadēvi, <i>mother of Kanauj</i> | |
| | | <i>k. Gōvindaachandra</i> , | 80, 96, 118, 693 |
| | | Rāma, <i>Kīragrāma ch.</i> , | 351 |
| | | Rāma (son of Balabhadra), <i>poet</i> , | 56 |
| | | Rāma (son of Bhṛingaka), <i>do.</i> , | 351, 569 |
| | | Rāmabhadra, <i>Kanauj k.</i> , | 546 |
| | | Rāmabhadra, <i>Mahōdaya ch.</i> , | 542, 710 |
| | | Rāmachandra, <i>Gaḍhādēśa ch.</i> , | 322 |
| | | Rāmachandra or Rāmadēva, <i>Kalachuti ch.</i> , | 280, 283 |
| | | Rāmadēva, <i>Paramāra ch. of Chandrāvati</i> , | 210 |
| | | Rāmadēva, <i>s.a. Kanauj k. Rāmabhadra</i> , | 15 |
| | | Rāmadēvi, <i>queen of Jayasvāmin</i> , | 387 |
| | | Rāmakirti, <i>poet</i> , | 129 |
| | | Rāmapāla, <i>Pāla k.</i> , | 644 |
| | | Rāmasāhi, <i>Gaḍhādēśa ch.</i> , | 322 |
| | | Rāmasāhi, <i>Tōmāra ch. of Gōdlior</i> , | 318 |
| | | Rāmasimha, <i>Nēpāl k.</i> , | 564 |
| | | Rapabāhādūrasāha, <i>do.</i> , | 325 |
| | | Rapabhañja, <i>ch.</i> , | 655, 656, 657 |
| | | Rapabhita, <i>Kaliṅga ch.</i> , | 673 |
| | | Rapachchōḍa, <i>poet</i> , | 321 |
| | | Rapagraba, <i>son of [Jayabhata I.] Vitarāga</i> , | 397 |
| | | Rapakēsarin, <i>sur. of Bhavadēva</i> , | 615 |
| | | Rapamalla, <i>Marusthali (Mārwaḍ) ch.</i> , | 301 |
| | | Rapārṇava, <i>E. Gaṅga k.</i> , | 360 |
| | | Rapasimha, <i>Guhila k.</i> , | 290 |
| | | Rapasimha, <i>Mēhara ch.</i> , | 199 |
| | | Rapa(la ?)stambha (or Kulastambha ?), <i>ch.</i> , | 666 |

| | NUMBER | | NUMBER |
|--|--|--|--------------------|
| Ranavāṅkamalla(?), <i>sur. of Harikāladēva</i> , | 365 | S | |
| Rapavikrānta, <i>sur. of Buddhavarmanarāja</i> , | 398 | | |
| Randavai, <i>vi.</i> , | 173, 174, 175 | Śāta, <i>s. a. Virasēna, min. of Chandragupta</i> | |
| Rāpnādēvi, <i>queen of Pāla Dharmapāla</i> , | 635 | II., | 512 |
| Rārghādēvi, <i>queen of Śālavāhana</i> , | 593 | Sabalasimha, <i>Gaḍhādēsa ch.</i> , | 322 |
| Rāshtrakūṭa, <i>family</i> , | 24, 30, 53, 340, 350, 354, 356, 605, 607, 630, 635, 640 | Sadāsiva, <i>Śaiva ascetic</i> , | 490 |
| Rāshtrōḍa (Rāshtrakūṭa), <i>do.</i> , | 273 | Sadgunadēvi (or Maṅkunadēvi?), <i>queen of</i> | |
| Ratnadēva I., <i>Ratnapura ch., see Ratoarāja</i> . | | Rājarāja III., | 367n |
| Ratnadēva II., <i>Ratnapura ch.</i> , 411, 412, 418, 423, 433, 434 | | Sadhanva, <i>Chaulukya ch.</i> , | 429 |
| Ratnadēva III., <i>do.</i> , | 184, 423 | Sahajāditya (Rājarāja?), <i>ch.</i> , | 170 |
| Ratnakumārīkā, <i>queen of Sambalpur ch.</i> | | Śāhājyāhām, <i>emperor (Shāh-Jahān)</i> , | 317 |
| Jayantasimha, | 324 | Sāhapadina, <i>Sultān (Shihāb-ud-dīn Ghōrī)</i> , | 255 |
| Ratnamalla, <i>Nēpāl k.</i> , | 564, 565 | Sāhasānka, <i>sur. of Śālavāhana</i> , | 593 |
| Ratnapāla, <i>poet</i> , | 226 | Sahasrārjuna, <i>mythical ancestor of Kalachuri</i> | |
| Ratnapāla varman, <i>Prāgyōtisha k.</i> , 711, 712, 713 | | <i>family</i> , | 415 |
| Ratnapura, <i>vi.</i> , 184, 409, 411, 412, 417, 418, 423, 433, 434 | | Sāhavadina or Sahāvadina, <i>s. a. Sāhapadina</i> , | 238, 259 |
| Ratnarāja or Ratnēsa I., <i>Ratnapura ch.</i> , 409, 423 | | Sāhi, <i>Kīra k.</i> , | 35 |
| Ratnasēna, <i>Gaḍhādēsa ch.</i> , | 322 | Sāhi Ālambhaka (Hūshang Ghōrī <i>alias Alp</i> | |
| Ratnasimha, <i>Guhila k.</i> , | 304 | Khān), | 285 |
| Ratnasimha, <i>poet</i> , | 184, 418 | Sāhi Jallāladina, | 319 |
| Rautarāya or Rāhuttarāya, <i>sur. of Gāpadēva</i> , 376 | | Sāhi Mahammada, <i>Sultān (Muḥammad Sayid)</i> , 571 | |
| Ravisāmba, <i>ch.</i> , | 624 | Sāhilla, <i>ch.</i> , | 412 |
| Ravishōpa, <i>ch.</i> , | 592 | Sāhilla, <i>k.</i> , | 593 |
| Rāyabrahmadēva, <i>Kalachuti ch. of Rāyapura</i> , | | Śailōdbhava, <i>Kalīnga ch.</i> , | 673 |
| | 280, 283 | Sainyabhita I. and II., <i>do.</i> , | 673 |
| Rāyamalla, <i>s. a. Rājamalla</i> , | 302, 306 | Sajjana, <i>poet</i> , | 429 |
| Rāyapāla, <i>ch.</i> , | 343 | Śāka, <i>Muhammadan (kings of Delhi)</i> , | 238, 255 |
| Rāyapura, <i>vi. (Rāypur)</i> , | 280 | Śākadvipīya or Maga Brāhmaṇa, | 362 |
| Rājāridēva-Trailōkyasimha, <i>ch.</i> , | 364 | Śākambhari, <i>vi. (Sāmbhar)</i> , | 129, 134, 144, 256 |
| Rēmuna, <i>vi.</i> , | 367 | Śaktikumāra, <i>Guhila k.</i> , 43, 234, 243, 290, 338, 339 | |
| Rōvā, <i>vi. (Narmadā)</i> , | 189, 198 | Śaktisimha, <i>ch.</i> , | 296 |
| Riddhīlakshmi, <i>Nēpāl queen</i> , | 567 | Śaktisimha, <i>Nēpāl k.</i> , | 564 |
| Ripughāṅghala, <i>sur. of Bhāskaravarman</i> , | 600 | Salakṣhanavarman (Salakṣhanavarman), <i>Kakarēḍī</i> | |
| Rūdādēvi, <i>queen of Vāghēla Virasimha</i> , | 299 | <i>ch.</i> , | 186, 218, 219 |
| Rudra, <i>ch.</i> , | 170 | Salakṣhanadevi, <i>queen of Vāghēla Arpōrāja</i> , | 344 |
| Rudra , <i>Viśārasvāmin</i> , | 609 | Śālāṅkāyana, <i>family</i> , | 686 |
| Rudradāsa, <i>ch.</i> , | 606 | Śālapaksha, <i>general</i> , | 535 |
| Rudradēva, <i>Gaḍhādēsa ch.</i> , | 322 | Salakṣhanavarman (Salakṣhanavarman), <i>Kakarēḍī</i> | |
| Rudradēva, <i>k. in Āryāvarta</i> , | 509 | <i>ch.</i> , | 186, 218, 219 |
| Rudramāna, <i>Māna ch. of Magadha</i> , | 362 | Śālastambha or Śāstambha, <i>Prāgyōtisha</i> | |
| Rudrasēna I., <i>Vākātaka k.</i> , | 619, 622 | <i>k.</i> , | 652n, 711, 714 |
| Rudrasēna II., <i>do.</i> , | 619 | Śālavāhana, <i>k.</i> , | 593 |
| Rudrēna = Rudrapāla (?), <i>Tōmara prince</i> , | 44 | Śālivāhana, <i>Tōmara ch. of Gwālior</i> , | 318 |
| Rukṇ-ud-dīn Firōz Shāh I., <i>Sultān</i> , | 238 | Sallakṣha, <i>min. of Chandēlla Paramardin</i> , 185 | |
| Rōpā, <i>queen of Mahānanda</i> , | 260 | Sallakṣha, <i>s. a. Sallakṣhanavarman</i> , | 226 |
| Rūpādēvi, <i>Chāhunāna princess</i> , | 705 | Sallakṣhasimha, <i>k.</i> , | 342 |
| Rūpamati, <i>queen of Jayapratāpamalla</i> , | 564 | Sallakṣhanavarman, <i>Chandēlla k.</i> , | 335 |
| | | Sāmādēvi, <i>queen of Lalitāpūra</i> , | 603 |

| | NUMBER | | NUMBER |
|---|-------------------------|---|-------------------------|
| Śāmala (?), poet, | 286 | Śaśāṅka, ch., | 627 |
| Śāmanta, <i>Chāhamāna k.</i> , | 154 | Śasidhara, poet, | 415, 419n |
| Śāmantasēna, <i>Sēna k.</i> , | 647 | Śatrubhaṅja, ch., | 657 |
| Śāmantasiṃha, ch., | 210 | Śatrugṇarāja, m., | 619 |
| Śāmantasiṃha, <i>Guhila k.</i> , | 243, 290 | Śatruśālya, <i>Navinapura ch.</i> , | 314 |
| Śāmantasiṃha, <i>Maṇḍali ch.</i> , | 225 | Satyarāja, <i>Paramdra ch.</i> , | 69 |
| Śāmantasiṃha, see Śāmyantasiṃha. | | Satyāśraya-Prithivīvallabha-Kirtivarmanrāja, <i>W.</i> | |
| Samaraghaṅghala, <i>sur. of Achaḷavarman</i> , | 600 | <i>Chalukya Kirtivarman I.</i> , | 404 |
| Samarasiṃha, <i>Chāhamāna k.</i> , | 703, 705 | Satyāśraya-Pulakeśi-Vallabha, <i>W. Chalukya</i> | |
| Samarasiṃha, <i>Guhila k.</i> , | 236, 243, 246, 290 | Pulikeśin II., | 401, 404 |
| Samarasiṃha, <i>k.</i> , | 253 | Satyāśraya-Vikramādityarāja, <i>W. Chalukya</i> | |
| Samburāja, <i>Rōshṭrakūṭa ch.</i> , | 354 | <i>k.</i> , | 404 |
| Samgrāmasābi, <i>Gaḍhādēsa ch.</i> , | 322 | Satyavarman, <i>E. Gaṅga k.</i> , | 684 |
| Samgrāmasiṃha, <i>Guhila k.</i> , | 304 | Saurāshṭra, co., | 8 |
| Samgrāmasiṃha, <i>Maṇḍali ch.</i> , | 225 | Śaurisāmba, ch., | 624 |
| Samgrāmasiṃha, <i>Mēwad ch.</i> , | 323 | Sāvata, <i>Gurjarapratihāra ch.</i> , | 39 |
| Saṁjayasēna, ch., | 592 | Sēkalla or Sēkkala, m. of <i>Gruhapati family</i> , | 55 |
| Śamkaradēva, <i>Lichchavi k. of Nēpāl</i> , | 494, 541 | Sēna, family, | 647, 648 |
| Śamkaragana, <i>k.</i> , | 407 | Sēnavarman, <i>Singhapura ch.</i> , | 600 |
| Śamkaragana, <i>Kalachuri k.</i> , | 407, 428, 429 | Sēndraka, family, | 399 |
| Śamkaraga (Śamkaragana?), <i>Kalachuri (?) k.</i> , | 427 | Shagāra (Khagāra), <i>k.</i> , | 280 |
| Śamkshōbha, <i>Parivrajaka k.</i> , | 459 | Shāh-Jahān, emperor, | 317 |
| Saṁsārachandra, <i>Trigarta k.</i> , | 571 | Shams-ud-din Altamish, <i>Sultān</i> , | 238 |
| Saṁsārādēvi, queen of Jayajōtimalla, | 562 | Shangāra (Khangāra), <i>Chūdāsamā ch.</i> , | 276, 284, 345 |
| Samudragupta, <i>Gupta k.</i> , | 439, 509, 510, 511 | Shatrimśa, family, | 279 |
| Samudrasēna, ch., | 592 | Shihāb-ud-din Ghōri, <i>Sultān</i> , | 238, 255, 257 |
| Sāmvatasīṃha (?), <i>Chāhamāna k.</i> , | 704, 706, 707 | Shōjavarman or Khōjūka, <i>Kakarēdi ch.</i> , | 186, 218 |
| Sāmya (ma) Pntasiṃha, s. a. Sāmvatasīṃha (?), | 705 | Shuduvadina, <i>Sultān</i> (Quṭb-ud-din Aibak), | 298 |
| Sanakānika, tribe, | 436 | Shummāpa (Khumāpa), <i>Guhila k.</i> , | 234, 243, 290 |
| Sandōvara (?), ch., | 296 | Siddhachakravartin, <i>sur. of Chalukya</i> | |
| Sapdhapāla, <i>Umanā ch.</i> , | 289 | Jayasiṃha, | 188 |
| Śaṅkhamatthikādhipati, Śaiva ascetic, | 430 | Siddhādhirāja, do., | 130 |
| Saṅkuka, ch., | 9 | Siddharāja, do., | 123, 129, 527 |
| Śāntilla, general, | 427 | Siddhīnṛsiṃhamalla, <i>Nēpāl k.</i> , | 563, 564, 568 |
| Śāntishēna, Jaina scholar, | 71n | Sidhitunga (?), ch., | 267 |
| Sapādakaksha, co. or mountains, | 129, 575, 577 | Sidhuka, ch., | 342 |
| Śarabhapura, vi., | 610, 611, 612 | Śikharasvāmīnī, queen of Samjayasena, | 592 |
| Śaradasīṃha, <i>Kachchhapaghāta k.</i> , | 94 | Śīla, <i>Guhila k.</i> , | 234, 243, 290 |
| Śaraṅga, <i>Gōhilla ch.</i> , | 292 | Śilāditya, see Śryāśraya-Śilāditya. | |
| Śārngadēva, <i>Vāghēla k.</i> , | 235, 237, 244, 249 | Śilāditya I. Dharmāditya, <i>Valabhi k.</i> , | 476, 477, 478, 479, 485 |
| Śārapalli, vi., | 675 | Śilāditya II., <i>Valabhi prince</i> , | 487 |
| Śārdūla or Śārdūlavarman, <i>Maukhari k.</i> , | 555, 556 | Śilāditya III., <i>Valabhi k.</i> , | 487, 488, 489, 490 |
| Śarvagupta, s. a. Bhaṭṭa Śarvagupta, | 6 | Śilāditya IV., do., | 490, 491, 492, 493, 495 |
| Śarvanāga, ch., | 11 | Śilāditya V., do., | 495, 496, 499 |
| Śarvanāga, <i>feudatory of Skandagupta</i> , | 449 | Śilāditya VI., do., | 499, 500 |
| Śarvanātha, <i>Uchchakalpa ch.</i> , | 389, 390, 392, 426, 522 | Śilāditya VII. Dhruvata, do., | 500 |
| Śarvavarman, ch., | 592 | Śilāditya, <i>Valabhi princes</i> , | 473, 475, 479, 495, 496 |
| Śarvavarman, <i>k.</i> , | 552 | Śilbhāṅja, ch., | 658 |
| Śarvavarman, <i>Maukhari k.</i> , | 554 | | |

| | NUMBER | | NUMBER |
|---|-------------------------|--|-----------------------------------|
| Śiluka or Śiluka or Śluka, <i>Pratihāra ch.</i> , | 13, 330 | Śōmēśvara, <i>Umagā ch.</i> , | 289 |
| Simha, <i>Guhila k.</i> , | 234, 243, 290 | Śōnasara, <i>vi.</i> , | 146 |
| Simha (Singha) or Simhana, <i>Kalachuti ch.</i> , | 280, 283 | Śrī, <i>queen of Sarvanāga</i> , | 11 |
| Simhapalli, <i>vi.</i> , | 605 | Śrīdhara, <i>m. of Vastrākula family</i> , | 200 |
| Simhapratāpasāha, <i>Nēpāl k.</i> , | 325 | Śrīdhantamāna, <i>ch.</i> , | 628 |
| Simhapura, <i>vi.</i> , | 674 | Śrīmāla, <i>vi. (Bhumāl)</i> , 689, 690, 696, 697, | 698, 699, 702, 703, 704, 706, 707 |
| Simharāja, <i>Chāhamāna k.</i> , | 44 | Śrīmati, <i>queen of Mādhavagupta</i> , | 550, 552 |
| Simhavarman, <i>Chalukya ch.</i> , | 429 | Śrināthaghōshin, <i>ch.</i> , | 64 |
| Sindhuputra, <i>k.</i> , | 256 | Śringārādēvi, <i>queen of Rājamalla</i> , | 301 |
| Sindhurāja, <i>ch.</i> , | 296 | Śrinivāsa, <i>Nēpāl k.</i> , | 566, 568 |
| Sindhurāja, <i>k.</i> , | 69 | Śrinivāsa, <i>poet</i> , | 429 |
| Sindhurāja, <i>Paramāra k.</i> , | 57, 67, 79, 82, 340 | Śrīpāla, <i>ch.</i> , | 226 |
| Sindūrapūra, <i>vi.</i> , | 360 | Śrīpāla, <i>poet</i> , | 130 |
| Singara, <i>family</i> , | 109 | Śrīpura, <i>vi. (Sirpur)</i> , | 616, 617 |
| Singhana, <i>Dēvagiri-Yādava k.</i> , | 225a | Śrisimhadēva (?), <i>k.</i> , | 328 |
| Singhapura, <i>vi.</i> , | 600 | Śrivallabha, <i>W. Chalukya k.</i> , | 404 |
| Singhavarman, <i>Singhapura ch.</i> , | 600 | Śryāstraya-Ślāditya, <i>Gujarāt Chalukya ch.</i> , | 400, 401 |
| Sirisumipikā, <i>vi.</i> , | 485 | Sthirapāla, <i>son (?) of Pāla Mahipāla</i> , | 59 |
| Siruka, <i>poet</i> , | 429 | Sthitimalla, <i>s. a. Jayasthitirājamalla</i> , | 562 |
| Śisupāla, <i>k. (?)</i> , | 696 | Subhata, <i>poet</i> , | 700, 701, 702 |
| Śītādēvi, <i>queen of Narasimha I.</i> , | 367 | Subhatavarman, <i>Paramāra k.</i> , | 195 |
| Śiva, <i>poet</i> , | 251 | Suohivarman, <i>Guhila k.</i> , | 234, 243, 290, 339 |
| Śivadēva I., <i>Lichchhavi k. cf Nēpāl</i> , | 480, 528 | Sudarśana, <i>lake</i> , | 446 |
| Śivadēva II., <i>Nēpāl k.</i> , | 537, 538, 541 | Śūdraka, <i>ch. (?)</i> , | 642 |
| Śivadēva, <i>poet</i> , | 318 | Śūdraka, <i>Gayā ch.</i> , | 646 |
| Śivagana, <i>ch.</i> , | 9 | Subavāsa, <i>vi.</i> , | 66 |
| Śivagupta, <i>Trikalinga k.</i> , | 659, 660 | Sundaridēvi, <i>queen of Hridayēsa</i> , | 322 |
| Śivagupta-Bālārjuna, <i>ch.</i> , | 617 | Sundaridēvi, <i>queen of Mahōdaya ch.</i> , | 542, 710 |
| Śivasimha, <i>Gadhōdēsa ch.</i> , | 323 | Supushpa, <i>Lichchhavi k.</i> , | 541 |
| Śivasimha, <i>Mithilā k.</i> , | 578 | Śūra, <i>poet</i> , | 44n |
| Śivasimha, <i>Nēpāl k.</i> , | 563, 564, 565 | Suramā, <i>queen of Rājārāja II.</i> , | 670 |
| Śiyadōni, <i>vi. (Sirōni Khord)</i> , | 18, 23, 31, 33, 40 | Śūrapāla, <i>Pāla k.</i> , | 639 |
| Śiyaka, <i>Paramāra kings</i> , | 46, 57, 79, 340 | Śūrapāla, <i>Rāshtrakūta ch. of Vōdāmayūtā</i> , | 605 |
| Skandadēva (?), <i>Nēpāl prince</i> , | 536 | Śūrasēna, <i>family</i> , | 589 |
| Skandagupta, <i>Gupta k.</i> , | 446, 448, 449, 516, 517 | Śūrasēna, <i>husband of Bhōgadēvi</i> , | 532 |
| Skandagupta, <i>official</i> , | 528, 529 | Śurāshtra, <i>co.</i> , | 446 |
| Śōlhadēva, <i>Kalachuri (?) k.</i> , | 691 | Suraśmichandra, <i>feudatory of Budhagupta</i> , | 454 |
| Sōhiya, <i>Chāhamāna ch. of Nadūla</i> , | 141 | Suratānasimha, <i>Gadhōdēsa ch.</i> , | 322 |
| Sōmadēva, <i>author of a play</i> , | 134n | Sūryabhānu, <i>do.</i> , | 322 |
| Sōmalladēvi, <i>queen of Jājalla II.</i> , | 423 | Sūryāchārya, <i>poet</i> , | 53 |
| Sōmamisra, <i>poet</i> , | 248 | Sūryadāsa, <i>ch.</i> , | 296 |
| Sōmasimha, <i>Paramāra ch. of Chandrāvati</i> , | 209, 210 | Sūryaghōsha, <i>k.</i> , | 615 |
| Sōmatrāta, <i>Āchārya</i> , | 591 | Sūryamalla, <i>Nēpāl k.</i> , | 564, 565 |
| Sōmavarmā, <i>k.</i> , | 593 | Sūryapāla, <i>Kachchhapaghāta prince</i> , | 73 |
| Sōmēśvara, <i>ch.</i> , | 409 | Sūrya-Vikala (?), <i>ch.</i> , | 260 |
| Sōmēśvara, <i>Chāhamāna k.</i> , | 154, 176 | Susarman, <i>king-ascetic, founder of</i> | 450 |
| Sōmēśvara, <i>min. of Lakshmanarāja</i> , | 428 | Pariorājaka family, | |
| Sōmēśvara, <i>poet</i> , | 210, 212n, 222 | | |

| | NUMBER | | NUMBER |
|--|-------------------|---|-------------------------|
| Susthitavarman, [<i>Maukhari</i> ?] k., | 550 | Tribhuvanāditya, ch., | 170 |
| Suvarnapura, vi., | 423 | Tribhuvanapāla, <i>Chaulukya</i> k., | 220 |
| Śrāmidatta, <i>Kottūra</i> k., | 509 | Tribhuvanapāla, <i>Rāshtrakūṭa</i> ch. of | |
| Śvāmikarāja, <i>Rāshtrakūṭa</i> ch., | 360 | <i>Vōḍamayūtā</i> , | 605 |
| Śvāmin, ch., | 412 | Tribhuvanapāla, <i>yuvarāja</i> , | 634 |
| Śvapnēśvara, ch., | 670 | Tribhuvanarāja, <i>Gaḍhādēsa</i> ch., | 322 |
| Śvetka (?), vi., | 672 | Trigarta, co., | 351, 569, 571 |
| Śyāmaladēvi, queen of <i>Guhila</i> Vijayasimha, | | Trikaliṅga, co., . 186, 218, 357, 359, 360, 361, | |
| 415, 431 | | 407, 416, 419, 659, 660, 663, 664, | |
| Śyāmasāhi, <i>Tōmara</i> ch. of <i>Gwālior</i> , | 318 | 665, 668, 670 | |
| T | | Trilōchanapāla, <i>Kanauj</i> (?) k., | 60 |
| | | Trilōchanapāla or °pati, <i>Chaulukya</i> (or | |
| | | <i>Chālukya</i> ?) ch. of <i>Lādēsa</i> , | 356 |
| | | Tripurī, vi. (<i>Tewar</i>), | 340, 409, 410, 422 |
| | | Tuṅga, <i>Rāshtrakūṭa</i> , s. a. (?) Tuṅga- | |
| | | <i>Dharmāvalōka</i> , | 640 |
| | | Tuṅga-Dharmāvalōka, <i>Rāshtrakūṭa</i> ch., | 630 |
| | | Turashka, <i>Muhammadan</i> (ruler of <i>Delhi</i>), | 259 |
| | | Tyāgasimha, <i>Prāgyōtisha</i> k., | 711 |
| | | U | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| Fājika, <i>Arab</i> , | 404n | Uchahatānagara, vi., | 269 |
| Takshadatta, m., | 549 | Uchhakalpa, vi., | 387, 388, 389, 392, 522 |
| Talahāri-maṇḍala, di., | 417n | Uḍapura (?), vi., | 257 |
| Tantrapāla, ch., | 44 | Udayā, queen, | 412 |
| Tapā gachchha, | 308 | Udayadēva, <i>Népāl</i> yuvarāja, and k., | 532, 541 |
| Tārā, queen of <i>Harjara</i> , | 652 | Udayāditya, <i>Paramāra</i> k., | 68, 70, 79, 82, |
| Tārūchandra, <i>Gaḍhādēsa</i> ch., | 322 | 121, 172, 195, 340, 341, 342, 415, 421 | |
| Tāta, <i>Pratihāra</i> ch., | 13, 330 | Udayakarna-Niṣaṅkasimha, ch., | 364 |
| Tējahpāla, min. of <i>Vīradhavalā</i> , | 210, 212 | Udayamāna, ch., | 628 |
| Tējahsimha, <i>Chākhumāna</i> ch. of <i>Chandrā-</i> | | Udayana, ch., | 614, 615, 617 |
| <i>vatī</i> , | 261, 265 | Udayana, poet, | 670 |
| Tējahsimha or Tējasvisimha, <i>Guhila</i> k., | 229, | Udayaprabhasūri, do., | 212n |
| 236, 243, 290 | | Udayapura, vi. (<i>Udaypur</i> in <i>Gwālior</i>), | 145 |
| Tējasimha, k., | 705 | Udayasimha, <i>Chākhumāna</i> k., | 697, 698, 699, |
| Tējasvisimha, s. a. <i>Guhila</i> Tējahsimha, | 290 | 701, 703, 705 | |
| Tērāmbipāla, <i>Saiva</i> ascetic, | 430 | Udayasimha, <i>Gaḍhādēsa</i> ch., | 322 |
| Thēpaka or Thēvaka, <i>Mēhara</i> ch., | 260 | Udayasimha, k., | 256 |
| Tihunapāla, k., | 106 | Udayavarman, <i>Paramāra</i> k., | 189 |
| Timbāpaka, vi. (<i>Timānā</i>), | 192, 199 | Udayin, poet, | 92 |
| Tingyadēva, <i>Prāgyōtisha</i> k., | 644 | Uddharapa, <i>Tōmara</i> ch. of <i>Gwālior</i> , | 318 |
| Tishyāmratīrtha, place, | 626 | Uddyōtakēsarin, <i>Trikaliṅga</i> k., | 668 |
| Tivaradēva, s. a. <i>Mahāsīva</i> -Tivararāja, | 616 | Udra, co. (<i>Orissa</i>), | 541 |
| Tōḍara, min. of <i>Akbar</i> , | 307 | Ugrasēna, <i>Gaḍhādēsa</i> ch., | 322 |
| Toggala (?), k., | 340 | Ugrasēna, <i>Palakka</i> k., | 509 |
| Tōmara, family, | 44, 238, 318, 331 | Ujjayani, vi. (<i>Ujjain</i>), | 46 |
| Tōramāna, k., | 520, 521 | | |
| Tōramāna Shāha (or Shāhi) Jāuvla, k., | 519 | | |
| Traikūṭaka, family, | 391, 393 | | |
| Trailōkyamalla, s. a. Trailōkyavarman, | 219 | | |
| Trailōkyamalla, sur. of <i>Chaulukya</i> Karna, | 72, 188 | | |
| Trailōkyamalla, sur. of <i>Kachchhapaghāta</i> | | | |
| <i>Mūladēva</i> , | 73 | | |
| Trailōkyasimha, sur. of <i>Rāyāridēva</i> , | 364 | | |
| Trailōkyavarman, <i>Chandēlla</i> k., | 196, 218, | | |
| 219n, 226, 240, 337 | | | |

| | NUMBER |
|--|--------|
| Umāṅgā, vi. (Umṅā), | 289 |
| Umāpatidhara, post, | 647 |
| Undabhata, ch., | 19, 20 |
| Upaguptā, queen of Maukhari Śivaravarma, | 554 |
| Upēndragupta, ch., | 624 |
| Upēndrarāja, Paramāra k., | 340 |
| Uṛjayantatīrtha, place, | 138 |
| Utpalarāja, ch., | 64 |

V

| | |
|---|---|
| Vāchaspati, post, | 669 |
| Vāchchhaudēva (P), ch., | 257 |
| Vāchchhikā, queen of Durgadāman, | 589 |
| Vāchchhullikā, queen of Durgabhata, | 589 |
| Vadagūjara, family, | 272 |
| Vadaviha, vi., | 156 |
| Vāghēla, family, | 299 |
| Vāghēlā, do., | 209, 210, 212, 222, 225, 228, 233, 235, 237, 244, 249, 344 |
| Vāba[da]varman, Kakarēdi ch., | 219 |
| Vāhadhasimha, Chādhumāna k., | 703 |
| Vaidumba, family, | 357 |
| Vaidyadēva, Prāgyōtishka k., | 644 |
| Vaijalladēva, Chāhuyāna ch., | 163 |
| Vairata, Guhila k., | 243, 290 |
| Vairavarman, Chhinda ch., | 51 |
| Vairisinha, Guhila k., | 243, 290, 415, 431 |
| Vairisinha, Paramāra kings, | 46, 69, 79, 340 |
| Vājaka, family, | 271 |
| Vajjūka, Kōmā-maṇḍala ch., | 409 |
| Vajradāman, Kachchhapaghāta k., | 47, 73 |
| Vajradatta, mythical k. of Prāgyōtishka, | 652, 711, 713, 714 |
| Vajrahasta, E. Gaṅga kings, | 357, 359, 360, 367, 685 |
| Vajrahasta-Aniyānabhīma, E. Gaṅga k., | 357 |
| Vajrata, sur. of Paramāra Vairisinha II., | 340 |
| Vajrata, Tōmāra ch., | 331 |
| Vajrinidēvi, queen of Naravardhana, | 528 |
| Vājūka, Kakarēdi ch., | 186 |
| Vākāta or Vākātaka, family, | 618, 619, 620, 621, 622, 623, 624, 637 |
| Vākhalārāja (Vāshalarāja), ch., | 260 |
| Vākpaṭa, Pāla k., | 638 |
| Vākpati, Chandēlla k., | 35, 56 |
| Vākpatirāja, Chādhumāna k., | 44 |

| | |
|--|--|
| Vākpatirāja, Paramāra kings, | 46, 49, 57, 67, 340 |
| Vakulaja, ascetic, | 26, 27 |
| Vaiabhi, vi., | 346, 402, 457, 458, 460, 461, 462, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 475, 476, 477, 478, 479, 481, 482, 483, 484, 495, 488, 497, 488, 489, 490, 491, 492, 493, 495, 496, 499, 500, 523, 524 |
| Vallabhadēva, ch., | 364 |
| Vallabharāja, ch., | 411, 433, 434 |
| Vallabharāja, Chaulukya k., | 130, 205, 206 |
| Vallabharāja, Chhinda ch., | 575n |
| Vallabharāja, s. a. Kṛishnarāja, Rāshtrakūṭa Kṛishna II., | 407 |
| Vallāditya, ch., | 260 |
| Vallūra, clan of Brāhmanas, | 623 |
| Vā(?)maṇḍāpāṭi, vi., | 665 |
| Vamēapāla, Guhila k., | 290, 415n |
| Vānadēva, Nēpāl k., | 559 |
| Vanamālavarman, Prāgyōtishka k., | 652, 714 |
| Vasārājadēva (P), ch., | 230 |
| Vandhuka (or Dhandhuka?), ch., | 64 |
| Vāpnadēva, Gōdrakaka ch., | 124 |
| Vapyaṭa, father of Pāla Gōpāla I., | 634 |
| Varāhadēva (P), min. of a Vākātaka k., | 622 |
| Varāhasimha, general, | 5 |
| Vārāṇasī, vi. (Benares), | 75, 81, 84, 85, 89, 91, 95, 96, 99, 100, 103, 109, 115, 117, 118, 122, 131, 135, 143, 161, 165, 167, 168, 169, 171, 181, 694 |
| Vārāṇasī-kāṭaka or Vārāṇasī-kāṭaka, vi. (?), | 369, 370 |
| Varasimha, Umāṅgā ch., | 289 |
| Varasimha, Vāghēla ch., | 299 |
| Vardhamāna, vi., | 353 |
| Vardhamānakōṭi, vi., | 528 |
| Vardhamānapura, vi., | 341 |
| Vāridurga, vi., | 142 |
| Varika, tribe, | 1 |
| Varmaśiva, Śaiva ascetic, | 605 |
| Varpamāna, Māna ch. of Magadha, | 362 |
| Varuṇasēna, ch., | 592 |
| Vasantadēva or Vasantasēna, Lichchhavi k. of Nēpāl, | 498, 541 |
| Vasantapāla, son (?) of Pāla Mahīpāla, | 59 |
| Vasantasēna, s. a. Vasantadēva, | 541 |
| Vasāvana, m., | 605 |
| Vāshalarāja (Vākhalārāja), ch., | 260 |
| Vāstavya, family, | 337, 418 |

| | NUMBER | | NUMBER |
|---|--------------------------|--|--------------------------|
| Vastrākula, family, | 200 | Vijayadēva, s. a. Kalachuri Vijayasimha, | 186 |
| Vastupāla, min. of Viradhavala, | 210, 212, 213 | Vijayādhirāja, s. a. (?) Kachchhapaghāta | |
| Vasudēva, s. a. Bhāṭṭa Vasudēva, | 600 | Vijayapāla, | 65 |
| Vasudēva, chiefs, | 64, 315, 366, 412 | Vijayakīrti, poet, | 71 |
| Vasudēva, Gadḥādēsa ch., | 322 | Vijayanandivarman, Śālanākāyana k., | 686 |
| Vāsula, poet, | 329 | Vijayapāla, Chandēlla k., | 66, 76, 334, 335, 336 |
| Vatsabhāṭṭi, do., | 3 | Vijayapāla, k., | 106 |
| Vatsadāman, Śūrasēna ch., | 589 | Vijayapāla, Kachchhapaghāta k., | 65, 71 |
| Vatsadēvi, queen of Paragupta, | 518 | Vijayapāla, Kanauj k., | 39 |
| Vatsadēvi, queen of Śivadēva II., | 541 | Vijayapāla, Kanauj (?) k., | 60 |
| Vatsarāja, Chāhamāna prince, | 44 | Vijayapura, villages or towns, | 398, 604 |
| Vatsarāja, Chaulukya (or Chālukya ?) ch. of | | Vijayarāja, k., | 667 |
| Lāṭadēsa, | 356 | Vijayarāja or Vijayavarmarāja, Gujarāt | |
| Vatsarāja, Kakarēdi ch., | 186, 218, 219, 419 | Chalukya ch., | 398 |
| Vatsarāja, Mahōdaya ch., | 542, 710 | Vijayasakti, Chandēlla k., | 35, 108, 148, 240 |
| Vatsarāja, min. of Chandēlla Kirtivarman, | 76 | Vijayasēna, Sēsa k., | 647, 648, 649 |
| Vatsarāja, Śingara ch., | 109 | Vijayasimha, Gukila k., | 243, 416, 431 |
| Vayajaladēvi, queen of Viradhavala, | 344 | Vijayasimha, Kalachuri k., | 186, 422, 432 |
| Vēdasarman, poet, | 234, 243 | Vijayavarmarāja, Gujarāt Chalukya ch., | 398 |
| Vēgadēvi, queen of Iahṭagana, | 603 | Vijjāka, s. a. Vijayasakti, | 332 |
| Vēngi, vi. or co., | 509 | Vikramāditya, | 63 |
| Vēngīpura, vi., | 686 | Vikramāditya, ch., | 170 |
| Vēni, vi., | 159, 407 | Vikramāditya, sur. of Gāṅgēyadēva, | 410 |
| Vēsaladēvi (?), queen of Mahōvara, | 226 | Vikramāditya-Satyāśraya-Prithivīvallabha or | |
| Vihitravīrya, Trikalīnga k., | 668 | -Vallabha, W. Chalukya k., | 400, 401 |
| Vidagdha, Rāshtrakūṭa ch. of Hastikunḍi, | | Vikramapura, vi., | 648 |
| | 24, 30, 53 | Vikramārka, Chāpa ch., | 353 |
| Vidyādatta, poet, | 604 | Vikramasāhi, Tōmara ch. of Gwālior, | 318 |
| Vidyādharā, Chandēlla k., | 66, 71, 76, 334, 335 | Vikramasēna, Nēpāl prince, | 501 |
| Vidyādharabhaṇḍa, ch., | 658 | Vikramasimha, Gukila k., | 243, 290 |
| Vidyāpati, poet, | 578 | Vikramasimha, Kachchhapaghāta k., | 71 |
| Vigraha, ch. (?), | 543 | Vikramēndravarmān I. and II., Viśṇukunḍin | |
| Vigraha, Śiragrāma ch., | 351 | kings, | 687 |
| Vigrahapāla, Chāhamāna ch. of Naddāla | 141 | Vilāsapura, vi., | 158 |
| Vigrahapāla I., Pāla k., | 138 | Vilāsapura (?), vi., | 640 |
| Vigrahapāla II., do., | 640 | Vinayāditya, E. Gāṅga k., | 357, 360 |
| Vigrahapāla III., do., | 643, 644 | Vinayāditya-Satyāśraya-Śrīprithivīvallabha or | |
| Vigrahapāla, Rāshtrakūṭa ch. of Vēdāmāyātā, | 605 | -Vallabha, W. Chalukya k., | 401 |
| Vigraharāja, ch., | 64 | Vināyakapāla, Mahōdaya ch., | 544 |
| Vigraharāja, Chāhamāna k., | 44 | Vināyakapāla, sur. (?) of Dhangā, | 35 |
| Vigraharāja (Viśaladēva), do., | 134, 144 | Vinayamahādēvi, queen of an E. Gāṅga | |
| Vigrahastambha, Prāgyōtīśha k., | 711 | Kāmārnava, | 357 |
| Vihāraṇagari, vi., | 564 | Vindhyaśakti, Vākdāka k., | 622 |
| Vihārisimha, Gadḥādēsa ch., | 322 | Vindhya-varman, Paramāra k., | 196 |
| Vijā, s. a. Vijayaśakti, | 334 | Vindunāga, ch., | 11 |
| Vijaya, Prāgyōtīśha k., | 714 | Vintapura, vi., | 663 |
| Vijaya, s. a. Vijayaśakti, | 56 | Vira, k., | 647 |
| Vijayachandra, Kanauj k., | 148, 150, 151, | Virabāhu, Prāgyōtīśha k., | 714 |
| | 153, 156 | Viradhavala, Vāghēla k., | 209, 210, 212, |
| Vijayadēva, Nēpāl yuvarāja, | 539 | | 222, 249, 344 |

[illegible]

| | NUMBER | | NUMBER |
|--|---------------|--|--------|
| Yoganarādhramalla, <i>Nepālī k.</i> , | 568 | Yuvarāja II., <i>Kalachuri k.</i> , '340, 407, 410, 429, 431 | |
| Yogarāja, <i>Guhila k.</i> , | 290 | | |
| Yoginipura, <i>vi. (Delhi)</i> , | 278 | | |
| Yuddhāsura, <i>sur. of Nandārāja</i> , | 350 | | |
| Yuvarāja, <i>Kachchhapaghāta k.</i> , | 71 | | |
| Yuvarāja I., <i>Kalachuri k.</i> , | 407, 428, 429 | Z | |
| | | Zafar Khān, <i>Sulṭān</i> , | 278 |

CORRECTIONS.

- Page 2, line 21.—For *those*, read *those*.
- " 3, No. 7.—Judging from a rubbing given to me by Prof. Bendall, I believe that this inscription is now in the British Museum; but it has not been found yet.
- " 5, " 25.—For *Māhipāladēva*, read *Mahipāladēva*.
- " 8, footnote 3, and page 10, footnote 2.—For *Munahi*, read *Munsiff*.
- " 12, line 11.—For *-sahkrāntan*, read *-samkrāntan*.
- " 19, No. 131.—This has been edited now in *Ep. Ind.* Vol. V. p. 117.
- " 41, line 18.—Insert a semicolon at the end of the line.
- " 47, No. 331.—For *Lucknow*, read *Lahore*.
- " 47, footnote 5, line 3.—For "91," read "91."
- " 51, No. 359, and page 52, line 13.—After *Rājarāja*, add [L].
- " 79, line 13.—Insert a full stop at the end of the line.
- " 79.—Insert the figure "1" before the first foot-note.
- " 96, No. 710.—This has been edited now, with a facsimile of the date, in *Ep. Ind.* Vol. V. p. 211.

