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EPIGRAPHIA INDICA

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RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA

VOL. XIII. 1915-16.

EDITED BY

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AND

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ADDITIONS AND CORRECTIONS

- Page 152, text l. 6,—for *pañchēshu* read *pañch-ēshu*.—H. K. S.
- „ 152, „ l. 7,—for *mmishān=nidhāya vikatē* read *mmishān=nidhāya nikatē*.—H. K. S.
- „ 152, „ l. 8,—for *Śāmbhavā(vi)m* read *Śāmbhavā(va)m* ?
- „ 152, „ l. 8,—for *Pasy(āy)=ā* read *Yasy=ā*.
- „ 152, „ l. 9,—for *-vā[∪∪]* *kāmini°* read *-vā[nara*]-kāmini°*.
- „ 153, verse 18,—for *Mugdhām chandram=iv=aitasyā* *** read *Mukham chandram=iv=aitasyā [vilōkya*]*.
- „ 153, n. 5,—for *saṁyayau* read *svar yayau*.
- „ 154, verse 12,—for *damsels* read *monkey-wives*.
- „ 155, verse 18,—read *Seeing the face of his daughter to be modest like a moon, King Bhima called her by name Chandrā-dēvi*.
- „ 162, l. 24,—for *Ślakshnāyāḥ* read *Ślakshnāyāḥ*.
- „ 174, trans. ll. 31-2,—for *Sunday* read *Monday*.
- „ 190, n. 1,—for *guṇacīm* read *guṇadīm*.
- „ 218, n. 11,—Omit [For *kakubha abhramur* (acr) ?—F. W. T.].
- „ 223, n. 7,—for *तौ ते* read *तौ ते* *ते*.
- „ 234, text l. 148,—for *Maudgalyō=yō=tr=r=aika* read *Maudgalyōyō=tr=aika*.
- „ 246, „ l. 133,—for *Śālamkāyana* read *Śālamkāyana*.
- „ 248, „ l. 169,—for *Pūrva-mamddula* read *pūrvam=amddula*.—H. K. S.
- „ 249, „ l. 190,—for *Pūrva-mamddula* read *pūrvam=amddula*.—H. K. S.
- „ 249, „ l. 203,
- „ 250, „ ll. 206, 207, 209, 212, } —for *gala śānu* read *galasenu*.—H. K. S.
- „ 251, „ l. 227,
- „ 250, „ l. 209,—for *prāmtam gala°* read *prāmṭa [pūmtam*] gala°*.—H. K. S.
- „ 253, n. 1,—Add [Read *śrīta-bīl-ābhōgās=cha nāgā* in place of *°bīlā bhōgās=cha nāgā* and translate 'the Snakes—i.e. the Nāgavaṁśi kings of Bastar—retreat to their winding caves.' *Guhā* will then go with *gāvō*, etc. It may be noted that a family of kings in the Telugu country, known as Surabhi-vaṁśa, has a cow for crest.—H. K. S.].
- „ 254, text ll. 69, 101, } —for *Anna-dāta* read *Anna-dātā*. [The word is perhaps not a
- „ 255, „ l. 122, } proper name, but means a 'donor of food'; cf. l. 94.—H. K. S.]
- „ 254, „ l. 73, col. 2,—for *Sōmayāji* read *Sōmayājīn*.
- „ 255, „ l. 105, col. 3,—for *Śrigiri* read *Śrigiri*.
- „ 255, „ l. 122, „ 4,—for *-yajva* read *-yajvan*.
- „ 255, „ l. 123, „ 4,—for *Śingārya* read *Śingārya*.
- „ 256, „ l. 143, „ 4,—for *Singayārya* read *Śingayārya*.
- „ 256, „ l. 163, „ 2,—for *Sivamallana* read *Śivamallana*.
- „ 257, „ ll. 168-179, 179-201, } —for *path of the field, path of the fields, field path*
- „ 258, „ ll. 201-207, 207-213, } read *old path*.—H. K. S.
- „ 257, „ ll. 168-179, 179-201,—for *of the Pūrva-mamddulu* read *formerly used*.—H. K. S.
- „ 257, text ll. 168-179,—for *This is the path of the field of Tollimṭi* read *This path is the old path*.—H. K. S.
- „ 259, n. 1,—for *was in the case* read *were in the case*.
- „ 274, n. 2,—for *अ नः* read *अनः*.
- „ 302, text l. 10,—for *māṇḍalav* read *māṇḍ=alav*.—H. K. S.

- Page 303, verse 15,—The missing letters at the end of l. 21 and the beginning of l. 22 may be *mella* (i.e. *chakram=ellam=aleyal*). *Elvar=alakke* must in my opinion be a reference to *El(v)-ara(are)-lakke*, 'the seven and a half lakh' country of the Chalukyas, of whom Jayakēśin was a feudatory. *Jimkarise* may well stand for *jēimkarise*, which means 'buzzed.' *Ōḍisit=ettisidam* must be *ōḍisi tettisidam*, and *virōdhi-bem-koḷvan* must be written as one word. The incident here related may refer to the reverse sustained by the Śilāras, who were relatives of the Chālukyan emperor, at the hands of Jayakēśin I (see *Kan. Dyn. Distr.*, p. 567). Or *Āḷrara* may stand for *Āḷpara*, in which case the *Āḷupa* king will be the *ripurāja*, 'enemy king,' mentioned in l. 22.—H. K. S.
- „ 303, verse 16,—for *palava*[∪]yam kumareyam* read *palav[=āne]yam kudureyam*.—H. K. S.
- „ 303, text l. 25,—for *kalyāṇadoḷ* read *Kalyāṇadoḷ*.—H. K. S.
- „ 304, „ l. 34,—for *mudreyam* read *mudreyim*.—H. K. S.
- „ 310, verse 10,—for exceedingly exalted *Rāma* read many said that *Lāṅkā* was a Brahman settlement established by *Rāma*. On this he ceased (to demand tribute). This prowess (*aḷavu*) of *Chatta* is very great.—H. K. S.
- „ 310, verse 11,—for *Thāṇeya* read *Thāṇeya*.
- „ 310, „ 15 and n. 5,—see Additions and Corrections to p. 303, v. 15.
- „ 310, „ 17,—see above on p. 303, l. 25.
- „ 323, ll. 5-9,—for she who rides on fiery elephants read she who has the gait of a scent elephant.—H. K. S.
- „ 334, verse 5,—Perhaps the sense is that the kings of mountains etc. have acquired their unique degree of firmness etc. by gift from *Gojjiga-dēva*. So the poets sing.—H. K. S.
- „ 355, l. 21,—It is difficult to accept the interpretation of Dr. Barnett; for *Kuṇḍaliśvara* in this verse of common occurrence has been generally interpreted to mean 'chief of serpents.' Consequently *kuṇḍaliśvara-mahābhujah* would be one whose arms are as long and powerful as the chief of serpents (i.e. *Ādiśēsha*).—H. K. S.

JOHN FAITHFULL FLEET, C.I.E., PH.D.

The passing of so prominent an Oriental epigraphist as Dr. Fleet has raised a desire that some notice of him should find a place in a publication to which he was a constant and valued contributor. Born in 1847, he died in 1917, and thus fulfilled the term assigned by the Psalmist to the span of human life. But after his retirement from public service in 1897, when he settled in Ealing, he was subject in his latter years to continual ill-health. On the last occasion on which I met him he said on this account he had not been into London for eight months. His devotion to Oriental studies, however, was not relaxed to the last.

He was the son of John George Fleet, of the Roystons, Chiswick, his mother being Esther Faithfull, the daughter of a clergyman; and he was educated at Merchant Taylors School which bears on its rolls, among others, the distinguished name of Robert Clive. In 1865 he passed for the Indian Civil Service, and in the probationary period which followed studied Sanskrit under Professor Goldstücker of the University College, London. Eventually he was posted in 1867 to the Bombay Presidency. Here his official career was chiefly spent in the Southern Mahratta country, so called for administrative purposes, but on the basis of language more correctly termed the *Karnāṭaka Prānt*. He was thus brought into contact with *Kannāḍa* (or *Kanarese*), the prevailing vernacular; and as Educational Inspector in the Southern Division in 1872, and Assistant Political Agent at Kolhapur in 1875, he was led to take up the study of it. He was decorated with the Order of C.I.E. in 1884; became Collector and Magistrate of Sholapur in 1886, and Senior Collector in 1889. His further appointments were—Commissioner of the Southern Division in 1891, next year of the Central Division, and in 1893 Commissioner of Customs.

Meanwhile his attention had early been drawn to the numerous inscriptions thickly scattered in the districts where his duties lay, and he applied himself to a systematic research of these invaluable memorials of the past, many of which are densely inscribed on stone slabs of large dimensions, on which the busy and incurious Saxon often gazes with blank amazement at so much apparently misplaced expenditure of energy, and in which the people of the country as a rule exhibit not the slightest interest. Of these, and others on metal plates, he began to collect facsimiles, which he deciphered, and he published the results in the *Bombay Asiatic Journal* and other works; especially in the *Indian Antiquary*, started by Dr. Burgess in 1872 and still going, of which he became the joint Editor with Captain (now Sir) R. C. Temple from 1885 to 1891.

Before this he had published in 1878, under the title of *Pāli, Sanskrit and Old Canarese Inscriptions*, copies of photographs taken by Colonel Dixon in 1865 for the Mysore Government, with some others, giving merely the dates and names of the kings under whom the records were issued. The translation of those belonging to Mysore, which formed the bulk, was placed in my hands and appeared in 1879 in a volume named *Mysore Inscriptions*.

The bent of his talents being recognized, a special appointment was created for him as Epigraphist to the Government of India, which he held from January 1883 to June 1886, when it was abolished. The object was to entrust to him the task of bringing out Vol. III of the *Corpus Inscriptionum Indicarum*, relating to the Early Gupta Kings; Vol. I, containing the Edicts of *Aśoka*, had been published by General Sir A. Cunningham, and Vol. II, intended for the inscriptions of the Indo-Scythians and the Satraps of *Saurāshṭra*, had for the time been held back. On taking up the project, he found the usual state of things so well known to those who have done similar work. The Government was under the impression that the copies in their records were all-sufficient, and only required a skilled expert to interpret and publish them. But, as a matter of fact, the copies were, as is mostly the case, untrustworthy and worthless for scientific purposes. Nor was better material to be obtained except by personal investigation of the inscriptions themselves *in situ*. The scrupulous care needed to secure

veracious counterparts was little appreciated by the authorities, who were disappointed to find that a task which they had expected to be disposed of in a comparatively short period was, as it appeared to them, spun out interminably. Besides the journeys in India, a voyage to England was necessary to superintend the photo-lithographic reproduction of the inscriptions, the minute accuracy of which was an essential feature of the work. For these various reasons the printing was not completed till July 1887, and the volume was published in 1888.

It is as exhaustive a production as the importance of the subject demands, and was intended by the author to be a model for all similar work. But a century would not suffice to carry out with corresponding particularity a *Corpus Inscriptionum* of all that India can supply. Moreover, bulky as the volume is—hardly ‘handy and accessible,’ as originally contemplated by General Cunningham,—it is only a part of what was in the mind of the editor to produce. ‘It will not,’ he says, ‘be thoroughly complete without the Historical Chapters that should form the second part of it. And the writing of these will entail so enormous an amount of miscellaneous reading and annotation . . . that I doubt much whether those chapters will ever be written by me’—(and they never were).

The hopelessness of the prospect being manifest, it was arranged by Dr. Burgess to issue a quarterly supplement to the *Indian Antiquary*, under the name of *Epigraphia Indica*, in which inscriptions should be published as they were found, trusting to the Index to facilitate references. Its Vol. I, issued in 1892, was thus to be regarded as Vol. IV of the *Corpus*. This scheme is still in operation and has proved of the greatest value, though much delayed by changes of Editors and other causes due to the war. In this publication Dr. Fleet bore a full share.

Other works by him, of more than local importance, are his articles in Vol. I of the *Gazetteer of Bombay* of 1895, in which he has given an account of the *Dynasties of the Kanarese Districts* from the earliest historical times to the Muslimān conquest of 1318 A.D., as derived from inscriptions. It teems with information of the first importance, nowhere else then available, though the narrative is perhaps too much interrupted by minute specifications of dates, often given in double years.

Then we have his comprehensive chapter on Epigraphy in Vol. II, Historical, of the new *Imperial Gazetteer of India* of 1908. In this he not only summarizes what has been done, but points out the ends to be still kept in view and appeals for help from all hands.

Lastly comes his article on Indian Inscriptions in the *Encyclopædia Britannica*, 11th edition, 1911, which is a masterly review of the whole subject and bears witness to his intimate knowledge of this great field of research.

One point further must be noticed in connexion with his attainments. The examination of the complicated system of Indian Chronology was taken up by him with characteristic eagerness, as being much to his taste. In his *Gupta Inscriptions* he has stated his obligations to Mr. S. B. Dikshit for the help derived from him in this matter. His publications since then bear sufficient evidence of his deep penetration into this intricate branch of inquiry, so that he was constantly appealed to as an authority for the verification of dates, which he was always ready to investigate. It is not to be wondered at that some such puzzles were not found to be soluble; but inscriptions, it is feared, have been condemned as false or doubtful owing to a too rigid application of rules, which resulted in their dates being pronounced ‘irregular,’ often for the reason that the week-day did not work out correctly. A solution of many of these discrepancies has now been presented by Dr. Venkata Subbiah, of the Mysore Archaeological Department, in his important *brochure*, just published, called *Some Saka Dates in Inscriptions*, which is calculated to clear the air in regard to these points.

It remains to state that Dr. Fleet was Honorary Secretary of the Royal Asiatic Society from 1906 till his death; and in 1912 received the Gold Medal of the Society for his eminent

services to Oriental learning. If only for inducing Professor Kielhorn to turn his attention to Indian epigraphy and chronology, he would be entitled to this. But he also, no doubt, exerted an influence in stimulating Indian scholars in the country itself to take an interest in these studies, for the prosecution of which they possess certain manifest advantages to which Europeans can in no wise lay claim. The number of such is increasing, and their efficiency is reaching a high standard. One is actually holding the position of Epigraphist to the Government of India.

In conclusion it may be said that—whether we regard his pioneer work at the beginning, his sustained interest in a pursuit which has a growing fascination of its own, or the results obtained by his efforts in bringing to light so many valuable materials to elucidate the early history of India, especially in the western parts,—Dr. Fleet has a claim to be held in honourable remembrance as in the front rank of the devoted band of eminent Bombay scholars who have distinguished themselves in antiquarian researches.

The subjoined is a list of Dr. Fleet's contributions to the *Epigraphia Indica*.

LEWIS RICE.

A list of the late Dr. Fleet's contributions to the "Epigraphia Indica."

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¹ A.—Hattī-Mattūr inscription of the time of Kṛishṇa I.

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EPIGRAPHIA INDICA.

VOLUME XIII.

No. 1.—TRIPLICANE PLATES OF PANTA-MAILARA, DATED SAKA-SAMVAT
1350, IN THE REIGN OF DEVARAYA II.

By T. A. GOPINATHA RAO, M.A., TRIVANDRUM.

The subjoined inscription is engraved on five copper-plates, strung together by a ring which bears no seal. The set belongs to the house of Kavibhūṣaṇam Tātāchārya of Triplieane and was kindly secured for me by my friend, Mr. M. K. Nārāyaṇasāmi Ayyar, B.A., B.L., High Court Vakil, Madras. I edit the inscription from the original as also from impressions prepared under my supervision.

The writing begins on the second side of the first plate and ends on the first side of the last plate. The shape of the plates is the same as in the Vijayanagara ones of a similar period; they have a curved top, with a hole in the centre for the ring. The plates are numbered consecutively on the back of each plate with Telugu-Kannaḍa numerals, which are engraved to the left of the ring-hole: but in the case of the fifth, or the last plate, the numeral five is engraved on the first side. The alphabet of the record is Telugu and the language partly Sanskrit and partly Telugu. The latter is employed in describing the boundaries, etc. of the village granted. At the end is engraved the word *Śrī Virūpākṣa*, the *sign-manual* of the kings of the first Vijayanagara dynasty. The engraving has been done satisfactorily and the record is in an excellent state of preservation.

The inscription belongs to the reign of Dēvarāya II of the first Vijayanagara dynasty. His genealogy is traced as follows :—

Harihara II
|
Dēvarāya I
|
Vijaya-Bukka
|
Pratāpa-Dēvarāya II.

While the king was seated on the throne of his ancestors at Vijayanagara, his feudatory, Panta-Mailara, requested his sovereign to be pleased to grant the village of Takkellapāṇu

to the Brāhmaṇa Śiṅgarārya, who was his *guru*. The record gives the following pedigree for Mailāra :—

Sūra,
|
Pōta.
|
Mummaḍi md.
|
Mummāmbā.
|
Paṇṭa-Mailāra.

Paṇṭa-Mailāra bore the birudas *Dharanivarāha*, *Chauhattamalla* and *Ghaṇṭānāda*. The date of the inscription is Śaka 1350 (expressed by *vyōma*, *bāna*, *anala* and *śaśi*) which corresponded to the cyclic year Kilaka, Monday, the first (*Pratipad*)-*tithi* of the bright fortnight in the month of Āshāḍha. It is mentioned that the father and grandfather of the donee were respectively named Tātāchārya and Venkaṭāchārya; that the member of the family, Śiṅgarārya, belonged to the Śaṭhamarshaṇa *gōtra*¹ and that his *sākha* was Yajus. The village of Takkeḷḷapāḍu was situated in the Addaṅki-*sīma* in Kamma-vishaya. Regarding the date of the document Mr. L. D. Swamikkannu Pillai writes :—" Ś. 1350, Kilaka, Monday, Śukla 1 in Āshāḍha=Monday, 14th June, A.D. 1428. The *tithi* ended at 12½ *ghaṭikās* after mean sunrise."

The present record is the second copper-plate grant of the chief Paṇṭa-Mailāra, so far discovered. The first was published by Messrs. Butterworth and Venugōpāla Chetty in their collection of the inscriptions in the Nellore district.² This document is exactly similar to the other as far as verse 18; the rest is necessarily different. The Paṇṭa-kula to which Mailāra

¹ The following is an extract from a work on the Śrivaishṇava hierarchy, called the *Periya Tirumudiyāḍāṭṭe* regarding an Addaṅki Śiṅgarāchārya :—

"Sect, Vaḍama; family, Śōṭṭai; Śaṭhamarshaṇa-*gōtra*; Yajus-*sākha*;

Śrinivāsāchārya
|
Eṭṭūr Śiṅgarāchārya (contemporary and disciple of Maṇavāla-māmunigaḷ).
|
Eṭṭūr Venkaṭāchārya.
|
Addaṅki Śiṅgarāchārya."

The genealogy of the Tātāchārya family, as gathered from the *Prapannāmṛitam*, is given below for the benefit of the students of the history of Śrivaishṇavas :—

Eṭṭūr Narasimbāchārya, (Śiṅgarāchārya).
|
Tātāchārya.
|
Śrīśailapūrṇa.
|
Śrinivāsa.
|
Tātādēśika.
|
Venkaṭārya.
|
Sundaradēśika.
|
Śrinivāsa.
|
Pañcha-mata-bhaṇjanam Tātāchārya.

Lakshmikumāra Tātāchārya *alias* Kōṭi-kanyakā-dānam Tātāchārya (contemporary of Venkaṭapatidēvarāya I.).

² Copper-plate No. 18, Chejerla grant of Dēvarāya II., S. 1351, Vol. I, pp. 149-164; written in the Naudī-nāgarī characters.

belonged, is described in the Tottaramūḍi plates¹ and the Koṅkuduru grant² as belonging to the fourth caste (i.e. the Śūdra caste). The name Panṭa-kula is mentioned therein as composed of several branches, of which the most important were the one of the Redḍis ruling independently over the south Telugu country with Koṇḍaviḍu as its capital, and another of the same kings ruling over the north Telugu country with Rājamahēndrapura (Rajahmundry) as the capital. In the genealogical portion of neither of these families do we come across the names Sūra, Pōta or Mummaḍi, the ancestors of Panṭa-Mailāra. Perhaps this chief belonged to a minor branch of the Panṭa-kula. The Telugu poet Śrīnātha, who was the *Vidyādhikārin* of the Koṇḍaviḍu chiefs, laments the death of a Mailāru in a verse³ which is quoted by Rāo Bahadūr Virēśa-liṅgam Pantulu in his 'Lives of Telugu Poets.'⁴ This Mailāru was, perhaps, the same as the Panṭa-Mailāra of the document under consideration who is said to have served Dēvarāya II. in his campaigns against his enemies, and pleased his lord by paying him rich tributes of invaluable gems and other costly articles. On the whole, he seems to have been in the good graces of Dēvarāya II. Nothing further is known of Panṭa-Mailāra.

The donee, Śīṅgarārya,⁵ belonged to the Śrīśaila-vamśa. The family derives its name from Periya Tirumalai-nambi, the maternal uncle of the great Viśiṣṭādvaita teacher, Śrī-Rāmānuja. He was one of the five important disciples of Yāmunārya (*alias* Ālavandār), and was an authority in the exposition of the Rāmāyaṇa, in which his descendants also became famous. The members of this family are better known by the title Tātāchārya. It is said that the god Venkātēśa of Tirupati was very pleased with Periya Tirumalai-nambi for the parental care he was taking of his image at Tirumala, and on one occasion the god is said to have addressed him as 'mama tāta' (my father); and ever since Periya Tirumalai-nambi came to be recognised by the name Tātāchārya, a title which his descendants also began to assume. The Tātāchāryas became the *gurus* of the kings of Vijayanagara; the way they succeeded in bringing the emperors of Vijayanagara to their faith is narrated in the *Prapannāmṛitam*, a summary of which has been given in my paper on the Daḷavāy Agrahāram plates of Venkātapatidēvarāya I.⁶ The Tātāchāryas are found among the Vaḍagalais and the Tengalais alike, but the majority are only Vaḍagalais; the name Tātāchārya has therefore almost exclusively become a Vaḍagalai one at the present time, and I am told the Tengalai Tātāchāryas despise this Vaḍagalai appellation, Tātāchārya, and hence the paucity of the suffix among the Tengalai members of the Śrīśaila-vamśa. The owner of the copper-plate grant under consideration is a Tengalai Tātāchārya belonging to the Addaṅki branch of the family and is in all probability the lineal descendant of the donee of the document. There are Tengalai Tātāchāryas residing in Śrīnushnam, Śrīvilliputtūr, etc.

¹ Above, Vol. IV, p. 322, v. 6.

² Above, Vol. V, p. 57, v. 4. Compare the genealogy given in the *Kāśikhaṇḍam* of Śrīnātha, an abstract of which has been given by Mr. G. V. Rāmamūrti Pantulu, at *ibidem*, p. 55.

³ 'Kailāśagiri baṁḍe Mailāru-vibhūḍ-ēgi dīnavechōham-ārāju . . . Śrīnātha is said to have been a contemporary of Sarvajña Śīṅama-Nāyaka, for whose paternal uncle Mādhava-Nāyaka, we get the date Ś. 1343, from the Śrīraṅgam plates (see *Ep. An. Rep.* for 1903, p. 9). He survived Rāchavēma and was afterwards patronized by the Redḍis of Rājamahēndrapura (see *Ep. Ind.*, Vol. XI, p. 315), and it is possible that he lived long enough to survive Panṭa-Mailāra as well. The time of his death has not as yet been settled.

⁴ In the 1911 edition, p. 132.

⁵ There is every probability that the donee of the inscription under discussion is the Addaṅki Śīṅgarāchārya given in the list of the *Periya Tirumūḍigadaivu*; but there is this difference between the plates and the book, that while the former give the names Venkātāchārya and Tātāchārya as those of the grandfather and the father respectively, of Śīṅgarārya, the latter mentions Venkātāchārya as the father of Śīṅgarāchārya. It is very probable that the printed copy of the book which contains this pedigree is wrong, as none of the manuscripts of the work in my possession makes any mention of this line at all.

⁶ See above, Vol. XII, p. 162.

The biruda *Ghaṇṭānāda* held by Paṇṭa-Mailāra, is explained in v. 16. It is stated therein that when Paṇṭa-Mailāra rang his bell in the battle-field, the hostile forces would be overtaken with fear.¹

The names of places that occur in the document are Addaṅki, Aluvalapāḍu, Takkeḷla-pāḍu, Kupperāvīpāḍu, Janakavaram, Paṅgulūru, and Rāvinūtula. All these places are in the Ongole tāluka of the Gunter district. Kupperāvīpāḍu might be identified with the modern Kopperapāḍu. The other names still retain their old forms.

TEXT.²

First Plate.

- 1 श्रीमानादिमभूदार[:*] श्रे-
- 2 यसे भूयसेस्तु वः । येनोद्वाहमवा-
- 3 घ्यासीद्वज्रगर्भा वसुंधरा ।[*१] शैरवी नि-
- 4 त्वदानार्द्रकरश्म तनोतु वः । यमारा-
- 5 ध्य महेयाद्या लभंते वाञ्छितं फलं ।[*२] सु-
- 6 धागारं सुमनसां चंद्रः प्रज्ञादनीस्तु
- 7 वः । आसीद्यस्य कळां विभ्रद्भूतेशो राजशे-
- 8 खरः ।[*३] पुंसः पुराणस्य मनःप्रसूतेरि-
- 9 दोर्यदूनां प्रवभूव वंशः । यत्रा-
- 10 विरासीद्वसुदेवभाग्यं हरि[:*] स्वयं देव-
- 11 गणैरुपेतः ।[*४] तस्मिन् विशुद्धजनने जातो ह-
- 12 रिहराजयः । विशुद्धचरितो राजा दु-
- 13 र्गदाभ्याविव चंद्रमाः ।[*५] शिष्टावनं दुष्टनिवा-
- 14 रणं च ह्यं विभक्तं हि हरी हरे च । च-
- 15 कार तत्कार्यमभिनरूपो विभ्रत्तदीयं
- 16 महिमानमाख्यां ।[*६] तदात्मजो भूतलदे-
- 17 वराय[:*] श्रीदेवरायोभवदूर्जितश्री[:*] ।(१) दानेन
- 18 देहोति पदं समार्जं प्रत्यर्थिनां यो सुह-
- 19 रर्थिनां च ।[*७] श्रय जयंत इवामरनायकान्दु-¹⁰
- 20 णनिधेरुपलब्धजनिस्ततः ।(१) विजयबुद्धमहीप-
- 21 [ति]रु[त्त]ता¹¹ विजितशत्रुभूद्विजयीपमः ।[*८] प्र-

¹ [Compare the title Pañcaghaṇṭānāda of the Śāluva king Immaḍi-Narasimha on p. 84, Vol. VII, above.—H. K. S.]

² From inked impressions.

³ Read वाञ्छितं.

⁴ Read विशुद्धं.

⁵ The *anuvāsa* of यं stands in the beginning of the next line.

⁶ Metre; Drutavilambita.

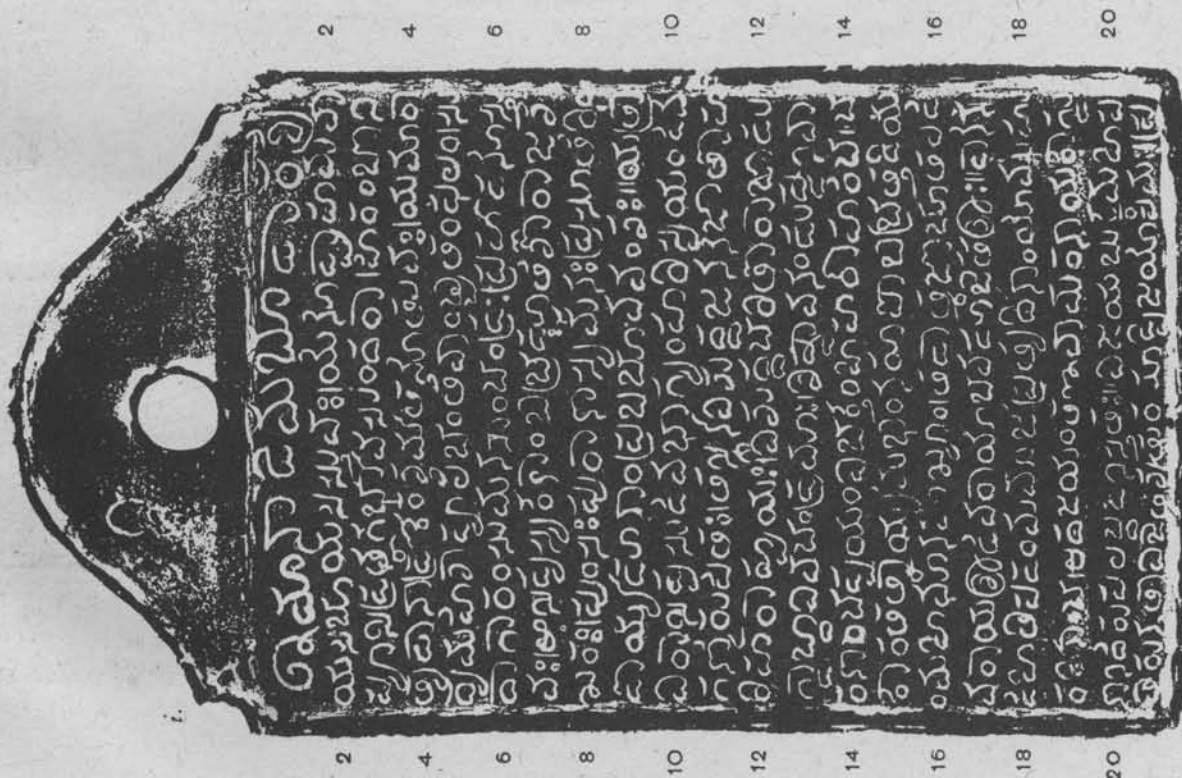
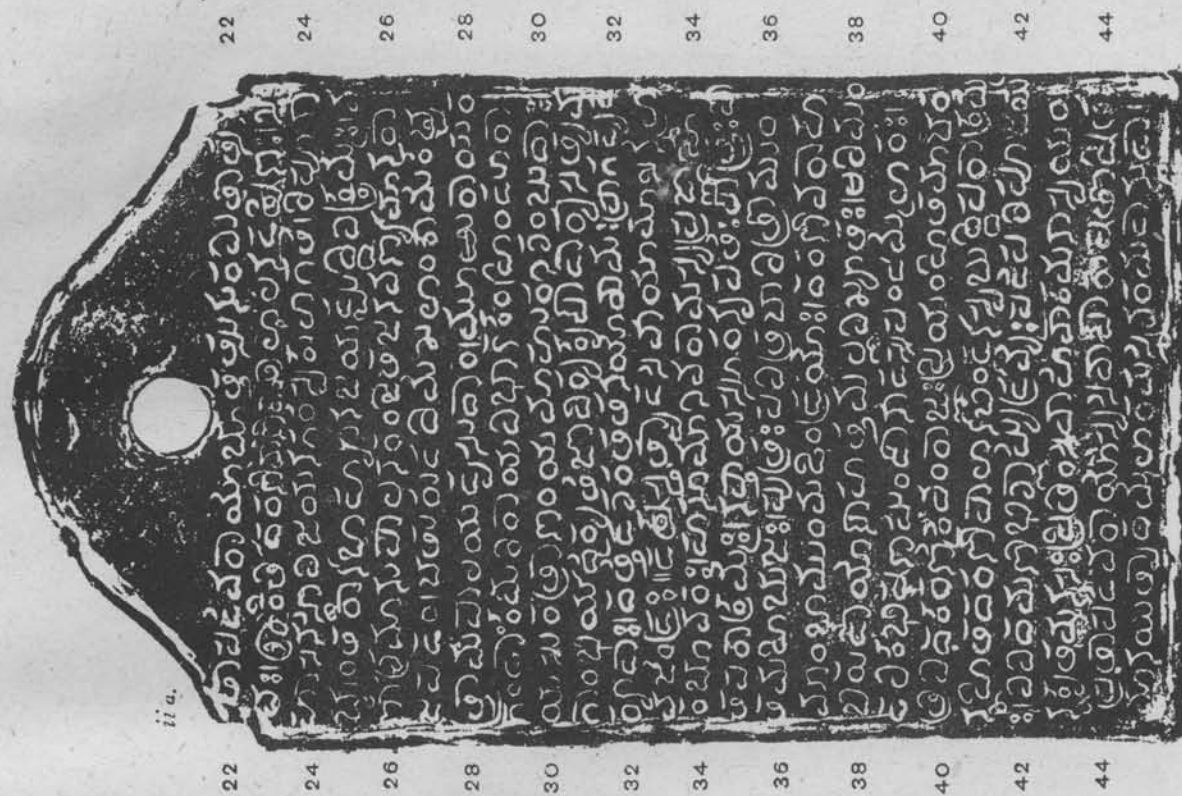
⁷ Metre: Anuṣṭubh.

⁸ Metre: Upajāti.

⁹ Read दुष्टा.

¹⁰ Read दुष्टं.

¹¹ Read श्रुती.



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Second Plate; First Side.

- 22 तापदेवरायोभूतक्षु(क्षु)नुरमितोक्ष-
 23 [व]: । श्रीकीर्तिधरणीवाणीका[न्त]लालनदक्षिणः ।। ६*]¹[सि]-
 24 हासनस्थो विजयनगर² स्वकुलागते । रिपूना-
 25 म्यंतरान् बाह्यानजयद्विभक्तिमैः³ ।। १०*] व'-
 26 र्णाश्रमानुपालनरंजितजनवर्णमानरा-
 27 जपदं । चतुर्दधिमिखलांकामिकक्षु⁴
 28 क्षामपालयद्वसुधां ।। ११*] 'मू०'रायर-
 29 'गंडांकमरिरायविभाक्तं । हिंदूरा-
 30 यस्मुरचाणं यमाहुरनिशं बुधाः ।। १२*]
 31 'गांभीर्यधैर्यतेजोवीर्यकपौदाखसत्यम-
 32 स्थादाः । धत्ते दशरततनयो⁷ [रा]मः प्रागद्य [दे]-
 33 व[रा*]जेंद्रः ॥[१३*] 'दक्षस्तत्पादसेवायामासीन्मैला-
 34 रभूवरः । हनूमानिव रामस्य प्रज्ञाहि-
 35 तपराक्रमैः ।। १४*] 'नप्ता यस्मूरनृपतेः पौत्रः पो-
 36 तमहीभुजः । पुत्रः पवित्रचारित्रो मुं-
 37 मांबामुंभडींद्रयोः ।। १५*] 'धरणीवराह-
 38 विरुदो योसौ [चौ*]हत्तमक्षविख्यातः । अरिमं-
 39 डलीकभीषणघंटानादक्ष पंटमैलारः ।। १६*]
 40 'चिविधकरणैरेवं राज्ञः प्रियं हितमाचर-
 41 न्हितधरणीपालान् बिंदन्⁹ स्वबुध्विपराक्रमैः¹⁰
 42 । विविधमणिभिः[*] स्थाप्येद्वै¹¹ पदे परिपूज[य]-
 43 क्तत मनसः प्रीतिं [सि]वाह्वैवाकमना[*] स्वयं
 44 ।। १७*] 'प्रतापदेवरायोस्य सेवापौरुषतोषितः ।[*]
 45 मानयित्वाथ मैलारमस्मै वरमदाशुदा ।। १८*]

¹ Metre: Anushtubh.² Read 'नगरै.³ Read 'द्वि'.⁴ Metre: Āryā.⁵ Read 'क्ष'वा°.The *anusvāra* of 'क्ष' has been engraved above the line.⁷ Read 'दशरथ'.⁶ Metre: Hariṇi.⁹ Read 'बिन्दन्' स्वबुद्धि°.¹⁰ The *cisarga* of 'क्रमैः' has been written at the beginning of line 42.¹¹ Read 'स्थाप्ये'.

Second Plate ; Second Side.

- 46 ¹न ह्यान्न च मातंगान्न भूषा न च संपदः²
 47 । स्वामिनः[*] स्वस्य च हितमयाचत वरं क-
 48 ती ।। १७*] ³[उ]भयं पवित्रयति यद्वापयि-
 49 तारं च किं च दातारं । कुर्विति तद्ग-
 50 दानं सङ्गुरवे शिङ्गराक्षाय ॥ २०*] ⁴अस्ति
 51 श्रीर्वेकटगिरेर्नायकस्य जगद्गुरोः ।
 52 लक्ष्मीपतेः पुरोधा[*] श्रीर्वेकटाचा-
 53 ख्यशेखरः ।। २१*] ⁵यस्य कीर्त्तिसुधार[वा]द-
 54 मेदुरा दिङ्मकोरि[का]ः । त्यजत्यद्या-
 55 प्यहो तादृक्कद्रातपश्चिष्टज्ञ⁶
 56 ।। २२*] ⁷तस्यासीत्तनय[*] श्रीमान्ताताचार्यो⁸
 57 दयानिधिः । भजतां यत्पदांभोजं
 58 भवाब्धिः पल्लवायते ।। २३*] ⁹चतुर्दशानां
 59 धर्माणां विद्यानां पारदृश्वनः । त-
 60 स्याभूत्तनुज[*] श्रीमान् शिङ्गराक्ष-
 61 शिखामणिः ।। २४*] ¹⁰समञ्चं यत्करांभो-
 62 जं भक्तानां मस्तकेर्षितं । असाध्यस्या-
 63 पि संसारसंनिपातस्य¹¹ भेषजं ।। २५*] ¹²वेदि-

Third Plate ; First Side.

- 64 कं भगवन्मार्ग¹³ यत्प्रतिष्ठापयत्य-
 65 यं । तत्कीर्त्तये वेदमार्गेकप्रतिष्ठाचा-
 66 र्ये उच्यते ।। २६*] ¹⁴अठमषण्णगीचजातः¹⁵
 67 सांगोपांगं यजुस्तथाध्येता । वि-
 68 ख्यातो विष्णुपथे विलसति लोके स शि-

¹ Metre: Anushtubh.² The *visarga* of संपदः has been written at the beginning of line 47.³ Metre: Āryā.⁴ The *anusvāra* of स्तुङ्ग has been written at the beginning of line 56.⁵ Read °चार्यो.⁶ Read °संनिपातस्य.⁷ Read भगवन्मार्ग.⁸ The usual form of the name is अठमषण्ण°.

- 69 मराचार्यः ।[२७*] ^१एष विद्यातपोभूमि-
 70 लोकेष्व च गुरुर्गम । तस्मै समर्पय
 71 ग्रामं स्वनाम्नैष^२ वरो मम ।[२८*] ^३इति
 72 विद्यापितस्तेन संतुष्ट^४ महीपतिः ।
 73 भूषासुवर्णपुष्पाद्यर्भक्त्या^५ संपू-
 74 ज्य तं गुरुं ।[२९*] ^६पवित्रे [भ]ास्करक्षेत्रे तु-
 75 गभद्रानदीतटे । हेमकूटनिवासस्य
 76 विरूपाक्षस्य संनिधौ ।[३०*] ^७भोगैरष्ट-
 77 भिरास्त्रिष्टं ग्रामग्रामसम-
 78 न्वितं । आचंद्रतारकं धारा-
 79 पूर्वकं दक्षिणान्वितं ।[३१*] ^८शका-
 80 ब[दि] व्योमबाणानलशशिसहि-

Third Plate ; Second Side.

- 81 ते वत्सरे कीलकाख्ये त्वाषा-
 82 टे मासि शुक्लप्रतिपदि च वि-
 83 धीर्वासरे पुण्यकाले । अहं-^९
 84 कीसीन्नि कंमप्रकटितविष-
 85 ये देवराजक्षितींद्रः प्रादा-
 86 झामं नृसिंहाभिधवरगु-
 87 रवे साधु तत्केळुपाडुं ।[३२*] ^{१०}आ-
 88 मो यस्त्वर्भोगाब्धः[*] ^{११}श्रीनिवासनिवा-
 89 सभूः पुरुषार्थ्याः प्रसिध्यति त-
 90 स्मिन्निवसतां नृणां ।[३३*] ^{१२}भवद्भिः^{१३} पा-
 91 लनीयो मे धर्मोयमिति भावि-
 92 नः । उदर्कबुध्या^{१४} प्रार्थयते देवरा-
 93 ये(यो) महीपतीन् ।[३४*] श्रीरामेण[र]प्येवमे-
 94 वोक्तं ।[३५*] ^{१५}सामान्योयं धर्मसेतुर्नृ-
 95 पाणं[र] काले काले पालनीयो भ-

^१ Metre: Anushtubh.

^२ Read °सैर्भक्त्या.

^३ The *anuvāsa* of अहं begins the next line.

^४ Read °वासीः प्रसिध्यति.

^५ Read °बुद्ध्या.

^६ Read °नाक्षत्र.

^७ Metre: Sragdharā.

^८ The letter नि of श्रीनि° is engraved above the line.

^९ Read सक्षिः.

^{१०} Metre: Salini.

Fourth Plate ; First Side.

- 96 वज्ञिः । सर्वानितान् भाविनः पार्थिवे-¹
 97 द्रान् भूयो भूयो याचते रा-
 98 मचंद्रः ।[। ३५*] पालनसुकृतप्रकाशनार्थ-
 99 मपहरणदीपप्रस्थापनार्थ
 100 च केचन पुराणश्लोका लिख्यंते ॥
 101 ²दानपालनयोर्मध्ये दानाङ्गे-³
 102 योमुपालनं । दानात्स्वर्गमवा-
 103 प्रीति पालनादभ्युतं पदं ।[। ३६*] ⁴व-
 104 हुभिर्वसुधा दत्ता बहुभिः परिपा-
 105 लिता । यस्य यस्य यथा⁵ भूमि-
 106 स्तस्य तस्य तथा⁶ फलं ।[। ३७*] अस्य ग्रामस्य
 107 सीमाचिह्नानि लिख्यंते देशभाष-
 108 या ।[।*] तत्केकृपाटि अष्टदिक्कुल सीमानि-
 109 र्णयमु । तूर्पुनकु । कुप्पेराविपा-
 110 टि संधुकु⁷ नक्कलवागु । आग्नेयभ[।]-

Fourth Plate ; Second Side.

- 111 गं सीम राविनूतल कुप्पेरावि-
 112 पाटि संधुकु विज्ञमनेनि मि०० ।
 113 दक्षि⁸ राविनूतल संधुकु पञ्च-
 114 व⁹ नरारिशेष्टिकुंटकट्ट । नैरैतिभा-
 115 गं राविनु(नू)तल अलुवलपाटि सं-¹⁰
 116 धुकु नक्कलवांगु तलापि¹¹ न-
 117 जगुंझु । पडुमरिटि सीम¹² अलुवल-

¹ The *anusvāra* of °व° is at the beginning of the next line.

² Metre : Anushtubh.

³ Read °नाङ्गेयि°.

⁴ Read सदा and तदा.

⁵ This word has been altered into संधि by Mr. Ramamurti Pantulu in his paper on the Kōṅkuduru plates of Allaya-Dodda, *Ep. Ind.*, Vol. V, p. 65.

⁶ Read दक्षिणं.

⁷ Corruption of पञ्चि. [It is more likely that Pachchuvu is here meant to be the family name of Narāri-
 ſeṭṭi after whom the pond is named.—H. K. S.]

⁸ The *anusvāra* of सं stands at the beginning of the next line.

⁹ Lit., 'forming a pillow for the head.'

¹⁰ The सं of सीम has been added above the line.

iii a

96 98 100 102 104 106 108 110

ವಜ್ರವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಂದ್ರಭೂಯ ಭೂಯಾಶ್ಚ ತಾ
 ಯಾಶ್ಚ ತಾಭಾವಃ ಸವಾಹವಃ
 ಮಜ್ಜಿಮಾಶ್ಚ ತಾಭಾವಃ ಸವಾಹವಃ
 ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಯಾಶ್ಚ ತಾಭಾವಃ ಸವಾಹವಃ
 ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಮಜ್ಜಿಮಾಶ್ಚ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ

iii b

82 84 86 88 90 92 94

ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ಶ್ವೇತವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ
 ದ್ರಾವಣವತ್ಸವಃ ತಾಭಾವಃ ಸವಾಹವಃ

iv.

112
114
116
118
120
122
124

112	126
128	
114	130
116	132
118	134
	136
120	
122	
124	

[illegible]

22

- 118 पाटि संधुकु लिंगदिग्ध(ळ) । वाय-
 119 व्यानकु अतुवलपाटि जनकव-
 120 रं संधुकु जंगमुकुट
 121 सीम । वूरि वुत्तरानकु सीम
 122 पंगुलूरि संधुकु तेजगुंडु ।
 123 जरि ईशान्वानकु सीम पं-
 124 गुलूरि कुप्येराविपाटि सं-
 125 धुकुलु नितुवुळायि ।

Fifth Plate.

- 126 [इ]तव[हु] सीमानि[र्णय]प्रकारं [॥*]
 127 ^२[ए]कैव भगिनी लोके सर्वेषामिव भूभुजां [१*]
 128 न भोज्या न करयाद्या विप्रदत्ता वसुंध-
 129 रा ॥[३८*] ^२स्वदत्तादिगुणं^३ पुण्यं परदत्तानुपा-
 130 लनं । परदत्तापहारेण स्वदत्तं निष्फलं^४
 131 भवेत् ॥[३९*] ^२स्वदत्तां परदत्तां वा यो हरत व-
 132 सुंधरां । ^५षष्ठिर्वर्षसहस्राणि विहायां ज[१]-
 133 यते किमिः^६ । [१ ४०*] ^२गामेकां रत्निकामेकां [भू]-
 134 मेरप्येकमंगुलं । हरं^७ नरकमाप्नोति या-
 135 वदाभूतसंप्लवं^८ ॥[४१*] ^२प्रत्यर्थिधरणीपालका-
 136 लोरगगदत्ततः । देवरायमहीश-
 137 स्व शासनं धर्मशासनं । [१ ४२*] मंगकमहाश्री [॥*]
 138 श्रीविरूपाक्ष.

FREE TRANSLATION.

(Verse 1.) May the illustrious primeval Boar, being carried upwards by whom (being married by whom) the earth became pregnant with gems, be auspicious to you.

(V. 2.) May the elephant (Gaṇēśa), whose trunk is always moist with the flowings from his temples,^१ having worshipped whom Śiva and others obtain the fruition desired (by them), bring you happiness.

^१ The *anusvāra* of 'स' is written at the beginning of l. 125.

^२ Metre: Anushtubh.

^३ Read 'दिगुणं'.

^४ The *anusvāra* of 'ल' stands at the beginning of line 131.

^५ Read 'षष्टिं व'.

^६ Read 'किमिः'.

^७ Read 'हरन्'.

^८ Read 'संप्लवं'.

^९ These are puns on the words *dāna* and *karāṣ*. *Nityadānārdrakaraṣ* means also one whose hand is 'wet with constantly making gifts.'—B. and V.

(V. 3.) May the moon, the store-house of ambrosia of the gods, wearing whose digit the lord of demons (*Bhūtēśa*, that is, Śiva) became the lord of kings, (or, moon-crowned, *Rājāśekhara*), be a source of delight to you.

(V. 4.) From the moon who was born from the mind of the primeval man (*Vishṇu*) arose the race of the *Yadus* in which, as the fruit of Vasudēva's merit, appeared Hari himself (in the form of *Kṛishṇa*) associated with the hosts of gods.

(V. 5.) In that pure race was born a king named *Harihara* of pure character, just as the moon (was born) from the milk-ocean.

(V. 6.) The two (functions), the protection of the good and the punishment of the wicked, are indeed divided in (between) Hari (*Vishṇu*) and Hara (*Śiva*); but he (*Harihara*) combined their functions in his own person, by bearing their name (*Harihara*) and majesty.

(V. 7.) His son was the glorious *Dēvarāya*, who attained great fortune, who was a very king of the gods (*Indra*) on earth and who by his constant *dāna* (cutting, smiting) expunged the word *dēhi* (the possessor of a body) in the case of enemies, and by his *dāna* (gift) the word *give* in the case of suppliants.

(V. 8.) From him, who was the store-house of virtue, was born, as Jayanta from *Indra*, king *Vijaya-Bukka*, who was eminent, by whom enemies were vanquished, and who resembled *Vijaya* (*Arjuna*).

(V. 9.) His son was *Pratāpa-Dēvarāya*, of unlimited glory, (and) accomplished in courting the beauties, Fortune, Fame, Earth and *Sarasvatī*.

(Vv. 10-13.) Being enthroned at *Vijayanagara* which had come to him by (regular) succession in his family, he conquered (both) internal and external enemies by his intellect and valour (respectively). While his royal title was extolled by his subjects who were pleased, because he protected the system of castes, he protected the earth which has the four oceans for its girdle under one umbrella (i.e. as universal sovereign). Him the learned constantly called *Mūrutāyaraṇḍa* (the champion or vanquisher of the three kings), *Arirāyavibhāḷaka* (the destroyer of hostile kings), and *Hindurāya-suratrāna* (a Sultan among Hindu kings). Formerly *Rāma*, son of *Daśaratha*, had (the attributes) magnanimity, fortitude, valour, courage, mercy, liberality, truthfulness and reverence; (but) now it is king *Dēvarāya* (who possesses these virtues).

(Vv. 14-18.) King *Mailāra* was assiduous in serving his (*Dēvarāya*'s) feet, with (his) wisdom, devotion, and valour, just as *Hanumān* was in respect of those of *Rāma*; he who was the great-grandson of king *Sūra*, the grandson of king *Pōta*, the son of *Mummāmbā* and *Mummaṇḍra*, and was of pure conduct; who had the biruda *Dharaṇivarāha*, and who was famed as *Chauhattamalla*; *Paṇṭa-Mailāra*, who caused fear to hostile provincial chiefs by the ringing of his bell (*Ghaṇṭānāda*). In this manner, doing by threefold means what was pleasing and good to the king, destroying hostile kings by his wisdom and valour, always paying homage (to the king) with different kinds of gems and excellent articles, with his mind intent on (the king's) service, he caused delight to the mind (of the king). Then *Pratāpa-Dēvarāya*, being pleased with his service and valour, and having honoured *Mailāra*, joyfully granted him a boon.¹

(Vv. 19-20.) He, the victorious, asked for a boon, which brought good to his lord and himself, not horses, nor elephants, nor ornaments, nor wealth—, but to make a land-grant, which purifies both the giver and him who induced to give, to his good *guru*, *Śiṅgarāya*.

¹ The translation of verses 1, 2, 4, 5, and 8 to 18 is by Messrs. Butterworth and Venugopala Chetti.

(Vv. 21-22.) The illustrious Venkaṭāchārya was the *purōdhas* (*purōhita*) of the lord of Venkaṭagiri (i.e. the god Venkaṭeśa of Tirumala), the *guru* of the (whole) world, the consort of Śrī (Lakshmi); filled with the relish of the nectar of whose fame the *chakōras*, viz. the quarters (of the earth), even now abandon the taste for moon-light¹ like those (birds).

(Vv. 23-28.) He had a son the illustrious Tātāchārya, who was a store-house of grace; to the worshippers of whose lotus foot, even the ocean of *samsāra* (round of births) becomes shallow like a pond. To him who had seen the end of the fourteen *dharma*s and (?) *vidyā*s, was born a son named Śīgarārya, the placing of whose hand, accompanied with *mantras*, on the heads of his disciples, was a remedy to the incurable typhoid, *samsāra*. For having established the religion of Bhagavat (Viṣṇu) according to the Vēdas he is known in the world as the teacher who is the sole support of the doctrine of the Vēdas (*Vēdamārgaika-pratishṭhā-chārya*). This Śīgarāchārya, who was born in the Śaṭhamarshaṇa *gōtra*, had studied with the *aṅgas* and *upāṅgas* the Yajur-vēda and who was famous in the religion of Viṣṇu, is shining in the world. To him, who is the abode of learning and austerities, who is the *guru* to me, as well as to the world, grant a village in your name. This is the boon I ask for.

(Vv. 29-32.) Thus requested, the king Dēvarāja, being pleased and filled with devotion, honoured this *guru* with ornaments, gold, flowers, etc., and granted to the excellent *guru* named Nṛsiṃha, by the pouring of water and with *lakṣhīṇā*, (to last) as long as moon and stars (endure), the village of Takkellapāḍu, together with the lands for its subsistence, situated in the Addanki-śima of the Kamma-vishaya, together with the eight kinds of enjoyment, in the presence of (the god) Virūpāksha of the Hēmakūṭa hill, situated on the bank of the Tuṅga-bhadrā, in the Bhāskara-*kshētra*, on a Monday, the first *tithi* of the bright fortnight of the month Āshāḍha, in the year Kilaka, which was corresponding to the Śaka year represented by *śaśi*, *anala*, *bāṇa* and *vyōma*, (1350).

(V. 33.) All prosperity to the inhabitants of this village which is the place of Śrīnivāsa and which has all items of enjoyment.

(Vv. 34-37.) Dēvarāja's exhortation to his successors (and other kings) to protect this charity of his, and in support of the need for such protection the usual imprecatory and benedictory verses are quoted.

(Ll. 106-126.) The details of boundaries of the village granted are (thus) noted in the language of the country (i.e. in Telugu): on the east the hill-stream (*nakkalavāṅgu*) in the juncture (*sandhi*) of Kupperāvīpāḍu; the boundary on the south-east the mound of Billamanēni in the *sandhi* of Rāvinūtula and Kupperāvīpāḍu; on the south, the western bank of the tank of Nārāṣeṭṭikuṇṭa in the *sandhi* of Rāvinūtula; on the south-west side, the hill-stream and the pillow-like black boulder (*Nallagunḍa*)² in the *sandhi* of Rāvinūtula and Aluvalapāḍu; the boundary on the west (is) the mound (marked by) the *liṅga*-stone (*Liṅgamdibba*) in the *sandhi* of Aluvalapāḍu; on the north-west the boundary (is) the pond (called) Jaṅgamukuṇṭa, in the *sandhi* of Aluvalapāḍu and Janakavaram; the boundary on the north of the village (is) the white boulder (*Tellagunḍu*) in the *sandhi* of Paṅgulūru; the boundary on the north-east of the village is the standing stone in the *sandhi* of Paṅgulūru and Kupperāvīpāḍu. So much about the settlement of the boundaries.

(Vv. 38-41.) Imprecatory verses.

(V. 42.) Praise of Dēvarāja, and blessing.

(L. 138.) Śrī-Virūpāksha, (in Telugu characters).

¹ [A *dhvani* is here intended by the word *ātapa* which has the general sense of (scorching) sunlight.—H. K. S.]

² Or perhaps "the *nallagunḍu* at the source of *nakkalavāṅgu*."

No. 2.—NIDAGUNDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI
AND THE KADAMBA TAILAPA II: A.D. 1107.

By LIONEL D. BARNETT.

Nidagundi is a village about four miles towards the south-south-west from Shiggaon, the head-quarters of the Baṅkāpūr tāluka of the Dhārwar District, Bombay. It is shown in the Map of the Dhārwar Collectorate (1874) as 'Needgoondē', and in the Indian Atlas sheet 42 (1827, with additions to 1891) as 'Neergoondē', in lat. 14° 56', long. 75° 15'. A record from this village, of the time of the Rāshtrakūṭa king Amoghavarsha I and dating from about A.D. 874, which has been edited by Dr. Fleet in vol. 7 above, p. 212, shows that the ancient form of its name was Nidugundage, which is also found in line 9-10 of the record now edited, and that it was the chief town of a group of villages known as the Nidugundage twelve. The inscription which I now edit, from an ink-impression placed at my disposal by Dr. Fleet, is on a stone tablet which was found somewhere at this same village, and was removed, for safe storage, along with the stone bearing the other record mentioned just above, to the Kachēri at Shiggaon.

Part of the top of the stone bearing this record is broken away and lost; and of the sculptures which were there there remain now only the following: in the centre, a *linga* on an *abhishēka*-stand; on the right, the bull Nandi, kneeling towards the *linga*, with the moon above him; and on the left, the lower part of a figure seated with its legs crossed on a small pedestal.—The area covered by the inscription is rather irregular in shape: its extreme measures are about 1' 8" in width by 2' 3" in height. The record is mostly in a state of excellent preservation: the few letters which are damaged or missing can be supplied without any uncertainty, except in the last line.

The characters are Kanarese, of a nearly upright rounded type characteristic of the period. They are not very elegantly formed, and they are of unequal size: in the first five lines they vary in height between $\frac{3}{4}$ " and 1", and in the rest of the inscription their height is approximately between $\frac{5}{8}$ " and $\frac{7}{8}$ ". They present the abbreviated forms of *m* and *y* noticed under Yāwār inscription F (above, Vol. XII, p. 335): the *m* appears as the sixth *akshara* in l. 16, the *y* at the end of l. 18.—The language is Kanarese prose throughout, except for the minatory Sanskrit verse in ll. 21-23. The Kanarese is almost of the medieval type: the liquid *l* only occurs once (in *līdu*, l. 16, beside *irddu*, l. 14), elsewhere appearing as *l̥*; and initial *p* is changed to *h* in *hēringe* (l. 14), *hanna* (l. 15), *hēr-* (l. 17), while remaining in *Pānumgall-* (l. 9), *paṇav-* (l. 15), *pērin-* (l. 17).

The purport of the inscription is to record donations by various traders to the Mūlasthāna god, or chief god of the locality—the Metropolitan deity, as he may be called. This title is fairly common; for examples see above, vol. 5, pp. 22, 143, 149; *Epi. Carn.*, vol. 3, Mysore, pp. 181, 189, 201. The record is dated in the reign of the Western Chālukya king Tribhuvanamalla- (Vikramāditya VI), under whom, it tells us, the Kaḍamba prince Tailapa, who among other titles bears that of Banavāsī-puravar-ādhiśvara, "lord of Banavāsī a best of cities", was ruling over the Pānumgal five-hundred, i.e. the province, comprising five hundred cities, towns, and villages, of which the capital was Pānumgal. This latter person is the Kādamba prince Tailapa II, son of Śāntivarman II: he is known to have ruled until A.D. 1129, in succession to Kirtivarman II, as a feudatory of Vikramāditya VI and Somēśvara III. The name of his family is presented here (line 7) as Kaḍamba, with the short *a* in the first syllable, and

apparently the cerebral *ḍ* in the second. This form is found in a few other records, but is on the whole unusual. In the case both of this family and of that of the Kādambas of Goa, the customary form was Kādamba, at any rate in prose passages.

The other persons mentioned are of no importance in themselves; but the names of most of the traders concerned in the transaction are of interest as illustrating the use of hypocoristic or affectionate diminutive forms, which is peculiarly common among men of their class. *Malli* (l. 12), which is often found elsewhere, is probably a diminutive of *Mallikārjuna*; it is also common in the fuller forms *Mallana* and *Mallaya*, which show the affixes of courtesy *-ana* (i.e. *anna*, "elder brother") and *-aya* (i.e. *ayya*, "Sir"). *Dhōṇi* (ibid.) is probably an error for *Dōṇi*, which has its fuller counterpart in *Dōṇaya* (above, vol. 5, pp. 73, 97) and *Dōṇaśarmaṇ* (ib., p. 121), derived from *Drōṇa*. *Kēti* (l. 13) is often found in the forms *Kētaṇa* and *Kētaya*. *Chāmi* (ib.) is obviously a diminutive of some name such as *Chāmunḍarāya*, and *Siṁḍaṇa* (l. 15) of something like *Sindurasa* (*Epi. Carn.*, vol. 3, Mysore, p. 140). *Siṁḍaṇa* (l. 16) is well known. The subject of the formation of Dravidian names is one that would well repay further study.¹

The details of the date of this inscription (l. 10 f.) are: the cyclic year Sarvajit, being the thirty-second of the Chālukya-Vikrama reckoning, i.e. of the reign of the Western Chālukya king Vikramāditya VI: the first *tithi* of the bright fortnight of Chaitra; Ādivāra (Sunday). Dr. Fleet gives me the following remarks:—"This date is an interesting one, partly as being of the first day of the lunar year, and partly for another reason which will be seen below. The Sarvajit *samvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 25 February, A.D. 1107. This day itself was Chaitra śukla 1; the *tithi*, as a true *tithi*, ending on it at about 18 hours 8 minutes after mean sunrise (for Ujjain). But the day was a Monday; whereas the record gives Sunday. The *tithi*, indeed, began on the Sunday, at exactly 18 hours 13 minutes; and being the opening *tithi* of the new year, it might quite well, as an occasion of celebration, have been used and cited with the day on which it began, if conditions had permitted: but the time at which it began, 13 minutes after midnight, makes it very unlikely that it can have been so used, as a true *tithi*, for purposes such as those registered by this record. Accordingly, from this point of view, with the *tithi* taken as the true *tithi*, the date would have to be classed as irregular, in the usual sense that the given details do not work out satisfactorily and seem to involve a mistake of some kind. But as a mean *tithi* the *tithi* began at 6 hours 13 min. after mean sunrise on the Sunday; that is, at 13 minutes after midday, which would leave the whole of the afternoon and the evening for doing anything to celebrate the occasion. Accordingly, from this point of view, as presenting a mean *tithi* used for purposes of celebration with the day on which it began, the date may perhaps be taken as a satisfactory one, answering to Sunday, 24 February, A.D. 1107. But all that we can really say is that the day may be either Sunday, the 24th, or Monday, the 25th February."

As regards places, the record mentions first, in line 9, the province known as the Pānuṁgal five-hundred: this took its name from Pānuṁgal, Hānuṁgal, which is the modern Hāngal, the head-quarters of the Hāngal tāluka of the Dhārwar District. It mentions Nidagundi itself as Nidugundage in lines 9-10: the *nāḍu* to which reference is made in line 10 is of course the Nidugundage twelve mentioned on the previous page. Tiḷivallī, which is mentioned in line 12, must be the large village still bearing the same name, which is shown as

¹ A. Hilka, in his *Beiträge zur Kenntnis der indischen Namensgebung: Die altindischen Personennamen*, p. 55 ff., has given some attention to hypocoristic names, but has not touched the Dravidian side. He mentions the suffixes *-ṇa* and *-ṇaka* (pp. 55, 70), but does not realise that *-ṇa* (or, more correctly, *-ana*) is Dravidian in origin, and that *-ṇaka* is the same affix with a Sanskrit termination.

"Tilewules" and "Teelowly" in the two maps quoted above; it is in lat. 14° 37', long. 75° 17', twenty-one miles south-half-east from Nidagundi: the place has at least three inscriptions, of A.D. 1053 (?), 1238, and 1237, and a fourth, a fragment, the date of which is lost.¹

For a full account of the Kādambas of Hāṅgal, with a genealogical table and references to various unpublished as well as published records, see Dr. Fleet's *Dynasties of the Kanarese Districts* in the Gazetteer of the Bombay Presidency, vol. I, part 2, pp. 558-64.² The pedigree as far as Tailapa II is given in the Kargudari inscription of A.D. 1108 published in *Ind. Ant.*, vol. 10, p. 251³: it starts with a mythical Mayūraśarma, who is undoubtedly intended to be the real Mayūraśarma, the original founder of the Kādamba power, whose achievements are recited in the Tālgund inscription of about the period A.D. 500-550.⁴ To the time of Kāmadēva, the last member of the line, belongs the Ablūr-inscription E, dating from about A.D. 1200, published in vol. 5 above, p. 245, which recites the revival of Śaivism by the famous Ēkāntada-Rāmayya.

TEXT.⁵

- 1 Ōm⁶ Svasti Samasta-bhuvan-āśraya śri-pri(pri)thvi-vallabha
- 2 mahārājādhirāja paramēśvara paramabhaṭṭāra-
- 3 [ka] Satyāśraya-kula-tilakam Chālukya-ābharanam śri-
- 4 mat-Tribhuvanamalla-dēvara vijaya-rājyam-uttar-otta-
- 5 r-ābhivri(vri)ddhi-pravaraddhamānam-ā-chaṁdr-ārka-tārām baram salu-
- 6 ttam=ire tat-pāda-padm-ōpajīvi samadhigata-paṁcha-mahā-śabda mahā-
- 7 maṁdha(ḍa)lēśvaram Banavāsi-pura-var-ādhi(dhi)śvaram Kādambār-ācha(bha)-
- raṇam nā-
- 8 m-ādi-samasta-prasasti-sahitam śrīman-mahā-maṁdalēśvaram Taila[pa]-
- 9 dēvar Pānūṁgall-aynūruman=ubhaya-sāmyadiṁd=ā|nttam-ire Nidu-
- 10 guṁdageya Māra-gāvuṁdan-ā[r*]-ggāvuṁdu-gēyy[e*] Chālukya-Vi-
- 11 kramam⁷ mūvatt-oraḍe(ḍa)neya Sarvvajit-samvatsarada Chaitra-su(su)ddha pādi-
- 12 va Ādivārad-aṁdu Tilivalliy-Uttava-seṭṭi Kamchayana⁸ Malli-seṭṭi Dhō-
- 13 niy-Āki-seṭṭi Kariya Kēti-seṭṭiya Chāmi-seṭṭi imt-inibarum-i-
- 14 rddu Mūlasthāna-dēvargge biṭṭa dharma hēgiṁge visav-ōṁdu mottakāra
- 15 Simḍaṇanum Ugura-mūnūrbharum biṭṭa darṣanam paṇav-ōṁdu hanna(ṇṇa)-vaṇi-
- 16 ga Siṁgaṇanuv=aṁnūra-nālvarum=iḷdu biṭṭa dharma gātrakkey-ōṁ-
- 17 du pōṇin=ari-hēṇ-int-i dharmanam prapāṇisida[va*]ṁge Vāraṇāsi-
- 18 Kurukshētradoḷu sāsirvvar=brāhmaṇarṇam sāsira kavileya-
- 19 n=ubhaya-mukhi-gōṭṭa-phalam=akku i dharmanam=aḷidavaṁge Vāraṇā-
- 20 si-Kurukshētradoḷu sāsirvvar=brāhmaṇarṇam sāsira kavile-
- 21 yuman=aḷida paṇcha-mahā-pāṭakan=akkum | ⁹Sva-datt[ā*]m paṇa-
- 22 datt[ā*]m vā yō harētir=vvasumdhārām¹⁰ || shasṭir=varisha¹¹-saha-
- 23 arāṇi viṣṭā(śhṭā)yām jāyatō kri(kri)mi[h*] || Rāmēśvara-
- 24 paṁdita ||

¹ [Elliot MS. Collection, R. As. Society's copy, vol. I, p. 75; vol. 2, pp. 199 b, 200, 371 b; for a photograph of the record of A.D. 1237, a long one of the time of the Dēvagiri-Yādava king Śiṅghaṇa, see *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 112.—J. F. F.]

² [It may be noted that their family-god, Madhukēśvara of Jayantīpura (Banavāsi), was a form of Śiva; not of Viṣṇu as there said on p. 560.—J. F. F.]

³ No. 210 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix.

⁴ Kielhorn's No. 603: subsequently edited in vol. 8 above, p. 31.

⁵ From the ink-impression.

⁶ Read ^oV(krama, and supply varshada or kālada.

⁷ Metre: Ślōka (Anuṣṭubh).

⁸ Read =varsha.

⁹ Represented by the spiral symbol.

¹⁰ Perhaps to be corrected to Kamchayana.

¹¹ Read harṣṭa vasumdhārām.

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TRANSLATION.

(Line 1) While the victorious reign of king Tribhuvanamalla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, supreme lord, supreme master, decoration of Satyāśraya's race, ornament of the Chālukyas, is proceeding in its course of increasing success (*to endure*) as long as the moon, sun, and stars :—

(Line 6) While the great feudatory lord the noble Tailapa, who bears all the titles such as : “ fosterling of the lotuses of his feet, great feudatory lord who has attained the five *mahāśabdās*, lord of Banavāsi best of cities, ornament of the Kaṭambas,” was governing with impartiality the five-hundred of Pānuṅgal ; (and) while Māra-Gāvunḍa of Nidugundage was holding the office of head-man of the village :—

(Line 10) On Sunday, the first day of the bright fortnight of Chaitra of the cyclic year Sarvajit, being the thirty-second year of the Chālukya-Vikrama era, the following persons : Uttava-Setṭi of Tilivalli, Kambhaya's (son) Malli-Setṭi, Dhōṇi's (son) Āki-Setṭi, (and) Kariya Kēti-Setṭi's (son) Chāmi-Setṭi, acting in concert, granted as a pious donation to the Mūlsthāna god one *visa* on every load ; the *mottakāra*¹ Sindapa and the Ugura three-hundred² granted as a visiting-fee one *paṇa* ; the fruit-merchant Siṅgaṇa and the five-hundred and four (*of his colleagues*), acting in concert, granted as a pious donation the excess-weight³ of one load on every *gātra*.

(Line 17) To him who maintains this pious foundation will accrue the same fruit as if he had bestowed a thousand kine as *abhaya-mukhi*⁴ on a thousand Brāhmanas in Benares or Kurukshetra ; to him who infringes this pious foundation will accrue the five-fold deadly sin of slaying a thousand Brāhmanas and a thousand kine in Benares or Kurukshetra. He who should appropriate land, whether granted by himself or granted by others, is born as a worm in dung for sixty thousand years.

(Line 23) Rāmēśvara Paṇḍita

No. 3.—TWO INSCRIPTIONS FROM BELGAUM, NOW IN THE BRITISH MUSEUM.

BY LIONEL D. BARNETT.

The two inscriptions published herewith are engraved on large stone tablets which are now in the Department of British and Medieval Antiquities of the British Museum. The stones belonged originally to one or another of three Jain temples, the remains of which stand in the Fort at Belgaum, Bombay Presidency⁵ : and from the records themselves we learn that the temple was founded at some time about A.D. 1200 by Bichapa or Bichirāja, an official of the Raṭṭa prince Kārtavīrya IV, and was named Raṭṭa-Jinālaya, “ the Jain temple of the Raṭṭas.” Transcriptions of the two records—(not very accurate ones)—are given in Sir Walter

¹ This term is also found in vol. 5 above, p. 281.

² Persons styled “ the Ugura three-hundred ” are mentioned in other records also ; e.g. the Mandli inscriptions of A.D. 1223 and 1252, J. B. B. R. A. S., vol. 12, pp. 23, 40. The meaning of the expression is not known.

³ *Arī* is “ an excess of corn in a measure : ” Kittel, Dictionary, p. 99.

⁴ An *abhaya-mukhi* is an image of a cow in the act of giving birth to a calf : see *Ind. Ant.*, vol. 11, p. 125, and Yājñavalkya, i. 206.

⁵ For an account of these temples, with Plates, see Burgess, *Archaeol. Surv. West. India*, vol. 1, p. 1. The Fort dates from long after the time of the inscriptions.

Elliot's MS. Collection of South-Indian Inscriptions, vol. 2, pp. 328b, 331b, of the Royal Asiatic Society's copy; and from the titlings of these it seems that at some time about 1830 the stones were still at Belgaum, standing in the compound of a bungalow occupied by Major Jervis, who appears to have been then the Executive Engineer, P. W. D. They seem to have been sent by Major Jervis to the Museum of the Bombay Branch of the Royal Asiatic Society, where at any rate one of them, B, was in 1874.¹ How and when they found their way eventually to the British Museum, I have not yet been able to ascertain.

A.—OF THE TIME OF THE RATTA PRINCE KARTAVIRYA IV: A.D. 1204.

This inscription is incised on a massive stone slab, without ornament, of which the cornice on the top, inscribed with the introductory verse, is about 3 ft. 11 in. in width. The total height is a trifle over 4 ft. Under the cornice the stone is perfectly plain; the side on the proper right is perpendicular, while that on the proper left is recurvate on top, and thence descends vertically. There is a crack or flaw vertically down the face of the tablet; and, as with B, its surface is damaged here and there. But the record is mostly in a state of good preservation; and the whole seems to be readable without any substantial doubt. I am indebted to Mr. H. Krishna Sastri for certain suggestions which have improved my original readings and interpretations.

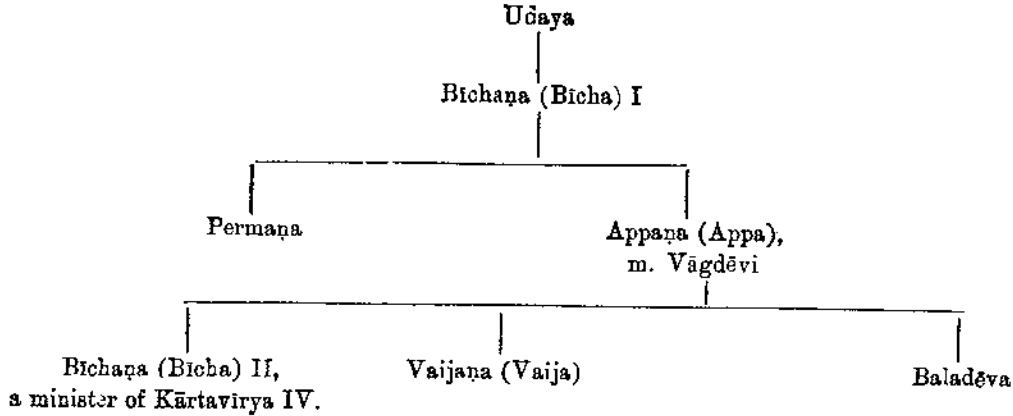
The character of the inscription is Kanarese, the letters being well shaped and rounded, of a type common about A.D. 1200. Their average height is about $\frac{1}{2}$ ". The special characters for *m* and *v* noted above, vol. 12, p. 335, occur fairly often; and that for *y* (ibid.) is found twice (*taimnaya*, l. 7, and *kaviya*, l. 18). Some flourishes appear in the top and bottom lines. The language is Kanarese, except for the Sanskrit prelude (l. 1) and the two verses beginning *Bahubhir-vvasudhā* and *Api Gaṃg-ādī* (l. 60). The Kanarese of the metrical portion (verses 2-29, 61-63) is of the old dialect; the prose part (ll. 37-59) is medieval. With regard to vocabulary, there are several words of lexical interest: *bāppu* (l. 26; see above, vol. 12, p. 270), *Vaḍḍavāra* (l. 40; cf. above, vol. 12, p. 147), *baḷe* (l. 41), *hatti* (l. 42), *gavani* (l. 43; cf. Tel. *gavini*), *dhavalāra* (l. 44; in Kittel's Dictionary only *dhavalāgāra* is given), *bhalluṃki* (l. 47), *mummuri-dāṃḍa* (ll. 48, 49; cf. above, vol. 5, pp. 19, 23), *dīṃka-sāligaru* (l. 50), *nelamettu* (l. 51), *chīra* (l. 52), *kaḍage* (l. 53), *hagara* (l. 58). With respect to orthography there is little to note: the letter *ḷ* nowhere appears, and in the prose initial *h* is regularly substituted for *p*, except in *pēridodaṃ* (l. 52) and *pēriṃge* (l. 54).

The inscription refers itself to the time of the *Mahāmaṇḍalēśvara* Kārtavīrya IV, one of the Ratta princes of Saundatti: for a full account of him and the family to which he belonged, see Dr. Fleet's *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, vol. 1, part 2, pp. 549-58. It mentions also his younger brother Mallikārjuna, whom it styles *Yuvarāja* and describes as ruling conjointly with him (line 38). In the genealogical direction, verses 2 to 14 (ll. 3-19) contain panegyrics of Sēna II; his son Kārtavīrya III, whose wife was Padmāvatī or Padmaladēvi; his son Lakshma, i.e. Lakshmidēva I, who married Chandrikādēvi or Chandaladēvi; and his sons Kārtavīrya IV himself and Mallikārjuna. The king Krishna, who is mentioned in verse 3 as the ultimate origin of the family of the Ratta princes, is the Rāshtrakūṭa king Krishna III.² In B, verse 4, the family name is presented as Rāshtrakūṭa: the more usual form was Ratta, which we have in A, line 39,

¹ See loc. cit., *ut supra*, where a crude summary of B is given on p. 2.

² See *Dyn. Kan. Distrs*, *ut supra*, p. 560.

and B, verse 20 and line 38. After that, verses 15 to 29 (ll. 19-37) descant on the merits of the family of Bichana or Bichirāja, a Chief Scribe and Minister of Kārtavīrya, whose pedigree is as follows :



Appana is described as *śrikarana*, "a Scribe" (B, verses 18, 20), and as *śrikīraṇ-āgra-ganya*, "worthy to be counted foremost among Scribes" (A, verse 21), and as *śrikīraṇ-āgrāṇi*, "a leader of Scribes" (B, verse 17). The epithet *śrikīraṇ-āgra-ganya* is also applied to his eldest son, the second Bichana (B, l. 33), who is further mentioned as *śrikīraṇ-ādhipa*, "chief of the Scribes," of Kārtavīrya IV (B, verse 23), and as a *sachiva* or "minister" of the same prince (A, verses 25, 26; B, verse 19). And we learn from A, line 39, and B, l. 33, that it was this Bichana who founded the Raṭṭa-Jinālaya temple at Belgaum.

The object of the record (l. 37 ff.) was to register donations which were made on a specified date in the time of Kārtavīrya IV, falling in December, A.D. 1204, for the upkeep of the Jain temple named Raṭṭa-Jinālaya at Belgaum, which had been founded by the afore-said Bichana or Bichirāja II.¹ The grants were given to a trustee, Śubhachandra-bhaṭṭaraka-dēva, the Āchārya of the said temple, who, as we shall see from the inscription B, was attached to Hanasōge, a town in the Yedatore tāluka of the Mysore District; which once had a Jain establishment of some importance²: he was a disciple of Nēmichandra, disciple of Maladhāri-dēva, and belonged to the Pustaka Gachchha, the Dēsiya Gana, and the Koṇḍakunḍa Anvaya, of the Mūla Saṃgha (B, verses 23-5, and ll. 34-5). The first of the grants, given by Kārtavīrya IV himself (ll. 37-45), included an assignment of land at Vēnugrāme, i.e. Belgaum, on the *sthala-vṛitti* tenure (l. 41), a form of holding for which payment was made in kind from the produce.³ The other grants consisted of imposts both in kind and in coin on various commodities of trade (ll. 45-59), and certain shops (l. 59). This part of the record is of much importance, as it throws considerable light on the economic organization of a great town of the period; and it is specially interesting to learn from lines 50, 51, that the mercantile community of Belgaum already included foreign settlers from Lāla, i.e. Lāṭa, Gujarāt, and the Malayālam country. Then come two minatory Sanskrit verses (ll. 60, 61), and two Kanarese verses and a prose Kanarese colophon naming the composer of the record (ll. 61-3): he is Bālachandra-dēva, styled Kavi-Kandarpa, a disciple of Mādhavachandra.

¹ This temple, though bearing this special name, was not the royal temple of the Raṭṭas. That one, mentioned as *Raṭṭara paṭṭa-Jinālaya* in line 2 of a record of A.D. 980, was at Saundatti; see *Journ. Bombay Branch B. As. Soc.*, vol. 10, pp. 204, 208.

² See, e.g., *Epi. Carn.*, vol. 4, Mysore, intro.l., p. 16 ff.; and vol. 7 above, p. 110.

³ Cf. *taṣa-vṛitti*, vol. 12 above, p. 273.

The date is exactly the same in both these two records; the details (A, l. 40; B, l. 35) are: the Śaka year 1127; the cyclic year Raktākshi; the second *tithi* of the bright fortnight of Pushya; Vāḍḍavāra (Saturday); a *saṁkramaṇa* or passage of the sun into a sign of the zodiac. Dr. Fleet gives me the following remarks:—"The Raktākshi *saṁvatsara* was Śaka 1127 current, A.D. 1204-5. For this year the given *tithi*, Pausa śukla 2, answers quite regularly to Saturday, 25 December, A.D. 1204, on which day it ended at about 4 hrs. 32 min. after mean sunrise (for Ujjain). And on this day at 2 hrs. 3 min. the sun entered the sign Makara (Capricornus) and came to the winter solstice, which has always been a great occasion for festivities and donations. This date is interesting (1) in citing the current Śaka year, instead of the much more usual expired year; (2) in giving still another instance of the use of the name Vāḍḍavāra to denote Saturday (see vol. 12 above, p. 147); and (3) in satisfying the rule that a *tithi* used with a *saṁkrānti* should be the *tithi* which is actually current at the moment of the *saṁkrānti*."

The places mentioned in this record are not many. On line 48 mention is made of the Kūṇḍi three-thousand province, regarding which see Dr. Fleet's paper in *Ind. Ant.*, vol. 39 (1900), p. 278; it was the hereditary territory of the Raṭṭas, and consisted chiefly of a large part of the present Belgaum District; its capital was Saundatti, the head-quarters of the Paragaḍ tāluka of that district. Vēṇugrāma (ll. 38, 44, 48, 50), or Vēṇugrāme (ll. 41, 42), is Belgaum itself; in other inscriptions its name occurs as Vēḷugrāme; and it is known from other records to have been the chief town of a small district of seventy villages;¹ it seems to have been a second capital of the Raṭṭa princes. Kaṇāmburige (l. 44) is the modern Kaṇbargi, about three miles north-east from Belgaum; it is shown as "Kunburgee" in the Indian Atlas sheet 41 (1852) and as "Kānbargi" in the Bombay Survey sheet 275. On line 46 is mentioned a town Maghapattī, which I cannot identify. Mention is made on line 49 of Lāḷa, that is, Lāṭa, Gujarāt, and on ll. 50, 51, of the Maleyāla country, in connection with traders from those parts who evidently were settled in Belgaum, as they joined in making the grants.

TEXT.²

- 1 ³Śrīmat-parama-gaṇibhīra-syādvād-āmoḡha-lāṭchhanam [*] jiyāt=trailōkya-nāthasya śāsanam Jina-śāsanam || [1*] Namō vita-rāgāya Śāntayē ||⁴
- 2 ⁵Śrī-Jina-samaya-nav-āmbudhi rājisut-irkk=amathan-ōrjīṭ-āṁṇita-ratna-śrī-janana-griham sat[†*]va-dayā-jivanam=aparimita-gabhiram=apāram || [2*]⁶ Nava-mauktika-h[ā*]ram
- 3 Śrī-yuvatiḡ-id=enis=irddā Kṛishṇa-nṛipa-vamśa-ja-pārthiva-chayadol=Sēn-arasam bhuvana-nutam misupan=eseva nāyaka-maṇi-vol || [3*] Vara-Kūṁ-
- 4 d-imaṇḍal-ādhiśvaran=enip=ā Sēna-vibhuge sutan=ādam durddhara-vairi-bhūpa-bhikara-parākramam Kārttaviryyan=anupama-śauryyam || [4*] Ā vibhug=ādaj=sati Padmā-
- 5 vati Jina-samaya-vṛiddhi-karan-āpara-Padmāvati budh-ābhimata-Padmāvati Vajrā-yudhanḡe Paulōmiya vol || [5*] Avar=irvarggam puṭṭidan=avanisvara-mau-
- 6 ṇi-maṇḍanam Lakshma-nṛipam pravimala-muktāphalam=oseva vārdhbigan Tāmbrapareṇegam puṭṭuva-vol || [6*] ⁷Ēn=embem Lakshmidēva-kṣhitibbujana bhuj-āṭṭopamam vidvishadh(d)-dhātri-nāthar=ssamje-

¹ See, e.g., *Journ. Bombay Branch R. As. Soc.*, vol. 10, pp. 252-3. ² From the stone.

³ Metre: Ślōka (Anushtubh). The line is preceded by the Jain symbol on the stone.

⁴ Here follows on the stone the spiral symbol.

⁵ Here follows again the spiral symbol.

⁶ Metre: Kanda; and so in verses 3-6.

⁷ Metre: Sragdharā.

- 7 gempaṁ bhata-pada-hatīyind-āda kem-dāḷiy=em̄d=ūlin-ābhra-dhvānamāṁ tamnaya
turala-khur-ōdghōsham=em̄d=am̄ji nānā-sthāna-sthāyitvamāṁ kōḷ=paḍeyade biḍad=
ō-
- 8 duttam-irdd-appar-innum || [7*] ¹Aparādhigaḷane nōḷpudu nripālakara
damaḍa-niti bāppu ghan-āḷḷ-ādhipan=āge Lakshma-blū-vibhuv=aparādhām
damdam=em̄b=iv=ill=em̄ kṛitīyō || [8*]
- 9 ²Amṛit-āmbhōrāsiyol=puṭṭida Sirīyan=anām baytu dhātram̄ sva-māyā-kramadim̄
bēḷ=orvvaḷam̄ nirm̄misi chapaḷeyan=ā Kṛishnanol=kūḍi matt=ā vima-
10 l-ōdyad-bhāgyeyam̄ austhīreyan=osedu koṭṭam̄ mahibhṛin-nikāy-ōttaman=app=
i Lakshmidēvaṁg=ene mige taledaḷ Cham̄drikādēvi chelvaṁ || [9*]³
⁴Pranūta-śrī-nidhi Cham̄drikā-
- 11 satiya śila-brātamāṁ kūḍe dhāriṇiyol=bann̄isal=ārum=ārttapare Lakshma-ōrvvi-
śanam̄ kehatrīy-āgrāṇiyam̄ śilade mechchisal phanipanam̄ pūḍ=e-
12 tte tāṁ tauna kay-guṇamāṁ kaṁḍudarim̄d=avam̄ pogalal=ārppam̄ viḷva-
jihv-āḷiyim̄ || [10*] ⁵Narapati-Lakshmidēva-sati Cham̄daladēvi nij-ōdgha-
hastadim̄ dhareg=eseyalke
- 13 sam̄kramaṇadol=kūḍe kām̄chanamāṁ beralgaḷol=ber=eseda hōma-kūḷikeya
karpp=esed-irppudu bāhu-kalpa-vallariya tāḷa-pravāḷada nakha-prā(pṛa)-
14 savakk=eḷas-irdda tum̄bi-vol || [11*] ⁶Śrī-Vasudēvan=ant=esva⁷ Lakshma-
nripam̄gav=anindya-Dēvaki-dēvi-vol=oppuv=i vinuta-Cham̄dala-dēvigam=ādar=
ātmaḷar=bhbbū(bbhū)-vaḷaya-
- 15 prabaddha-Bala-Kēsavar=em̄d=ene Kārttavirīya-dhātri-vara-Mallikārjjuna-kumārakar=
ūrjita-śaurya-śāḷigal || [12*] ⁸Dṛiḍha-śauryam̄ Kārttavirīyam̄ tāḷa-
16 re bala-yutam̄ dig-jayakk=anya-dhātri-patigaḷ=benn-ittu niram̄ pugal=avara sarir-
ōshpadim̄ batti chitt-ōdgata-bhīty-utkarsha-vṛitti-prasarana-visarad-gha-
17 rama-tōy-ōrm̄mīyim̄ vistṛitam=āgal hāniyūṁ vṛiddhiyam=adu nijam=
am̄bhōdhig=em̄bar=vvim̄ṇḍhar || [13*]⁹ ¹⁰ī kamanīya-vāji-chayam=i ka-
18 ri-sam̄kūḷam=i vilāsinī-lōkam=iv=em̄mav=ā kaviya kāḷegadol bayal=ājiyol=purāni-
kada yuddhadol=piḍidan=int=ivan=i kali Kārttavirīyan=em̄d=ā-
- 19 kūḷam=āgi nōḍuvudu bandhana-śāḷeyol=irdd=ari-brajam̄ || [14*]¹¹ ¹²Śrī-Raṭṭa-vam̄śam=
em̄ba Sumēruvan=āśrayisi kalpa-kujananam=enal=em̄ rārāji-
20 pududo vibudh-adhāram̄ śrīmat-kūḷam̄ pramōda-nivāsam̄ || [15*]¹³ || Ā
mahaniya-kulakke śirō-maṇi bhavy-āmbujakke tōjō-maṇi rakshā-maṇi budha-
vitatige
- 21 chintā-maṇi bēlpargg=enalke ram̄jipan=Udayam̄ || [16*] Lalita-guṇ-augham̄
Lakshmi-nīlayam̄ sam̄śrita-madhu-bratam̄ taledam̄ nirm̄malam=app=Udaya-
sarōvaradol=udayamāṁ puruṣa-puṇḍarikam̄ Bi-
22 cham̄ || [17*] ¹⁴Prakāṣa-śrī-nidhi Bichanam̄ kula-griham̄ śilakke il-āśrayam̄
sukṛitakk=udbhava-maṁḍiram̄ Sirige sēv-āsthānakam̄ sad-guṇakke kaḷ-ābhyasa-
padam̄ Sarasvatige sam̄chār-ālayam̄

¹ Metre : Kanda.² Here follows on the stone the spiral symbol.³ Metre : Champakamālā.⁴ Read *eseva*.⁵ Here follows on the stone the spiral symbol.⁶ Here follows on the stone the spiral symbol surrounded by rays.⁷ Metre : Kanda ; and so in verses 16-17.⁸ Here follows on the stone the spiral symbol.⁹ Metre : Mahāsaragdhara.¹⁰ Metre : Mattēbhavikṛīḍita.¹¹ Metre : Utpalamālā.¹² Metre : Mahāsaragdhara.¹³ Metre : Utpalamālā.¹⁴ Metre : Mattēbhavikṛīḍita.

- 23 **dharmma-kāryya-kalāpakka=abhiyaddhi-gēham=amaḷ-āchārakk=enaḷ** raṁjipam || [18*]
¹**Bichamge** sukavi-samstuta-vachamg=ādar=ssutar=Jjin-ēndra-mata=śrī-lōchana-sam-
 nibhar=ātma-hit-ā-
- 24 **charaṇar=nnegaldā** **Permmāṇanum=Appaṇanum** || [19*] **Pāp-āpahāri-Jinapa-śrī-**
pada-bhaktam supātra-saṁkula-dāna-vyāpāra-gamita-dinan=enip=I **permmegē**
Permmāṇam tavar-nmaney=ādar || [20*]
- 25 ²**Sthira-padm-ōdayam=ambujakke** kamalam padm-ākarakk=ambuj-ākaram=ndyāva-
 vanakke pūrṇa-phalit-ārāmaṁ purakk=oppuv=amt=ire lōk-ōttama-**Kārttaviryya-**
 nripa-rājyam-
- 26 **g=oppuvam** **sad-guṇ-ābharanam** śrīkaraṇ-āgra-gaṇyan=enis-irdd=**Appam** jagam bāpp=
 enal || [21*] **Anavady-ōkti** vinūta-vāṇig=upadēsam chāgam=asvapna-bhūja-
 nikāyak=ati-visma-
- 27 **ya-sthitikaram** **Jaina-kram-āmbhoja-pūjanam=Aimdra-dhva-ja-vibhrama-śruti-lasat-sam-**
vādiy=emid=amid=anindya-naya-śrīkaraṇ-Appaṇamge dorey=ār=I **dhāttriyo-**
- 28 | **dhārmikar** || [22*] ³**Achalita-guṇa-nīlayam** chatura-Chaturmukhan=enisuv=
Appaṇana vallabhe suprachura-vivēk-āspada-chāru-charite **Vāgdēviy=emba**
 pesarind=eseval || [23*] ⁴**Vara-Vā-**
- 29 **gdēvigam=Appaṇa-prabhugam=ādar=nnandanar=śrī-Jinēśvara-mārgga-pratibhāsaka-pravi-**
lasad-ratna-trayaṁgaḷ=vinēyara pūrvv-ārjjita-puṇyadimde niratam mey-vettav=
 enib=ante
- 30 **susthira-Lakshmi-pati-Bicha-Vaija-Baladēvar=esaj-jan-ānandakar** || [24*]⁵ ⁶**Pranū-**
ōdyat-pātra-dānam brata-guṇa-charitam **saj-Jin-āvāsa-nirmāpaṇav=ātma-ōrvvi-**
- 31 **śa-rājy-ābhūdāya-naya-chayam** tammo=opputt-iral **dhārinīyol=vikhyāti-vett=**
 irvvare **sogayipar=ā** **Gaṁdarāditya-sēn-āgrani** **Nimbam** **Kārttaviryya-kshi-**
- 32 **tipati-sachiv-ōttamsan=i** **Bichirājam** || [25*] ⁷**Sujan-ākaraṇam=ātma-vallabha-**
 vaśikāram subhīn-mōhanam **kujan-ōchohāṇam=anya-mamtri-chaya-māna-**
 stambhanam **durṇaya-bra-**
- 33 **ja-vidvēṣaṇam=emb-iv=āgo** **nija-mamtr-āṅgaṁgalim** **raṁjipam** **vijaya-śrī-nidhi-**
Kārttaviryya-sachivam **Lakshmi-chaṇam** **Bichanam** || [26*] ⁸**Para-vadhug=**
 anumatiyam **Jainar=iyal=āgaḍu** **para-pra-**
- 34 **varttaneyol** **Jainarol=adhikam** **Bicham** **tam=ari-nripa-bhūja-vijaya-Lakshmiyam**
patig=ivam || [27*] ⁹**Hriday-āhlāḍakan=ādan=urvvig=ivan=orvvam** **sarvva-sāmpad-**
guṇ-āspada=Bich-ānuja-Vaijanam **vi-**
- 35 **bhuteyol** **Dharm-ātmajam** **mūrttiyol=Madanam** **chāgaḍol=abja-bāṁdhava-tannjam**
Jaina-pūj-ābhishēkadoḷ=Indram **nayadoḷ** **Brihaspati** **raṇ-ōdyat-kriḍeyol** **Rāgha-**
vam || [28*] ¹⁰**Vidi-**
- 36 **ta-Jin-āgam-āmbunidhi-varddhanadoḷ=nija-vamśa-vārij-ābhūdāya-vidhānadoḷ** **budha-**
manō-bhimat-ārppanadoḷ **kalamkam=illada** **hima-rochi** **tāpa-kṛitiy=illada** **bhānu**
vimā-
- 37 **ḍha-vrittiiy=illada** **sura-bhūraṇam** **dhareyol=Appa-sutam** **Baladēvan=oppuvam** ||
 [29*]¹¹ **Svasti** **Samadhigata-paṁcha-mahāsabda-mahāmaṇḍaḷēśvaram** **Kārttaviryya-**
dēvam **nij-ānu-**

¹ Metre : Kanda ; and so in verse 20.

² Metre : Kanda.

³ Here follows on the stone the symbol of the *chakra*.

⁴ Metre : Mattābhavikṛīḍita.

⁵ Metre : Mattābhavikṛīḍita.

⁶ Metre : Mattābhavikṛīḍita.

⁷ Here follows on the stone the symbol of the *saṅkha*.

² Metre : Mattābhavikṛīḍita ; and so in verse 22.

³ Metre : Mattābhavikṛīḍita.

⁴ Metre : Mahāśragdharā.

⁵ Metre : Kanda.

¹⁰ Metre : Champakamālā.

- 38 ja-yuvarāja-kumāra-Vīra-Mallikārjjuna-dēvaṁ berasu Vēṇugrāma-skandhāvāradol
sāmrajya-sukhaman-aanbhavisuttam-ātmiya-śrīkaraṇ-āgra-
- 39 gaṇyanum=akṣiḥa-māmtri-jana-varēṇyanum=appa Bichirajam mādisida Retta-Jin-
ālayada śrī-Śāntinātha-dēvara nitya-pūj-ābhishēkaṁ modal=āda dharmma-
kāryyam¹-nimitta-
- 40 m=āgi taj-Jin-ālay-āchāryya-śrī-Śubhachandra-bhaṭṭāraka-dēvargge Śaka-varshada
1127neya Raktākshi-samvatsarada Pushya-suddha-bidige Vaddavāradol=āda
samkramaṇa-
- 41 samayadol nālchhāsirvvaṁ=mahājanaṅgal sahitam=āgi dhārā-pūrvvakam mādi
Vēṇugrāmeyol kotta sthāḷa-vṛitti adara temka descya bajeya
khārigeyim pa-
- 42 duval koda-geyya ippatta-nālkaneya hattiyaḷli iṭṭil-gaṭṭe sahitam mattar=aydu ||
ā Vēṇugrāmeyalli hiriya mūḍa-gēriya paḍuvana hariyo-
- 43 | Duggiyara Tikanana maneyim baḍagal=maney=omdu | paḍuva-gēriya paḍuvana
hariyol=maney=omdu | paḍuvana gavaniyaḷli maney=omdu | sāla basadiyim
mūḍana
- 44 Kapilēśvara-dēvara dhavalārada kaṭṭ-idirol=mane mūru | Āneya-keroge hoda
baṭṭeyim baḍagal hū-dōṇṭam ā Vēṇugrāmada kōlim mattar=eraḍu
kammav=innūr-elpatt-āru | Kanāmburige-
- 45 y=Ālūrim paḍuvana her-ggēreyim paḍuval key-mattar hamneraḍu | paḍuvana
hattiyaḷliṁ temka-gēriyol=ay-gayy=agalad=ippatt-omdu kay=niḷada maney=omdu ||²
Mattam svasty=a-
- 46 nēka-guṇa-gaṇ-āḷamkri(kṛ)ta-satya-śaucha-āchāra-naya-vinaya-saṁpanuṇarum = āśrita - jana-
prasannarum Maghapattipura-pratishṭhita-Jina-muni-jan-ōpadiṣṭa-gudda-śāstra
krama-pa-
- 47 ripāḷita-Vīra-baṇaṁju-dharmmarum samācharita-punya-karmmarum | Padmāvati-dēvi-
labdha-vara-prasādarum vibhita-sakāḷa-jan-āhlādarum | nyāy-ōpārjjana-vyavahāra-
prasastarum
- 48 bhallumki-damḍa-hastarum=appa Samaya-chakravartti Jayapati Setti mukhyam=
āgi Vēṇugrāmada sthāḷada samasta-mummuri-damḍaṅgalum Kūṁḍi-mūsāsirada
paṭṭaṇiga modal=ād=u-
- 49 bhaya-nānā-dēsi-mummuri-damḍaṅgalum Paraśurāma Nāyaka Pommaṇa Nāyaka
Ammugi Nāyaka pramukhar=appa samasta-Lāḷa-vyavahārigalum | Paḍapa
Nāyaka Kom-
- 50 da Nambi Setti Poreyacha Setti modal=ād=ellā Maleyāḷa-vyavahārigalum
mattam=ā Vēṇugrāmada sthāḷada chinnageyikadavarum dūsigarum mukhyam=
āg=ulida paradarum | tēligarum | diṇka-
- 51 sālīgarum=int=ivar-ellam nerol=ā Śāntinātha-dēvara basadige bitt=āyav=emte=
emdoḍe baḍagaṇim baṁda kudurege nelamettu hāgav=omdu | temkal naḍe-
vavarkke sunka hāgav=omdu | Maleyāḷa
- 52 kudurege hāgav=omdu | aruvatt-ayd=ettu kōṇaṅgalol=ēnam pēridōḍam sarvv-
ābādha-pe(pa)ribāram | chinnageyikada chirakke dūsiḷa-vasarakke | batti-
vasarakke | maṇigāra-vasarak[k*]e | gaṁḍha-vaṇa-
- 53 vasarakke gaṁḍha-vaṇigara=amgaḍige | akka-sālega-maṭakke bēre-vēre barisa-dere
hiriya hāgav=omdu | horagaṇim baṁda sīreya kaḍagege viṣav=omdu |
horagaṇim baṁda gaṁḍha-vaṇakke | kaksha-bhaṇḍakke | ā bhaṁ-

¹ Read *kāryya*°.² Here follows on the stone the symbol of the *śaṅkha*.

- 54 dam gadyānam tākav=aydu | hattiya bhaṇḍige tāram mūra ā pēringe
kāniy=omdu | bhattada bhaṇḍige bhattav=or-vvallaṇ ā pēringe bhattav=or-
mmānam | amkanatha(da) bhattam māridaḍ=ā bhattamv=or-vvallaṇ | bhatta-
55 vasarad¹=amgaḍige bhattam nicheha-sollage | akki-vasarakke akkiy=adlaṇ |
melasiṇa hēringe meḷas=or-mmānam ā javaḷakke are-vānam | iṅgina
pettigoge iṅgu gadyānam tākav=āru alla-arisinada javaḷakke ā bha-
56 ṇḍam palav=aydu ā hēri[m*]ge al[l*]a-arisinam palam battu | gānakke
nichchat(v)=eṇney=adlaṇ | aḍakeya hēringe aḍakey=ippatt-aydu ā javaḷakke
aḍake haṇneraḍu | eḷoya hēring=ele nūru ho-
57 reg=eley=ayvattu | teṅgina kūya hēring=ā kāy=omdu | oḷeya hēringe oḷeya
sūḍ=eraḍu ā hor[e*]ge sūḍ=ondu | horagaṇim baṇḍa ballada bhaṇḍige
bel[l*]ad=achchu hadinaydu ā
58 horege achch=ondu | baḷeya hēring=ā kāy=āru ā horege kūy=mūru | nelliya
kāya hēring=ā kāy=baḷlav=omdu | karvina hagarakke omdu karvū |
baḷahada hērim-
59 ge baḷahav=or-ppalam² Mattam=ā Śāntinātha-dēvara basadige śrī-Kārttavīryya-
dēvaṇ koṭṭa amgaḍi baḍaga-gōriya baḍagana hariya paḍuvana kaḍcyoḷ rāja-
vithiyim māḍal nālku [[*]
60 ³Bahubhir=vvasudhā dattā rājabbis=Sagar-ādibhiḥ | yasya yasya yadā bhūmis=
tasya tasya tadā phalaṇ || Apī Gaṅg-ādi-tīrtthēsbu hantur=ggūm-athavā
dviḷam | nishkrīti[s*]=syān=na dēva-sva-
61 brahma-sva-haraṇē nṛiṇām || ⁴Oḍavind=i dhātriy=ellaṇ migo pogale ciraṇ
varttisutt-iṅko nity-ābhyudaya-śrī-Kārttavīryya-kshīṭipā-vipula-sūmrāja-santānam=
urvi-vidi-
62 ta-śrī=Bichirāja-prathita-vimala-Śāntīśar=āvāsa-dharmmam sad-aḷamkāra-sphuṭ-ārth-
ānvita-pada-Kavi-Kandarppa-suvyakta-sūktam || ⁵Dōsha-vyatītam=arttha-viśēsham=
id=ene pēḷdan=oldu śāsanamam piyū-
63 sha-sama-sūkti chāturbhūbhā(rbbhā)shā-kavi-chakravartti Kavi-Kandarppam⁶ [[*]
Śrīman-Mādhavachandra-traividya - chakravartti - vāk - sudhā - rasan - ābhyudita - nitya-
sāhitya-kamala-vana-maḷaṇ Bāḷachandra-dēvaṇ pēḷva śāsanam⁷

TRANSLATION.

(Verse 1)—Victorious be the teaching of the Lord of the Three Worlds, enjoined by the Jinas, which bears the infallible token of the blessed and supremely profound doctrine of alter-natives !

Homage to Śānti the Passionless !

(Verse 2)—The new ocean (*consisting of*) the blest Jinas' doctrine, a home for the creation of gems and nectar richly welling forth without churning, whose water is the pity for living creatures, immeasurably profound, boundless—be it radiant !

(Verse 3)—In the series of monarchs born of the lineage of king Kṛishṇa, which was known as a new pearl-necklace of the damsel Fortune, the world-renowned king Sēna [II] was resplendent, as a brilliant central gem.

¹ There are traces of an erroneous *amstāra* after the *va* ; but the stone here is so worn that certainty is impos-sible.

² Here follows on the stone the symbol of the *śaṅkha*.

³ Metre : Ślōka ; and so in the next verse. At the beginning of this line is a symbol, apparently the *śaṅkha*.

⁴ Metre : Mahāragdharā.

⁵ Metre : Kanda.

⁶ Here follows on the stone the spiral symbol, surrounded by rays.

⁷ Here follows on the stone the symbol of the *chakra*.

(Verse 4)—To this lord **Sēna**, who was known as the monarch of the realm of excellent **Kūṇḍi**, was (*born*) a son whose prowess terrified irresistible hostile kings, **Kārtavīrya [III]**, peerless in valour.

(Verse 5)—Of this lord the good wife was **Padmāvati**, a second **Padmāvati**¹ in fostering the Jain doctrine, a **Lakshmi** admired by sages,² even as of the Thunderbolt-bearer (*the wife was*) **Puloma's** daughter [**Śachi**].

(Verse 6)—To this couple was born king **Lakshma** [**Lakshmidēva I**], adorned by the diadems of lords of earth, as is born to the bounteous Ocean and (*the river*) **Tāmbraparnā** the flawless pearl.

(Verse 7)—How shall I describe the grandeur of the arm of king **Lakshmidēva**? Hostile lords of the earth, afraid of the redness of the evening (*sky*) because they deemed it the red dust caused by the tread of his warriors' feet, and of the roar of the settling cloud because they deemed it the rattling of his horses' hoofs, never rested in their various seats—O hearken!—and were constantly fleeing away at all times.

(Verse 8)—The punitive policy of kings (*consists in*) detecting offenders; happily, when **Lakshma**, the lord of earth, was reigning with mighty authority, neither offence nor punishment existed, so skilful was he!

(Verse 9)—When the Creator in the course of his magic, quite putting aside Fortune born from the Ocean of Nectar, created a second (*Fortune*), he assigned to **Kṛishṇa**³ as mate the fickle (*Fortune*), and graciously bestowed this (*second*) most constant lady of stainless exalted estate upon **Lakshmidēva**, highest of the company of sovereigns: to such an exceeding degree did **Chandrikādēvi** display beauty.

(Verse 10)—Are any men on earth collectively able to extol (*adequately*) the series of virtue of the good lady **Chandrikā**, treasure of famed fortune? As she won by her virtue the approval of the monarch **Lakshma**, prince of chivalry, if she had engaged the king of serpents, he,—look you!—knowing the merits of her character, would have been able to extol her with the whole series of his tongues.

(Verse 11)—When **Chandaladēvi**, the good wife of king **Lakshmidēva**, flourished on earth and with her model hand bestowed gold on an occasion of a *saṁkrānti*, the black colour of the incrustation on the gold, appearing in connection with her fingers, seemed like a bee thirsting for the flowers of her nails of terrestrial coral upon the creeping plants of desire which were her arms.

(Verse 12)—To king **Lakshma**, who was like the blessed **Vasudēva**, and to this renowned **Chandaladēvi**, who was illustrious as the flawless princess **Dēvaki**, were (*born*) sons like **Baladēva** and **Kēśava**, the controllers of the circling earth, (*namely*) **Kārtavīrya [IV]**, lord of the earth, and the young prince **Mālikārjuna**, (*who were*) endowed with abundant valour.

(Verse 13)—When **Kārtavīrya**, firm in valour, advanced with his host to conquer the regions of the world, and other lords of earth, turning their backs, plunged into the water, it evaporated through the heat of their bodies, and (*again*) swelled through the waves of sweat streaming forth under the influence of the emotion of intense terror arising in their minds: men in error averred that this was the ebb and flow of a real ocean.

(Verse 14)—“This desirable troop of steeds, this troop of elephants, this company of damsels, were ours; (*but*) in contests of elephants, in battles in the open field, in strife of opposing hosts, this man, this hero **Kārtavīrya**, has taken them!”—thus ruefully reflects the crowd of his enemies sitting in the house of bondage.

¹ A tutelary goddess of the Jain church.

² And, secondarily: “a **Lakshmi** admired by **Budha**.”

³ More correctly: **Vishṇu**.

(Verse 15)—Living upon the Sumēra (*which is*) the blest Ratta race, how flourished as a tree of desire a fortunate family, the support of the sages, a home of happiness !

(Verse 16)—A crest-jewel to this worshipful family, a son to the lotuses (*that are*) godly men, a prophylactic gem to the company of sages, a wishing-gem to the needy, flourished Udaya.

(Verse 17)—Possessing a multitude of delightful merits, a residence of Fortune, observing agreeable religious duties,¹ Bicha, a lotus of men, blossomed forth from the stainless lake (*that was*) Udaya.

(Verse 18)—Bichana, a treasure of distinguished fortune, flourished as a family-house of virtue, a resort for sport of good deeds, a birth-mansion of Fortune, a darbar-court for merit, a place for Sarasvati to practise the arts, an abode where walked the company of religious duties, a house for the fostering of stainless conduct.

(Verse 19)—To Bicha, whose speech was extolled by worthy poets, were (*born*) sons like eyes of the spirit of the Lord Jina's doctrine, active for the good of their own souls, (*namely*) Permana and Appana.

(Verse 20)—Known as being devoted to the blessed feet of the Lord Jina which remove guilt, (*and*) as passing the days in bestowing largesse upon crowds of worthy recipients, Permana was a home for this greatness.

(Verse 21)—As when there is seen constant blossoming of lotus-flowers on the lotus-plant, (*as when there are*) lotus-plants in the lotus-lake, lotus-lakes in the woods of a park, (*or*) a pleasance full of fruit in a town, so flourished in the realm of the world-supreme king Karta-virya [IV] the Chief Scribe Appa, adorned with goodly qualities, while the universe congratulated itself.

(Verse 22)—(*His*) faultless speech (*was*) instructive to the famous Goddess of Speech ; (*his*) bounty (*was that*) of the multitude of the celestial trees ; extremely admirable (*was his*) worship of the lotuses of the Jain succession² ; (*he was*) a brilliant expounder of scriptural lore splendid as a flag of Indra³ :—in these respects what godly men on this earth are peers of the Scribe Appana, blameless of policy ?

(Verse 23)—Of Appana, known as a residence of unwavering virtues (*and*) a Brahman of men of skill, the beloved wife, who walked gracefully in the ground of most abundant discretion, was known by the name of Vāgdēvi.

(Verse 24)—To the excellent Vāgdēvi and the lord Appana were (*born*) sons, as if the trinity of most brilliant gems illuminating the blessed Lord Jina's course, through the previously acquired merit of godly men had verily become incarnate, (*namely*) Bicha lord of most constant Fortune, Vaija, and Baladēva, delighting the virtuous.

(Verse 25)—As in them were seen bounty to famous and exalted recipients, practice of the virtues of pious observances, construction of dwellings for the good Jinas, (*and*) a course of

¹ As applied to the lotus, these three epithets respectively mean : " having a multitude of beautiful filaments, resting in the hand of Fortune, haunted by bees."

² That is, the Jinas and their apostolic successors.

³ Cf. J. J. Meyer, *Hindu Tales*, p. 143 : " Then amid loud and auspicious cries of joy the standard of Indra was raised, flagged with white banners, adorned with a great multitude of rattles and little bells, covered with suspended beautiful wreaths and garlands, decorated with a string of jewels, decked with a pendant mass of various fruits. Then the nautch girls danced, poetic compositions written by good poets were sung, the multitude of men danced, juggler's tricks that bewildered the eyes were seen, and betel and other things were given to the juggler ; a great deal of camphor, saffron, and water was thrown, great gifts were given, drums and other instruments were sounded " (translated from the story of Dōmuha in Jacobi's *Ausgewählte Erzählungen in Māhārāshtri*). On the legend see *Mahābhārata*, I. 63.

policy for the advancement of their sovereign's kingdom, two (*of them*) obtained distinction on the earth and became glorious: Nimba, the general of the army of Gaṇḍarāditya, and this Bichirāja, a crown of the ministers of king Kārtavīrya IV, that coral-tree among leaders of the hosts of sons of valour.

(Verse 26)—Owing to (*his*) attraction of worthy men, control over those whom he loved, fascinating influence over friends, extirpation of the wicked, maintenance of the dignity of all other ministers, (*and*) hatred of all evil designs, Bichana with these elements of policy prospered, renowned for fortune, as counsellor of Kārtavīrya, who was a treasure of the Goddess of Victory.

(Verse 27)—For Jains to bestow their regard upon another's wife is improper: Bicha, going even beyond Jains in his behaviour towards his fellow-creatures, brought and gave to his lord the Goddess of Victory (*formerly belonging*) to hostile monarchs' arms.

(Verse 28)—Delightful to the heart, this Vaijana, the younger brother of Bicha the site of qualities of all prosperity, was on earth in his single person a Dharma's son [Yudhishtira] in dignity, a Love-god in beauty, a son of the Lotus's Friend [Karna] in bounty, an Indra in Jain worship and anointment, a Brihaspati in policy, a Rāghava in the exalted sport of war.

(Verse 29)—In swelling the ocean of the famous Jinas' lore, in bringing about the rise of the lotuses of his own kindred, in effecting the desires of sages' minds, a moon without spot, a sun without scorching action, a celestial tree without its insensibility: distinguished on earth was Baladēva, son of Appa.

(Lines 37-38)—Hail! When the *Mahāmaṇḍalēśvara* Kārtavīrya-dēva [IV], possessor of the *pañcha-mahāśubda*,¹ in company with (*his*) younger brother the Heir-Apparent Prince Vira Mallikārjuna-dēva was enjoying the delights of empire in the camp of Vēṇugrāma,—

(Lines 38-40)—for the purposes of the regular worship, anointment, and other religious offices of the divine Śāntinātha of the Raṭṭa temple of the Jinas, which had been constructed by Bichirāja, the Chief Scribe and head of all the ministers,—

(Lines 40-41)—he granted to Śubhachandra-bhaṭṭāraka-dēva, the teacher at that temple of the Jinas, at the time of the *saṃkramaṇa* on Saturday, the second day of the bright fortnight of Pushya of the cyclic year Raktākshī, the 1127th (year) of the Śaka era, in company with the four thousand burghesses, with pouring of water, (*an estate on tenure of*) *sthaḷa-vṛtti* in Vēṇugrāma.

(Lines 41-42)—On the west from the ditch of the *baje*² on the southern side thereof, in the twenty-fourth *hatti*³ of the *koḍa-gey*,⁴ (*he granted*) five *mattar*, together with an *irisil*⁵ structure;

(Lines 42-45)—In the aforesaid Vēṇugrāma, in the western course of the great eastern street, on the north of the house of Duggiyara Tikāna, one house; in the western course of the western street, one house; in the western town-gate, one house; in front of the white-plastered building of the god Kapileśvara, on the east of the Sāla-basadi (*temple*), three houses; on the north of the road going to the Āneya-Kere [the Elephant's Tank], a flower-garden (*comprising*) two *mattar* (*and*) two hundred and seventy-six *kamma* according to the rood of the afore-said Vēṇugrāma; on the west of the great tank on the west of Ālūr of Kaṇamburige,⁶ twelve *mattar* of arable land; in the street on the south of the western market, one house, five cubits in width and twenty-one cubits in length.

¹ Regarding this epithet see vol. 12 above, p. 254.

² Possibly *bañje*, "barren" [land].

³ *Hatti* corresponds to the Tamil *patti*, which is explained in Winslow's Dictionary as "class, arrangement, division . . . room or space between pillars . . . garden-beds in rows."

⁴ *Koḍa-gey* is possibly the origin of the modern *koḍagi*, which signifies either saleable land with a fixed rent that does not vary on account of seasons and other causes, or land granted for services in restoring, constructing, or maintaining tanks: see the *Kisāmuḍr Glossary*, s.v.

⁵ Explained in Kittel's Dictionary as "a pitfall to catch tigers, elephants, etc."

⁶ [This is very likely the large tank on the north of the Fort at Belgaum, along the east side of which goes the road to Kaṇbargi.—J. F. F.]

(Lines 45-49)—Furthermore: Hail! All the Mummuri-danḍas of the place of Vēnugrāma and the Mummuri-danḍas of both (classes of) itinerant traders, comprising the merchants (*paṭṭa-niga*) of the Kūṇḍi three-thousand and others, with Samaya-chakravartti Jayapati Setṭi at their head, who are adorned with a series of many virtues, endowed with veracity, purity of conduct, policy, and courtesy, kindly to dependents, maintaining the religion of strict *Baṇaṇj* according to the courses (*enjoined*) by the books of the lay-disciples instructed by the saints of the Jina established in the town of Maghapattī, performing meritorious works, receiving the grace of boons from the goddess Padmāvatī,¹ causing delight to all folk, highly reputed for just acquisition (*of wealth*) and practice of trade, carrying in their hands *bhallumki* staffs;—

(Lines 49-51)—and all the traders of Lāḷa,² headed by Paraśurāma Nāyaka, Pommaṇa Nāyaka, and Ammuṅgi Nāyaka; and all the Maleyāḷa traders, headed by Paḍapa Nāyaka, Koṇḍa Nambi Setṭi, Poṇyacha Setṭi, and others; and likewise the other traders of the aforesaid place of Vēnugrāma, headed by the gold-workers and clothiers; and the oil-merchants; and the *dimka-sūligas*: all these in assembly granted to the sanctuary of the aforesaid divine Śāntinātha a revenue in the following form:—

(Lines 51-52)—On each horse coming from the north, a *nelamettu* (?) of one quarter (*of a paṇa*); on one that passes on the south, a toll of one quarter (*of a paṇa*); on each horse of the Maleyāḷas, one quarter (*of a paṇa*); in the case of sixty-five oxen and buffaloes, however they be laden, (*there is to be*) immunity from all imposts;—

(Lines 52-53)—On each *chīra* of gold-works, on each clothier's shop, cotton-shop, jeweller's shop, perfumery-shop, perfumers' bazaar, (*and*) goldsmith's booth, one large quarter (*of a paṇa*) as annual tax under each separate head.

(Lines 53-54)—On each *kaḍage* of cloth coming from without, one-sixteenth (*of a paṇa*); on each (*parcel of*) perfumery coming from without, and on each *bhaṇḍa* of grass, one *gadyāṇa* and five *tūka* on that *bhaṇḍa*; on each *bhaṇḍi* of cotton, three *tāra*; on each load thereof, one *kāṇi*³;—

(Lines 54-55)—On each *bhaṇḍi* of paddy, one *baḷḷa* of paddy; on each load thereof, one *māna* of paddy; when paddy (*to the extent*) of an *anikaṇa* is sold, one *baḷḷa* of that paddy; on each bazaar of paddy-shops, a regular *sollage* of paddy; on each shop for husked rice, an *adda* of husked rice;—

(Lines 55-56)—On each load of black pepper, one *māna* of black pepper; on each half-load thereof, a half of a *māna*; on each *peṭṭige* of asafoetida, one *gadyāṇa* and six *tūka* (*on the value of*) the asafoetida; on each half-load of green ginger and turmeric, five *pala* of the *bhaṇḍa* thereof; on each load thereof, ten *pala* of green ginger and turmeric; on each oil-mill, a regular *adda* of oil; on each load of areca-nuts, twenty-five areca-nuts; on each half-load thereof, twelve areca-nuts;—

(Lines 56-59)—On each load of betel-leaves, one hundred betel-leaves; on each parcel, fifty betel-leaves; on each load of cocoanuts, one such fruit; on each load of palm-leaves, two bundles of palm-leaves; on each parcel thereof, one bundle; on each *bhaṇḍi* of coarse sugar coming from without, fifteen blocks of coarse sugar; on each parcel thereof, one block; on each load of plantains, six such fruits; on each parcel thereof, three fruits; on each load of myrobolans, one *baḷḷa* of such fruit; on each *haḡara* of sugarcane, one cane; on each load of potstone, one *pala* of potstone.

(Line 59)—Likewise, to the aforesaid sanctuary of the divine Śāntinātha were given by king Kṛtavīrya [IV] bazaars, four, on the east of the high-road at the western end of the northern course of the north street.

¹ See note on verse 5.

² Scil. Gujarāt.

³ The *kāṇi* is $\frac{1}{2}$ (here of the *paṇa*, in modern times of the rupee); the *tāra* is worth $\frac{1}{4}$ of an *anna*, so 3 *tāra* are double of 1 *kāṇi*; hence the load (*kāṇi*) in this case is half the *bhaṇḍi*.

(Lines 60-61)—Sagara and many other kings have made grants of lands; whosoever has at any time the soil has at the same time the fruit thereof. The slayer of a cow or of a Brāhmaṇ may perchance find atonement in the Ganges and other holy places; but in the case of appropriation of the possessions of gods and Brāhmaṇs there can be no (*atonement*) for men.

(Lines 61-62)—Whilst the whole earth joyously utters abundant praise, long may the sequence of the extensive empire of the blessed Kārtavīrya, constant in success, continue its course; the pious foundation of the dwelling of the famed stainless Śāntinātha by the world-renowned fortunate Bichirāja has been well told with great clearness by the Kavi-Kandarpa whose verses possess goodly ornaments of style and lucid meaning.

(Lines 62-63)—Free from faults, remarkable for significance is this decree which the Kavi-Kandarpa, whose verses are equal to nectar, an emperor of the poets of the four tongues, has joyfully related. (*This is*) the decree related by Bālachandra-dēva, a swan in the lotus-wood of everlasting literature that has risen from tasting the nectar of the utterances of the blessed Mādhavachandra, emperor of masters of the triple lore.

B.—OF THE SAME TIME AND DATE.

This inscription is engraved on a massive stone tablet, having a total height of about 4 feet 7½ inches and a total width of about 4 feet. The greater part of the stone is occupied by the inscription, which is incised on a sunken surface of a width varying between 2 feet 11 inches and 3 feet, enclosed between two outstanding perpendicular borders, carved into bands of varying width, of a maximum breadth of 5½". This area is surmounted by a plain cornice, 2½" high, containing the prelude (line 1) of the inscription; and above this is the top of the stone, carved in the shape of a dome in tiers. Over the centre of the cornice is a small medallion containing the figure of a squatting Jina. The surface of the stone is damaged here and there: but the inscription is mostly in a state of good preservation, and seems to be readable all through without any substantial doubt.

The character is in every respect very similar to that of the previous record, the only difference being that the special forms for *m* and *v* are extremely common. The peculiar *y*, on the other hand, is found only in °*odayadoḷ*, l. 6. The initial *ṛi* occurs in *ṛi-ṣkti* (l. 24): and there is a subscript *ṛi* by mistake for *ri* in the name *Hadriguṃti* (ll. 50-51). The *upadhmanīya* sign is found in *bhāvinaḥ-p°*, l. 60; see above, vol. 12, p. 271.—The language is Kanarese, except for the prelude (verse 1) and the two standing verses on ll. 59-61, which are Sanskrit. The metrical Kanarese portions (ll. 2-31, 56-59, 61 f.) are in the old dialect; the prose is medieval. In the metrical parts the vocabulary is normal, the only rare word being *eslla* (l. 15); but the prose portion contains a number of obscure words, chiefly relating to agriculture, which are not to be found in any dictionary.—The orthography is medieval: the archaic *ḷ* only occurs once, and then it is a mistake for *ḷ*, viz. in *Bharatadoḷ*, l. 3. In *Appaya*, l. 52, for *Appaya*, we find the frequent change for *a* to *e* before *y*.

In subject this inscription is closely connected with the preceding document, as it records a grant of certain lands to the same temple and the same trustee by the same prince. In verses 3-13 it narrates the pedigree of the Raṭṭa rulers from Sēna II to Kārtavīrya IV, and in verses 14-22 it descants on the merits of the family of Udaya down to Bichana, but adds nothing to the information gained from the other inscription. Verses 22-25 extol the Jain doctors Maladhāridēva, Nēmicandra, and Śubhachandra. Then follows the formal grant of the village of Umbaravāni, in the Koravalli kampaṇa of the Kūṇḍi three-thousand province, in *sarva-namasya* tenure, with specification of boundaries, and a record of certain lands given on *sthala-vṛitti* tenure, all for the benefit of the Raṭṭa-Jinālaya Jain sanctuary in Belgaum (ll. 31-56). Then come two Kanarese verses (ll. 56-59), two Sanskrit stanzas (ll. 59-61), and a metrical Kanarese epilogue (ll. 61-62).

The date of this inscription (l. 35) is exactly the same with that of the preceding record A: its details answer to Saturday, 25 December, A.D. 1204; see p. 18 above.

The places mentioned are fairly numerous. Regarding the Kūṇḍi three-thousand province (l. 36) see p. 18 above. The Koravaḷḷi *kampaṇa*, a division of that province (l. 36), has already been localized by a record of A.D. 1208 (*Ind. Ant.*, vol. 19, p. 245), which places in it a village Bhōyija which is the modern Bhōj, about twelve miles towards north-west from Chikōḍi, which latter place, the head-quarters of the Chikōḍi tāluka of the Belgaum District, is shown in the Indian Atlas quarter-sheet 41, N. W. (1905), in lat. 16° 25', long. 74° 38'.¹ Koravaḷḷi itself, however, which gave its name to the *kampaṇa*, remains to be identified; but it is not impossible that Koravaḷḷi may have been the ancient name of Chikōḍi itself.² With that guide we easily identify Umbaravāṇi, which was in the Koravaḷḷi *kampaṇa* (l. 36), with Umrāṇi, a village, shown in the same map, about three miles towards south-east from Chikōḍi, and sixteen miles from Bhōj. Among the places mentioned in the specification of the boundaries of Umbaravāṇi, Belgōḍu (l. 40) is certainly the "Belkud" of the quarter-sheet 41, N. E. (1903),—the "Belkoo" of the full sheet 41 of 1852,—three miles south-east from Umrāṇi; Bammaṇavāḍa (l. 40) is, no doubt, "Bombalvad" of the map 41, N. W., two and a half miles south of Umrāṇi; and Karavase (ll. 41, 42) must be the "Kharosi" of the same map,—the "Karooshee" of the old sheet 41,—four miles towards west-south-west from Umrāṇi. Of the other places, Karbūr (l. 45) is Kabbūr, eleven miles towards south-east-by-east from Chikōḍi, and Hingalaje (l. 48) seems to be Nā-Hinglaj, seven miles towards west-south-west from Chikōḍi.³ The other local places cannot be found: they were of course in the Kūṇḍi three-thousand, but not necessarily in the Koravaḷḷi *kampaṇa*. Hanasōga (l. 35) is Hanasōge in the Yeḍatore tāluka of the Mysore District: see p. 17 above.

TEXT.⁴

- 1 ⁵Srīmat-parama-gaṁbhīra-syādvād-āmoḡha-lāmcchhanam † j̄yāt-trai|ōkya-nāthasya
śāsanam Jina-śāsanam || [1*]⁶ || Namō vita-rāgāya Śāntayē ||⁷ ||
- 2 ⁸Srī-Jina-samaya-nav-āmbudhi rājīsut-irkk=amathan-ū(ō)rj̄it-āmpita-ratna-śrī-janana-
griham sat[t*]⁹va-dayā-jīvanam=aparimita-gabhiram=a-
- 3 pāram || [2*]⁹ || Jambūdvipada Bharatado||¹⁰=Ambujabhava-sāra-srīṣṭi Kūṇḍi-mahi-
chakram bage-golipuda sakala-jan-āmbaka-ghana-sukri-
- 4 ta-phala-vilāsa-nivāsam || [3*] ¹¹Srī-Rāshtrakūṭa-varṁśa-sarōruha-vana-rājahamśan-
adan=ā|vam vistāri-yaśō-nidhi Sēna-mahi-ramaṇam
- 5 sambhrit-ama|obhaya-paksham || [4*] Siriyam nij-ānujeyan=ādaradim śaśiy-ittu
rājan=ādam nappam dhariyisi mikk-amt=ā Sēna-rājano-
- 6 l=senasi rājan=enipavan=āvam || [5*] Sthirateyan=uttumgateyam dhariyisid=ā
Sēna-nripa-var-odayado||=bhāsura-tējō-nidhi padm-ābhira-
- 7 n=one Kārttaviryya-raviy-udayisiḍa(da)m || [6*] Vinata-ripu-pratibimb-āli
nitāntam Kārttaviryya-pada-nakhado||=chelv=enikum pūrvva-pad-āśri-

¹ Bhōj is in the quarter-sheet 40, S. W. (1903) in lat. 16° 32', long. 74° 30'.

² [Of the four possibilities about Koravaḷḷi suggested by me in *Ind. Ant.*, vol. 19, p. 244, the only really admissible one is 'Koorlee, Kurali,' about eighteen miles west-by-north from Chikōḍi: but it does not seem satisfactory. I am inclined to think now that the place must be Chikōḍi itself. The name Chikōḍi is, of course, *chikkōḍi*, from *chikka*, 'small,' and *vāḍi*, *pāḍi*, 'settlement, hamlet, village,' and very possibly may not be as old as the place itself seems to be, but may date from a time when the town had become for a while of minor importance.—J. F. F.]

³ The prefix Nā distinguishes this place from Gaḍ-Hinglaj in the Kōlhāpūr State, twenty miles towards south-west from Chikōḍi.

⁴ From the stone.

⁵ Metre: Ślōka (Anushtubh). The verse is preceded by the Jain symbol.

⁶ Here follows on the stone the spiral symbol surrounded by rays.

⁷ The spiral symbol surrounded by rays again follows.

⁸ Metre: Kanda, as also in verses 3-8.

⁹ Here follows on the stone the spiral symbol.

¹⁰ Read 'do|.

- 8 taran=alidu tan-mamtra-kritige paded=appuva-vol || [7*] Sthiti-kāriṇi vimāla-guṇ-
ānvite Padmaladēvi Kārttaviryya-dharitī-pati-dayite tām triva-
- 9 rgg-ōmnata(u)-sādhikēy=apara-nīti-vidye-vol=eseva! || [8*] ¹Janiyisidam samasta-
guṇa-saṁkūḷa-saṁstuta-Lakshma-bhūmipam jana-nuta-Kārttaviryya-
- 10 vibhugam sati-Padmaladēvigam sutam janiyipa-vol Jayantan=Amara-
prabhugam Śachigam Mayūra-vāhanan=Abhavaṁgav=Adrijegam=Amgabhavam
Harigam
- 11 Ram-ākhyegam || [9*] Vaniteyaram maraḷchuva samākṛitīyīm sumanō-
bhivṛiddhiyam janiyipa śiladim ku-valayakke vikāsamān=iva maymeyīm jana-
- 12 nayavakke Kān ano Vasantano Chāndramanō diṭakke pēl=ene vibhu Lakshmi-
dēvan=esevam kavi-saṁkūḷa-kalpa-bhūruham || [10*] ²Vijita-ripu-rāja-rāj-ātma-
- 13 je Chāmdaladēvi Lakshma-nripa-satiy=eseva!-vijita-ghaṭa-sarppa-made viśva-jana-
stuta-chāru-charitey=ene dhāriṇiyol || [11*] ³Avar-irvarggam kali-Kārttavi-
- 14 ryyanum Mallikarjjunanum=ādar=prōdbhava-sāmājya-Ram-ādhipa-yuvārāja-kumārar-
ātmajar-gghana-tējath(r) || [12] ⁴Janam=ellam mecheche challam
- 15 pagevar=urada sellam jaya-śrige nallam Manu-mārggam sa-trivarggam tanag-
eseye nisarggam grihit-āri-durggam sa-nay-āḷāpam
- 16 surūpam negaldan=ati-Dīlipam jit-ārāti-bhūpam ghana-śauryyam kahatra-vam(va)-
ryyam sura-kuja-sadriś-andāryyan=i Kārttaviryyam || [13*] ⁵
- 17 ⁶Śrīmat-kul-ābdi-varddhana - sōman=enipp=Udaya - vibhuvīn=ātmajan=atyuddāma - yaśō -
nidhi Bicham bhū-mahitam saumya-vṛittiyam taled=esevam || [14*]
Bicham-
- 18 go sukavi-saṁstuta-vāchaṁg=ādar=ssutar-Jjin-ēndra-mata-śrī-lōchana - saṁnibhar-ātma -
hit-ācharanar=nnegalda Permmāpanum=Appāpanum || [15*] ⁷Tanagam
- 19 Brahmaṁgam=udyach-chaturate tanagam vārdhigam gunpa chāgam tanagam
Karaṇamgam=atyumnati sari tanagam Mērogam bhū-priyatvam tanagam
Chāndraṁgam=Arhan-mata-ru-
- 20 chi tanagam Vāriśhēnaṁgam=em̄d=em̄t-anīsam bhavy-āli bannippudu guṇiy-
enis=irdd=Appanam pūttiyindam || [16*] ⁸Śrīkarap-āgrāṇig=Appaṁg-ākālita-
lasa-
- 21 ch-charitre dayitey=alamkār-ākīrṇe vinute vara-varaṇ-ākṛiti Vāgdēviy-uchita-
nāmādin=eseva! || [17*] ⁹Ghana-lakshmi-pati-Pāndugam negalda Ku-
- 22 nti-dēvigam Dharmma-nāmdana-Bhīm-Ārjjunar=āda-vol=tanujar=ādar=vviśrutar=Kkē-
rttaviryya-nripa-śrīkarap-Appaṇamgam=esev=i Vāgdēvigam sara-śau-
- 23 ryya-nidhānar=vvibhu-Bicha-Vaija-Baladēvar=nnirjīt-ārātiga! || [18*] ¹⁰Anupama-
vidyeg=udgha-vinayam sirig=oppuva, chāgad=ēlge jauvanake vinirmmaḷ-ā-
- 24 charaṇam=āyuge vistrīta-kīrtti vāk-pravarttanega pit-ōkti tām=esakadim sale
māmdanam=āge varttipam java-pati-Kārttaviryya-sachiv-aika-śirō-
- 25 maṇi Bichan=urvviyol || [19*] ¹¹Idu tām śrīkarap-Appaṇ-āgra-suta-sat-pūṇya-
prabhā-jālam=int-idu Ratṭa-kshitipāla-māmtriya Ramā-smēr-āvalōk-āmēu
- 26 matt-idu dal dhārmika-chakravarttiya dayā-dugdh-ābdi-vichī-samabhyudayaṁ
tān=ene Bichirājana yaśam parvittu mū-lōkamam || [20*] ¹²Vinuta-nija-

¹ Metre: Champakamālā; and so in verse 10.² Metre: Kanda; and so in verse 12.³ Here follows on the stone the spiral symbol.⁴ Metre: Mahāragdharā.⁵ Here follow on the stone two spiral symbols, with a *daḍḍa* between them.⁶ Metre: Kanda; and so in verse 15.⁷ Metre: Mahāragdharā.⁸ Metre: Kanda.⁹ Metre: Mattēbhavikṛīḍita.¹⁰ Metre: Champakamālā.

Metre: Mattēbhavikṛīḍita.

¹¹ Metre: Kanda; so verses 22-25.

- 27 pabbhug=ālochanadol=naya-sāstra-dṛishti durddhara-samar-āvani(ni)yo=āśita-jay-
āstram vinōdado=narmma-sachivan=enipam Vaijam || [21*] Bharadīm taimnam
nō-
- 28 dīda taruṇi-janav=ereda ri(va)ndi-brimdam matt-orvvaran=ikshisad=ereyad=enal
surūpan=anatisāya-vitaranam Baladēvam || [22*]¹ || Śrī-Kārttaviryya-nripati-
- 29 śrīkaraṇ-ādhipana Bichanana guru-kuladol lok-ottara-sucharitra-vivēkar=Mmala-
dhāri-dēva-munipar=nnegaldar || [23*] Ā muni-mukhyara śishyar=blbhū(bbhū)m-
lēvara-
- 30 varmdyar=amalātara-siddhānta-śrī-mukha-tīlakar-prathit-ōddāma-guṇar=nnegalda Nemi-
chandra-mun-indrar || [24*] Nirupama-tapō-nidhānar=ddharanīśvara-jāla-man-
- 31 li-lālita-padar=emnd=uru-mudadim kirttipud=urvvare vibhu-Śubhachandra-dēva-
bhāṭṭarakaram || [25*]² || Svasti Samadhigata-pariccha-mahāśabda-mahamaṇḍa-
- 32 lēsvaram Kārttaviryya-dēvam nij-ānuja-yuvarāja-kumāra-Vira-Mallikārjjuna-dēvam
berasū Vēnugrāma-skandhāvaradol=sāmrajya-sukhaman=ann-
- 33 bhavisuttam=ātmiya-śrīkaraṇ-āgra-gaṇyanum=aganya-puṇyanum=appa Bichirājam
mādisida Ratta-Jin-ālayada śrī-Śāntinātha-dēvara aṅga-bhōga-
- 34 raṅga-bhōga-nity-ābhishēk-ārchchana-tad-āvāsa-khamḍa-sphuṭita-jirṇa-ōddharan-āhār-ādi-
dāna-nimittam śrī-Mūla-saṅgha-Komḍakumḍ-ānvaya-Dēśiya-gaṇa-Pu-
- 35 staka-gachchha - Hanasōga - pratibaddha - taj - Jin - ālay - āchāryya - śrī - Śubhachandra-
bhāṭṭāraka-dēvargge Śaka-varshada 1127neya Raktakshi-samvatsarada Pu-
- 36 shya-śuddha-bidige Vaḍḍavāradol=āda samkramana-samayadol Kūṇḍi-mūśāsirad-
olagaṇa Koravalli-gaṇpaṇada Umbaravāṇiy=emba grā-
- 37 mamam sarvv-ābādha-parihāram=aṣṭa-bhōga-tōja-svāmya-sahitam nidhi-nikshēpa-
jāla-pāshāṇ-ārām-ādi-samanvitam sarvva-namasyam māḍi svakiya-sā-
- 38 mrājya-samtāna-yaśō-bhivridhy-arttham=āgi dhārā-pūrvvakam=atipritiyim kottan-
Adarkke sime aīsāniya-kōṇol naruvala money=a-
- 39 Ili natṭa kall-allim temka mogade mūḍaṇa dikkinol natṭa kall=allim mumte
natṭa kall=allim mumde Nāgara-kerey=allim mumte āgnēyiya kōṇol Mū-
- 40 lavalli-Belgōḍa mugguḍḍeyalli natṭa kall=allim paḍuva mogade temkaṇa
dikkinol Bammaṇavāḍa-Kuṭukavāḍada mugguḍḍeya Inṅuṇi-geṇe-
- 41 ya keḷe(la)ge natṭa kall=allim mumde Kunikil-gall=alli natṭa kall=allim mumte
nirutiya kōṇol Kuṭukavāḍa-Karavaseya mugguḍḍeyalli natṭa kall=allim baḍaga
mo-
- 42 gade paḍuvana dikkinol Mēlugumḍiya Karavaseya mugguḍḍeyalli natṭa kall-
allim mumde Kemdariya mōmkino! natṭa kall=allim mumte vāyuvina
- 43 kōṇol Mēlugumḍiya Nāvidigeya mugguḍḍeya gomṇṭe³-gattinalli natṭa kall=allim
mūḍa mogade baḍagaṇa dikkino! sunṇada kōḍiya mēgaṇ=ottu-gall-a-
- 44 Ilin mumde Simdike-vettada paḍuvana moneyalli natṭa kall=allim mumte
Herahina-kōḍiya kalla humjikeya mēl natṭa kall=allim mumde mēlada mēl
natṭa kal ||
- 45 *Mattam nāḍol kōṭṭa sthala-vṛitti Karbbūra kāl-valli Mūlavalliyo=ūrim mūḍal
Belakabbeya keyyim temkal key=kammav=emṭu nūru & Karbbūro-
- 46 l=Madḍi Gāvuṇḍana maneyim paḍuval=aru-gayy=agalad=ippatt-omdu kay=niḷada
maney=ondu || Kuliyavāḷigeyol=ūrim=īśānya-
- 47 dalli Kemūśvara-dēvara keyyim mūḍal Kūṇḍiya kōla mattar=omdu basadiyim
temkal hannir-kkayy=agalad=irppatt-omdu kay=niḷada maney=ondu ||

¹ Here follows on the stone the spiral symbol, surrounded by rays.

² Here follows on the stone the symbol of the *śankha*.

³ This word seems corrupt.

⁴ This line is preceded on the stone by a symbol like the *cakra* surrounded by rays.

- 48 ¹Harigabbey=Ālūroḷ=ūrim paḍuval Himgalajeya batṭeyim baḍagal=ā kola mattar-
omdu baḍagana kōriyalli hannir-kkayy=agalad=irppattu
- 49 kay=niḷada maney=omdu || Chachchakkiyalli mūḍaṇa prabhu-mānyad=olage
Bochchula-geṇeyim mūḍal-Mudugōḍeya batṭeyim tenkal hāruva-
- 50 gola mattar=mmūvattu Seṭṭi-gutta Nāgaṇa maneyim baḍagal hannir-kkayy=
agalad=irppattu kay=niḷada maney=omdu || Belagaleya haḷḷi Hadṛi(dri)gum-
- 51 tiyol=ūrim mūḍan=ottim paḍuval kamma nālnūr-ayvattu || Uohchugāveya
haḷḷi Niṭṭūroḷ=ūrim nairṭiyadol=mahājanamgaḷ koṭṭa ka-
- 52 g-goda-geyam² Appeya Sāvantan=ambaliyalli koṭṭa keyam³ sime Kamḍeya
kerceyim baḍagal Hulagana guttiyim mūḍal Sāvantana koḍa-ge-
- 53 yim tenkal Selḷa-saralim paḍuval naṭṭa kal mūḍa-gēriyalli danagara maneya
sthaladol hadinā[lku*]-gayy=aḍḍa-vane munt=eraḍu goddige || Kaṇṇagāvey=Ā-
- 54 lūrim nairṭiyadalli ele-dōmṭam- bāruva-gōla mattar=omdu kammav=elnūr-aruvatt-
emṭu tenkanim baṇḍa(da) Muguliya haḷḷav=adarkke tenkaṇa hele pa-
- 55 ḍuval=ā haḷḷam baḍagal=Ūrumba-bāviya tōmṭam | mūḍal Mūlasthāna-dēvara
tōmṭam | āgnēya kōṇol=ūra naḍuvana dēvālayada tōmṭam | ā e-
- 56 leya tōmṭadiṁ tenkal=ā haḷḷadiṁ mūḍal hū-dōmṭam kammam nālnūru || I
sthegalol=ella naṭṭa kalgaḷ ||⁴ ⁵Osed-i śāsana-mārggadim nripaṇ-ad=ār-pālippar=i
- 57 dharmmamam nisadam tat-sukṛit-ātmar=ātma-bala-mitra-prēyasi-gōtra-putra-
samriddhatvadol=omdi viśva-dhareyam nishkaṁṭakam māḍi samtosadiṁ
rājyaman=appu-keydu paḍeva-
- 58 r=ddirgh-āyuman śriyuman || Ene(ni)sum lobhade śāsana-kramaman=āvoṁ
mridam tad-durātman=asēvy-ācharaṇ-ānvitam paḷige paśū(su)nyakke pāpakke
bhājanan=alp-ā-
- 59 yu ruḷ-āvilam ripu-hṛit-ātm-ōrvvi-talam durvvalam ghana-duḥkh-āspadan=āgalum
narakad=ōḷol=kāḍugum mūḍugum⁶ || ⁷Sāmānyō=yam dharmma-sē-
- 60 tur=nripāṇam kālē kālē pāṇiyo bhavadbhiḥ [*] sarvvān=ētān=bhāvinaḥ-
pārthiv-ēmdrān=bhūyo bhūyo yāchatē Rāmachandrah || ⁸Sva-dattām para-
dattām
- 61 vā yē harēta vasundharām shasṭim varaha-sahasrāṇi viśṭhāyām jāyatē
krīmih ||⁹ ¹⁰Prahaṭ-āri-braja-Kārttaviryya-sachivam śri-Bichirājam yaśō-mahi-
- 62 tam pāḷim=enalke śāsanaman=olpim Bālachandram guṇ-āgrahi vidvaj-jana-
sammatā-sphuṭa-pad-ārth-āḷamkriyā-saṁkuḷ-āvaham=app-ant-ire pāḍan-intu Kavi-
Kandarppam budh-ādhiśvaram ||¹¹

TRANSLATION.

(Verses 1 and 2 are the same as in the preceding inscription.)

(Verse 3)—In the Bharata (division) of Jambūdvīpa the Kūṇḍi province, a choice creation of the Lotus-born [Brahman], fascinates the mind, an abode where are displayed fruits of abundant good deeds of the eyes of all folk.

¹ This line on the stone is preceded by the spiral symbol.

² Read *geya*.

³ Here follows on the stone the *chakra* symbol.

⁴ Metre: *Mattābhavikṛīṭa*; and so in the next verse.

⁵ Here follows on the stone the spiral symbol surrounded by rays.

⁶ Metre: *Śālini*.

⁷ Here follows on the stone the *śaṅkha* symbol.

⁸ Here follow on the stone two spiral symbols surrounded by rays.

⁹ Read *keya*.

¹⁰ Metre: *Śloka*.

¹¹ Metre: *Mattābhavikṛīṭa*.

(Verse 4)—A royal swan in the lotus-forest which is the blessed lineage of the *Bāshtrakūṭas*, a treasure of abounding glory, *Sēna* [II], beloved of the Earth, who represented two stainless *pakṣas*,¹ ruled it.

(Verse 5)—The moon was (*entitled*) *rāja* ["king" or "moon"], bestowing (*upon Sēna*) with reverence and affection his own younger sister Fortune. Who, with that king *Sēna*, could be wrathful, and (*still*) be styled *rāja*?²

(Verse 6)—On the eastern mountain (*viz.*) this excellent king *Sēna*, who possessed constancy and exaltation, there arose the sun that was *Kārtavīrya* [III], a treasure of brilliant lustre, delightful to lotuses.³

(Verse 7)—The line of reflected images of bending foemen on *Kārtavīrya*'s toe-nails, (*one after another*) constantly driving out predecessors who had taken refuge at his feet, clung, as it were, in desire to take counsel with him.

(Verse 8)—Establishing order, endowed with stainless virtues, *Padmaladēvi*, beloved of *Kārtavīrya* the lord of Earth, in her turn appeared like a second science of polity, causing high success in the triple domain.⁴

(Verse 9)—King *Lakshma* [*Lakshmidēva* I], extolled for a multitude of all merits, was born as son to the lord *Kārtavīrya*, praised of the people, and to his good wife *Padmaladēvi*, as was born *Jayanta* to the Lord of Celestials and to *Śachi*, as the Peacock-rider [*Kārttikēya*] to *Abhava* and to the Mountain's Daughter, as *Kāma* to *Hari* and (*the goddess*) named *Ramā*.

(Verse 10)—By his form, which infatuated the damsels, by his virtue, which caused the exaltation of the wise,⁵ by his splendour, which aroused an expansion (*of delight*) in the earth, the lord *Lakshmidēva*, a tree of desire to the multitude of poets, so appeared to the eyes of the folk that they said: "Say in truth, is he *Kāma*, or the Spring-god, or the Moon?"

(Verse 11)—The good wife of king *Lakshma* was *Chandaladēvi*, daughter of a monarch who conquered hostile monarchs, overcoming the pride of mighty serpents,⁶ praised by all people for her noble conduct on the earth.

(Verse 12)—Of this pair the sons were the princes the valiant *Kārtavīrya* [IV] and *Mallikārjuna*, (*respectively*) king and heir-apparent of the Fortune of their natal empire, intensely glorious.

(Verse 13)—As all the folk applaud (*him*) while he displays sport (*consisting in*) wounding foemen's breasts,⁷ love for the Spirit of Victory, a course (*enjoined*) by *Manu* associated with the triple domain,⁸ a nature whereby he captured foemen's fastnesses (*and*) held politic converse, glorious was this *Kārtavīrya*, goodly of form, surpassing *Dilipa*, conquering hostile kings, intense in valour, flower of knighthood, equal in bounty to the Tree of the Gods.

¹ Apparently the two *pakṣas* are the paternal and maternal families of *Sēna*. With reference to the swan, the epithet secondarily means "equipped with a pair of stainless wings."

² The verse implies that *Sēna* was good only to those who submitted to him and paid tribute, but deposed kings who were ill-disposed towards him.

³ Also "delightful because of (*the presence of*) Fortune": *Padmā* = *Śrī*. There is also a secondary reference to the name of his queen, *Padmāvatī* or *Padmaladēvi*.

⁴ Namely, *dharma*, *artha*, and *kāma*, religion, wealth, and love.

⁵ Secondarily, in reference to the Spring-god, this means "causing a rich growth of flowers." The next epithet secondarily refers to the Moon, and in that sense means "causing the opening of the lotus-flower."

⁶ Because she was fairer than any *Nāga* woman; see *Kittel*, s.v. *ghaṭa-sarpa*. For another view see *Ind. Ant.*, vol. 19, p. 248.

⁷ This translation is given with some reserve. *Sellam* does not appear in the dictionary; I assume that it means the same as *selite*, and perhaps may be derived from *salga*. Cf. Dr. Fleet's remarks in *Ind. Ant.*, vol. 32, p. 226.

⁸ Namely, *dharma*, *artha*, and *kāma*.

(Verse 14)—Styled a moon raising up the ocean of his blest lineage, the lord Udaya's son, a treasure of magnificent fame, was Bicha, celebrated over the earth, displaying courteous [or "moon-like"] conduct.

(Verse 15 is identical with verse 19 of the preceding inscription, introducing Permana and Appana, sons of Bicha.)

(Verse 16)—To him and to Brahman (*pertained*) exalted skill ; to him and to the Ocean profundity ; to him and to Karna, bounteousness ; to him and to Mēra, verily high position ; to him and to the Moon, love of the earth ; to him and to Vārishōṇa,¹ delight in the Jinās' doctrine : in these words how constantly did the company of the righteous joyfully extol Appa as a virtuous man !

(Verse 17)—The Chief Scribe Appa's wife, endowed with brilliant conduct, full of elegance, renowned, having a form of choice hue, bore the fitting name of Vāgdēvi.

(Verse 18)—As to Pāṇḍu, prince of vast fortune, and to the illustrious queen Kuntī were born the famous sons Dharma's son [Yudhishtira], Bhīma, and Arjuna, so to king Kārtavīrya's scribe Appana and to the distinguished Vāgdēvi (*were born*) the lords Bicha, Vaija, and Baladēva, treasures of choice prowess, conquerors of foes.

(Verse 19)—Bicha, the unique crest-jewel of king Kārtavīrya's ministers, acted on earth (*in such a manner*) that in his splendid career model courtesy was verily an ornament to peerless learning, abundance of brilliant bounty (*an ornament*) to fortune, stainless conduct (*an ornament*) to youth, widespread fame (*an ornament*) to age, truthful speech (*an ornament*) to eloquence.

(Verse 20)—" This is indeed the mass of radiance of the goodly merit of the scribe Appana's eldest son !—this is a ray of the smiling glance of the Fortune of the Raṭṭa king's minister !—this indeed is verily the risen tide of the waves of the Milk-Ocean (*that is*) the grace of the emperor of godly men !"—thus described, Bichirāja's fame spread abroad through the triple world.

(Verse 21)—To his renowned lord in times of consideration vision of the lore of statecraft, on the field of stern battle a keen missile of victory, in time of sport a minister of amusement,² was Vaija.

(Verse 22)—The damsels and the troops of bards, who gazed upon him and begged with eagerness (*respectively*) eyed not and begged not of any other : so comely (*and*) unsurpassed in bounty was Baladēva.

(Verse 23)—In the lineage of teachers of the blest king Kārtavīrya's chief scribe Bichana flourished the great sage Maladhāridēva, sublime of righteousness and intelligence.

(Verse 24)—This pre-eminent sage's disciple, worshipped by lords of earth, an ornament on the face of the goddess of the most pure Doctrine, famed for extraordinary virtues, was the illustrious prince of sages Nēmichandra.

(Verse 25)—As a treasure of peerless austerities, one whose feet were caressed by coronets of troops of monarchs, did the earth with huge delight extol the lord Śubhaachandra-dēva-bhaṭṭāraka.

(Lines 31-33)—Hail ! While the *Mahāmaṇḍalāśvara* Kārtavīrya-dēva [IV], possessor of the *pañcha-mahāśabda*,³ in company with (*his*) younger brother the Heir-Apparent Prince Vira Mallikarjuna-dēva, was enjoying the delights of empire in the camp at Vēṇugrāma,—

¹ A saint of Jain legend. There was a sect bearing the name of V°. Achārya : see *Ind. Ant.*, vol. 6, p. 30 f.

² This term, *narma-sachiva*, occurs also in Kāmandaki, V. viii, 20, where Śaṅkarārya in his commentary instances Vasantaka as the *narma-sachiva* of Vatsa-rāja (*scil.* in the Ratnāvati). Another instance on an inscription is found in vol. 3 above, p. 30, l. 162.

³ See above, vol. 12, p. 254.

(Lines 33-34)—for the purposes of the *aṅga-bhōga*, *raṅga-bhōga*, daily bathing, and worship of the divine Śāntinātha of the Raṭṭa temple of the Jinas, which has been constructed by his Chief Scribe the incalculably meritorious Bichirāja, for the restoration of broken, burst, and worn-out (*portions*) of his abode, and for gifts of food and the like,—

(Lines 34-38)—he did with pouring of water grant in exceeding pleasure to Subhaohandra-bhaṭṭāraka-dēva, the teacher at that temple of the Jinas, who was connected with the Mūla Saṃgha, the Koṇḍakunda Anvaya, the Dēśiya Gaṇa, the Pustaka Gachchha, and (*the town*) Hanasōga, at the time of the *samkramaṇa* on Saturday the second day of the bright fortnight of Pūshya of the cyclic year Raktakshi, the 1127th (year) of the Śaka era, the village known as Umbaravāpi in the Koravalli kampāṇa within the Kūṇḍi three-thousand making it immune from all conflicting claims, carrying with it *tēja-svāmya* of the eight rights of usufruct,¹ accompanied with (*rights over*) treasures, deposits, water, stones, gardens, etc., to be universally respected, for the increase of the glory of his empire and his posterity.

(Lines 38-39)—The boundaries thereof are : in the north-eastern quarter, at the corner of the *naṅval* tree,² a standing stone; thence, facing towards the south, in the direction of the east, a standing stone; thence in front, a standing stone; thence in front, the Cobras' Tank;

(Lines 39-41)—thence in front, in the south-eastern quarter, a standing stone in the *mugguḍḍe*³ of Mūlavalli and Belgōḍu; thence, facing towards the west, in the direction of the south, a standing stone below the Inguni Tank of the *mugguḍḍe* of Bāmmaṇavāḍa and Kuṭṭukavāḍa; thence in front, the Kunikil-gallu, there a standing stone;

(Lines 41-42)—thence in front, in the south-western quarter, a standing stone in the *mugguḍḍe* of Kuṭṭukavāḍa and Karavase; thence, facing towards the north, in the direction of the west, a standing stone in the *mugguḍḍe* of Mēlguṇḍi (*and*) Karavase; thence in front, a standing stone in the upper part⁴ of the Kemdari;⁵

(Lines 42-44)—thence in front, in the north-western quarter, a standing stone in the . . . building of the *mugguḍḍe* of Mēlguṇḍi (*and*) Nāvidige; thence, facing towards the east, in the direction of the north, the upper pile of stones of the Chunam-heap; thence in front, at the western corner of the Hill of the Wild Date-tree, a standing stone; thence in front, above the stone-heap of Herahina Kōḍi, a standing stone; thence in front, above the lea, a standing stone.

(Lines 45-47)—Likewise there was granted in the shire a *sthaḷa-vritti* tenure (*of the following estates*): in Mūlavalli, the branch-hamlet of Karbūr, on the east of the town, south of Belakabbe's arable land, eight hundred *kamma* of arable land; in the aforesaid Karbūr, on the west of Maddi Gāvūḍa's house, one house, six cubits in width (*and*) twenty-one cubits

¹ On the *ashṭa-bhōga* see C. P. Brown, *Three Treatises on Mirasi Right*, p. 17n., where F. W. Ellis quotes the traditional verse enumerating the eight *bhōgas*, scil. *nidhī-nikshēpa-pāshāṇam siddha-sādhyā-jal-ānvitam akshīṇy-āgāmi-samyuktam ashṭa-bhōga-samanvitam*. Ellis explains these as : (1) *nidhī*, treasure trove, (2) *nikshēpa*, property deposited in the land and not claimed by another, (3) *pāshāṇa*, mines, etc., (4) *siddha*, lands, etc., yielding produce, (5) *sādhyā*, produce from such lands, etc., (6) *waters*, (7) privileges actually enjoyed, (8) privileges which may be conferred. Burnell, *South Indian Palaeography*, p. 118n., renders *siddha* as "improvements actually made" and *sādhyā* as "improvements which can be made." See also Kittel, s.v.

² The *Premna spinosa* or *longifolia*.

³ The meaning of this term, which literally denotes "three heaps," is uncertain. Perhaps it is the same as the Telugu *muggaḍa*, the junction of the boundaries of two or more villages (for examples of which see C. P. Brown's *Three Treatises on Mirasi Right*, p. 32, in a spurious but fairly old grant).—[I have been inclined for some time to think that this term is equivalent to the *tri-sandhi* of some other records, and means the point at which the lands of three villages met, in this case of Umbaravāpi, Mūlavalli and Belgōḍu.—J. F. F.]

⁴ *Mōṃku*, which I assume to be identical with *mōḱu* of the dictionaries.

⁵ Meaning either "red cave" or "red sands."

in length; in *Kuliyavāḷige*, to the north-east of the town, east of the god *Kennēśvara's* arable land, one *mattar* by the rood of *Kūṇḍi*, (and) on the south of the Jain sanctuary one house, twelve cubits in width (and) twenty-one cubits in length;

(Lines 48-49)—In *Harigabbey-Ālūr*, on the west of the town, north of the road to *Hīṅgalaje*, one *mattar* by the aforesaid rood, (and) in the northern street, one house twelve cubits in width (and) twenty cubits in length;

(Lines 40-51)—In *Chachchakki*, within the eastern *mānya*¹ of the Prabhu, east of the *Boochhula-Tank*, south of the road to *Mudugōḍe*, thirty *mattar* by the *Brāhmaṇas'* rood, (and) on the north of *Seṭṭi-gutta* *Nāgaṇa's* house one house, twelve cubits in width (and) twenty cubits in length; in *Hadrigunti*, a hamlet of *Beḷagale*, on the west of the bank to the east of the town, four hundred and fifty *kamma*;

(Lines 51-53)—In *Nittūr*, a hamlet of *Uchchugave*, on the south-west of the town, the boundary of the *kag-goḍa-gey*² granted by the burghers and of the arable land granted in the *uṇbali*³ of *Appaya Sāvanta* (is) a standing stone north of the *Kaṇḍe Tank*, east of *Hulaga's* Bush, south of the *Sāvanta's kōḍa-gey*, (and) west of the *Sella-saral*, (and) in the grounds of the cattlekeeper's house, on the eastern street, an *aḍḍa-vane*-house of fourteen cubits, in front two *kōḍḍige*;

(Lines 53-56)—In *Ālūr*, (a hamlet) of *Kaṇṇagave*, on the south-west, a betel-plant garden (comprising) one *mattar* seven hundred and sixty-eight *kamma* by the *Brāhmaṇas'* rood; the river of *Muguli* coming from the south, the southern *heḷe* thereof, on the west the aforesaid river, on the north the garden of the *Ūrumba* well; on the east, the garden of the *Mūlasthāna* god; on the south-east quarter, the garden of the temple in the middle of the town; on the south of the aforesaid betel-plant garden, east of the aforesaid river, a flower-garden (comprising) four hundred *kamma*. At all the boundaries of these (there are) standing stones.

(Lines 56-58)—The kings who in accordance with this decree shall graciously preserve this pious foundation in very truth, inspired by the righteousness thereof, shall obtain prosperity for themselves, their armies, friends, wives, families, and sons, shall clear the whole earth of obstacles, shall rule their empire with happiness, and shall gain long life and fortune.

(Lines 58-59)—The wicked man who through greed shall transgress in any degree the order of this decree, following an improper course, being a vessel of guilt, malice, (and) evil, shall be short-lived, overwhelmed with disease; his own lands shall be taken away by foes; feeble, suffering intense pain, he shall for ever be born to torture in the seven hells.

(Lines 59-61)—This general principle of pious foundations of kings is to be maintained by you age after age: again and again *Rāmachandra* makes this entreaty to all these future sovereigns. Ho who should appropriate land, whether granted by himself or granted by others, is born as a worm in dung for sixty thousand years.

¹ "Land either liable to a trifling quit-rent, or altogether exempt from tax": Kittel, s.v. *mānya*. In the Tamil country "*Serva-mānyam* signifies land entirely free, of which both the *Mēl-vāram*, the Government share, and the *Cudi-vāram*, the Inhabitant's share, is enjoyed by the holder of the *Mānyam*"; this tenure can only be lawfully created by the joint act of the Prince and the people; *Ardha-mānyam* is land half free, of which the holder enjoys only the *Mēl-vāram*, it is created by the Prince only" (F. W. Ellis in C. P. Brown's *Three Treatises on Mirasi Right*, p. 24, n. 13). It would seem that the *namanya* tenure applied to holdings of *Brāhmaṇas* (cf. the salutation *namaskāra* appropriate to *Brāhmaṇas*), and by analogy to other holdings is religious endowments, while the *mānya* tenure was granted to secular persons or for secular purposes; but this distinction does not always hold good in the Tamil Country.

² I.e. the hard (or black-soil?) *kōḍa-gey*. See above, p. 25, n. 4.

³ A kind of rent-free holding.

(Lines 61-62)—Say, the blest Bichirāja, minister of Kartavīrya [IV] the slayer of a multitude of foes, is exalted in glory ; therefore Bālachandra, a Kavi-Kandarpa, a sovereign of sages, appreciating merit, has thus rightly declared the decree, so that it conveys an abundance of ornaments of clear words and ideas approved by the learned.

No. 4.—INSCRIPTIONS AT ITTAGI.

By LIONEL D. BARNETT.

The village of Ittagi lies in the south-west corner of the Nizam's territory, about twenty miles to the east of Gadag in the Dhārwar District, Bombay, and some four miles north of the Bannikop station on the Southern Marāṭhā Railway. It is shown as "Ittugi" in the Indian Atlas sheet 58 (1827 and 1893), in lat. 15° 27', long. 76° 1'. With only the slight difference of the earlier final *e*, its name is given as Ittāge in the inscriptions, in A, verses 34, 40, 41, 61, and B, line 91 : and it is described in A, verse 34 and line 75, as a *mahā-agrahāra* or "great assignment to Brāhmaṇas" ; in A, line 70, as simply an *agrahāra* ; and in B, line 91, as an *anādi-agrahāra*, "an *agrahāra* so ancient as never to have had a beginning." The record A further places it (verse 34) in the Beḷvala, i.e. Beḷvola, country, and in the group of villages known as the Nareyaṅgal twelve (see p. 40 below).

This village has a large temple of Mahādēva (Śiva), the building of which, in or shortly before A.D. 1112, is narrated in the first of the two inscriptions published herewith. This temple, which is in the Chālukyan style of architecture, measures at its extreme points about 120 feet in length and 60 feet in breadth ; and in the massiveness of its construction and the richness of its decoration it fully deserves some of the praises lavished on it in the inscription A, including a mention of it in verse 67 as *dēvālaya-chakravartti*, "a very emperor among temples." A full description of it, with illustrations, from which its merits can be properly appreciated, will be found in Mr. Cousens' forthcoming volume on "The Chālukyan Architecture of the Kanarese Districts."¹ Fergusson said of it that it "must be regarded as one of the most highly finished and architecturally perfect of the Chālukyan shrines that have come down to us. In the opinion of the late Meadows Taylor, the principal temple is perhaps superior in decorative art even to the Gadag temples. In it 'the carving of some of the pillars and of the lintels and architraves of the doors is quite beyond description. No chased work in silver or gold could possibly be finer.'"²

On the south of the above-mentioned temple there is a smaller temple of the same class of architecture but not of such elaborate work, which is perhaps the temple of Mūrti-Nārāyaṇa (Vishṇu) that is mentioned in verse 68 of the inscription A. And on the verandah of this temple there recently stood—and, it is presumed, still stands—a detached stone tablet bearing a long record consisting of the two inscriptions which I edit here from ink-impressions received from Mr. Cousens in 1914, and placed at my disposal by Dr. Fleet. A transcription of these two records, in many places very inaccurate,³ is given in Sir Walter Elliot's MS. Collection of South-Indian Inscriptions, in vol. 1, pp. 319 *b* to 327 *a*, of the Royal Asiatic Society's copy ; and from the titling of the transcription the temple at which the tablet stands seems to be now known as Mādēśa-Niṅgaṇa *guḍi*, "the temple of Mādēśa-Niṅga." It is not clear why the record should be at the minor temple rather than in the sanctuary of Mahādēva, to which it properly belongs : possibly, however, the tablet was not built into any structural part of the

¹ See, meanwhile, his remarks in the List of Antiquarian Remains in the Nizam's Territory (1900), p. 39.

² *History of Indian and Eastern Architecture* (2nd ed., 1910), vol. 1, p. 424.

³ For a particular instance, see note 1 on p. 59 below, under the date of the inscription B.

great temple, but was set up in some place, perhaps the courtyard, in which it would be more visible to the public, and was removed eventually to its present position in order that it should be better preserved.

At the top of the tablet there are sculptures, which, according to the Elliot MS. Collection, are as follows: in the centre, a *linga* (presumably on an *abhishēka*-stand, as usual); on the left, two standing figures and a cow and calf, with the sun above them; and on the right, another standing figure and the bull Nandi, with the moon over them.

The tablet bears 95 lines of writing, mostly in a state of excellent preservation, of which lines 1 and 2 cover an area of about 4' 4" in width and 1½" in height, and the rest an area of about 4' 2" in width and 5' 4" in height. It includes, as has been said, two inscriptions: the first of them ends about half-way through line 89; and the second begins immediately after it. I mark the two records A and B. I am indebted to Mr. H. Krishna Sastri for some valuable suggestions in dealing with some of the verses in the first of them.

A.—OF THE TIME OF VIKRAMADITYA VI: A.D. 1112.

The characters of this record are upright and finely formed Kanarese, of the time to which the record refers itself, averaging from $\frac{5}{16}$ " to $\frac{1}{2}$ " in height.—The language is Kanarese, with the exception of the two opening stanzas and the stock verses, beginning on line 86, which conclude it, which are Sanskrit. After its opening *namaskāras* (lines 1, 2), the inscription is in verse as far as line 69; as usual, this metrical portion is in the ancient dialect. The remainder (excluding the Sanskrit comminatory verses on lines 86-89), is in the mediæval dialect.—As regards vocabulary, we may note first that in line 41 we have the surname *Chauvēra*, which apparently means "possessing four images."¹ Other words to be noticed are: *lāvāna*, l. 50 (explained by Kittel as "a list of soldiers or of public servants," but here used in a sense not unlike that of *lāvāni*, "mass," "collection"); *pāvula*, ll. 70, 77 f. (see vol. 12 above, p. 270); *āṭakūṭa*, l. 70 ("theatrical performances" ?); *ghaṭiyāra*, l. 77 ("clock" or "gong"; in Kittel *gaḍiyāra*, *gaḍiyāla*, *gaḍiyāla*); *vasuge*, ll. 78, 80-82; *takkilu*, l. 81; *visaka*, l. 82; *khaṇḍika*, ll. 82 f.—The orthography presents several features of interest. The *sonne* is omitted at the end of verses 3, 5, 8, 9, 11-18, 20-23, 25, 28, 33-35, 37, 39, 46, 48-53, 55, 60-62, 68, 70, 72 and 74. Intervocalic *l* in Sanskrit words usually, but not always, is changed to *ḷ*. There is considerable confusion between *ḷ*, *l* and *r*. The *ḷ* appears as *r* in *eruvār*, l. 7; *ārddar*, l. 11; *nōrppaḍa*, l. 14, and *nōrppaḍam*, l. 38; *erpatt*, l. 15; *negardd*, ll. 23, 31, and *negardda*, ll. 44, 55; *irḷdu*, l. 26, with *irḷda*, l. 38, and *irḷdudu*, l. 60²; *torittu*, l. 30; *negartteya*, ll. 31, 38; *arkkisaḷ*, l. 36; *negarḷda*, l. 46; *verkkuv*, l. 63; *pogartte*, l. 68, beside such regular forms as e.g. *negalḍa*, l. 25. The *ḷ* appears as *ḷ* in *prabaḷa*, l. 10; *āḷdan*, ll. 9, 23; *āḷd*, ll. 10, 16; *tāḷdī*, l. 21; *goḷvudu*, l. 32; on the other hand, *ḷ* is changed to *l* in *iḷisidam*, l. 28; *iḷida*, l. 37; *iḷipe*, l. 66; *negalḷalu*, l. 68; *baḷiya*, l. 70; on this confusion see Kittel's Grammar, paragraphs 32, 236. Several times, even in the metrical parts of the first inscription, final *m* before initial vowels is changed to *v*. The sound *ay* is sometimes changed to *ey*: thus *vaḷeya*, l. 38; *Pōteya*, l. 41; *taneyam*, l. 42 f.; *Basaveya*, l. 42; *uḍeyam*, l. 52, and *uḍey*, l. 58; *abhyuḍeya*, l. 59; *sameya*, l. 75. The spelling *putrikēyer*, l. 58,

¹ The word *chauvēra* seems to be a Prakrit form corresponding to a Sanskrit *chatur-bhāra*, "possessing four images." What this exactly means is not clear; but possibly it denotes a man who makes a living by showing images of gods, similar to the *maṅkha*, "a mendicant who went about getting his livelihood by showing a picture which he carried in his hand" (Uvāsagadāsā, in *Biblioth. Ind.*, vol. 2, app., p. 1). The profession of image-showman is already attested by Pāṇini, V. iii. 99, *jīvik-ārthā ch=āpanyē*, "the affix *ka* is not added to denote an image when that image is used as a means of livelihood but is not for sale."

² In *irḷdu* (l. 26) and *irḷdudu* (l. 60) the crook representing *r* is placed on the top of the hook representing *ḷ* on the right side of the *ḷ*. This mode of writing leads to some confusion, for in *oṇeya* (l. 29) and *Beṇṇekallu* (l. 71) the *e* in the syllables *ṇe* and *ṇu* is represented by a similar hook surmounted by the same crook, whereas in *Veṇṇekal* (l. 68) the *e* is denoted by a crook placed immediately over the *ṇ*, without any hook below it.

is probably due to a similar phonetic cause. The *upadhmanīya* sound is represented once only, and here with the character for *r*, viz. *payaḥ-pūra* (l. 44); on this, which is perhaps a merely graphic feature, see above, vol. 12, p. 271. Lastly, we may note that the prose parts of both documents shew fluctuation in the use of initial *p* and its derivative *h*: thus we find here *paḍuvulu*, l. 80, *poṃ* and *ponna*, l. 83, and *pana*, l. 83, by the side of *hāda*, l. 77, *hola*², l. 77, *haḍural*, l. 78, *haḷḷa*, l. 78, *hattu*, l. 78, *hammeraḍu*, l. 83.

The inscription begins with salutations to Śiva and other deities, and verses in praise of Śiva, Viṣṇu, and Brahman. It then gives some Puranic genealogical and other matter,¹ by way of an introduction to the real pedigree of the Western Chālukyas, one of whom, Vikramāditya VI, was reigning when it was written.

It deals first with the race of Manu (verses 6-14), because the Chālukyas were affiliated to the Mānavya Gōtra. The son of the god Brahman was Manu Svāyambhuva; his son was Priyavrata; his seven sons were Agnidhra, Mēdhātithi, Vapushmat, Jyōtiṣmat, Dyutimat, Havyana, and Savana, who reigned over the seven *dvīpas* or concentric islands of the Hindū cosmos. Agnidhra was succeeded by his son Nābhi. Then follows a geography, also in the Puranic vein,² after which our poet goes back to his genealogy, telling us that Nābhi's eldest son was Rishabha, and the son of the latter was Bharata, the eponym of the land known as the Bhārata-varsha. The author then makes a passing mention of the "emperor Vikrama" (verse 15), that is, Vikramāditya VI, who, he tells us, was an ornament of the Chālukya race, a scion of the race of Manu, and a very Viṣṇuvardhana, "an increaser of Viṣṇu," with allusion, no doubt, to the fact that the Chālukyas had Viṣṇu as their family god, and the boar, typifying one of his incarnations, as their crest.

The inscription then introduces the Solar Race (prose after verse 15). We are told first that the Manus Svāyambhuva, Svārochisha, Autami, Tāmasa, Raivata, and Chākshusha had each in succession ruled the earth for seventy-one cycles of the four ages: this means that six *manvantaras* or patriarchates have elapsed in the current *kalpa* or æon.³ There is then introduced the seventh Manu, Vaivasvata, who presides over the *manvantara* in which we are now: he was a son of Vivasvanta, i.e. Vivasvat, the Sun, who was a son of the Prajāpati Kāśyapa by Aditi, daughter of the Prajāpati Dakṣha, and to him there was born Ikṣhvāku, whose daughter was Ilā.

The Lunar Race, to which the Chālukyas really claimed to belong, by paternal descent, is introduced at this point (verse 16); the previous matter having been given with a view to adding glory to this race by showing an intermarriage of it with the Race of the Sun. The mind-born son of the god Brahman was the great sage Atri. His son, born from the pupil of his eye, was the Moon. The Moon's son was Budha, who had as his wife Ilā, the daughter of Ikṣhvāku, mentioned just above. And their son was Purūrasa, "an increaser of the Lunar Race." Purūrasa begat Hārīti Pañchāsikha (verse 17); this person, we may remark, was obviously invented because the early Chālukyas of Bādāmi were Hārīti-putras, descendants of an original ancestress of the Hārīta Gōtra.⁴ In descent from the sons of Hārīti there arose the Chālukya race (verse 18). In this race the record mentions first Satyāśraya (verse 21), meaning Pulakēśin II (A.D. 609-42), whom it styles, without any real foundation, "lord of Ayōdhyā":⁵ in this connection the family was also known as the family of Satyāśraya. It then (verse 22)

¹ Compare Bhāgavata-Purāṇa, V, i. f., and Viṣṇu-Purāṇa, II, i.

² Compare Bhāgavata, V, xvi; Viṣṇu, II, i.

³ About this matter see Dr. Fleet's paper on the Kaliyuga in *Journ. R. As. Soc.*, 1911, p. 462.

⁴ There is no mention in this record of Hārīti's water-pot (*chulka*, *chuluka*, *chaluka*) from which some other records fancifully derive the name Chālukya: see Dr. Fleet's *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, vol. 1, part 2, p. 339.

⁵ See *Dyn. Kan. Districts*, at supra, page 339.

skips on to Taila II (A.D. 973-96), the founder of the later Chālukya line. And it then enumerates Taila's successors (verse 23) down to the reigning king Vikramāditya VI (A.D. 1076-1126), who is eulogized copiously (verses 24-32), but without any mention of definite details.

The record then introduces an officer of Vikramāditya VI, the General Mahādēva, and proceeds to treat of his descent and pious works (verse 31 ff.). In the land of Bhārata-varsha there was the Belvala district (*nādu*). In this district there was a group of villages known as the Nareyaṅgal twelve. And in this group there was the great *agrahāra* Ittage, in which there were four-hundred Brāhmaṇ householders (*mahājanas*). One of them was Pōtaya Chauvēra,¹ of the Ātrēya *gōtra* (verse 42), who begat Mādhavabhāṭṭa, who begat Basavaya, who begat Dēchirāja, who constructed a tank for his native town and begat by his wife Nijikabbe or Nijambike a son named Vāsudēva. Vāsudēva by Valajikabbe begat Nārāyaṇadēva, a very Mūrtti-Nārāyaṇa or incarnation of the god Nārāyaṇa (Viṣṇu), who married Chandrikāmbike or Chandrikādēvi (vernacularly Chandalabbe). The offspring of this union was our hero Mahādēva (verse 56), who had three wives, Kaḷaladēvi, Mallikādēvi, and Pampaladēvi. In recognition of Ittage being his birthplace (verse 61 ff.), Mahādēva built there the great temple of Śiva-Mahādēva which is the chief glory of the place. Then (verse 68), in memory of his father Nārāyaṇa, otherwise known as Mūrtti-Nārāyaṇa, he constructed a temple of Viṣṇu under the name of Mūrtti-Nārāyaṇa. And after that (verse 69), in memory of his mother Chandrikādēvi, Chandalabbe, he raised a sanctuary to the god Chandalēśvara, to which, with somewhat doubtful appropriateness, he added a residence of public women (*sūleyar*). And finally he crowned his labours by building a temple of his own tutelary deity Bhairava (verse 70) and a *maṭha* or monastery (verse 71), and making in the precincts of the temple of Mahādēva a tank named Dēvi-gere, "the Tank of the Goddess" (verse 73). This account of the General Mahādēva ends by naming in verses 74, 75, sixteen other places at which he did acts of piety which made him famous, including, it is said, even Vārāṇasi (Benares).

This brings us to the business part of the record, beginning in line 69; namely, the record of grants made to the temple of Mahādēva. We are told first that the king Vikramāditya VI himself gave to the temple an entire village named Bennekallu: no date is given for this grant. The rest of the record (line 71 ff.) is occupied with the donations made on a certain day in the year Nandana, the thirty-seventh year of the reign of Vikramāditya VI, by the General Mahādēva. And from the opening of this passage we learn that Mahādēva, in addition to being a *Daṇḍanāyaka*, held also the offices of *Mahāpradhāna* or High Minister, *Kannada-Saṁdhivigrahi* or *Saṁdhivigrahi* for the Kanarese country, and *Mane-vergaḍe* or Master of the Household, and also had the title of "a *Mahāsāmantādhipati* who possesses the *pañcha-mahāśabda*."² The donations were given by him in trust to the Four-hundred Mahājanas, headed by the Ūroḍe or village head-man, of Ittage, which is styled here (line 75) a *mahā-agrahāra*.

The details of the date of this inscription (line 76) are: the cyclic year Nandana, being the thirty-seventh year of the Chālukya-Vikrama-varsha, that is, of the reign of Vikramāditya VI; the full-moon of Bhādrapada; Ādityavāra (Sunday); an eclipse of the moon. Dr. Fleet gives me the following remarks:—"This Nandana *samvatsara* was the Śaka year 1034 expired, A.D. 1112-13. For this year the given *tithi*, the full-moon of Bhādrapada, answers as a true *tithi* to 7 September, A.D. 1112, on which day it ended at exactly 20 hours 13 minutes after mean sunrise (for Ujjain). But the day was a Saturday, whereas the record specifies a Sunday; and the *tithi* as a true *tithi* cannot by any means be carried on to the Sunday. Accordingly, from this

¹ Regarding this surname see p. 37 above, under vocabulary.

² Regarding this epithet see vol. 12 above, p. 254.

point of view the date is an irregular one. But the given *tithi* as a mean *tithi* ended at 2 hours 29 minutes after mean sunrise on the Sunday: and the date in this way may perhaps be accepted as working out satisfactorily. There was, however, no eclipse of the moon, either visible or invisible in India, at this full-moon, or, indeed, at any time in A.D. 1112. And, though a similar case of a mean *tithi* giving perhaps a satisfactory result has been found in the case of the Nidagundi inscription of A.D. 1107 (see page 13 above), much more evidence is wanted before we can accept mean *tithis*, even as occasional instances, in the face of the general indications that all the details of the Hindū calendar were determined by true time from long before the period to which this record belongs. In this case, all that we can really say is that the date may be either Saturday the 7th, or Sunday the 8th, September, A.D. 1112, but the date is an irregular one, at any rate in respect of the alleged eclipse. The passage also contains the term *saṁkrānti*: it says *sōma-grahana-saṁkrānti-vyatiṭṭad-aṁdu*. This term cannot have been used here in its ordinary meaning, namely, of the entrance of the sun into a sign of the zodiac, as the nearest such *saṁkrāntis* were Kanyā on 27 August and Tūlā on 26 September. It has perhaps been used here, in the simple meaning of 'a coming together,' to denote the beginning of the supposed eclipse, the first contact of the moon and the sun, for which the technical term is usually *sparsa*, 'touching.' The same expression *sōma-grahana-saṁkrānti-vyatiṭṭad-aṁdu* is found also in the inscription B, line 93."

Of the various places mentioned in this inscription, some can be identified, but others remain for further inquiry. We have to note first that the record locates Itṭage (verse 34) in the Nareyaṁgal twelve and the Belvala district (*nāḍu*). The Belvala or properly Belvola district is well known as a three-hundred district, the chief town of which seems to have been Anṇigere, now known as Anṇigēri, in the Nawalgund tāluka of the Dhārwar District. And Nareyaṁgal, which gave its name to the Nareyaṁgal twelve, is Narēgal in the Rōp tāluka of Dhārwar, about twenty-six miles east-north-east from Anṇigēri and twelve miles towards the north-west from Itṭagi: there are inscriptions there, published in the *Journ. Bombay Branch R. As. Soc.*, vol. 11, p. 219 ff. Kukkanūru, the chief town of a group of thirty villages (lines 70, 77), still exists under exactly the same name three miles north-by-east from Itṭagi; it, also, was in the Belvola three-hundred:¹ it has some unpublished inscriptions and several old temples.² Bennēkallu, in the Kukkanūru thirty (line 71), is evidently the "Bennikul" of the Atlas sheet 58, five miles south-east from Kukkanūr and five and a half miles east of Itṭagi. And Talakallu (line 77) is the "Tallukullo" of the same map, eight miles south-south-east from Kukkanūr. Among the places mentioned in verses 74, 75, as the localities where other pious acts were done by the General Mahādēva, Savasi (l. 67) is "Saunshi," i.e. Saunshi, which is shown in the Indian Atlas quarter-sheet 41, S. E. (1904), in lat. 15° 12', long. 75° 21': seven miles south-east from it is Guḍigere, the "Gudgeri" of the map; these two places are mentioned as forming together "the Savasi- or Samasi-Guḍigere agrahāra" in a Tālgund inscription of A.D. 997, and the record seems to mark this as one of "the eighteen agrahāras" which are mentioned in various inscriptions.³ Kundumgoḷa is, no doubt, Kundgōl, an outlying town of the Jamkhandi State about five miles north-west from Saunshi. Kundgōl and Saunshi are stations on the Southern Mahratta Railway on the Harihar side of Hubli. Vēlugaṛame is Belgaum, the chief town of the Belgaum District, Bombay. Varāṇasi is of course Benares. Svāmi-Pampā-sthāḷa is, no doubt, the well known Hampi, Hampi, the still inhabited part of the great city Vijayanagara in the Bellary District, Madras. Mōḍeganūr is mentioned in other records as a *nelevidu* or standing camp of the Kaḷachurya

¹ See *Ind. Ant.*, vol. 4, p. 277.

² Fergusson, *History of Indian and Eastern Architecture*, 2nd ed., vol. 1, p. 426.

³ See vol. 6 above, p. 254; for the record itself see also (imperfectly) *Epi. Carn.*, vol. 7 (Shimoga), Sk. 179.

kings Somēśvara, Saṅkama, and Āhavamalla¹: it cannot at present be traced, but should probably be found somewhere in the Nizam's territory. Lattalūr, the name of which is also found in inscriptions in the forms Lattanūr and Latalaura, is Lātūr, a town in the Bidar District of the Nizam's territory, shown in the Indian Atlas sheet 56 (1845) in lat. 18° 24', long. 76° 38': it is noteworthy as having been the original home of the ancestors of the Rāshtrakūṭa kings of Mālkheḍ (see vol. 7 above, p. 223 ff.). Venṇekal is very likely the Beṇṇekallu mentioned above.

TEXT.²

- 1 Ōm³ ōm Namaś=Śivāya | Ōm Namō bhagavatō Vāsudēvāya || Ōm Namō Brahmanayē⁴ nama[h*] | śrī-Gaṇapatayō nama[h*] | śrī-Sarasvatyai namaḥ | Ōm [||*] ⁵Namas=tuṅga-śiraś-chuṁbi-chāndra-chūmāra-chāravē [||*] traīlōkya-nagar-ārambha-mū-
- 2 la-staṁbhāya Śaṁbhavō || [||*] Jayaty=āviśhkrītaṁ Viśhṇōr=vvārāhaṁ kshobhit-ārṇavam [||*] dakṣhiṇ-ōmnata-damshṭr-āgra-viśrānta-bhuvanāṁ vapuḥ || [2*] Śrī-Saṁkarāya namōm(mō) namaḥ ||
- 3 Ōm⁶ Śrī-Vāṇi-nātha-vaṁdya⁷-prakṛiti-paṭi-naṭi-nāṭya-sailūshan=ātm-ēchēh-āvirbhāva-svabhāva-ttribhuvana-namit-aīśvarya-sampat-prabhāv-aik-āvāsaṁ vēdya-vēdam sukṛiti-surabhi-saṁdōha-dōha-kshamaṁ mālka=i viśvakk=emḍum=atyutsava-sa-
- 4 mudayamaṁ chāndra-lōkh-āvatamisa || [3*] ⁸Śrī-rāmā-ramaṇiya-nōtra-sāphara-kṛid-āspadac kāya-kāṁty-ārūḍha-prachur-āmbu kaustubha-gabbastī-vyakta-kimjalka-vistāraṁ lōchana-puṁḍarīka-jāṭhara-svarṇa-[ā*]bja-rāmyaṁ samast-ārā-
- 5 dhyam kamalākaram bol-esedaṁ Lakshmi-manō-vallabham || [4*] ¹⁰Kamālā-vallabha-nābhi-hēma-kamalam janm-otsava-sbhānam=āge mahātman paramam pavitran=ogedaṁ padm-āsanaṁ Bhārati-ramaṇam vēda-mahā-prabandhaka-Virā-
- 6 jam bhūr-bbhuvāsa-[s*]vas-trayī-krama-nirmāṇa-parāyanam nikhila-lōk-ārādhyā-pād-āmbuja || [5*] Enis-irdd=amburūha-Svayambhūge sutam Svāyambhuvam puṭṭidam Manuv=ātaraṅge magam Priyabrata-nṛpam tat-putrar=Agnīdhra-mukhya-na-
- 7 rōmḍr-ottamar=ervvar¹¹=ant-avargge(rge) sapta-dvipamam pachchu koṭṭan=ilā-vallabhan=ā Priyabratan=udātta-kshātra-gōtr-ottamam || [6*] Lavaṇ-āmbhōnidhi-sutt-eiralk=eseva Jambūdvīpav=Agnīdhra-rājya-viṭās-āspadav=ikshu-vēshṭita-viśāla-
- 8 Plakshav=akshuṇṇa-saushṭhava-Mēdhātithi-pāṭitam sure-gaḍal=sutt=irppinam nōḍal=oppuv[u*]d=ā Śālmali śo(śo)shma-sūhasa-Vapushmad-bhūbhūja-svikṛitam || [7*] ¹²Jyōtishmantam Kuśadvīpaman=esev=inegam sarpi sutt=irppudam vikhyāt-āmbhōrāsi tannam dadhi ba-
- 9 lasidudam Kraumchamam rāja-chakra-khyātam kai-koṇḍan=arint=ā Dyutimad-avanipam dugdha-vārāsi-sim-ānvitam¹³ Śāk-āntavi(ri)pakk=arasan=enisidam Havyanam vyagra-tēja || [8*] ¹⁴Svād-ūḍaka-vṛita-Pushkara-mēdiniyam Savanan=āldan=avanata-ripu-lakshmi-dayita-mūrtti Manu-

¹ See *Dyn. Kan. Distrs.*, ut supra, pp. 465, 467; and *Epi. Carn.*, vol. 7, Sūmoga, Sk. 197.

² From the ink-impressions.

³ Denoted by the spiral symbol.

⁴ This extraordinary dative seems to have been suggested by the following *Gaṇapatayē*.

⁵ Metre: Ślōka; and in the next verse.

⁶ Denoted by the spiral symbol.

⁷ Metre: Sragdhara.

⁸ Possibly *vaṁdyaṁ*.

⁹ Metre: Sārdūlavikṛīḍita.

¹⁰ Metre: Mattēbhavikṛīḍita; and so in verses 6 and 7.

¹¹ Apparently a dialectal form for *ervvar*, unless it is a mistake for *ervvar*.

¹² Metre: Sragdhara.

¹³ See above, vol. 12, p. 270.

¹⁴ Metre: Kanda.

- 10 vanis-ōdadhi-sa[m*]pūrṇa-chaṁdran-anaghan-atamdra || [9*] ¹Sakala-dvīpa-pati-
Priyabrata-sut-Āgnidhr-ādigaḥ tamma tamde kuḍalu sapta-samudra-samvāṭita-
sapta-dvīpamāṁ sapta-sapti-kaṛ-āgra-prabala-pratāpanu-cseyalk-aḷḷ(āḷḷ)-in balikkam
jagat-prakat-Āgnidhra-sut-ōttamar=dtha(ḍḍha)-
- 11 reyan=ārddam²=Nābhi-rāj-ādigaḥ || [10*] Himavat-parvataḍimde teṁkan=adu
Nābhi-kshētram=a Hēmakūṭa-mahibhri(bhri)t-patīyimde Kimpurusha-varsham
te[m*]kal=opp-irppud=a kramadim=a Nishadh-achalakke Hari-varsham dakshinam
Mēru-madhyam=enalu tēppud=Ilāvītam vri-
- 12 ta-kanaj-Jambū-nadi-vibhrama || [11*] ³Nilā-Svāt-ādri-śrī(śrī)ṅga-kṣitidhara-nikarāṁ
teṁkal=opp-irppinam Lōkālōk-ātyamta-ramyam sogayisuvudu ranyam Hirannamitām
ettam bhūlōk-ōtkriṣṭam=app=Uttara-Kuru Kanak-ādr-Indradim mudal=irkkum
ēri-lilam Malyavanitam so-
- 13 gayisuvudu matt=alli Bhadrāśva-varsha || [12*] ⁴Sama-sam=oppuva varsha-
ōttamamgaḷim=evea Mēru-chārute tamni[m]dam=onake paḍuval-am(ā)
Gandhamādanakk=enisi Ketumālam=ad=esegu || [13*] ⁵A nava-khaṇḍa-maṇḍala-
mahisaroḷ=agrajan=appa Nābhig=amlaṇa-guṇ-ōdayam Rishabhan=ātman=ādān=
aganya-punya-la-
- 14 kshmi-midhi tat-sutam Bharatan=ādudu Bhārata-varsham=ātaniḍ=a nripan-alte
tāne Manu-vamśa-vibhūṣaṇan=enitu nōrppaḍa⁶ || [14*] ⁷Ā Bharat-ādi-bhūbhū-
jarin=aggalam=āgi samudra-mudrit-ōrvvi-bharam=ellamam nija-bhūja-baladim
taledam Chālukya-vamśa-bharanam pratāpa-nīlayam vibhu Vikrama-chakravartī
dhātī-bhuvana-prasiddha-Manu-
- 15 vamśa-jan=ātane Viṣṇovarddhana || [15*] Gadya || Ad=amt=enal=erade(ḍa)neya
Kamalagarbhharum tribhuvana-sad-dharmma-sūtradhārarum⁸ ananya-sāmānya-
mahim-āspadarum | rāja-nīti-lutā-kāmarum=enisida Svāyambhūva Svārōchisha
Uttama | Tāmasa | Raivata | Chākshushar=eniba Manuḷa=or-ōrvvar=
ōrppatt⁹-ōmdu chatur-yyugam barām dhare-
- 16 yan=aḷḷd-anamtarām Hiranyagarbhha-chāru-charaṇa-nakha-sukti-muktāphalan=enisida
Daksha-prajāpatig=Aditi puttida=Aditigam jagach-chitra-karmma-kṛsha(śa)lan=
enisida Kāsyapa-prajāpatigam samasta-lōchanan=enisida Vivasvanitan=a
Vivasvanitamge Manu-nīti-nipūṇan=enisid=ēḷe(ḷa)neya
- 17 Manu-Vaivasvatam=a Vaivasvatam=Ikshvāku-kṣitīśam janiya(yi)sidan=a nripaning=
Ilā-dēviy=eniba suto puttida=attalu || ¹⁰Anupama-hōma-tāmarasa-garbhbhana
mānasa-putran=Atri tan-muni-pati-nōtra-putrikege puttida namdanau=Imdu-maḷi-
maṇḍanan=amṇit-āmsu tat-priya-
- 18 sutam Budhau=unnata-Sōma-vamśa-varddhanan=ogedam Budhamgav=Ilagam prithu-
kirtti-ravam Purūrava || [16*] ¹¹Ā rāja-rājan=enipa Purūvanim=evea
Sōma-vamśadol=ādām Hāriti-Paṁchaśikhau=akhiḷ-ārāti-narēndra-maḷi-lē[khi*]ta-
charaṇa || [17*] ¹²Palarum Hāritig=ādar=ssu-
- 19 tar=atula-dharā-bhāra-dhaurēya-bāhā-balar=a bhūbhrit-kul-āgrēsarare modal=enalk=
āytu Chālukya-vamśam vilasal-lakshmi-latā-vēllitam=akhiḷa-jagat-tungam=ndyad-
yaśō-nirmala-muktā-ratna-garbhbhām sakala-kula-kubhrid-vamśa-labdha-prasamsa ||
[18*] ¹³Chūḍa-paṁchaka-mam-

¹ Metre : Mattēbhavikrīḍita; and so in verse 11.

² Metre : Sraḍharā.

³ For nōrppadam.

⁴ Ra, the fourth syllable of the word sūtradhārarum, is written over the line in smaller character.

⁵ For eḷ^o.

⁶ Metre : Mahāragdharā.

⁷ Read āḷdar, or ārdar. The sonne is written twice.

⁸ Metre : Kanda.

⁹ Metre : Utpalamālā.

¹⁰ Metre : Utpalamālā.

¹¹ Metre : Champakamālā.

¹² Metre : Kanda.

¹³ Metre : Sūrdūlavikrīḍita.

- 20 *ḍanani* . *Bhagavati-brahma-drum-ārādhakam* *krōḍ-ā-vishkṛita-chihnem-ūrjijita-bhujasphāra-spharad-vikrama-kriḍā-daridita-sātravam śuchi-yaśah-prōṭphulla-malli-nav-āpida-bhrājita-dig-vadhūkam-esegum* *rājanyam-ā vamsadol* || [19*] ¹*Para-vamś-ōnnati pōla-*
- 21 *l=āṭkkume tadiya-śriyan=ōḥh-anu-ir-achchariyam* *tōḥli manakko vānd-esegum=amta-sāram-uddāma-buddhura-śakham* *diḥh-ōḥh-an-ūrjijita-phalam nishkanipam=agr-āgra-sundaram achchinnidam-akanṭakam* *banvamadol* *Chālukya-vamś-ōdaya* || [20*]
- 22 ²*Jaya-jāyā-vallalham* *pallavita-bija-Chālukya-anvayam* *kirtti-lakshmi-priyam-nrvi-rakshan-aika-kshama-bhujavijay-ālakṣita* *sātrava kshatriya-gōtr-ādr-inḍra-vajram nri(ur)pa-tīlakan=Ayōdhy-ādhipam* *saṇḍa Satyaśraya-devam* *putte Satyaśraya-kula-*
- 23 *m-enisitt-alte Chālukya-vamśa* || [21*] ³*Negariddā vamsadol=urvvarā-bharadhrupam* *putti* *saṇṭarupa-śaurya-ga-ālakṣita-Rāshtrakūṭa-nripaṭha(ru)m* *saṇḍigrāmadoḥ* *gōḍu* *metṭage* *sapt-āḍḍi-patta-bhātalamaa=eka-chchhatradiind=āḍan=avagam=iritt=apratima-*
- 24 *pratāpan=asubrit-kilālapam* ⁴ *Tailapa* || [22*] *Janata-samstutan=āda Tailana magam* *Satyāśrayam* *taṇ-nripālana* *putram* *vibha Vikramam* *tad-anujan* *saṇḍ=Ayyan-ōrvviśan=ātana* *tammam* *Jayasimhan=ātana* *magam* *Trailōkyamalla-kshitiśan=enipp=Āha[va*]-*
- 25 *mallan=ātana* *magam* *Sōma(mē)śvar-ōrvviśara* || [23*] ⁵*Tad-anujan=uddhata ripu-nripa-mada-gaja-mṛiga-rājan=amala-kirtti-vadhūti-vadana-lalāmam* *śri-rāya-Dilipam* *negalḍa Vikramāditya-nripam* || [24*] ⁶*Peṇad=agr-āhita-vamśaman taridu bhūbhṛid-varggamam*
- 26 *nurggi* *tat-kshanadin* *kamṭaka-kōṭiyam* *kaḍidu* *sapt-āmbhōdhi-samruddha-dhāriṇiyam* *dōr-vvaladimdo* *nēppadiśi* *kirtti-śrige* *kēli-gri(gri)h-āṅganam=app=ant-ire* *māḍidam* *subhaṭar⁷=ār=Chchālukya-Rāmam* *bara* || [25*] *Kamaṭh-āḍhiśana* *bennoḷ=irḷḍu⁸* *phani-rāj-ōdyat-phañ-āgra-*
- 27 *kke* *vaindu* *mahi-kāmini* *dig-gaja-brajada* *kumbh-āgraṅgalam* *metṭi Vikrama-chakrēśan=udagrav=appa* *bhujamam* *band=ōridal⁹* *rāgaḍimdam=id=ōn=unnatam=āyto* *dakshiṇa-bhujam* *Chālukya-chakrēśana* || [26*] ¹⁰*Pesara* *vish-ōrag-ēṇḍrana* *pañ-āgradoḷ=irppa* *bhaye(yam)* *Rasā-*
- 28 *talakk=asuran=aḍ-urttu¹¹* *nāmkaḍa* *parābbavam=ādi-varāhan=ettuvamḍ=asuv-arey=āda* *sōdo* *tanag=āridud=embinav=igaḷ=ilḍapal¹²* *vasumati* *Vikramābharana-bhūpana* *bhūri-bhujapradōśadol¹³* || [27*] ¹⁴*Pesar-vve(ve)tt-irdd=ādi-rājakkaluman=ilīsidam* *rāja-vidyā-*
- 29 *bhujamgam* *vasudhā-lakshmi-bhujamgam* *tribhuvana-vijaya-śri-bhujamgam* *mahā-sāhasa-dōr-bhbbamgi-bhujamgam* *sahaja-madhura-saṅgita-gōshṭhi-bhujamgam* *rasa-vadu-vāṇi-bhujamgam* *nripa-gaṇa-nīlayam* *rāya-vēśyā-bhujamga* || [28*]
- ¹⁵*Eragad=udagrav=ill=oreya* *bā-*

¹ Metre : Mattēbhavikriḍita.² Metre : Mahāśragdharā.³ Metre : Mattēbhavikriḍita ; the same in verse 22.⁴ For *negalḍa*.⁵ Delete the *daṇḍa*.⁶ Metre : Kanda.⁷ Metre : Mattēbhavikriḍita ; the same in verse 26.⁸ The syllable *ṣa* is omitted, and has been added under the line in smaller character.⁹ Read *ṣḍa*.¹⁰ Metre : Champakamālā.¹¹ Kittel's Dictionary gives the form of this verb as *aḍ-uru*.¹² Metre : Mahāśragdharā.¹³ Metre : Champakamālā ; the same in verse 30.

- 30 yole nēlada rāyar=illa karm=uru-sere gottu toritu¹ vesa-geyyada maṇḍaḥa-
nāthar=illa taṇṇaya keya vastu-vāhanaman=attadar=ill=ene baṇṇisalk=ad=ār=
nneṇvarō vira-vṛittiyan=agurvvinā Vikrama-chakravarttiya || [29*] Pudidu
podaḍa vikrama-vijriṇ-
- 31 bhaṇaman torēd=āḷ-vesakke pūnd=odavida bhitiy-amd=eragal=anya-nṛip-āvali pāda-
piṭṭhadolu pada-nakha-darppaṇaṅgaḷ=olag=ā ripu-bhūpara rūpu chaṇḍra-bimbada
mṛigad=amt=ir=irppuvu negartteya² Vikrama-chakravarttiya || [30*] ³Negardd=
ā Vikrama-chakra-
- 32 varttiya pad-ambbōjakke bhṛiṇṅam bhuj-āsige kārpp=āṇṇeṇge rakke bhū-vaniteḡ=
ēruṇ-jauvanam rājya-lakshmiḡ niṭṭ-aydetanam jasakke pasaram tējakke kāyp=
itan=emde guṇam-goḷvudu Kumtaḷ-āvani-talam śrīman-Mahādēvanam ||
[31*] Kamda || ⁴Enipa Mahādēva-cha-
- 33 mūpana janma-kshētra-vamśa-viryya-śrutam=ātan=anōka-dharma-kāryyam janatā-
stutam=enisi negaḷḍav=ene kōvalame || [32*] Ad=emt=ene || ⁵Sakaḷa-dvipa-
kaḷāpaman miguva Jambūdvīpadolu kirtti-vettu karam Bhārata-varsham=
irppud=adu varsh-ōṭkṛiṣṭam=amt=alli viśva-
- 34 kuḷa-sarikuḷa-janma-bhūmi bhuvana-śrī-ramya-ha[r*]my-āgra-chaḷikey=irkkum bahu-
dharma-dhēnu-nivahakk=ādum-bolan Beḷvala || [33*] ⁶Nareyaṅgaḷ-panneraḍum
dhar-amṅana-tīlakam=enisi Beḷvala-nāḍolu karam=oppi tōrkum=avaṇol=dore-vetta
mah-ā-
- 35 grahāruv=Ittagey=esegu || [34*] ⁷Idu Kanak-ādriy=amte vibudh-āśrayam=int=idu
nōḍa nāga-lōkada vol=ananta-bhōgi-jana-sēvitam=int=idu dugdha-vārdhīy=amdade
purushōttama-sthiti⁸-karam Dhanad-āchalad=amdadiṇḍam=imt=iduva Mahēśvar-
āvaratham=e-
- 36 nnadar=āro tad-agrahārama || [35*] ⁹Āduva sōge pāduv=aligaḷu nadap=āduva
hamse paṇchaman-bāduva gaṇḍa-gōḡile kelar=nuḍid=amtutan=āgaḷ=ante māt-
āduva rāja-kirav=olav=arkkisaḷ¹⁰=āṇḍ=agaldu pūvin=am̄b=āḍe latā-vanam buguva
nallavar=alliya nām̄da-
- 37 naṅgaḷola(!) || [36*] ¹¹Sura-taru-nandanakk=idara nāṇḍanadim dbage pōpuv=ā
Mahēśvarana jaṭ-āgradim̄d=ilida Gaṅgeya kāl=idar=oppi bappa nīr-vvari
ghana-bri(bṛi)ṇḍam=int=idara per-ggeṇyalliye tīvi nīrggaḷam dbareg=anurūgaḍim
kaṇevuv=akkuv=evippudu nōrppaḍ¹²=i pura || [37*] Kali-ma-
- 38 śak-āritha-dhūmam=enis=irḷḍa¹³ negartteya¹⁴ hōma-dhūmam=aggalisi nacha(bha)ṇi
baram mīḷirḍḍu(rḍu) nāka-nadi-prachura-pravāha-sam̄valana-vilāsa-Yāmuna-jaḷ-
ōḍgamaman mige jannav=irppa bhū-vale(la)ya-vinūta-vipra-vararim̄d=esed=irppud=
ad=etta nōrppaḍam¹⁵ || [38*] ¹⁶Āvarindam̄ vōḍa-vidyā-
- 39 latike nimirḍḍu(rḍu)d=ā brāhmaṇa-jyēshṭharim̄ bhū-bhuvanam vōḍ-ōkta-mārgg-
āṇṅam=enisidud=ā bhūmi-dōvarkkaḷ=old=ik[k*]uva nānā-havya-saḍḍōhamane sura-
gaṇam pārdḍu kōṇḍ=irppud=ā vipra-varar=ppechchaḷke¹⁷ perchchitt=atividita-
para-brahmam=ā brahma-vamśa || [39*] ¹⁸Sakaḷa-vyākaraṇaṅgaḷum viyidha-

¹ Apparently for *toḷtu*.² Read *negalḍe*.³ Metro: Kanda.⁴ Metro: Kanda.⁵ The syllable *ti* is added under the line, in smaller character.⁶ Metro: Utpalamālā.⁷ Metro: Champakamālā; the same in verse 38.⁸ Read *iḷḍa*.⁹ Metro: Mahāśaragḍharā.¹⁰ Metro: Mattēbhavikṛīḍita.¹¹ Read *negalḍe*.¹² Metro: Kanda.¹³ Metro: Champakamālā.¹⁴ Metro: Champakamālā.¹⁵ For *alkisaḷ*.¹⁶ For *āḷḍa*.¹⁷ For *negalḍe*.¹⁸ Perhaps to be corrected to *perchchālke*.¹⁹ Metro: Mattēbhavikṛīḍita.²⁰ Metro: Mattēbhavikṛīḍita.²¹ Metro: Mattēbhavikṛīḍita.²² For *nōḷ*.²³ For *nōḷ*.

- 40 vĕd-ārtthamgaḷum mārtti-gomḍu kaḷā-sāstra-samētam-ōlagise tammaṁ brahma-vidyā-visēṣhaḱar=amlāna-chaṭṭra-pāṭṭar=amaḷa-jñāna-rddhi-saṁpannar=i sakala-ḱṣhōpige pūjyar-Iṭṭageya nālnūrvvar=ddvijanm-ōttamaru || [40*] Kanda ||
¹Anaghar=anavadyar=anupamar=anēkavidha-yaja-
- 41 na-yājan-ādhyayan-ādhyāpana-dāna-sat-pratigraha-vinūtar-Iṭṭageya viprar=ā nāl-nūrvvaru || [41*] Avaroḷ=Pōte(ta)ya-Chauvēra-vesaroḷ=esed-irppa yajña-dik-shitar=esedar=bhbbhuvana-nuta-karmma-kuḷa-sambhavar=atuḷ-Ātrēya-gōṭṭrar=amaḷa-cha-ritraru || [42*]
- 42 Avara sutar=enisidar=Mmādhavabhaṭṭar=aśēsha-sāstra-pāraṅgamar=arppava-nēkhaḷ-ākhiḷ-ōrvvi-bhuvan-aika-pavitrar=ādyā-Manu-chaṭṭraru || [43*] Enisiya(da) Mādhavabhaṭṭara tane(na)yam Basave(va)ya shōḍaṅgi-saṅgata-charitaṁ jana-nutan=ādām vēdam mauuj-ākri(kṛi)tiyīm shadāṅgamaṁ tē-
- 43 ḷdida vol || [44*] ²Tat-tane(na)yam trayi-tripathagā-himavad-giri sach-charitra-saṁpattiya bittu dharmmada tavar-mmame kirttiya janma-bhūmi lōk-ōttaman=uttam-ōttaman=udatta-śikhāmani Dēchirāja-vipr-ōttaman=ā mābā-purushanaṁ purushōttaman=ennad-irppar=āru || [45*] ³Ūrindam
- 44 temkal=opp-irppinam=akhiḷa-jan-ādhyāsam=āg-irppinam dharmm-ārambh-ōdyōgi nānā-vidha-vibudha-nutaṁ Dēchirājām visisṭ-ādhyāsam tātparyyadim kaṭṭisida kere payar⁴-pūra-vistāradimdam kshir-āmbhōrāsi po[1*] matt=enisad=enisugum tūṅga-ramgat-taraṅga || [46*] ⁵Ā negardda(ḷda) Dēchirājana māna.⁶
- 45 mānava-maḍḍanana sati sati-jana-tilakaṁ tām=enisi Nijikabbe mahi-nute permp=eseyal=eseda=i vasumatiyoḷu || [47*] ⁷Vasudhā-dēv-ōttaman tām=ene pesar-vva(va)ḍad=ā Dēchirājāṅgav=amlāna-satitva-khyāte Nijāmbikegav=anupamaṁ puttidaṁ Vāsudēvaṁ Vāsudēv-āpatyan=emb=a[m*]-
- 46 t-ire sakala-jagad-varḍitaṁ brahma-vidyā-āvasathaṁ vĕd-ārttha-vithi-viharaṇa-guru bhūlōka-vipra-pradhana || [48*] ⁸Ene negarḷda⁹ Vāsudēvana Manu-charitana kante pūrpṇa-chaṁdr-ānane māna-nidhāna-bhūmi bhā-sura-vanit-ōttame Valajikabbe kāmā-ratna || [49*] Ā Vāsudēva-vibhu-
- 47 gaṁ bhū-vanitey=enippa Valajikāmbikegaṁ sayp=āvarisalu Nārāyaṇa-dēvaṁ bhū-dēva-tilakan=udayam-geyda || [50*] ¹⁰Negald-irdd=Imdr-ēbham=āśā-madha(da)-radanigaḷoḷu dugdha-vārāsi vārāsiḷaḷoḷu Mēru-kshamābhṛit-pati kuḷa-kudhara-śrēpiyoḷu Vajri dik-pāla-ga-
- 48 pa-prakhyātaroḷ=bhāvisuvaḍe migil=em̐=ante Nārāyaṇāryyam migil=im̐-i viśva-vipra-pravararoḷ=enal=im̐ mechchad-irpp=ātan=āva || [51*] Bhrita-gōṭṭraṁ śamkha-chakrōj[j*]vaḷa-yaśan=aparimlāna-sārira-padma-sthita-bhāsvad-brahma-tējaṁ vibudha-gaṇa-nutaṁ satya-bhām-ābhiraṁam̐ sthiti-sā-
- 49 raṁ śrī-yutaṁ vipra-vara-pati jagat-sēvyan=em̐=em̐du lōkaṁ stuti-geyyutt-irppa Nārāyaṇana mahimeyam̐ baṅṅisalu ballan=āva || [52*]
¹¹Jagav-ellam̐ tanag=āśritar=ppurushakāram̐ tanna mey tāne Lakshmiḷe mey-marchchan=ōḍarchchut-irppa purusham̐ puṇy-ādhikar=ttanna

¹ Metre : Kanda, throughout verses 41-44.² Metre : Utpalanālā.³ Metre : Sragdharā.⁴ The character for *r* is here used for the *upadhānīya*.

See above, vol. 12, p. 271.

⁵ Metre : Kanda.⁶ Delete these two syllables.⁷ Metre : Mahāsrāgḍharā.⁸ Metre of verses 49 and 50, Kanda.⁹ Read *negaldā*.¹⁰ Metre of verses 51 and 52, Mahāsrāgḍharā.¹¹ Metre : Mātṛbhavikṛīḍā.

- 50 pōlvige varppar=perar=illa sat[t*]vad=udayaṁ brahma-svarūpaṁ prakāśa-
gurutvaṁ tanag=ekka lāvaṇam=enippaṁ Mūrtti-Nārāyaṇa || [53*] ¹Ā
vibhuvina vadhu nirmmaḷa-bhāva-pratyakṣa-Gaṁge bhāśura-guṇa-ratn-āvāsa-
bhūmi sakala-mahā[-vanitā-ratna-*]Chāndrikāmbike-
- 51 y=esedaḷu || [54*] ²Vimaḷ-āchāra-vichāra-Jāhnavi dharā-dēv-ā[m*]gan-ākāra-
dharitri³ mahi-lōka-niḷimpe-nirmmaḷa-kul-āvirbhāva-Sāvitri mūrttimad-ātma-
ēśvara-puṇya-lakṣmi nava-nāṁ-Ārumdhātī-dēvi nitya-mahat[t*]v-āmbikey=emdu
baṇṇisadar=ār-ā Cha[m*]drikādēviya || [55*]
- 52 Sakaḷ-ārādhyo nag-ēndra-nāmdanegam=Īsaṁgam jagat-pūjya=appa Kumāram
sthira-śakti-yuktan=udayaṁ-geyv=amdadim Chāndrikāmbikēgam Nārāṇa-
dēva-vipra-vibhugam śrīman-Mahādēvan=ātma-kul-āmbhōnidhi-pūṇa-chāndran=
ude(da)yam=geydam jagat-māmdanam || [56*] Kali-kāl-ōttha-kalāmkanam
- 53 teraḷe nāmukutt-irppud=atyanta-nirmmaḷa-dharma-drumak=āḷavāḷa-jaḷam=irpp=amt=irp-
pud=aprākṛit-ākṣiḷa-Manv-ādi-viśiṣṭa-mārggadol=odaṁ-batt-irppud=avvāhatam Ka-
li-kāla-pratipakṣa-chāru-charitam śrīman-Mahādēvana || [57*] ⁴Māvar=
enippa dēvara varāṅgalin=amt-avar=amśa-jam Mahā-
- 54 dēva-chamūpan=āgal=avar=oppuva śaktiyarum tadya-kānt-āvaliy=āda vōl=
esevar=oppuva Kāḷaladēvi Mallikādēvi mahā-sati-jana-śīrōmaṇi Pampala-
dēviy=enib=avaru || [58*] ⁵Śakti-traya-sampannate śakti-sudhākara-kāḷadhara-
tvaṁ sēvā-yukta-jana-rakṣaṇ-ō-
- 55 chita-śakti Mahādēvan=alladaṁg=oppugumē || [59*] ⁶Abhimān-ōdyāna-lakṣmi-
madhu-madhura-madhu-syāmdī vāg-mallikā-vallabhan=amlāna-triśakti-prakāṣa-paṭu-na-
ti-naritan-ārambha-Rambhā-prabhu rājad-rāja-vidyā-guru gurū-guṇa-ratnākaram
dhāriṇi-vallabha-daṇḍādhiśa-chūḍamaṇi negardda(ḷ)da
- 56 Mahādēva-daṇḍādhinātha || [60*] Nija-janma-kṣētram=enib=i mahimeyol-ahim-
amś-ūdbhav-ādr-imdravam Vārija-garbhā-ōtpatti-paṁkajaman=amṛita-kar-ōtpatti-
dugḍh-ābdhiyam mikku jagat-vikhyātam=ād-Ittagēyol=amala-kirtti-priyam
kirttiyam viśva-jana-prastūyam=āgal=niḷipa bageyin=Ā-
- 57 trēya-gōtr-āvatamsa || [61*] Raseyam nāg-ēndra-bhāsvat-phana-maṇi-ruciṇad
vāḷuk-āntam baram śēdbisi munnir-diddi dhātri-dharaman=anitamam gumḍug=
all=ikki dig-damti-samūh-ōttuṅga-gātr-āparam=ave tala-gambamgaḷ=āgalk=id=ēm
māḍisidam himyādriyam dēgulaman=ene Mahādēva-daṇḍādhi-
- 58 nātha || [62*] ⁷Dhare raṅgam kula-parvvat-āḷi tala-gambamgaḷu diśā-bhitti
bhitti ras-āḷamkṛita-chitra-putrikeye(ya)r=ā dig-dēviyar=ddēgulam giri-rājam
Kanak-ādri poṇ-gaḷasam=āgalk=ā Mahādēvar=ādaradiṇḍ=ettisid=amte dēva-
kulam=opp-irkkum Mahādēvana || [63*] Ude(da)y-ādr-imdradol=arkka-bimbam=
u-
- 59 dayam=geyd=amt=adam dūmtal=ollade nind=alliya lōkamam belagut-irpp=amt=
irkkum=uttuṅgat-āspada-dēv-āyatan-āgra-hēma-kāḷasam śrīman-Mahādēvan=abhya-
de(da)ya-śrī piḍid-irppa pūṇa-kāḷasam tān=imt=id=emb=annegam || [64*]
Dharapi-vallabha-daṇḍanāyaka-śīrōratnam Mahādēvan=ādaradiṇḍ māḍisal=oppe
tō-

¹ Metre : Kanda.² Correct to *dhatri* or *dhātri*.³ Metre : Kanda.⁴ Metre of verses 63-65, *Mattābhavikṛīḍita*.⁵ Metre of verses 55 to 57, *Mattābhavikṛīḍita*.⁶ Metre : Utpalamālā.⁷ Metre of verses 60-62, *Mahāśragdhara*.

- 60 ruva Mahādēvēśvaram sapta-sāgara-sim-āvani-madhya-dēva-bhavanamgaig=ellam=oppakke tām beral=ett=irldudu¹ nōdiv=im̄t=id=enikun̄ tūnga-dhvaj-ābhogadim̄ || [65*] ²Id=apūrvam Brahmanum nirmamisal=ariyan=idam pōlal=ā Viśvakarmmanig=ido dal=karm-āntara-prauḍi(dh)ge guruv=enisalu sālud=emb=am̄tutām
- 61 nōḍidar=āścharyam-badal=māḍidan=idane valam Dēva-dēvanig=iral=takkud=enipp=uttunga-dēv-āyatana=esed=iralu daḍḍanātha-Tripṇtraim̄ || [66*] ³Udadhivyāvrita-dhātṛiyol=paḍiy=idalu dēvālayam munne māḍid=av=im=māḍuv=av=iga māḍisuv=av=āvam pōlvuvō pōlav=im̄t=idu dēvālaya-ubakravartti.
- 62 y=enisalu sāl-d-irppudam̄ mun̄m=manō-mudadim̄ māḍisi māṇad=oppuva Mahādēvēśvar-ā(ō)pāmtado|⁴ || [67*] ⁵Śrī-yuvati-vinōda-bhavanam̄ bhuvana-stuti-kirtti-kirtti⁶ kalp-āyuvan=āld=iralke pitri-bbakti-rasam̄ nele-verehche Mūrtti-Nārāyaṇa-dēvanam̄ venedu māḍisidam̄ janakam̄ge Mūrtti-Nārāyaṇa-dē-
- 63 va-dēva-kulamam̄ kula-nandana-kalpa-bhūruha || [68*] ⁷Jananige Chāmdalēśvaraman=ettisidam̄ pura-varggamam̄ jagaj-jana-nutam=āge Kāman=elge(ṛe)-vaṭṭ=ene māḍisidam̄ Manōja-rājana Rati-Rambey=emb=avara samutaiy=āgale vērkku⁸=emba kāmīniyaran=āydu taindu pura-varggada sūleyar=āge māḍidam̄ || [69*]
- 64 ⁹Sāhasa-Bhairavam̄ sakala-śatru-bhuy-āvaha-bāhu-sāhasam̄ Sāhasa-Bhairavanige varadam̄ge nij-ōj[¹⁰]vala-dharmma-pālakaṅg=āhita-kirtti māḍisidan=oppuva dēgulamam̄ samasta-dhātṛi-hita-kāryya-dhuryyan=udit-ōdita-puṇyan=aganya-paurusha || [70*] ¹¹Sakala-kalā-Sarasvatige vāṇmaya-mūrttīge vēda-mū-
- 65 rtig=aprakṛtana-manitra-mūrttig=ama-ākshara-mūrttig=iralke bhaktiyim̄ sakala-kalā-sarasvatīge māḍisidam̄ maṭhamam̄ samasta-sābdika-kavi-tārkkik-āgamika-vaiddika-sakshara-saj-jan-āśmyam̄ || [71*] ¹²Vanadhi-vyāvōshṭit-ōrvi-talado|¹³=ido pavitram̄ Mahādēvan=iyalk=enag=ām̄ kai-koṇḍa bhū-maṇḍalam̄=idu Ka-
- 66 lig=ill=im̄dam=ittalu pugal=sall=enutam̄ kai-koṇḍu kaiy=ikkida Mṛḍan=aḍakil-koṇḍa dōr-maṇḍalam̄ tām=enikun̄ prākūram=āśā-mada-kari-kaṭa-karḍūvinōda-pradēśa || [72*] ¹⁴Nelasuttam̄ Mṛḍan=illi mun̄=ilipe Gaṅgā-sindhuvam̄ Jāhnavi-jaladin̄=i Śiva-tirtham̄=iyt=idano dēvam̄ dēvig=ānam̄dadim̄ jala-kōḷi-saram=āge kōṭṭaḍ=abhidhānam̄ tanno|=a-
- 67 nvartham̄=āgale Dēvi-geṛey=irppud=oppuva Mahādēvēśvar-ōpāmtado|¹⁵ || [73*] Mattav=im̄t=ene || ¹⁶Jagav=ellam̄ kaṇḍu kaiyyam̄ mugīye Savasi Kum̄dum̄golam̄ Kāḍalūr-Iṭṭage Vēḷugrāme Vārāṇasi jana-vinutam̄ Svāmi-Pāmpā-sthalam̄ Mōḍeganūr¹⁷ śrī-Rāya-Nārāyaṇa-puri Nareyam̄galgal=em̄-
- 68 b=alli puṇyam̄ negalam̄ dharmmam̄galam̄ māḍidan=eseye Mahādēva-daḍḍadhīnātha || [74*] ¹⁸Kaḍu-chelvin̄ Nidugu[m̄*]ḍi Maṅgalavuram̄ śrī-Lattalūr=Vveṇṇekal=Vaḍavūr=Kkōravuram̄ pogarite¹⁹=vaḍad=irad=ā Riddhigāvaṅgal=emb=ēḍeyo|²⁰ [ai]rm̄misi dharmmamam̄ sale Mahādēvam̄ yaśo-lakshmiyam̄ paḍedam̄ dhāriṇi kūr̄tu kirtti-suvinaṁ chaim̄-

¹ Read *irldudu*.² Metre : Mahāragdharā.³ Metre : Mattēbhavikṛīḍita.⁴ The syllable *do* is added below the line, in smaller character.⁵ Metre : Utpalanālā.⁶ Apparently corrupt. May we conjecture something like **stata-kīrtti-kōḷi* or **stuti-kīrttiya-kīrtti*?⁷ Metre : Champakamālā.⁸ For *vēḷku*.⁹ Metre : Utpalanālā.¹⁰ Metre : Champakamālā.¹¹ Metre : Mahāragdharā.¹² Metre : Mattēbhavikṛīḍita. The *prāsa* in this verse is irregular, unless we correct *jaḷa*^o to *jaḷa*^o.¹³ Metre : Mahāragdharā.¹⁴ Metre : Mattēbhavikṛīḍita.¹⁵ For *pogarte*.

- 69 dr-arkka-tāram barām || [75*] Ōm¹ Svasti samasta-bhuvan-āśraya śrī-prithvi-vallabha mahārājādhirāja paramēśvara paramabhattāraka Satyāśraya-kula-tīlaka Chālukya-ābharāṇa śrīmat-Tribhuvanamalla-dēvara vijaya-rājyam=ntar-ottar-ābhī-piddhi-pravarddhamānam-ā-chaṇdr-arkka-tāram barām saluttam-ire Ōm²
- 70 Śrīmat-Tribhuvanamalla-dēvaru śrīmad-agrahārav=Ittagēya śrī-Mahādēvēśvara-dēvar-aṅga-bhōga-naivēdyav-anna-dāna-pātra-pāvula-parigrahakkam=ātakūtakkav = ā-chaṇdr-arkka-tāram barām nadav-amit-āgi tribhōg-ābhyantara[m*] chatuṣ-simā-śuddhiyīm sarvva-namaśya(sya)v-āgi biṭṭa Kukkanūru māvattara baḷi.
- 71 ya Bennekallu 1 mattav=ā dēvargge tala-vṛittiy-āgi samadhigata-paṇcha-mahā-śabda-mahā-sāmant-ādhipati mahā-prachanda-daṇḍanāyakaṁ vāri-bhaya-dāyakaṁ bandhu-jana-kuvalaya-sudhākara niti-ratnākara vipra-kula-kamala-mārttaṇḍa nuḍid-ante-gaṇḍa gōtra-pavitra par-aṅganā-
- 72 putra svāmi-vaṁchaka-gaja-paṇchānanam sujana-jana-manō-rānjana śrīmat-Tribhuvanamalla-dēva-pāda-paṁkaja-sīlīmukham samara-mukha-Shanmukham nām-ādi samasta-praśasti-sahitam śrīman-mahā-pradhānam Kannada-sandhi-vigrahi mane-verggade daṇḍanāyaka Mahādēvayyagalu ya-
- 73 ma-niyama-svādhyāya-dhyāna-dhāraṇa-mo(mau)n-ānuśṭhāna-japa - hōma - samādhi - śīla-guṇa-saṁpannaru vibudha-prasaṇnaru Hiraṇyagarbhā-Brahma-mukha-kamala-vinirgata-vēda-vēdāṅg-ōpāṅga-śrī(śru)ti-smṛiti-purāṇa-śaḍ-darśana-śaḍ-tarkka - pra-viṇar-sūnrita-guṇa-gīrvāṇar-aśvamēdh-ādy-anēka-yaḷṇ-āgama-
- 74 vidhi-pārāvāra-pārāyanar-ddasa-diś-āntaraṅga-valaya-divasakara - tējar-āśrita-jana-kalpa-vrikshar = ppūrva - dakṣiṇa - pāśchim - ottara-dharāṇi - mēkhalā - chatuṣ-saṁdra-pariyamta - yaśo - virājamānar = ggambhīra-sāgara-samānar-ddurit-ēbha-paṇchānanar-vvivēka-ratnākara=ppara-hit-āchā-
- 75 ryyar=kkula-kudhara-dhairyyar=Ṭiḷottam-ōpam-āny-āṅganā-jana-dūrar=samasta - vidvaj-jan - ādhārar = ddvātrīṁśat - sahasra - same(ma)ya-drōha-kula-nīlaya-kāla-dāvāṇa[r*] prabha - ripu - bala - jalādhi-baḍav-āṇaḷar=agha-ghana-prabhāṁjanar-śaraṇ-āgata-vajra-paṇjararum=appa śrīman-mahāgrahārav=Ittagē-
- 76 y=ūr-ōḍeyar-pramukhav=aśēsha-mahājanam nālūrvvara kyyalu dravya-dāna-pūrvvakam sarvva-namaśya(sya)-sarvva-bādhā-parihārav=āgi paḍadu śrīmach-Chālukya-Vikrama-varshada 37neya Nandana-saṁvatsarada Bhādrapada-puṇṇami Ādityavāra sōma-grahana-saṁkrānti-vyati-
- 77 pātad-amdu śrīman-Mahādēvēśvara-dēvar=aṅga-bhōga-naivēdyav-anna-dāna-bhaṭṭa-vṛitti-ghaliyāra-pātra-pāvula-parigrahakkam dhārā-pūrvvakam nūdi biṭṭa mūda-volada mattaru aynūru | adara sime mūḍalu Kukkanūrim Talakallimge hoda baṭṭe | temkalu Talakalla holada mē-
- 78 10 | baḍuval=aḍḍa-vasuge mēra | baḍagalu Kāṇiyahalla mēre | matta dēvara pātra-pāvula-parigrahakk=iralu pura-varggav=āgi biṭṭa maney=irppatta-nāḷku | bēgilu-vāḍadiṁ temkalu baṭṭeya hatu kyyam kalad=ūr-ōḍeyara mane mutte maneya nīvēśanad=agala kai 54 temkaṇa
- 79 meyya nīḷam | Kōḷaliya Kēṭana maneyim mūda mukhade kai . . . 43 baḍagana nīḷa Mudiyanūra Vishṇu-ghaisārara maneyim mūda mukhade kai 65 allim mūḍalu baṭṭeyim temkalu 21 kai nīḷada manegaḷu mūda mukhade Telugara Māgeya kravīṭara mane mutte-

¹ Represented by the spiral symbol.² Represented by the spiral symbol.³ Apparently two ciphers are illegible.

- 80 y=agalaṁ 76 aṣaḥ-olage dēvara namdā-divigege mane-sahitaṁ gāṇa 2 vūriṁ paḍuvalu kuḷiya .kēriya nīla vasugeya māvina tōṁṭa mattaru 3 kamma 225 dēvara parisūtrada koṭeyiṁ baḍagaṇa tō[m*]ṭa-vattū mattaru 5 ka 675 vūriṁ mūḍalu Jakkiyara keṭeyiṁ
- 81 teṁkalu tōṁṭa-vattū mattaru 2 Kaḍiyūr-ggēriya śrī-Kēśava-dēvargge tevāra kēriy=adḍa-vasugeya takkilu mattaru 1 kamma 500 ā śatada kisu mattaru 1 kamma 100 mūvattu kamma vasugeya kisu matta[ru*] 1 kamma 100 Kaḍiyūr-ggēriya mattaru vasu-
- 82 geya sēnabōvara visakada mattaru 4 ā dēvargge mūḍalu Jakkiyara kereya teṁkaṇa tōṁṭa mattaru 1 ā kēriya satrakke vūra koṭeyiṁ mūḍalu mattaru 40 kēriya taleya mane 1 alli Ru(Ri)g-vēda-bāla-si(si)ksheya khaṇḍika 1 Yashu(ja)r-vēda-bāla-si(si)ksheya
- 83 khaṇḍika 1 ant-āy=eraḍu khaṇḍika naḍav=ant-āgiy=aśēsha-mahājanam nālnūrvargge poṁge varshakke paṇa-vṛiddhiyal=ekkaḍe koṭṭal=okki gadyāṇam nūy-irppattu amkadoḷam poṁ-gadyāṇa 120[1*] Ant-ā ponna varsha-vṛiddhiya hannerāḍu gadyāṇa nērvvar=upādhyāya-
- 84 rgge nālnūrvvaru varshanṁ prati koṭṭu naḍasuttam barpparu [1*] Int=initumam śrīman-nālnūrvvarum sarvva-namasya-sarvva-bādhā-parihārav=āgiy=ā-chaṇḍr-ārka-tāram baram pratipālīsuvaru [1*] Int=i dharmmamam sva-dharmmamam pratipālīsidavargge śrī-Vāraṇāsi
- 85 Argghyatīrttha Prayāge Kurukshētrav=emb=i puṇya-tīrtthagaloḷu sūrya-grahaṇaḍalu sahasra kavileya kōḍum koḷagumam suvarṇaḍalu kaṭṭisi chatur-vvōda-pāragar=appa sahasra brāhmaṇaran=alamkarisi yadhā(thā)-vidhiyinde koṭṭa phalam=akku || Ī dharmmama-
- 86 n=alīdavargg=ā tīrtthagalaḷiy=ā sahasra brāhmaṇaravan=ā sahasra kavilegalan=alīda pātakam=akku || ¹Bahuthir=vasudhā bhuktā rājabbis=Sagar-ādibhiḥ yasya yasya yadā bhūmis=tasya tasya tadā phalam || Dānam vā pāṇam v=eti dā-
- 87 nāch=chhūcyō=nupālanam | dānāt=svarggam=avāpnōti pālanād=aachyutam padam || Sva-dattam para-dattam vā yō harēta vasumdharam | shashṭim varsha-sahasrāṇi vishṭā(shṭhā)yām jāyate kri(kṛi)mih || Suvarṇam=ēkam gām=ēkam bhūmēr=apy=ōkam=amgulam | haran=narakam=ā-
- 88 pnōti yāvad=ā bhūta-saṁplavam || ²Sāmāyō=yam dharmma-sētur=uripāṇam kālē kālē pālanīyō bhavadbhiḥ [1*] sarvān=ōtān=bhāginah pārthiv=ōmḍrān=bhūyō bhūyō yāchatē Rāmabhadrah || ³Mad-vamśa-jāḥ para-mahīpati-vamśa-jā vā
- 89 pāpād=apēta-manasō bhuvi bhūmipālāḥ [1*] yē pālayanāti mama dharmmam=imam samastam tēbhyō mayā virachitō=injalir=ēsha mūrdhni ||

TRANSLATION.

(Line 1) Ōm, Ōm ! Homage to Śiva ! Ōm ! Homage to the Lord Vāsudēva ! Ōm ! Homage to Brahman ! Homage to the blessed Gaṇapati, homage ! To the blessed Sarasvatī homage ! Ōm !

(Verse 1) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the cities of the threefold world !

(Verse 2) Victorious is the Boar-form of Viṣṇu as it revealed itself stirring up the ocean, with the universe resting on the tip of its lofty right tusk.

To the blessed Śaṅkara homage, homage !

¹ Metre : Ślōka ; the same in the next three verses. ² Metre : Śālini.

³ Metre : Vasantatilakā.

(Verse 3) May he who is worshipped by Fortune's lord [Vishṇu] and Vāṇī's lord [Brahman], who is the male actor in the play of that cunning dancing-girl the Primal Matter, the sole seat of lordship, fortune, and power adored by the three worlds that naturally arise by his will, to whom the Vēdas are known,¹ who is able to milk a crowd of celestial kine of good works, he whose diadem is the crescent moon, ever produce for this universe a growth of perfect happiness!

(Verse 4) The Beloved of Fortune [Vishṇu], worshipped by all, appeared like a lotus-
pool, being a place for the play of the carp which are the lovely eyes of Lady Fortune, having abundant water suggested by the (*blue*) colour of his body, displaying a mass of filaments (*consisting*) of the rays from the Kauṣṭubha (*jewel*), charming with the blue lotuses of his eyes and the golden lotus from his belly.

(Verse 5) There arose the great, supreme, pure Lotus-throned [Brahman], Sarasvatī's lover, the Virāt who is the great author of the Vēdas, engrossed in the creation of the series of the trinity Bhūr-Bhuvā-Svar, whose lotus-feet are worshipped by the entire world, the seat of the blessed event of whose birth was the golden lotus from the navel of Kamalā's Darling [Vishṇu].

(Verse 6) To this Self-born Being of the Lotus was born a son, Svāyambhuva Manu; his son was king Priyavrata; as his sons arose the monarchs Agnidhra and others. To these latter Priyavrata, darling of the earth, noblest in the exalted knightly races, apportioned the seven continents.

(Verse 7) Jambūdvīpa, remarkable as having the Salt Ocean surrounding it, was the scene of the display of Agnidhra's empire. The spacious Plaksha, encircled by (*the Ocean of*) Sugarcane, was protected by Mādhātithi perfect of excellence. Sālmali, which appears to the sight with the Ocean of Brandy surrounding it, was taken over by king Vapushmat of fiery prowess.

(Verse 8) Jyātiṣhmaṇta appropriated Kuśādvīpa, which is always encircled by the famous Ocean of Butter. Similarly Kṛmāñcha, which in turn the (*Ocean of*) Whey encompasses, king Dyutimat, renowned in the circle of kings, appropriated. Of the Śāka continent, surrounded by a border (*consisting*) of the Ocean of Milk, the king was named Havyana, vigorous in splendour.

(Verse 9) Savana, whose form was beloved of the goddesses of the fortunes of his prostrate foes, a full-moon from the ocean of Manu's race, sinless, vigorous, possessed the land of Pushkara, which is encircled by (*the Ocean of*) Sweet Water.

(Verse 10) After Agnidhra and the other sons of Priyavrata the lord of all the continents by the gift of their father ruled the seven continents encircled by the seven oceans, displaying a supreme puissant splendour like that of the rays of the Lord of the Seven Steeds [the Sun-god], subsequently the noble sons of the world-renowned Agnidhra, king Nābhi and others, ruled the earth.

(Verse 11) The realm of Nābhi (*lay*) to the south of the Himālaya mountains; south of Hēmakūṭa, lord of mountains, appears the Kimpurusha-varsha. In due order, the Hari-varsha lies to the south of the Nishadha mountains; the Ilāvṛita (*region*), having Mēru as its centre, displays itself, enclosing the bright Jambū river's wandering course.

(Verse 12) The delightful (*region of*) Hiraṇmaṇta, exceedingly charming with Lakāḷoka, displays itself in splendour on all sides, on the south whereof appears a mass of mountains (*consisting of*) the peaks of the Nīla and Śvēta hills. On the east of the golden king of mountains [Mēru] is Uttarakuru, most exalted region of earth; and there appear in beauty Mālyavanta, having the grace of Fortune, and Bhadrāsva-varsha.

¹ Or "known through the Vēdas." See Fāṇīni II, ii. 37.

(Verse 13) On the west of Gandhamādana, Kētumāla stands out in distinction above the (other) excellent regions of generally famed splendour, so that it would seem as if the brilliant beauty of Mēru were (caused) by it.

(Verse 14) Of Nābhi, the eldest of the kings of this sphere of nine portions, the eldest son was Rishabha, in whom were realised unfading virtues, (and) who was a store of wealth of incalculable merit. His son was Bharata; from him was (the country) Bhārata-varsha (so named). This king was from every point of view an ornament of Manu's race.

(Verse 15) Best of the kings beginning with Bharata, a Vishnuvardhana, the lord Emperor Vikrama by the power of his arm supported the whole burden of the ocean-ringed earth, an ornament of the Chalukya race, a seat of majesty, a scion of the race of Manu famed over the earth's regions.

(Line 15) Prose: If it be asked how this was, (the answer is): when the various Manus Svāyambhuva, Svārōchisha, Uttama, Tāmasa, Raivata, (and) Chākshusha, who were second lotus-born ones [Brahmans], architects of righteousness for the triple world, seats of unique majesty, roots of the creeping-plant of royal polity, one after another had ruled the earth each for seventy-one cycles of the four ages,¹ subsequently Aditi was born to Dakṣa the Patriarch, who was a pearl from the matrix of the nails of the beautiful feet of Hiranyagarbha. To Aditi and the Patriarch Kaśyapa, who was a skilful artificer of the carved figures of the world, was born Vivasvanta, [Vivasvat, the Sun] of the all-seeing eye; to Vivasvanta (was born) the seventh Manu, Vaivasvata,² who was skilled in the polity of the Manus; to Vaivasvata (was born) king Ikshvāku; to this monarch was then born a daughter named Ilā-dēvi.

(Verse 16) The mind-born son of him who dwelt in the womb of the peerless golden lotus [Brahman] was Atri. The son born from the pupil of the eye of this lordly saint was the Nectar-rayed [Moon-god], ornament of [Śiva] who wears the moon-diadem. His beloved son was Budha. To Budha and Ilā was born Purūravas, an increaser of the exalted Lunar Race, voiced in widespread fame.

(Verse 17) In the distinguished Lunar Race was (born) from this king of kings Purūravas Hārīti Pañchāsikha, whose feet were scraped by the diadems of all hostile monarchs.

(Verse 18) To Hārīti were (born) many sons having strength of arm fit to bear the incomparable burden of the earth. With these leaders of royal races as ancestors arose the Chalukya race,³ which is tremulous with brilliant creeping-plants of fortune, exalted above the whole world, a source of flawless pearls of lofty glory, appropriating eulogies from dynasties of monarchs of all races.

(Verse 19) The kings in this lineage are illustrious, having for ornament five crests,⁴ worshipping the brahma-druma⁵ of the Lady, having the sign [the boar-crest] brought to light by the Boar, punishing foes with sport of prowess coruscating in the vibration of their mighty arms, making the damsels of the quarters of space radiant with fresh crowns of the flowering jasmine of pure glory.

¹ For the explanation of this allusion see Dr. Fleet's paper on the Kaliyuga in *Jour. R. As. Soc.*, 1911, p. 432.

² The Seventh Manu is the one in whose *manvantara* or patriarchate we are now; see *loc. cit.* (preceding note), p. 434.

³ Literally, 'bamboo'; the following two epithets imply the bamboo as *apamāna*.

⁴ The allusion is not to their *lāñchāna*, but to *pañcha-sikha*, 'five-crested,' 'having five tufts of hair on the head,' the epithet of Hārīti, who is mentioned in the preceding verse and verse 17.

⁵ The *gutea frondosa*.

(Verse 20) The fortune of the Chālukya race¹ in the world strikes the mind with wonder, as if one should ask whether the exaltation of other dynasties could equal their prosperity: it is full of sap (*vigour*), possessing vigorous and beautiful branches, firmly rooted, rich in fruit, unshaken, beautiful in tip over tip, without flaw, without thorns.

(Verse 21) As good king Satyāśraya was born in it, a darling of the Lady Victory, one who made his own Chālukya lineage to bud forth, beloved of the goddess Glory, adorned by the conquests of his arm, which alone was able to protect the earth, a thunderbolt of Indra to the mountains (*which are*) the races of hostile princes, an ornament of kings, ruler of Ayōdhya, the race of the Chālukyas is verily called "the lineage of Satyāśraya."

(Verse 22) Tailapa [II], a bearer of the burden of the earth who was born in this illustrious lineage, after conquering in battle Rāshtrakūṭa kings adorned by the virtue of perfect heroism, controlled ever rightly under his sole sway the earth encompassed by the seven oceans, incomparable in splendour, a Fire-lord to foes [*or*, drinking the blood of foes].

(Verse 23) The son of Taila, praised by the people, was Satyāśraya; this monarch's son was the lord Vikrama [Vikramāditya V]; his younger brother was good Ayyana [II], prince of the earth; his younger brother was Jayasiṅga [Jayasimha II]; his son was Āhavamalla [Sōmēśvara I], known as king Trailōkyamalla; his son was Sōmēśvara [II], ruler of the earth.

(Verse 24) His younger brother was the illustrious king Vikramāditya [VI], a lion to the raging elephants who were haughty hostile kings, an ornament on the face of the stainless Lady Glory, a fortunate Dilipa among kings.

(Verse 25) Lopping down the unsociable races (bamboos) of fierce foemen, crushing a host of kings, in an instant cutting off crores of thorns, by the might of his arm holding in harmony the earth surrounded by the seven oceans, he made as it were a pleasure-court for the goddess of Fame; what heroes are equal to the Chālukya-Rāma?

(Verse 26) The Lady Earth, after standing on the back of the Lord of Tortoises, coming upon the top of the lofty hoods of the Snake-king, and treading upon the tops of the temples of the troop of Elephants of the Quarters, in affection mounted upon the lofty arm of the emperor Vikrama: so lofty was the right arm of the Chālukya emperor!

(Verse 27) Now that the fear of standing on the top of the hoods of the lord of serpents, whose very name is poisonous, (*and*) the insult caused by the demon who in rude opposition pushed her into the nether world, (*and*) the fatigue when on being uplifted by the primeval Boar her life had become half-extinct, have been allayed, the Earth stands upon the mighty arm of the king whose ornament is valour [Vikramābharaṇa].

(Verse 28) A gallant of kingly science, a gallant of the goddess Earth, a gallant of the genius of victory over the triple world, a gallant of the sweep of the arm of mighty prowess, a gallant of the concert of naturally sweet music, a gallant of graceful speech, a seat of royal virtues, a gallant of the mistresses of kings, he has humbled famous monarchs of old.

(Verse 29) There were no exalted ones who did not bow; no kings who were not suspended in the mouth of his scabbard; no lords of provinces who on seeing (*him*) did not perform his mandate of service, repressing hesitation; none who did not follow the treasure-waggon of his hand: in view of this, who would be able to describe in eulogy the heroic career of the terrible emperor Vikrama?

(Verse 30) As the row of other kings bowed down in present awe at his footstool, abandoning the richly developed manifestation of (*their*) prowess (*and*) consenting to liege

¹ Again a play on the double meaning "bamboo" and "lineage."

service, the forms of these hostile monarchs in the mirrors (*consisting of*) the toe-nails of the glorious emperor **Vikrama** were like the deer (*in the moon*) to the moon's orb.

(Verse 31) As a bee to the lotus of the foot of this illustrious emperor **Vikrama**, a sharp edge to the sword of (*his*) arm, a protection to (*his*) authority, fresh beauty of youth to the Lady Earth, a condition of long and happy married life for the Fortune of the kingdom, extension for (*his*) glory, warmth to (*his*) lustre, did the land of **Kuntala**¹ esteem the fortunate **Mahādēva**.

(Verse 32) The valour and learning of the race which was the field of the birth of this General **Mahādēva**, and his own performance of manifold pious works, were peculiarly distinguished as objects of public praise.

If it be asked how this was, (*we answer*) :—

(Verse 33) Truly in **Jambūdvīpa**, which transcends the group of all the continents, there lies this **Bhārata-varsha**, famed as the most exalted of regions. In it lies **Beḷvala**, natal soil of the multitude of all tribes, culminating peak of the charming palace of the goddess Earth, ranging-ground for the herds of kine of many pious works.

(Verse 34) The **Nareyaṅgal twelve** (*group of villages*), which may be called an ornament of the Lady Earth, is verily to be seen in the province of **Beḷvala**; therein appears the famous *mahāgrahāra* **Ittagi**.

(Verse 35) It is like the Golden Mountain [**Mēru**], a home of *vibudhas* [gods, or sages]; behold, it is like the **Nāgas'** world, haunted by *ananta-bhōgi-jana* [**Ananta** and other snakes, or innumerable happy folk]; after the fashion of the Milk Ocean, it gives lodging to *purushōttama* [**Vishnu**, or excellent men]; after the manner of the mountain of the Lord of Wealth, it is a dwelling-place of *mahēśvara* [**Śiva**, or great lords]; who is there that does not [*thus*] speak of this **Brāhmaṇ** estate?

(Verse 36) Dancing peacocks, singing bees, swans walking about, cock cuckoos warbling the *pañchama* note, rose-ringed parakeets prattling exactly as some persons have previously spoken, lovers entering the groves of creeping-plants when the Bow of Flowers is at work, vibrating without being able to exhaust its delight, (*are found*) in this park.

(Verse 37) Its park causes the park of celestial trees to be in danger of falling (*in estimation*); its water-course that presents itself to sight is the stream of Ganges slipping down from the top of **Mahēśvara's** braided locks; thus (*thinking*), the troops of clouds, pouring abundantly into its great tank, affectionately supply waters to the earth: such is the appearance of this town.

(Verse 38) It appears on all sides radiant with noble **Brāhmaṇs** famous over the encircling earth, holding sacrifices whereof the glorious smoke of oblations, which is as it were a smoke for the purpose of (*driving away*) the gnat of the Kali age, expanding (*and*) swelling up even to the sky, surpasses the outpouring of **Yamunā's** waters marked by (*their*) union with the abundant stream of the Heavenly River.

(Verse 39) Through them the creeping-plant of Vedic lore grows high; by means of these excellent **Brāhmaṇs** the earth is said to pursue the path prescribed by the **Vēdas**; the company of celestials waits for the full series of diverse oblations which these gods of earth joyfully present; as these worthy sages rise from excellence to excellence, this **Brāhmaṇ** race perfectly understands the supreme **Brahma**.

(Verse 40) The noble **Brāhmaṇs**, the four hundred of **Ittagi**, in whom all grammars and various lore of the **Vēdas**, together with the text-books of the arts, have assembled themselves in incarnation, are distinguished by [*or, are specialists in*] the knowledge of **Brahma**, vessels of unfading good conduct, possessors of the perfection of stainless wisdom, worshipped by the whole of this earth.

¹ See above, vol. 12, page 145.

(Verse 41) Sinless, blameless, peerless, famed for various modes of sacrifice by their own and other hands, study, teaching, charity, and acceptance (*of alms*) from worthy persons, are these four hundred Brāhmaṇs of Itṭage.

(Verse 42) Among them flourished a person consecrated for performance of sacrifice, who was distinguished by the name of Pōtaya Chauvēra,¹ scion of a race whose rites were famous over the world, a member of the peerless Ātrēya Gōtra, stainless of conduct.

(Verse 43) His son was named Mādhavabhāṭṭa, a master of all books of lore, uniquely holy in the whole ocean-girdled earth, following the primitive course of Manu.

(Verse 44) This Mādhavabhāṭṭa's son was Basavaya, a man of conduct meet for a master of the six Āṅgas, renowned among the folk, as though the Vēda in human form were displaying its six Āṅgas.

(Verse 45) His son was the noble Brāhmaṇ Dēchirāja, a Mount Himavat to the Ganges of the triad [of Vēdas], a seed for the attainment of good conduct, a native house of righteousness, a natal soil of fame, highest in the world, highest of the highest, crest-jewel of the exalted; who is there who does not style this great man *purushōttama* [noblest of men, or Vishṇu]?

(Verse 46) Lying to the south of the town and forming a foundation for (*the existence of*) all people, there is a tank with high tossing waves, which Dēchirāja, active in undertaking godly works, famed among diverse classes of sages, foundation of the select, built with (*pious*) purpose, (*and*) which in the abundance of (*its*) streams of water—it cannot be gainsaid—is like the Ocean of Milk.

(Verse 47) Of this illustrious Dēchirāja, ornament of mankind, the good wife, named Nijikabbe, an ornament of good wives, famous over the world, flourished in dignity on the earth.

(Verse 48) To this Dēchirāja, who was renowned as a most noble Brāhmaṇ, and to Nijāmbike, famed for unfailing wifely virtue, was born the peerless Vāsudēva, who was like Vāsudēva's offspring [Kṛishṇa], worshipped by the whole world, a dwelling-place of spiritual wisdom, a teacher of dalliance in the bazaar of Vedic lore, a leader among the sages of earth.

(Verse 49) Of this illustrious Vāsudēva, who walked in the ways of Manu, the beloved (*wife*) was Valajikabbe, whose face was that of the full moon, a site of the treasure of dignity, noblest of Brāhmaṇ women, a jewel among ladies.

(Verse 50) To this lord Vāsudēva and to Valajikabbe, who was like the Lady Earth, was born in the affluence of their merit Nārāyaṇadēva, an ornament of Brāhmaṇs.

(Verse 51) As Indra's splendid elephant is supreme among the furious elephants of the sky, as the Ocean of Milk (*is supreme*) among the oceans, as Mēra, lord of mountains, (*is supreme*) in the series of primitive mountains, as the Thunderbolt-bearer [Indra] (*is supreme*) among the famous ones of the troop of guardians of the quarters of space, so, when one reflects, was Nārāyaṇadēva supreme among the best of Brāhmaṇs of this universe: in view of this, who now is there that applauds him not?

(Verse 52) Who is competent to extol the greatness of Nārāyaṇa, whom the world praises as being² a supporter of his Gōtra [*or*, uplifter of a mountain], having fame as brilliant as [Vishṇu's] conch and discus [*or*, brilliant with Vishṇu's conch and discus], having radiant divine splendour residing in the lotus of his body, praised by hosts of sages [*or*, gods], charming with the radiance of truth [*or*, charming to Satyabhāmā], possessing the essence of established order, blessed [*or*, consort of Fortune], lord of worthy sages [*or*, of best radiance], worshipped of the universe.

¹ On the surname Chauvēra see p. 37 above, under vocabulary.

² The string of epithets that now follows may be applied equally to the Brāhmaṇ Nārāyaṇa and the god Nārāyaṇa-Kṛishṇa.

(Verse 53) The whole universe was dependent on him ; manliness was his very body ; he was himself a man who aroused in Fortune a personal affection ; there were no other men, however great their merit, who attained to resemblance of him ; he was a **Mūrti-Nārāyaṇa** [an incarnate Nārāyaṇa], in whom were combined the manifestation of *sattva* [characteristic of Vishṇu], the nature of Brahman, and profundity of radiance [characteristic of Śiva].

(Verse 54) This noble man had a distinguished wife (*named*) **Chandrikāmbike**, a manifest Ganges of pure soul, a dwelling-place of gems of brilliant virtues, (*renowned*) over the earth.

(Verse 55) A Ganges of study of stainless conduct, the Earth in the form of a Brāhman lady, a Sāvitrī appearing in a stainless race of Brāhmanas, the incarnate spirit of her husband's merit, the goddess Arundhatī under a modern name, a mother of eternal majesty : who extols not in these terms this **Chandrikādēvi** ?

(Verse 56) Even as the world-adored Kumāra stout of might was born to the all-worshipped daughter of the Mountain-lord and to Īśa, so to **Chandrikāmbike** and the noble Brāhman **Nārāṇadēva** was born the fortunate **Mahādēva**, a full-moon from the ocean of his race, an ornament of the universe.

(Verse 57) The fortunate **Mahādēva's** beautiful course of life, repugnant to the Kali Age, breaks up and drives away the defilement arising from the Kali Age ; is, as it were, irrigation-water for the tree of perfectly pure righteousness ; and is in unbroken harmony with the refined path of all the select, from Manu downwards.

(Verse 58) While the General **Mahādēva** by the favours of the triad of gods was a partial incarnation of them, their glorious Śaktis also appeared in the form of the series of his wives, who were the distinguished **Kāḷaladēvi**, **Mallikādēvi**, and **Pampaladēvi**, a head-jewel of women of great virtue.

(Verse 59) Are possession of the three Śaktis,¹ the wearing of the moon-digit of Holy Writ, (*and*) power suited for the protection of devotees seen in any except **Mahādēva** ?

(Verse 60) The illustrious General **Mahādēva** is a darling of the jasmine of eloquence dropping honey sweet as the nectar of the genius of gardens of pride ; a Lord of Rambhā [Indra] in setting up the dance of those famous skilful dancers, the trinity of Śaktis ; a teacher of the brilliant science of kings ; a mine of gems of weighty virtues ; a crest-jewel of generals of the Earth's Favourites [the Chālukyas].

(Verse 61) In such a manner as to establish at **Ittagi**,—which was (*already*) renowned in the world as having surpassed, in the greatness of being the place of his birth, the lordly Mountain of sunrise (*and*) the lotus whence arose the Lotus-born [Brahman] (*and*) the Milk ocean whence arose the moon,—(*still more*) fame so as to be worthy to be praised by all mankind, (*this*) ornament of the Ātrēya *gōtra*, who was beloved of stainless Fame,—

(Verse 62) Having penetrated the earth down to the sands radiant with the gems on the glittering hoods of snake-princes, straightened the ocean, (*and*) laid down all the mountains as surrounding stones and the lofty fore and hind quarters of the troop of elephants of the Quarters as ground-columns, has not the General **Mahādēva** made the Himālaya into a temple ?

(Verse 63) **Mahādēva's** temple appears as if the Great Gods had raised it in reverence, with the earth as its terrace, the line of primitive mountains as its ground-columns, the divisions of space as its walls, the goddesses of the Quarters as its cunningly carved statues adorned with taste, the Mountain-king [Himālaya] as (*the body of*) the temple, the Golden Mountain [Mēru] as its golden cupola.

¹ These Śaktis are probably the triad *prabhūta*, *mantra*, and *utsāha* in reference to the Brāhman **Mahādēva** and *jñāna*, *icchā*, and *krīḍā* in reference to the god **Mahādēva**, to whom the qualities mentioned in this verse are equally applicable ; compare the next verse.

(Verse 64) The golden cupola on the summit of the god's dwelling, a seat of exaltation, looks as if it were the sun's orb that had arisen on the lordly mountain of sunrise, (and) staying there, unwilling to step over it, was illumining the world; it is in fact ever like a full pitcher held by the Goddess of Fortune (*who presides over*) the fortunate Mahādēva's prosperity.

(Verse 65) The (*temple of the*) god Mahādēva, which displays itself as having been constructed in reverence by Mahādēva the head-jewel among the Generals of the Earth's favourites [the Chālukyas], in the vastness of its lofty flagstaff lifts a finger to point a comparison with all other abodes of gods on the earth bounded by the seven seas, saying: "Look! such are they, (and) this!"

(Verse 66) When the god's lofty abode was displayed, which was indeed worthy to belong to the God of Gods, (*this*) Śiva of a General caused those who only looked at it to feel amazement, so that they said: "This is unprecedented; even Brahman does not understand how to contrive (or) imitate it; it verily deserves to be styled a Gurn to Viśvakarman for (*teaching him*) skill in other works."

(Verse 67) When one compares temples on the ocean-bounded earth, are any, whether it be those formerly built or those yet to be built or those now building, equal (*to this*)? They are not equal. So, after previously constructing with joy of soul this one, which is worthy to be called the Emperor of Temples, in the everlastingly brilliant precinct of the god Mahādēva—

(Verse 68) As there was a pleasure-house of the Lady Fortune, having glory of glory in the world's praise (?), enduring for an æon, he, a tree of desire to the scions of his family, as the sentiment of devotion to his father increased in strength, meditated on the god Mūrti-Nārāyaṇa (and) constructed in honour of his sire a temple of the god Mūrti-Nārāyaṇa.

(Verse 69) In honour of his mother he set up (*a temple of*) the god Chandalēśvara. He constructed a suburb, which was celebrated by the people of the world, a crown of Kāma; having collected (and) brought ladies who must be very descendants of the Mind-born king [Kāma] and Rati and Rambhā, he established them as public women of the suburb.

(Verse 70) Terrible in prowess [*or* a Bhairava in prowess], having a prowess of arm striking terror into all foes, having attained glory, managing affairs for the welfare of the whole earth, having his merit fully brought into operation, possessing incalculable manliness, he constructed in honour of the boon-giver Sāhasa-Bhairava, the tutelary (*deity*) of his own brilliant cult, a splendid temple.

(Verse 71) He, who was a Sarasvatī of all arts, a patron of all grammarians, poets, logicians, masters of tradition, professors of the Vēdas, adepts in spells, and (*other*) worthy men, constructed a monastery in piety to Sarasvatī of all arts, represented by literature, Vēdas, mystic formulæ, (and) the holy Akshara.

(Verse 72) The surrounding wall is like the gathered circle of the arms of Mṛḍa [Śiva] when he lays down his hand in assuming charge, with the words: "Over the surface of the ocean-encompassed earth this district, which through Mahādēva's gift to me I have taken under my charge, is holy; it is not fitting for Kali to enter on any side"—a place of sport for the furious elephants of the sky to rub their temples.

(Verse 73) This sanctuary of Śiva arose from the waters of Ganges when Mṛḍa [Śiva] in ancient times standing there brought down the river Ganges; as the God joyfully gave it to the Goddess to be a pool for her aquatic sports, the "Tank of the Goddess [Umā or Pārvatī]" stands in the brilliant precinct of the god Mahādēva, with its name corresponding to reality.

(Verse 75) By performing duly pious works with extreme brilliance at the places called Nidugundi, Maṅgaḷavura, the fortunate Lattalūr, Beṇṇekal, Vaḍavūr, Kōravura, and the famous Riddhigāva, Mahādēva obtained a wealth of glory such that the earth will affectionately praise (*him*) as long as moon, sun, and stars (*endure*).

(Line 69) Ōm ! Hail ! When the victorious rule of king Tribhuvanamalla,¹ refuge of the whole earth, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyaśārya's race, embellishment of the Chālukyas, was advancing in its course of successively increasing prosperity (*to endure*) as long as moon, sun, and stars : Ōm !—

(Lines 70-71) Whereas king Tribhuvanamalla, for the supply of material for personal enjoyment, offerings, food-gifts, alms, and festival cloths for the god the Lord Mahādēva of the *agrahāra* Ittagi and for theatrical entertainments (?), had granted (*the*) one (*entire village*) Beṇṇekallu, within the Kukkanūru thirty, in perpetuity as long as moon, sun, and stars (*endure*), as a universally respected possession, with definition of the four boundaries within the *tribhōga*,² to be held on *taḷa-vritti* tenure for that god :—

(Lines 71-72) Further, the General Mahādēvayya, high minister, *Sandhi-vigrahi* for the Kanarese country, Master of the Household, possessor of all titles of honour, such as : “ the high chief of feudatories, who has attained the *pañcha mahāśābda*,³ great august general, terrifier of foes, moon to the night-lotuses of (*his*) kinsmen, mine of the gems of polity, sun to the day-lotuses of the Brāhmaṇa race, seeing as he speaks, pure in his Gōtra, (*behaving*) as a son to the wives of other men, a lion to the elephants who are traitors to his lord, delighter of the souls of worthy men, a bee to the lotus-feet of king Tribhuvanamalla, a Skanda in the front of battle,”—

(Lines 72-76) Having delivered property into the hands of the sheriff of the great *agrahāra* Ittagi and the rest of the Four-hundred Mahājanas, who are endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, gracious to sages, skilled in the scriptures of the Vēdas that issued from the lotus-mouth of Hiranyagarbha-Brahman, the Vēdāṅgas, and the ancillary sciences, in the traditional law, in the Parāṇas, in the six philosophical systems, and in the six modes of logic, gods in excellence of sweet speech, consummate masters of the rules of the traditions for the *āsvamēdha* and many other sacrifices, having a lustre like that of the sun in the circuit encompassed by the ten points of space, trees of desire to dependents, shining in glory as far as the four oceans girdling the earth on the east, south, west, and north resembling the profound ocean, lions to the elephants of sin, mines of gems of right judgment, teachers of philanthropy, having the firmness of the primitive mountains, indifferent to others' wives though they be like Tilottamā, supporters of all learned men, conflagrations of doom to the homesteads of the thirty-two thousand forms of treachery, submarine fires to the oceans which are the armies of potent foes, shatterers of the clouds of guilt, adamant chambers to those who come to them for refuge,—

(Lines 76-78) Did on Sunday, the full-moon day of Bhādrapada of the cyclic year Nandana, being the thirty-seventh year of the Chālukya Vikrama era, on the occasion of a transit (*causing*) an eclipse of the moon, during a *vyatipāta*, grant with pouring of water, for the personal enjoyment, oblations, food-gifts, professors' stipends, clocks, and retinue of dancing-girls and attendants of the god Mahādēvēśvara, five-hundred *mattar* of the eastern fields, as a universally respected possession, free from all conflicting claims : the boundaries

¹ As here, henceforth in all prose passages I shall omit to translate *tri* and *triṃśat* when they are merely honorific prefixes.

² See *Ind. Ant.*, vol. 19, p. 271.

³ Regarding this epithet see vol. 12 above, p. 254.

thereof are: on the east, the road going from Kukkanūru to Talakallu; on the south, the border of the fields of Talakallu; on the west, the border is the *adḍa-vasuge*; on the north, the border of Kāṇiyahallu.

(Lines 78-82) Also, for the retinue of dancing-girls and attendants of the god there were granted twenty-four houses, as a suburb (*for them*) to dwell in: on the south of the gate-house—omitting ten cubits of roadway—as far as the sheriff's house, an extent of messuages (*consisting*) of the houses (*amounting to*) 54 cubits as the line of the southern area; on the front eastward from the house of Koḍaliya Kētana, . . . 4 cubits as the northern line; on the front eastward from the house of Mudiyanūra Vishṇu-Ghaisāsa, 65 cubits; there on the east, to the south of the road, houses forming a line of 21 cubits, with eastward frontage as far as the house of extending to over 76 cubits; with these, two oilmills with their buildings, for the perpetual lamp of the god; on the west of the town, a line (*consisting*) of the street of the *kuḷi*, (*comprising*) 3 *mattar* 225 *kamma* of mango-garden of *vasuge*; north of the wall of the god's precinct, a garden (*comprising*) 5 *mattar* 675 cubits; on the east of the town to the south of the Tank of the Fairy Ladies, a garden (*comprising*) 2 *mattar*; at the junction of the *adḍa-vasuge* of the Road of the Hill with (*the temple of*) the god Kēśava of the street of Kāḍiyūr, 1 *mattar* 500 *kamma* of *takkilu* land; of this hundred, 1 *mattar* 130 *kamma* red land of *vasuge*, 1 *mattar* 100 *kamma* red land; of the street of Kāḍiyūr . . . *mattar*; of the Sēnabōva's *visaka* of *vasuge*, 4 *mattar*; on the east of (*the temple of*) that god, south of the Tank of the Fairy Ladies, 1 *mattar* of garden; for the choultry of that street, 40 *mattar* east of the wall of the town (*and*) one house at the head of the street.

(Lines 82-84) There for the instruction of youths in the R̥gveda 1 *khaṇḍika*, for the instruction of youths in the Yajurveda 1 *khaṇḍika*, amounting altogether to 2 *khaṇḍikas*, being (*given*) in perpetuity, there was a sum of one hundred and twenty *gadyāṇa*, in figures 120 gold *gadyāṇa*, (*entrusted*) to the whole body of Four-hundred Mahājanas, for which they have to pay regularly at the rate of interest of one *paṇa* per gold piece annually. Thus the Four-hundred are to deduct twelve *gadyāṇa* of annual interest on this gold, and regularly pay it every year to the teachers; so the Four-hundred shall maintain this much as long as moon, sun, and stars (*endure*), with universal respect (*and*) in freedom from all conflicting claims.

(Lines 84-86) Thus for those who maintain this pious foundation according to its proper rule the fruit will be the same as if they decorated with gold the horns and hoofs of a thousand kine during an eclipse of the sun at the holy sanctuaries of Benares, Arghyatirtha, Prayāge, and Kurukshētra, and presented them according to rule, so ornamented to a thousand Brāhmanas learned in the Four Vēdas. To those who violate this pious foundation will accrue the guilt of destroying those thousand Brāhmanas and those thousand kine at those sanctuaries.

(Lines 86-89) The earth has been enjoyed by many kings, beginning with Sagara; who-soever at any time holds the soil has at the same time the fruit thereof. As between a donation and the maintenance thereof, it is more blessed to maintain (*a grant*) than to give it; through a grant one attains paradise, through the maintenance thereof the everlasting seat. He who should appropriate land, whether given by himself or given by others, is born as a worm in dung for sixty thousand years. He who takes away a single gold piece, a single cow, or a single finger-breadth of soil goes to hell until the dissolution of the universe. "This general principle of law for kings must be maintained by you in every age;" again and again Rāmabhadra makes this entreaty to all these happy sovereigns. I clasp my hands on my head in salutation to those monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety.

B.—OF THE TIME OF SANKAMADEVA : A.D. 1178.

As has been said above, this record begins midway in line 89 directly after the end of the inscription A, from which it is separated by only a double mark of punctuation.—The characters here are in a script similar to that of A, but somewhat smaller and cramped and inelegant. They are for the most part from $\frac{1}{8}$ " to $\frac{3}{8}$ " in height.—The language is Kanarese, of the mediæval type, all in prose.—As regards vocabulary, in line 89 we have the form *Āṣvayja* for *Āṣvayuja* : Dr. Fleet remarks that this seems to indicate the origin of the form *Āṣvija*, *Āṣvija*, which is well known. In line 93 we have the accusative *kāla* for *kālam*, perhaps intentionally, but perhaps only as the result of a careless omission of the *anusvāra*. In line 95 we have the word *baḷa* : Dr. Fleet tells me that this is another form of *baṇa*, which term is used to denote recognized separate groups of the head-men or the accountants of a town or village when they are not all of the same descent, and is also applied to the corresponding divisions of the lands attached to the office. In this line we have also another instance of the change of the *ay* sound to *ey*, in the surname Gheysa, = Ghaysa, Ghaisa.—The orthography shows, like that of A, a fluctuation in the use of initial *p* and its derivative *h* : thus, we have *paḍuval* in lines 94 and 95, by the side of *hola*, line 93, and *hōda*, line 94.

The inscription is of the time of the Kalachurya king Saṅkamadēva. It records grants which were made for the temple of Mahādēva, and were given in trust to the Four-hundred Mahājanas, headed by the Ūroḍe or village head-man, of Ittāge, by a certain Nāgadēvayya Nāyaka, who, being described as a *mahā-vaḍḍa-vyavahāri*, seems to have been a banker or money-lender on a grand scale.

The details of the date (line 89) are : the cyclic year Vilambin, being the second year of the reign of Saṅkamadēva ; the new-moon of Āṣvayuja ; Ādivāra (Sunday). Dr. Fleet gives me the following remarks :—"This Vilambin samvatsāra was the Śaka year 1100 expired, A.D. 1178-79. For this year the given *tithi*, the new-moon of Āṣvina, as a true *tithi*, answers to 12 October, A.D. 1178, on which day it ended at about 22 hrs. 20 min. after mean sunrise (for Ujjain). This day, however, was a Thursday ; whereas the record specifies a Sunday. In this case a mean calendar does not help : the *tithi* as a mean *tithi* ended at 8 hrs. 39 min. on the next day, Friday. Thus, from both points of view this date is an irregular one.¹ Further, we are told in line 93 that the grants were made on the occasion of an eclipse of the moon : but of course there cannot be such an eclipse at a new-moon ; and there was no eclipse of the sun at this new-moon, or of the moon at the full-moon of Āṣvina, to justify our proposing any emendation of the record. The text here, again, has the expression *sōma-grahana-saṁkrānti-vyatipātad-amḍu* : regarding this use of the term *saṁkrānti* see p. 40 above."

Regarding two of the places mentioned in this record, namely Kukkanūru and Talākallu (lines 93-4), see remarks at p. 40 above, under the inscription A.

TEXT.²

89

chakravartti-Saṅkamadēva-varṣa(reṣa)da
Āṣvayjad³=amā-

Om⁴ Svasti śrīmatu-Kalachuryya-
ṇeya Viḷambi-samvatsarada

¹ In connection with this date the following note may be made. In the Elliot MS. Collection the name of the *samvatsara* is given as *Hēvilambī*. This is well known as a southern corruption or variant of *Hemalambī*. The *Hemalambin samvatsara* comes next before Vilambin. And it happens that for A.D. 1177 the given *tithi* answers quite regularly to Sunday, 23 October, on which day it ended at about 10 hrs. 43 min. But the record has unmistakably *Vijambī*, with no possibility of any other reading.—J. F. F.

² From the ink-impression.

³ Represented by the spiral symbol.

⁴ Read *Āṣvayjad*-, and see above.

- 90 vāṣye Ādivārad-amḍu svasti samasta-guṇa-saṁpannar=appa śrīman-
mahā-vaḍḍa-vyavahāri Nāgadēvayya-nāyakaru svasti yama-niyama-svādhyāya-
dhyāna-dhāraṇa-mo(mau)n-ānushṭhāna(na)-japa-samādhi-śīla-guṇa-saṁpannarum vibu-
dha-prasaṁnarum Hiraṇyagarbhha-Brahma-mukha-kamaḷa-vinirggata-vēda-vēdāṅg-ō-
- 91 pāmga-śrnti - smri(smṛ)ti-purāṇa-śaḍu-darśana-śaṭu-tarkka-pravīṇar¹=āśrita-jana-kalpa-
vri(vṛ)ksharum=appa śrīmad-anādiy-agrahāram Yitṭagey=ūr-odeya-pramukhav=
aśēsha-mah[ā*]janam nālnūrvvara kayyalu dravya-dāna-pūrvvakadim
sarvva-namaśya(sya)-sarvva-bādha-parihārav=āgi paḍadu svasti yama-niyama-
svā-
- 92 dhyāya-dhyāna-dhāraṇa-mo(mau)n-ānushṭhāna(na)-japa-samādhi-śīla - guṇa - saṁpannar=
appa śrī-Svayambhu-Trikūṭēśvara-dēvara śrī-Mahādēvēśvara-dēvar=ācharyyarum=appa
śrī-Kriyāsakti-paṇḍita-dēvar=avara śiṣhyaru śrī-Somēśvara-paṇḍita-dēvar=avara
śiṣhyaru śrī-Vidyābharāṇa-paṇḍita-dēvar=avara śiṣhyaru śrī-
- 93 Somēśvara-paṇḍita-dēvara kāla² karochchi dhārā-pūrvvakam māḍi sōma-
grahāṇa-saṁkrānti-vyatipātad-amḍu śrī-Mahādēvēśvara-dēvara agr-
āsanakke biṭṭa keyi mūḍa-voladalu mat[t*]aru 35 adara sime
mūḍalu Nidḍi(ṇṭṭi)gāveya hola mēre tēṁkalu kavileya kallu
mēre paḍuvalu Kukkanūrim
- 94 Talakallimge hoda baṭṭ[e*] mēre baḍagalu śrī-Somēśvara-dēvara agr-āsanada
keyi Gavaṇēśvara-dēvara kēyi mēre mattav=ā dēvarggey=ūrim baḍagalu
tōmṭa mat[t*]aru 1 adara sime mūḍalu kaṭṭe mēre tēṁkalu
Nāraṇēśvara-dēvara tōmṭa mēre paḍuvalu Kiriya-Saṁ[...]³
- 95 gēriya balam mēre baḍagalu Ip-pemḍira Vāsudēva-gheysara tōmṭa mēre
[H*]

TRANSLATION.

(Lines 89-91) Ōm ! Hail ! On Sunday, the new-moon day of Āsvaynja of the cyclic year Vilambin, being the second year of the Kaḷachurya emperor king Saṅkama, the mahā-vaḍḍa-vyavahāri Nāgadēvayya Nāyaka, endowed with all virtues, having delivered property into the hands of the sheriff and the rest of the Four-hundred Mahājanas of Anādi-agrahāra Itṭage, who are endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, gracious to sages, skilled in the scriptures of the Vēdas that issued from the lotus-mouth of Hiraṇyagarbha-Brahman, the Vēdāṅgas, and the ancillary sciences, in the traditional law, in the Purāṇas, in the six philosophical systems, and in the six modes of logic, trees of desire to dependents,—

(Lines 91-93)—did grant with laving of the feet and pouring of water to Somēśvara Paṇḍita-dēva,—disciple of Vidyābharāṇa Paṇḍita-dēva, disciple of Somēśvara Paṇḍita-dēva, disciple of Kriyāsakti Paṇḍita-dēva,—who is endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, and is the teacher (*attached*) to the god the Lord Mahā-dēva (*belonging to the temple*) of Svayambhu-Trikūṭēśvara, during a transit (*causing*) an eclipse of the moon, in a vyatipāta, 35 mattar of arable land in the eastern fields for the agrāsana of the god the Lord Mahādēva, as a universally respected possession, free from all conflicting claims.

¹ Read *pravīṇarum*.

² This stands for *kālaś*; perhaps intentionally, perhaps only by a careless omission of the *anuvāda*.

³ One syllable is illegible here; or perhaps two.

(Lines 93-95) As to the borders thereof : on the east, the fields of Niddigave are the bound ; on the south, a cow's stone [a stone with a cow sculptured on it] is the bound ; on the west, the road going from Kukkanūru to Talakallu is the bound ; on the north, the arable land of the *agrāsana* of the god Sōmēśvara (and) the arable land of the god Gavaṛśvara are the bound. Likewise (he granted) to that god 1 *mattar* of garden-land on the north of the town. As to its borders : on the east, the causeway is the bound : on the south, the garden of the god the Lord Nārāṇa is the bound ; on the west, the *baḷa* of Kīriya-Saṁ . . gēri is the bound ; on the north, the garden of Vāsudēva Gheysa of the Two Wives is the bound.

No. 5.—THE CYCLE OF JUPITER,
AND
THE NAMES OF THE SAMVATSARAS APPLIED TO HINDU SOLAR YEARS.
A continuation of the author's "Indian Chronography."

BY ROBERT SEWELL, I.C.S. (RETD.).

Introductory.

199. In my "*Indian Chronography*" (pp. 46-65 and Tables XXVII to XXXI A) I have shewn how the exact beginning and ending of a Jovian year can be ascertained, according to the various astronomical authorities in use in India, from K. Y. 3117 (A.D. 16-17) to 5133 (A.D. 2032-33). These calculations were made, as regards the motion of Jupiter, by the mean sign system, that is to say, by conceiving the length of each *samvatsara* as being the time occupied by the planet in passing by his mean motion through one sign, or 30°, of the Hindu zodiac; and they were made as regards the solar year by determining the number of days and decimals of a day by which each *samvatsara* began after apparent *Mēsha samkrānti*¹ in each solar year. In the single case of the *Original Sūrya Siddhanta*, however, (Tables XXX and XXX A) the computation was made with reference to the moment of mean *Mēsha samkrānti*; for the reason that it is almost certain that during the whole period of its use the Hindu calculators worked entirely on that system.

200. Since the publication of the *Indian Chronography* I have examined a large number of dates of Indian inscriptions, and have come across many cases where the name of the given *samvatsara* does not exactly accord with the solar year with which it should be connected according to rule framed with apparent *Mēsha samkrānti* as the guiding-point. Sometimes this may be due to mere accident; sometimes it may arise from the use of the name of the *samvatsara* current at the moment of the action commemorated by the record instead of that of the *samvatsara* current at *Mēsha samkrānti* of the current year. But it is certain that at least up to the time of Śrīpati (about A.D. 1040) and probably for a long time afterwards the Hindu calculators based their determination of the Jovian *samvatsara* current at *Mēsha samkrānti* (and, therefore, according to custom giving its name to the entire solar year) not with reference to the *apparent* but to the *mean* *Mēsha samkrānti*; and this would often cause the solar year to be called by a different Jovian cycle-name. The late Sankara Balkrishna Dikshit hinted (*Indian Calendar*, p. 28) that possibly this practice lasted till as late as the 15th century.

201. My tables in the *Indian Chronography* were intended to enable the beginning and ending time of a *samvatsara* to be calculated by time measured from a known point, and since Table I of the *Indian Calendar* stated that point (apparent *Mēsha samkrānti*) in each year it was obviously most simple to use that point. The tables were not framed to serve as a guide to the Jovian name to be correctly applied to each solar year, though that could be gathered from them with a little trouble and care.

¹ The *Mēsha samkrānti* point marks the first moment, or beginning, of each solar year.

202. It is evident, however, that we can only be secure in our acceptance of, or rejection as irregular of, an inscription-date, if, besides the tables calculated by the apparent Mēsha saṁkrānti, we have others calculated by the mean Mēsha saṁkrānti; and furthermore have at hand a table containing the Jovian cycle-name properly (i.e. by Hindu rule) connected with each solar year with reference to both apparent and mean Mēsha saṁkrānti, and by all the Hindu Siddhāntas, i.e. such a table as will shew at a glance whether a cycle-name is properly applicable to a particular solar year by any system or by any known Hindu authority. This then is the work partly done in the present paper.

203. Before explaining the method of preparation and the use of the tables which follow a few remarks may not be considered out of place.

204. As mentioned below, the late Mr. S. Balkrishna Dikshit expressed the opinion that the *Second Ārya Siddhānta*, whose date is believed to be about A.D. 950, was in no part of India in use for a long time. The Siddhānta which has obtained most general acceptance, except in the south, is the *Present Sūrya Siddhānta*, which dates perhaps from about A.D. 1000, and which in parts was corrected by the author of the *Makaranda* in A.D. 1478. My Table XLII (below) shews all the years in which suppressions of Jovian saṁvatsaras took place according to each authority. These suppressions are marked with asterisks. Now it will be apparent to anyone using that table that in this respect the results afforded by calculation from the elements of the *Second Ārya Siddhānta* are much nearer to those of the *Present Sūrya Siddhānta* with the correction (*bija*) than to results obtained by the use of any other authority. The position of Jupiter, that is, as calculated by the *Second Ārya* differed considerably from that calculated by the *Sūrya Siddhānta* until the Hindu astronomer in the 15th century introduced the correction to the latter's elements; after which the two come much closer together. If, therefore, the corrected *Sūrya Siddhānta* is really the most accurate authority, we must hold that at least in the matter of the motion of Jupiter the *Second Ārya Siddhānta* was unworthily dealt with and received scant justice.

205. Although the *Second Ārya Siddhānta* seems to have been in use for a very short time I was induced to continue the calculations according to its elements through the whole period of over 1,400 years embraced in the general Table XLII below, partly in order to call attention to this peculiarity.

206. In ordinary cases it would suffice, when once the moment of beginning of a saṁvatsara had been calculated with reference to apparent Mēsha saṁkrānti, merely to add to it the time-difference or śōdhya, between apparent and mean Mēsha saṁkrānti in order to arrive at the moment of its beginning with reference to mean Mēsha saṁkrānti; and in ordinary cases the four decimal points given in my tables would suffice. But in order that there may be no mistake in very close cases I have worked the whole of these tables by nine places of decimals. One instance, and that a very interesting and instructive one, will shew how important it is that this should be done, especially with reference to the information afforded by Table XLII.

207. Note the year K. Y. 3710, A.D. 609-10, in which No. 1 Prabhava of a cycle began, according to the *First Ārya Siddhānta* and as tabulated for four decimals of a day, 169'4400 days after mean Mēsha saṁkrānti (Table XXIX B below). We see that during that cycle 41 Plavaṅga was suppressed because it both began and ended within the limits of the solar year A.D. 649-50. Turning to the complementary Table XXIX A of the *Indian Chronography* we see that 41 Plavaṅga began in its year 169'4400 days prior to the time when No. 1 Prabhava began in its year; which means that in A.D. 649 it began precisely at the moment of mean Mēsha saṁkrānti. Was it or was it not suppressed? Did it begin after or before that moment? If before, it was current at that moment and gave its name to the year; if later, it both began and ended within the limits of the solar year, and did not give its name to the year.

Calculation by nine decimals settles the question. 1 Prabhava in A.D. 649-50 really began 169'439979688 days after mean Mēsha saṁkrānti and 41 Plavaṅga began 169'439978320 days earlier than No. 1 Prabhava. So 41 Plavaṅga actually began 0'000000768^d or '066 of a second after the moment of mean Mēsha saṁkrānti. Consequently it began and ended within the solar year; it was not current at mean Mēsha saṁkrānti, and on that basis did not give its name to the year; it was suppressed. But if it had begun a tenth of a second earlier it would have been current at the critical instant and the solar year would have been named after it. I am confident that the Hindu framers of pañchāṅgs would have insisted on the year A.D. 649-50 being named after 40 Parābhava even though that saṁvatsara expired less than a tenth of a second after the beginning of the year and 41 Plavaṅga was current from that instant till shortly before its close. The rule was strict as to the naming of the year according to *actual* currency at Mēsha saṁkrānti, and it would have been adhered to.

208. We have yet to learn, and our knowledge can only come from careful and painstaking research and study of a large number of inscription-dates, how far the practice of naming a solar year after a Jovian saṁvatsara was extended to the luni-solar year in those parts of India where such reckoning was used, and when such extension took place. In the *Indian Calendar* (§ 57, p. 53) it was noted that evidence exists to shew that such a practice was followed, at least for a time in some tracts; and the system adopted would doubtless be similar to that obtaining in the case of the solar year, but applied to the luni-solar year; that is to say, the year would be called after the name of the saṁvatsara current at the moment of beginning of the luni-solar year, or at the exact moment when, at the time of the new moon at the end of the lunar month Phālguna, the longitude of the moon's centre coincided with that of the sun. This moment always takes place earlier than the moment of the solar Mēsha saṁkrānti, and of course the Jovian name thus given to the luni-solar year might be one different from that given to the solar year with which it was mostly connected. Careful calculation as to the arc travelled by Jupiter between the moment of beginnings of the luni-solar and solar year would have to be made by the framers of luni-solar pañchāṅgs for each year separately, in order to find the appropriate saṁvatsara whose name the luni-solar year was to bear. This cannot be determined by any general table. In such a system no expunction of a saṁvatsara can take place except in a luni-solar year which has an intercalary month, since the luni-solar common year is in length roughly seven days less than the saṁvatsara.

209. I begin Table XLII from the year A.D. 490 when a cycle began, and not from an earlier date, because at present the earliest certain date yet found in India which contains the saṁvatsara-name of a year belongs to the 8th century A.D. Scholars are not quite clear about the Chalukya inscription of A.D. 602 (see *Indian Chronography*, p. 3). It seemed useless to begin from an earlier date.

210. The present Tables XXVII B to XXXI E supplement the work of Tables XXVII to XXXI A published in *Indian Chronography*, and enable the beginning and ending time of a Jovian saṁvatsara to be ascertained by any of the principal Indian Siddhāntas, when calculation is made on the basis of mean Mēsha saṁkrānti.

211. The present Table XXVII B follows the *Present Sūrya Siddhānta* without the bṛja (or correction introduced in A.D. 1478) on the basis of mean Mēsha saṁkrānti, Table XXVII of *Indian Chronography* being calculated by apparent Mēsha saṁkrānti; and Table XXVII B is to be used with Table XXVII A just as is Table XXVII. The rule is given in § 146, p. 51, and examples in § 147, and (pp. 117-120) "Examples" 48 to 52.

The present Table XXVIII B is calculated for mean Mēsha saṁkrānti according to the *Present Sūrya Siddhānta* with the *bīja*, and is to be used with Table XXVIII A, *Indian Chronography*, just as is Table XXVIII in that work for apparent Mēsha saṁkrānti.

Similarly the present Table XXIX B is for mean Mēsha saṁkrānti by the *First Ārya Siddhānta* or *Āryabhaṭṭiya*, and is to be used with Table XXIX A, *Indian Chronography*.

And the present Table XXXI B is for mean Mēsha saṁkrānti by the *Brāhma Siddhānta* and the *Siddhānta Śirōmaṇi*, and is to be used with Table XXXI A, *Indian Chronography*.

Explanation is fully given in *Indian Chronography* (pp. 52 to 62), and the work is shewn in Examples 53 to 60.

The present Tables XXXI C, D and E are similarly prepared according to the *Second Ārya Siddhānta*, C for apparent, E for mean Mēsha saṁkrānti, D being common to both.

212. Having completed my calculations so far I drew up Table XLII, which shews at a glance (the numbers in columns referring to the list at the side) for every year from A.D. 490-91 to 1914-15 what Jovian name would be given to each solar year according to the Hindu rule of naming the year by the saṁvatsara actually current at Mēsha saṁkrānti; and this by all the authorities, and both by apparent and mean Mēsha saṁkrānti. It will be found very useful in testing the accuracy of dates given in inscriptions found in tracts which, as in the north, carried on from year to year the practice of naming the year after the actual astronomical position of Jupiter.

213. Thus, to give an example, suppose we have a date given in a record in the year K. Y. 4606 or Śaka 1427 expired (=A.D. 1505-6), Table XLII shews us at a glance that that solar year was called "Angiras" according to the *Sūrya Siddhānta without the bīja* whether on a basis of apparent or mean Mēsha saṁkrānti, by the *Sūrya Siddhānta with the bīja* also on either base, and (if they had been in use) also by the *Original Sūrya* on a mean base, and by the *Second Ārya Siddhānta* on either base; whereas according to the *First Ārya Siddhānta* on either base, or according to the *Brāhma Siddhānta* and *Siddhānta Śirōmaṇi* on either base the name of the year was "Śrīmaukha."

CYCLE OF JUPITER. ELEMENTS ON BASIS OF MEAN MĒSHA SAṂKRĀNTI.

Table XXVII B. *By the Sūrya Siddhānta without the bīja.*

214. [Calculation on the basis of apparent Mēsha saṁkrānti is fully explained in *Indian Chronography*, pp. 49-51.] At the epoch of the Kaliyuga or in K. Y. 0 expired, B.C. 3102-1, the saṁvatsara 26 Nandana ended and 27 Vijaya began exactly at the moment of mean Mēsha saṁkrānti, Jupiter being then assumed to be precisely in long. 0°. Since Vijaya ended before the end of the solar year it became kshaya, and did not give its name to any year. From the end of 26 Nandana 34 saṁvatsaras passed before the moment of beginning of 1 Prabhava of the next cycle. Using the letters of the List of elements of this Siddhānta on p. 49, *Indian Chronography*,¹ we calculate the interval between the end of 26 Nandana and the beginning of 1 Prabhava by the formula $E - (F \times 34)$. $(E) 365 \cdot 258756481$ days $-(F \times 34) 143 \cdot 889205368$ days $= 221 \cdot 369551113$ days. This is the time after mean Mēsha saṁkrānti of K. Y. 33, B.C. 3069-8, when 1 Prabhava began. Between this 1 Prabhava and the 1 Prabhava of K. Y. 3117 there were exactly 52 whole saṁvatsara cycles.

¹ "D" is the length of one saṁvatsara of Jupiter.

"E" is the length of the sidereal solar year.

"F" = $E - D$, or the difference between E and D.

"H" = this difference for an entire cycle, or, $F \times 60$.

"I" = $E - H$, or additive difference for beginnings of successive cycles.

$I \times 52 = 5789504726772$ days. $E \times 16 = 5844140103703$ days. Deduct the latter from the former, and add 221369551113 days (the beginning time of 1 Prabhava of K. Y. 33), and the result is 166734174182. At this distance of time, therefore, after mean Mēsha saṁkrānti No. 1 Prabhava began in K. Y. 3117, B.C. 3069-68. Calculation for the following cycles follows in order by adding for each the element "I."

Table XXVIII B. By the Sūrya Siddhānta with the bīja.

215. [Calculation on the basis of apparent Mēsha saṁkrānti is explained in Indian Chronography, pp. 52-53.] Although the bīja, or correction, was not introduced till A.D. 1478 still, since it involved the change in some respects of the elements of the Siddhānta (compare the Lists, pp. 49 and 53, Indian Chronography), calculation had to be made afresh from the epoch of the Kaliyuga, K. Y. 0 expired. At the moment of mean Mēsha saṁkrānti in that year 26 Nandana ended and 27 Vijaya began. Vijaya was kshaya in that year. Using the elements at the top of p. 53, Ind. Chron., we find $E - (F \times 34) = 221639172313$ days. This is the time measured from mean Mēsha saṁkrānti, when 1 Prabhava began in K. Y. 33, B.C. 3069-68. From the beginning of this Prabhava to the beginning of the 1 Prabhava in K. Y. 4540, A.D. 1439-40, there were exactly 76 cycles of saṁvatsaras. $"I" \times 76 = 8497744791036$ days. $E \times 23 = 8400951359063$ days. Deduct the latter from the former and add 221639172313 days as above, and the result is 318432564286 days. In K. Y. 4540, A.D. 1439-40, therefore, 1 Prabhava began 3184326 days after mean Mēsha saṁkrānti. For the beginning-moment of each successive cycle we add the element "I," or 111812431461 days.

Table XXIX B. By the First Ārya Siddhānta or Āryabhaṭīya.

216. [For method of calculation on the basis of apparent Mēsha saṁkrānti see Indian Chronography, pp. 53-55.] At the epoch of the Kaliyuga 26 Nandana is assumed to have ended, and 27 Vijaya to have begun, precisely at the moment of mean Mēsha saṁkrānti. The year was K. Y. 0, A.D. 3102-1. Vijaya was kshaya. We use the same formula as before, viz. $E - (F \times 34)$, to find the number of days by which 1 Prabhava began after mean Mēsha saṁkrānti in K. Y. 33. $E = 365258680555$ days; $F \times 34 = 144023981572$ days. Result 221234698983 days. There were exactly 52 cycles between this Prabhava and the Prabhava which began in K. Y. 3117, A.D. 16-17. We therefore add the above result to $(\text{"I"} \times 52)$ and deduct a multiple of the solar-year length, i.e. $(E \times 16)$. $(\text{"I"} \times 52) = 5777133079900$. Adding for the beginning of Prabhava 221234698983 we have 5998367778883. Deduct $(E \times 16)$ or 5844138888880, and the remainder is 154228890003. This is the number of days by which 1 Prabhava began after mean Mēsha saṁkrānti in K. Y. 3117, A.D. 16. The calculation begins regularly from that figure, adding the value of "I" for each cycle.

Table XXX B. By the Brāhma Siddhānta and Siddhānta Śirōmaṇi.

217. [For method of calculation on the basis of apparent Mēsha saṁkrānti see Indian Chronography, pp. 58-62.] It has already been determined (see Indian Chronography, p. 59, § 165) that in K. Y. 0 Jupiter reached long. $0^\circ 6'49.836$ days after mean Mēsha saṁkrānti. At that moment 27 Vijaya began and 26 Nandana ended. In the following year, K. Y. 1 expired, 28 Jaya began ($"F" =$) 4238430044 days earlier in the year than 27 Vijaya. Hence in that year 28 Jaya began 2259929956 days after mean Mēsha saṁkrānti, and as it ended about 361 days later ($"D"$) it ended before the end of the solar year and became kshaya,

not giving its name to any year. To find the beginning-moment of the No. 1 Prabhava of the next cycle we add as before $E - (F \times 34)$ to the ending-moment of 26 Nandana as found above.

$$\begin{array}{rcl}
 E & = & -365.258437500 \text{ days} \\
 (F \times 34) & = & -144.106621496 \text{ do.} \\
 \hline
 & & 221.151816004 \text{ do.} \\
 + & & 6.498360000 \text{ do.} \\
 \hline
 & & 227.650176004 \text{ do.}
 \end{array}$$

Therefore 1 Prabhava began 227.650176004 days after mean Mēsha saṁkrānti in the year K. Y. 33, B.C. 3069-68.

Add this to "I" $\times 52$, and deduct a multiple of the solar year length, or $E \times 16$, and we have the datum for K. Y. 3117, A.D. 16-17.

$$\begin{array}{rcl}
 \text{"I"} \times 52. & & 5769.537012720 \\
 + & & 227.650176004 \\
 \hline
 & & 5997.187188724 \\
 E \times 16. & & -5844.135000000 \\
 \hline
 & & 153.052188724
 \end{array}$$

This last is the number of days by which 1 Prabhava began in that year after mean Mēsha saṁkrānti.

From that moment we proceed regularly as before, adding the cycle difference "I" for each cycle.

CALCULATION BY THE SECOND ĀRYA SIDDHĀNTA ON BASIS OF (i) APPARENT, (ii) MEAN MĒSHA SAMKRĀNTI.

218. In my *Indian Chronography* (n. 2, p. 63) I intimated my intention to publish Tables for finding the time of beginning and ending of a Jovian saṁvatsara according to the *Second* (or *Laghu*) *Ārya Siddhānta* in the same way as those published (Tables XXVII to XXXI A) according to the other Hindu authorities; and I now fulfil my promise.

219. The date of the *Second Ārya Siddhānta* is believed to be about A.D. 950; and according to the opinion of the late Mr. Sankara Balkrishna Dikshit, it does not seem to have been anywhere in use for a long time. It was, however, known to Bhāskarāchārya in A.D. 1150, and such being the case I have considered it advisable to prepare the Tables for the whole period covered by the other tables referred to. Though this is certainly useless for later years it is dangerous to draw a line and it is best to be on the safe side, as we know as yet neither the tract where this Siddhānta was used nor the date when its use ceased. As regards the saṁvatsaras of Jupiter this Siddhānta could never have been received as an authority in the South of India because there the astronomically calculated succession of saṁvatsaras, in the matter of the application of their names to the solar years, was neglected after the year A.D. 906; every year being afterwards serially connected with the name of a saṁvatsara without regard to any suppression. The presumption is that the use of the *Second Ārya Siddhānta* was confined to the north, or at least to those tracts where suppressions of saṁvatsaras were attended to.

TABLE XXXI C. *Apparent Mēsha samkrānti as basis.*

220. The process of calculation for Table XXXI C is as follows :—

According to the *Second Ārya Siddhānta* the position of Jupiter at the moment of mean Mēsha samkrānti in K. Y. 0 expired, 1 current, that is to say, at the epoch of the Kaliyuga era, or the moment of mean sunrise on Friday Feb. 18 B.C. 3102, was $357^{\circ} 7' 12''$ (*Indian Chronography*, p. 63). Jupiter did not reach the point 0° till he had travelled $2^{\circ} 52' 48''$ of arc. Calculating by his mean motion this journey occupied 34d. 15h. 45m. or 3465·624537 days (Table XXXIV). He reached long. 0° therefore at that length of time after the moment of mean Mēsha samkrānti, and when he reached it the samvatsara 27 Vijaya began. The time-interval between mean and apparent Mēsha samkrānti in K. Y. 0, i.e. the interval which we call the "śodhya", was determined by Dr. Schram (*op. cit.* p. 16) as 2·171973 days or 2·171972 days after calculation by two separate methods, the result shewing a minute difference of 0·09 of a second. I have halved this difference, and calculated with a śodhya of 2·1719725 days, or 2d. 4h. 7m. 38·424s. Jupiter therefore reached long. 0° , 26 Nandana ended, and 27 Vijaya began, $(34·65624537 + 2·1719725 \text{ days}) = 36·82821787 \text{ days}$, or $(34d. 15h. 45m. + 2d. 4h. 7m. 38·424s. =) 36d. 19h. 52m. 38·424s.$ after apparent Mēsha samkrānti in K. Y. 0 expired.

221. Next has to be ascertained the moment of beginning of the first samvatsara "1 Prabhava" of the next 60-samvatsara cycle. This occurred after the expiration of exactly 34 samvatsaras counting from the end of 26 Nandana. The length of the solar year is ($E^1 =$) 365·258690278 days. The annual difference between the lengths of the solar year and samvatsara is ($F =$) 4·231719473 days. This last multiplied by 34 is 143·878462082 days $E - (F \times 34) = 221·380228196 \text{ days}$. This, added to the number of days by which 26 Nandana ended after apparent Mēsha samkrānti (*viz.* : 36·82821787 days, as found above) gives us 258·208446066 days. 1 Prabhava therefore began 258·208446066 days after apparent Mēsha samkrānti in the year K. Y. 33 expired or B.C. 3069-68. The reason why the solar year was not K. Y. 34 expired is because in K. Y. 8 expired, B.C. 3094-93, the samvatsara 35 Plava was expunged.

222. To arrive at the exact beginning of the "1 Prabhava" which began in A.D. 16-17, between which year and the year K. Y. 33 expired or B.C. 3069-68 there were exactly 52 complete cycles of samvatsaras, element "I" must be first calculated. This is the difference in the beginning-time of the samvatsara No. 1 Prabhava at the beginning of successive 60-year cycles. The annual difference being ($F =$) 4·231719473 days, $F \times 60$ is 253·903168380 days. Deduct this from the year-length "E" given above, and the remainder is the value of "I", *viz.* 111·355521898 days. 52 of these cycle-differences (" I " $\times$ 52) amount to 5790·487138696 days. To this must be added the time by which the 1 Prabhava began after Mēsha samkrānti in K. Y. 33 expired, or B.C. 3069-68. This was found to be 258·208446066 days. The total is 6048·695584762 days. Deduct from this a multiple of the solar year-length E, *viz.* ($E \times 16 =$) 5844·139044448, and the remainder is 204·556540314 days.

223. No. 1 Prabhava therefore began in A.D. 16-17 or K. Y. 3117 expired 204·556540314 days after apparent Mēsha samkrānti. From this point the calculation for Table XXXI C is carried regularly forward cycle by cycle, the expunged, or kshaya, samvatsaras being duly noted, with the years in which the expunction took place.

224. It has been mentioned that in the earliest of the cycles which have been dealt with above the samvatsara 35 Plava was expunged. This occurred in the year K. Y. 8 expired, B.C. 3094-3. From 27 Vijaya to 35 Plava is 8 samvatsaras. The annual difference "F"

¹ See the list of elements of this Siddhānta on p. 63, *Indian Chronography*, and footnote above, p. 64.

multiplied by 8 is 33·853755784 days. Vijaya was found to have begun 36·828217870 days after apparent Mēsha saṁkrānti in its solar year. Deducting from this 33·853755784 days, viz.: the 8-years collective difference, the remainder is 2·974462086 days. 35 Plava, therefore, began at that length of time after apparent Mēsha saṁkrānti in K. Y. 8 expired or B.C. 3069·8; and since the length of a saṁvatsara is only 361 odd days, it is evident that Plava ended before the expiry of the 365½ days of the solar year. It has been necessary to work out this point since, if there had been no expunction in the cycle in question, the year connected with 1 Prabhava of the following cycle would not have been, as it is, K. Y. 33 but K. Y. 34 expired.

[For the sake of conformity with the similar Tables for the other Siddhāntas (Tables XXVII to XXXI A, *Indian Chronography*) I have calculated the sādhyā as it has been determined by Dr. Schram for K. Y. 0, viz.: 2·1719725 days, leaving it to workers to make the very slight alteration necessary (if a very close case should be discovered) to get perfect accuracy for the century concerned. Dr. Schram's results will be found in *Indian Chronography*, p. 16. The sādhyā in K. Y. 0 was 2·171972 days, in K. Y. 3000 was 2·172707 days, in K. Y. 4000 was 2·172952 days and in K. Y. 5000 was 2·173197 days. Having found by my Tables the beginning-time of a saṁvatsara, if greater accuracy is necessary, deduct from the result after K. Y. 3000, fairly in proportion to the 2000 years' interval, an amount varying from 0·0007 to 0·0012, or from 1m. 2s. to 1m. 46s. This last is the greatest possible difference.]

TABLE XXXI D.

Table XXXI D is to be used, for *Second Ārya Siddhānta* computation just as Table XXVII B (*Indian Chronography*) is used for computation by the *Sūrya Siddhānta* without the bija.

TABLE XXXI E. Mean Mēsha saṁkrānti as basis.

225. The method of work for finding the beginning of the saṁvatsara 1 Prabhava in the year A.D. 16-17, K. Y. 3117 expired, on the basis of reference to mean instead of to apparent Mēsha saṁkrānti, could be explained in exactly the same way as has been already done in the latter case; but it is unnecessary to go into such full details a second time. It suffices to say for a beginning, that with reference to mean Mēsha saṁkrānti in the year K. Y. 0 expired or at the epoch of the Kaliyuga era it has been shown that the saṁvatsara 26 Nandana ended, and 27 Vijaya began 34·656245370 days after that moment. We work from this point. 8 saṁvatsaras later 35 Plava began ($F \times 8$) 33·853755784 days earlier than did 27 Vijaya. Deducting the latter from the former figure we find that in the solar year K. Y. 8 expired, B.C. 3069·8 35 Plava began 0·802489586 days after mean Mēsha saṁkrānti, and therefore ended before the end of the solar year. It was a kṣaya saṁvatsara. Hence, as before so here, the 1 Prabhava of the next cycle began in K. Y. 33 and not in K. Y. 34 expired.

226. No. 27 Vijaya began in K. Y. 0 expired 34·656245370 days after mean Mēsha saṁkrānti.

$$"I" - ("F" \times 34) = 221·380228196 \text{ days. (§ 221 above.)}$$

Add these. Then 1 Prabhava in K. Y. 33, B.C. 3069·8, began 256·036473566 days after mean Mēsha saṁkrānti. Add this to "I" $\times$ 52 which = 5790·487138696. Result 6046·523612262 days. Deduct "E" $\times$ 16 or 5814·139044448 days and we arrive at 202·384567814 days, which is the number of days by which 1 Prabhava of the cycle began after mean Mēsha saṁkrānti in K. Y. 3117, A.D. 16-17.

This is tabulated as 202·3846 days, and so in succession.

Time-corrections.

227. Calculation by Tables XXXI C and D, or E and D will enable us to ascertain the moment of beginning and ending of any samvatsara by the *Second Ārya Siddhānta* with reference to any Mēsha samkrānti moment, true or mean; but as in the case of the *Original Sūrya Siddhānta*, *Brāhma Siddhānta* and *Siddhānta Śirōmani* we must, if we use the *Indian Calendar* Table I, for giving us the time of occurrence of Mēsha samkrānti each year (cols. 13 to 17 for the *First Ārya Siddhānta*) apply a correction in order to get at the exact time of Mēsha samkrānti by the *Second Ārya Siddhānta*, because the length of the year fixed by the *First Ārya* differed slightly from that fixed by the *Second Ārya Siddhānta*. The two started from the same point, viz.: the sunrise epoch of the Kaliyuga, or mean sunrise on Feb. 18 B.C. 3102, but according to the *Second Ārya* the year is 0·84s. longer than the *First Ārya* year (*Ind. Chronography*, p. 158, col. 3). Hence the following Table must be used:—

TABLE A A.

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA SAMKRĀNTI AS CALCULATED BY (1) THE FIRST ĀRYA SIDDHĀNTA, (2) THE SECOND ĀRYA SIDDHĀNTA, THE TWO HAVING BEEN TOGETHER IN K. Y. 0, B.C. 3102.

[Having found from Table I, cols. 13 to 17, etc. (by applying the fixed śōdhya to the apparent Mēsha samkrānti) the moment of mean Mēsha samkrānti by the *First Ārya Siddhānta*, add the time difference given in this Table for every expired year of the K. Y. in order to obtain the same by the *Second Ārya Siddhānta*.]

Difference in years.	Time difference.			Difference in years.	Time difference.			Difference in years.	Time difference.			Difference in years.	Time difference.		
1	2			1	2			1	2			1	2		
	H.	M.	S.		H.	M.	S.		H.	M.	S.		H.	M.	S.
1	—	—	0·84	10	—	—	8·40	100	—	1	24	1000	—	14	0
2	—	—	1·68	20	—	—	16·80	200	—	2	48	2000	—	28	0
3	—	—	2·52	30	—	—	25·20	300	—	4	12	3000	—	42	0
4	—	—	3·36	40	—	—	33·60	400	—	5	36	4000	—	56	0
5	—	—	4·20	50	—	—	42·0	500	—	7	0	5000	1	10	0
6	—	—	5·04	60	—	—	50·40	600	—	8	24				
7	—	—	5·88	70	—	—	58·80	700	—	9	48				
8	—	—	6·72	80	—	1	7·20	800	—	11	12				
9	—	—	7·56	90	—	1	15·60	900	—	12	36				

N.B.—To obtain exact time of apparent Mēsha samkrānti by the *First Ārya Siddhānta* add 30s. to the time given in Table I, col. 17 of the *Indian Calendar* in years A.D. whose number is odd; but not in those whose number is even. See *Indian Chronography* "Hints for workers," No. 20, p. 79.

228. Again, to fix the exact moment of apparent Mēsha samkrānti by the *Second Ārya Siddhānta* we have to note that according to it the śōdhya, or time-difference between mean and apparent Mēsha samkrāntis varies slightly year by year, whereas the śōdhya by the *First Ārya Siddhānta* is a constant; so that we must, for absolute accuracy in *Second Ārya Siddhānta* time, take note of this varying difference.

Dr. Schram has fixed its value for us (see *Indian Chronography*, 139 D, p. 16) at different millenniums thus—

TABLE B B.
SECOND ĀRYA SIDDHĀNTA ŚŌDHYA.

K. Y. expired.	Christian year.	Exact value of śōdhya as fixed by Dr. Schram.			
		d.	h.	m.	s.
3000	B.C. 103-02	2	4	8	41.88
4000	A.D. 899-900	2	4	9	3.05
5000	A.D. 1899-1900	2	4	9	24.22

It will be seen that for all ordinary purposes it will suffice to use a constant 2d. 4h. 9m.; but for very close work take the śōdhya-value at K. Y. 3601, A.D. 500, as being 2d. 4h. 8m. 54.582s. and add for every succeeding 100 years 2.117s. and for 1000 years 21.168s.

RULE FOR WORK, AND EXAMPLE.

229. All work formerly necessary for the purpose of ascertaining which Jovian saṁvatsara began in the course of any given year according to any of the principal Siddhāntas, and whether calculated by apparent or mean Mēsha saṁkrānti, is now obviated by the information given in Table XLII below, which solves the question at a glance. It shows the saṁvatsara current at every Mēsha saṁkrānti, and we therefore know that the next saṁvatsara of the cycle began during the year. When there is an asterisk shown it means that this latter saṁvatsara both began and ended during the solar year, so that the next again also began during that year and was current at Mēsha saṁkrānti of next year.

230. But we sometimes desire to know the time of beginning and ending of a saṁvatsara in order to ascertain whether it was current at the time of the event or action chronicled in an inscription.

231. This time is precisely the same whether we calculate from mean or from apparent Mēsha saṁkrānti, and as the time of the latter is already given in, or can be gathered from, cols. 13 to 17 or 17a of the *Indian Calendar*, it is easiest to use that information as basis of work. Find this required time, therefore, according to the *Sūrya Siddhānta* (with or without the bija), the *First Ārya* or *Āryabhaṭṭiya*, the *Original Sūrya*, and *Brāhma Siddhāntas*, and the *Siddhānta Śirōmaṇi* in the manner described in §§ 146, 147, 153, 158, 162 or 167 A and examples 48 to 59 A of *Indian Chronography*.

232. The work according to the *Second Ārya Siddhānta* is precisely similar, but we have to use the Tables A A and B B in the text above instead of any of the other Tables in the text of *Indian Chronography*. I proceed with an example.

233. We want to know what saṁvatsara began in K. Y. 4380 expired, A.D. 1279-80 according to the *Second Ārya Siddhānta*. The answer is given by Table XLII below. 18 Tārāṇa was current both at apparent and mean Mēsha saṁkrāntis, and therefore in either case gave its name to the solar year; 19 Pārthiva began in the course of the year.

When did Pārthiva begin? and when did it end?

For rough work the following will always suffice, whether we have been calculating by mean or apparent Mēsha saṁkrānti, the time being the same by both. We will work by

apparent Mēsha saṁkrānti. Table XXXI C below shows that in the cycle concerned 1 Prabhava began 351 days after Mēsha saṁkrānti, and Table XXXI D shows that in its year 19 Pārthiva began 76 days earlier than did 1 Prabhava; so 19 Pārthiva began (351—76) 275 days after apparent Mēsha saṁkrānti in the given year. We find the time of apparent Mēsha saṁkrānti in that year from the *Indian Calendar Table I*, i.e. according to the *First Ārya Siddhānta*, on March 25 on day 84 (Table IX) at about 21 hours after mean sunrise. Call this day 85.¹ Table A A shows the time-difference between the two Siddhāntas, for the 4350 years since K. Y. 0, as being about one hour. This may be ignored. 19 Pārthiva began 275 days later. $275 + 85 = 360$, i.e. (Table IX, *Ind. Cal.*) 19 Pārthiva began on December 26 A.D. 1279. This suffices for a rough solution of the problem.

For close work we must calculate more carefully. I give here the closest possible according to our available Tables, following the course prescribed above. For the beginning of 19 Pārthiva (Tables XXXI C and D) we have $351 \cdot 4704 - 76 \cdot 1710 = 275 \cdot 2994 =$ (Table XXXVI) 275d. 7h. 11m. 8·16s. after apparent Mēsha saṁkrānti.

Apparent Mēsha saṁkrānti by the *First Ārya Siddhānta* (Table I, *Indian Calendar*, and *Indian Chronography*, "Hint" 20, p. 79) is 84d. 20h. 57m. 30s.

The difference in the śodhya interval between mean and apparent Mēsha saṁkrānti has to be taken into account. The *First Ārya Siddhānta* fixes this interval as always 2d. 3h. 32m. 30s. But according to the *Second Ārya* it varies slightly. (See above, Table B B, § 228, and accompanying remarks). The given K. Y. year is 4380. In K. Y. 4000 it was 2d. 4h. 9m. 3·05s. Add for (say) 400 years 8·47s., at the rate of 2·117s. per 100 years and we have the śodhya in the given year by the *Second Ārya Siddhānta* as 2d. 4h. 9m. 11·52s.

The time-difference between the two authorities (Table A A above, § 227) must also be ascertained. This is, for 4000 years, 56m.; for 300 years, 4m. 12s.; for 80 years, 1m. 7·20s.; total 1h. 1m. 19·20s.

Now we make our calculation.

	d.	h.	m.	s.
<i>First Ārya Siddhānta</i> apparent Mēsha saṁkrānti	...	84	20	57 30
<i>First Ārya Siddhānta</i> śodhya	...	2	3	32 30
<i>First Ārya</i> mean Mēsha saṁkrānti	...	87	0	30 0
Time-difference between <i>First</i> and <i>Second Ārya Siddhānta</i> in K. Y. 4380	...	1	1	19·20
<i>Second Ārya Siddhānta</i> mean Mēsha saṁkrānti	...	87	1	31 19·20
<i>Second Ārya Siddhānta</i> śodhya	...	—2	4	9 11·52
Apparent Mēsha saṁkrānti by <i>Second Ārya Siddhānta</i>	...	84	21	22 7·68
19 Pārthiva began after this	...	275	7	11 8·16
Time of beginning of 19 Pārthiva by the <i>Second Ārya Siddhānta</i>	...	360	4	33 15·84

360d. = (Table IX, *Indian Calendar*) December 26.

We have found therefore that 19 Pārthiva according to the *Second Ārya Siddhānta*, whether based on apparent or mean Mēsha saṁkrānti (§ 231 above) began at 4h. 33m. 15·84s. after mean sunrise on December 26, A.D. 1279.

¹ To suit, that is, the European name of the day.

TABLE XXVII B.

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the SŪRYA SIDDHĀNTA WITHOUT THE BIJA calculated with reference to mean Mōsha samkrānti.

(For all India up to A.D. 906, and for the northern portion alone after and inclusive of that date.)

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mōsha samkrānti.	Kshaya (expunged) samvatsaras.	Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mōsha samkrānti.	Kshaya (expunged) samvatsaras.
1	2	3	4	1	2	3	4
(0) 33	R.C. (3102-01) 3069-8	...	27 Vijaya.	(4009) 4066 (4094) 4125	A.D. (908-09) 965-66 (993-94) 1024-25	...	3 Śukla.
3117 (3156)	A.D. (55-56)	166-7342	40 Prabhava.	4180 (4180) 4184 4244	(1079-80) (1079-80) 1083-84 1143-44	233-1631	29 Manmatha.
3176 (3236)	75-76 (140-41)	278-0708	6 Āṅgiras.	4265 (4265) 4303 (4350)	1164-65 (1164-65) 1202-03 (1249-50)	344-4997	56 Dundubhi.
3236 (3295)	135-36 (226-27)	24-1487	33 Vikārin.	4362 (4362) 4422 (4436)	1261-62 (1261-62) 1321-22 (1335-36)	201-9142	22 Sarvadhārin.
3295 (3354)	194-95 (311-12)	135-4853	59 Krōdhana.	4481 (4481) (4521) 4540	1313-2509 (1313-2509) (1420-21) 1439-40	90-5776	48 Ānanda.
3354 (3412)	253-54 (311-12)	246-8219	25 Khara.	4600 ² (4606) 4659 (4691)	1499-1500 ² (1505-06) 1558-59 (1590-91)	282-0020	15 Vṛisha.
3412 (3471)	312-13 (396-97)	358-1586	51 Piṅgala.	4718 (4718) (4777) 4777	170-6654 (170-6654) (1676-77) 1676-77	...	41 Plavaṅga.
3471 (3532)	372-73 (481-82)	104-2364	18 Tārana.	(After this date Tables XXVIII B below, and XXVIII A in the Indian Chronography are ordinarily to be used.)			
3532 (3591)	431-32 (481-82)	215-5731	44 Sādhārana.	4600 ² (4606) 4659 (4691)	1499-1500 ² (1505-06) 1558-59 (1590-91)	28-0799	7 Śrīmukha.
3591 (3651)	490-91 (567-68)	326-9097	10 Dhātṛi.	4718 (4718) (4777) 4777	139-4165 (1505-06) 1558-59 (1590-91)	...	33 Vikārin.
3651 (3710)	550-51 (609-10)	72-9876	37 Śobhana.	4600 ² (4606) 4659 (4691)	250-7531 (1505-06) 1558-59 (1590-91)	...	60 Kshaya.
3710 (3769)	609-10 (652-53)	184-3242		4718 (4718) (4777) 4777	1617-18 (1617-18) (1676-77) 1676-77	362-0897	
3769 (3829)	668-69 (728-29)	295-6608					
3829 (3888)	728-29 (737-38)	41-7387					
3888 (3947)	787-88 (823-24)	153-0753					
3947 4007 ¹	846-47 906-07 ¹	264-4120 10-4898					

¹ In Southern India the expunction of samvatsaras was neglected from, and including, the cycle beginning in A.D. 906.² About A.D. 1500 the bija (correction) was generally introduced, and the beginning moments of the cycles were recalculated from the epoch of the Kaliyuga. For years subsequent to A.D. 1500 Tables XXVIII B below and XXVIII A (*Indian Chronography*) should as a rule be used. But since the bija was not introduced all over India at the same time calculations for three more cycles have been here given according to the Sūrya Siddhānta without the bija.

TABLE XXVIII B.

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the SŪRYA SIDDHĀNTA WITH THE BĪJA calculated with reference to mean Mēsha samkrānti.

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha samkrānti.	Kshaya (expunged) samvatsaras.	Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha samkrānti.	Kshaya (expunged) samvatsaras.
1	2	3	4	1	2	3	4
4540	A.D. 1439-40	318·4326		(4871)	A.D. (1770-71)	...	35 Plava.
4600	1499-1500	64·9862		4896	1795-96	258·7896	
(4615)	(1514-15)	...	16 Chitrabhā-	4956	1855-56	5·3433	
4659	1558-59	176·7987	nn.	(4957)	(1856-57)	...	2 Vibhava.
(4700)	(1599-1600)	...	42 Kṛlaka.	5015	1914-15	117·1557	
4718	1617-18	288·6111		(5042)	(1941-42)	...	28 Jaya.
4778	1677-78	35·1648		5074	1973-74	228·9682	
(4786)	(1685-86)	...	9 Yuvan.	(5128)	(2027-28)	...	55 Durmati.
4837	1736-37	146·9772		5133	2032-33	340·7806	

TABLE XXIX B.

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the FIRST ĀRYA SIDDHĀNTA OR ĀRYABHAṬṬĪYA.

Calculated with reference to mean Mēsha samkrānti.

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha samkrānti.	Kshaya (expunged) samvatsara.	Year of the (Kaliyuga) (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha samkrānti.	Kshaya (expunged) samvatsara.
1	2	3	4	1	2	3	4
(0) 33	B.C. (3102-01) 3069-68	...	27 Vijaya.	4066 (4090)	A.D. 985-66 (989-90)	105-5149	25 Khara.
		221-2347		4125 (4176)	1024-25 (1075-76)	216-6136	52 Kālayukta.
3117 (3153)	A.D. 16-17 (52-53)	154-2289	37 Śobhana.	4184 (4261)	1083-84 (1160-61)	327-7123	18 Tārāṇa.
3176 (3238)	75-76 (137-38)	265-3276	3 Śukla.	4244 (4346)	1143-44 (1245-46)	73-5524	44 Sādhārāṇa.
3236 (3295)	135-36 (194-95)	11-1676	29 Manmatha.	4303 (4422)	1202-03 (1321-22)	184-6511	10 Dhātṛi.
3295 (3354)	194-95 (253-54)	122-2663	56 Dundubhi.	4362 (4481)	1261-62 (1380-81)	295-7498	37 Śobhana.
3354 (3409)	253-54 (308-09)	233-3651	22 Sarvadhārīn.	4481 (4540)	1380-81 (1416-17)	152-6885	3 Śukla.
3409 (3478)	308-09 (372-73)	344-4638	48 Ānanda.	4540 (4600)	1439-40 (1501-02)	263-7872	29 Manmatha.
3478 (3532)	372-73 (431-32)	90-3038	14 Vikrama.	4600 (4659)	1499-1500 (1558-59)	9-6273	55 Durmati.
3532 (3579)	431-32 (478-79)	201-4025	41 Plavaṅga.	4659 (4718)	1558-59 (1617-18)	120-7260	21 Sarvajit.
3579 (3651)	478-79 (550-51)	312-5012	7 Śrīmukha.	4718 (4772)	1617-18 (1671-72)	231-8247	47 Pramādin.
3651 (3664)	550-51 (563-64)	58-3413	33 Vikārin.	4772 (4837)	1671-72 (1736-37)	342-9234	14 Vikrama.
3664 (3710)	563-64 (609-10)	169-4400	59 Krōdhana.	4837 (4896)	1736-37 (1795-96)	88-7634	40 Parābhava.
3710 (3750)	609-10 (649-50)	169-4400		4896 (4942)	1795-96 (1841-42)	199-8622	
3750 (3769)	649-50 (668-69)	280-5387		4942 (4955)	1841-42 (1854-55)	...	
3769 (3829)	668-69 (728-29)	26-3787		4955 (5015)	1854-55 (1914-15)	310-9609	
3829 (3835)	728-29 (734-35)	26-3787		5015 (5028)	1914-15 (1927-28)	56-8009	
3835 (3888)	734-35 (787-88)	...		5028 (5074)	1927-28 (1973-74)	...	
3888 (3920)	787-88 (819-20)	187-4774		5074 (5113)	1973-74 (2012-13)	167-8996	
3920 (3947)	819-20 (846-47)	...		5113 (5133)	2012-13 (2032-33)	...	
3947 (4005)	846-47 (904-05)	248-5762		5133	2032-33	278-9983	
4005 4006	904-05 905-06	359-6749					

TABLE XXXI B.

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the BRĀHMA SIDDHĀNTA AND SIDDHĀNTA ŚIRĪMAṆI.

Calculated with reference to mean Mēsha samkrānti.

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha samkrānti.	Kshaya (expunged) samvatsara.	Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha samkrānti.	Kshaya (expunged) samvatsara.
1	2	3	4	1	2	3	4
(1) 33	B.C. (3101-00) 3069-68	...	28 Jaya.	4066 (4090)	A.D. 965-66 (989-90)	102-0022 ...	25 Khara.
		227-6502		4125 (4175)	1024-25 (1074-75)	212-9548 ...	51 Pingala.
3117 (3153)	A.D. 16-17 (52-53)	153-0522 ...	37 Śobhana.	4184 (4260)	1083-84 (1159-60)	323-9074 69-6016	17 Subhānu.
3176	75-76	264-0048		4244 (4303)	1143-44 (1202-03)	...	
3236	135-36	9-6990	3 Sukla.	(4345)	(1244-45)	...	43 Saumya.
(3238)	(137-38)	...		4362	1261-62	291-5069	
3255	194-95	120-6517		4422	1321-22	37-2011	9 Yuvan.
(3223)	(222-23)	...	29 Manmatha.	(4430)	(1329-30)	...	
3354	253-54	231-6043		4481	1380-81	148-1537	35 Plava.
(3408)	(307-08)	...	55 Durmati.	(4515)	(1414-15)	...	
3413	312-13	342-5569		4540	1439-40	259-1064	
3473	372-73	88-2511		4600	1499-1500	4-8006	2 Vibhava.
(3493)	(392-93)	...	21 Sarvajit.	(4601)	(1500-01)	...	
3532	431-32	199-2038		4659	1558-59	115-7532	28 Jaya.
(3578)	(477-78)	...	47 Pramādin.	(4686)	(1535-36)	...	
3591	490-91	310-1564		4718	1617-18	226-7058	54 Randra.
3651	550-51	55-8506		(4771)	(1670-71)	...	
(3664)	(563-64)	...	14 Vikrama.	4777	1676-77	337-6585	
3710	609-10	166-8032		4837	1736-37	83-3527	20 Vyaya.
(3749)	(648-49)	...	40 Parābhava.	(4856)	(1755-56)	...	
3769	668-69	277-7559		4896	1795-96	194-3053	46 Paridhāvin.
3829	728-29	28-4501		(4941)	(1840-41)	...	
(3834)	(733-34)	...	6 Āngiras.	4955	1854-55	305-2579	
3888	787-88	134-4027		5015	1914-15	50-9521	13 Pramāthin.
(3919)	(818-19)	...	32 Vilamba.	(5027)	(1926-27)	...	
3947	846-47	245-3553		5074	1973-74	161-9048	39 Viśvāvasu.
(4004)	(903-04)	...	58 Raktāksha.	(5112)	(2011-12)	...	
4006	905-06	356-3080		5133	2032-33	272-8574	

TABLE XXXI C.

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the SECOND ĀRYA SIDDHĀNTA.

Calculated with reference to apparent Mēsha saṁkrānti.

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after apparent Mēsha saṁkrānti.	Kshaya (expunged) saṁvatsara.	Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after apparent Mēsha saṁkrānti.	Kshaya (expunged) saṁvatsara.
1	2	3	4	1	2	3	4
(0)	B.C. (3102-1)			4007	A.D. 906-07	48-5959	
(8)	(3094-3)	...	35 Plava.	(4018) 4066	(917-18) 965-66	...	12 Bahu- dhanya.
33	(3069-8)	258-208446		(4103) 4125	(1002-03) 1024-25	...	38 Krōdhin.
				4185	1084-85	17-4038	
	A.D.			(4189)	(1088-89)	...	5 Prajāpati.
3117	16-17	204-5565		4244	1143-44	128-7593	
(3065)	(64-65)	...	49 Rakshasa.	(4274)	(1173-74)	...	31 Hōma- jamba.
3176	75-76	315-9121		4303	1202-03	240-1148	
3236	135-36	62-0089		(4359)	(1258-59)	...	57 Rudhīrōd- gārin.
(3250)	(149-50)	...	15 Vṛisha.	4362	1231-62	351-4704	
3295	194-95	173-3644		4422	1321-22	97-5672	
(3335)	(234-35)	...	41 Plavaṅga.	(4445)	(1344-45)	...	24 Vikṛita.
3354	253-54	284-7199		4481	1380-81	208-9227	
3414	313-14	30-8168		(4530)	(1429-30)	...	50 Anala.
(3421)	(320-21)	...	8 Bhāva.	4540	1439-40	320-2782	
3473	372-73	142-1723		4600	1479-1500	66-3751	
(3506)	(405-06)	...	34 Śarvarin.	(4615)	(1514-15)	...	16 Chitrabhā- nu.
3532	431-32	253-5278		4659	1558-59	177-7306	
(3591)	(490-91)	...	60 Kshaya.	(4700)	(1599-1600)	...	42 Kilaka.
3591	490-91	364-8833		4718	1617-18	289-0861	
3651	550-51	110-9802		4778	1677-78	35-1829	
(3676)	(575-76)	...	26 Nandana.	(4786)	(1685-86)	...	9 Yuvan.
3710	603-10	222-3357		4837	1736-37	146-5385	
(3762)	(661-62)	...	53 Siddhār- thin.	(4871)	(1770-71)	...	35 Plava.
				4896	1795-96	257-8940	
3769	668-69	333-6912		4956	1855-56	3-9908	
3829	728-29	79-7880		(4956)	(1855-56)	...	1 Prabhava.
(3847)	(746-47)	...	19 Pārthiva.	5015	1914-15	115-3463	
3888	787-88	191-1436		(5042)	(1941-42)	...	28 Jaya.
(3933)	(832-33)	...	46 Paridhāv- in.	5074	1973-74	226-7019	
				(5127)	(2026-27)	...	54 Raudra.
3947	846-47	302-4991		5133	2032-33	338-0574	

N.B.—This table is based on Dr. Schram's valuation of the śodhya in K. Y. O, a mean being taken between his two results (see *Indian Chronography*, p. 16) obtained by different modes of calculation, viz., 2-171973 days and 2-171972 days. It is taken here as 2-1719725 days. The greatest difference between the śodhya in K. Y. O and that in K. Y. 5000 amounts to no more than 1m. 46½s., or 0-001225 day.

TABLE XXXI D.

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the SECOND ĀRYA SIDDHĀNTA.

The number of days and decimals less than the day given in Table XXXI C by which each samvatsara began after apparent Mēsha saṁkrānti in its solar year.

No.	Samvatsara.	Number of days.	No.	Samvatsara.	Number of days.
1	2	3	1	2	3
1	Prabhava ...	0-000	32	Vilamba ...	131-1833
2	Vibhava ...	4-2317	33	Vikārin ...	135-4150
3	Sukla ...	8-4634	34	Sārvarin ...	139-6467
4	Pramōda ...	12-6952	35	Plava ...	143-8785
5	Prajāpati ...	16-9269	36	Subhakṛit ...	148-1102
6	Angiras ...	21-1586	37	Sobhana ...	152-3419
7	Saimukha ...	25-3903	38	Krōdhin ...	156-5736
8	Bhāva ...	29-6220	39	Viśvāvasu ...	160-8053
9	Yuvan ...	33-8538	40	Parābhava ...	165-0371
10	Dhātṛi ...	38-0855	41	Plavaṅga ...	169-2688
11	Īsvara ...	42-3172	42	Kilaka ...	173-5005
12	Bahudhānya ...	46-5489	43	Saumya ...	177-7322
13	Pramāthin ...	50-7806	44	Sādhārāṇa ...	181-9639
14	Vikrama ...	55-0124	45	Virodhakṛit ...	186-1957
15	Vṛisha ...	59-2441	46	Paridhāvin ...	190-4274
16	Chitrabhānu ...	63-4758	47	Pramādin ...	194-6591
17	Subhānu ...	67-7075	48	Ananda ...	198-8908
18	Tārāṇa ...	71-9392	49	Rākshasa ...	203-1225
19	Pārthiva ...	76-1710	50	Anala ...	207-3543
20	Vyaya ...	80-4027	51	Piṅgala ...	211-5860
21	Sarvajit ...	84-6344	52	Kālayukta ...	215-8177
22	Sarvadhārin ...	88-8661	53	Siddhārthin ...	220-0494
23	Virodhin ...	93-0978	54	Randra ...	224-2811
24	Vikṛita ...	97-3295	55	Durmati ...	228-5129
25	Khara ...	101-5613	56	Dundubhi ...	232-7446
26	Nandana ...	105-7930	57	Rudhirōdgārin ...	236-9763
27	Vijaya ...	110-0247	58	Raktāksha ...	241-2080
28	Jaya ...	114-2564	59	Krōdhana ...	245-4397
29	Manmatha ...	118-4881	60	Kshaya ...	249-6714
30	Durmukha ...	122-7199	1	Prabhava (of the following cycle).	253-9032
31	Hēmalamba ...	126-9516			

TABLE XXXI E.

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the SECOND ARYA SIDDHĀNTA.

Calculated with reference to mean Mēsha saṁkrānti.

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti.	Kshaya (expunged) samvatsara.	Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti.	Kshaya (expunged) samvatsara.
1	2	3	4	1	2	3	4
	B.C.				A.D.		
(0)	(3102-1)			(4103)	(1002-03)	...	38 Krōdhin.
(8)	(3094-3)	...	35 Plava.	4125	1024-25	269-1350	
33	3069-68	256-3802		4185	1084-85	15-2318	
	A.D.			(4188)	(1087-88)	...	4 Pramōda.
3117	16-17	202-3846		4244	1143-44	126-5873	
(3064)	(63-64)	...	48 Ānanda.	(4273)	(1172-73)	...	30 Durmukha.
3176	75-76	313-7401		4303	1202-03	237-9429	
3236	135-36	59-8369		(4359)	(1258-59)	...	57 Rudhirōd- gārin.
(3250)	(149-50)	...	15 Vṛisha.				
3295	194-95	171-1924		4362	1261-62	349-2984	
(3335)	(234-35)	...	41 Plavaṅga.	4422	1321-22	95-3952	
3354	253-54	282-5480		(4444)	(1343-44)	...	23 Virōdhin.
3414	313-14	28-6448		4481	1380-81	206-7507	
(3420)	(319-20)	...	7 Śrīmukha.	(4529)	(1428-29)	...	49 Rakshasa.
3473	372-73	140-0003		4540	1439-40	318-1063	
(3506)	(405-06)	...	34 Śarvarin.	4600	1499-1500	64-2031	
3532	431-32	251-3558		(4615)	(1514-15)	...	16 Chitrabhā- nu.
(3591)	(490-91)	...	60 Kshaya.				
3591	490-91	362-7114		4659	1558-59	175-5586	
3651	550-51	108-8082		(4700)	(1599-1600)	...	42 Kilaka.
(3676)	(575-76)	...	26 Nandana.	4718	1617-18	286-9141	
3710	609-10	220-1637		4778	1677-78	33-0110	
(3762)	(661-62)	...	53 Siddhārthin.				
3769	668-69	331-5192		(4785)	(1684-85)	...	8 Bhāva.
3829	728-29	77-6161		4837	1736-37	144-3665	
(3847)	(746-47)	...	19 Pārthiva.				
3888	787-88	188-9716		(4871)	(1770-71)	...	35 Plava.
(3932)	(831-32)	...	45 Virōdhakṛit.	4896	1795-96	255-7220	
3947	846-47	300-3271		4956	1855-56	1-8188	
4007	906-07	46-4239		(4956)	(1855-56)	...	1 Prabhava.
(4017)	(916-17)	...	11 Īśvara.	5015	1914-15	113-1744	
4066	965-66	157-7795					

To determine the beginning and ending times of a samvatsara use this Table with Table XXXI D.
For śādhya see foot of Table XXXI C.

TABLE XLII.

The Jovian name of each Hindu Calendar year according to the different
Siddhantas and systems of calculation.

1	2	3	4	5	6	7	8	9	10	11	12	13	
3621	520-21	30	30	...	...	30	30	30	30	30	30	30	21. Sarvajit.
3622	521-22	31	31	...	...	31	31	31	31	31	31	10	22. Sarvadhārīn.
3623	522-23	32	32	...	...	32	32	32	32	32	32	11	23. Virōdhin.
3624	523-24	33	33	...	...	33	33	33	33	33	33	12	24. Vikṛita.
3625	524-25	34	34	...	...	34	34	34	34	34	34	13	25. Khara.
3626	525-26	35	35	...	...	35	35	35	35	35	35	14	26. Nandana.
3627	526-27	36	36	...	...	36	36	36	36	36	36	15	27. Vijaya.
3628	527-28	37	37	...	...	37	37	37	37	37	37	16	28. Jaya.
3629	528-29	38	38	...	...	38	38	38	38	38	38	17	29. Mamatha.
3630	529-30	39	39	...	...	39	39	39	39	39	39	18	30. Durmukha.
3631	530-31	40	40	...	...	40	40	40	40	40	40	19	31. Hēmalamba.
3632	531-32	41	41	...	...	41	41	41	41	41	41	20	32. Vilamba.
3633	532-33	42	42	...	...	42	42	42	42	42	42	21	33. Vihārīn.
3634	533-34	43	43	...	...	43	43	43	43	43	43	22	34. Sārvara.
3635	534-35	44	44	...	...	44	44	44	44	44	44	23	35. Pāva.
3636	535-36	45	45	...	...	45	45	45	45	45	45	24	36. Śubhakarit.
3637	536-37	46	46	...	...	46	46	46	46	46	46	25*	37. Sōbhava.
3638	537-38	47	47	...	...	47	47	47	47	47	47	26	38. Krōdhin.
3639	538-39	48	48	...	...	48	48	48	48	48	48	27	39. Viśāvaṇ.
3640	539-40	49	49	...	...	49	49	49	49	49	49	28	40. Parābhava.
3641	540-41	50	50	...	...	50	50	50	50	50	50	29	41. Pāvanga.
3642	541-42	51	51	...	...	51	51	51	51	51	51	30	42. Kilaka.
3643	542-43	52	52	...	...	52	52	52	52	52	52	31	43. Saumya.
3644	543-44	53	53	...	...	53	53	53	53	53	53	32	44. Sādharaṇa.
3645	544-45	54	54	...	...	54	54	54	54	54	54	33	45. Virōdhakarit.
3646	545-46	55	55	...	...	55	55	55	55	55	55	34	46. Parikhāvin.
3647	546-47	56	56	...	...	56	56	56	56	56	56	35	47. Pramādin.
3648	547-48	57	57	...	...	57	57	57	57	57	57	36	48. Ananda.
3649	548-49	58	58	...	...	58	58	58	58	58	58	37	49. Rākhaṣa.
3650	549-50	59	59	...	...	59	59	59	59	59	59	38	50. Anala.
3651	550-51	60	60	...	...	60	60	60	60	60	60	39	51. Pingala.
3652	551-52	1	1	...	...	1	1	1	1	1	1	40	52. Kālayukta.
3653	552-53	2	2	...	...	2	2	2	2	2	2	41	53. Siddhārthīn.
3654	553-54	3	3	...	...	3	3	3	3	3	3	42	54. Raudra.
3655	554-55	4	4	...	...	4	4	4	4	4	4	43	55. Durmatī.
3656	555-56	5	5	...	...	5	5	5	5	5	5	44	56. Duṇḍubhi.
3657	556-57	6	6	...	...	6	6	6	6	6	6	45	57. Rudhīrōdgārīn.
3658	557-58	7	7	...	...	7	7	7	7	7	7	46	58. Raktākha.
3659	558-59	8	8	...	...	8	8	8	8	8	8	47	59. Krōdhana.
3660	559-60	9	9	...	...	9	9	9	9	9	9	48	60. Kahaya.

1	2	3	4	5	6	7	8	9	10	11	12	13	
3741	640-41	31	31	...	...	31	31	31	31	31	31	31	21. Sarvajit.
3742	641-42	32	32	...	...	32	32	32	32	32	32	32	22. Sarvadhārin.
3743	642-43	33	33	...	...	33	33	33	33	33	33	33	23. Virōdhin.
3744	643-44	34	34	...	...	34	34	34	34	34	34	34	24. Vikṛita.
3745	644-45	35	35	...	...	35	35	35	35	35	35	35	25. Khara.
3746	645-46	36	36	...	...	36	36	36	36	36	36	36	26. Nandana.
3747	646-47	37	37	...	...	37	37	37	37	37	37	37	27. Vijaya.
3748	647-48	38	38	...	...	38	38	38	38	38	38	38	28. Jaya.
3749	648-49	39	39	...	...	39	39	39	39	39	39	39	29. Manmatha.
3750	649-50	40	40	...	...	40*	40	40	41	41	41	41	30. Durmukha.
3751	650-51	41	41	...	...	42	42	42	42	42	42	42	31. Hēmalamba.
3752	651-52	42	42	...	...	43	43	43	43	43	43	43	32. Vilamba.
3753	652-53	43	43*	...	...	44	44	44	44	44	44	44	33. Yikārin.
3754	653-54	44*	45	...	...	45	45	45	45	45	45	45	34. Sarvarin.
3755	654-55	46	46	...	...	46	46	46	46	46	46	46	35. Pava.
3756	655-56	47	47	...	...	47	47	47	47	47	47	47	36. Śubhākrit.
3757	656-57	48	48	...	...	48	48	48	48	48	48	48	37. Śubhāna.
3758	657-58	49	49	...	...	49	49	49	49	49	49	49	38. Krōdhin.
3759	658-59	50	50	...	...	50	50	50	50	50	50	50	39. Viśvavasu.
3760	659-60	51	51	...	...	51	51	51	51	51	51	51	40. Parābhava.
3761	660-61	52	52	...	...	52	52	52	52	52	52	52	41. Pavaṅga.
3762	661-62	53	53	...	...	53	53	53	53	53	53	53	42. Kilaka.
3763	662-63	54	54	...	...	54	54	54	54	54	54	54	43. Saumya.
3764	663-64	55	55	...	...	55	55	55	55	55	55	55	44. Sadhārana.
3765	664-65	56	56	...	...	56	56	56	56	56	56	56	45. Virodhākrit.
3766	665-66	57	57	...	...	57	57	57	57	57	57	57	46. Paridhāvin.
3767	666-67	58	58	...	...	58	58	58	58	58	58	58	47. Pramādin.
3768	667-68	59	59	...	...	59	59	59	59	59	59	59	48. Ananda.
3769	668-69	60	60	...	...	60	60	60	60	60	60	60	49. Rākshasa.
3770	669-70	1	1	...	...	1	1	1	1	1	1	1	50. Anala.
3771	670-71	2	2	...	...	2	2	2	2	2	2	2	51. Pingala.
3772	671-72	3	3	...	...	3	3	3	3	3	3	3	52. Kālexukta.
3773	672-73	4	4	...	...	4	4	4	4	4	4	4	53. Siddhārthin.
3774	673-74	5	5	...	...	5	5	5	5	5	5	5	54. Raudra.
3775	674-75	6	6	...	...	6	6	6	6	6	6	6	55. Durnati.
3776	675-76	7	7	...	...	7	7	7	7	7	7	7	56. Durdubhi.
3777	676-77	8	8	...	...	8	8	8	8	8	8	8	57. Rudhīrōgarin.
3778	677-78	9	9	...	...	9	9	9	9	9	9	9	58. Rakāksa.
3779	678-79	10	10	...	...	10	10	10	10	10	10	10	59. Krōdhana.
3780	679-80	11	11	...	...	11	11	11	11	11	11	11	60. Kahaya.

1	2	3	4	5	6	7	8	9	10	11	12	13	
8861	760-61	33	33	...	...	33	33	33	33	13	13	13	21. Sarvejit.
8862	761-62	34	34	...	...	34	34	34	34	14	14	14	22. Sarveharin.
8863	762-63	35	35	...	...	35	35	35	35	15	15	15	23. Viradhin.
8864	763-64	36	36	...	...	36	36	36	36	16	16	16	24. Vikrita.
8865	764-65	37	37	...	...	37	37	37	37	17	17	17	25. Khara.
8866	765-66	38	38	...	...	38	38	38	38	18	18	18	26. Nandana.
8867	766-67	39	39	...	...	39	39	39	39	19	19	19	27. Vijaya.
8868	767-68	40	40	...	...	40	40	40	40	20	20	20	28. Jaya.
8869	768-69	41	41	...	...	41	41	41	41	21	21	21	29. Marmatha.
8870	769-70	42	42	...	...	42	42	42	42	22	22	22	30. Durmukha.
8871	770-71	43	43	...	...	43	43	43	43	23	23	23	31. Hemalamba.
8872	771-72	44	44	...	...	44	44	44	44	24	24	24	32. Vilamba.
8873	772-73	45	45	...	...	45	45	45	45	25	25	25	33. Vikarin.
8874	773-74	46	46	...	...	46	46	46	46	26	26	26	34. Sarvarin.
8875	774-75	47	47	...	...	47	47	47	47	27	27	27	35. Piava.
8876	775-76	48	48	...	...	48	48	48	48	28	28	28	36. Subhakrit.
8877	776-77	49	49	...	...	49	49	49	49	29	29	29	37. Subhana.
8878	777-78	50	50	...	...	50	50	50	50	30	30	30	38. Krodhin.
8879	778-79	51	51	...	...	51	51	51	51	31	31	31	39. Vigavaan.
8880	779-80	52	52	...	...	52	52	52	52	32	32	32	40. Paribhava.
8881	780-81	53	53	...	...	53	53	53	53	33	33	33	41. Pravanga.
8882	781-82	54	54	...	...	54	54	54	54	34	34	34	42. Kilaka.
8883	782-83	55	55	...	...	55	55	55	55	35	35	35	43. Saumya.
8884	783-84	56	56	...	...	56	56	56	56	36	36	36	44. Sadharana.
8885	784-85	57	57	...	...	57	57	57	57	37	37	37	45. Viradbakrit.
8886	785-86	58	58	...	...	58	58	58	58	38	38	38	46. Paridhavin.
8887	786-87	59	59	...	...	59	59	59	59	39	39	39	47. Pramadin.
8888	787-88	60	60	...	...	60	60	60	60	40	40	40	48. Ananda.
8889	788-89	1	1	...	...	1	1	1	1	41	41	41	49. Rakhasa.
8890	789-90	2	2	...	...	2	2	2	2	42	42	42	50. Anala.
8891	790-91	3	3	...	...	3	3	3	3	43	43	43	51. Pingala.
8892	791-92	4	4	...	...	4	4	4	4	44	44	44	52. Kalayukta.
8893	792-93	5	5	...	...	5	5	5	5	45	45	45	53. Siddharthin.
8894	793-94	6	6	...	...	6	6	6	6	46	46	46	54. Raudra.
8895	794-95	7	7	...	...	7	7	7	7	47	47	47	55. Durnati.
8896	795-96	8	8	...	...	8	8	8	8	48	48	48	56. Dandubhi.
8897	796-97	9	9	...	...	9	9	9	9	49	49	49	57. Rudbiredgarin.
8898	797-98	10	10	...	...	10	10	10	10	50	50	50	58. Raktaketa.
8899	798-99	11	11	...	...	11	11	11	11	51	51	51	59. Krodhana.
8900	799-800	12	12	...	...	12	12	12	12	52	52	52	60. Kshaya.

TABLE XLII—contd.

Expired year of Kaliyuga.		NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI.												NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI.												Year A.D.	Expired year of Kaliyuga.	Names of the Sixty samvatsaras of the cycle of Jupiter.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year A.D.	Mean M. S.	Apparent M. S.	SŪRYA S. NO. BĪJA.	SŪRYA S. WITH BĪJA.	FIRST ĀRYA S.	VĪ. BRĀHMA S. AND S. SĪRĪ.	SECOND ĀRYA S.	Mean M. S.	Apparent M. S.	SŪRYA S. NO. BĪJA.	SŪRYA S. WITH BĪJA.	FIRST ĀRYA S.	VĪ. BRĀHMA S. AND S. SĪRĪ.	SECOND ĀRYA S.	Mean M. S.	Apparent M. S.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
1	2	3	4	5	6	7	8	9	10	11	12	13		2	3	4	5	6	7	8	9	10	11	12	13																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											

1	2	3	4	5	6	7	8	9	10	11	12	13
3981	880-81	94	34	...	...	34	34	34	34	34	34	34
3982	881-82	95	35	...	...	35	35	35	35	35	35	35
3983	882-83	96	36	...	...	36	36	36	36	36	36	36
3984	883-84	97	37	...	...	37	37	37	37	37	37	37
3985	884-85	98	38	...	...	38	38	38	38	38	38	38
3986	885-86	99	39	...	...	39	39	39	39	39	39	39
3987	886-87	40	40	...	...	40	40	40	40	40	40	40
3988	887-88	41	41	...	...	41	41	41	41	41	41	41
3989	888-89	42	42	...	...	42	42	42	42	42	42	42
3990	889-90	43	43	...	...	43	43	43	43	43	43	43
3991	890-91	44	44	...	...	44	44	44	44	44	44	44
3992	891-92	45	45	...	...	45	45	45	45	45	45	45
3993	892-93	46	46	...	...	46	46	46	46	46	46	46
3994	893-94	47	47	...	...	47	47	47	47	47	47	47
3995	894-95	48	48	...	...	48	48	48	48	48	48	48
3996	895-96	49	49	...	...	49	49	49	49	49	49	49
3997	896-97	50	50	...	...	50	50	50	50	50	50	50
3998	897-98	51	51	...	...	51	51	51	51	51	51	51
3999	898-99	52	52	...	...	52	52	52	52	52	52	52
4000	899-900	53	53	...	...	53	53	53	53	53	53	53
4001	900-01	54	54	...	...	54	54	54	54	54	54	54
4002	901-02	55	55	...	...	55	55	55	55	55	55	55
4003	902-03	56	56	...	...	56	56	56	56	56	56	56
4004	903-04	57	57	...	...	57	57	57	57	57	57	57
4005	904-05	58	58	...	...	58	58	58	58	58	58	58
4006	905-06	59	59	...	...	59	59	59	59	59	59	59
4007	906-07	60	60	...	...	60	60	60	60	60	60	60
4008	907-08	1	1	...	...	1	1	1	1	1	1	1
4009	908-09	2	2	...	...	2	2	2	2	2	2	2
4010	909-10	3	3	...	...	3	3	3	3	3	3	3
4011	910-11	4	4	...	...	4	4	4	4	4	4	4
4012	911-12	5	5	...	...	5	5	5	5	5	5	5
4013	912-13	6	6	...	...	6	6	6	6	6	6	6
4014	913-14	7	7	...	...	7	7	7	7	7	7	7
4015	914-15	8	8	...	...	8	8	8	8	8	8	8
4016	915-16	9	9	...	...	9	9	9	9	9	9	9
4017	916-17	10	10	...	...	10	10	10	10	10	10	10
4018	917-18	11	11	...	...	11	11	11	11	11	11	11
4019	918-19	12	12	...	...	12	12	12	12	12	12	12
4020	919-20	13	13	...	...	13	13	13	13	13	13	13
		14	14	...	...	14	14	14	14	14	14	14

1	2	3	4	5	6	7	8	9	10	11	12	13	
4101	1000-01	36	36	...	...	36	36	36	36	36	36	36	21. Sarvejit.
4102	1001-02	37	37	...	...	37	37	37	37	37	37	37	22. Sarvadhārin.
4103	1002-03	38	38	...	...	38	38	38	38	38	38	38	23. Virādhin.
4104	1003-04	39	39	...	...	39	39	39	39	39	39	39	24. Vikṛita.
4105	1004-05	40	40	...	...	40	40	40	40	40	40	40	25. Khara.
4106	1005-06	41	41	...	...	41	41	41	41	41	41	41	26. Nandana.
4107	1006-07	42	42	...	...	42	42	42	42	42	42	42	27. Vijaya.
4108	1007-08	43	43	...	...	43	43	43	43	43	43	43	28. Jaya.
4109	1008-09	44	44	...	...	44	44	44	44	44	44	44	29. Manmatha.
4110	1009-10	45	45	...	...	45	45	45	45	45	45	45	30. Durmukha.
4111	1010-11	46	46	...	...	46	46	46	46	46	46	46	31. Hemakamba.
4112	1011-12	47	47	...	...	47	47	47	47	47	47	47	32. Vilamba.
4113	1012-13	48	48	...	...	48	48	48	48	48	48	48	33. Yikārin.
4114	1013-14	49	49	...	...	49	49	49	49	49	49	49	34. Sarvarin.
4115	1014-15	50	50	...	...	50	50	50	50	50	50	50	35. Piava.
4116	1015-16	51	51	...	...	51	51	51	51	51	51	51	36. Śubhakrit.
4117	1016-17	52	52	...	...	52	52	52	52	52	52	52	37. Śobhana.
4118	1017-18	53	53	...	...	53	53	53	53	53	53	53	38. Krodhin.
4119	1018-19	54	54	...	...	54	54	54	54	54	54	54	39. Visvāvan.
4120	1019-20	55	55	...	...	55	55	55	55	55	55	55	40. Parabhava.
4121	1020-21	56	56	...	...	56	56	56	56	56	56	56	41. Piavaṅga.
4122	1021-22	57	57	...	...	57	57	57	57	57	57	57	42. Kileka.
4123	1022-23	58	58	...	...	58	58	58	58	58	58	58	43. Saumya.
4124	1023-24	59	59	...	...	59	59	59	59	59	59	59	44. Sādhāraṇa.
4125	1024-25	60	60	...	...	60	60	60	60	60	60	60	45. Virūbhakrit.
4126	1025-26	1	1	...	...	1	1	1	1	1	1	1	46. Paridhāvin.
4127	1026-27	2	2	...	...	2	2	2	2	2	2	2	47. Pramādin.
4128	1027-28	3	3	...	...	3	3	3	3	3	3	3	48. Ananda.
4129	1028-29	4	4	...	...	4	4	4	4	4	4	4	49. Rakshasa.
4130	1029-30	5	5	...	...	5	5	5	5	5	5	5	50. Anala.
4131	1030-31	6	6	...	...	6	6	6	6	6	6	6	51. Pīṅcala.
4132	1031-32	7	7	...	...	7	7	7	7	7	7	7	52. Kālayukta.
4133	1032-33	8	8	...	...	8	8	8	8	8	8	8	53. Siddhārtin.
4134	1033-34	9	9	...	...	9	9	9	9	9	9	9	54. Randra.
4135	1034-35	10	10	...	...	10	10	10	10	10	10	10	55. Dermati.
4136	1035-36	11	11	...	...	11	11	11	11	11	11	11	56. Durdubhi.
4137	1036-37	12	12	...	...	12	12	12	12	12	12	12	57. Radhirōdgārin.
4138	1037-38	13	13	...	...	13	13	13	13	13	13	13	58. Raktāksha.
4139	1038-39	14	14	...	...	14	14	14	14	14	14	14	59. Krodhāva.
4140	1039-40	15	15	...	...	15	15	15	15	15	15	15	60. Kshaya.

1	2	3	4	5	6	7	8	9	10	11	12	13	
4221	1120-21	37	37	...	...	37	37	37	37	37	37	37	21. Sarvajit.
4222	1121-22	38	38	...	...	38	38	38	38	38	38	38	22. Sarvadhārin.
4223	1122-23	39	39	...	...	39	39	39	39	39	39	39	23. Virōdhin.
4224	1123-24	40	40	...	...	40	40	40	40	40	40	40	24. Vikrīta.
4225	1124-25	41	41	...	...	41	41	41	41	41	41	41	25. Kāra.
4226	1125-26	42	42	...	...	42	42	42	42	42	42	42	26. Nandana.
4227	1126-27	43	43	...	...	43	43	43	43	43	43	43	27. Vijaya.
4228	1127-28	44	44	...	...	44	44	44	44	44	44	44	28. Jaya.
4229	1128-29	45	45	...	...	45	45	45	45	45	45	45	29. Mammatha.
4230	1129-30	46	46	...	...	46	46	46	46	46	46	46	30. Durnukha.
4231	1130-31	47	47	...	...	47	47	47	47	47	47	47	31. Hāmalemba.
4232	1131-32	48	48	...	...	48	48	48	48	48	48	48	32. Vilamba.
4233	1132-33	49	49	...	...	49	49	49	49	49	49	49	33. Vikārin.
4234	1133-34	50	50	...	...	50	50	50	50	50	50	50	34. Sārvarin.
4235	1134-35	51	51	...	...	51	51	51	51	51	51	51	35. Piava.
4236	1135-36	52	52	...	...	52	52	52	52	52	52	52	36. Śubhakrit.
4237	1136-37	53	53	...	...	53	53	53	53	53	53	53	37. Śubhāna.
4238	1137-38	54	54	...	...	54	54	54	54	54	54	54	38. Krodhin.
4239	1138-39	55	55	...	...	55	55	55	55	55	55	55	39. Viśvāvasu.
4240	1139-40	56	56	...	...	56	56	56	56	56	56	56	40. Parābhava.
4241	1140-41	57	57	...	...	57	57	57	57	57	57	57	41. Pīvaṅga.
4242	1141-42	58	58	...	...	58	58	58	58	58	58	58	42. Kilaka.
4243	1142-43	59	59	...	...	59	59	59	59	59	59	59	43. Saumya.
4244	1143-44	60	60	...	...	60	60	60	60	60	60	60	44. Sāhāraṇa.
4245	1144-45	1	1	...	...	1	1	1	1	1	1	1	45. Virōdhakrit.
4246	1145-46	2	2	...	...	2	2	2	2	2	2	2	46. Paridhāvin.
4247	1146-47	3	3	...	...	3	3	3	3	3	3	3	47. Pramādin.
4248	1147-48	4	4	...	...	4	4	4	4	4	4	4	48. Ānanta.
4249	1148-49	5	5	...	...	5	5	5	5	5	5	5	49. Rākṣasa.
4250	1149-50	6	6	...	...	6	6	6	6	6	6	6	50. Anala.
4251	1150-51	7	7	...	...	7	7	7	7	7	7	7	51. Pīngala.
4252	1151-52	8	8	...	...	8	8	8	8	8	8	8	52. Kālayukta.
4253	1152-53	9	9	...	...	9	9	9	9	9	9	9	53. Sidhārthin.
4254	1153-54	10	10	...	...	10	10	10	10	10	10	10	54. Randra.
4255	1154-55	11	11	...	...	11	11	11	11	11	11	11	55. Dūrmati.
4256	1155-56	12	12	...	...	12	12	12	12	12	12	12	56. Dūndubhi.
4257	1156-57	13	13	...	...	13	13	13	13	13	13	13	57. Rudhīrōdgāvin.
4258	1157-58	14	14	...	...	14	14	14	14	14	14	14	58. Raktākṣa.
4259	1158-59	15	15	...	...	15	15	15	15	15	15	15	59. Krotāna.
4260	1159-60	16	16	...	...	16	16	16	16	16	16	16	60. Kṣaya.

TABLE XLII—*contd.*[illegible]

TABLE XLII—contd.

Year A.D.		NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI.										NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI.										Names of the Sixty samvatsaras of the cycle of Jupiter.				
Expired year of Kaliyuga.	Year A.D.	SURYA S. NO. BHA.		SURYA S. WITH BHA.		FIRST ARYA S.		S. BRAHMA S. AND S. SIBO.		SECOND ARYA S.		SURYA S. NO. BHA.		SURYA S. WITH BHA.		FIRST ARYA S.		S. BRAHMA S. AND S. SIBO.		SECOND ARYA S.						
		Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean					
1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4421	1820-21	59	59	...	...	59	60	59	60	59	60	59	60	4441	1840-41	20	20	...	...	20	20	19	19	20	20	19
4422	1821-22	60	60	...	...	60	61	60	61	60	61	60	61	4442	1841-42	21	21	...	...	21	21	20	20	21	21	20
4423	1822-23	1	1	...	...	1	2	1	2	1	2	1	2	4443	1842-43	22	22	...	...	22	22	21	21	22	22	21
4424	1823-24	2	2	...	...	2	3	2	3	2	3	2	3	4444	1843-44	23	23	...	...	23	23	22	22	23	23	22*
4425	1824-25	3	3	...	...	3	4	3	4	3	4	3	4	4445	1844-45	24	24	...	...	24	24	23*	23*	24	24	23*
4426	1825-26	4	4	...	...	4	5	4	5	4	5	4	5	4446	1845-46	25	25	...	...	25	25	24	24	25	25	24
4427	1826-27	5	5	...	...	5	6	5	6	5	6	5	6	4447	1846-47	26	26	...	...	26	26	25	25	26	26	25
4428	1827-28	6	6	...	...	6	7	6	7	6	7	6	7	4448	1847-48	27	27	...	...	27	27	26	26	27	27	26
4429	1828-29	7	7	...	...	7	8	7	8	7	8	7	8	4449	1848-49	28	28	...	...	28	28	27	27	28	28	27
4430	1829-30	8	8	...	...	8	9	8	9	8	9	8	9	4450	1849-50	29	29	...	...	29	29	28	28	29	29	28
4431	1830-31	9	9	...	...	9	10	9	10	9	10	9	10	4451	1850-51	30	30	...	...	30	30	29	29	30	30	29
4432	1831-32	10	10	...	...	10*	11	10	11	10	11	10	11	4452	1851-52	31	31	...	...	31	31	30	30	31	31	30
4433	1832-33	11	11	...	...	11	12	11	12	11	12	11	12	4453	1852-53	32	32	...	...	32	32	31	31	32	32	31
4434	1833-34	12	12	...	...	12	13	12	13	12	13	12	13	4454	1853-54	33	33	...	...	33	33	32	32	33	33	32
4435	1834-35	13	13	...	...	13	14	13	14	13	14	13	14	4455	1854-55	34	34	...	...	34	34	33	33	34	34	33
4436	1835-36	14*	14*	...	...	14	15	14	15	14	15	14	15	4456	1855-56	35	35	...	...	35	35	34	34	35	35	34
4437	1836-37	15	15	...	...	15	16	15	16	15	16	15	16	4457	1856-57	36	36	...	...	36	36	35	35	36	36	35
4438	1837-38	16	16	...	...	16	17	16	17	16	17	16	17	4458	1857-58	37	37	...	...	37	37	36	36	37	37	36
4439	1838-39	17	17	...	...	17	18	17	18	17	18	17	18	4459	1858-59	38	38	...	...	38	38	37	37	38	38	37
4440	1839-40	18	18	...	...	18	19	18	19	18	19	18	19	4460	1859-60	39	39	...	...	39	39	38	38	39	39	38

TABLE XLII—*contd.*

Year A.D.		NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR, ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI.												Year A.D.		NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR, ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI.												Name of the Sixty samvatsaras of the cycle of Jupiter.												
Expired year of Kaliyuga.		SURYA S. NO. BHA.			SURYA S. WITH BHA.			FIRST ARYA S.			Brahma S. AND S. Siro.			SECOND ARYA S.			Year A.D.		SURYA S. NO. BHA.			SURYA S. WITH BHA.			FIRST ARYA S.				Brahma S. AND S. Siro.			SECOND ARYA S.								
Apparent	Mean	M. S.	Mean	M. S.	Apparent	Mean	M. S.	Apparent	Mean	M. S.	Apparent	Mean	M. S.	Apparent	Mean	M. S.	Apparent	Mean	M. S.	Apparent	Mean	M. S.	Apparent	Mean	M. S.	Apparent	Mean		M. S.	Apparent	Mean	M. S.								
4661	1580-61	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	1. Prabhava.
4662	1581-62	3	4	5	6	7	8	9	10	11	12	13	2	3	4	5	6	7	8	9	10	11	12	13	2	3	4	5	6	7	8	9	10	11	12	13	2	3	2. Vibhava.	
4663	1582-63	4	5	6	7	8	9	10	11	12	13	3	4	5	6	7	8	9	10	11	12	13	3	4	5	6	7	8	9	10	11	12	13	3	4	2	3	3. Sukla.		
4664	1583-64	5	6	7	8	9	10	11	12	13	4	5	6	7	8	9	10	11	12	13	4	5	6	7	8	9	10	11	12	13	4	5	6	7	8	2	3	4. Pramôda.		
4665	1584-65	6	7	8	9	10	11	12	13	5	6	7	8	9	10	11	12	13	5	6	7	8	9	10	11	12	13	5	6	7	8	9	10	11	12	2	3	5. Prajapati.		
4666	1585-66	7	8	9	10	11	12	13	6	7	8	9	10	11	12	13	6	7	8	9	10	11	12	13	6	7	8	9	10	11	12	13	6	7	2	3	6. Angiras.			
4667	1586-67	8	9	10	11	12	13	7	8	9	10	11	12	7	8	9	10	11	12	13	7	8	9	10	11	12	7	8	9	10	11	12	7	8	2	3	7. Samukha.			
4668	1587-68	9	10	11	12	13	8	9	10	11	12	13	8	9	10	11	12	13	8	9	10	11	12	13	8	9	10	11	12	13	8	9	2	3	8. Bhava.					
4669	1588-69	10	11	12	13	9	10	11	12	13	9	10	11	12	13	9	10	11	12	13	9	10	11	12	13	9	10	11	12	13	9	10	2	3	9. Yuvan.					
4670	1589-70	11	12	13	10	11	12	13	10	11	12	13	10	11	12	13	10	11	12	13	10	11	12	13	10	11	12	13	10	11	12	13	10	2	3	10. Daatri.				
4671	1590-71	12	13	14	11	12	13	14	11	12	13	14	11	12	13	14	11	12	13	14	11	12	13	14	11	12	13	14	11	12	13	14	11	2	3	11. Isvara.				
4672	1591-72	13	14	15	12	13	14	15	12	13																														

1	2	3	4	5	6	7	8	9	10	11	12	13	
4701	1600-01	43	43	43	43	43	43	43	43	43	43	43	21. Sarvajit.
4702	1601-02	44	44	44	44	44	44	44	44	44	44	44	22. Sarvalharin.
4703	1602-03	45	45	45	45	45	45	45	45	45	45	45	23. Vinodin.
4704	1603-04	46	46	46	46	46	46	46	46	46	46	46	24. Vikra.
4705	1604-05	47	47	47	47	47	47	47	47	47	47	47	25. Khara.
4706	1605-06	48	48	48	48	48	48	48	48	48	48	48	26. Nandana.
4707	1606-07	49	49	49	49	49	49	49	49	49	49	49	27. Vijaya.
4708	1607-08	50	50	50	50	50	50	50	50	50	50	50	28. Jaya.
4709	1608-09	51	51	51	51	51	51	51	51	51	51	51	29. Maunatha.
4710	1609-10	52	52	52	52	52	52	52	52	52	52	52	30. Durumkha.
4711	1610-11	53	53	53	53	53	53	53	53	53	53	53	31. Hemalamba.
4712	1611-12	54	54	54	54	54	54	54	54	54	54	54	32. Vilamba.
4713	1612-13	55	55	55	55	55	55	55	55	55	55	55	33. Vikarin.
4714	1613-14	56	56	56	56	56	56	56	56	56	56	56	34. Sarvarin.
4715	1614-15	57	57	57	57	57	57	57	57	57	57	57	35. Plava.
4716	1615-16	58	58	58	58	58	58	58	58	58	58	58	36. Subhakit.
4717	1616-17	59	59	59	59	59	59	59	59	59	59	59	37. Subhana.
4718	1617-18	60	60	60	60	60	60	60	60	60	60	60	38. Krodhin.
4719	1618-19	1	1	1	1	1	1	1	1	1	1	1	39. Viswatu.
4720	1619-20	2	2	2	2	2	2	2	2	2	2	2	40. Parabhava.
4721	1620-21	3	3	3	3	3	3	3	3	3	3	3	41. Plavaṅga.
4722	1621-22	4	4	4	4	4	4	4	4	4	4	4	42. Kilaka.
4723	1622-23	5	5	5	5	5	5	5	5	5	5	5	43. Saunya.
4724	1623-24	6	6	6	6	6	6	6	6	6	6	6	44. Sādhavana.
4725	1624-25	7	7	7	7	7	7	7	7	7	7	7	45. Virbhakrit.
4726	1625-26	8	8	8	8	8	8	8	8	8	8	8	46. Paridhavin.
4727	1626-27	9	9	9	9	9	9	9	9	9	9	9	47. Prandhin.
4728	1627-28	10	10	10	10	10	10	10	10	10	10	10	48. Ananta.
4729	1628-29	11	11	11	11	11	11	11	11	11	11	11	49. Rakshasa.
4730	1629-30	12	12	12	12	12	12	12	12	12	12	12	50. Anala.
4731	1630-31	13	13	13	13	13	13	13	13	13	13	13	51. Pingala.
4732	1631-32	14	14	14	14	14	14	14	14	14	14	14	52. Kalyukta.
4733	1632-33	15	15	15	15	15	15	15	15	15	15	15	53. Siddharthin.
4734	1633-34	16	16	16	16	16	16	16	16	16	16	16	54. Raudra.
4735	1634-35	17	17	17	17	17	17	17	17	17	17	17	55. Durnasti.
4736	1635-36	18	18	18	18	18	18	18	18	18	18	18	56. Durdubhi.
4737	1636-37	19	19	19	19	19	19	19	19	19	19	19	57. Rudhiraigarin.
4738	1637-38	20	20	20	20	20	20	20	20	20	20	20	58. Raktaksha.
4739	1638-39	21	21	21	21	21	21	21	21	21	21	21	59. Krōthana.
4740	1639-40	22	22	22	22	22	22	22	22	22	22	22	60. Kohaya.

1	2	3	4	5	6	7	8	9	10	11	12	13	
4821	1720-21	...	...	44	44	44	44	...	44	44	44	44	21. Sarvajit.
4822	1721-22	...	...	45	45	45	45	...	45	45	45	45	22. Sarvadhārin.
4823	1722-23	...	...	46	46	46	46	...	46	46	46	46	23. Virōdhin.
4824	1723-24	...	...	47	47	47	47	...	47	47	47	47	24. Vikṛita.
4825	1724-25	...	...	48	48	48	48	...	48	48	48	48	25. Khara.
4826	1725-26	...	...	49	49	49	49	...	49	49	49	49	26. Nandana.
4827	1726-27	...	...	50	50	50	50	...	50	50	50	50	27. Vijaya.
4828	1727-28	...	...	51	51	51	51	...	51	51	51	51	28. Jaya.
4829	1728-29	...	...	52	52	52	52	...	52	52	52	52	29. Mamatha.
4830	1729-30	...	...	53	53	53	53	...	53	53	53	53	30. Durmukha.
4831	1730-31	...	...	54	54	54	54	...	54	54	54	54	31. Hēmalamba.
4832	1731-32	...	...	55	55	55	55	...	55	55	55	55	32. Vilamba.
4833	1732-33	...	...	56	56	56	56	...	56	56	56	56	33. Vikārin.
4834	1733-34	...	...	57	57	57	57	...	57	57	57	57	34. Sarvarin.
4835	1734-35	...	...	58	58	58	58	...	58	58	58	58	35. Plava.
4836	1735-36	...	...	59	59	59	59	...	59	59	59	59	36. Śubhakrit.
4837	1736-37	...	...	60	60	60	60	...	60	60	60	60	37. Sobhana.
4838	1737-38	...	...	1	1	1	1	...	41	41	41	41	38. Krōdhin.
4839	1738-39	...	...	2	2	2	2	...	42	42	42	42	39. Viśvavasu.
4840	1739-40	...	...	3	3	3	3	...	43	43	43	43	40. Parābhava.
4841	1740-41	...	...	4	4	4	4	...	44	44	44	44	41. Pravanga.
4842	1741-42	...	...	5	5	5	5	...	45	45	45	45	42. Kilaka.
4843	1742-43	...	...	6	6	6	6	...	46	46	46	46	43. Saumya.
4844	1743-44	...	...	7	7	7	7	...	47	47	47	47	44. Sadharaṇa.
4845	1744-45	...	...	8	8	8	8	...	48	48	48	48	45. Virodhakrit.
4846	1745-46	...	...	9	9	9	9	...	49	49	49	49	46. Paridhāvin.
4847	1746-47	...	...	10	10	10	10	...	50	50	50	50	47. Pramādin.
4848	1747-48	...	...	11	11	11	11	...	51	51	51	51	48. Ananda.
4849	1748-49	...	...	12	12	12	12	...	52	52	52	52	49. Rakshasa.
4850	1749-50	...	...	13	13	13	13	...	53	53	53	53	50. Anala.
4851	1750-51	...	...	14	14	14	14	...	54	54	54	54	51. Pingala.
4852	1751-52	...	...	15	15	15	15	...	55	55	55	55	52. Kālayukta.
4853	1752-53	...	...	16	16	16	16	...	56	56	56	56	53. Siddhāthin.
4854	1753-54	...	...	17	17	17	17	...	57	57	57	57	54. Raudra.
4855	1754-55	...	...	18	18	18	18	...	58	58	58	58	55. Durmat.
4856	1755-56	...	...	19	19	19	19	...	59	59	59	59	56. Dundubhi.
4857	1756-57	...	...	20	20	20	20	...	60	60	60	60	57. Rudhīrōdgarin.
4858	1757-58	...	...	21	21	21	21	...	1	1	1	1	58. Raktāksha.
4859	1758-59	...	...	22	22	22	22	...	2	2	2	2	59. Krōdhana.
4860	1759-60	...	...	23	23	23	23	...	3	3	3	3	60. Kabaya.
		...	...	24	24	24	24	...	4	4	4	4	

2	3	4	5	6	7	8	9	10	11	12	13	
4941	1840-41	...	45	45	45	45	...	...	...	...	26	21. Sarajit.
4942	1841-42	...	46	46	46	46	...	...	...	27	27	22. Sarvadhara.
4943	1842-43	...	47	47	47	47	...	...	...	28	28	23. Vinôthin.
4944	1843-44	...	48	48	48	48	...	...	...	29	29	24. Vikrita.
4945	1844-45	...	49	49	49	49	...	...	...	30	30	25. Khara.
4946	1845-46	...	50	50	51	51	...	...	...	31	31	26. Nandana.
4947	1846-47	...	51	51	52	52	...	...	...	32	32	27. Vijaya.
4948	1847-48	...	52	52	53	53	...	...	...	33	33	28. Jaya.
4949	1848-49	...	53	53	54	54	...	...	...	34	34	29. Mamatha.
4950	1849-50	...	54	54	55	55	...	...	...	35	35	30. Durmukha.
4951	1850-51	...	55	55	56	56	...	...	...	36	36	31. Hemalamba.
4952	1851-52	...	56	56	57	57	...	...	...	37	37	32. Visakha.
4953	1852-53	...	57	57	58	58	...	...	...	38	38	33. Vikarin.
4954	1853-54	...	58	58	59	59	...	...	...	39	39	34. Sivapuri.
4955	1854-55	...	59	59	60	60	...	...	...	40	40	35. Prava.
4956	1855-56	...	60	60	1	1	...	...	...	41	41	36. Subhakarit.
4957	1856-57	...	1	1	2	2	...	...	...	42	42	37. Svalana.
4958	1857-58	...	2	2	3	3	...	...	...	43	43	38. Kshethin.
4959	1858-59	...	3	3	4	4	...	...	...	44	44	39. Visavasa.
4960	1859-60	...	4	4	5	5	...	...	...	45	45	40. Parabhava.
4961	1860-61	...	5	5	6	6	...	...	...	46	46	41. Pavanaga.
4962	1861-62	...	6	6	7	7	...	...	...	47	47	42. Kshaka.
4963	1862-63	...	7	7	8	8	...	...	...	48	48	43. Samaya.
4964	1863-64	...	8	8	9	9	...	...	...	49	49	44. Sudharapa.
4965	1864-65	...	9	9	10	10	...	...	...	50	50	45. Varotakrita.
4966	1865-66	...	10	10	11	11	...	...	...	51	51	46. Paribhavin.
4967	1866-67	...	11	11	12	12	...	...	...	52	52	47. Pramada.
4968	1867-68	...	12	12	13	13	...	...	...	53	53	48. Ananta.
4969	1868-69	...	13	13	14	14	...	...	...	54	54	49. Kakasha.
4970	1869-70	...	14	14	15	15	...	...	...	55	55	50. Anala.
4971	1870-71	...	15	15	16	16	...	...	...	56	56	51. Pigea.
4972	1871-72	...	16	16	17	17	...	...	...	57	57	52. Kalayukta.
4973	1872-73	...	17	17	18	18	...	...	...	58	58	53. Sudharthin.
4974	1873-74	...	18	18	19	19	...	...	...	59	59	54. Randra.
4975	1874-75	...	19	19	20	20	...	...	...	60	60	55. Durnati.
4976	1875-76	...	20	20	21	21	...	...	...	1	1	56. Durdabhi.
4977	1876-77	...	21	21	22	22	...	...	...	1	1	57. Ruchivadarin.
4978	1877-78	...	22	22	23	23	...	...	...	1	1	58. Poktakada.
4979	1878-79	...	23	23	24	24	...	...	...	1	1	59. Kshaya.
4980	1879-80	...	24	24	25	25	...	...	...	1	1	60. Kshaya.

No. 6.—SARABHAVARAM PLATES OF THE LORD OF CHIKURA : THE 6TH YEAR.

By T. A. GOPINATHA RAO, M.A., Trivandrum.

The set of copper-plates on which the subjoined inscription is engraved was secured for me for examination from a friend of his by Mr. J. M. Nallasāmi Pillai, B.A., B.L., District Munsiff, Rajahmundry. Regarding these plates and of the site where they were discovered he writes as follows:—"The exact circumstances under which the copper-plates were found are not known. It is said that they were ploughed up a few years ago near the village of *Sarabhavaram* some 20 miles north-west of Rajahmundry and 10 miles from the bank of the *Godāvari*. Near the place where the plates were found there appear to be the remains of several brick *stūpas* of fair size, and about 6 or 7 miles from it towards the *Godāvari* are more *stūpas* on a hill overlooking a lake known as *Nallakōṭa Ava*, while on the *Rāmdurgam*, a lofty hill that dominates the country, are the extensive remains of buildings which seem to have formed part of a monastery."

The set consists of three plates, measuring 6" by 2" and of $\frac{1}{16}$ " thickness; when they came to me, the ring had not been cut; it is a circular ring sealed with a lump of copper in a crude manner, and on this is struck with a die the emblem of the dynasty to which the grantor of the deed belonged; it is a conch shell standing in half relief from a countersunk surface which has a circular border. The conch shell is preserved very well. The ring was cut by me and the impressions were taken under my supervision. It is from these and from the original plates that I now edit the inscription, which is in an excellent state of preservation.

The language of the record is Sanskrit prose. At the end of the inscription are the usual imprecatory verses, three in number. The alphabet closely resembles that of the early *Kadamba* plates published by Dr. Fleet in *Ind. Ant.*, Vol. VI, of the *Kūdgere* plates of *Mādhātṛivarman* (above, Vol. VI, pp. 12 ff.) and of the *Nilambūr* plates (above, Vol. VIII, pp. 146 ff.). The engraver employs both the looped and the curvilinear forms of the consonant *t*; e.g., the looped form occurs in -*Yayāti*-, l. 3; -*kshatriyai*-, l. 4; *bhagavatastridasa*-, l. 6; -*vāpta*-, l. 7; -*prati*- and -*arāti*-, l. 8; -*ādhipati*-, l. 9; *grāmyānayukta*-, l. 9; -*ājñāpayatyasti*-, l. 10; *ājñāpti*-, l. 16; *bhavanti*-, l. 17; and *akshēpta chānumantā*-, l. 21; whereas the curvilinear variety is found in *svasti* in l. 1; -*prachyuta*-, l. 4; *nirjñitāsēsha*-, l. 8; *ta*-, l. 14, etc. The letter *kha* is written in three ways; the usual form occurs in -*ābhimukha*-, l. 2, and the other varieties in -*ābhimukhā*-, l. 5, and -*mukham*-, l. 16. Very little difference is made between *t* and *n*; compare, for instance, the *n* and *t* occurring in *nirjñitā*-, l. 8; -*yātānēka*-, l. 5, etc. Similarly *tra* in *putra*-, l. 15, looks more like *nra*. In the word *Yudhishṭhira*-, l. 19, both *dh* and *th* resemble *v*. The engraving is executed very carelessly, and there occur many instances of erasure; for instance, there is a well-defined trace of a secondary *i* over *p* in -*para*-, l. 7. The letter *sa* occurring in *visamdhya*-, l. 6, has a big dot, which resembles an *anusvāra* symbol. As in some other inscriptions, the dot evidently intimates that the letter *sa* has to be dropped as it was inadvertently engraved. There are also several cases of omissions, which are either corrected in the text itself or noticed in the foot-notes. The rules of *sandhi* are often neglected; some consonants are doubled as in *nirjñitā*-, l. 8; -*dharma*-, l. 4; -*margga*-, l. 4; -*gurōr mmahēśvarasya*-, l. 6; -*vargga*-, l. 8, etc.

The inscription belongs to the reign of a king whose name and dynasty are not mentioned. He is simply described as the lord of *Chikūra-vishaya*. He is said to be possessed of polite manners and modest character; he had gained several victories in battles, was well-versed in all sciences, was following the foot-steps of the early *kshatriyas* like *Dilipa*, *Bhagiratha*, *Vainya*, *Yayāti*, *Rāma*, *Ambarisha*, etc.; meant death to horses that confronted him in the battlefield; was a great giver (of benefactions, etc.); was a valiant soldier; was skilled in arts; was full of the sense of gratitude; was one who was unassailable; a great devotee of *Mahēśvara*; and had befitted himself for a seat in heaven, by the grace of *Śiva*. The inscription records that this king granted the village of *Pulaka* or *Puloka* free of all taxes to *Harīśarman* of the *Hārīta gōtra*, who was

iii a.

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iii b.

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a master of two Vēdas, was versed in the performance of sacrificial rites, and was a Vājasaneyin. The record is addressed to the inhabitants of the village granted. The inscription is dated in the 6th year. Thus the record, with neither the name of the king nor the dynasty to which he belonged nor even the time at which he lived, adds nothing to our store of knowledge. Its only importance consists in its palaeography.

TEXT.¹

First Plate.

- 1 श्री² स्वस्ति श्रीविजयचीकूरपुरात् ³नयविनयसम्पन्नो-
- 2 नेकसङ्ग्राम[१*]भिमुखप्रहारलब्धविजयप्रतिष्ठः सर्वविद्या-
- 3 ज्ञय[न]विधिविभारदः दिलीपभगीरथवैष्णवयातिरा-
- 4 माम्बरीषादिभिरादिक्षत्रियैरासेविताइर्भूम[१*]र्गादिप्रच्युत

Second Plate ; First side.

- 5 आह्वामभिमु[खा:]⁴यातानेकघोटकमारि⁵ व[दा]न्यः शूरो दक्ष[:*] क-
- 6 त[ज्ञो] वि(सं)ध्यो⁷ भगवत्सिद्धेश्वरगुरोर्भृंहेश्वरस्य चरणद्वयारा-
- 7 धनपर[१*] महेश्वरस्य प्रसादावाप्तपरलोक-
- 8 प्रतिष्ठः निर्जिताशेष[१*]रातिवर्ग[:*] चिकूरविषया-⁸
- 9 धिपति[:*] परमब्रह्मण्य[:*] पुलकयाम्यानयुक्त-

Second Plate ; Second side.

- 10 कार्ष्णव⁹माज्ञापयत्यस्ति अस्माभि[:*] पुण्यायु-
- 11 र्यशोभिद्वय वेदह(१)याज्ययन¹⁰कुशला-
- 12 य ब्रह्मवद्यादिदे¹¹ वाजसनयिष्यकर्मानुष्ठा-¹²
- 13 नपराय हारीतसंगोच[१*]य हरिशर्म्भणे

Third Plate ; First side.

- 14 सर्वकर्तो¹³ परिहृत्य पुलोकग्रामो दत्त[:*] ।(॥) तुदवबुद्ध¹⁴ त-
- 15 क्रामससौ ब्राह्मणः पुत्रपौत्रानुक्रमेणोष(प)भुञ्जानो
- 16 न कैश्चि¹⁵ किञ्चिद्वक्तव्य[:*] आह(१)ति[:*] स्वमुखम्[१*] स ६ पोषु¹⁶ दि
- 17 १० [॥*] भवन्ति चात्र श्लोका[:*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपा-
लि[ता]¹⁷

¹ From the original copper-plates.

² This syllable is represented by a symbol which stands on the proper right margin. A similar symbol is again repeated at the beginning of the second line.

³ Read °पुरात्.

⁴ Read °ध्ययन°.

⁵ Read °मुखा°.

⁶ Read °सारी.

⁷ Read °ध्यो.

⁸ Read °चीकूर°.

⁹ Read °यास्यानायुक्तकार्ष्ण°.

¹⁰ Read °ध्ययन°.

¹¹ Read °विद्यादिदे°.

¹² Read वाजसनेयिष्यकर्मा°.

¹³ Read °कर्ते.

¹⁴ [Read एवमवबुद्ध.—S. K. Or एतदव.—F. W. T.]

¹⁵ Read °कैश्चि°.

¹⁶ Read °पोष.

¹⁷ The ता of °पाणिता has been engraved under the line.

Third Plate ; Second side.

- 18 यस्य यस्य यद[१*] भूमि^१ तस्य तस्य तदा पल^२ [॥*] स्वदत्ताम्बर-
 19 दात्ता^३ वा यत्ताद्रच^४ युधिष्ठिर [१*] महिष्महिम्न्या^५ श्रेष्ठ
 20 दानाच्छ्रेयोनुपाल[नं] [॥*] षष्ठि^६ वर्षसहस्राणि सर्गो^७
 21 मोदति भूमिदः[१*] अ[१*]क्षेत्[१*] चानुमन्ता च तान्येव नरके
 22 [व*]सेत्[॥*]

TRANSLATION.

Om. Hail Prosperity! From the victorious Chikūrapura, the lord of the Chikūra province,—possessed of worldly wisdom and good behaviour; who is famed for victory obtained by blows face to face in many an encounter; who is proficient in all the sciences, in reading the sacred books and in (performing) the rites; who never swerved from the path of virtue followed by the early *kshatriyas* beginning with Dilipa, Bhagiratha, Vainya, Yayāti, Rāma (and) Ambarīsha; who is the destroyer of many horses that faced (him) in battle; who is generous, brave, dexterous and grateful; who acts according to law; who is intent upon adoring the two feet of the venerable Mahēśvara, the lord of the gods; who through the favour of Mahēśvara has acquired a firm position in the next world and who has conquered the entire host of enemies; who is very hospitable to Brāhmaṇas,—commands as follows the residents and officials of the village of Pulaka:—

The village of Puloka has been made a gift by us for the enhancement of (our) religious merit, life and fame, exempting it from all taxes, to Harisarman, who is an expert in the study of two *Vēdas*, who possesses the sacrificial knowledge, who is intent on performing his duties according to the school of the Vājasaneyins, and who belongs to the Hārita *gōtra*.

Knowing this, this Brāhmaṇa and (his) sons and grandsons in succession enjoying this village, should not in any way be spoken to by anybody. The *ājñāpti* (has been done by word of my) own mouth. In the year 6 on the 10th day of Pausa. With reference to this there are the following verses:—"Land has been granted by many and been protected by many; whosoever at any time possesses the earth, to him for the time being belongs the reward (of the grant)."

"O! Yudhishtīra! Protect the land, be it a gift of yours or of others; O, highest of the kings! protection is more meritorious than gift." "A giver of land rejoices in heaven for sixty thousand years; he who rescinds and he who approves (of him who rescinds it) both live in hell for the same period."

NOTE ON THE PRECEDING. BY STEN KONOW.

Mr. Gopinatha Rao has compared the alphabet used in the Sarabhavaram grant with the script employed in early Kadamba plates, and others. There cannot be any doubt that he is right in doing so. The alphabet certainly belongs to the so-called "box-headed" variety of Central India. Among the various inscriptions written in this Central Indian script, however, the grants of the Śarabhapura kings are those whose alphabet presents the most striking similarity, as will be immediately apparent to everybody who compares the published facsimile plates.

^१ Read भूमिस्तस्य.

^२ Read यत्ताद्रच.

^३ Read स्वर्गो.

^४ Read पञ्चन.

^५ Read महौ महौभता

^६ Read षष्ठि.

^७ Read षष्ठि.

The inscriptions of the Śarabhapura dynasty which have so far been published are the following :—

1. The Āraṅg copper-plate grant of Mahā-Jayarāja,¹ issued from Śarabhapura in the fifth year and recording the grant of the village of Pāmā in the Pūrvarāshṭra;
2. The Khariār (properly Nahnā) copper-plate grant of Mahā-Sudēva,² issued from Śarabhapura in the second year and recording the grant of the villages Navannaka and Śāmbilaka in the Kṣhitimaṇḍāhara;
3. The Raipur copper-plate grant of Mahā-Sudēva,³ issued from Śarabhapura in the tenth year and recording the grant of Śrisāhikā in Pūrvarāshṭra.
4. The Sārangarh copper-plate grant of Mahā-Sudēva,⁴ issued from Śarabhapura, and recording the grant of Chullaṇḍaraka in the Tuṇḍaraka bhukti. The last plate of this grant, which must have contained the date, has not been recovered.

We do not know whether Mahā-Jayadēva preceded or succeeded Mahā-Sudēva, and we do not know anything about the ancestors of these two kings. The legend on the seal of the Khariār plate runs,—

Prasann-ārṇava-sambhūta-Mānamātr-ēndu-janmanah śrīmat-Sudēvarājasya sthīram jagati [śāsanam].

I have inferred⁵ from this legend that Sudēva's father was Mānamātra, and his grandfather perhaps Prasanna, and that Mānamātra might perhaps be identical with Mānāka, "the ornament of the Rāshṭrakūṭas" mentioned in the Uṇḍikavāṭikā copper-plates of Abhimanyu.⁶ These identifications are however very problematic, and we do not, in reality, know anything about these kings.

The years mentioned in the inscriptions are regnal years and do not help us to fix their date. On palaeographical grounds, however, we may assign them to the 8th century A.D.

The localities mentioned in the grants of the Śarabhapura kings cannot all be identified. Such of them as have been traced, however, all belong to the Raipur and Bilāspur districts of the Central Provinces.

Navannaka of the Khariār grant is almost certainly⁷ the present Nahnā, the actual find place of the plates, three miles south of Khariār, and Śāmbilaka of the same grant is perhaps the neighbouring San Doil. The Kṣhitimaṇḍāhara must consequently comprise the southern portion of the present Raipur District.

Tuṇḍaraka of the Sārangarh grant has been identified by Mr. Hira Lal⁸ with the present Ṭuṇḍrā, about six miles south of Seorī Nārāyan on the Mahānadī, and belonging to the Balodā Bāzār tahsil of the Raipur District. The Tuṇḍaraka bhukti would accordingly correspond to the northern portion of the Raipur District.

Mr. Hira Lal⁹ has further identified Śrisāhikā of the Raipur grant with the present Sirsāhī, likewise in the Balodā Bāzār tahsil and about 25 miles south-west of Ṭuṇḍrā, and finally Pāmā of the Āraṅg grant with the present Pāmgarh, 21 miles north of Ṭuṇḍrā in the Jānjgir tahsil of the Bilāspur District. The Pūrvarāshṭra would accordingly include the Tuṇḍaraka bhukti.

Mr. Hira Lal has inferred¹⁰ from this state of things that the Śarabhapura kings held sway over a large portion of the present Chhattisgarh Division, and stated as his opinion that they ousted the kings of Sirpur, old Śrīpura, in the Mahāsamunda tahsil of the Raipur District. He suggests that Śarabhapura "may perhaps have been a new name imposed on the

¹ *Gupta Inscr.*, pp. 191 ff.

⁴ *Ep. Ind.*, Vol. IX, pp. 281 ff.

⁷ *Ep. Ind.*, Vol. IX, p. 172.

¹⁰ *Ep. Ind.*, Vol. XI, p. 186.

² *Ep. Ind.*, Vol. IX, pp. 170 ff.

⁵ *Ep. Ind.*, Vol. IX, p. 172.

⁶ *Ep. Ind.*, Vol. IX, p. 283.

³ *Gupta Inscr.*, pp. 196 ff.

⁸ *Ep. Ind.*, Vol. VII, pp. 163 ff.

⁹ *Loc. cit.*

conquered city of Śrīpura by the victor, from the fabulous animal of that name (i.e. *śarabha*), who is believed to be a match for a lion, with reference to the claim of the Sirpur dynasty to be *Kēsarins* (lions). I do not think that he has succeeded in making this latter supposition likely, because the Sirpur stone inscription of Mahāśivagupta¹ seems to belong to about 800 A.D., i.e. it is not much later than the grants of the Śarabhapura kings, and Mahāśivagupta's father and grandfather and probably also more of his ancestors seem to have ruled in Sirpur.

Other identifications of Śarabhapura have been suggested by Cunningham,² who thought that it might be either Ārvi in the Wardha District or Sambalpur in the Sambalpur District. None of these identifications are however likely, and the exact position of Śarabhapura has still to be found.

Now the only inscription which has so far been found in an alphabet almost identical with that of the Śarabhapura grants has been found in a place called Śarabhavaram. It has been issued, not by a king, but by a *vishayādhipati*; it is dated in the same way as the Śarabhapura grants, with mention of a regnal year, a month and a day, and the seal shows the representation of a conch, as is also the case in the Śarabhapura grants.³ It is tempting to infer that the Śarabhavaram grant was issued by a dependent of the Śarabhapura kings, and that Śarabhapura is the present Śarabhavaram.

With regard to the modern village of Śarabhavaram I have consulted the Collector of the Godavari District, who has been good enough to inform me that the village Śarabhavaram is situated in the Chōḍavaram Division, ten miles east from the bank of the Godavari and twenty miles north-west from Rajahmundry. Its popular name is Śarabāram. A ruined temple is said to have been in existence near the village some fifty years ago.

According to information kindly furnished by Rao Sahib Krishna Sastri similar village names occur in other places in the neighbourhood. Thus there is a village Śarabhavaram in the Peddāpuram *tāluka* of the Godavari District, a Śarabhapuram in the Ellore *tāluka* (now joined to the Kistna District), a Sarabhavaram in the Golgonda *tāluka* of the Vizagapatam in Raipur or its immediate neighbourhood, but farther to the south.

To return to the Śarabhavaram plates, they do not appear to have been issued by a ruling prince, but by a governor of a district, a *vishayādhipati*. I suppose that this title is nothing more than the usual *vishayapati*. The year given in l. 16 is then probably the regnal year of the overlord of the *vishayādhipati*.

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The grant was issued from Chikūrapūra, l. 1, by the *adhipati* of the Chikūra-*vishaya*. Mr. Gopinatha Rao corrects the latter to Chikūra-*vishaya*. We cannot, however, make any positive statement about the correct form of the name. There is an uninhabited village Chidugūru ten miles north-west of Chōḍavaram. It seems however difficult to identify it with Chikūra, if the form given in the District Gazetteer is the correct one.

The village granted was Pulaka, l. 9, or Puloka, l. 14, which should be looked for in the

No. 7.—TWO TALESVARA COPPERPLATES.

By Y. R. GUPTA, B.A., LAHORE.

These two copperplates¹ were brought to light by Mr. C. E. D. Peters, I.C.S., Deputy Commissioner, Almora. They were discovered at Taleśvara in the Almora District, U. P., at something less than one foot below the surface, while digging the foundations for an ordinary terrace wall, and they were forwarded to the Superintendent, Hindu and Buddhist Monuments, Northern Circle. I owe the opportunity of editing the inscriptions for the first time to the latter officer, who handed the plates over to me for decipherment.

The plate A measures roughly $1' 4\frac{5}{8}"$ in length and fluctuates between $11\frac{1}{8}"$ and $1' 1\frac{1}{8}"$ in breadth, and the plate B is roughly $1' 3\frac{1}{8}"$ in length and $11\frac{1}{8}"$ in breadth. Each of the plates has an oval seal soldered to it, containing the same legend in four lines and besides several symbols separated from the legend by a straight line. Above it is a bull recumbent, the head turned right over the left shoulder. Before it appears what is either a fish or a tortoise and below the latter a *garuḍa*. Behind it is a symbol that I am unable to identify. All these representations as well as the legend are in relief and surmounted by a hooded cobra (*nāga*). The plate A with its seal weighs $11\frac{1}{4}$ lbs., and the plate B with its seal $10\frac{1}{4}$ lbs. The plates are not very thick and the letters show through on the reverse. On the whole, however, they are deeply and well engraved. Their edges are not rimmed, and the inscriptions, therefore, lack protection. Each of the grants bears 28 lines.

The alphabet of the seals has many characteristics in common with the Gupta one; but that of the plates is much later.² The *anuvāra* is generally denoted by a big circle above the consonant. The sign of punctuation is a horizontal curve. It is six times used in plate A, in ll. 4, 16, 22, 26, 27 and 28; and eight times in plate B, viz. once in l. 2, once in l. 13, once in l. 18, once in l. 20, twice in l. 21 and once in l. 25. The numerical symbols for 5 and 30 occur in plate A, l. 28, and those for 20, 8 and 5 in plate B, l. 28.

The language is somewhat ungrammatical Sanskrit. Even the usual benedictive and imprecatory verses are not correctly quoted and are left incomplete, so much so that they can hardly be called verses. Practically, therefore, both of the inscriptions are in prose.

With regard to orthography we may note that *v* has throughout been written for *b*; that the class nasal is commonly used before mutes, and that an *s*-sound before an *s*-sound is usually replaced by the *visarga*, though we occasionally find writings such as *-grāmakas=sa-*, A 20. Doubling of consonants after *r* is the rule; thus *Karkkaṭa-*, A 17; *-varggam=*, B 8; *-ārch-chana-*, A 9; *-sānmārjjan-*, A 9; *-kaṇṇa-*, B 14; *-garttā*, A 17, 18; *-bhātair=ddatti-*, A 10; *=arddha-*, B 24; *-śūpppyām*, A 21; *-karmmāntaḥ*, A 23; *parvat-ākara-*, A 4, B 6, etc. There is of course no doubling in the case of *h* or the sibilants, and, curiously, a *y* is never doubled after *r*; compare *=kuryāt=*, A 26. There are also some few cases in which the doubling has not taken place where we would expect to find it; compare *-ārtham*, A 9; *=smābhīr=bhakti-*, B 12. On the whole, however, it is quite consistent. A *k* and a *t* are often doubled before *r*; thus *kkraya-*, A 15; *yattrā*, A 14. There are, however, several exceptions to this rule; compare *kshētra*, B 13, at the side of *kshētra*, B 14, 15, etc.

There are several mistakes in the spelling. Thus we find *ā* for *a* in *-dēvyādhasat=*, B 21; *a* for *ā* and *ri* for *ṛi* in *krishṇahayō*, B 27; *t* for *n* in *-tagarapati-*, A 5; *ta* for *tra* in *yata*, B 13; *t* for *h* in *yat=kuryāt=*, A 26; *n* for *t* in *tan-nanayō*, B 5; *p* for *sh* in *-pupp-*, A 9; *ś* for *g* in *-Aśnivarmma-*, B 4; *ś* for *p* in *Saurava-*, A 2; *ss* for *s* in *-rūpassya*, B 3. In *-dāṇḍa-*

¹ These are now preserved in the Lucknow Museum at the instance of the Superintendent, Hindu and Buddhist Monuments, Northern Circle.

² See below, p. 113.

vāsika-, A 5, on the other hand, the *v* is probably not miswritten, but we have to do with a Prākṛita form. Cf. Vogel, *Antiquities of Chamba State*, Part I, p. 129. Other Prākṛita forms are *pratipādītukās*, A 11; *pramātāra*, A 4, 27; B 7, 23.

The rules of sandhi are constantly neglected; compare *-pattrañ abhi*-, A 11; *Kārttikēya-purē Ativalākāpallikā Viśākhilapallikā arishlāśramah avalinakah*, A 23; *Rājaputtraka-Ōddālakarvatakō, Paśchima-Drōṇyām Uduvaravāsah*, A 24; *Vishnudāsēna utkirpnāny*-, A 28; *chakkradhurañ iva*, B 5; *cha anēn=aiiva*, B 25; *Dhanadattēna uktirpnāñ=cha*, B 28.

In plate B there are several compounds ending in *vāpam*, such as *Vajra-sthala-kshētra-kulya-vāpam*, B 13; *kshētra-āṣṭa-drōṇa-vāpam*, B 14; *Mudhyamāraka-kshētra-chaturddāsa-drōṇa-vāpam*, B 15; *Kapilēśvara-nāmadhēya-kshētra-kulya-vāpam*, *Nandikēra-kshētra-shaḍ-drōṇa-vāpam*, B 16; *Daḍḍavaka-jaṅgala-kulya-vāpam*, B 17; *Dēvaka-tōṭi-pañcha-drōṇa-vāpam*, B 17; *Rajaka-sthala-kshētra-shaḍ-drōṇa-vāpam*, B 17; *Dēvaka-ānūpa-kshētra-khāri-vāpam*, B 18; *Vaḍra-kshētra-āṣṭa-drōṇa-vāpam*, B 19; *Parvatāra-kshētra-khāri-vāpam*, B 20; *Dēvaka-kshētra-āṣṭa-drōṇa-vāpam*, B 20; *Kēdāra-kulya-vāpam*, B 21; *kshētra-kulya-vāpam*, B 22; *Śvētō-kshētra-pañcha-drōṇa-vāpam*, B 24; *Vētasa-kulya-vāpa-nāmadhēyam*, B 25. Instead of *vāpa* we find *vāpikā* in *Kēdāra-dvi-drōṇa-vāpikā*, B 21. It will be seen that *vāpa* is always preceded by a word denoting a measure. A compound such as *kulya-vāpa* must mean "a plot where a *kulya* of seed can be sown or is required," and we can translate *Vajra-sthala-kshētra-kulya-vāpam*, a, or, the *kulya*-plot of the *sthala-kshētra* of *Vajra*. Almost the same meaning could accordingly be conveyed by using two words, *Vajrasthalakshētram kulya-vāpam*. Compare *Mālavaka-kshētram khārivāpam*, B 13, etc.

Both the grants purport to have been issued from *Vra(Bra)hmapura*, one by the *Paramabhāṭṭāraka Mahārājādhirāja śrī-Dyutivarmman*, for the purpose of observing the *bali*, *charu*, *sattrā* and the bath with curds, milk and *ghī* and for worshipping with perfumes, incense, lamps and flowers, for sweeping, besmearing and ploughing, and for all sorts of repairs, with reference to the feet of *Vīrapēśvara-svāminātha*, and the other by the *Paramabhāṭṭāraka*, the *Mahārājādhirāja śrī Vishṇuvarmman*, for the continuance of the great sacrificial sessions. Both grants profess simply to sanction previous gifts.

The present seals are gilded and appear to be casts from the originals and not authentic. The plates, also, I understand to be forgeries.

I believe that the seals are forgeries, as—

(1) there are evident signs to show that the damaged letters seem to be the result of bad casting from an original seal. This can especially be marked in the case of the fifth and the sixth letters in line 3 of the seal attached to the plate A and the first letter in line 4 of that soldered to the plate B, which have not come out.

(2) the seal of plate A is much larger than that of plate B, though the measurements of the inscriptions, the figure of the bull and the objects in front and behind it, and even the marginal oval line are the same; the surrounding ornaments of raised bosses are not the same in each case, there being 54 in plate A and 48 in plate B, and the outer shape is different.

(3) the seal of plate A shows signs of bad workmanship, as if it were a first experiment. The knobbed ring on the seal is not cleverly joined and the rough portion at its edges gives ample room to suggest that it has not been cast at the royal foundry, but is a forged cast from the original seal.

The seal of plate B is more cleverly done and would probably have escaped detection for a time but for (1) the first letter in the fourth line and (2) the soldering to a wrong plate through ignorance.

(4) though bearing one and the same legend, the two seals have been applied to forged grants, alleged to have been issued by two different kings, and

(5) they are of inferior copper, and perhaps gilded to escape detection of forgery.

I believe also that the plates are forgeries on the following grounds :—

(1) The genealogy of the dynasty given in the seals does not agree with that given in the plates. In the seals it begins with Vishnuvarmman, while in the plates it commences with Agnivarmman (miswritten Āsnivarmman in B). Even if we grant that it is not necessary to begin with the same king, we at least expect that the grantor, the son of Agnivarmman, should have the same name in the two genealogies. Now, whatever the correct reading of the name of the last king mentioned in the second line of the seals may be, it cannot be Dyutivarmman, the name given in both plates.

(2) In plate A, l. 2, the words *Śrī-Purūṣaḥ-prabhṛity-avichchhidya-māna-Saurava-rāja-rāmāś* occur, where *Saurava* is evidently a mistake instead of *Paurava*. Now the royal officers are especially particular at the time of handing over such important documents intended to be seen by the public and officers of succeeding kings, and would scarcely overlook such a blunder about the descent of the grantor.

(3) The plates do not give us any definite information regarding any of the kings mentioned, not even the ruling one, by which we can test the statements in them. In line 11 of plate A it is asserted that the original grants have been burnt and that bad persons under the evil influence of the Kali age might, in course of time, raise objections. In plate B also reference is made to such an eventuality.

(4) The present grants purport to confirm some previous ones, at one stroke, without mentioning the kings by whom they were made, and without saying whether a reference was made to the official records, for the purpose of verification. The scantiness of records from the fourth to the eighth or the ninth century is probably to be accounted for by the disorderly state of things that existed in the province from which the plates come, and forgeries, it might have been thought, were not very likely to be detected. The plates were engraved by one and the same person, as can be seen from his name in line 28 of both of them. It was easier to get one person to forge them than to engage the services of two, and the goldsmith Ananta was sought for, perhaps because he was known for his skill.

(5) In B 27 we find the following quotation from Vyāsa, *Vindhy ātavishv=atōyāsu kushka-kāṣṭharavāsinaḥ*. The quotation is neither complete nor accurate. The words *krishṇahayō bhi(hi) jāyanti ya ākshēpam kuryāt=sa pañcha-mahāpātaka-samyuktaḥ syād* are put as an independent clause and not as Vyāsa's words, and also contain two bad mistakes. We expect such complete verses, or, at least, such abridged sentences as we find in other grants.

In plate A there are a few mistakes at the beginning, but many blunders at the close. This is probably due to the carelessness of the engraver or the writer, who thought that he was not likely to commit any mistake in the stereotyped wording, and so, most probably, wrote without consulting some authentic plates or their copies regarding the quotations.

(6) The writer seems to be more careful about the description of the property granted than about formal matters and information about the grantor and his ancestors. He is extremely careful in enumerating the various plots of land granted. But he is hardly aware that these enumerations are of little value, if the grants do not emanate from the proper persons, and that, however careful he may be to try to deceive others, there are certain indications which generally go to prove a forgery.

(7) In A 3 we read the name *Agnivarmma*, instead of which B 4 has *Āsnivarmma*. The difference is perhaps due to the difficulty in reading the first name of the second line of the seals, which has not come out clearly. If this be so, it would show that the plates must have been

forged when the correct name of the king had been forgotten. This would presuppose an interval of at least 200 years between his time and that of the forging of the grants, and this well agrees with epigraphical evidence.

(8) The responsible *Dātaka* would scarcely have passed over a blunder regarding the name of the king from whom the grantor claimed descent.

(9) The misreading of the real name of the king in the second line of the seal from which the present casts have been obtained by the forger, or rather in the casts themselves, sufficiently accounts for the invention of the name Dyutivarmman or the substitution of a later Dyutivarmman for a former king, if we take it for granted that the forgers (or, at least one of them) could read the inscription. It is interesting to note that the first letter of the doubtful name looks like *d*, though the cast may not be a faithful reproduction of the original.

(10) In the seals the grantor is said to be of the Lunar lineage, while in the plates he is represented as descended from the Lunar as well as the Solar race. This is a very grave objection since a perfect harmony in the descent claimed is quite necessary.

The only point which remains to be explained is why the seals were soldered on to the plates, if the genealogy itself differed. This is the difficulty which is likely to beset us. I would make two suggestions. Two casts were obtained of an original seal, which was in the possession of the real owner or some other person. But the original plate was not available, or could not be lent, or more probably was lost or really burnt as mentioned in the forged plates. So a new draft that would suit the circumstances was prepared by a scribe and given to the goldsmith Ananta. There was probably some difficulty about the names of the kings mentioned in the second line of the seals, and the forgers had not the opportunity of verifying them or of consulting the original plate or the official records. The name of a king Dyutivarmman, the son of a king Agnivarmman, of whose name they were not certain, was known. His son Vishnuvarmman was well-known. So these were the data. The forgers engraved one plate in the name of Dyutivarmman, and the other in that of Vishnuvarmman, probably thinking that, if the authenticity of one was called in question, the other might be produced as evidence; but as they had misgivings about the names of the kings they altogether gave up the idea of soldering the casts to the plates. These might have been with the person or the community of trustees who claimed the ownership. But his or their descendants, who were unable to decipher the inscriptions, possibly thinking that there were two seals corresponding to the two plates, and also considering that they formerly might have belonged to them, got them soldered. Perhaps they did this in the vain hope that the seals might be taken as evidence of the issue of the former grants, said to be burnt. Or (2) some of the forgers of the plates, who were unable to read the inscription of the seals and who were unaware of the contradiction (not being taken into close confidence as regards how the genealogy and other actual details were to be arranged), might have soldered them to the plates later on, not caring to consult the scribe or the engraver. Other explanations are not impossible. Whatever the fact might have been, it is quite clear that the inscriptions on the plates contradict the legend of the seals. Had these latter been authentic, it might have been possible to suppose that they were applied to these grants later on through ignorance. But I have shown that the present seals are only casts of the original and the contradiction in genealogy and other details preclude the possibility of the plates being genuine. In spite of this I shall show below that they are of considerable importance.

I assign the seal (the original one) to about the latter half of the fifth century on the following grounds:—

(1) The lower parts of the right hand verticals of *ga*, *sa* and *ka* are about double the length of the *aksharas* without verticals.¹

¹ Vide Dr. Bühler's *Indian Paleography*, ed. by J. F. Fleet, Bombay, pp. 47 f.

(2) We find the guttural *na* before *sa* in line 4 and perhaps before *ka* in line 2, if we adopt the reading *Harshavarmanā* [हृश्वरमण].

(3) The third horizontal line of *ja* slants downwards.

(4) The ancient dot is replaced by a cross-bar in the case of *tha* in line 3.

(5) The transitional form of *ya*, with the loop, though not quite like the later ones, occurs.

(6) The right hand portion of *sa* and *pa* shows an acute angle.

But the inscription can hardly be much later than about the second quarter of the fifth century since,

(1) the lower parts of *ta* and *bha* are not lengthened and thus they retain the older forms,

(2) the left limb of *sa* is more or less archaic, and

(3) on the whole the letters show similarity to the Gupta alphabets of the later half of the fourth century.

The letter *na* does not admit of severe scrutiny as it is a little damaged to the right in all the places where it occurs in this inscription.

The letter *na* has not a knob, as in the case in the Gupta alphabet, and it is much like *ta*, the only difference between *na* and *ta* being that the former is more acute-angled, while the latter is much more curved at the middle.

To turn to the plates. The alphabet is of the northern type, evidently later than the Gupta one, and is in a transitional form, approaching the acute-angled.¹ The letters slope from right to left. Those worth noticing are: *u*, *ka* (when not forming a member of a conjunct consonant), *tha*, *dha*, *na*, *ma*, *ya* (when not a member of a conjunct consonant), *va*, and *sa*, and, to a certain extent, *bha*.

U which occurs in *utkirṇ-*, A 28, B 28, looks like the *u* of the Mahānāman inscription. *Ka* has a loop to the left such as is generally observable in the latter half of the sixth and the first half of the seventh century and resembles that of the Mahānāman and Lakṣhamaṇḍal inscriptions; cf. e.g. *-sakala-*, A 1, B 1. *Tha* is like that of the Maukhari and Lakṣhamaṇḍal ones; cf. *-nātha-*, A 8. *Dha* and *na* are of the same type. *Dha* occurs, e.g., in *-dharani-dharana-yōgya-dhāraṇā-dhāraṇā*, B 2. *Na* has a loop, cf. *-bhuvana-*, B 1. *Ma* has the same shape as e.g. in the Yaśodharman inscription of A.D. 532; cf. *-maṇi-*, B 2. *Ya* has the tripartite form, when it is not a member of a conjunct consonant; cf. *naya-vinaya-*, B 5. Again *ka*, *cha*, *ja*, *tha*, *da*, *ṣa*, *pa*, *bha*, *la*, *sa*, and *tya* are exactly like those in the plates of the time of Śaśāṅka-rāja of Gupta Samvat 300, though *ra*, when not forming a member of a conjunct consonant, and *ya* differ.

The plates, therefore, when we take into consideration all these circumstances appear to have been forged some time between the middle of the sixth and the second quarter of the seventh century. Leaving a sufficient margin, we may assume that the forgeries were made between the sixth and the eighth centuries A.D.

The casts and the plates, though forged, are of value, since we have hardly any record from about the fourth to the eighth or ninth century, issued by or concerning the ruling dynasties in the Garhwal and Almora Districts. The casts of the seal are more valuable than the plates, since they appear to be taken from a genuine seal, which supplies us with the names of some hitherto unknown kings. As regards the genealogy of these kings and other general information, the plates are only as much reliable as our *bakhars* in the Deccan and are of little more value than legends. Still they give many names of cities, villages and fields, which are of much geographical and historical interest, as they hardly can be due to the fancy of the scribe. The places evidently bore the names mentioned when the plates were forged, and some

¹ Cf. *loc. cit.*, pp. 49 f., also Prof. Vogel, *Antiquities of the Chambā State*, p. 46.

of them we can identify with confidence. The record clearly has reference to Garhwal and the Katyur valley of the Almora District and perhaps to the Katyuri Rājās. Other inscriptions that we may discover will probably throw some light on localities. But the present ones are of no little value. We have the expression *Parvatākara-rājyē* in line 4 of plate A and in line 6 of plate B, which means the kingdom filled by mountains. This description suits Garhwal very well. Of course some tract of land, specially the Katyur valley, which forms part of the present Almora District, must have been included in the kingdom. The boundaries of it must have exceeded it. The name Garhwal itself has been derived from *giry-āvali*, row of mountains. The name *Kēdāra* of fields we find twice in line 21 of plate B. Garhwal is known as *Kēdāra-bhūmi* or *Kēdāra-khaṇḍa* from very early times and we should naturally first look to that district for the places. Of course this is only circumstantial evidence, because by itself it proves little. But it is a link in the chain. We meet with the word *Gōmati-sāryām* in line 15 of plate B. *Sāri* occurs in line 20 in the inscription from Paṇḍukēśvara near Badrināth. It must evidently be derived from the causal of *sri* to flow, and on comparing these records we can say with confidence that it means 'bed' or 'valley.' So we are justified in taking *Gōmati* as the name of the river. The other river of which mention has been made is *Pitriganā*. But I cannot find it in the maps of the Garhwal and the Almora Districts. It cannot, however, be very far from the river Gōmati. The reference to two rivers in the inscription gives us a clue. Following the above line of argument, I am at this stage able to identify *Kārttikēyapura* and to suggest some tentative identifications.

The mention of *Kārttikēyapura* is very interesting and important. We know that it lay in the valley of the Gōmati and near the present village of Baijnāth.¹ Our record confirms this. Again it is believed that the Katyuri rājās found there the ruins of an old town named Karbirpur and used the materials for rebuilding the temple of Kārttikēya and also for constructing wells, reservoirs and bazars. Now in plate A we meet with the name *Karavīra-garttā* in l. 18, which is, possibly, identical with Karbirpur.

Brahmapura, the capital mentioned in A 1 and B 1, I am much inclined to think with General Cunningham² was Lakhanpur or somewhere near it. One *Brahmapura* no doubt has been satisfactorily identified by Dr. Vogel³ with Brahmor in the Chamba State. But that is too far off and does not suit our record.

Kōllapuri, A 18, is most probably the present Kolapuri. *Suvarṇakāra-pallikā*, A 20, may perhaps be Sonal, and *Bhaṭṭi-pallikā*, A 22, Bheṭi. *Sādhutūṅakagrāma*, B 14, is perhaps Tūṅgēśvara itself. *Sādhū* is simply an attributive meaning 'well' or 'good,' and *grāma* is equivalent to modern *gāw*, village, while *ka* is only a diminutive termination. *Jyōrāṇā*, A 16, is probably represented by Jyura or Jōlā. *Bhēla(mastaka)*, A 18, may be Bhēla. *Kapila-garttā*, A 17, is in all likelihood Kaplēsvara itself or somewhere near it; *Karkkōtā*, A 18, Garkhēt; *Nandikērakakshētra*, B 16, Nandikēsari, and *Lavanōdaka*, B 16, Lavanasari or Lavanī.

It is perhaps worth noting that only the first king mentioned in l. 2 of the inscription on the seal, viz. Agnivarmman, has *sri*, illustrious, attached to his name, while the other names are without this epithet. Apparently Agnivarmman was a monarch of some importance.

The first inscription purports to be dated the 30th day of the month of Pausa of the 5th year of the reign, and the second the 5th day of the month of Mārgaśīrsha of the 28th year of the reign. These dates, however, cannot be verified, and it is not possible to give the corresponding English equivalents.

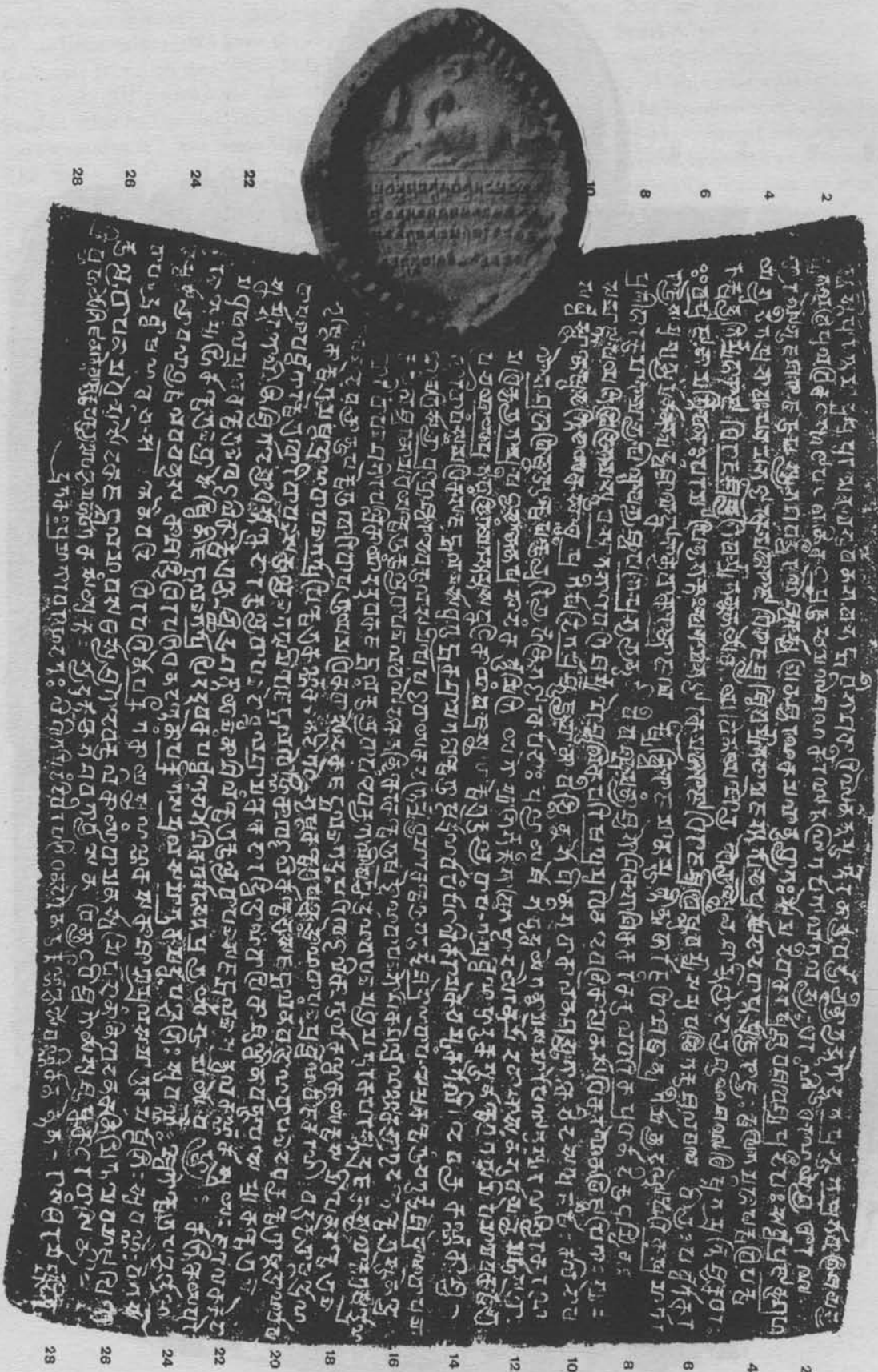
¹ Gazetteer, N. W. P., Vol. XI, p. 468, *ibidem*, pp. 463 f.

² *Ancient Geography of India*, p. 355.

³ *Antiquities of Chamba State*, Vol. I, p. 82.



2



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

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

The *dātaka* (messenger for the conveyance of the grant) in plate A is said to be the *pramātāra* Sūryadatta, the officer entrusted with the (arrangement of) peace and war; and the writer the *divirapati* Viṣṇudāsa; and the *dātaka* in plate B the *pramātāra* Varanauatta and the writer the *divirapati* Dhanadatta. The engraver of both the grants was the goldsmith Ananta.

The accompanying plates have been prepared from excellent estampages supplied by Mr. H. Hargreaves, Superintendent, Hindu and Buddhist Monuments, Northern Circle, and the seals have been reproduced from photographs of plaster casts kindly taken by Mr. Rājārām Hari Sōjavalkar, Modelling Teacher, Mayo School of Art, Lahore.

I am far from being certain about the reading of the legend of the seals. What I can make out reads as follows:—

- 1 Viṣṇuvarmma-prapō(pau)ttrasya pō(pau)ttrasya Vṛishavarmmaṇa[h*]
- 2 śry-Agnivarmma-sutasy=śha śāsana[ni*] Dvijavarmmaṇa[h*]¹
- 3²=nuggrah-ārtihāya sādhu-samrakṣaṇāya cha
- 4 Sōmavañś-ōdbhavō rājā jayaty=amita-vikrama[h*]

This legend I might translate,

'Here is the charter of Dvijavarman, the great grandson of Viṣṇuvarman, the grandson of Vṛishavarman, and the son of the glorious Agnivarman. May the king, born of the lineage of the Moon, whose prowess cannot be measured, be victorious, for the purpose of favouring . . . , and of protecting the good ones.'

A.—GRANT OF DYUTIVARMAN: THE FIFTH YEAR.

TEXT.³

- 1 Svasti [[*] Parandara-pura-pratimād=Vra(Bra)hmapurāt=sakala-jagan-mūl-ōrvvi, chakkra-mahābhāra-vahana-[guṇa-vamana-phana-sahasrasy=Ānanta]-mūrttēr=bhagavad-V[ī]ra[nēśvara-svāmīnaś=charaṇa-]
- 2 kamal=ānudhyātāḥ Sōma-Divākar=ānvaṣō gō-vrā(brā)hmaṇa-hit-aishi śrī-Purūravaḥ-prabhṛity-avibhchhidyanāna-Śau(Pau)rava-rāja-vamśō=gnir=iva vaipaksba-kaksha-dahanō [bh]n . . .
- 3 śry-Agnivarmma [[*] tasya putras=tat-pāda-prasādād=avāpta-rājya-mahimā dyutimad-ahita-paksha-dyutiharō vivasvān=iva dvitīyaḥ paramabhaṭṭāraka-mahārāj-ādhir[ā]ja-śrī-
- 4 Dyutivarmma kuśali Parvvatākara-rājyē=smad-vamśyān=mahārāja-viśēśhān=pratimānya dāṇḍ-ōparika-pramātāra-pratihāra-kumārāmātya-pilupaty-aśvapati- (—)
- 5 jayanapati-gaṇjapati-sūpakārapati-tagara⁴-pati-vishayapati-bhōgika - bhāgika - dāṇḍavāsika-kaṭuka-prabhṛity-anujivi-varraṇa sarva-vishaya-pradhān-ādīmś=cha
- 6 pratīvāsi-kuṭumvi(mbi)naḥ kuśalaṁ prishṭvā samājñāpayati — viditam=idam=astu vō dēvadrōṇy-adhikṛita-mahāsatttrapati-Tīrāt-aikākisvāminā naya-vinaya-śruta-vṛitta-
- 7 sampannēna parivrād-vra(bra)hinachāri-gauggulika-parishat-sahitēna rājadanvārik-āgnisvāmi-kāraṇkika-vōt(kōt)-ādihikarāṇik-āmātya-Bhadravishṇu-purassarēna cha
- 8 dēvanikāyōna vijñāpitam bhagavatām sur-āsura-jagad-vandy-Ānanta-mūrtti-Viraṇēśvara-smā(svā)mi-nātha-pādānām va(ba)li-charuka-sattra-pravarṭtana-dadhi-kṣhira-ghṛita-
- 9 snapana-gandha-dhūpa-pradīpa-pupp-(pushp)-ārclchana-prakara - sanmārjjan - ōpalēpana-kṛishi-karm-ānushṭhāna-kbanda-sphuṭit-āyachaṭita-patita-samskār-ārtham para-hit-ānushṭhāna-

¹ It is also possible to read *Dvishavarmmaṇa*, or *tāsanaḥ=Harshavarmmaṇa*, or *tāsanaḥ=Gajavarmmaṇa*. Looks like *śasyatō*, *asyana*, or *asyata*. ² From the estampages. ³ Read *nagara*.

- 10 charita-vratatir=yushmat-pūrvvajair=mmahārājabhir=anyais=ch=āvanipatibhis=tath = ānēka-dharma-prasava-hētibhūtai=ddattidāyakaḥ sva-srēyasē bhūmi-pallikā-grāma-
- 11 karmānta-vishayās=tāmrapaṭṭa-paṭa-vṛishatāpa-pattraḥ¹ abhiliḥby = āgrahārāḥ
pratipāditakās=tāni cha sāsānāny=ādiptakēna dagdhāni
- 12 kālēna cha gachchhatā luvdhāḥ(bdhāḥ) kali-dōsha-grah-āvishtāḥ kēchid=asatpurasāḥ lēkhyair=vvin=ākshēpam kuryur=iti tad=arhanti bhāṭṭāraka-pādāḥ sāsān-ā-
- 13 numati-dānēna yathā-bhujyamāna-sthāna-parimāpa-nāmāny=ābhilēkhaḥyitum=iti yato mayā dēva-bhaktiā pūrvva-rājarshinām² yaśo-rtha-
- 14 m=ātmanas=cha puṇy-ābhivṛiddhayē vṛishatāpa-sāsānam=idam dattam[||*] yatra paśu-kul-āvadāra-karmānta-Kōnakalikā-gaṅgā-grāmō Guṇōśvar-ā-
- 15 valadipakāḥ kkraya-karapa-bhūmi-bhāgn-sahitaś=Chōra-kaṭakō jamvā(mbā)-sālikā-patāly-antara-parvataka-Bhāvilāna-karavira-kōshṭhā
- 16 Gakshicharapa-grāmō(mē) Mahāsālō Vurāsikānantavanikā — Jyōrānāyām Chōrapāniyam Bhagnānūpamōḍṛibhāyām Puṭavanakāḥ
- 17 Karkkaṭasthūnū-vañjāly=Uttaragāṅgā Kapilagarttā Kōṭara-vañjah Śivamushichyāpurī Dādimikā Śimsāpikā dakshina(m)pā[r]śvā
- 18 Śrāṭhā-vishayastā-palli Karavira-garttā Kōllapuri Bhēlamastakāḥ Karkkōtāyām Khandāka-pallikā Mammadatto Rājakya-tōli
- 19 Śrigāla-khōhnakō Bhūta-pallikā Gōgga-pallikā Vārūṇāsramah Prabhīā-pallikā Dēvadāsa-tōli Nārāyaṇa-dēvakulaka-mā[lā]-
- 20 khānakah Śribhācharppatō=naṅgāla-gartt=Ōttara-vāso Vra(Bra)hmapurē Karttikēyapura-grāmakas=Samajjāvyastā cha bhās=Tryamvapurē Suvārūnakāra-pallikā [Dā]-
- 21 nūnā Vṛiddha-pallikā Chandra-pallikā Vi(Bi)lvakē Jayabhāṭa-pallikā Vachā-karapa-grāmō Dīpa-puryām Vṛiddhatari-pallikā Kkrōda-sūrppayām Varddhakī-pallik=Ōshṭrāla-
- 22 makah Kāṭababhṛishṭi Dīṇḍika-pallikā Chatuśśālōrōhālagala-pallikā — Śōrayām Bhāhiranya-pallikā Chandulāka-pallikā Bhaṭṭi-pallikā
- 23 Kārttikēyapurē Ativalāka-pallikā Viśākhila-pallikā arishtāśramah avalinakah Sakinnarāyām kōṭṭatālē Pallivātakas=tuṅgula-karmāntah
- 24 Pitṛigaṅgā-tatē Śirshāranyah Kaṇṭhārapērśvah Rājaputraka-Ōddāla-karvatako va(ba)hugrāmasahita Uttarā-pathah Pāschima-Drōṇyām Udumva(mba)ravāsah
- 25 Gōhaṭṭavāṭakah Pushpadantikā-vāsanti-vanakah Karavirikā-khōhnāvanako Mallavastuko Mallikā-sivaka-karābha-sālikā Daṇḍavāsivato
- 26 Gōlathalakās=ch=ēti — Tad=yushmābhir=aruishām prakshēpa-pratishēdhau na karāniyan na ch=ōpadravah kuṭumvi(mbi)nām kārūkāṇāḥ=cha karttavyo [||] yat=kuryāt=sa pañcha-mahā-pātaka-[samyu]-
- 27 ktaḥ syād=iti — Dūtakah sāndhivigrahikah pramātāra-Sūryadattah Likhitam divirapati-Vishṇudāsē[na]
- 28 Utkirṇāny=aksharāṇi sauvarṇṇik-Ānantēn=ēti — Rājya-sam 5 Pausa di 30

TRANSLATION.

Hail! From Brahmapura, comparable to the city of Purandara (Indra).

(Ll. 1-3) (There lived) the illustrious Agnivarmman, who was descended from the Moon and the Sun; who wished the welfare of cows and Brāhmins; of the illustrious royal lineage of

Read -pattrair=abhi.

² Corrected from -rājarshinām.

the Panravas,¹ uninterrupted as far as Purāvas; who like Fire burnt down the dry grass in the shape of his enemies; who meditated on the lotus-like feet of the lord, the holy Virapēśvara, the incarnation of Ananta, whose thousand hoods were the base of the world, carrying the great load of the circle of the earth, and spreading good qualities.

(Ll. 3-6) His son, the illustrious Dyutivarmman, who obtained the greatness of royalty through the favour of his feet; who takes away the lustre of his brilliant foes like a second sun; the Paramabhaṭṭāraka, the Mahārājādhirāja, being in good health, in his kingdom filled with mountain,² pays respects to the excellent kings of my line, enquires about the welfare of the prefect of police,³ the *pramātara*,⁴ the warder, the councillor of the king, being the heir-apparent,⁵ the masters of elephants, horses, armour,⁶ marts, cooks, cities and districts, land-holders, landlord-owners,⁷ police officers,⁸ the *kaṭukas*⁹ and other dependents and all neighbouring householders, the local heads of all the provinces and others, and then issues these orders:

(Ll. 6-13) Let it be known to you that, whereas the following request has been made by the solitary lord Trāta, the master of the sacrificial sessions who superintends the procession of the idols, who is endowed with political wisdom, breeding, learning, and good behaviour, accompanied by recluses, brahmachārins, and the congregation of the Gauggulikas,¹⁰ and further by the temple congregation, preceded by royal doorkeepers, the attendants of the sacred fire, the *kāraṅkikas*,¹¹ the superintendent of the female (temple) slaves, the minister Bhadravishnu, "For the purpose of continuing the *bali*, *charu* and *sattra*; for the bathing with curds, milk and ghi, the worshipping with perfumes, incense, lamps, and flowers; for the observing of sweeping, besmearing and ploughing; for the repair of dilapidated, broken, and fallen parts, at the feet of the lord Virapēśvara-svāmin, the incarnation of Ananta, who is worthy of being praised by gods, demons, and the world, grants referring to land, hamlets, villages and crafts, have, after having inscribed them on copperplates, cloth and *vrishatāpa*-plates,¹² been granted, for the sake of their spiritual welfare, by your ancestors, the great kings, whose vow was the fixed observance of doing good to others, by other kings, and by givers of gifts, who were the means of production of many charitable acts. Those grants have been burnt by fire; and after lapse of time some greedy and bad persons, being beset by the evil influence of the Kali age, might lay hands on (those gifts), if there be no written record. So your Majesty may be pleased, in giving sanction to (the existing) grants, to get written specifically the dimensions and the names of the places that are being enjoyed;"

¹ The actual reading of the plate is *Śaurara*. I can hardly imagine that in an authentic record the officers concerned would allow such a grave mistake in the name of the family of the ruling monarch to remain.

² Or, in his kingdom of Pervatākara.

³ *daṇḍāparika* is probably some police officer.

⁴ Cf. Professor Vogel, *Antiquities of Chamba State*, Part I, p. 122.

⁵ For this explanation of *kumārāmātya*, see *Ep. Ind.*, Vol. X, p. 50, n. 2.

⁶ *pīlu*, an elephant; *jayana*, armour.

⁷ *Bhṛṅgika*, those who are in possession of land; *bhṛṅgika*, owners of land. Cf. Vogel, *loc. cit.*, p. 130.

⁸ About the form *dāṇḍavāsika*, cf. Vogel, *loc. cit.*, p. 129.

⁹ With regard to the word *kaṭuka* I made a reference to the learned Prof. V. V. Sovani, M.A., of the Meerut College. He thinks that it might mean a sect of the Jains. As far as I know, that sect flourished later. Again, a reference to the Jains in particular is not very probable. *Kaṭukas* apparently mean any persons (officers, members of a religious assembly not generally held in respect at the time, etc.) who were disagreeable to the public. But who these were in particular I cannot say with confidence.

¹⁰ We do not know what the *Gauggulika* assembly was. But this seems to be a very interesting point in the record. We expect more information about it in copperplates and other inscriptions that may hereafter come to light.

¹¹ As to the meaning of *kāraṅkika*, we may perhaps compare *kapālin*.

¹² *Vrishatāpa* apparently signifies some mixture of copper and another metal. According to l. 14 the present grant was incised on *vrishatāpa*.

(Ll. 13-14) therefore I have given this charter on *vrishatāpa*, out of devotion for the god, and for the increase of the religious merit of preceding royal saints and of myself.

(Ll. 13-26) In which (grants are contained), in *Kōṇakalikāgāṅgā-grāma*,¹ where the occupation (of the villagers) is *avadāra*² of cattle, *Guṇḍēśvarāvaladīpaka*, together with the plot of land allotted for the sales; *Chōrakatāka*, the *karavīrakōshthā* of hilly *Bhāvilāna* inside the space (covered by) trees of *jambūśālikā*; in *Gakshīcharaṇa-grāma*, *Mahāsāla* and *Vurāsikādanta-vanikā*; *Chōrapāṇiyam* in *Jyōrāpā*; *Putavanaka*, *Karkkatāsthūpāvañjali*, *Uttaragāṅgā*, *Kapilagarttā*, *Koṭaravañja*, *Śivamushichyāpurī*, *Dāḍimikā* and *Śimśapikā* situated at *Bhagnānūpamōḍṛibhā* (?); *Śarathavishayastā-palli* (village), *Karaviragarttā*, *Kollapūrī*, *Bhēlamastaka* on the right; *Khaṇḍāka-pallikā*, *Mammadatta*, *Rājakya-tōli*, *Sri(Śri)gālakhōhaka*, *Bhūta-pallikā*, *Gōgga-pallikā*, *Vārūnāsrama*, *Prabhilā-pallikā*, *Dēvadāsa-tōli*, *Nārāyaṇadēvakulakamālākhānaka*, *Śrībhaṅgacharppaṭa*, *Anaṅgālagarttā*, *Uttaravāsa* at *Karkkōtā*; *Kārttikēyapura-grāmaka* and the plot *Samajjāvyastā* at *Brahmapura*; *Suvarṇa-kāra-pillikā*, *Dapūṇḍā*, *Vṛiddha-pallikā*, *Chandra-pallikā* at *Tryamvapura*; *Jayabhāṭa-pallikā* *Vachākarāṇa-grāma* at *Bilvaka*; *Vṛiddhatarī-pallikā* at *Dipapūrī*; *Varddhakī-pallikā*, *Ush-tralamaka*, *Katakabhriṣṭī*, *Dīṇḍika-pallikā*, *Chatuśśālōrōhālāgala-pallikā* at *Krōḍasūrpī*; *Bhāhiranya-pallikā*, *Chandulāka-pallikā*, *Bhaṭṭī-pallikā* at *Śōrā*; *Ativalāka-pallikā*, *Viśākṣhila-pallikā*, and the neighbouring (?) *Arishtāśrama* at *Kārttikēya-pura*; *Pallivāṭaka*, with the *tungula* (?) occupation, at the foot of the fort at *Sakinnarā*; *Śīrshāranya*, *Kaṇṭhāraparśva*, the market town of (named after) the prince *Ōddāla*, the *Uttarāpatha* with many villages at the bank of the river *Pitrigaṅgā*; *Udumbaravāsa*, *Gōhātāvāṭaka*, *Pushpadantikāvāsanti-vanaka*, *Karavirikā-khōhpa-vanaka*, *Mallavastuka*, *Mallikā-śivaka-karābha-śālikā* and the *Gōlatbalakas* of *Duṇḍavāsivat* in *Western Drōṇi*.

(Ll. 26-28) So you should not make any confiscation or hindrance to those (that are in possession of it) nor any outrage to householders and servants.³ Whoever should do so, would be stained with the five great sins. The messenger (for this grant) is the *sāndhivigrahikī*, the *Pramātri* *Sūryadatta*. Written by the *divirapati* *Vishṇudāsa*. The letters have been engraved by the goldsmith *Ananta*. The 30th day of (the month of) *Pausa* of the fifth year of the reign.

B.—GRANT OF VISHNUVARMAN: THE 26TH YEAR.

TEXT.⁴

- 1 Svasti[||*]pur-ottamād=Vra(Bra)hmapurāt=sakala - bhuvana - bhava - bhāṅga - vibhāga - kārīṇḍ=anta - mūrttēr=anādy - āvēdy - āchinty - ātyadbbhut - odbhūta-prabhūta-prabhāv-ātīśayasya
- 2 kshma-tala-vipula-vikāṭa-sphaṭā-pātala-nikāṭa-prarūḍha-maṇi-gaṇā-kiraṇ-ārunita - pātāla-talasya(—)dharani-dharāṇa-yōgya-dhāraṇa-
- 3 dhāra(ri)ṇḍ bhujaga-rāja-rūpaśya(sya) bhagavad-Viraṇḍēśvara-svāmīnaś=charaṇa-kamal-ānudhyātaḥ Soma-divākara-prāmśu-vamśa-vēśma-pradīpaḥ sarvva-praj-ānugrah[ā*]-
- 4 y=śbhyudita-prabbāvaḥ paramabhāṭṭāraka-mahārājādhirāja-ēry-Aśni(gni)varmā[||*] tadātmajas=tatpāda-prasādād=avāpta-prājya-rājyaḥ kshapita-mahāpaksha-vipaksha-
- 5 kaksha-dyutir-mmahārājādhirāja-śri-Dyutivarmanmā [||*] tau-nanayō (tat-anayō) naya-vinaya - śaurya - śhairyā - gāmbhīry - audārya - guṇa-gaṇ-ādhiśṭhita-mūrttis-chakkradhara(h)
- 6 iya prajānam-arttiharāḥ parama-pitri-bhaktāḥ paramabhāṭṭāraka-mahārājādhirāja-śri-Vishṇuvarmanmā samupachita-kūśala-va(ba)la-vīryaḥ Parvvatākara-

¹ The explanation of certain words and the suggestions as regards some names are tentative. We know very little about the localities and the peculiar local words.

² I am unable to explain the word *avadāra*.

³ *Kāraka*, a servant.

⁴ From the stampages.

- 7 rājyē samutpatsyamānān=asmas=vaṁś-ālankāraṇ-dēvakārāṇ-rājalakṣmī(r-v)virājamāna-
mūrttīn=mahārāja-viśēṣhān=pratimānya daṇḍōparika-pramātāra-
- 8 pratihāra - kumārāmātya - pilupaty - aśvapati - prabhṛity - anujivi - varggam=anyāms=cha
bhōgika-bhāgika-karika-kulachārīka-pradhān-ādi-kuṭumvi(mbi)naḥ
- 9 samājñāpayati[|*]viditam = estu vas=Trāta - Bhāripatisārma - gauggulika - parishat-
pramukhena dēvanikayēna sādhipakāraṇa vijñāpitāḥ smaḥ-
- 10 sarvvasthānēṣhu datti-dāyaka-sādhu-pratipādita-prāg-bhujyamān-āvichchhinna-bhōgina-
bhuvām kālena gachchbatā kēchid-asatpurushāḥ kali-dōsha-
- 11 lōbha-grah-āviṣṭā ākshēpaṁ kuryur=ity=arhanti bhāṭāraka-pādāḥ puṇya-yaśō-
bhivriddhayē tan-nāma-samarōpaṇ-ānusmarāṇa-sthirakarāṇa-
- 12 m=adhikṛitya tāmrapaṭṭa-dānēna prasādam karttum=iti yatō=samābhīr=bhakti-
bhāvita-hṛidayair=anumodanā-sāsanaṁ bhuvām=arthē mahāsatr-ō-
- 13 pachayāya pratipāditaṁ yata(tra) Stambhasaṅkatikāyām Vajra-sthalakṣhētra-kulya-
vāpam — tat-pūrvvēna Huḍukka-sūnā-kṣhētram tat-samipē Mālavaka-kṣhētram
- 14 khārivāpam samadhikam sajaṅgalam Sādhutūṅgagrāma-talē ¹kṣhētr-āṣṭa-drōṇa-
vāpam Paṭalikāramakē Champaka-tōli Dēvakyakarṇakās=cha—
- 15 Gōmatisāryām Vra(Bra)hmōśvara-dēvakula-samipē Paṭṭavāyaka-dattir=Mmadhya-
māraka-kṣhētra-chaturddasa-drōṇa-vāpam — Sēmmaka-kṣhētram chaturddasa-drōṇa-
vāpam
- 16 Kapilēśvara-nāmadhēya-kṣhētra-kulya-vāpam Lavaṇōdakē Nandikāraka-kṣhētra-
śhaḍ-drōṇa-vāpam bhōgika-Gēllanappāka-bhrātri-dattē kṣhētrasūnē dvē
- 17 khāri-vāpam Gabhira-pallikāyām Daḍḍavaka-jaṅgala-kulya-vāpam Dēvakyatōli-
pañcha-drōṇa-vāpam Madhyama-puraka-parastād=Rajaka-sthalakṣhētra-śhaḍ-drōṇa-
- 18 vāpam Dēvaky-ānōpa-kṣhētra-khāri-vāpa-ttrayam=adhikam vās-ōdakam jaṅgalam
tadupari Khaṭṭalikā — Tulākaṇṭhakayakṣha-samipē Narakṣhētram
- 19 Bhṛishṭikā-kṣhētram=āṣṭa-drōṇa-vāpam tat-prāpi-kṣhētra-karṇakam naditātē
Bhṛishṭaka-kṣhētram pañcha-drōṇa-vāpam pūrvvēna Vijakarāṇi Vajra-kṣhētr-
āṣṭa-drōṇa-
- 20 vāpam Parvvatāra-kṣhētra-khāri-vāpam sakulyam tat-samipē Jaṅgala-khōhnikā —
Khaṭṭalikā-kṣhētram sajaṅgalam navadrōṇa-vāpam Dēvakya-kṣhētr-āṣṭa-drōṇa-
vāpam
- 21 Skambhāratōli — Nischitā-dēvyā(a)dhasāt-Kēdāra-kulya-vāpam Dēvkhalā-grāmakē
Kēdāra-dvi-drōṇa-vāpikā — Śunṭhināv-ānōpē Sēmmaka-kṣhētram
- 22 Madhuphala-mūlaka-kṣhētram Khaṭṭalikā-kṣhētraṇ-cha — Chchhidra-garttāyām
Nāgilam kṣhētra-kulya-vāpam sajaṅgalam Andhrakārṇakās=trayaḥ Jarōlaka-
kēdā-
- 23 ram Sēmmahikā-kṣhētram Vyāsōbṭhini-jaṅgalam tat-prāpi-Daḍḍavakam parvvatē
cha bhōgika-Varāhadatta-pratyayā bhūmayō va(ha)hvyāḥ Kārttikēya-purō
- 24 Nimva-sāryām va(ba)lādhyakṣha-Lavachandra-sakāsād=Divirapati-Dhanadattēn-
ōpakkrītam samūla-samāttarakam=arddhapañchabhiḥ suvarṇanaiḥ Śvētō(tā)-kṣhētra-
pañcha-drōṇa-
vāpam Dūrvvāṣhaṇḍakē cha — anēn=aiva divira-patin-ōpakkrītam kēyastha-
Nappaka-sakāsāt=samūla-samāttarakam=āṣṭābhiḥ suvarṇanaiḥ Vētasa-
- 26 kulya-vāpa-nāmadhēyam s-au(s-ō)daka-jaṅgalam=āvasathasy-āgratō Dēva-kulikāyām
Vāmana-svāmi-pādānām nivēdanaka-nimittam=ēvam=ājñāpitē
- 27 kriṣṇahayōbbhi² jāyantē ya ākshēpaṁ kuryāt=sa pañcha-mahāpātaka-samyuktāḥ
ayād=uktaḥ=cha bhagavatā Vyāsēna Vindhy-āṭavishv-atōyāṇu śushka-kōṭara-
vāsinaḥ

¹ Read kṣhētram=āṣṭa.² Read kriṣṇahayō hī.

28. Dūtakaḥ pramātāra-Varāhadattah likhitam=idam divirapati-Dhanadattēna
ukti(kti)ṛṇṇaṣṇ-cha sauvarṇṇik-Ānantēna — rā sam 20 8 Mārgga di 5

TRANSLATION.

(Line 1) Hail! From Vra(Bra)hmapura, the best of the cities.

(Ll. 1-4) (There lived) the *Paramabhṭṭāraka*, the *Mahārājādhirāja*, the illustrious *Agnivarmā*,¹ who meditated on the lotus-like feet of the adorable Lord *Vīraṇṣvara*, in the form of the king of Snakes, observing concentration capable of supporting the earth; who reddens the surface of the lower region by the rays of the collection of the jewels growing about the array of the expanded hoods, large and wide as the surface of the earth; the excellence of whose power is without beginning, unknowable, unthinkable, wonderful, elevated, and extensive; the incarnation of *Ananta*; who causes the apportioning of existence and destruction of the whole world; (*Agnivarmā*) who was the lamp of the house of the high family descended from the Moon and the Sun; whose power had been increased for the purpose of favouring all his subjects;

(Ll. 4-5) His son (was) the *Mahārājādhirāja*, the illustrious *Dyutivarmā*, who obtained (his) vast kingdom through the favour of his (his father's) feet, who had destroyed the lustre of the grass in the form of his enemies, backed by formidable allies.

(Ll. 5-9) His son, the *Paramabhṭṭāraka*, the *Mahārājādhirāja*, the illustrious *Vishnūvarmā*, who is, as it were, the embodiment of the qualities, political wisdom, breeding, bravery, fortitude, steadiness, gravity, magnanimity; who relieves the sufferings of the poor, like the wielder of the disc (*Vishṇu*); who is much devoted to his father, who has gained happiness, strength and vigour, in the kingdom filled by mountains, pays respects to the future godlike eminent kings, the ornament of our family, whose forms will be shining owing to the royal splendour, and then issues these orders to the host of dependants, the police officer, the *pramātāra*, the warder, the councillor of the king, being heir-apparent, the master of the elephants, the master of the horse, and further to householders, land-holders, land-owners, the *karikas*,² the *kulachārikas*,³ the chiefs, and others:—

(Ll. 9-13) Let it be known to you that, whereas we have been requested by the temple congregation headed by *Trāta*, *Bhāripati Śarmā*, and the congregation of the *Gaṅgūlikas*, together with the officials, (in the following words):—

“May your Majesty be pleased to do the favour of issuing a copperplate to perpetuate the memory by specifying the names of the land given, for the increase of your religious merit and fame, since some bad persons, being possessed of greed consequent on the evil influence of the *Kali* age, may in the course of time lay their hands on the pieces of land in all the places that have been obtained in good manner from liberal donors, and that have been enjoyed and are being enjoyed without interruption,”

Therefore this sanctioning grant has been given by us, our heart being filled with devotion, regarding the plots (granted) and for the purpose of continuing the great sacrificial sessions.

(Ll. 13-26) In which (grants are included), of the elevated field of *Vajra*, the plot in which a *kulya*⁴ can be sown at *Stambhasaṅkaṭikā*; to its east the field *Hudukka-sūnā*, near it

¹ The plate has *Agnivarmā*; see above.

² I do not know the exact meaning of *karika*.

³ *Kulachārika* is perhaps the head of a *kula*.

⁴ *Kulya* is a measure of eight *drōṇas*. In the inscription only the grain that can be sown in the fields (*kṣhētras*) is given, and we have generally to guess their extent by this standard. Sometimes, however, one boundary is given and sometimes the owners are mentioned. In the present instance and several others, the name of the fields and the amount of seed required are put together, while in *Mālavakakṣhētram* and other cases the measurements are included in *Bahuvrīhi* compounds qualifying the fields.

the field Mālavaka in which one *khāri*¹ of seed is required, and more, together with the jungle, a plot of field in which 8 *drōṇas* of seed are required, in the lower part of the village Sādhutūṅga; Champakatoḷi and the Dēvakyakarṇṇakas at Pāṭalikarāmaka; fields of Madhyamāraka in which 14 *drōṇas* of seed are required, the gift of the weaver of silk, the field of Sēmmaka, where 14 *drōṇas* of seed are required, of the field called Kapilēśvara the plot in which one *kulya* of seed is required, (all) at the bed of the river Gōmati² and near the temple of the God Brahmēśvara; the plot of the field Nandikēraka in which 6 *drōṇas* of seed are required, and two fields given by the brother of the land-holder Gellanaṇṇaka, in which one *khāri* of seed is required, at Lavaṇōdaka; the field in which one *kulya* of seed is required at the Paḍḍavaka-jungle, and the field in which five *drōṇas* of seed are required, at Dēvakya-tōḷi, (both) in Gabhirapallikā; of the elevated field of Rajaka the plot in which six *drōṇas* of seed are required, of the field near the water of Dēvakyan a portion in which three *khāris* of seed are required, and further abodes (shades), water and jungle, above it Khaṭṭalikā beyond Madhyamapūraka; the field of Nara and the field of Bhṛiṣṭikā in which eight *drōṇas* of seed are required near Tulākaṇṭhakayaksha; the protruding field that can be reached from it; the field of Bhṛiṣṭaka where five *drōṇas* of seed are required, on the bank of the river; to its east Vijakaraṇi,³ a portion of the field of Vādra in which eight *drōṇas* of seed are required, the portion of the field Parvatāra in which one *khāri* of seed is required, together with channels for irrigation⁴; near it the waste land Khōhnikā and the Khaṭṭalikā field in which nine *drōṇas* of seed are required, together with the jungle, the portion of the field of Dēvakya in which eight *drōṇas* of seed are required, Skambhāratōḷi, the kōḍāra (field) in which one *kulya* of seed is required, behind Nīśchitadēvi; kōḍāra (fields) in which two *drōṇas* of seed are required at Dēvkhāla village; the Sēmmaka, Madhuphalamūlaka and Khaṭṭalikā fields at Sunṭhināvēnūpa; the Nāgila field where one *kulya* of seed is required, with the jungle, the three Andhralakarṇṇakas, Jarōlaka-Kōḍāra, the Sēmmahikā field, the jungle land Vyāśōsthini, and near it Paḍḍavaka at Chhidragarttā; many pieces of land belonging to the land-holder Varāhadatta on the hill; of the Śvātā field the plot in which five *drōṇas* of seed are required, which was purchased by the divirapati Dhanadatta, with roots (of trees)⁵ and all the things⁶ (that may be in the land) from Lavachandra, the Commander of the army, for four and a half gold coins, at Nimvasāri at Kārttikēya-pura; the field named the Vētasa plot in which one *kulya* of seed is required, with water and jungle land, purchased together with the roots (of trees) and all the things, from the *kāvastha* Nannaka for eight gold coins by this same divirapati, in order to be presented at the feet of Vāmanasvāmi, before the shrine, in the temple, at Dūrvāshaṇḍaka.

(Ll. 26-28) And after it has been ordered thus, (those who rescind this grant) will be born as black snakes, and he who should rescind it, would incur the guilt of the five great sins. And it has been said by holy Vyāsa, " (Those who confiscate a grant of land or assent to the act of confiscation) shall dwell in the hollows of dry trees in the waterless forests of the Vindhya mountain." The messenger is the *pramātāra* Varāhadatta. This has been written by the *divirapati* Dhanadatta, and engraved by the goldsmith Ananta. (Dated) the 5th day of the (month of) Mārgga (śirsha) of the 28th year of the reign.

¹ *Khāri* is a mea-ure of grain containing 16 *drōṇas*. It is also equal to 3 or 4 *drōṇas*.

² The *Gōmati* must be the Guntī. It is however also possible that *Gōmatīśāri* is the name of a village.

³ This may mean the small portion of the field where seed might have first been sown and then taken out to be sown in larger fields.

⁴ *Kulya* means a channel for irrigation.

⁵ *Samūlāṃ*, with trees, *lit.* with roots.

⁶ By *śamātrakaṃ* I understand all the things that are (whatever may be) in the land, including *nidhi* and *śikṣhāpa*, treasure and deposit.

No. 8.—CONJEEVERAM PLATES OF KRISHNADEVA-RAYA : SAKA 1444.

By S. V. VENKATESWARA AYYAB, M.A., AND S. V. VISWANATHA, M.A., KUMBHAKONAM.

These plates were obtained by us on loan from the present head of the Śaṅkarāchārya Maṭha of Conjeeveram together with six other grants belonging to the Maṭha. The grants thus examined by us may be enumerated as follows :—

(1) Grant of a village Ambikāpuram by Vijayagandagōpāla to Śrī Śaṅkarārya. Language Sanskrit. Characters Grantha. Astronomical data for 1291 A.D.; edited *Ep. Ind.*, Vol. XIII, No. 8 (the present inscription).

(2) Grant of a village Kṛṣṇarāyapuram by Kṛṣṇadēva-Rāya of Vijayanagara to Chandrachūḍa Sarasvatī, disciple of Mahādēva Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1444 (1521 A.D.).

(3) Grant of a village Udayambākam by Kṛṣṇadēva-Rāya to Sadāśiva Sarasvatī, disciple of Chandrasekhara Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1450 (1527 A.D.).

(4) Grant of land by Vijayarāṅgachokkanātha Nāyaka, son of Rāṅgakṛṣṇa Muthuvirappa Nāyaka, to Chandramaulīśvara Svāmin. Language Telugu and Sanskrit. Characters Telugu. Date Śaka 1630 (1707 A.D.).

(5) Grant of a village by Mahādēva Sarasvatī, disciple of Chandrasekhara Sarasvatī (originally given to the Maṭha by Akkanna Mādanna of Gōlkoṇḍa), to Rāma Śāstrin. Language Telugu and Sanskrit. Characters Nandināgarī. Date Śaka 1608 (verified as 1637 A.D.).

(6) Grant of a village Kuṇḍiyāntaṇḍal by Śrī Nṛsiṃharāya of Vijayanagara to Mahādēva Sarasvatī, disciple of Sadāśiva Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1429 (1506 A.D.).

(7) Grant of a village Eluchuvi by Śrī Nṛsiṃha to the same donee as in (6). Language, characters and date the same.

No. 2, the Conjeeveram grant of Kṛṣṇadēva-Rāya, has been engraved on three copper-plates bored at the top and secured by a ring, attached to which is a seal bearing the usual Vijayanagara emblem of a boar, the Sun and the Moon on the upper half and some writing on the lower half.¹ The plates are in good preservation.

The plates measure 9·6" by 7·2", except in the middle which is 11·9" long on account of the arch at the top. The ring has a diameter of 2·6" and the seal of 1·3". The holes through which the ring passes have a diameter of ·65". All the plates have raised rims. The writing, which runs across the breadth of the plates, is quite legible except in some places bordering on the rims. The first and third plates are engraved only on one side, the second on both sides. Only the sides of the plates bearing inscriptions are ruled. The inscription contains 102 lines in all excluding the signature. The height of each line is about $\frac{1}{4}$ " on the average. But the letters are larger in the signature, and smaller in a few places where there are erasures—viz. in lines 69-71, 82, 86-89.

The language is Sanskrit, and the whole inscription is in verse, excepting the opening invocation of Gaṇeśa. The metres used are the usual Anuṣṭubh, Śārdūlavikṛīḍita, Srag-dharā, Dōḍbaka and Śālīnī. The poetry is of a low order. The characters of the inscription are Nandināgarī, except the signature at the bottom, which is in Kannaḍa characters. The inscription has several orthographical peculiarities. Stops are not supplied in their proper

¹ The letters denote, perhaps, the name of the king, as in the seal attached to the Kūṇiyūr plates of Venkata II. The legend on that seal is read Śrī Venkaṭeśa by Professor Hultzsch, (*Madras Epigraphical Report*, 1891, p. 6).

places. Instances of this have been pointed out in the text. Here and there we find the confusion of long and short *i* and *u*. We have =*praticih̄m diśam=āśritam*, l. 87, for *praticih̄m diśamāśritam*; *diśi sthitaṁ*, l. 88, for *diśi sthitaṁ*; *pratyūha-*, l. 51, for *pratyūha-*; *-pūrvakam*, l. 85, instead of *-pūrvakam*. In the third plate *i* and *u* are represented only by a loop over the consonants. There is a redundant *anusvāra* previous to the double consonants *nya* and *nyu*, e.g. *puṇnyair=*, l. 7, for *puṇnyair=*; =*avaṇnyām=*, l. 28, for =*avanyām=*; *-dānāṇny=*, l. 30, for *-dānāṇny=*; *-hiraṇnya-*, l. 85, for *-hiraṇya-*. We have instances of redundant *anusvāra* before other consonants in *-ākhyāṇm=*, l. 79, instead of *-ākhyām=*, and *-saṁyuktamāikabhōgyam*, l. 81, for *-saṁyuktamāika-bhōgyam*. Visargas are very often left out. If in some places they are wanting, they are superfluous in others. The letters *ya*, *va*, *pa*, *ta* and *na* assume forms which are capable of passing easily one into another. There is confusion between the letters *śa*, *sh*, *sa*. We have *nijavasē*, l. 16, for *nijavasē*; *turuskam*, l. 18, for *turushkam*; =*asēshēshu*, l. 34, for =*aśēshēshu*; *-śisaya-*, l. 81, and *-śiśya-*, l. 82, for *-śiśya-*. We find the use of *ṭa* for *ṭha* in *jātapratishṭān=*, l. 53. The termination for the imperfect and the pluperfect 3rd person singular is omitted in a few instances, thus *vyatānti*, l. 20, instead of *vyatānti*; =*akārshī*, l. 30, instead of =*akārshit*. In l. 36 we have *-dharōḥkamṇitā* instead of *-dharōḥkamṇitā*. Such forms occur in the plates of Venkata I and II. As in the Viṭṭapāka grant of Venkata I¹ for instance, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant. This is specially noticeable in the case of *rya*. In certain cases, however, the *r* sign is written over the line. *Nna* and *ṇna* are invariably expressed by adding the *anusvāra* before the consonants *na* and *ṇa*. Instead of double consonants only one of the consonants is written in some cases, thus =*udabhūtasman=*, l. 12, instead of =*udabhūtasman=*; *nivṛityai*, l. 33, instead of *nivṛittyām*; *-rajaśushya-*, l. 35, for *-rajaśśushya-*; *datavān=*, l. 85, instead of *datavān=*.

The inscription records the grant of the villages Krishnarāyapuram and Kātapattu by Krishnadeva-Rāya of the second Vijayanagara dynasty, who was at the time encamped on the banks of the river Kṛishṇā. The donee is Chandrachūda Sarasvatī,² the head of the Conjeeveram Maṭha,³ reputed to have been founded by the great Śaṅkarāchārya. In the line of apostolic descent Chandrachūda was the disciple of Mahādeva Sarasvatī. He is styled *Śivachētas* (having his mind devoted to Śiva), *yatirāja* (prince among ascetics) and *dhīmat* (philosopher). He is also described as an expounder of the *śāstras*, as living at Conjeeveram, and as a great exponent of the doctrine of *māyā*. It may therefore be inferred that the donee was a teacher of the Śaṅkarāchārya maṭha. This is supported by the terms of the grant, *śiśyaprasāshyair-* (*śiśyaprasāshyair*) *bhōgyam*, l. 81 f., i.e. the land was to be enjoyed by the donee and his descendants in the apostolic line. The religious seat of these teachers is known as *Kāmakoṭī-piṭha*, probably after the goddess *Kāmakoṭyambikā* of Conjeeveram. The maṭha itself is known as *Śārada-maṭha* to this day.

The villages are given in perpetuity as *sarvamānya*, to be enjoyed by the donee and his descendants in the apostolic line. The grant makes it clear that the villages had clearly marked boundaries. It is interesting to observe that the king reserves no right to himself over the land thus given away. All rights of property in the land, the products on it, in it and over it belong to the donee for ever, together with any unforeseen or unearned increments that might accrue on the same. The terms of the grant display a knowledge of the technicalities of the law of property.

¹ Ep. Ind., Vol. IV, pp. 269 ff.

² Indra Sarasvatī; or merely Sarasvatī is the appellation of all the *Āchāryas* of the *Kāmakoṭī-piṭha* of the *Śārada Maṭha* of Conjeeveram. The *Āchāryas* of the *Śrīngēri Maṭha* founded by one of the Śaṅkarāchāryas style themselves *Bhārati*.

³ See below No. 8.

The date of the grant is Śaka 1444; Svabhānu, Mārgaśīrsha, *gōdvādaśī*. There is apparently a mistake here either of the Śaka or of the cyclic year as *Svabhānu* would be Śaka 1442. Curiously enough, neither the date of the month nor the *tithī* or the *nakshatra* is given.

Kṛishṇadēva-Rāya's journey to the holy places and the gifts made by him and his brother Vira-Nṛisimha are substantiated by various inscriptions on temple walls. An inscription at the back of the *garbhagriha* of the Śārṅgapāṇi shrine at Kumbhaghōṇam records his visit to the place and his gifts there. The stone inscriptions copied by the Epigraphical Department of Madras in 1915 record the gifts at Śrīśailām and Ahōbalam. No. 10 of 1915 records Vira-Nṛisimha's visit to the temple of Mallikārjuna at Śrīśailām. No. 18 (of Śrīśailām) records the construction by Kṛishṇadēva-Rāya of *maṇḍapas* in the car street, his gift of certain villages to the temple, and his 'remission of tolls on *kāvadīs*, pack-horses, bullocks, asses and head-loads.' No. 64 records the king's gifts at Ahōbalam, his presents to the god of various jewels and of the revenues of the village Madūru in Chāṅgala-mari-sīma. The *tulāpurusha* ceremony performed by the king is also mentioned in stone inscriptions (see Madras Epigraphist's Report, 1914-15, p. 109). The king's lavish gifts at the Tirumala temple attracted the greed of the Portuguese governor of Goa in 1545. In some of these places we find also statues of the king, his queens and ministers. At Tirumala are bronze statues of Kṛishṇadēva-Rāya and his queens, the king with his characteristic cap 'of brocade in fashion like a Galician helmet covered with a piece of fine stuff all of fine silk,' as described by Domingo Paes, having on either side his favourites, the courtesan Chinnādēvi, whom he afterwards made his queen, and a princess of Orissa, whom he likewise married. The figures are reproduced in Mr. Gangoly's *South Indian Bronzes* (p. 60 and pl. LXXIV). A stone image of the king was set up at Śrīśaila by the viceroy of that place, along with one representing the viceroy himself (Inscription No. 14 of the Madras Epigraphical collection for 1915).

The king's patronage of literature is mentioned in l. 91 and is too well known to need dwelling upon. Cf. Archaeological Survey Report, 1908-9, p. 185.

Various places are mentioned in the grant. These are Kṛishṇarāyapuram, Katapaṭṭu, Chandragiri, Mūtukāvu, Chēngāḍu, Nivvalūr, Chēngōḍe, Kāñchūr, Akkāli-Vēlūru, Sēdamaṅgala, Poḍavūr, Śiruvāka, Paruṇḍūr, Koṭṭavāka and Śiruvallūr. Of these localities we are able to identify the following :—

Kṛishṇarāyapuram, which goes still by the same name, is situated to the south of Conjeeveram and is about 30 miles from it. It is a place of some historical importance, being the scene of the battle of Wandiwash.

Kāṭapaṭṭu is easily identified with Kāṭpāḍi which is now a railway station—a junction in the Madras and Southern Mahratta Railway.

Chandragiri¹ is well known by the same name in modern times. The Rāja of this locality sold Madras to the English in 1639.

Kāñchūr is the same as Kāñchivākkam situated 17 miles to the east of Kāñchi.

Vēlūr is the Vellore cantonment in North Arcot District.

Poḍavūr and Śiruvāka are villages 15 miles north-east and 7 miles north of Conjeeveram, respectively.

Paruṇḍūr is situated nine miles to the north of Poḍavūr. Near it runs a canal called Kutiraikārpallam which is about 40 miles in length. Near this place is reported to be the scene of the battle of Pollilore which was fought during the course of the second Mysore War. Between Paruṇḍūr and Pollilore there are tombs of English generals who seem to have taken part in the war.

Koṭṭavāka is a small village situated 12 miles north-east from Kāñchi and quite close to Paruṇḍūr.

¹ A district of the Vijayanagara kings with its capital at Chandragiri. Cf. *Ep. Ind.*, Vol. III, pp. 119 f.

Śiruvallūr is a mile¹ to the south from Paruṇḍūr.

Sēdamaṅgala is perhaps the same as Samudramaṅgala, a small village near Conjeeveram. [There is a Sēdamaṅgala about 8 miles E. of Poḍavūr.—H. K. S.]

Most of these places are now agricultural centres in the North Arcot and Chingleput districts.

Of the names occurring in the plates the most interesting are those of the donee and his guru. The names occur in the *Guruparamparā* of the Conjeeveram *Maṭha*, extracts from which must be interesting in this connection.

चन्द्रशेखरयोगीन्द्रः विद्यानाथयतिर्महान् ।

* * * * *

इमे ह्यष्ट स्मृताः शिष्याः श्रीविद्यातीर्थयोगिनः ।

शंकरानन्दयोगीन्द्रः पूर्णानन्दस्तथैव च

महादेवश्च तच्छिष्यः चन्द्रशेखर एव च ॥

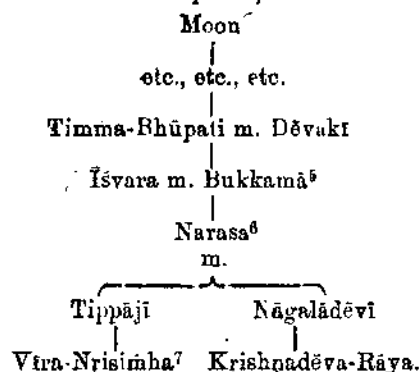
The *Guruparamparā-stava* gives us further information.

श्रीपूर्णानन्दसौनोन्द्रं नेपालनृपदेशिकं ।

अव्याहवस्त्रसंचारं संश्रयामि जगद्गुरुं ॥

Bühler in the *Inscriptions from Nepal*² mentions a certain *Svāmin* of South India, named Somaśekharaṇanda, who went to Nepal in 1503 A.D. The *Svāmin* referred to must be either the donee of our grant or his guru's guru Pūrṇānanda *alias* Chandrachūḍa.³ The earliest of the *āchāryas* of this *Maṭha* referred to in Epigraphy is Śrī Śaṅkarārya mentioned in the copper-plate grant of Vijayaṅḍagopāla. Tradition ascribes the foundation of the *Maṭha* to Śaṅkarāchārya, the famous teacher of Advaitism, who installed there his disciple's disciple Sarvajña.⁴

The kings mentioned in the grant, Vira-Narasimha and Krishṇadēva-Rāya, were tolerant sovereigns, as they made gifts to the temples of both Viṣṇu and Śiva. The genealogy of the Vijayanagara kings, as we learn from the plates, is as follows :—



¹ [About 6 miles on the map.—H. K. S.]

² P. 40.

³ The Pūrṇānanda of the *Guruparamparā* will then be a surname of the Chandrachūḍa of our grant. The identification is supported by a copper-plate of Vira-Nṛsiṃha which we are preparing for a later issue of the *Ep. Ind.*

⁴ For the contemporaneity of Sarvajña *alias* Sarvajñātman, author of the *Saṃkshēpasārīraka*, and the Chōla king Āditya I see Mr. Venkateswara Ayyar's note in the *Ind. Ant.*, 1914, p. 238.

⁵ The names of Īśvara and Bukkamā are found also on stone inscriptions recently copied by the Epigraphist (Madras). See his Report for 1913-14, p. 100.

⁶ Narasa-Nāyaka usurped power in 1503-4.

⁷ Vira-Nṛsiṃha is here also styled Nṛsiṃhāndra. Our plate makes it quite clear that Krishṇadēva-Rāya began to rule only after Nṛsiṃha was dead. This agrees with the statement of Nuniz.

The signature attached to the grant is *Sri Virūpāksha*, the name of the tutelary deity of the Vijayanagara kings. Virūpāksha is the king of the Nāgas and the guardian of the western quarter. Professor Grünwedel considers it probable that he is the Buddhist form of Śiva (*Buddhist Art in India*, p. 43). But the term simply means 'one with various eyes' (*rivi dhāni ravi-chandr-āgni-rūpāni akṣhīni yasya saḥ*) and has always been characteristic of Śiva. Cf. *Tryambaka*, 'having three eyes,' a Vedic epithet of Śiva, who is invoked for protection against death. Śiva is connected with the Nāgas in various ways, being called *Nāgābharaka*, 'having a serpent as his ornament,' *Nāgēndrakunḍala*, 'having serpents on his ear-lobes,' *Nāga-nātha*, 'lord of serpents,' etc. As lord of the Nāgas, he was naturally regarded as the guardian of the western quarter, as snakes abound in the sea, and the sea lay to the west of the Aryans in the Panjab. The Vijayanagara kings were worshippers of Nāgas and of Śiva as *Nāga-nātha*. Their queens not only set up *nāgakals* in the temples which they attended, but they had their own special female *nāga* deity, such for instance as was discovered by the Archaeological Survey, Madras, near the Kōṇḍarāma temple at Vijayanagara (see Report, 1914-15, p. 38). The temple of Virūpāksha is now known as the Pampāpati temple and is still regarded as the most ancient and holy temple there. The annual festival of the god attracts forty or fifty thousand people (*ibidem*, p. 37).

The name of the composer is not given in the inscription. Perhaps his name was Urukavi [which may, however, mean simply 'great poet.'—H. K. S.]. But a blank in the next line may well be filled with the word *Sabhāpati*, the famous rhymester of the Rājā's court. In fact the metre requires it. If so, Urukavi was another name for *Sabhāpati* or a title assumed by him. The engraver of the inscription was Virapāchārya,¹ son of Mallapa, whose descendants continued hereditary engravers of grants to the third Vijayanagara dynasty as well.

TEXT.

First Plate.

- 1 श्रीगणाधिपतये नमः [1*] ^१नमस्तुंगशिरश्चुच्चिचंद्रचामरचार-
- 2 वे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।(॥) [१*] ^२हरेर्लीलावरात-^३
- 3 स्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत् धात्री च्छत्रश्रियं द-
- 4 धौ ।(॥) [२*] ^४कल्याणायास्तु तद्धाम प्रत्युद्धतिमिरापहं । यद्गजोप्यगजो-
- 5 इतं हरिणापि च पूज्यते ।(॥) [३*] ^५अस्ति क्षीरमयाह्वैर्मथ्यमानान्म-
- 6 हांबुधेः । नवनीतमिवीकृतमपनीततमो महः ।(॥) [४*] ^६तस्यासीत्तन-
- 7 यस्तपोभिरतुलैरन्वयनामा बुधः ।(॥) पुंश्चैरस्व^७ पुरुरवा भुजव-
- 8 लैरायुर्विषां निघ्नतः । तस्यायुर्नृषीष्य तस्य परुषो युद्धे यया-
- 9 ति^९ क्षितौ ।(॥) ख्यातः(ः)स्तस्य तु तुर्वसुर्वसुनिभ^{१०} ओदेवयानीपते^{११} ।(॥) [५*]
- ^{१२}तद्वं.
- 10 शे देवकोजानिहिदीपे^{१३} तिंमभूपतिः । यशस्वी तुलुवेदेषु यदोः

¹ See *Ep. Ind.*, Vol. III, p. 237.

² From the plates.

³ Metre: Anushtubh.

⁴ Read °बराहस्य.

⁵ Metre: Śārdūlavikrīḍita.

⁶ Read पुण्डेरस्य.

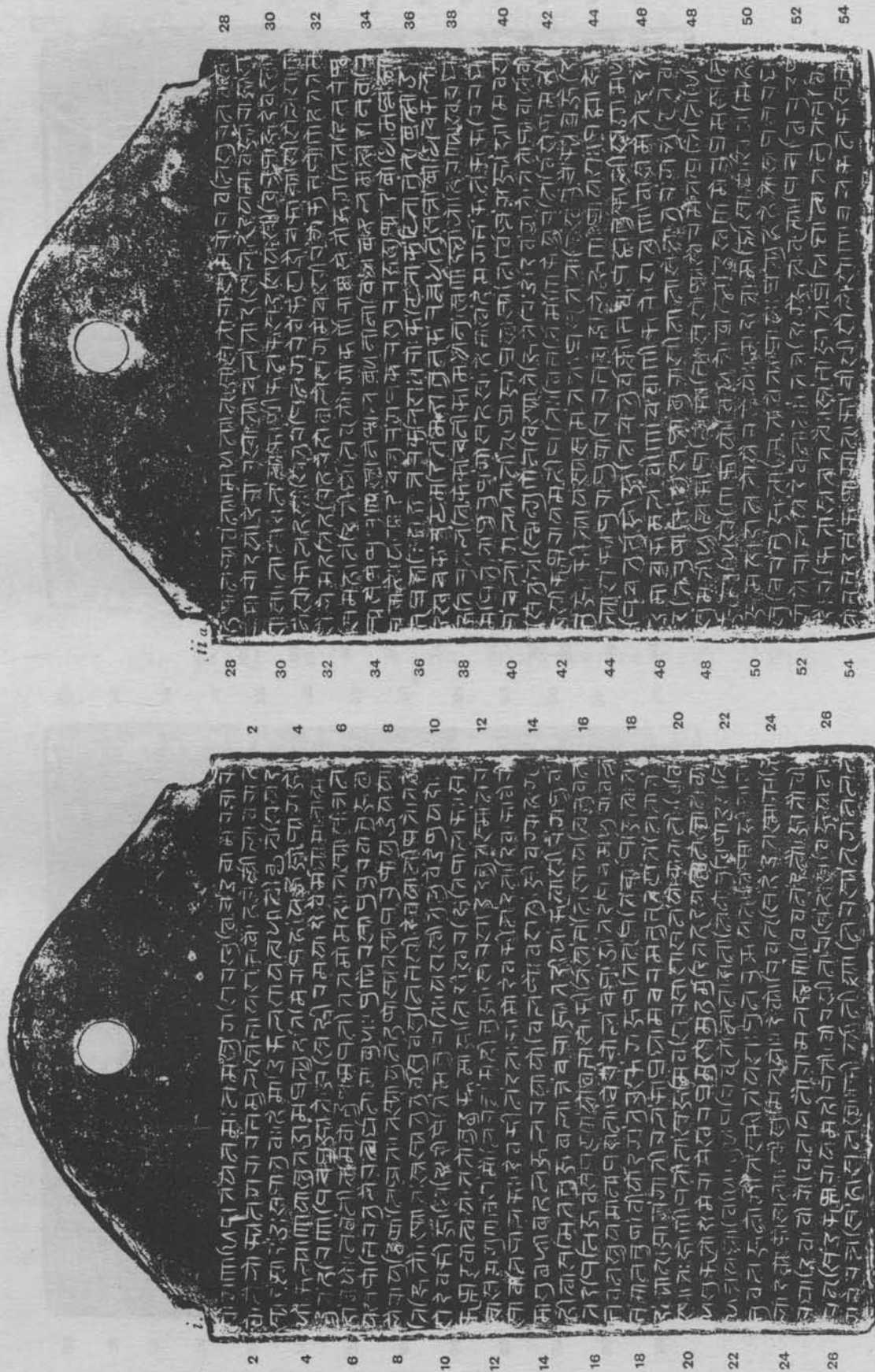
⁷ Read °रायुर्विषां.

⁸ Read ययातिः.

⁹ Read °निभः.

¹⁰ Read °पतेः.

¹¹ Read °जानिहिदीपे.



- 11 कृष्ण इवाम्बये ।(॥) [६*] ^१ततोभूदुक्कमाजानिरीश्वरक्षितिपालकः । अ-
 12 त्रासमगुणभ्रंशं मौलिरत्नं मञ्जीभुजां ।(॥) [७*] ^२सरसादुदभूतस्मानर-
 13 सावनिपालकः । देवकीनन्दनः कामो देवकीनन्दनादिव ।(॥) [८*] ^३कावेरो-
 14 माशु बध्वा^४ बहुलजलरया^५ यो विलंघ्यैव शत्रुं ।(॥) जीवग्राहं गृ-
 15 ह्णीत्वा समितं^६ भुजबलात्तं च राज्यं तदीयं । कृत्वा श्रीरंगपूर्वं
 16 तदपि निजवसे^७ पट्टणं यो बभासे ।(॥) कीर्तिस्त्रुभं निखाय त्रिभुवन-
 17 भवनस्तूयमानापदानः ।[१*] ॥ [८*] ^८चेरं चोलं च पाण्ड्यं तदपि^९
 च मधुरावह-
 18 भं मानभूषं ।(॥) वीर्योदयं तुरुष्कं^{१०} गजपतिवृपतिं चापि जित्वा त-
 19 द[१]न्यान् । आ गंगातीरलंकाप्रथ(१)मचरमभूत्तटांतं नितान्तं
 20 ख्यातः क्षोणीपतीनां सजमिव शिरसा शासनं यो व्यतानी^{१०} ।(॥) [१०*]
^{११}विवि-
 21 धसुक्ततोद्देमे^{१२} रामेश्वरप्रमुखे सुहृदुदितहृदय^{१३} स्थाने स्थाने व्य-
 22 धत्त यथाविधि । बुधपरिहृती नानादानानि यो भुवि षोडश त्रि-
 23 भुवनजनोद्गीतं स्कीतं यशः पुनरुक्तयन् । (॥)[११*] ^{१४}तिप्याजीनाग-
 24 लादेव्यो^{१५} कौसल्याश्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्र^{१६} तस्मात्पुंक्ति-
 25 रथादिव ।(॥) [१२*] ^{१७}वीरौ विनयनी^{१८} रामलक्ष्मणाविव नन्दनी । जातो
 धी-
 26 रनृसिंहेंद्र^{१९}द्रक्षणाशयमञ्जीपती ।(॥) [१३*] ^{१९}वीरश्रीनारसिंहः स विजयन-
 27 गरे रत्नसिंहासनस्थ(१): कीर्त्या नीत्या निरस्य^{२०} नृगनलन-

Second Plate; First Side.

- 28 हुषानप्यवन्धामधन्यान्^{२१} । आ सेतोरा सुमेरीरवनिसुरनतस्त्रै-^{२२}
 29 रसा चौदयाद्रेरा प[१]सात्वाचलंतादखिलहृदयमावर्ज्य^{२३} राज्यं श-
 30 शास ॥ [१४*] ^{२४}नानादानान्यकापी^{२५}कनकसदसि यः श्रीविरूपाक्षदेवस्था-
 31 ने श्रीकालहस्तोशितुरपि नगरे वैकटाद्री च कांच्यां । श्रीशैले शोण-
 32 शैले महति हरिहरहोवले संगमे च श्रीरंगे कुंभघोणे हततम-

^१ Metre: Anushtubh.

^४ Read बध्वा.

^७ Read °वसे.

^{१०} Read °तानीत्.

^{१३} Read °हृदयः.

^{१६} Read °सिंहेंद्रात्.

^{१९} Metre: Sragdharā.

^{२३} Read °वृत्तस्त्रै.

^२ Read °समानं.

^५ Read °रयां.

^८ Read तमपि.

^{११} Metre: Harinī.

^{१४} Metre: Anushtubh.

^{१७} Metre: Anushtubh.

^{२०} Read निरस्यन्.

^{२३} Read °चलात्.

^३ Metre: Sragdharā.

^६ Read समिति.

^९ Read तुरुष्कं.

Read °तोद्देमे.

^{१५} Read °देव्योः.

^{१८} Read विनयिनौ.

^{२१} Read °वधन्यामधन्यान्.

^{२४} Read दानान्यकर्षात्.

- 33 सि महानंदितीर्थं निवृत्त्यै¹ । (॥) [१५*] ^२गोकर्णे रामसेतौ जगति
तदितरेष्व-
34 प्यसेषेषु^३ पुण्यस्थानेष्वालम्बनानाविधिवद्भक्तमहादानवारि-
35 प्रवाहैः । यस्योदंश्चतुरंगपकरखुररजशुष्यदंबोधिमन्नः क्ष्मा-
36 भृतक्षान्तिदाहत्तरकुलिशधरोःकण्टिता^४ कण्टिताभूत् । (॥) [१६*] ^५ब्रह्मांड
37 दिश्वचक्रं^६ षट्मदितमहाभूतकं^७ रत्नधेनुं सप्तांबोधिं च^८ कल्प-
38 क्षितिरुहलतिके काचनीकामधेनुं^९ । स्वर्ण(र)क्ष्मां यो हिरण्यान्तरथ-
39 मपि तुलापूरुषं^{१०} गोसहस्रं हेमाश्वं हेमगर्भं कनककरिरथं
40 पंचलांगव्यतानीत् । (॥) [१७*] ^{११}प्राज्यं प्रशास्य निर्विघ्नं राज्यं व्यामिव शा-
41 सितुं । तस्मिन्गुणेन विख्याते क्षितेरिद्रे दिवं गते । (॥) [१८*] ^{१२}ततोप्य-
वार्यवी-
42 र^{१३} श्रीकृष्णरायमहीपतिः । विभर्ति मणिकैयूरनिर्विशेषं म[ही]
43 भुजे । (॥) [१९*] ^{१४}कीर्त्या^{१५} यस्य समंततः प्रसृतया विश्वं रुचैकं ब्रजेदि-
44 त्याशंक्व^{१६} पुरा पुरारिरभवद्दालीक्ष्णः प्रायशः । पद्माक्षो-
45 पि चतुर्भुजो जनि चतुर्वक्त्रो भवः पद्मभू^{१७} कालो खड्गमधा-
46 द्रमा च^{१८} कमलं वीणां च वाणो करे । (॥) [२०*] ^{१९}शत्रुणां^{२०} वाममेते
ददत
47 इति रुषा किं तु सप्तांबुराशी^{२१} नानासेनातुरंगवृत्तिव-
48 सुमतीधूलिकापङ्क्तिकाभिः^{२२} । सशोष्य^{२३} खैरमेतत्प्रतिनिधि-
49 जलधिप्रेणिका यो विधत्ते (॥) ब्रह्मांडस्वर्णमेरुप्रमुखनि-
50 जमहादानतोयैरमेयैः । (॥) [२१*] ^{२४}महत्तामर्त्थिसार्त्थ^{२५} त्रियमिह
51 सुचिरं भुंजतामित्यवेत्य प्रायः ^{२६}प्रत्युहहेतोस्तपनरथ-
52 गतेरालयं देवतानां । तत्तद्द्विरजैववृत्त्यापि^{२७} च विरुदप-
53 दैः(ः)रंकितांस्तत्र तत्रैः^{२८} (॥) स्तंभां^{२९} जातप्रतिष्ठान्वतनुत^{३०} भुवि
54 यो भूभृदभ्रं कषाघान् । (॥) [२२*] ^{३१}कांचीश्रीशैले^{३२} शीणाचलकनकसभा-

1 Read निवृत्त्याम्.

2 Metre: Sragdharā.

3 Read °प्यसेषेषु पुण्य°.

4 Read यस्योदंश्चतुरंगपकरखुररजशुष्यदंबोधिमन्नक्ष्माभृत्पक्षिदोयसरकुलिशधरोत्कण्टिताकुण्डिता°.

5 Read विश्वचक्रं.

6 Read षट्सुदित°.

7 Read सप्ताम्बोदीश्व.

8 Read काचनीं का°.

9 Read °पूरुषं.

10 Metre: Anuṣṭubh.

11 Read °वीर्यं.

12 Metre: Śārdūlavikrīḍita.

13 Read कीर्त्या.

14 Read °शत्रुणां.

15 Read °मवत्पद्मभूः.

16 Read च.

17 Metre: Sragdharā.

18 Read शत्रुणां.

19 Read °राश्रीशैले°.

20 Read पङ्क्तिकाभिः

21 Read °संशोष्य°.

22 Read °साध्यां.

23 Read प्रत्युह

24 Read °हरया°.

25 Read तत्र.

26 Read सप्ताम्बुराशी°.

27 Read °स्तंभान्वतनुत°.

28 Read °शैले°.

Second Plate; Second Side.

- 55 वेकटाद्रिः)प्रमुख्येष्वर्थावर्त्यं सवष्वततुन¹ विधिवद्भूयसे
 56 श्रेयसे यः । देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुषादी-
 57 नि नानादानान्येवोपदानैरपि सममखिलैरागमोक्ता-
 58 नि तानि ।(॥) [२३*] ^२रोषकृतप्रतिपार्थिवदंड^३ (१) शेषभुज^४ क्षिति-
 59 चणशौड^५ । भाषेतेतप्पुवरायरगंड(१)स्तोषकदर्थिषु यो
 60 रणचंडः ।(॥) [२४*] ^६राजाधिराज इत्युक्तो यो राजपरमेश्वरः । मू-
 61 रंरायरगंडश्च पररायभयंकरः ।(॥) [२५*] ^७इंदुरायसुरनाथो^८
 62 दुष्टशार्दूलमर्दनः । धीरप्रताप इत्यादिबिहदेवचितै-
 63 र्युतैः^९ । (॥) [२६*] ^{१०}आलोक्य महाराय जय जीवेति वादिभिः । चं-
 64 गवंगकलिंगाद्यै राजभिः सेव्यते च यः ।(॥) [२७*] ^{११}स्तुत्यौ-
 65 दार्यः[*] सुधीभिस्तौ^{१२} विजयनगरे रत्नसिंहासनस्थः (१) क्षा-
 66 पालान् कृष्णरायक्षितिपतिरधरोक्त्य नोत्था नृगादी-
 67 न् । आ पूर्वाद्वेत्थास्तक्षितिधरकटकादा च हेमाचलां-
 68 तादासेतीरर्थिसार्थश्रियमिह बहूलोक्त्य कोत्या समिधे ।(॥) [२८*]
 69 ^{१३}शालिवाहननिर्नोत्तशकाब्दे^{१४} गणिते क्रमात् । सहस्रेण चतुः(ः)स्तत्वा-
 70 रिशता च चतुःशतैः । (॥) [२९*] ^{१५}स्वभानुवत्सरे मासि भार्गवशोर्षक-
 नामनि ।
 71 कृष्णवेणीतटे शुद्ध^{१६} गोदादृश्यां महातिथौ ।(॥) [३०*] ^{१७}मह[१*]देवसर-
 स्वत्याः[ः शिष्याय*]
 72 शिवचेतसे । व्याख्याताखिलशास्त्राय विख्याताय महात्मने ।(॥) [३१*]
 73 ^{१८}कांचीपुरनिवासाय भायावादांबुधीदेवे^{१९} । चंद्रचूडसरस्वत्यै
 74 यतिराजाय धीमते ।(॥) [३२*] ^{२०}चंद्रगिर्याख्यराज्यस्थं मृतुकाख्यस्थपतु-^{२१}
 75 गं । चेंकादुकोटकांशस्थं निव्वलूनौडुके स्थितं ।(॥) [३३*] ^{२२}चेंगोडेग्रामका-
 76 त्याच्यं कांचु(चू)रोरपि दक्षिणं [१*] ग्रामादकालिवेलूरनामकाद-
 77 पि पश्चिमं ।(॥) [३४*] ^{२३}सेदमंगलकात्^{२४} ग्रामादुत्तरस्यां दिशि स्थितं ।
 कृष्ण-
- ७८ रायपुरं चेति प्रतिनाम समाश्रितं ।(॥) [३५*] ^{२५}प्राक्तनोपोडवूरा-

^१ Read सर्वेषु°.

^२ Metre : Dōlaka.

^३ Read °दण्डः.

^४ Read °भुजः.

^५ Read °शौखः.

^६ Metre : Anushtubh.

^७ The Hampe inscription has इंदुराय°.

^८ Read °युतः.

^९ Metre : Bragdhara.

^{१०} Read सुधीभिस्तौ.

^{११} Read °निर्नोत्त°.

^{१२} Read युद्धे.

^{१३} Metre : Anushtubh.

^{१४} Read °शोभदे.

^{१५} Read °कान्वास्थपतु°.

^{१६} Read °काट्टा°.

- 79 ख्यामाश्रितं¹ ग्राममुत्तमं । सर्वमान्यचतुःसीमासंयु-
80 तं च समंततः ।(॥) [३६*] ²निधनिक्षेपपाषाणसिद्धसाध्यज-

Third Plate.

- 81 लानिनतं³ । अक्षिण्यागामिसंयुक्तमेकभोग्यं⁴ समूरुहं ।(॥) [३७*] ⁵षिसे-
82 यप्रषिश्यभोग्यं⁵ क्रमादाचंद्रतारकं [१*] दानस्याधमनस्यापि विक्र-
83 यस्यापि चोदितः [॥*] [३८*] ⁶परीतः प्रयतै⁶ क्षिगद्यै पुरोहितपुरोगमैः ।
वि-
84 विधेर्विबुधैः श्रौतप्रतीकैरधिकैर्गिरा⁷ ।(॥) [३९*] ⁸क्षणादेवमहारायो मा-
85 ननीयो मनस्विनां । सहिरंश्यपयाधारापूर्वकं⁸ दत्तवानि[ह ४०॥*]
86 ⁹[ए]तद्भामियराज्यादिनाडीकोठसमन्वितं⁹ । शिखवाकमहाग्रामात्मा-
87 च्यां दिशि विराजितं ।(॥) [४१*] ¹⁰परुंडुरभिधाग्रामाप्रतिचि¹⁰ दिशमा-
श्रीतं । कोट-
88 वाकाह्वयग्रामाहक्षिणस्यां दिशि¹¹ स्थितं ।(॥) [४२*] ¹²श्रीरुव[लू]रुसुग्रामा-
89 दुदोचि¹² दिशमाश्रितं । काटपट्टभिधानं च ग्रामरत्नं प्रदत्तवान् ॥ [४३*]
90 ¹³तदिदमवनीवनीपगवितितुधरायुस्य¹³ कृष्णरायस्य । शा-
91 ¹⁴सनसुर्कविबैभवनिवह(निवह)निदानस्य भूरिदानस्य ।(॥) [४४*]
92 ¹⁵क्षणादेवमहारायशासनेन [सभापतिः ।*]¹⁵ ¹⁶अभाषीमृदुसंदर्भं तदिदं तां-
93 ब्रशासनं¹⁶ ।(॥) [४५*] ¹⁷क्षणादेवमहारायशासनान्नक्षणात्मजः[।*] त्वस्ता¹⁷
94 श्रीवीरणाचार्यो वालखत्तांब्रशासनं¹⁸ ।(॥) [४६*] ¹⁹दानपालनयोर्मध्ये
95 दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादभ्युतं प-
96 दं ।(॥) [४७*] ²⁰स्वदत्ताद्रिगुणं²⁰ पुंशं परदत्तानुपालनं । परदत्तापहा-
रेण
97 स्वदत्तं निष्फलं भवेत् ।(॥) [४८*] ²¹स्वदत्तां परदत्तां वा यो हरेत् वसुंध-
98 रां । षष्टिर्वर्षसहस्रणि विष्टार्या जायते किमि²¹ ।(॥) [४९*] ²²एकैव²²
भगि-

¹ Read °ख्यामाश्रितं.

² Metre: Anushtubh.

³ Read °लानितं.

⁴ Read °युक्तमेकभोग्यं समूरुहम्.

⁵ Read शिखैप्रषिश्यभोग्यं च.

⁶ Read °यतैः क्षिगद्यै.

⁷ Read श्रौतपथि°.

⁸ Read °हिरण्यपयोधारापूर्वकं दत्त°.

⁹ Read °ग्रामीय°.

¹⁰ Read °धाद्रामात्प्रतीचौ° दिशमाश्रितं.

¹¹ Read दिशि स्थितं.

¹² Read श्रीरुवलूरु and °दुदोचौ° दिशं.

¹³ Metre: Arya.

¹⁴ The Hampe inscription has °वनौवनौपकवितुतधरायस्य ; see *Ep. Ind.*, Vol. I, p. 366; cf. also *Ep. Carn.*,

Vol. VII, p. 3.

¹⁵ Read °सुर्कवि°.

¹⁶ Cf. the corresponding passage in the Shimoga plates, *Ep. Carn.*, Vol. VII, p. 3.

¹⁷ Read °अभाषीमृदु°.

¹⁸ Read ताम्.

¹⁹ Read तदा.

²⁰ Read व्यलिखत्ताम्°.

²¹ Read °द्रिगुणं°.

²² Read कृमिः.

²³ Read एकैव

- 99 नी लोके सर्वेषामेव भूभुजां । त¹ भोज्या न करपाद्या विप्रद-
 100 ता वसुंधरा ।(II) [५०*] 'सामान्यो' धर्मसेतुर्नृपाणां काले काले
 पाल-
 101 नीयो भवद्भिः । सर्वानेतान्माविनः पार्थिवद्राक्ष्यो³ भूयो या-
 102 चते रामचद्रः⁵ ।(II) [५१*]

श्रीविरूपाक्ष⁶

TRANSLATION.

(ABRIDGED.)

- (Verse 1.) Invokes Śambhu,
 (V. 2.) the Varāha (Boar) incarnation of Vishnu and
 (V. 3.) Gajānana.
 (Vv. 4 and 5.) Trace the descent of the family from the moon, through Budha, Purūravas, Āyus, Nabusha, Yayāti, and Turvasu.
 (V. 6.) Of the line of Turvasu was king Timma, the husband of Dēvakī, who shone in glory among the Tuluva chieftains as Kṛishṇa did among the Yādu race.
 (V. 7.) To him was born, of his wife Bukkamā, Īśvara, the protector of the earth, a crest-jewel among the lords of the earth, flawless and unrivalled.
 (V. 8.) King Narasa was born to him. He was born of Dēvakī,⁷ as Kāma was from the son of Dēvakī (Kṛishṇa).
 (V. 9.) Narasa built a bridge across the Kāvērī in the teeth of the foe, defeated the (Chōla) king, took him captive and wrested the kingdom from him. He then captured Śrīraṅgapattana and planted a pillar of victory there.
 (V. 10.) He defeated the kings of Chēra, Chōla and Pāṇḍya, Mānabhūsha, the Lord of Mathurā,⁸ the fierce Turushka, the Gajapati king (of Orissa) and others. He made all kings from Laukā to the banks of the Ganges, and from the first to the last mountain,⁹ bear his commands on their heads like a garland of flowers.
 (V. 11.) His gifts in Ramēśvaram and other places.
 (Vv. 12 and 13.) To that king were born, of Tippāji and Nāgalādēvi, the sons Vira-Nṛsiṃhēndra and Kṛishṇarāya, who were brave yet well behaved, as Rāma and Lakshmaṇa were born to Paṅktiratha (Daśaratha) of Kausalyā and Sumitrā.
 (V. 14.) The brave śrī Nārasimha, seated on his jewelled throne at Vijayanagara, eclipsed in fame and policy other kings of the world like Nṛiga, Nala, Nahusha. Brāhmanas from Sēta to Mēru praised him obeisance. He ruled his kingdom between the eastern and western mountains, drawing to him the hearts of all people.

¹ Read न.² Metre: Śālini.³ Read 'न्योय'.⁴ Read 'वेदान्तयो'.⁵ Read 'चन्द्र'.⁶ In Kanarese letters.⁷ [The Haupe inscription and many others read देवकीनंदनरकामी (not, as here, 'नंदनः कामी'), and this must be right, as the reading of this inscription introduces a second Dēvakī as wife of Īśvara, whose wife Bukkamā is well known and has been mentioned in l. 11 — H. K. S.]⁸ This seems to be a better rendering than that of Messrs. Gopināth Rao and Rāghavayya (in *Ep. Ind.*, Vol. IX, p. 340), who consider the Pāṇḍya king to be the same as Mānabhūsha. The passage lends support to the view that there were more than one Pāṇḍya prince ruling simultaneously in the Pāṇḍya country, or that Madura was under a separate ruler who was as strong as the Pāṇḍya king himself. The titular kings of the Pāṇḍyas were doubtless eclipsed by the growing power of the Nāyakas and Pūṣyaṅgars in the 16th century⁹ This probably means 'from the eastern to the western ghats' (see verse 14 below).

(Vv. 15 and 16.) He made various gifts at Kanaka-Sadas¹ (Chidambaram), Virupāksha, Kalahasti, Venkaṭāḍri (Tirupati), Kāñchi, Śrīśaila, Śopasaila (Arunagiri), the great Harihara, Ahobala, Saṅgama, Srirāṅga, Kumbhaghōṣa, Mahānanditīrtha, Nivṛitti, Gōkarṇa, Rāma-sētu² and other holy places.

(V. 17.) Praises of the king.

(V. 18.) When that king, famous for his virtues, went to heaven, as it were, to rule there after having ruled his large kingdom without any difficulties,

(V. 19.) Kṛishṇarāya of irresistible might bore the rule of the earth on his arm as if it were a jewelled bracelet.

(Vv. 20-22.) Praises of Kṛishṇarāya.

(V. 23.) His gift at Kāñchi, Śrīśaila, Śopāchala, Kanakasabha (Chidambaram), Venkaṭāḍri (Tirupati) and other places.

(Vv. 24-26.) His *virūdas*.

(V. 27.) The kings of Aṅga, Vaṅga, Kalinga, etc. paid him homage.

(V. 28.) His praises.

(Vv. 29-32.) In the Śaka year 1444, according to the Śālivāhana reckoning, in the year Svabhānu, in the month of Mārgaśīrsha, on the Gōdvādasi day (is made the gift) on the banks of the Kṛishṇavāṇi river, to Chandrachūḍa Sarasvatī, the talented and high-souled saint, the disciple of Mahādēva Sarasvatī, a devotee of Śiva, the famous commentator on all the *śāstras*, an expert in Māyāvāda (the doctrine of Māya), who is resident in Conjeeveram.

(Vv. 33-36.) The place granted is Old Poḍavūr,³ otherwise known as Kṛishṇarāya-puram, in the Mūtukāvu-pattu in Nivvalūr-naḍu in Cheṅgāṭṭu-kōṭṭakam, (which is a division of) Chandragiri country. It is bounded by Cheṅgāḍu village on the west, Kaṣṇhūr on the north, Akkāṭṭivēlūr on the east, Sēdamangulam on the south.

(Vv. 36-40.) Nature and description of the grant. All rights to the land are given by Kṛishṇadēva-Rāya in perpetuity, on the advice of the learned men of his court.

(Vv. 41-43.) He also gives the village Kāṭapattu, bounded by Śiruvāka village on the west, Paruṇḍūr on the east, Kōṭṭavāka on the north, Śiruvallūr on the south.

(Vv. 44 and 45.) The composer of the grant was Urukavi (*alias* Sabhāpati).

(V. 46.) The engraver of the grant was Virupāchārya, son of Mallapa.

(Vv. 47-51.) The usual imprecatory verses.

The signature Śrī Virupāksha in the Kannaḍa alphabet.

¹ Kanaka-Sabhāpati is one of the names of Natarāja at Chidambaram.

² Probably the modern Dhanushkōṭi, which is still known as Sētu. Or it may mean Rāmēśvaram, the famous place of pilgrimage in the Rāmnāḍ District. It could hardly be either Darbhāṣayanam or Navapāshānam a few miles from Rāmnāḍ, though these places are known as *Adisētu*. Could the composer have meant Rāmasētu in contradistinction to *Ādisētu*?

³ *Prāktani-Poḍavūr* means probably 'Poḍavūr the old.' Such distinctions are common enough. Cf. Cuddalore 'new town' and 'old town.' We are however unable to identify "New" Poḍavūr.



No. 9.—THE SUSUNIA ROCK INSCRIPTION OF CHANDRAVARMAN.

By MAHAMAHOPADHYAYA PANDIT HARAPRASAD SHASTRI, CALCUTTA.

Susunīā is the name of a hill in the Bānkurā District of Bengal, situated about 12 miles north-west of the town of Bānkurā. The existence of an ancient inscription on the Susunīā hill was brought to the notice of my friend Babu Nagendra Nāth Vasu, who published a short note on it nineteen years ago.¹ As he had to rely on an eye copy made by a friend who had very little experience in copying inscriptions, his transcript is not very correct. He recognized the importance and antiquity of the record and tried to obtain a better and more faithful impression or estampage. Subsequently he obtained some more impressions and edited the inscription in the Journal of the Bāṅgiya Sāhitya Parishad with a crude facsimile.²

The inked impressions which accompany this paper were made by my pupil Babu Rākhāl Dās Banerji, at present an Assistant Superintendent in the Archaeological Survey, who paid a visit to the place two or three years ago. He described the place as being by the side of a hill-stream and below a small water-fall, which had caused the destruction of a cave, on the back wall of which the inscription was incised.

The record consists of three lines, two of which are incised below a big wheel with flanging rim and hub, measuring 2' 3" and 2' 2" respectively, while the third line to the right of the wheel measures 2' 6" in length. The height of the letters varies from 1½" to 4".

The language of the inscription is Sanskrit and the characters belong to the eastern variety of the Northern alphabet of the 4th century A.D. There are some mistakes due to the carelessness of the mason, e.g. -*ādhiputēr*= for -*ādhipatēr*=, A l. 1; *dāsugraṇ*=*ātisriṣṭaṇ* for *dāsagrēṇ*=*ātisriṣṭaṇ*, in B. A consonant with a superscript *r* has always been doubled, and the only orthographical peculiarity is the spelling of the name *Sinhavarman*, A l. 1, where we find *ś* in the place of the *anusvāra*. The historical significance of this record has already been dealt with in my paper on the Mandasor inscription of the time of Naravarman.³

I edit the inscriptions from the impressions supplied to me by Rākhāl Dās :—

TEXT.⁴

A

- (1) पुष्करणाधिपुतेर्महार[*]जश्रीसिङ्गवर्मणः पुत्रस्य
(2) महाराजश्रीचन्द्रवर्मणः कृतिः

B

चक्रसामिनः दास[*]य(ये)ण[*]तिसृष्टः

TRANSLATION.

A

The work of the illustrious Mahārāja Chandravarmman, the son of the illustrious Mahārāja Sinhavarman, the lord of Pushkarana.

B

Dedicated by the chief of the slaves of the wielder of the discus (i.e. Vishnu).

¹ *Proc. A. S. B.*, 1895, pp. 177 ff.

Above, Vol. XII, pp. 315 ff.

² *Bāṅgiya Sāhitya Parishad Patrikā*, Vol. III, pp. 268 ff.

³ From the ink-impressions.

⁴ Read °धिपुते°

No. 10.—SENDALAI PILLAR INSCRIPTIONS.

By K. V. SUBRAHMANYA Aiyer, B.A., M.R.A.S., OOTACAMUND.

The subjoined inscriptions are engraved on four pillars of black granite which stand in a *maṇḍapa* in front of the central shrine of the Sundarēśvara temple at Sendalai in the Tanjore district. As the tops of these pillars are chopped off, some portions of the inscriptions are irretrievably lost. In 1897, when the records were copied for the first time, the lower portions of the pillars were found to be built in. Excavation was accordingly made by the late Rai Bahadur V. Venkayya, but the results were not very satisfactory. He remarked: "All the four pillars are much damaged and worn at the bottom, so that very little can be made of the writing there. If the pillars had been neither mutilated nor damaged, they would have contained 27 Tamil verses in all composed by four poets."²

Other inscriptions copied in the Sundarēśvara temple at Sendalai belong to several dynasties³ and refer to the temple as that of the Mahādēva at Perundurāi in Chandralēkhai-chaturvēdimāṅgalam, which was a village in Ārkkāṭṭu-kāṅgam, a subdivision of Pāṇḍyakulāśani-valanāḍu. Narikkūḍichchēri is stated in the Tanjore inscriptions to be the eastern hamlet of this village and Tugaiyūr was another hamlet belonging to it.⁴ One of the records of Rājakēśarivarman, which provides for the recitation of the Bhārata in a *maṇḍapa*⁵ of the same temple, mentions the 53rd ward and the great assembly of Chandralēkhai-chaturvēdimāṅgalam. This might be taken to show that Sendalai was a town of considerable size and importance in ancient times. Ārkkāṭṭu-kāṅgam, the division to which Sendalai belonged, owes its name to Ārkkāḍu, a small village not far from Sendalai. Two records dated in the 10th and 16th years of the reign of Māraṇjadaiyaṇ⁶ and one of Nandippōttaraiyaṇ,⁷ 'who gained a victory at Tellāru,' which are also found on these pillars, make provision for the Piḍāri temple at Niyamamāṅgalam, said to have been built by Perumbidugu-Muttaraiyaṇ.⁸ As none of the inscriptions of Sendalai refer to the Piḍāri temple, it may be presumed that these pillars did not originally belong to the *maṇḍapa* where they are now found, but were brought thither from the village of Niyamam which is about 4 miles distant from Sendalai.⁹

The following palæographical peculiarities of the subjoined inscriptions deserve notice. The bottom strokes of the syllables *ḍu* and *nā* extend on the left side beyond the letters,¹⁰

¹ *Annual Report on Epigraphy* for 1897, paragraph 9.

² The same for 1899, paragraph 19.

³ The Pallava king Nandippōttaraiyaṇ, who defeated his enemies at Tellāru, is represented by a single record (No. 11 of 1899), the Pāṇḍya king Māraṇjadaiyaṇ by two (Nos. 9 and 10 of 1899), the Hoysala Vira-Rāmanātha by one (No. 57 of 1897) and the Vijayanagara king Sāyapa-Udaiyaṇ by one (No. 8 of 1899). Of the 12 Chōla records secured from the place six belong to the time of Rājakēśarivarman (Nos. 58, 61, 62 and 63 of the Madras epigraphical collection for 1897 and Nos. 6A and 13 of the same for 1899), two to Parakēśarivarman (No. 59 of 1897 and 7 of 1899), one each of Parāntaka I (No. 14 of 1899), Parakēśarivarman who took the head of the Pāṇḍya (No. 6 of 1899), Rājēndra Chōla I (No. 64 of 1897) and Kulōttuṅga (No. 60 of 1897).

⁴ *South-Ind. Insers.*, Vol. II, Part IV, Nos. 94 and 95.

⁵ A similar endowment is registered in the Kāram grant. See *Annual Report on Epigraphy* for 1897, paragraph 9, and *South-Ind. Insers.*, Vol. I, No. 151.

⁶ Nos. 9 and 10 of the *Madras Epigraphical collection* for 1899.

⁷ No. 11 of the same collection.

⁸ *Annual Report on Epigraphy* for 1897, paragraph 9.

⁹ *Annual Report on Epigraphy* for 1899, paragraph 22. Other temples at Niyamam, mentioned in the Tanjore inscriptions, are Nripakēśari-Īśvara, Sandiravalli-Īśvara and Arikulakēśari-Īśvara (*South-Ind. Insers.*, Vol. II, Part III, pp. 287, 291, 294 and 295). It may be noted that the great-grandfather of the Koḍumbāḷūr chief Vikramakēśari, the opponent of Vira-Pāṇḍya, was a certain Nripakēśari.

¹⁰ The same feature is noticeable in the Kāram grant of Paravēśvaravarman and in the Kāśākudi plates of Nandivarman.

while that of the letter *ku* does not pass to the left of the vertical line representing *k*.¹ The *puḷḷi* or *virāṇa* is in most cases marked by a slightly curved top-stroke and, curiously enough, it is also marked on some vowels and combined consonants.² *Va* has an indenture at the bottom³ and the *akshara ya* has always a closed loop at the beginning. The central loops alone of *ṇa* and *ṇa* are fully developed and they are engraved on a lower level than the tops of the letters.⁴ *ḍa* is represented by a mere curve, concave at the right side, as in the Kūram grant and the Kāsākūḍi plates. The *i* sign of *vi* and *li* in *viḷi* (line 3 of the 1st pillar, south face) are very peculiar, inasmuch as they are written apart from the letters to which they belong and almost on the top of the following syllables. The symbol for *u* in *lu*, *ṇu* and *tu* is a mere horizontal line slightly indentured. Being written in Tamil poetry, the record is free from Sanskrit letters and words, except when it mentions the titles of the king. The only other instance where Grantha letters are used is found in the word *paramēśvara* occurring in line 4 of A on the first pillar.

Of etymological interest is the word *Paḍāri*, which occurs in the first inscription (A) on the first pillar, (line 7). *Paḍāri* is the feminine form of *Paḍārar*, which is the Tamil adaptation of the Sanskrit word *Bhaṭāra*. In several inscriptions we meet with the form *Piḍāri* with its honorific *Piḍāriyār* which seems to be a variant of *Paḍāri*. The word, of which *Paḍāri* or *Piḍāri* is the Tamil equivalent, is *Bhaṭṭārakī*, *Bhaṭārakī* or *Bhaṭāri*. At present, the term *Piḍāri* invariably indicates a village goddess, of probably Dravidian origin. It is worth while to ascertain if it had the same significance in ancient times. In the modern temple of Śelliyammaṇ at Ālambākkam, we have some early inscriptions of the 11th century. One of them states that the temple of *Piḍāri* was constructed by a certain Irāyūr Alāṅkārapriyaṇ alias Tiru-Oṟriyāraṇ (No. 704 of 1909); while two others on the same temple register gifts made to the temple of *Saptamātṛikas* (Nos. 705 and 706). It is not unlikely that they all refer to the same temple, i.e. that on which the inscriptions are found. Similarly also the Śelliyammaṇ temple at Vēlachehēri near Madras is referred to in one of its inscriptions, which belongs to the 11th century A.D., by the name *Kālā-Bhaṭāri* (No. 317 of the Madras Epigraphical collection for 1911); while in another, it is called the temple of the *Saptamātṛikas* (No. 316 of the same collection). From these references it looks as if the *Saptamātṛikas* were known by the term *Piḍāri* or *Kālā-Bhaṭāri*. The Tanjore inscriptions of Rājārāja mention the three *Piḍāri* temples *Kālā-Bhaṭāriyār*, *Tiruvāludaiyāl* and *Kuduraivattamuḍaiyāl*. Though the first of these might refer to the *Saptamātṛikas*, the latter two at least appear to denote village deities. Thus it is plain that in the 11th century A.D. *Piḍāri* was indifferently used to denote Aryan gods and village deities. In course of time it seems to have lost the former application. And it is worthy of note that the term *Paḍāraṇ*, *Paḍārar* or *Piḍāraṇ* has now degraded in its meaning. The original significance of this word, i.e. 'the lord or god,' is now entirely lost, as it means 'a snake charmer or snake catcher.' The change in this case can be easily accounted for by the original application of the word *Paḍāraṇ* to Śiva, who is the great snake charmer.

There is nothing in these records to show the time when the kings mentioned in them flourished or the duration of their reigns. As we have not got many Tamil inscriptions belonging to periods earlier than the 8th century A.D. to enable us to compare the characters employed in the subjoined records, palaeography seems an unsafe guide to fix with any amount

¹ The *u* sign of *ku* passes to the left of the vertical stroke in the Kūram grant.

² The vowel *e* in *enṇeṇṇu* (line 3 of A on the second pillar), the letter *k* in *konḍa* (line 4 of F on the third pillar) and *i* in *iḍi* (line 3 of H on the same pillar) bear on them the *puḷḷi* mark.

It may be noted that *va* has no curve at the bottom in the Kūram grant.

⁴ The shape of *ṇa* differs very widely from that in either of the two grants.

of certainty the date of these records. All that can still be said of them from a study of the characters is that they may be tentatively referred to the first half of the 8th century A.D.

Before noticing the achievements of **Perumbidugu Muttaraiyan**, which are recorded in the following inscriptions, it is necessary to add a few words regarding the family to which he belonged. The members of this family appear to have played an important part in the history of Southern India. The exact nature of their origin and the extent and development of their dominions from time to time cannot be clearly made out from the few records that speak of them. Though much of their history still remains in the dark, the little that can be gathered from the available materials is put down here.

There is but a single reference to this family in ancient Tamil literature and it occurs in the *Nāḷadiyār*. Two stanzas here mention a certain **Peru-Muttaraiyan**. This name seems to be a contraction of **Perumbidugu Muttaraiyan**, which, as will be pointed out below, was borne by some kings of this line. The date of the poem not being known, it is not possible to say which king is here alluded to. Some commentators on the work take the word **Muttaraiyan** to mean 'a king whose territory included parts of the three ancient dominions of the Dekhan, viz. the Chōra, Chōla and the Pāṇḍya.' The traditional account relating to the origin of the *Nāḷadiyār* inclines one to the belief that the Muttaraiyans were of Pāṇḍya descent. The title *Māraṇ*, which we find connected with some of the known kings of the line, seems to lend support to this view. Even if they did not belong to the original Pāṇḍya stock, there is not much doubt as to their being a branch of them.

Pagāppiḍugu is mentioned as one of the *birudas* of the early Pallava king Mahēndra-varman in two of his inscriptions,¹ and it may be observed that there is a strong affinity between this title and those borne by the Muttaraiyan family. The Tamil work *Nandikkalambagam* which describes the valorous deeds of another Pallava sovereign, viz. Nandivarman 'who gained a victory at Tellārn, Kuṟugōḍu and other places,' designates him as *Vidāleḍiḍugu*, which is actually found to be the surname of one or two Muttaraiyan kings. There are not sufficient grounds at present to decide whether the Pallavas borrowed these titles from the Muttaraiyans or lent the same to the latter. Nor do we know the circumstances which led either of the two to adopt the titles of the other. Stone inscriptions discovered so far reveal two other similar titles, viz. *Perumbiḍugu* and *Mārppiḍugu*.

The first of the inscriptions edited below may be considered as an introduction to the Tamil verses that follow inasmuch as it states that on these pillars are recorded the titles of king **Perumbidugu Muttaraiyan**, the places where he gained victories and the names of the poets who composed the stanzas. Three generations of kings are here given, viz. (1) **Perumbidugu Muttaraiyan** alias **Kuvāvaṇ Māraṇ**, (2) his son **Iḷāṅgōvadiyaraian** alias **Māraṇ Paramēśvaraṇ** and (3) his son **Perumbidugu Muttaraiyan** alias **Śuvaraṇ Māraṇ**. The subsequent verses register the military exploits of the last member. His surnames are stated to be *Śrī. Māraṇ, Abhimānadhīraṇ, Śatrukēśari, Atiśihasan, Tamarālayaṇ* and *Kaḷvarakaḷvaṇ*. In the body of the stanzas, *Śru-Māraṇ, Vēl-Māraṇ, Van-Māraṇ*, and *Śattaṇ-Māraṇ* are also applied to him. One of the verses on the 2nd pillar (marked B, below) states that *Māraṇ* was the king of **Tañjai** (i.e. Tanjore), and two other stanzas on the same pillar (A and C) make him the lord of **Vallam**, which is identical with the village of that name, 7 miles south-west of Tanjore. Thus, Tanjore and Vallam appear to have been places of importance in the dominion of **Perumbidugu Muttaraiyan**, and it is interesting to note that the former place, which Vijayālaya had to capture in the middle of the 9th century A.D., was included in the dominions of **Perumbidugu Muttaraiyan** in the 8th century A.D. The banner of the king contained the *vēl* and another weapon whose name is lost in the inscription.

¹ These records come from the caves at Trichinopoly and Pallavaram.

The following places, where the king gained victories, are also mentioned: Koḍumbāḷūr (also called Koḍumbai), Maṇalūr, Tiṅgaḷūr, Kāṇḍalūr, Aḷundiūr, Kārai, Maṇaṅgūr, Aṇṇalvāyil, Śemponmāri, Veṇkōḍal in Taṇjai-Śembula-nāḍu, Puḡali and Kaṇṇaṇūr.

At Kaṇṇaṇūr the arms of the king were directed against the people of Kō-nāḍu and at Tiṅgaḷūr he defeated the Teṇṇavar, i.e. the Pāṇḍya, causing their queens to mount the funeral pile. Tiṅgaḷūr is situated $8\frac{1}{2}$ miles north-east of Tanjore¹ and is celebrated as the native village of Appūdi-Nāyaṇār, one of the sixty-three Śaiva devotees, who flourished in the 7th century A.D. Koḍumbāḷūr was a place of considerable antiquity, being the principal town in Kō-nāḍu and the capital of Iḍaṅgaḷi-Nāyaṇār and a local family of chiefs.² The part played by the chief of Koḍumbāḷūr in this battle is not stated. But as the people of Kō-nāḍu are represented as having been defeated at Kaṇṇaṇūr in the hill near which they are said to have taken refuge, the chief of Koḍumbāḷūr might be supposed to have been one of the opponents of Perumbiḍugu Muttaraiyaṇ in this battle. Kaṇṇaṇūr was the capital of the Hoysala king Vira-Sōmēśvara in the 13th century A.D. and it has been identified with Saṁayaveram in the Trichinopoly taluk. It is interesting to note that the Pāṇḍya king Arikēsari Tēr-Māraṇ, the father of Neḍuṇḷaiyaṇ (A.D. 769-70), defeated the Pallavas³ at Koḍumbāḷūr.⁴ Maṇalūr mentioned in our record may be identified with a village of that name in the Tanjore District, 10 miles from Kumbakoḡam. Aṇṇalvāyil is a village in the Pudukkōṭṭai State. The poet's description of Kāṇḍalūr shows that it adjoined the sea. It is not unlikely that the Chēras were here overcome. Śemponmāri, where Perumbiḍugu Muttaraiyaṇ is said to have gained a victory (2nd pillar, G), is referred to in the *Mahāvamsa* as having been taken by the Singhalese general Laṅkāpura-Daṇḍanātha in the war of the Pāṇḍya succession, which happened in the latter half of the 12th century A.D. It is probably situated in the Pudukkōṭṭai State. Kārai may be identified with the modern Kāraiūr, a village in the Tirupattūr taluk of the Rāmnēḍ district. It is mentioned, in an inscription,⁵ as being situated in Kōraḷaśiṅga-vaḷaṇāḍu, the same division in which Tirupattūr was.⁶ I am not able to identify the other two places. As the records of this king are not distributed over a large extent of country, which would have been the case if he had acted independently and conquered in battle the Chēra, the Pāṇḍya and the Koḍumbāḷūr kings, it may perhaps be presumed that he was a feudatory prince under one of the southern powers.

The verses engraved on these pillars were composed by Vēḷṇamban of Pāchohil, Āchāryar Aniruddhar, Iḷamberumāṇār of Kōṭṭāru and Amarunṇilai of Pavadāyamaṅgalam in Kīḷār-kūḡram.

Pāchohil⁷ was the head-quarters of a subdivision in Maḷa-nāḍu *alias* Rājāśraya-vaḷaṇāḍu,⁸ and it has been identified with Tiruvāṣi in the Trichinopoly district. Kīḷār-kūḡram was a subdivision of Nittavinōda-vaḷaṇāḍu.⁹

It may not be out of place to notice here a few kings who appear to have belonged to the same family, and to show the probable relation that existed between them. At Tirumaiyam in the Pudukkōṭṭai State there is a record of a certain Viḍēlviḍugu Viḷuppēradi Araisaṇ whose

¹ Sewell's *Lists of Ant.*, Vol. I, p. 279.

² *Annual Report on Epigraphy* for 1908, p. 87. Eight generations of these chiefs, whose last member can be assigned to the 10th century A.D., are here given as found in a record copied from Koḍumbāḷūr.

³ *Annual Report on Epigraphy* for 1908, p. 63.

⁴ No. 92 of the Madras Epigraphical collection for 1908.

⁵ No. 93 of the same collection.

⁶ This place is identical with Tiruvāṣi in the Trichinopoly district. Tiruvāchchirāmam and Tiruvamali-śvaram were the temples in it. *South-Ind. Inscr.*, Vol. II, Part III, pp. 284 f.

⁷ *South-Ind. Inscr.*, Vol. II, Part I, p. 80.

⁸ *Annual Report on Epigraphy* for 1908, paragraph 2.

other name was Śāttan Māraṇ.¹ As his mother is stated to be Perumbiḍugu Perundēvi, we may take him for a probable son of No. 3 Perumbiḍugu Muttaraiyaṇ. Pūdikajari *alias* Amarūpri Muttaraiyaṇ, referred to in a record of Pāvālaikkūḍi, is perhaps an early king of this dynasty.² A contemporary of Dantivarman of the Pallavatilaka family was a certain Mārppiḍugu.³ What his other name was, we do not know. Śāttan Paḷiyili, who excavated the cave at Nārttāmalai,⁴ was also a member of this branch. He was the son of a certain Viḍēlviḍugu, who must have been different from the one already noticed, because he appears to have been the contemporary of the Gaṅga-Pallava Nripatuṅga. Later in point of time was a certain Śatrubhayaṅkara Muttaraiyaṇ, whose queen figures as donor in a record of the Pāṇḍya king Śaḍaiyamāraṇ, discovered at Śevilipēri in the Tinnevely district.⁵ Perhaps this Śaḍaiyamāraṇ is identical with Rājasimha-Pāṇḍya, the opponent of the Chōla king Parāntaka I. Varagunaṅṭṭi, the daughter of a certain Viḍēlviḍugu Muttaraiyaṇ, was the queen of Śembiyaṇ Irukkuvel,⁶ whose identity with the Koḍumbālūr chief Vikramakēśari is established in the *Annual Report on Epigraphy* for 1908, p. 88. As Vikramakēśari is said to have fought with Vira-Pāṇḍya, the opponent of Āditya II Karikāla, this Viḍēlviḍugu may be considered to be different from the two others mentioned above. From what has been said now, the following synchronism may be established :—

- (1) Perumbiḍugu Muttaraiyaṇ *alias* Kuvāvaṇ Māraṇ.
- (2) Ilaṅgōvadiyaraiaṇ *alias* Māraṇ Paramēśvaraṇ, son of (1).
- (3) Perumbiḍugu Muttaraiyaṇ *alias* Śuvaraṇ Māraṇ, son of (2).
- (4) Viḍēlviḍuguviluppēraḍi Araiaṇ *alias* Śāttan Māraṇ, contemporary of Nandivarman,
a probable son of (3).
- (5) Mārppiḍugu, contemporary of Pallavatilaka
Danti.
- (6) Viḍēlviḍugu, contemporary of Gaṅga-Pallava
Nripatuṅga.
- (7) Śāttan Paḷiyili, son of (6).
- (8) Śatrubhayaṅkara Muttaraiyaṇ, contemporary of Śaḍaiyamāraṇ.
- (9) Viḍēlviḍugu Muttaraiyaṇ, contemporary of Vikrama-
kēśari.

Several traces of the rule of this family exist in the Tanjore and Trichinopoly districts as well as in the Pudukkōṭṭai State. Some of the inscriptions of the Chōla king Rājarāja I (A.D. 985-1013) mention a place called Mārppiḍugudēvi-chaturvēdimāṅgalam in Rājēndrasimha-valaṅāḍu,⁷ evidently called after one of the queens of Mārppiḍugu. The big well at Tiruvellaṅṭṭai called Mārppiḍugu-Peruṅṅināru was constructed between the 4th and 5th years of Dantivarman.⁸ Records of Parāntaka I found at Ālambākkam show that there was, in ancient times, a tank called Mārppiḍug-ēri in that village.⁹ Ālambākkam itself was called Dantivarmanamāṅgalam.¹⁰ An inscription of Danti discovered at Tiruvellaṅṭṭai makes mention of Mārppiḍugu-Ilaṅgōvēl,¹¹ who should have been an officer under Mārppiḍugu. At Uyyakkōḍṇ-Tirumalai

¹ No. 402 of the Madras Epigraphical collection for 1906.

² No. 142 of the same collection for 1907.

³ The reasons for considering Mārppiḍugu as a feudatory of Danti are set forth in my paper on the Tiruvellaṅṭṭai well inscription, *above*, Vol. XI, pp. 154 ff.

⁴ No. 365 of the Madras Epigraphical collection for 1906.

⁵ No. 421 of the same collection for 1906.

⁶ She makes a grant to the temple at Kuḍumiyāmalai in the 6th year of the reign of Parakēsarivarman (No. 337 of the Madras Epigraphical collection for 1904).

⁷ *South-Ind. Inscri.*, Vol. II, Part III, p. 325.

⁸ *Above*, Vol. XI, pp. 155 ff.

⁹ No. 714 of the Madras Epigraphical collection for 1909. It is also referred to in the records of Rājakēśari-varman and Parakēsarivarman, some of which may be earlier than the time of Parāntaka I.

¹⁰ *Annual Report on Epigraphy* for 1910, paragraph 14.

¹¹ No. 88 of the Madras Epigraphical collection for 1910.

and a few other places in the Trichinopoly district there was in use in ancient times a weight called *Vidēlvidugu-kal*.¹ The naming of places, wells, tanks and weights, such as here noticed, cannot but point to the sway of the members of the Muttaraiyan family in this part of the country. Their inscriptions have, as already pointed out, been found in the Tanjore and Trichinopoly districts and in the Pudukkōttai State. Though these are few, the unmistakable marks left by them in the country are not so. On the growth of the Chōla power in Tanjore the Muttaraiyans seem to have sunk into insignificance. A certain *Vijayālaya Muttaraiyan* figures as a signatory in a record of the Chōla king *Kulōttunga I*, discovered at Tirunelveli in the Trichinopoly district.² Probably he was an officer under the Chōla sovereign. It may also be noted that the village of *Muttarasānallūr*³ in the same district may date from early times and may probably have to be traced to some member of these kings. There is a class of people who call themselves *Muttarasāns*,⁴ and this is perhaps the only living remnant of this ancient dynasty.

Inscriptions on the first pillar.

A.—Top section; north face.

TEXT.

- 1 *ḍutta [Pe]rumbidugu Muttarai-*
- 2 *yaṇ=āyina Kuvāvaṇ Māraṇ=ava-*
- 3 *ṇ magaṇ Ilaṅgōvadiyaraiya-*
- 4 *ṇ=āyina Māraṇ Paramēśvaraṇ=a-*
- 5 *vaṇ magaṇ Perumbidugu Mutta-*
- 6 *raiyaṇ=āyina Śuvaraṇ Māraṇ=ava-*
- 7 *ṇ=eduppitta paḍāri-kōyil=ava-*
- 8 *ṇ=erindav=ṇṛgaḷum=avaṇ pērga-*
- 9 *lum=avaṇai=ppāḍiṇār pērgaḷum=i-*
- 10 *ttāṇgaṇ-mēl=eludina ivai*

TRANSLATION.

⁵ Perumbidugu Muttaraiyan *alias* Kuvāvaṇ Māraṇ. His son (*was*) Ilaṅgōvadiyaraiyan *alias* Māraṇ Paramēśvaraṇ. His son (*was*) Perumbidugu Muttaraiyan *alias* Śuvaraṇ Māraṇ. The Paḍāri temple (*was*) built by him. The places which he conquered, the names (*borne by*) him and the names (*of the poets*) who sung of him are engraved on these pillars. These⁶

B.—Same section; west face.

TEXT.

- 1 [Sri-Māraṇ]
- 2 Śri-Śatṛi⁸kēsari
- 3 Śri-Kaḷvarkaḷvaṇ
- 4 Śri-Atisāhasan.

¹ No. 466 of the *Madras Epigraphical collection* for 1903.

² No. 670 of the same collection for 1909.

³ This village is at a distance of 5 miles from Trichinopoly.

⁴ This class of people is mostly to be found in the Tanjore and Trichinopoly districts.

⁵ A portion of the inscription is mutilated at the beginning.

⁶ There is not much significance in this word here.

⁷ These are the titles of the king and as such are not translated. They may be rendered as the glorious Cupid, the glorious lion to the enemy, the chief *kaṣa* of the *kaṣar* and he who is thoroughly truthful or brave. *Kaṣar* are perhaps a class of people and may be a variant of *kaṣaṇ*, a tribe inhabiting the Madras District and Pudukkōttai State.

⁸ Read *Śatru*.

C.—Same section; east face.

TEXT.

- 1 Veṅgaṭ-[po]ru[mā]¹ . .
- 2 śēr vāl-kōḍi-āṇ
- 3 Vāṇ-Māraṇ [i*] sēṅgaṭ-ka-
- 4 rum-pagaḍu sēṇr-ulakka va-
- 5 n-kulan-tār [i*] tēr-aḷundi mā-
- 6 v-aḷunda=chcheṇ-karuṭi-maṇ-
- 7 parandav[i*]-ūi=Aḷundiyūr-ōṇ[ṇu]m-ū[r]² [i*]

TRANSLATION.

Aḷundiyūr is the place where the red-eyed black elephants of Māraṇ of (*powerful*) sword,—whose banner (*contained*) the *vāl* and the warlike . . . with fearful eyes,—roamed with rage, causing the destruction of the cars (*of his enemy*) adorned with garlands of luxuriant³ and choice⁴ flowers (*together with*) the animals (*which dragged the cars*) and spread dust (*mixed*) with red blood.

D.—Same section; (2) south face.

TEXT.

- 1
- 2 . . . ppa oḍi [i*]=kkalagu ko-
- 3 ḷuṇ-kuḍar kavva viḷi-[k*]kaṭ-
- 4 pōy [i*] punṇ-aḷaindu
- 5 kaiy-ūm[ba]⁵=ppōr Ma-
- 6 paḷūr veṇṇāḍē [i*] maṇ-
- 7 n-aḷainda śīr-Māraṇ vāl [i*]⁷
- 8 Pāchchil Vēḷnambaṇ
- 9 pāḍiṇa.

TRANSLATION.

The sword of the glorious Māraṇ, the lord of the earth, conquered in battle Maṇalūr, so that the vultures . . . ⁸ devoured the fat bowels and the devils with (*wide*) opened eyes, thrusting their hands into the wounds (*of the enemy*), ate their (*flesh*).

These were composed by Vēḷnambaṇ of Pāchchil.

¹ The syllables *poruma* have been restored from the existing traces. A short letter and a consonant are lost at the end of this line. *Ma* looks like *ḷa* in the original.

² Metre: Veṇbā. When scanned it would stand thus:—

— — — — —
 — — — — —
 — — — — —
 — — — — —

³ *Vam* is from the abstract noun *vaṇmai*.

⁴ *Kulam* means 'high class'. Taken with flowers, it has been rendered as 'choice'. [The syllables *van-kulan-tār* may also be divided *van-ṅ-ulandār* and rendered 'of those (enemy kings) who died there'.—H. K. S.]

⁵ The syllables lost at the beginning should form with *ppa* the first three *śīr* of the first line.

⁶ The letter *pu* having been wrongly incised instead of *pa*, the engraver seems to have erased the *u* sign.

⁷ Metre: Veṇbā. When scanned the stanza would stand thus:—

— — — — —
 — — — — —
 — — — — —
 — — — — —

⁸ What is lost here must be a description of the vultures.

E.—Bottom section ; south face.

- 1 Niṟkiṇṇa taṇ-panai tōl¹
 2 ṇuṇ=Taṇṇjai=ttirāṇ-pā-
 3 ḍi viṇṇār [!*] viṇṇa virarga-
 4 l=ṇṇiṇṇav=i-[ppina]-kku-
 5 ṇṇ=ṇaṇ=[ṇe]ṇṇa-y[ā*]-
 6 ṇai ṇ[ma].
 7-8 *damaged*.²

TRANSLATION.

They remain singing the state of Taṇṇjai appearing in the midst of fields ever filled with water. Heroes shining³ (*with their weapons*) move over the hillocks of corpses
 huge elephants

F.—Same section ; north face.

TEXT.

- 1 Pāl-konḍa śevvāy
 2 viḷaiyā-mōli=pparu-
 3 vattu muṇṇam [!*] vōl-ko-
 4 ṇḍa
 5 kkalav=aṇṇi-ma-
 6⁴

TRANSLATION.

Who grasped the (*weapon called*) vōl even at (*such young*) age when unripe⁵ words emanated from his beautiful mouth not (*completely free from*) milk

G.—Same section ; west face.

TEXT.

- 1 Maṇa=ppadai-Miṇavaṇ va-
 2 li-araṇ Pallavaṇ-śē-
 3 ṇaikk-aṇṇu purappada-mā-
 4 ṇu poru-kalṇṇu
 5-8 *damaged*.⁶

TRANSLATION.

On that day when the strong forces of the Pāṇḍya (*miṇavaṇ*), who was powerful of his arms, started to fight against the army of the Pallava, (*he*) with warlike elephants

H.—Same section ; east face.

- 1 Eṇ-kaiy-aḷavirṇō-
 2 ypāṇav-igal-vikku-
 3 m-aṇṇai=chcheruvōl m-
 4 āvalla
 5-7 *damaged*.⁷

¹ The letter ṇ may be restored here.

² Viḷ means to shine. I am not quite sure of the meaning intended as the passage is mutilated.

³ Metre : Kaṭṭalaikalitturai.

⁴ Metre : Kaṭṭalaikalitturai.

⁵ Metre : Kaṭṭalaikalitturai.

⁶ Viḷaiyā-mōli is equivalent to *kudalai* or *maḷalai*.

⁷ Metre : Vaṇṇā.

TRANSLATION.

Oh Panegyrist is (*only*) equal to the measure of our hands
 . . . who holds in his hand the *vēl* with which he destroyed his enemies

Inscriptions on the second pillar.

A.—Top section; north face.

TEXT.

- 1 rkkōy=allaṭṭi-āya-k-
- 2 kātandāṇ [i*] mullaikkēy
- 3 murpaḍumō eṇṇ-eṇṇ Val-
- 4 lakkoṇ [i*] Kāraivāy=ppōr-
- 5 veṇṇa Veṇ-Māraṇ kai pō[lu]ā-[i*]
- 6 kālāvāy=kkōlēpēy kaṇḍu [i*]¹
- 1 Kōṭṭārr-I-
- 2 ṭam perumā-
- 3 nār pāḍiyadu.

TRANSLATION.

. When (well) considered, (*it*) cannot stand before (*i.e.* equal) the **Mullai**. Like unto the hand of **Māraṇ** of (*powerful*) *vēl*, who is the lord of **Vallam** and who gained victory in the battle at **Kārai** Composed by Ṭamperumāṇar of **Kōṭṭāru**.

B.—Same section; west face.

TEXT.

- 1 ²vāḷ-amaruḷ vāḡai=ppū-[i*]
- 2 kkuṇṇi=kkamaḷ kaṇṇi-
- 3 kko-Māraṇ-Taṇṇjai=k-
- 4 kōṇ [i*] kōḷ-āḷi moymbir-
- 5 Koḍumbāḷūr kāynd-erittā-
- 6 ṇ [i*]-ṇōḷ-ūlag-aḷikkun-tōḷ³ [i*]

TRANSLATION.

With the strength of the powerful *yāḷi*, king **Māraṇ**, the lord of **Taṇṇjai**, whose locks are fragrant with the flower of *vāḡai*, who wears a garland and whose arms protect the earth, marched with rage against **Koḍumbāḷūr** and burnt it.

¹ The first *śīr*, rhyming with *Mullai* and *Valla*, and a part of the second are lost at the beginning of this verse. Metre: *Veṇbā*.

— — — — —
 — — — — —
 — — — — —
 — — — — —

² Two *śīr* are lost at the commencement of this stanza. The first of them should have rhymed with *kuṇṇi* and *Taṇṇjai*. To judge from the alliteration, the first *śīr* may be restored as *vaṇṇi*.

³ Metre: *Veṇbā*.

— — — — —
 — — — — —
 — — — — —
 — — — — —

C.—Same section ; east face.

TEXT.

- 1 1lā=ttāy [t]taṇavāl²-cē-
- 2 gum [i*] vara puṇal sūl Valla=kk[ā]-
- 3 Māraṇ seruvil [i*] Māraṅgūrva[y]-
- 4 ppaṭṭār-udal kuḍaiṇdu māndi [i*]-p-
- 5 puṇaṅkūrvāy=kkonḍ-e-
- 6 lunda pu³ || Pāchchil Vēl-
- 7 4namban pāḍiṇa

TRANSLATION.

As it was steeped in the moon's light, the birds with their mouths (bills) sharp at the outside picked at the dead bodies and drank (the blood) of those who fell in the battle of Māraṅgūr fought by Māraṇ, the lord of Vallam which is surrounded on all sides by water ; and went away. Composed by Vēlnamban of Pāchchil.

D.—Same section ; south face.

TEXT.¹

- 1 [Śri-Māraṇ]
- 2 Śri-Śatṛi(tru)kēsari
- 3 Śri-Kaḷvarakaḷvan
- 4 Śri-Aṭisāhasan

E.—Bottom section ; north face.

TEXT.

- 1 Pēr-ilai=ppaṅgaya-
- 2 ā=kāmba=ppiraiyiṇ
- 3 kuṇu-muḷai=ppōṇḍir-i-
- 4 lai=kkolḷum padam=i[di]-
- 5 [ri]niy=araṇa[m-ū]tta kārī[lai]-
- 6 kaḷap-ma
- 7 vva . .

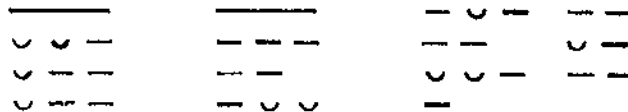
TRANSLATION.

You appeared there just like the young shoot of the crescent, which causes to shrink the big petalled lotus-flowers the pointed (and) leaf-shaped having fed on the forests of protection

¹ The first *śrī* and a part of the second are lost at the beginning of this verse.

² The letter in brackets is corrected from some other *akṣara*.

³ Metre : Venbā.



⁴ There is some vacant space at the beginning of this line.

⁵ No translation is given, as the text only contains titles. See note 7, p. 139 above.

Y.—Same section; west face.

TEXT.

- 1 Sor=pugu Tonḍai=kka-
- 2 ṇi-pugu tū-madipōṇ muga-
- 3 ttāḷ porpuga verpu=p-
- 4 pugudi kaṇḍāy Puḡaḷi=ppo-
- 5 rudār kaṇ=puga viṇ=puga kaṇ
- 6 . vaṇ [Kaḷvāra]kaḷvaṇ=Rañ.
- 7 [jai na]ṇ-pugaḷāḷan-p-
- 8

TRANSLATION.

He of good fame of Tañjai (*i.e.* Tanjore), the Kaḷvarakaḷvaṇ by the darting of his arrows caused to wither the beauty of her whose face resembles the pure white moon (and whose mouth) the praiseworthy (*i.e.* celebrated) *tonḍai* fruit, and who pierced with arrows those who fought at Puḡaḷi, so that they entered stones (*i.e.* became *etrakals*).

G.—Same section; east face.

TEXT.

- 1 Śett-inar pūn=daṇ-polir-
- 2 Chemboṇmāṇi=kkaḍi-arana-
- 3 m-mūṭṭiṇa śīṇṇam muṇ śeṇṇa-
- 4 du piṇbu pagatt=iṇattōr ke-
- 5 Māraṇ ka[di]-ṇaga
- 6 liṇṇa .
- 7

TRANSLATION.

The (*fire of his*) anger, which was kindled by the cool forests of protection (*abounding in*) handsome clusters of flowers reared (*in front of*) Semboṇmāṇi, went in advance and later
 the troops of male elephants Māraṇ fortified towns

H.—Same section; south face.

TEXT.

- 1 paṇaiyai=ppagaḍu kūḍā-
- 2 yaṇṇu Pallavaṇ vel-
- 3 la=Tteṇṇaṇ muṇaiyai=k-
- 4 ke[da]=chcheṇṇa-Māraṇ muṇḡili-
- 5 valar pīli unda=chchunaiya=
- 6 chchunai maṇi=ppārai a[p]-
- 7 pārai sōḷḷeṇ viḷai[n]-
- 8 [da] viḡaiyai pāpāraḷu vi[rik]ki-

TRANSLATION.

To cause destruction to the Pāṇḍya and to secure success to the Pallava (*king*), Māraṇ advanced that day to the front of the battle.¹

Inscriptions on the third pillar.

A.—Top section; south face.

TEXT.

- 1 Śri-Tamarālayaṇ
- 2 Śri-Abhimānuadhiraṇ
- 3 Śri-Kaḷvarakaḷvaṇ
- 4 Śri-Śatri(tru)kēsari

B.—Same section; north face.

TEXT.

- 1 Engiṇ-iruṇ-kilai.
- 2 yuṇ-ēṇṇ-ariyavēy [i*] va-
- 3 ŋgai-chcheru-Māraṇ vā-
- 4 i-kāytti viṇ paḍar [i*]
- 5 vāṇṇēy² nāḍu tām-ūṇṇa
- 6 mā-nāḍa-Kkaṇṇaṇṇūr [i*]-Kkō-
- 7 nāḍar puḷk-olitta kuṇṇa³ [||*]

TRANSLATION.

When considered (*well*), (*it would appear*) that, being driven by the fiery sword of the war-like Māraṇ, whose hand is renowned for gifts, the people of Kō-nāḍu sheltered themselves on the hills whose high summits, reaching up the sky, formed the land of the gods and were hard to climb up.⁴ The hills adjoin Kkaṇṇaṇṇūr situated in this great nāḍu.

C.—Same section; east face.

TEXT.

- 1 Eṇi viṣumbam-iru-ni-
- 2 lam-āyṭṭ-ēṇṇavā-
- 3 ŋ [i*] Māraṇ ōeru-vēṇ-
- maṇṇ-kāṇṇu ōṭra-[i*] k-
- 5 koḍi-māḍa-tṭaṇ Koḍu-
- 6 mbai-kkūḍāda māṇṇa-

¹ The rest of this verse is not quite intelligible.

² The syllable *ēy* seems to have been wrongly engraved and it is in excess of the requirements of the metre. Without it *vāṇṇēy* will regularly rhyme with *Kōṇṇēy*. As it is, we have to take *ēy* and *ṇēy* together for purposes of metre, deleting *y*.

³ Metre: Venṇā.

— — — — —
— — — — —
— — — — —
— — — — —

[Lines 1 and 2 may also be taken to mean "bard to be ascended by even big crowds of bears."—H. K. S.]

- 7 r [*] neḍu mā-madil-iḍinda nīṟu¹ [*]
 8 Kiḷar-kkūṟ-
 9 rattu-Ppava-
 10 dāyamāṅga-
 11 lattu Amarun-
 12 ṇilai āyina
 13 Kuvāvaṅ-kāñja-
 14 ṇ pāḍiṇa pāṭṭ-i-
 15 ttūṇ mēlaṇa
 16 ellām.

TRANSLATION.

When the *vēl* of *Māraṇ* grew in strength and became hot, the lengthy and high walls of the cool *Koḍumbai*, which belonged to unfriendly kings and on whose storeyed buildings flags (*were hoisted*), were destroyed and the dust rose (*to the sky*) and formed, as it were, a second earth (*there*). All the stanzas (*engraved*) on this pillar were composed by *Amaruṇṇilai* alias *Kuvāvaṅ Kāñjaṇ* of *Pavadāyamāṅgalam* in *Kiḷar-kūṟram*.

D.—Same section; west face.

TEXT.

- 1 Śeru[va] ṇa-
 2 daṇṇā-chindiyārpōla [*]-
 3 maruvalarāy vāṇ-Mā-
 4 raṇ śira-kkaruṇṇilai[*] kaṇ-
 5 dōṟra vaṇ-ḍaḷavaṅ-kār-
 6 tōṟṇṇ-Kāṇḍalūr[*] maṇ-
 7 dōṟra vēṇḍar maṇam[*]²

TRANSLATION.

The valour of the kings who lost (*their*) territory when *Māraṇ* of (*powerful*) sword (*fought*) with rage at *Kāṇḍalūr*, where *karuṇṇilai*³ flowers excelled the blackness of the eye and the *jasmines*⁴ indicated the appearance of the *kār*⁵ (*season*), showed that they did not think

E.—Bottom section; south face.

TEXT.

- 1 Malarnda-tār vāṇ-Māraṇ
 2 maṇṇ-Aṇṇalvāyir-[*] kala-

¹ Metre: Veṇḍā.

—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

² Metre: Veṇḍā.

—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

³ *Karuṇṇilai* is *eleteria ternalia*.

⁴ *Taḷavam* is *jasminum sambac*.

⁵ The months *Paraiṇṇāsi* and *Aippasi*, equivalent to August and September, form the *kār* season.

- 3 nda-nāṭ-kāṇalān-kāṅga
 4 ulandavartam [*] enb-arun[da]
 5 śāṛāvōy-arund-uraṅga-vi=ku-
 6 ḍargaḷ . . randu śindam pu[ra]m¹ [*]

TRANSLATION.

On the day when **Māraṇ**, who wore a garland of expanded flowers and was armed with a sword, fought at **Anṇalvāyil**, the vultures, which were gathered together to eat the bones, made noise and the demons . . . the bowels . . . issuing out of the dead bodies that fell in the place.

F.—Same section ; west face.

TEXT.

- 1 Tāḷum puṣar-Biṅgaḷūr=[t]-
 2 toṇṇar mēṇan-taḷara=T-
 3 [teṇ]ṇaṇ vōḷaṇ-kāḷa=p-
 4 paṭṭadu koṇḍa vēndaṇ
 5 maṇ pū-maḷar[ā] vāḷu[n]-
 6 taḍa valai=ttō-Neḍu-Māra-
 7 ṇ var-chūḷum
 8 tandōṇ²

TRANSLATION.

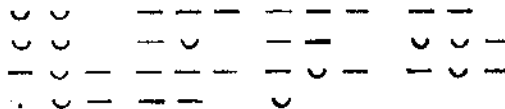
The honour of the enemies was lost at **Tiṅgaḷūr** where descending clouds (*rest*). The elephants of the Pāṇḍya king (*tenṇaṇ*), which appeared on this battle-field, were seized by the king of kings, i.e. **Neḍu-Māraṇ** of broad and rounded shoulders with whom the goddess of wealth (*ever*) resides

G.—Same section ; north face.

TEXT.

- 1 Nāgaṇ-kand-aṅḡav-cu-
 2 neṅḡaṇ-kall-eṇṇa-
 3 v-ollen kaḍa-ṅḡr m[ā]-
 4 [ga]ṇ-[ko]ṇḍ-eriva[r Tāt]-
 5 taṇ³ Māraṇ-e[ṇ]- . ṇ-
 6 ṇḍar=kkaṇ mēgaṇ-ko-
 7 ṇḍān va
 8 ppaga
 9 . goṇ maru .
 10⁴

¹ Metre: Veṇbā.



² Metre: Kaṭṭalaikkalittuṇai.

³ Read *Sāttan*.

⁴ Metre: Kaṭṭalaikkalittuṇai.

TRANSLATION.

As the cloud ascends the sky partaking of the water of the noisy sea, the snake gets rightened at its appearance. Even so my heart throbbed . . . my king Māraṇ¹

H.—Same section; east face.

- 1 Niṇṇadu Villavaṇ val-
- 2 I-araṇ Pallavaṇ śe-
- 3 . . tōḷ vāṇ śeṇṇa[du]

TRANSLATION.

The strong fortifications of the Villavaṇ (i.e. the Chēra) withstood, and the Pallava's
 reached heaven

Inscriptions on the fourth pillar.

A.—Top section; north face.

TEXT.

- 1
- 2 Śrī-Abhimānadhīraṇ
- 3 Śrī-Kaḷṇarakaḷvaṇ
- 4 Śrī-Śatṛi(tru)kēsari

B.—Same section; east face.

TEXT.

- 1
- 2 ṛ² pāṇmagapēy paṇ-
- 3 ḍ-elām[*] yām-aridum-eṅga-
- 4 yarkkēy śollu nīy
- 5 māmaṇṅai[*]-ttenṇāḍar
- 6 kāḍaliyar tīy-nāḍa vāy-śiva-
- 7 [n]da[*] miṇṇāḍu vēṇ-Māraṇ mey³[*]

TRANSLATION.

O (*skilled*) musician! speak of the (*greatness*) of the past times in order that we may know about Māraṇ, who holds a red-edged *vēḷ* of great length, which has made the wives of the tenṇāḍar (i.e. the Pāṇḍya) of powerful deeds to enter into the fire

C.—Same section; south face.

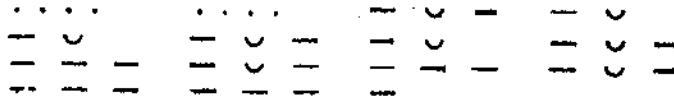
TEXT.

- 1
- 2 pōl-araśū piṇavā piṇa neḍu
- 3 Mēru nerri=pṇṇ-pōl pa-
- 4 śuṇ-gadir-āyiram viśum porṇē-
- 5 r=pṇarudikk-eṇ pōḍ-araviḍu-

¹ The rest of this verse is too fragmentary to be translated.

² This stanza should have begun with the syllables *pāma*. The two *śir* lost at the commencement would have formed an adjectival phrase qualifying *pāmagap*.

³ Metre: Venbā.



- 6 *maṣ* *inai*=*chchōdi* *viu* *vi*-
 7 *śumbēy* | *Āchāryar*
 8 *Aniruddar* *pāḍiyadu*²

TRANSLATION.

. When shall the sky with its two luminaries (*i.e.* the Sun and the Moon) emit such a light as the gold cars with horses tied to them. (*These latter*) shed thousands of shining rays like those proceeding from the forehead of mount Mēru. *Āchāryar* *Aniruddar* composed (*these verses*).

D.—Same section ; west face.

TEXT.

- 1
 2 *ira-tidu* *kandēṇ*-*Raṇjai*=
 3 *chchembula*-*nāṭṭu* *Veṇ*-
 4 *kōḍal* *vinḍapodu* *ko*-
 5 *nd-āyar* *Malaiya*=*ppudu*-
 6 *maṇṇmidu* *śou-ti-ttā*-
 7 *du* *kandāl*-*aṇṇa* *kōva*-
 8 *ngaḷ-ūrginra* *tāḷ* *puṇavēy*³

TRANSLATION.

When destroyed and took *Veṇkōḍal* in *Taṇjai-Sembula-nāḍu*, the sparks of red fire that were strewn on the white sands of the *Malaiya* which belonged to the *Āyar* resembled the *kōcam*-insects moving on the low-lying tracts.

E.—Bottom section ; south face.

TEXT.

- 1 *Daṇamudal-āyamum* *pūvai*-
 2 *yun-taṇ* *kaikkilāiyu-muṇ*-
 3 *b-iṭṭeṇa* *mudal-aṇṇum-eṇ*-
 4 *ṇ-āga-choheydāl-iyakka*[*t*]-
 5 *tai* *vinḍār* *Vaṇamudal-śa*-
 6 *kkaru*=*kai-ppagaḍ-uyt*-
 7 *ta* *Māraṇ*-*revvar*-*kaṇa* *muda*-
 8 . . *ngadatt-ēgināṇ* *piṇ*
 9 *ri* . . *gayē*⁴

TRANSLATION.

I placed at first riches, *āyam*, *pūvai* and *kaikkilāi*. What she did with her original love He overcame the in the battle against the enemy in which *Māraṇ*, who led the elephants after him who fled

¹ *Mē* only is seen. The rest of this line and the following two lines are now built in.

² Metre: *Kaṭṭalaikkalitturai*.

³ The original impression of this verse is lost. Metre: *Kaṭṭalaikkalitturai*.

⁴ The meaning of this stanza is doubtful. As the original has since been lost, I have not been able to verify the reading. Metre: *Kaṭṭalaikkalitturai*.

No. 11.—BHUBANESWAR INSCRIPTION IN THE ROYAL ASIATIC SOCIETY.

BY LIONEL D. BARNETT.

This inscription, which is now published for the first time, is incised upon a slab of stone, 3 ft. 10 in. in width and 1 ft. 8½ in. in height, which for many years has been standing in the hall of the Royal Asiatic Society in London. All that is known as to its provenance is that it came from the collection of "Colonel Stewart"; and as the contents shew that it was brought from Bhubanēśwar in Orissa, one is led to suspect that it was originally carried thence by Major-General Charles Stuart, of the Bengal Army.¹

The inscription is imperfect, containing only the first block of the record. It is on the whole well preserved; but in a few places the stone has been damaged, and the letters are accordingly uncertain. I have prepared this text from rubbings and estampages kindly made for me by the Assistant Secretary of the Society, Miss M. Frazer, by the courtesy of the Secretary, Miss Hughes, and have checked the readings where necessary by examination of the stone itself.—The character is of the North-Eastern type, and is akin to the "Lantsa" hand familiar in manuscripts, the chief point of difference being that, whereas in most manuscripts the block-shaped tops of the letters are "solid", i.e. inked all over, on this stone the tops are "hollow", outlined only, and the letters are somewhat more rounded. On the whole, the style of writing suggests the fourteenth century. The writing covers an area of about 3 ft. 7 in. in width and 1 ft. 2 in. in height. The average height of the letters is about ½ in.—The language is Sanskrit. Of lexical interest are the words *ulvāta* (l. 4), *ud[ā*]ina-paranāyatā* (l. 4), *kārāyatā* (l. 5), *janītha* (l. 8). The nasal is usually written in the exact form, according to the *varga* of the following consonant, instead of by means of the *anuvāra*. *S* is several times written for *ś*; and *v* does duty both for the proper *v* and for *b*.

Owing to its incomplete state the purport of the inscription is not clear. What there is of it may be summarised as follows. After an introductory stanza (v. 1) come praises of king Chōḍa-Gaṅga, whose empire is said to have extended from the Godāvari to the Ganges (v. 2), and of his descendant Anaṅga-Bhīma,² who overcame a Yavana enemy³ (vv. 3, 4), followed by praises of Anaṅga-Bhīma's daughter Chandrikā and of the valiant Haihaya prince Paramardin, who married her (vv. 5-7). Then come verses extolling the land of Utkala, i.e. Orissa (v. 8), and of the sanctuary of Ēkāmra, the modern Bhubanēśwar (vv. 9, 10), with a description of the lake Bindusaras there (vv. 11, 12). Next we are told that in the reign of Bhānu (Bhānudēva), son of Narasiṅga-dēva, when the Śaka year

¹ Charles Stuart entered the army as a cadet in 1777, and became a captain in 1795, a major in 1799, a colonel in 1814, and a major-general in 1814. He died at Chowringhee on 1 April 1828. He was notorious for his love of Indian manners and ideas, which caused him to be known as "Hindoo Stuart", and for the audacious manner in which he collected antiquities. Rājēndralāl Mitra feelingly refers to his depredations in the temples of Orissa (*Antiq. of Orissa*, vol. 2, pp. 84, 99). Mr. James S. Cotton, who at my request has kindly investigated the subject, writes to me saying: "In a little book by Lewis giving an account of the Baptist missionary J. Chamberlain, p. 140, he (Stuart) is openly called an 'idol-stealer'. If he could not purchase an image that took his fancy, he sometimes took it by force. He kept two Brahmins to look after his trophies, and some of them (now mutilated) seem to have been used to decorate his tomb . . . When commanding at Sagar, he built a temple there." He was buried at Calcutta in a tomb that is a model of a Hindu temple.

² Styled on the stone *Anaṅka-Bhīma*.

³ Cf. *J. A. S. B.*, vol. 67 (1898), p. 325, and vol. 72, pt. 1, p. 119.

represented by the chronogram *vyōma-vijay-phaṇḍarasa-vi-chandra* (i.e. 0, 0, 1000, 1)¹ had elapsed, the princess Chandrikā constructed at Ēkāmra a temple of Vishnu (vv. 13-16), of which the dedicatory inscription was written by the poet Umāpati (v. 17). She was named Chandrā-dēvi (Chandrikā) by her father (v. 18), and was married to the Haihaya prince Paramāḍi, or Paramardīn (v. 19). Paramāḍi fell in battle against the enemies of Nṛsiṃha-dēva (Narasimha-dēva) some time later (v. 20). Chandrikā built and visited the temple of Vishnu at Ēkāmra, and there offered worship with great magnificence to Baladēva, Kṛishṇa, and Subhadra (vv. 21-23). Here the record breaks off.

We are thus introduced by our inscription to several kings of the Eastern Gaṅga dynasty of Kalinga-nagara, namely, Chōḍa-Gaṅga (Ananta-varman), his great-grandson Anaṅga-Bhima II, or Aniyāṅka-Bhima, his son Narasimha-dēva I, his son Bhānu-dēva I, and possibly his son Narasimha-dēva II, if the latter is the "Nṛsiṃha-dēva" mentioned in v. 20. These facts in themselves shew that the date given in v. 14 for the foundation of the temple is impossible. Chōḍa-Gaṅga is known to have been crowned in A.D. 1078, and to have reigned until about 1142. Anaṅga-Bhima I ascended the throne about 1192, and had a reign of ten years; and after him Rājārāja III, Anaṅga-Bhima II, and Narasimha-dēva I reigned respectively for 17, 34, and 33 years.² Hence it is clear that the writer of the present document in fixing the date of the foundation of the temple had no reliable materials at his command, and utterly miscalculated it.

As already remarked, the site to which the inscription refers is Ēkāmra, i.e. Bhubanēśwar in Orissa, the temples of which are amongst the finest examples of the Northern style of Indian architecture. It is however impossible to discover from which of these temples it comes. It belongs to a Vaishṇava sanctuary, and this fact excludes the great Lingarāj and other Śaiva temples of the place; but of positive evidence there is no trace. The mention of the river Gandhavatī (*Gandha-sindhu*, l. 7) and of the lake Bindusaras (l. 8)—on which we may refer the reader to *Antiq. of Orissa*, vol. 2, pp. 65, 68 ff., 98—do not carry us any further.

TEXT.³

- 1 Ōm⁴ Sambhrānta-Jambha-ripu-sampad-upāsyamāna-lil-ālas-ēndu-nayan-āñchala-śāsanāni
bhikṣhā-vilāsa-charitāni jayanti Sambhōr-nētr-āṃṣṭilāni sura-rāja-pur-āṅganānām
|| [1*] *Virah samrāt=samara-dalit-ārāti-rājanya-vakt[r*]a-smēr-ā-
- 2 mbhojair-akṛita vasudhā-dēvat-ārādhanam yaḥ | ā God-āntād=amara-saritam
yāvad-ēko bhuvō-bhūd=bhōktā sō=ntō sura-sahachari-kāmukās=Chōḍa-Gaṅgaḥ ||
[2*] *Yad-vamśō vaijayanti-paṭa iva subbatō=Nāṅka-Bhimaḥ prabhāva-
pradva(dhva)st-ārāti-rāja-vraja-yuvati-jan-odgi-
- 3 ta gambhīra-sārah | āsīd=āsi(śi)vish-ārōr=adhikātara-taras-tādpig-arvv-ōru-garvvaḥ
svantō svant-ōpasarpaj-javam=api Ja(Ya)vanam saṅgarō sañjabāra || [3*]
*Śēshah sviya-śīrah-sahasra-vilasan-māṇikya-mālā-chohhalād=yat-tējah-kaṇikābhīr=ēsha
vidhuro⁵ majjat=pha-

¹ This chronogram seems to represent 1109, but it is peculiarly constructed, and in any case the date is wrong (see below). [*phaṇḍarasanā* I take to mean 2, sunken being *deijikra*, so that the date intended would be Śaka 1200.—S. K. The accession of Narasimha-Dēva II has been ascertained to be about 1275-6 A. D. (see the Śrikūrmam records, *Madras Epigraphical Report* for 1896, para. 21). The date 1200 would thus be correct for Narasimha-Dēva II and not for his father Bhānu. A king Bhānu is said to have reigned between Narasimha I and Narasimha II in Śaka 1193, 1197 (*ibid.*).—H. K. S.]

² See, for example, *Journ. Bengal As. Soc.*, vol. 65, pt. 1, p. 235; and *ib.*, vol. 72, pt. 1, p. 97 ff.

³ From the impressions and the original stone.

⁴ Metro: Vasantatilakā.

⁵ Metro: Śragdharā.

^{*} Denoted by the curved symbol.

^{*} Metro: Mandākrāntā.

^{*} Metro: Śārdūlavikṛīḍita.

^{*} The *avagraha* is used here in the original, and is represented by a double curve turned towards the right.

- 4 ni-grāmanih | Pātāl-āmbhasi kiñ=cha yat-kari-ghaṭā-jhaṅkāri-nās-ānilair=ndvātā
gaganō vavvū=chiram=asāv=ud[d*]inaparpnāyatō || [4*] ¹Tasmā=bbūpati-bhū-
chandrāch=Chandrik=ājani sundari [1*] chandr-ānand-āmṛit-āsāraiḥ snapayanti
jagaumanah || [5*] ²Lakshmir=yad-vada-
- 5 n-āravinda-vasatir=nō chintayaty=avjiniṁ mugdh-ēndivara-nētra-nitya-nīlayā Kṛishnē
na triṣṇāvatī | kiñ=ch=ālingya tad-aṅgakāni muditā ebittō na dhattē
surān=āsh=āsēsha-jagad-vilōchana-vasi(śi)kārāya kārāyatō || [6*] ³Haihaya-
vāmśa-vatamśah Paramardi
- 6 sahaaja-sārāṇ(tā)-rūpaḥ | tārā-patim=atisētō patir=asyāḥ samara-pārīṇah || [7*]
⁴Asty=Utkalō=yam=vishayō yatra tē chakshur-ādayah | pañcha puñchēshu
subhīdō bhānti pārpṇa-manōrathāḥ || [8*] Tatra cha kshētram=Ēkāmram-
āmr-ārāma-śata-śrī-
- 7 tam | ēka-dēva-kulam dōya-kulair=ākulam=adbhutam || [9*] ⁶Sa yatra Girijā-
patir=vasati Gandha-sind(ndh)or=mmi shān=nidhāya vikaṭō dluṇim=amara-
sārtha-sārtha-prapām | yad-anvaya-kripā-bharān=nyadhita Kṛittivāsāḥ śriyam
Mahēndra-pada-jitvarīm subhata-Chōḍa-Gaṅgē-
- 8 na tām || [10*] ⁶Yasmin=Vindu-sarah sarasvad=asadpig=dyik-pāya-pāthah
patat=pānthā-śrānti-haram sudhā-janithu-niḥsyandā(nda)d-vapuh Sāmbhavā(vi)m
[1*] yad-vindōr=api n=ānuvānti padavīm tīrthāni tāni sphuṭam bhūt-
ānugraha-nirmmitam Para-jitā lōka-aika-śōk-āpaham || [11*] Pasy(śy)=ā-
- 9 ntaḥ-plavamāna-vṛiddha-kamaṭhi prishṭha-sthala-sthāyuka-prōṅkhaḍ-vā[] kāmīni-
bhir=akali kṛīd-āḍupa-prāpitā | magnāyām=anumajjatā(ti)bhir=iha tat-kāpēya-
pāriplavād=utpluty=ābhimukham pratira-taralō lōkaḥ samut[]rāsyā(aya)tē ||
[12*]
- 10 ⁸Tat-tirtha-maṇḍanasy=āsyā tīrē nānā-vanī-ghanē | śrī-Kṛishṇa-śrī-Val-āvāsa-
vāsītō nandanāyitō || [13*] ⁹Atra vyōma-viyat-phapindrarasanā-chandra-
pramāṇair=mmi-ātītāsu kshītibhṛich-Chhak-āvadhi samāśv=ā-vāridhi kshām=
imām | bhūpō śrī-Narasīṅga-dēva-ta-
- 11 nayō Bhānau chiram śāsati prāsēdam sthīram=ā-ray-indu vidadhē s=ōyam
Harēr=Bhīma-bhūḥ || [14*] ¹⁰Prāsēdam=ūrdhva-si(śi)kbara-sthira-bhīma-kumbha-
dambh-ōpra(pa)darśita-jagaj-jani-kōshā-bhāṇdam | Vrahma-svarūpam=anurūpam=
anupravishtāv=amśau mah-ārṇava-śaya-
- 12 sya Harēs=tam=ētan || [15*] ¹¹Ayam=atisayitum Mṛigāṅka-chōḍāmanim-
urarikṛita-hēli-mauli-bhāvaḥ | api tu dinadharam jahāsa dēva-dvaya-maya-
maṇḍana-gumbha-gahvara-śrīḥ || [16*] ¹²Tasy=aitayā virachitasya rasāt-
prasāstīm śrīmān=Ūmā-

¹ Metre: Ślōka (Anushtubh).

² Metre: Āryā.

³ Metre: Pīthvi; see *Ind. Stud.*, viii., p. 393.

⁴ This *akṣhara* is uncertain; the next two are illegible.

⁵ Metre: Ślōka (Anushtubh).

⁶ Metre: Vasantatilakā.

⁷ Metre: Vasantatilakā.

⁸ Metre: Śārdūlavikṛīḍita.

⁹ Metre: Ślōka (Anushtubh), and the same in verse 9.

¹⁰ Metre: Śārdūlavikṛīḍita; the same in verse 12.

¹¹ Metre: Śārdūlavikṛīḍita.

¹² Metre: Pushpitāgrā.

- 13 pati-kavis=Tripurāri-dāsaḥ | tat-tat-samagra-guṇa-sampadam=ātātāna samyak=
suvarṇa-ruohirām=achirāt-patākām || [17*] ¹Mugdham chandram=iv=aitasyā
* * * duhituḥ kila [*] Chandrā-dēvim=uvāch=ainām nāmā Bhīma-
mahipatiḥ || [18*] ²Gita-jñā laya-
- 14 tāla-narītana-kalā-kausalā-lil-ālayā vālyād=Achyuta-bhakti-bhāvita-matir=datt=ānu-
rūpa-śriyē | pitrā Haihaya-vamśa-jāya śuchayō chandrāya[—]⁴ Chandrikā
putr=iyam Param[ā*]ḍi-nāma bhajatē kshatrāya ratn-ānvitā || [19*] Sa
kriḍām=anay[ā*] vi-
- 15 dhāya vividhām rāg-ānuvaddh-ōtsavām patnyā Vira-Nṛisimha-dēva-nṛipatē=
dvēshyān=raṇē rajyataḥ | vit[ā*]vā tām=sura-lōka-gān=api rushā jētum
svayam svam yajau⁵ manyō=sau Paramrā(mā)ḍi-dēva-subhataḥ kirttiṁ
samullāsayan || [20*] Ēkāmr-āhvaya-vēdi-
- 16 tē samabasi śrī-Kṛittivāsah-priyē kshētrē punya-valē śrut-āmṛita-phalē sarva-rttu-
pushp-ōj[ā*]valē [*] prāsādam Purushōttamasya sakala[m] sanshṭhā-⁶pradam
Vaiśṇavam gautm māṅgala-pūrṇa-kumbha-si(śi)rasam śraddh-āśrit-
āchikarat || [21*] ⁷Pādāt=si(śi)rō-vadhi jñ-
- 17 gat-kamaniya-rūpam mūrta-stha-Kēśavam=asau śubha-karma-bhājām | sach-
chakra-saṅgatim=atiprasara-prasādam prāsādam=ētam=asamam svam=iva vyadhata
|| [22*] ⁸Mukut-ādyair=alaṅkāraiḥ śaktyā bhaktyā mud=ānvitā [*] Vala-
Kṛishṇau Subhadrañ=cha śrēyasō=sāv=abbhūshayat [*] [23*] }

TRANSLATION.

(Verse 1) Victorious are the deeds of the sportive manifestation of Śambhu (Śiva) in beggar's guise, which are (*like*) nectar to the eyes of the dames of the city of the King of Gods and which (*exercise*) dominion over the corners of the moon-eyed (*women*) who are indolent with play and are revered by the fortune of the bewildered enemy of Jambha [Indra].

(Verse 2) A hero, an emperor, who performed the worship of the goddess Earth with smiling lotuses (*that were*) the faces of hostile knights cut off in battle, Chōḍa-Gaṅga was the sole enjoyer of the earth from the region of the Gōḍā [Gōḍavari] as far as the River of the Gods (*and became*) in the end a gallant to the mistresses of the gods.

(Verse 3) In his lineage was like a flag the heroic Anasika-Bhīma, whose profound strength was celebrated by the damsels of a multitude of hostile kings destroyed by (*his*) might, (*and*) who was exceedingly proud of (*his*) similar horses, the speed of which surpassed (*that of*) the Snakes' Foe [Garuḍa]. With good fortune he destroyed in battle the Yavana, although he possessed an impetuosity that effectively advanced (*to the attack*):

(Verse 4) Distressed by the sparks of whose radiance, in the guise of the wreath of rubies glittering upon his own thousand heads, Śēsha, that lord of snakes, plunged down into the waters of Pātāla; and from the roaring blasts from the nostrils of whose elephant-troops tempests raged in the sky, (*so that*) for long he is like a flying leaf.

¹ Metre: Ślōka (Anuṣṭubh).

² The missing word seems to be *trilōka*; the letters suggest it, but are too much worn to permit of any certainty.

³ Metre: Sārdūlavikṛīḍita; the same in verses 20 and 21.

⁴ Possibly this should be restored as *chandrāyatē*.

⁵ Should this be corrected to *samgayau*?

⁶ Metre: Vasantatilakā.

⁷ This may also be read as *-sauhṛāya-*.

⁸ Metre: Ślōka (Anuṣṭubh).

(Verse 5) From this terrestrial moon of kings was born the beauteous Chandrikā,¹ bathing the world's soul with showers of the delightful nectar of the moon ;

(Verse 6) Dwelling in the lotus of whose face, Fortune thinks not of the (*natural*) lotus-lake. Having a constant home in (*Chandrikā's*) modest lotus-eyes, she has no longing for Krishna ; but, as she embraces her limbs in delight, she takes no thought of the gods : thus she (*Chandrikā*) becomes as it were a prison-house to enslave the glances of the whole world.

(Verse 7) Her husband Paramardin, an ornament of the Haihaya lineage, having a body of native strength, skilled in warfare, transcends the Lord of the Stars.

(Verse 8) There is this province of Utkala, where the five friends of the god of the five arrows²—the eye and the others—appear fulfilled of desire in (*their several*) series of objects.

(Verse 9) And there (*lies*) the holy place (*called*) Ēkāmra, tenanted by hundreds of mango groves, a single home of the god [Śiva], crowded with families of gods miraculous.

(Verse 10) This is where dwells the Lord of the Mountain's Daughter, who established in the form of the river Gandhavatī³ in the vicinity a stream furnishing a true fount for the company of the gods (*and*) fortune enabling the valiant Chōḍa-Gaṅga, in intense love for whose descendants Kṛittivāsas⁴ founded it, to win to the throne of Mahendra ;

(Verse 11) Where is the Bindu-saras (lake),⁵ incomparable ocean, with streams worthy to be drunk by the sight, removing the weariness of travellers as it falls, its body welling forth from nectarous sources ; these holy places do not attain the divine rank of even a drop thereof ? (*The place is*) distinctly one created in grace to (*his*) creatures by the Conqueror of the Cities [Śiva], uniquely removing the sorrow of the world.

(Verse 12) See, an old turtle swimming within it is taken by damsels . . . swinging and standing on its back, and made into a pleasure-boat by them, who when it dives in dive in after it here ; at their monkey-like aquatic antics the crowd in front, trembling on the bank, spring up and are thrown into consternation.

(Verse 13) On the bank of this ornament of holy places, which is thick-set with various woods, sanctified by the residence of the blessed Krishna and the blessed Baladēva, forming a very Nandana,—

(Verse 14) Here, when there had elapsed from the (*epoch of the*) Śaka king years measured by the dimensions " sky, sky, snake-king's tongues, moon ", when Narasīṅga-dēva's son king Bhānu had long been reigning over this land as far as the sea, that daughter of Bhīma constructed for Hari a temple lasting as long as sun and moon.

(Verse 15) Into the temple, which by the stately display of firm golden capitals upon lofty spires suggests the primal spheres whence arose the universe, and is a fitting essence of Brahman, those two parts of Hari as he lies in the great ocean [Krishna and Bala-dēva] have entered.

(Verse 16) This (*temple*), brilliant with a thick-set forest of decorations consisting of the two deities [the Sun and Moon], has assumed the nature of a sportive diadem in order to surpass him whose crest-jewel is the moon [Śiva], and has laughed to scorn the Sun.

¹ *Chandrikā* means " moonlight ".

² *I.e.* the five organs of sense ; popularly they are called " enemies " (*rips*, etc.).

³ See *Antiquities of Orissa*, vol. 2, pp. 65, 98.

⁴ This title of Śiva properly means " clad in skins " ; for another derivation of it (in the corrupt form *Kṛittivāsa*) see *Antiquities of Orissa*, vol. 2, pp. 68, 70, 76, 89.

⁵ See *ibid.*, pp. 68 ff.

(Verse 17) For this (*temple*), which was constructed by her from affection, the fortunate poet Umāpati, a devotee of the God of the Three Cities, duly composed a dedicatory inscription having perfect merits of every kind, (*like*) a flagstaff brilliant with gold, in no long time.

(Verse 18) King Bhīma gave the name of Chandrā-dēvi to her, who was forsooth modest like the moon of the daughter . . .

(Verse 19) Learned in song, a seat of sport in skilful practice of the arts of musical measure, beating of time, and the dance, having a soul inspired with devotion to Achyuta from childhood onwards, this daughter Chandrikā together with jewels was given by her father to her peer in fortune, the scion of the Haihaya lineage, pure as is the moon, the knight bearing the name of Paramāḍi.

(Verse 20) After he had practised with this wife diverse kinds of pleasure, in which delight was attendant upon amorous passions, the valiant Paramāḍi-dēva, having found the enemies of the battle-loving king Vira-Nṛsiṃha-dēva to be dwelling in the world of the gods, went himself thither in fury to conquer them, I trow, with full display of glory.

(Verse 21) In the glorious district famed under the name of Ēkāṃra, (*which is*) dear to the blessed Kṛittivāsas, mighty in holiness, bearing as fruit the nectar of Divine revelation, brilliant with flowers of every season, she, inspired with faith, caused to be made for Purushōttama a perfect Vaiṣṇava temple bestowing welfare, topped with auspicious capitals, in order to visit it.

(Verse 22) She constructed this peerless temple to be like Kēśava himself in bodied shape, having a form beloved by the world from foot to head, busied in holy work, visited by virtuous companies [*or, associated with the holy discus!*], exceedingly bounteous (*in dispensation*) of holy food [*or, of Divine grace*].

(Verse 23) Inspired with energy, devotion, and joy, she decorated with diadems and other ornaments Baladēva, Kṛishṇa, and Subhadrā, with a view to (*her final*) bliss.

No. 12.—POTAVARAM GRANT OF PRATAPA-PURUSHOTTAMA-DEVA :
SAKA 1412.

By LIONEL D. BARNETT.

Illustrations of the six faces of the copper plates containing this document were published in Part I of the *Transactions of the Literary Society of Madras* (London, 1827), together with a rather loose translation by Ram Raz, Head English Master in the College of Fort St. George, under the title "A Translation . . . of an ancient Grant in the Carnataca Language" (*ib.*, p. 119). As it has been omitted from Professor Kielhorn's *List of Southern Inscriptions* (above, vol. 7), I here give a transliteration and amended translation, so that the document may not be altogether lost sight of.²

As the illustrations shew six faces, two of which bear emblems, the document appears to have consisted of three copper plates, of which the first and last were inscribed on only one side and the second on both sides. Nothing is known of its provenance or of its present whereabouts. The plates, if their size is represented correctly in the illustrations, measured $4\frac{1}{2}$ inches from top to bottom and $7\frac{1}{2}$ inches from side to side; their left sides were prolonged angularly outwards, so as to make room for a ring-hole in the middle of the left-hand margin.

¹ [It may be noted in regard to *sach-chakra-saṅgatim*, as applying to the temple, that a *chakra* superimposed upon high towers, just below the *kalasa*, is a striking feature of Orissan temples.—H. K. S.]

² This document was brought to my notice by Dr. Fleet.

The first and second sides of the text are numbered 1 and 2 respectively, on these margins. There are two faces which contain no writing, but are ornamented with devices; on both of them are the sun on the left and the moon on the right, with the bull Nandin in a squatting posture underneath, his haunch being marked by a *liṅga* on an *abhishēka*-stand. They seem to have been in perfect preservation.—The character is Telugu: the letters are somewhat irregular in shape, and of an average height of $\frac{1}{2}$ inch. The lines of the text are divided by ruled lines.—The language is Telugu as far as l. 20; then come three comminatory verses in Sanskrit. Grammar and spelling are very careless and inaccurate, and it is unnecessary to point out and correct all the blunders which teem in the record. The distinction between the long and the short vowels *i*, *e*, and *o* appears usually to be neglected.

The subject of the grant is the gift of the village of Pōtavāram for the maintenance of the worship of Mahādēva (Śiva) at Chadaluvāḍa, the donor being the Gajapati of Orissa, Pratsapa-Purushōttama-dēva, in the Śaka year 1412. One of the standing titles of the Gajapatis, applied to him here, was Kalubarigēśvara, "Lord of Gulbarga"; but this had long been a mere fiction, and one of their most formidable enemies had been the Bahmani dynasty ruling in Gulbarga since the accession of Bahman Shāh in A.D. 1347. But shortly before the date of our record the fortunes of the Gajapatis had taken a turn, rising in proportion as the empire of Gulbarga declined, and by 1490 Purushōttama seems to have recovered much, if not all, of the Telugu territories recently wrested from his kingdom by the Bahmani Muḥammad Shāh II. In order to secure his possession of the throne, to which he succeeded in A.D. 1469-70, Purushōttama apparently had ceded to Muḥammad a large part of his Telugu dominions. A few years later he tried to recover them. Muḥammad responded to this move by an invasion of Orissa in 1477; but it seems to have failed, more or less, for in 1488-89 the disputed territories had reverted to the Gajapati. Purushōttama died in 1496-97.¹

A chronological difficulty arises in connection with this inscription. In l. 7 it equates the cyclic year Saumya, corresponding to Śaka 1412 (current), with the trisāṅka of Purushōttama's reign (l. 7). This word *trisāṅka* can only mean "the third *aṅka*", according to what is known as the Oṅko cycle of Orissa. The *aṅkas*, or figures of a reign, are calculated by omitting all numbers that end in zero except ten and all that end in six, so that in a reign of thirty years the first, sixth, sixteenth, twentieth, and twenty-sixth years are omitted in counting the *aṅkas*.² Now Purushōttama's other inscriptions shew that the second *aṅka* of his reign, his third regnal year, fell in A.D. 1470, and that his third *aṅka* began on Bhādrapada śukla 12 of Śaka 1393 current:³ hence the given month Kārttika of the year Saumya, Śaka 1412 current, falling in A.D. 1489, must have been in his twenty-third *aṅka*, and our inscription should accordingly be corrected so as to read *samastavuni 23 aṅka*, with some appropriate word meaning "twenty-third" (possibly *tri-viṃśa*, for *tri-viṃśa*) in the place of the *trisa* of the text.

As regards the items of the date, other than the *aṅka*-year, Dr. Fleet gives me the following remarks:—"The given details are in the first place the cyclic year Saumya, coupled according to the southern luni-solar system of that cycle with Śaka 1412 (current) beginning in March, A.D. 1489. Then the day, which is that of the fifteenth *tithi* of the bright fortnight of Kārttika. Then the weekday, which is expressed by the abbreviation *Mu*. And then mention is made of the Kṛittikā-yōga: but, as Kṛittikā is not known as a name of any of the

¹ See Mr. Chakravarti's *Uṛiyā Inscriptions of the Fifteenth and Sixteenth Centuries* in *J. A. S. B.*, vol. 62, pt. 1, p. 88 ff. Besides the data there mentioned, it may be added that Purushōttama was reigning when the poet Dina-kṛishṇa Dāsa composed his *Rasa-kallōla*, circa A.D. 1490 (*Ind. Ant.*, vol. 1, p. 215 ff.).

² See the account of the Oṅko reckoning in Sewall and Dikshit's *Indian Calendar*, p. 88; also *Ind. Ant.*, vol. 19, p. 255, and *J. A. S. B.*, vol. 62, pt. 1, p. 59.

³ Bhādrapada śukla 12 is the day with which the years of the Oṅko reckoning always begin.

twenty-seven *yōgas*, the meaning seems to be that the moon was in the *Kṛittikā nakshatra*. If the abbreviation *Mu* was intended to mean *Maṅgala-vāra*, Tuesday, as would usually be the case and was understood by Ram Raz, the date is an irregular one, since the given *tithi* cannot in any way be connected with a Tuesday. But, if we may take it as denoting *Manda-vāra*, which is a quite permissible name, though not much used, of Saturday, then the details may be taken as answering to Saturday, 7 November, A.D. 1489, on which day the given *tithi* Kārttika śukla 15 began at about 6 h. 52 m. after mean sunrise (for Ujjain), i.e. at about an hour after midday, and the moon entered Kṛittikā about twenty-eight minutes later: the local times, for Guṇṭūr, would be about eighteen minutes later." It is, however, most likely that we must take the given day to be Tuesday, and class the date as an irregular one.

The towns and villages mentioned are all surviving. Kalubariga is the present Gulbarga in the Nizam's territory: the Orissa inscriptions usually mention the city as *Kalavaraga* or *Kalavaraka*: the modern spelling of its name, at first Kulbarga and more recently Gulbarga, seems to be due to a popular etymology, perhaps connecting the name with the Persian *gul*. Pōtavāram, the village granted, still exists under the same name: it lies in lat. 15° 40', long. 80° 8', according to the Indian Atlas sheet 79.¹ Our record states that it forms part of the *simā* of Ammanambōlu (l. 10); the latter is the modern Ammanabrōlu, which is given on the same map as a village in lat. 15° 34' and long. 80° 12', with a station of the same name on the Madras Railway in lat. 15° 36', long. 80° 11'. Chadaluvāḍa (ll. 8, 9) is in lat. 15° 36' and long. 80° 8'. All these three villages are in the Ongole *tāluka* of Guṇṭūr District, Madras Presidency.

TEXT.²*First plate.*

- 1 Svasti Śrī Śakha(ka)-varshambulu 1412 a-
- 2 guṇḍmī : Śau(Sau)mya-saṁvatsara Kārttika
- 3 śu 15 Ma Kṛittikā-yōgāna Vira-śrī-Gaja-
- 4 pati Gaṇḍēśvara Nava-kōṭi-Karnnāmṭa³-Kalu-
- 5 barig-ēśvara Pratāpa-Purushōttama-dēva-
- 6 mahārājānīkkara vijaya-rājja(jya)-sanna-
- 7 stavuṇi trisāṁka Saumya-saṁvatsarā-

Second plate; first side.

- 8 na Brāhmagumḍḍi-nadī-tirama(mu)na śrī-Cha-
- 9 daluvāḍa-Liṁgōḍb[h*]ava-śrī-Mah[ā*]dēvunki
- 10 Ammanambōli śi(si)ma-lōni Pōtavāram-
- 11 pu grāmamu dēvunki aṁgga-raṁgga-vaib[h*]avāla-
- 12 kun⁴ aṣṭa-bhōga-tēja-svāmyamu-gānu dā-
- 13 ra ḍ(vā)si istimi | yī dharmamu yevvaru pā-
- 14 liṁchelinānu vārki Vāraṇāsi-lōnu śa-

Second plate; second side.

- 15 ta-krattu(tu)vulu śēsina puṇṇesimchenuṇḍ⁵
- 16 vārikki aṭṭ⁶-āṁggya-aṣṣariyā-vṛidhi⁷ a-

¹ I quote from the edition of 1902, which is corrected to 1842, with additions to 1 93.

² From the facsimiles.

³ Delete the *anusvara*.

⁴ Or possibly **kune*; the final *akṣara* is not quite clear.

⁵ Corrupt: should we read *puṇṇamu eacchenu*?

⁶ Read *āyur*.

⁷ Read *aṣṣarya-vṛiddhi*

- 17 vunu | i dharmam yervaru vighna sēsīnā-
 18 na¹ Gamga-kartta pad(d)i vēlu kappi²gōvulā
 19 brāhmanim³ jampina pāpānam bōvu-
 20 vāru | (||) ⁴Mad-vamśa-jāḥ para-mahiṣera⁵-va-
 21 mśa-jātāḥ yō(yē) vamśa-jāḥ⁶sataṭam=u-

Third plate.

- 22 j[^{*}]vala-dhā(dha)rmma-chittā [^{*}] mad-dā(dha)rmma yāva paripālana⁷
 23 samohcharamtti tat-pāduk[ā^{*}]-dvayav(m)=aham śirasā
 24 vah[ā^{*}]mi | (||) ⁸Sva-dattā[d^{*}]=dvigunam puṇyam para-dat[t^{*}]-ānu-
 25 pālanam [^{*}] paru(ra)-dha(da)tt-āpaharap[ā^{*}] sva-dat[t^{*}]am nishpa(shpha)-
 26 lam bba(bha)vēt | (||) Sva-dattām para-dattā[m^{*}] vā yō harīcha⁹
 27 vasumdhara[m^{*}] [^{*}] sarshṭir=vvavaruśa¹⁰-sahasrāpi viśṭā(śhṭā)-
 28 yām j[ā^{*}]yatō krimi¹¹ | (||)

TRANSLATION.

(Lines 1-13)—Hail! Fortune! In the Śaka year 1412, corresponding to the cyclic year **Saumya**, on (?) Saturday, the 15th of the bright fortnight of Kārttika, in the Kṛittikā-yōga, —in the cyclic year **Saumya**, (which forms) the third aṅka¹² in the total of the victorious reign of Vīra-śrī-Gajapati, the Lord of Gauḍa, the Lord of the Nine Crores of the Carnatic and of Kalubariga, Pratāpa-Purushōttama-dēva Mahārāja—I have made with pouring of water a grant, with *tēja-svāmya* of the eight forms of usufruct,¹³ of the village of Pōtavāram in the district of Ammanambōlu to (the god) Liṅgodbhava¹⁴ Mahādēva of Chadaluvaḍa on the bank of the river Brahmaguṇḍi, for the purpose of the personal enjoyment, stage-entertainment, and (other) splendours of the god.

(Lines 13-20)—To him who maintains this pious foundation shall accrue the merit of performing a hundred sacrifices at Benares; he shall have life, health, dominion, and increase. They who obstruct this pious foundation will incur the guilt of slaying on the banks of the Ganges ten thousand tawny cows and Brāhmanas.

(Lines 20-28)—I bear on my head the slippers of the offspring of (any) line,—born of my line or born of the line of other kings,—who, inspired with brilliant righteousness, constantly maintain this my pious foundation. The maintenance of another's donation is twice as meritorious as making a gift oneself; if one takes away another's gift, his own donation will be without effect. He who should take away land, whether granted by himself or granted by others, is born as a worm in dung for sixty-thousand years.

¹ Read *sēsīnānu*.

² We should expect *gōvulanū brāhmaṇulanū*.

³ Read *-mahīpati-*.

⁷ This part of the verse is hopelessly corrupt.

⁸ Read *harīta*.

¹¹ Read *krimiḥ*. After the following *daṇḍa* come five ornamental or expletive characters.

¹² Incorrect: see above, page 156.

¹⁴ This form of Śiva—"Mahādēva arising out of the Liṅga"—is probably that represented by a flaming Liṅga from which Śiva is seen emerging, while Brahman appears flying up to heaven and Viṣṇu plunges down into the nether world in order to find whence it arises. An example at Śivagaṅga is mentioned by Mr. Narasimha-char in his *Annual Report of the Mysore Archaeol. Department*, 1914-15, p. 13. For the legend see *Sūketmā-gama*, ii, 74-6; for the structure, *Kāraṇāgama*, I, lxiii, II, lxix, *Saprabhāṭāgama*, xxxiv, lll ff.; for the ritual *Kāraṇāgama*, I, lxix, II, lxix.

³ Read *kapsiḥ*.

⁴ Metre: *Vasantatilakā*.

⁵ Read *-jāḥ*.

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

¹⁰ Read *śaśṭir-varṣa*.

¹² See above, p. 34, note 1.

No. 13.—INSCRIPTIONS IN THE UDAYAGIRI AND KHANDAGIRI CAVES.

By R. D. BANERJI, M.A.

The inscriptions in the caves on the Khandagiri were published for the first time by James Prinsep in 1837.¹ The late Rājā Rājendra Lāla Mitra copied Prinsep's transcripts and translations in his great work on the antiquarian remains of Orissa.² But mechanical estampages of these inscriptions have not been published as yet. The late Pandit Bhagwan Lal Indraji published his own reading of the big Hāthigumphā inscription and three of the smaller inscriptions in 1885.³ Dr. Fleet's recent suggestions⁴ about the interpretation of certain passages of this inscription (the Hāthigumphā inscription of Khāravēla) have made the publication of a mechanical inked impression absolutely necessary. I had the opportunity of examining the inscriptions in November 1913 and the inked impressions reproduced in the accompanying plates were made by Babu Hari Das Dutta, Draftsman of the Archaeological Survey, Eastern Circle. I made no attempt to copy the inscription of Khāravēla, as the time at my disposal was limited, and the record was a big one.

I.—Inscription in the Manohapuri Cave—Upper Story.

This cave is called *Vaikunṭha gubha* by Prinsep and *Vaikunṭhapura* by Mitra. It is in reality the upper story of a cave with two stories and a side-wing, but the local people very often give different names to different parts. It was known as *svargapura* some time ago.⁵ In the plan printed with the Puri volume of the Bengal District Gazetteer, the whole group is called *Mañchapurī*. I have found that the local names of these caves vary with each generation. As one name is forgotten a new one is immediately invented.

The record is incised on the raised space between the second and third doorways in front. This raised space represents a house or veranda, with a pointed roof, and spires supported by quaint little dwarfs, who act as brackets. It consists of three lines which have suffered much from exposure. The characters of this and the two following inscriptions are slightly later than those of the Hāthigumphā inscription of Khāravēla.

TEXT.

- 1 Arahanta pasādāya[m](1) Kāliṅgā[na]m [sama]nānam lēpam kārītam rājīnō
L[ā]lāka[sa](2)
- 2 Hatbisāhasa(3)-papōtasa dhu[tu]nā Kalīṅga-cha[kavatinō (4) siri-Khā]ravēlāsa
- 3 agamahisi[u]ā kārī[ta]m

NOTES.

(1) The eighth letter in the first line was taken by Bhagwan Lal Indraji to be *na* and this assumption led to the translation, "of the Arahata profession"; which is rather strained. It, however, appears to be *ya*. There is a short vertical stroke attached to the right end of the horizontal base line of the letter and there are indications of a similar vertical stroke at the left end. It cannot be *na* as the forms of other known cases are normal and quite different from that of this one. Take for example the form of *na* as we find it in *samanānam* in the same line or *dhutunā* in the second line.

(2) The last word in the first line appears to be *Lālākasa* and not *Lālākasa*; in fact the *ā* mark is more prominent in the second syllable than in the first. The last letter of the

¹ Journ. Beng. As. Soc., Vol. VI, pp. 1072 ff.² Antiquities of Orissa, Vol. II, pp. 14-31.³ Actes 6. Congres Or. à Leide, Part III, Sect. II, pp. 152 ff. ⁴ Journ. Roy. As. Soc., 1910, pp. 242 ff., 324 ff.⁵ See Professor Lüders' List of Brahmi Inscriptions, above, Vol. X, Appendix, No. 1346.

first line is *sa*, and is distinctly visible on the stone, though on account of weathering it has become deep and is indistinct in the impression.

(3) The fifth letter in the second line is clearly *sa*. It does not resemble *na* in the least. The third letter of this line is a *sa* and the fifth letter resembles it in all respects. It is very difficult to understand what led Pandit Bhagwan Lal to read *Hathisāhānam* instead of *Hathisāhasa*.

(4) There is an *a* stroke in the third letter after *Kaliṅga* in l. 2 which Pandit Bhagwan Lal proposed to read *va* of *chakaraṭi*.

TRANSLATION.

"This temple of the Arahats (and) cave for the Śramaṇas of Kaliṅga has been made. It has been made by the chief queen of the illustrious Kharavēla, the overlord of Kaliṅga, who was the daughter of King Lālāka, the grandson of Hastisāhasa (or Hastisāha)."

II.—Inscription in Manchapuri Cave—Lower Story, Front Wall.

A faint impression still lingers in the minds of men that a king named *Aira* is mentioned in one of the inscriptions at Khandagiri. I believe this is the inscription which has fostered that impression. The first word of this inscription was read *Vērasa* by Prinsep and Bhagwan Lal. Dr. Lüders reads it as *airasa* and translates it as "noble." Some scholars have even gone so far as to assert that this word is the name of the king. I find that there is no epigraphical record in the inscriptions in the Khandagiri and Udayagiri caves in which a king named *Aira* is mentioned.

The record is incised on a raised band between the third and fourth doors from the left.

TEXT.

Kharasa(1) Mahārājasa Kahi[m]g-ādhipatīna Mahā[m]ōgha]vāha[nasa]
Kūdēpasirinō (2) lēpa[m]

NOTES.

(1) The first word was read *Vērasa* by Prinsep¹ and Bhagwan² Lal and *Airasa* by Professor H. Lüders.³ I found, on careful examination, that it cannot be either. The letter consists of a triangular base, one side of the triangle being projected towards the proper right and ending in a curve. Now, if this syllable had been *Vē*, it would have been a triangle with a short vertical line on the top of the apex, with another horizontal straight line to the proper right. This horizontal line would have been perfectly straight, indicating the *ē* mark. In this inscription the *ā* is denoted by a perfectly horizontal straight stroke to the proper left, consequently the *ē* stroke should be denoted by a straight horizontal stroke to the proper right. This is really so, as we find in *lē* of *lēpaṃ*, the last word of the inscription. The *ē* stroke was also used in another syllable, *mē* of *Mahānēyavāṭhana*, but this syllable is now lost. So the first syllable of the inscription cannot be *Vē*.

Similarly it cannot be *ai*. The Brāhmī letter *ai* in any period consists of the initial and medial forms of *ē*. In this period the initial *ē* is a triangle placed in any position and the medial *ē* mark, as we have seen, is a straight horizontal line to the proper right. So the first syllable of the first word cannot be *ai*. The side of the triangle which has been projected is the proper left limb of it, and the extremity of the projection is distinctly curved downwards. The only

¹ *Loc. cit.*, p. 1074.

² *Loc. cit.*, p. 179, No. 3.

³ *Loc. cit.*, No. 1347.

other letter with which we can compare our akshara, is the *kha* of the second century B.C. of the earliest¹ inscriptions from Mathurā.² The only difference between the form used in the Mathura inscription and that of the present inscription is that the curve is more pronounced in the former.

On a close examination of the first line of the Hāthigumphā inscription, I find that the word *vērēṇa* should also be read *Kharēṇa*. The triangular form of the base of *kha* is rather unusual in this inscription, but I find that it actually occurs in the name *Khāravēla* at the end of the first line. The first word of the Hāthigumphā inscription, after the invocation, has been taken by Dr. Indraji to be an adjective and not a proper name. Now it appears that the first word of this inscription also is an adjective and not a proper name. *Khara*, *Mahārāja*, *Kalingādhipati*, *Mahāmēghavāhana*, all appear to be titles of the ancient dynasty to which *Khāravēla* belonged. In the Hāthigumphā inscription they are in the instrumental case, and in the Mañchapurī inscription in the possessive.

(2) The name of the king seems to be Kādēpasirī. It cannot be Vakradēva as we have two short horizontal strokes attached to the lower extremity of *ka*. There is no doubt that this represents the long *ā*, as in the same word we find that two short vertical strokes represent the long *i* in *sirī*.

TRANSLATION.

"(This is) the cave of the clever, the King, Master of Kalinga, whose vehicle is the great cloud, Kādēpasirī."

III.—Inscription in Mañchapurī Cave—Lower Story, Side Wall.

This inscription³ is incised on the right wall of the veranda of the lower story, to the right of the entrance to the right-hand side-chamber of the main wing. It consists of one line:—

TEXT.

Kumārō Vaḍukhaṣa lēṇam

NOTES.

- (1) The *ā* stroke in *kumārō* is added to the middle instead of the top.
- (2) The medial *u* in *Vaḍukha* is very small in size but quite distinct.
- (3) The *kha* in *Vaḍukha* is very remarkable, as it has neither a triangle nor a circle at its base. On this ground this record may be considered to be a little earlier than the inscription of king Kādēpasirī.

TRANSLATION.

"The cave of the Prince Vaḍukha."

IV.—Inscription in the Sarpagumpha, over the doorway.

This inscription,⁴ consisting of one line, is incised over the doorway of the Sarpagumphā, which is very close to the Barā Hāthigumphā (No. 14 of the plan published in the Bengal District Gazetteer, Puri).

¹ With the exception of the Parkham image inscription; see Vogel, *Cat. of the Mathura Museum*, p. 83.

² Bühler's *Indische Paläographie*, Taf. II, 10, XX.

³ Lüders, No. 1343.

⁴ Lüders, No. 1349.

TEXT.

Chūlakamasa (1) koṭhājēyā (2) cha

NOTES.

(1) The first word looks like *Chūlakāmēsa*, owing to the abrasions on the inscribed surface. [The estampage seems to read *Chūlakāmēsa*.—S. K.]

(2) *Koṭhā* and *jēyā* have been separated by Dr. Lüders, most probably because it is followed by the conjunction *cha*. *Koṭhā*, Skt. *kōṣṭhā*, is still in use in Modern Vernaculars to denote a brick or stone-built house or chamber, or even a fort. *Jēyā* may have a technical meaning and may denote the veranda or some other part, while *koṭhā* denotes the main chamber. But it is also possible to take it in another way, in which there is a *sandhi* between this word and *ajēyā*, "unconquerable," qualifying *koṭhā* or *koṭhā*. The only difficulty is the use of the conjunction.

TRANSLATION.

"The unsurpassable chamber of Chūlakama (Kshudrakarman [Chūdākarmān?—F. W. T.])."

V.—Inscription in the Sarpagumpha, to the left of the doorway.

This record¹ consists of two lines and the characters used in it are about a century later in date than those of the other epigraph in this cave. The characters belong to the first century B.C.

TEXT (1).

1 Karāmasa Halakhi-
2 ṇaya (2) cha (3) pasādo (4)

NOTES.

(1) The inscribed surface is so rough that it is very difficult to distinguish vowel marks or *anusvāras*.

(2) The second word is *Halakhiṇaya* [*Ślakṣhṇāyāḥ*?—F. W. T.]; the second syllable being *la* and not *ra*.

(3) In the second line *cha* is written *chē*.

(4) The shortening of the vowel in the first syllable of *pasādo* (Skt. *prāsādo*) is also to be noticed in Mathurā Inscriptions of the same period.²

TRANSLATION.

The temple of Karāma and Halakhiṇa.

VI.—Inscription in the Haridas Cave.

This record³ consists of a single line and is incised over one of the three entrances to the main chamber of the cave from the veranda. The characters belong to the first century B.C. and are distinctly later in form than those of the Mañchapuri inscriptions.

TEXT.

Chūlakramasa pasāto koṭhājēy[ā] cha

NOTES.

(1) The last two letters of the record have been partly broken away; but a part of the curve of *ya* and the vertical line of *cha* is distinct in the impression.

¹ Lüders, No. 1350.

² See ante, Vol. II, p. 198, No. 1. [The plate has, however, *pāsādō* though the *ā*-stroke is indistinct and perhaps erased. If we should read *pasādō*, this word is perhaps Skt. *prasāda*, a gift. I would also explain *pasūtō* in No. VI in the same way, and in No. I, where Mr. Banerji translates *pasādāyāḥ* as if we had *pāsādō-yāḥ*, I would explain *pasādāyā*, where the *anusvāra* is uncertain, as the dative of *pasāda=prasāda*, gift.—S. K.]

³ Lüders, No. 1353. In the plate this inscription has been, by mistake, inverted.

(2) The *ē* mark in *jēyā* is not very distinct. Here also we may take *koṭhājēyā* as being united by *sandhi*; and *ajēyā* as the adjective of *koṭhā*. It is interesting to note that here two words denoting almost the same thing, i.e., *pasātō* (Skt. *prāsāda*) and *koṭha* or *koṭhā*, have been used, and that we here find the word *pasādō*. The Sarpagumphā has only one small chamber, but the Haridāsgumphā has a veranda, a large inner chamber with three doorways and one small side chamber on each side. So it is quite possible that the word *pasātō* refers to the main chamber and the word *koṭhā* to the side chambers.

(3) The donor of this cave has the same name as that of the Sarpagumphā, though the persons must have been different, as the epigraphs are separated in date by more than a century.

TRANSLATION.

"The temple and unsurpassable chamber of Chūlakrama (Kshudrakarman [Chūḍākarman ?—F. W. T.])."

VII.—Inscription in the Bāgh Cave.

This record¹ is incised on the outer wall of the inner chamber of the Bāgh or Tiger cave (No. 15 of the plan). It consists of two lines. The characters used are as old as the inscriptions in the Mañchapuri cave and belong to the second century B.C.

TEXT.

- 1 (1) Nagara-akhadamsa (2)
2 Sabhūtino (3) lēnam

NOTES.

(1) The inscription begins with a symbol which resembles one of the symbols on the lower part of one of the pillars found in the recent excavations at Pātaliputra, which is a modification of the *crux ansata* or the Egyptian Symbol of life. It ends with a regular, well-formed *svastika* mark.

(2) The reading of the first line has been established by Dr. Lüders.

(3) The first letter of the second line is probably a part of the name of the donor and is not connected with the second word of the first line. There is plenty of space after the last letter of the first line and so it cannot be said that the possessive case ending had to be incised in the lower line for want of space. Generally a mason does not mutilate words, when there is no dearth of space.² The name of the donor therefore seems to be Sabhūti, which is intended to be Subhūti.

TRANSLATION.

"The cave of the town-judge Sabhūti (Subhūti)."

VIII.—Inscription in the Jambesvara Cave.

This record³ is incised over one of the entrances to the inner chamber of the Jambesvara cave (No. 16 of the plan). The characters of the inscription are of the same age as those used in the Mañchapuri inscriptions.

TEXT.

- Mahāmadāsa (1) bāriyāya (2) Nākiyasa (3) lēnam

¹ Lüders, No. 1351.

² [The two lines have been kept of the same length, and that is apparently the reason why the termination of *akhadamsasa* has been written in l. 2.—S. K.]

³ Lüders, No. 1352.

NOTES.

- (1) The *ā* in *dā* in the first letter is superfluous.
- (2) *Bāriyāya* is a mistake for *bhāriyāya*.
- (3) The *i* in *Nākiya* is not long, as stated by Dr. Lüders.

TRANSLATION.

"The cave of Nākiya, wife of Mahāmada."

IX.—Inscription in the Chota Hathigumpha.

This inscription does not seem to have been noticed before in print. It seems to have been noticed for the first time by Mr. A. E. Caddy, when he was taking casts of these inscriptions for the Calcutta Museum, as there is a good cast of it in that institution. The record consists of a single line, very much mutilated, on the outer face of the tympanum of the arch over the doorway.

TEXT.

Agikha(?) sa lēnam

TRANSLATION.

"The cave of"

X.—Inscription in Tatwagumpha No. II.

This inscription is the oldest of the inscriptions in the Khandagiri caves. Most of the caves on the Udayagiri are ancient, as proved by their inscriptions; but, with the exception of Tatwagumphā No. I, Tatwagumphā No. 2 and Anantagumphā, all other Khandagiri caves appear to be mediæval, as the inscriptions in them are not earlier than the ninth or tenth century A.D. The record in this cave is incised over one of the entrances to the inner chamber and consists of one line (No. 1344 of Dr. Lüders' list). The cave is No. 1 of the plan of the Gazetteer.

TEXT.

Pādamulikasa Kusumāsa (1) lēna[m] phi (?) (2)

NOTES.

- (1) There is a superfluous *ā* mark in *mā* of *Kusumāsa*.
- (2) The last syllable in this record is superfluous and seems to be devoid of any significance.

TRANSLATION.

The cave . . . (?) of Kusuma, the servant (or an inhabitant of Padamulika)

XI.—Inscription in the Anantagumpha.

There are two inscriptions in the Anantagumphā, one on the architrave outside and the other on the rock outside the cave. The second one was noticed by the late J. D. M. Beglar, and both of them were afterwards noticed by Babu Mon Mohan Chakravarti in his "Notes on the Remains in Dhauli and in the caves of Udayagiri and Khandagiri," which was printed by the Government of Bengal in 1903. This inscription is incised "on the architrave outside, between the left autæ and the first pillar." The characters of this inscription are certainly later than those used in the inscription in Tatwa cave No. 2. No other notice of this inscription has been published, except Mr. Chakravarti's note; but there is a cast of this inscription in the Indian Museum, taken by the late Mr. A. E. Caddy in 1885.

¹ *Arch. Surv. Rep.*, Vol. XIII, p. 82; cf. Lüders, No. 1343.

TEXT.

(1) Dohada (2) samananaṁ lēnaṁ

NOTES.

(1) The surface of the stone to the left of the first letter was carefully examined with a lens but no traces of letters were found.

(2) The first syllable is certainly Dō, but the second syllable may as well be ḥa as pā.

TRANSLATION.

"The cave of the monks of Dohada"

XII.—Inscription in Anantagumpha.

This record is incised on the rock outside the veranda of the Anantagumphā. Mr. Chakravarti reads it *Ḍaḡachāra*¹ but it is really something like a mason's mark. There are three symbols, of which a central one is the Brāhmī letter ja, while the other two may resemble, but are not, letters.

XIII.—Painted inscription in Tatwagumpha No. 1.

This inscription was noticed for the first time by the late Mr. J. D. M. Beglar in 1882, who published an eye copy of it with his report.² But unfortunately the eye copy was printed upside down. Mr. Mon Mohan Chakravarti tried to read it from this plate, but apparently did not succeed. The whole inscription is written or painted on the back wall of the inner chamber of the cave, and on prolonged examination I found that, in addition to a row of letters which I cannot make out, it was a repetition of the Indian alphabet. Some young monk had used the back wall of the cell as a copy book and improved his knowledge of the alphabet by writing on it. The characters belong to the first century B.C. or first century A.D.

TEXT.

1 gha
 2 na ta tha da dha na
 3 na ta tha da dha na sa sha sa
 4 na ta tha da dha na pa pha ba bha sha
 sa ha
 5 ta tha da dha na pa pha ba sa sha sa ha
 6 tha

XIV.—Inscription of Udyotakesari in the Navamuni Cave.

There are two inscriptions in the Navamuni cave, both of which belong to the same date, about the tenth century A.D. The first inscription was incised in the eighteenth year of the reign of Udyōta-kēsari-Dēva, and is to be found on the inner side of the architrave. The inscription was noticed by the late Mr. J. D. M. Beglar, who published it with Cunningham's reading of it.³ The only other known inscription of Udyōtakēsari is the, now lost, long inscription published by Prinsep.⁴ Mr. Mon Mohan Chakravarti also tried to read the Navamuni cave inscription. It consists of three lines and has been very clearly incised.

¹ *Notes on the Remains in Dhauti and in the caves of Udayagiri and Khandagiri*, Calcutta, 1903, p. 20.

² *Arch. Surv. Rep.*, Vol. XIII, p. 82.

³ *Arch. Surv. Rep.*, Vol. XIII, p. 85, note.

⁴ *Journ. Beng. As. Soc.*, Vol. VII, pp. 558 ff.

TEXT.

- 1 Ōm¹ Śrīmad-Udyōtakēsari-dēvasya pravarddhamānē vijaya-rājyē Samvat 18
 2 śrī-Ārya-saṅgha-prativaddha-Graha-ku'a-vinirggata-dēśigana-āchārya-śrī-Kulachandra-
 3 bhaṭṭārakasya tasya śishya-Subha-chandrasya

TRANSLATION.

The year 18 of the increasing and victorious reign of the illustrious U[d*]dyōtakēsari-Dēva. (The work of) Subhachandra, the disciple of the lord the illustrious āchārya Kulachandra, (who) belonged to the Graha Kula, of the illustrious Ārya congregation (and belonged to) the Dēśigana. [Rather 'āchārya of the Dēśi gaṇa derived from the Graha kula, belonging to the illustrious Ārya saṅgha.'—F. W. T.]

XV.—Second Inscription in the Navamuni Cave.

This record consists of two parts and is incised on the partition between the two inner chambers in the cave. The characters belong to the same period as those of No. XIV. It consists of two parts. The first part is incomplete, as it contains only an incomplete sentence :—

“Śrīdhara chhātra, i.e., the student Śrīdhara.”

The second part consists of three lines and runs as follows :—

- 1 Ōm² Śrī-āchārya-Kulachandrasya tasya
 2 śishya-Khalla-Subhachandrasya³
 3 chhātra Vijō

TRANSLATION.

“(The work of) Vijō (*Vidyā* or *Vidyā*), the pupil of Khalla Subhachandra, (who was) the disciple of the illustrious Āchārya Kulachandra.”

XVI.—Inscription of Udyotakesari in Lalatendu-Kesari's Cave.

This inscription was discovered in the cave called Lalātēndukēsari's cave or Lion gate by Mr. S. Ganguli, photographer of the Archaeological Survey, in October 1913. It is incised on the back wall of the cave, at a height of about thirty or forty feet from the floor of the cave above a group of Jain images of the Digambara sect. It is not in a good state of preservation. The record consists of five lines of characters of the same date as those used in Nos. XIV and XV. The language used is very incorrect Sanskrit.

TEXT.

- 1 Ōm⁴ śrī-Udyōtakēsari-vijaya-rājya-samvat 5
 2 śrī-Kumārāparvata-(1)sthānō jirṇa vāpi(2) jirṇa Isana(3)
 3 udyōtita(4) tasmīna thānō caturvīṃsati tirtha[m]kara
 4 sthāpita pratisthā[kā]lō Ha[ri]-ōpa(5) Jaganandika
 5 kṇa(?) da(?) ta(?) drathā(?) Śrī Pārasyanāthasya karma-khayaḥ

NOTES.

(1) We learn from line 2 that the ancient name of Khandagiri is *Kumārāparvata*. The Hāthigumphā inscription of Khāravela mentions *Kumārīparvata* as the ancient name of Udayagiri. The twin hills seem to have been known as the *Kumāra-Kumārī-parvata* up to the tenth or eleventh century A.D.

¹ Expressed by a symbol.

² There are signs of interpunction at the end of 1, 2.

³ Expressed by a symbol.

⁴ Expressed by a symbol.

XIV.

ॐ नमो भगवते वासुदेवाय ॥ यदा यदा धर्मो नश्यति ॥
परायणो भवति ॥ तदा मां विन्दते हरिः ॥ ॐ नमो भगवते
वासुदेवाय ॥ यदा यदा धर्मो नश्यति ॥ परायणो भवति ॥
तदा मां विन्दते हरिः ॥ ॐ नमो भगवते वासुदेवाय ॥

XV^a.

ॐ नमो भगवते वासुदेवाय ॥

XV^b.

ॐ नमो भगवते वासुदेवाय ॥ यदा यदा धर्मो नश्यति ॥
परायणो भवति ॥ तदा मां विन्दते हरिः ॥ ॐ नमो भगवते
वासुदेवाय ॥ यदा यदा धर्मो नश्यति ॥ परायणो भवति ॥
तदा मां विन्दते हरिः ॥ ॐ नमो भगवते वासुदेवाय ॥

XVI.

ॐ नमो भगवते वासुदेवाय ॥ यदा यदा धर्मो नश्यति ॥
परायणो भवति ॥ तदा मां विन्दते हरिः ॥ ॐ नमो भगवते
वासुदेवाय ॥ यदा यदा धर्मो नश्यति ॥ परायणो भवति ॥
तदा मां विन्दते हरिः ॥ ॐ नमो भगवते वासुदेवाय ॥

(2) The word *vāpt* most probably refers to the numerous rock-cut reservoirs on the hills.

(3) The last word in line 2 seems to be *Isana*, Skt. *Īśāna*, which occurs in the Sārnāth Inscription of Mahipāla of the Vikrama year 1083. It has been taken by Dr. Vogel¹ as one of the names of Śiva; but most probably it means a temple, as its use in this inscription seems to indicate.

(4) The word *udyōtita*, which means "caused to shine," indicates that the wells and temple of the Tirthankaras were repaired.

(5) The last part of line 4 and the first words of line 5 is unintelligible.

TRANSLATION.

"In the year 5 of the victorious reign of illustrious Udyōtakēsari (Uddyōtakēsari), on the illustrious Kumāra mountain, decayed tanks and decayed temples were caused to shine, (and) at that place the images of the twenty-four Tirthankaras were set up. At the time of the dedication Jasauandi . . . in the place (? Temple) of the illustrious Pārasyanātha (Pārśvanātha)"

XVII.—Inscription in the Ganesagumpha.

This record is incised on the back wall of the right-hand side chamber in the Gaṇeśagumphā. The characters belong to the latter half of the eighth or the first half of the ninth century A.D. It mentions a king named Śāntikara, who is not known from any other record. The inscription is in verse and seems to record some dedication made by Bhimaṭa, a physician, the son of Nannāṭa. The second line, which contains the name of the object of the dedication, is unfortunately in a very bad state of preservation, and consequently the purport of the inscription is not very clear.

TEXT.

- 1 Śri Śāntikara(1)-saurājyād-ācchandrārkkam
- 2 grihē (2) grihē ! Khadi (3)(?)sa[m](?)jñē punaḥ praṅgē(?) ga-
- 3 jāśya(4)-virajē janē (5) || Ijyā-garbha-samud-
- 4 bhūtō Nannāṭasya autō bhishak ! Bhimaṭo
- 5 yāchatē vānyaprasthām (6) samvatsarāt-punaḥ ||

NOTES.

(1) A line of Kings whose names end with the affix *kara* is mentioned in a copper-plate grant which I have recently received from a Zamindar of Cuttack. But Śāntikara is not mentioned there.

(2) The word *grihē* is repeated in l. 2. Most probably the first is a mistake for *śubhē*. The expression *śubhē grihē* also occurs in Vairādeva's record outside the Sōn-bhāṇḍār cave in Rājgir.²

(3) The first word of the second verse seems to be *Khadi*; it may also be read *vēdī*, but it is unintelligible.

(4) *Gajāśya* is one of the names of Gaṇeśa, so here may be a reference to the image of Gaṇeśa which is carved on the walls of this chamber.

(5) *Virajē janē* may also be read *Virajōdanē*.

(6) The form *vānyaprastha* is unusual. Pandit Binod Bihari Bidyabinod suggests that it may be *dhānyaprastha*, i.e., a measure of rice.³

¹ *Arch. Surv. of India, Annual Report, 1903-4*, p. 223.

² *Arch. Surv. of India, Annual Report, 1905-6*, p. 98, Note 1.

³ [It is more probably a secondary noun derived from *vanaprastha*, an anchorite.—S. K.]

NO. 14.—BANKAPUR INSCRIPTION OF THE TIME OF SOMESVARA I AND THE
KADAMBA HARIKESARIN; SAKA 977.

By LIONEL D. BARNETT.

Bankāpūr, the town which gives its name to the Bankāpūr tēluka in Dhārwar District, Bombay Presidency, is situated in lat. 14° 55' N. and long. 75° 16' E.; the ancient town, Hale Bankāpūr, lies nearly two miles south-by-south-west from the modern town. From it comes the present inscription, which is now edited for the first time from a photograph and an ink-impression belonging to Dr. Fleet, who has kindly lent them to me.¹

The inscription is incised on an oblong stone slab topped by a sort of slightly projecting pediment. The sculptures on the latter, as shown on the photograph, are, in the centre, a *linga* on an *abhisheka* stand, with the sun and moon on the left and right respectively, and a *chakra* on the top: there appear to have been also other sculptures, now unrecognizable. The area covered by the writing is about 5 ft. 8½ in. in height and 2 ft. 8½ in. in breadth.

The character is fairly good Kanarese of the period, strongly resembling that of the Belagāmi inscription published in *Ind. Ant.*, Vol. IV, p. 179;² the letters are approximately from ⅝" to ⅞" in height, and are well preserved throughout, except in lines 3 and 4, which have been completely defaced, apparently by some vandal who endeavoured to break off the upper part of the stone. The language is Kanarese of the ancient type, in prose and verse, except for the eight Sanskrit stanzas on ll. 1-3, 17-18, and 55-59, and one on ll. 3-4 which is lost. On the side of grammar the inscription is not of any special interest. Some words are worth notice, such as *uppaṭṭa-varṣhe* (l. 22), *adagunti* (l. 26), *aṁtīge* (l. 47), *gāndhāravīga* (l. 47), *piriy-ara* (l. 48), *kal-veśa* (l. 50), etc. In ll. 40, 41, we have several instances of the use, found in other records too, of a god's name in the neuter, to denote the temple of the god. As regards orthography, we may note that there is a frequent confusion between *s*, *ś*, and *sh*, besides many other errors. Instances of the Kanarese confusion between *r* and *l* are *punaḥ* (l. 18) and *mattal* (l. 46, beside *mattar* in ll. 47-48); cf. Dr. Fleet's observations in *Ind. Ant.*, Vol. XIX, p. 274. The archaic *l* does not appear, except in *iḍḍu* (l. 34) and *pēḍa* (l. 54), *l* being substituted for it elsewhere. The *u* is often used, but not always, to denote the absence of a vowel after a consonant. In *-vaḷeya-* (l. 17), we have the popular change of *ay* to *ey*.

After the introductory verses, the inscription refers itself to the reign of the Chālukya emperor Trailōkyamalla-(Sōmēśvara I), and to a time when his son Satyavākya-Koṁguṇi-varman Permanaḍi Vikramāditya-dēva (afterwards Vikramāditya VI)³ was governing the Gaṅgavāḍi ninety-six thousand and the Banavāsi twelve-thousand (ll. 4-10), and when the Kādamba Mahāmaṇḍalēśvara Harikēsari-dēva, whose name is also found in the forms Arikēsari-dēva (l. 33), Hariga (ll. 22, 23), and Ariga (l. 17), was administering the Banavāsi twelve-thousand in company with his wife Lachchala-dēvi (ll. 10-27). Its object is to record (ll. 28-37) that, on the petition of the cloth-merchant Kēti Seṭṭi, Harikēsarin and Lachchala-dēvi, in conjunction with representatives of the five *maṭhas* of Bankāpura and sixteen burgesses of that town, in A.D. 1055, made a donation to the god Kadambēśvara, the tutelary deity of the Kādamba race, granting to Sōmēśvara-paṇḍita-dēva, as trustee.

¹ For references to it see *Ind. Ant.*, Vol. IV, p. 208, *Dyn. Ess. Distr.*, pp. 563 f., and Vol. VII, above, app. No. 168.

In *kampanaḥ*, l. 34, we find the abbreviated form of the *m* noticed above, p. 12.

² He is here described with the usual Gaṅga titles, *Kuvalōḷa-paravar-ēśvara*, *Namdagiri-nāṭha*, etc. As he himself reigned A.D. 1078-1126, he must have been quite a child, and his government must have been a nominal one, at the time of this record.

a *śāla-vṛtti* estate consisting of a village named **Paṭṭavura**. After a statement that the *Banavāsi-puravar-śvara* **Satyāśraya-dēva** made a grant of all taxes under his control (ll. 37-39), the document specifies the boundaries of the estate (ll. 39-44) and the divisions thereof for particular purposes and beneficiaries (ll. 44-50).

When and under what circumstances a **Kādamba** family came to be governing the **Banavāsi** province and the town of **Baṅkāpūr** is very obscure. **Baṅkāpūr** had witnessed many vicissitudes of fortune in its rulers. It took its name from **Baṅkeya**—likewise styled **Baṅkeyarasa**, **Baṅkeyarāja**, and **Baṅkēśa**—a son of **Adhora**, of the **Mukuḷa** or **Sellakēṭana** (**Chellakēṭana**) family,¹ a feudatory of **Amoghavarsha I**, who appears in one inscription² as administering the **Banavāsi** twelve-thousand, the **Belgālī** three-hundred, the **Kundarage** seventy, the **Kundūr** five-hundred, and the **Purigege** three-hundred, while his son **Kundaṭṭe** governed the **Nidugundage** twelve. Probably he flourished about A.D. 850.³ His son **Lokāditya**, also known as **Lokateyarasa**, was residing in **Baṅkāpūr** as governor of the **Banavāsi** province under **Kṛishṇa II Akālavarsha**, in Śaka 820 current (A.D. 897);⁴ and A.D. 902, under the same king, he was governing a still larger extent of country, comprising 31,102 towns and composed of the **Banavāsi** 12,000, the **Palasige** 12,000, the **Mānyakhōḍa** 6,000, the **Kolanu** 30, the **Lokāpura** 12, the **Toregare** 60, and some 1,000 district (very likely **Tardavāḍi**) the name of which was omitted.⁵ In Śaka 841 (current), we find another **Baṅkeya**—most probably a **Sellakēṭana** also—ruling over the **Banavāsi** province as a feudatory of **Indra III Nityavarsha**. The last of the family who appears on record is **Kali-Viṭṭa**, who was holding the same office under **Kṛishṇa III** in Śaka 868 (current), A.D. 945. Within a few years from that date **Banavāsi** seems to have come under the control of the **Māṭūras**.⁶ After the lapse of nearly a century we find in the present inscription a **Kādamba** prince **Harikēśarin** or **Arikēśarin** governing the **Banavāsi** province under a younger son of the reigning king of the now dominant **Chālūkyas** line. This is the earliest known connection of the later **Kādambas** with the province.

The details of the date of this record (l. 30) are: the Śaka year 977; the cyclic year **Manmatha**; the thirteenth day of the bright fortnight of **Paushya** (**Pausha**); **Somavāra** (**Monday**); the *uttarāyana-samkrānti* or winter solstice. Dr. Fleet gives me the following remarks:—"This **Manmatha samvatsara** was the Śaka year 977 expired, beginning in March, A.D. 1055. The given *tithi* **Pausha śukla 13** answers in this year to Wednesday, 3 January, A.D. 1056, on which day it ended at about 15 h. 31 m. after mean sunrise (for **Ujjain**), and cannot in any way be connected with a **Monday**, which is the given weekday. Further, the winter solstice occurred at 14-hours after mean sunrise on Sunday, 24 December, A.D. 1055, ten days before the given *tithi*; and it, too, cannot in any way be connected with a **Monday**. Thus, the date is altogether irregular both for the *tithi* and the solstice. It may be added that the *tithi* of the day of the solstice was **Pausha śukla 3**, which ended at about 38 minutes after mean sunrise on the Sunday. But this does not help us: because, in the first place, the figures are unmistakably 13; secondly, the day, as has been said, was a Sunday, instead of a Monday; and thirdly, the *tithi* actually current at the moment of the solstice was **śukla 4**."

Several places are mentioned, beside **Baṅkāpura**. The village granted, **Paṭṭavura**, cannot be traced on the map; we are told, however, that it lay in the **Nidugundage** twelve, which was a

¹ The history of this family is fully discussed by Dr. Fleet in *Ind. Ant.*, Vol. XXXII, p. 221 ff.

² Vol. VII above, p. 209 ff. The statements of the **Konnūr** inscription (Vol. VI above, p. 29 ff.) seem also to be fairly trustworthy as far as they relate to **Baṅkeya**.

³ The **Konnūr** inscription gives the date Śaka 782.

⁴ This we know from the *prastuti* of **Gupābhadrā's Uttara-Purāṇa**.

⁵ See the **Mysore Archaeological Report** of 1911, para. 79, and *Jour. R. As. Soc.*, 1912, p. 703.

⁶ Vol. V above, p. 172.

kumpana or subdivision of the Pānumgal five-hundred (ll. 33-34). On Nidugundage, the modern Nidagundi, see above, p. 12. Pānumgal is of course Haṅgal.

TEXT.¹

- 1 Sri² ³Pratyaksha-vastu-vishayāya jagad-dhitāya visva(śva)-sti(sthi)ti-prajayo-sambhava-
kūrapāya sarvv-ātmanō vijita-kō[pa]-
- 2 manōbhavāyas⁴=tubhyam namah sva-bhuvana-prā(pra)bhavō Śivāya⁵ || [1*]
⁶Śrīmān=Andh-āsura-dhvamsi(si) śri(sri)shṭi-samhā[ra]-
- 3 kārakah pāyād(t) Kadamba-vamś-āb[j]a-lakshmt-kshmā-rakshana-kshama[h] ||
[2*] ⁷Śri pāpi-pravara
- 4 [|| 3*] [Svasti Samasta]-
- 5 [bbuvan-āśraya Śri-Pṛithvi-vallabha mahārājādhirāja paramēśvara paramabhat]t[śraka
Sat]y[āśraya]-
- 6 kuḷa-tilaka Chālukya-ābharapa śrīmat-Trailōkyamalla-dēvara vijaya-rājyam=uttar-
ottar-ābhivri(vpi)ddhi-prava-
- 7 rddhamānam=ā-chaṁdr-ārka-tāram barām saluttam-ire tat-tanaya || Svasti Samasta.
nri(nri)pa-jana-stutya Satyavākya-Komguṇivarmma-dha-
- 8 rmma-mahārājādhirājam paramēśvara Kuvalāla-puravar-ēśvara Namdagiri-nātham
mada-gajēndra-lāṁcha(ohha)nam Padmāvati-labdha-vara-pra-
- 9 sādām Gaṁga-Kuṣumāyudham nanniya-Gaṁgam jayad-uttaramgam vibudha-jana-
chintāmaṇi maṇḍalika-makuta-chūdāmaṇi
- 10 śrīmat-Chā[va](u)kya-Gaṁga Permmānadi Vikramāditya-dēvar Gaṁgavādi-
tto(to)mhbhatta[usāsiramam Banavāse-pannirchhāsiramamant
- 11 dushṭa-ni(ni)graha-viśiṣṭa-pratipālanadim sukha-samkathā-vinōdadim rājyam-geyye
Om⁸ Svasti samadhi-gata-paṁcha-mahāśabda-mahāma-
- 12 ndalēva(śva)ram Banavāsi-puravar-ēśvaram Tryaksha-kehmā-sambhava-chatur-
ā(a)śiti-nagar-ādhisṭhita-Lalāṭa-lōchana-Chaturbhūja-jagad-vidit-āshṭāda-
- 13 ś-āśvamēda(dha)-dikshita-Himavadgiri-mendra-śikhara-śakti-samsthāpita - spa(spha)-
ṭika-śiḷa-stambha-baddha-mada-gaja-mahā-mahim-ābhīrāma-Kā-
- 14 damba-chakri(kri)-Mayūravarmma-mahāmahipāla-kuḷa-bhūṣaṇam permmatṭi-tūryya-
ningghōsa(sha)nam śākhācharēndra-dhvaja-virājamāna
- 15 mān-ottuṁga-simha-lāṁchcha(ohha)na datt-ātti(ti)kāṁchana mā[r*]-kko[vara
gandam Kadamba-kuḷa-kamala-mārttāṇḍa ripu-karṇja-kumjara śaraṇ-āgata-vajra-
pam-
- 16 jara pratisha(pa)nna-Mēru nām-ādi-samasta-prasasti-sahitam śrīman-mahā-
maṇḍalēśvaram Harikōsari-dēvar-Bbanavāsi-panuirchhāsirakkam=arasu-
- 17 geyye || Vri(Vri)tta || ⁹Jaladhi-va[le](la)ya-madhyē kshatriyān¹⁰ yān samastān¹¹ |
Ariga viditam=etat=sūryya-sōmā(ma)m suj[ā*]tān | api śiraśi(si) cha
tēś[ā](shā)m baddha(dhya)tē rā-

¹ From the ink-impression and the photograph.

² Metre: Śakvari.

³ Read Śivāya.

⁴ There began here a third introductory verse, ending somewhere towards the end of the next line. What came next after that is easily restored, from many similar records.

⁵ Denoted by the spiral symbol.

⁶ The final 'n' is added in smaller script under the line.

⁷ Denoted by a symbol.

⁸ Read 'bhāgaya.

⁹ Metre: Ślōka (Anushtubh).

¹⁰ Metre: Malini.

¹¹ This *deśa* is superfluous.

- 18 ja-pattam tava punal(r)=1(i)ha pād[ah*] pūjyatō kim kulēna || [4*] ¹Hari-
rāja-dhvaja-sapta-saptati Kādamb-ādhiśa permatti-tūrya-rav-[a*]śhṭādaśa-vāji-
mēdha-chatur-agr-[ā]-
- 19 śiti-samkhyā-pur-śvara Rudr-ānvaya simha-lakshma Himasailōmī-āpari-sthāpita-
sthira-śakty-udgha-Hiranyagarbbha-mahimam Kādamba-chakrēśvara || [5*]
- 20 Om² Ā Kādamba-chakrēśvara-viśā[ra[s*]-stha]le || Svasty-anavarata-parama-
kalpān-ābhūdāya-sahasra(sra)-pa(pha)ja-bhōga-bhāgini dvitīya-Lakshmi-samān o
tyāga-nidhāne |
- 21 śringāra-Gaṁgā-taramgiṇi dāna-chintāmaṇi Gauri-labdhā-vara-prasāde | chaṁpak-
ānude | vivēka-vidyādhari | sakala-kalādhari | gōtra-pavitre | durvv-āmkua-
śyāma-gā-
- 22 tre- | y-āsthāna-ramjane | savati-mada-bhamjane | uppattā-varahe | dharmma-
samkarṣe śrīman-Hariga-manas-sarōvara-rāja-ham³ | subhaga-vilāsi | Harigan-
araddh-ām-
- 23 gi parivāra-sarabhiyar=appa śrīmat-Lachchala-dēviyarū || Vriitta⁴ || ⁵Bhā-vanitā-
varam Harigan=ā nripa-viran=ura[s*]-sthalakke Lakshmi-vadhu pīna-bāhu-
- 24 yugalakke jay-āṁgano tan-mukhakke vāku-śrī-vadhuv-āgi ramjisi mah-ōnnatiyān
paḍed=udgha-kirtti-li[ā]vatiy=emdu baṇṇipudu Lachchala-
- 25 dēviyan=i jagaj-jana || [6*] ⁶Vaṁg-Āga⁶-Magadha-Koṁga-Kalīng-Āga⁷-Draviḷa-
Maḷaya-Māḷava-Vāṁgi-Gāṁgōya-Pāṇḍya-maṇḍalik-āṁganeyar ninage do-
- 26 reye Lachchala-dēvi || [7*] ⁸Vinayada mēro dharṁmada tavar-mmane satyada
janma-bhūmi māmātanad-aḍagunti chāgada mahā-nidhi pempina ratna-rā-
- 27 śi sajjanikeya ramya-harmme(rmma)m=āḷivim=ere-vaṭṭu vidagdha-mugdhe sajj-
jana-nutey=emdu baṇṇipudu Lachchala-dēviyan-i ja-
- 28 gaj-jana || [8*] Intu sukha-samkathā-vinōdedim rājja(jya)m-geyyuttam=ire ||
Dēva-kāryyamam dāśiga Kōti Seṭṭi biṁnavise || Pūrvva-
- 29 bhuktiyo | naḍeva Kādamba-vamś-ānvayada śrī-Kādambōśvara-dēvargge śrīman-
Harikēsari-dēvarum śrī-Lachchala-dē-
- 30 viyarum | poḷalu-Baṁkāpurada paṁcha-maṭa(ṭha)-sthānamum | nagara-
mahājanamum | padinaṇuvarum | chhattiśa-pur-a(ē)-
- 31 ś-ādhisṭhāpado⁹ | Sa(śa)ka-varsha 977neya Maṁmatha-samvatsarada Paushya-
śu(śu)ddha 13 Sōmavāramum uttarāya-
- 32 na-samkrāntiyum vyatipēṭad-andu | Svasti yama-niyama-svādhyāy-r-dhyāna-dhāraṇa
mō(mau)n-ānushṭāpa¹⁰-ja-
- 33 pa-samādhi-sampannar=appa śrīmat-Sōmēava(śva)ra-paṇḍita-dēvargge śrīmad-
Arikēsari-dēvarū kālām ka[r*]chohi dhārā-pā-
- 34 rrvakadim pradhānarum=ildu naiṣṭi(śhṭi)ka-sthānam māḍi pūrvva-bhuktiyo | u
naḍeva Pānumgall-aynūrara kampaṇam Nidugu-
- 35 ndage panneṇaḍara baḷiya Paḷlavuram tala-vṛittiy=āge dēvargge siddh-āyam
kiṇu-dere kiṇu-kuḷa dāya-dramma ma-
- 36 ne-vaṇam daṇḍ-āyam sarvv-ābhyaṭara-siddhiyim sarvva-namasyam=āge biṭṭar-idam
paṁcha-mara(ṭha)-sthānamum padinaṇuvarum

¹ Metre: Mattēbhavikṛīḍita.² Read *Vriitta*.³ Metre: Kanda.⁴ This is corrupt. It is easy to correct it to *Ānga*; but the same word occurs again in the same verse, and in the latter case another word must be meant, such as *Andra*.⁵ See previous note.⁶ Read *ādhisṭhānado*.⁷ Denoted by the spirai symbol.⁸ Metre: Utpalamālā.⁹ Metre: Champakamālā.¹⁰ Read *ānushṭhāna*.

- 37 nakaramum=int-1 dharṁmamam pratipālisuvudu Ōm¹ Samadhiyata-pañcha-
mahāsa(śa)bda-mahāmaṇḍalāśvara Ba-
- 38 navāśi(si)-puravar-śva(śva)raṁ bantara bāvam kaṭṭi-āyad-ōjam gaṇḍara jāju
śrīmat-Satyāśraya-dēvar-ttavag-ā|va te-
- 39 rey-ellamam chandr-ārka-sthāyi sarva-namasyam biṭṭa Ōm² Dēvara purada
nivēdyada keyya pū-ḍomṭada śi(si)me
- 40 mūḍal=[?gā]dderi sime || āgñeyakke Biddabōśva(śva)ra | teṁkalu Kadaimba-
gere | nair[r*]ityakke Trikaṭṭavarada³ śi(si)me paḍuva Ja-
- 41 kēśva(śva)ra vāyā(ya)vyakke Chāvumḍōśva(śva)riya śi(si)me | baḍagalū
baṭṭeya natṭa li[n*]ga-kallu | iśānyakke⁴ Dēyibōśva(śva)rame
- 42 sime Ōm⁵ Dēvara tala-vṛttiy-ūra polada śi(si)me mūḍal-ada-veṭṭa
āgñeyakke kalla pumjige || teṁkalu liṅgada kallu |
- 43 nair[r*]ityakke kalla gatti | paḍuva jāla-gaṭṭada kereyam śi(si)me ||
vāyavyakke basuriya kola | baḍagalū mattiya
- 44 kerey=olagaṇa kalla bāvi | iśānyakke⁶ tiru-veṭṭa | int=1 chatur-āśraya-śi(si)me
Ōm⁷ Adaṛ=olage dēvar-aṅga-
- 45 bhōga-kaṇḍa-spatika⁸-jirṇ-ōdhāṛakka⁹ rāja-māna-daṇḍadalu mattar nnāru |
cha(ohha)trakke mattar-irppatt-aydu | mara(ṭha)kke matta-
- 46 r panneradu vidyā-dānakke mattalu(ru) panneradu | gāvundar-unbali
mattar panneradu are-vattar ggadde | dēvara perggade dāśi(si)-
- 47 ga Kēti Seṭṭig-agra-tējaṅgal-aṁtigeg[e*] mattar panneradu | parekāragge
mattar ppattu | gāndharvigargge matta[r*] āru | purada
- 48 perggadege matta[r*] āru | piri-araṅge mattar-āru | ka[m*]bhada
nālvargg[e*] mattar-irppattu | eraḍu chāmarakk[e*] mattar ppa-
- 49 ttu | balagada sūleyar-aruvargge mattar-irpatta nāku | sūlevalaṅge
mattar-aydu | natṭavaṅge mattar-aydu |
- 50 dēvara kaiy=olage kal-vesad-ōjaṅge mattar-aydu | int=1 dharṁmamam
ār=orvvar pratipālisidavargge Vāraṇāsi Kuru-
- 51 kshētra Prayāgey=Argghyatīrttham Kēdāra Śrīśailam Gaṅgo Gaṅgā-
sāgarāṅgal=omb-ādiya tīrtthāṅgalōl sāsira kavileya
- 52 pamcha-ratnaṅgaḷim koḷum koḷagumam kaṭṭisi sāsirvvar chatur-
vvēda-pāragar-appa brāhmaṇargge | ubhayamukhi koṭṭa pa(pha)lam=a-
- 53 ku | ekkōṭi-tapōdhanargge Vāraṇāsiyol mahā-bhōjanam māḍida¹⁰
phalam=aku | int=1 dharṁmamam=alidanam | alivudakk=ōḍam-
- 54 baṭṭaṅgamum pēḍ=an(ni)tu tīrtthāṅgalōl sāsira kavileyum sāsira
brāhmaṇaruv=ekkoṭi tapōdhanaruman=alida mahā-
- 55 pātaka=akku Ōm¹¹ ¹²Sāmanyō=yam dharṁma-sētur=nīpāṇam kāḷō kāḷō pālaniyō
bhavadbhiḥ[j*] sarvvān=ōtām(n) bhāgiṇaḥ pārtthivēndrā[n*] bhū-
- 56 yō bhūyō yāchatō Rāmabhadraḥ || ¹³Bahubhir=vasundhā bhuktā
rājabhis=Sagar-ādibhiḥ [j*] yasya yasya yadā bhūmi[s*]=tasya
- 57 tasya tadām(dā) phalam || Sva-datt[ā*]m para-datt[ā*]m vā yō
harēti(ta) vasundharā[m] [l*] shashṭhi(shṭi)r=vvarśa(rsha)-sahasrā(srā)ni
viśṭhāyā[m*] jāya[tō*] kri(kṛi)mi[h*] || Dēva-dviya-ga-

¹ Denoted by the spiral symbol.² Read *Trikaṭṭavarada*.³ Denoted by the spiral symbol.⁴ Denoted by the spiral symbol.⁵ Read *ōdhāṛakke*.⁶ Denoted by a spiral symbol.⁷ Metre: Ślōka (Anuṣṭubh); the same in the next three verses.⁸ Denoted by the spiral symbol.⁹ Read *aiśānyakke*.¹⁰ Read *aiśānyakke*.¹¹ Read *khaṇḍa-sphuṭita*.¹² The *da* is written in smaller character above the line.¹³ Metre: Śālinī.

- 58 tā[m*] bhāmi[m*] pūrvva-bhuktām harētu(ṭa) yah [i*] prana(na)shṭam=
 api kālēna tam=āhu[r*] brahma-ghātakam || Na viśa(sha)m viśa(sha)m=
 ity=āhu[r*] dēva-sva[m*]
 59 viśa(sha)m=ucchyate | viśa(sha)m=ekākina[m*] haṁti |¹ dēva-svam putra-
 pantri(tra)kam Ōm² I śāsanama[m*] sandhivigrahi Maḷayyanum dē-
 60 vara perggade Kāti Setṭiyum bareda Kālojam besa-geydam=
 māṅgaḷa mahā-śrī śrī³

TRANSLATION.

Fortune !—(Verse 1)—Homage to Thee, Śiva, to whom are patent the realms of reality, the friend of the universe, cause of the maintenance, dissolution, and birth of the cosmos, universal soul, conqueror of wrath and Desire, lord of Thine own worlds !

(Verse 2)—May the blest destroyer of the demon Andha, maker of creation and dissolution, potent to preserve the earth by means of Fortune (*seated*) in the lotus that is the Kadamba lineage, grant protection.

(Verse 3)—

(Lines 4-6)—[Hail !] While the victorious reign of the refuge of the whole world, the favourite of Fortune and the Earth, the Mahārājādhirāja, the Paramēśvara, the Paramabhāṭṭāraka, the ornament of [Satyāśraya's] family, the embellishment of the Chālukyas, king Trailōkyamalla, was proceeding on a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars ; (*and*) his son—

(Lines 6-11)—Hail !—He that is praised of all monarchs, Satyavākya Kōṅguṇivarman, the emperor of righteousness, supreme lord, lord of Kuvalālapura best of cities, master of Nandagiri, having the crest of a fiery royal elephant, receiving the grace of boons from Padmāvati, a Kāma of the Gaṅgas, a Gaṅga of truth, an archway of victory, a wishing-jewel to sages, a crest-jewel on the diadems of rulers of provinces, the Chālukya-Gaṅga Permanadi Vikramāditya-dēva, was ruling the Gaṅgavāḍi ninety-six-thousand and the Banavāse twelve-thousand so as to suppress the wicked and protect the excellent, with enjoyment of pleasant conversations :—

(Lines 11-17)—Hail ! While he who bears all titles such as “ a Mahāmaṇḍalēśvara who possesses the five mahāśabdas, lord of Banavāsi best of cities, ornament of the lineage of the great monarch Mayūravarman the Kādamba emperor which is sprung from the Three-eyed [Śiva] and Earth presides over eighty-four cities, is consecrated in eighteen world-renowned horse-sacrifices of Śiva and Viṣṇu, binds its fiery elephants to crystal pillars established by its might on the massive summits of the royal mountains of Himālaya,⁴ and is charming in its great majesty,—he who is attended by the thunder of the *permaṭṭi* and (*other*) musical instruments ; he who is brilliant with the banner (*having for device*) the lord of apes ; whose crest is the lion exalted in pride ; a giver of abundant gold ; a warrior to assailants ; a sun to the lotuses of the Kadamba race ; an elephant to the lotuses his enemies ; an adamant chamber for those who come to him for refuge ; a Mēru among the exalted ; ” (*to wit*), the Mahāmaṇḍalēśvara Harikēsari-dēva, was ruling over the Banavāsi twelve-thousand :—

¹ Delete this *daṇḍa*.

² Denoted by the spiral symbol.

³ Followed on the stone by two ornaments.

⁴ Cf. *Progress Report of the Asst. Archæol. Supt. for Epigr., Southern Circle, 1907-8*, pp. 62, 64.

(Verse 4)—All the nobly born Kshatriyas whom this sun and moon know¹ within the circle of the ocean have their heads bound by thy royal badge of office, *Ariga*; much more then is thy foot worshipped by the multitude.

(Verse 5)—Possessing seventy-seven banners² (*with the device*) of the lord of apes, sovereign of the *Kadambas*, attended by the sound of the *permatṭi* and (*other*) musical instruments, having performed eighteen horse-sacrifices, lord of eighty-four towns belonging to Rudra's lineage, bearing the ensign of a lion, having puissant might established upon the lordly Himalaya and possessing the glorious majesty of Hiraṇyagarbha—(*such*) is the *Kadamba* emperor.

(Lines 20-23)—Om! Dwelling on the broad bosom of this *Kadamba* emperor—hail!—she who has for her lot a thousand fruits of ceaseless supremely blessed success; equal to a second Fortune; a treasure of bounty; a river Ganges of charms; a wishing-jewel of liberality; receiving the grace of boons from Gauri; having the fragrance of the *champaka*; a *vidyādhari* of discernment; a mistress of all arts; purifying her *gōtra*; swarthy of limb as a sprout of *dārvā*; delighting the court; crushing the pride of rival wives; raining abundance³; attractive to righteousness; the royal swan in the lake of *Hariga's* soul; charming in grace; the half of *Hariga's* body; a celestial cow to her household—(*to wit*) *Lachchala-dēvi*:—

(Verse 6)—“A charming dame of glorious fame, who, brilliantly displaying herself as the Lady Fortune on the bosom of that valiant king *Hariga* the bridegroom of the Lady Earth, as the Lady Victory on his pair of stout arms, (*and*) as the Lady Eloquence in his mouth, has won high exaltation”: in these words the folk of this world extol *Lachchala-dēvi*.

(Verse 7)—Dames of the rulers of *Vaṅgas*, . . . *Magadhas*, *Koṅgas*, *Kalīṅgas* . . . *Draviḷas*, *Mālayas*, *Mālavas*, *Vēṅgi*, *Gāṅgāyas*, and *Pāṇḍyas*, are they peer to you, O *Lachchala-dēvi*?

(Verse 8)—“A bound of courtesy, a home of righteousness; a native soil of truth, a structure of greatness, a great treasure of bounty, a jewel-heap of excellence, a delightful palace of virtue, a royal fillet of knowledge, (*at once*) witty and modest, renowned among the virtuous”: in these terms the folk of this world extol *Lachchala-dēvi*.

(Line 28)—While thus they were ruling the kingdom with enjoyment of pleasant conversations; in view of a petition of the cloth-merchant *Kēti* *Seṭṭi* touching divine service,—

(Lines 29-31)—For the benefit of the god *Kadambēśvara* belonging to (*the cult of*) the lineage of the *Kadambas*, following the usage of aforetime, king *Harikēśarin* and *Lachchala-dēvi* and the establishment of five monasteries of the city *Baṅkāpura* and the burgesses of the (*latter*) town, and the Sixteen (*burgesses*), at (?) at the residence of settlement of the *Īśa* [*Śiva*] of the thirty-six towns,

(Lines 31-32)—On Sunday, the thirteenth day of the bright fortnight of *Paushya* of the cyclic year *Manmatha*, the 977th year of the *Śaka* era, at the time of the sun's entering on his northern course, during a *vyatipāta*,

(Lines 32-36)—Hail!—King *Arikēśarin*, having laved the feet of *Somēśvara-paṇḍita-dēva*, who is endowed with the virtues of practice of the major and minor disciplines, scripture—

¹ Apparently *viditam* is used actively, perhaps by false analogy of *gata* (Pāṇini III. iv. 72) or *bhuktā*, *brāhmanāḥ* (Kūśikā 3087, on Pāṇini III. iv. 73), etc. Cf. *Epigr. Zeylanica*, Vol. I, pt. 6, p. 224n, and Geiger *Litt. u. Sprache d. Singhalesen*, §60.

² *Sapta-saptati* may go with *Kadamba* (country), if that perchance had 77 divisions.—H. K. S.

³ *Uppaṭṭa-varsha*: the word *uppaṭṭa* seems to be the original of the Marathi *एपुट*, explained by Molesworth as “exuberance or overflowing plenty (especially of rich dishes at a feast)”, and of the Kanarese *uppaṭṭa* (see Kittel, s. v.).

reading, meditation, spiritual concentration, observance of silence, prayer, and ecstasy, with pouring of water, acting together with the ministers, establishing a place of devotion, granted on *taḷa-vṛitti* tenure Pallavura, forming part of the Niḍugundage twelve, a *kampana* of the Pānūṅgal five-hundred, which follows the usage of aforetime, so that it be universally respected, with settlement of rights generally included¹ (to wit,) fixed land-rent, petty taxes, petty dues, the *dramma* on donations, house-taxes, and revenue from fines.

(Lines 36-37)—The establishment of the five monasteries and the Sixteen (*burgesses*) thus shall protect this pious foundation.

(Lines 37-39)—The possessor of the five *mahāśabdas*, the *Mahāmaṇḍalēśvara*, lord of Banavāsi best of cities, brother-in-law of heroes, teacher of high resolution, gambler with warriors, king Satyāśraya, granted all taxes under his own control, as a universally respected (*right*) so long as moon and sun endure.

(Lines 39-42)—As to the boundary of the field for the sacred food (*and*) the flower-garden (*which belong*) to the establishment of the god: on the east the (?) rice-land is the boundary; on the south-east, the temple of Biddabēśvara; on the south, the Kadamba Tank; on the south-west, the boundary of the temple of Trikuṭāśvara; on the west, the temple of Jakkēśvara; on the north-west, the boundary of the temple of Chēvunḍēśvara; on the north, the upright phallic stone on the road; on the north-east, the temple of Peyibēśvara is the boundary.

(Lines 42-44)—As to the *taḷa-vṛitti* estate of the god: the boundary of the demesne of the town is, on the east, a cross-hill; on the south-east, a pile of stones; on the south, a phallic stone; on the south-west, a clump of stones; on the west, the boundary is the tank of the Jāla-gaṭṭa; on the north-west, the pool of the *basuri* tree; on the north, the stone well within the tank of the *matti* tree; on the north-east, the holy hill. Thus the bounds on the four sides of access.

(Lines 44-50)—Within it (*there are assigned*) for the personal enjoyment of the god (*and*) for the restoration of broken, burst, and outworn (*parts of the buildings*), one hundred *mattar* (*measured*) by the *daṇḍa* of the royal standard; for the choultry, twenty-five *mattar*; for the monastery, twelve *mattar*; for the charities to students, twelve *mattar*; as an *unbali*² for the *Gāvunḍas* (village headmen), twelve and a half *mattar* grain-field; for the *antige* with the special *tēja*-rights of the cloth-merchant Kēti Seṭṭi, the manager of (*the properties of*) the god, twelve *mattar*; for the drummers, ten *mattar*; for the musicians, six *mattar*; for the manager of the estate, six *mattar*; for the *piriy-ara*,³ six *mattar*; for the four persons of the pole,⁴ twenty *mattar*; for the (*maintenance of the*) two chowries, ten *mattar*; for the troop of six public women, twenty-four *mattar*; for the keeper of the public women, five *mattar*; for the dancing-master, five *mattar*; for the artificer (*oja*)⁵ who fixed the carved stones in the field of the god, five *mattar*.

(Lines 50-53)—So to such as shall protect this pious foundation shall accrue the same fruit as if they had decorated the horns and hoofs of a thousand kine with the five kinds of jewels⁶ at Benares, Kurukshētra, Prayāga, Arghyatirtha, Kādāra, Śrīsaila, the Ganges, Gaṅgā-

¹ See Dr. Fleet's note in *Ind. Ant.*, Vol. XIX, p. 271.

² "The rent-free grant of a plot of ground or of a village" (Kittel, s. v. *unbali*).

³ This word, *piriy-ara*, apparently denotes a priestly official of some kind. A Lakṣmīśvar inscription of about the ninth century, which I hope to publish soon, records a donation to *śrī-Kupparmad=araṅge*, "the *ara* of Kupparma."

⁴ Unknown functionaries.

⁵ *Kal-veśa* is shown by a later (Sudi) inscription to mean *mason's work*, *stonecraft*, or something like that.

⁶ Namely, gold, rubies, sapphires, diamonds, and pearls.

sāgara, and other holy places and bestowed them as *abhaya mukhis*¹ upon a thousand Brāhmanas learned in the Four Vēdas; the same fruit shall accrue as if they had made a great banquet to a crore of ascetics at Benares.

(Lines 53-55)—So to him who should destroy this pious foundation, or should agree to its destruction, the same deep guilt shall accrue as if he had destroyed at the same holy places mentioned (*above*) a thousand kine and a thousand Brāhmanas and a crore of ascetics. Om!

(Lines 55-59)—“This general principle of law for kings must be maintained by you in every age”: again and again Rāmabhadra makes this entreaty to all these happy sovereigns. The earth has been enjoyed by many kings, beginning with Sagara; whosoever at any time holds the soil has at the same time the fruit thereof. He who should appropriate land, whether given by himself or given by others, is born as a worm in dung for sixty thousand years. He who should appropriate land belonging to gods or Brāhmanas which has been previously enjoyed perishes in course of time and is called a murderer of Brāhmanas. Poison is not called poison, gods’ property is called “poison”; poison destroys the individual, gods’ property (*if misappropriated*) destroys son and grandson. Om!

(Lines 59-60)—This decree the *Sandhivigrahin* Mailayya and Kēti Setṭi, the manager of (*the properties of*) the god, wrote out; Kālōja executed the order. Happiness! Great fortune!

No. 15.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

(Concluded from Vol. VII, p. 231.)

G.—Soraṭūr inscription of the time of Amōghavarsha I.—A.D. 869.

Soraṭūr is a village about twelve miles south of Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwar District, Bombay: it is shown as “Sortur” in the Indian Atlas quarter-sheet 41, S.E. (1904), in lat. 15° 14', long. 75° 40'. There are several inscriptions at this place: one of them, of the time of the Rāshtrakūṭa king Kṛishṇa III and dated in A.D. 951, has been published by me in *Ind. Ant.*, vol. 12, p. 257.² This latter record gives the name of the place in the earlier form *Saraṭavura*, “the Village or Town of Lizards”. Our present inscription does not mention the place by name, but locates it in the *Purigere nāḍ* (see p. 178 below). The place is now only an ordinary large village, with apparently a fort of the usual kind, but was perhaps of some considerable importance in early times. An inscription of the Hoysala king Virā-Ballāla II at Appigere, dated in A.D. 1202, tells us that he fought the Dēvagiri-Yādava king Bhīllama, who held himself to be unconquerable on account of his great array of elephants and horses and foot-soldiers, and pursued him from Soraṭūr to Lokkigunḍi, which is the modern Lakkunḍi, six miles east of Gadag.³ And an inscription of Ballāla's son and successor Narasimha II at Harihar, dated in A.D. 1224,⁴ referring to the same campaign, says that Ballāla met the armies of “the Sēṇa king”, i.e. Bhīllama, comprising two lakhs of infantry and twelve thousand cavalry, and pursued them with slaughter from Soraṭūr to the bank of the river Kṛishṇavāṇi (the Kṛishṇā), and names the place among the fortresses which Ballāla reduced, namely, Erambarage (Yelbarga), “the proud” Virāṭana-kāṭe (Hāngal), Gutti, Belliṭṭage, Rattapalli, Soraṭūr, and Kuṇḍu.

¹ See above, Vol. XII, p. 3, note.

² This is No. 96 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix.

³ See my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2, pp. 502, 504. The record seems to say that Bhīllama was killed on this occasion: which seems likely enough.

⁴ *Pāli, Sanskrit, and Old Kanarese Inscriptions*, No. 123: *Epi. Carn.*, vol. 11 (Chitaldroog), pp. 25.

The inscription now published is on a stone tablet at the temple of Virabhadra, on the right side of the god. I have no information as to what sculptures there may be at the top of the stone. The writing occupies an area about 2' 0" broad by 1' 6" high. It is somewhat damaged; but only quite a few letters are badly affected.

The characters are Kanarese, boldly formed and fairly well executed. The size of them, by which is meant the height of those single letters which were customarily made, like our *a*, *c*, *e*, *m*, etc., between what may be called the two lines of the writing, without any projections above as in *b*, *d*, *f*, or below as in *g*, *p*, *j*, ranges from about $\frac{1}{4}$ " in the *ch* of *āchāra*, l. 8, to $1\frac{1}{4}$ " in the *dh* of *āshāḍha*, l. 6: the *śrī* of *śrīvāyīlan*, l. 10, is about $2\frac{3}{8}$ " high. Of the test-letters *kh*, *n*, *j*, *b*, and *l*, which are so instructive in connection with undated records and records of a questionable nature, the *n* does not occur here: the others show a mixture of the earlier and later types. The *kh*, which occurs twice, in ll. 3, 4, and the *b*, which is found once, in l. 1, are of the later, cursive type: in connection with the general history of the *kh*, attention may be drawn here again to an apparent instance, not really existing, of its later type being supposed to occur in l. 12 of the Western Chalukya record of Vinayāditya, dated in A.D. 694, on the Harihar plates.¹ The *j* occurs three times, in l. 2, and is of the earlier, square type in a particular form, made rather loosely on the left and with a curl upwards in the top part of the letter and downwards in the lower part, which was probably a strong factor in the development of the later type. The *l*, which occurs twice, and once subscript, in ll. 1, 8, is transitional, and not as fully developed as might be expected at the time of this record: in *śīla*, l. 8, it is practically of the earlier, square type, except for the prolongation of the tail of the letter up to the right: in *ballabha*, l. 1, it is perhaps a little more of the later type; but even there the subscript *l* is not at all fully cursive. We have an initial short *a* in l. 1, and long *ā* in ll. 4, 6: and a final *u*, damaged, occurs in l. 10. The cerebral *ḍ* occurs in *śhaḍ*, l. 4, and *nāḍan*, l. 5, and five times subscript in ll. 3, 9: it is not distinguished from the dental *ḍ*. In *āshāḍha*, l. 6, we have a character which in later times would certainly mean the unaspirated *ḍ*, and was used as such in the inscriptions I and J below, but which seems plainly to have been used here to denote the aspirated *ḍh*. The rather rare *au* occurs in *saucha*, l. 8, and is not very well distinguished from *o*.

The language is Kanarese, of the archaic dialect, all in prose, and accurate except in its treatment of some of the Sanskrit words. The form *bāyīl*, for *bāgil*, *bāgilu*, 'door, gate', which we have in *śrī-vāyīlan*, l. 9, does not seem to be given in Kittel's Kannada-English Dictionary: the change of *g* to *y* here is noteworthy. In respect of orthography we may note (1) the use of *t* for *d* in *utbhava*, for *udbhava*, l. 4; (2) the use of the Kanarese *ḷ* for *l* in Sanskrit words in *maṇḍaḷa*, twice in l. 3, and *dhavaḷa* and *aḷaṅkāra*, l. 4; and (3) the use of *b* for *v* in *ballabha*, l. 1.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amoghavarsha I, who was on the throne from A.D. 814-15 to 877-78. It records that a certain Kuppāya, alias Āhavāditya, of the Āḍava, Āḍava, or perhaps Āṭava race,² was governing the Purigeṇe district, whereby it implies that Soratūr, as the place where the record stands, was in that district. Its object was to record that a village headman named Viḷikkara-Nāgiyamma caused to be built a gateway named Śrīvāyīl, the "Fortune-Gate". This was perhaps a somewhat

¹ The apparent later *kh* is only due to mistreatment of the character in the original, which is damaged, in making the illustration of the record: see vol. 5 above, p. 155, note 8, and vol. 6, p. 80, with some general remarks on p. 77 ff. For the record in question see, now, also the lithograph in *Ept. Carn.*, vol. 11 (Chitaldroog), Dg. 66, texts, p. 108. There is also a rather curious *kh* in *duḥkham* in l. 39 of the same record: but it is certainly only a loose and badly made form of the earlier, square type.

² The second syllable of this name is damaged, and may be either *da* or *ḍa*, or perhaps *ḥa*. The name is at any rate not Ājuva (Ālupa).

frequent name for village gateways : it is found elsewhere as Śrīvāgil or Śrīvāgilu in the Naregal inscription which purports to be dated in A.D. 950,¹ and as Sirivāgil or Sirivāgilu in the Kalhoḷi inscription of A.D. 1204 and the Saundatti inscription of A.D. 1228.²

The local governor Āharāḍḍitya-Kuppāya is mentioned as simply Kuppāya, again as governing the Purigere nāḍ, in the Mantrawāḍi inscription of Amoghavarsha I of A.D. 865.³ He is also mentioned as the Mahāsāmanta Āharāḍḍitya-Kuppāyaraśa, again as governing the same district, in another inscription of Amoghavarsha at Soratūr dated in A.D. 866-67.⁴ This latter record also states the name of his family ; but unfortunately the word is even still more damaged there than in our present inscription.

The date of this record is unsatisfactory ; perhaps as a result of the record having not been framed exactly at the time mentioned in it. The given details are : the cyclic year Virōdhin : the eighth *tithi* of the bright fortnight of Āshāḍha ; Bṛhaspativāra (Thursday). The Śaka year is not stated. But we know that this Virōdhin *saṃvatsara*, as a mean-sign astronomical year, according to the First Ārya-Siddhānta began on 26 August, A.D. 868, and ended on 22 August, A.D. 869, and according to the Original Śārya-Siddhānta began on 11 September, A.D. 868, and ended on 7 September, A.D. 869. According to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), being current at the Mēsha-samkrānti in March, A.D. 869, it gave its name to the Śaka year 791 expired, A.D. 869-70. In any case, therefore, this month Āshāḍha fell in A.D. 869. But in this year the given *tithi* Āshāḍha śukla 8 ended at closely about 23 h. 39 m. after mean sunrise for Ujjain, and a little more than one minute earlier for Soratūr itself, on Monday, 20 June, and cannot in any way be connected with a Thursday. Accordingly, the date must be set aside as irregular. Curiously enough, in the Soratūr inscription of A.D. 951, mentioned on p. 176 above, the text gives the Virōdhin *saṃvatsara* by an undeniable mistake for Virōdhikṛit. But an assumption of the same mistake in our present record would not help us. If the assumption were made, the *saṃvatsara* would be the Virōdhikṛit which gave its name to the Śaka year 753 expired, A.D. 831-32, and which began and ended at such times in A.D. 830 and 831 that the month Āshāḍha would fall in any case in A.D. 831 : but in this year the *tithi* Āshāḍha śukla 8 ended at about 11 h. 7 m. on Wednesday, 21 June, and again cannot in any way be connected with a Thursday.

The only place-name mentioned in this record is that of the Purigere nāḍ. The mention of it tacitly but distinctly places Soratūr, as the village from which the record comes, in this district. Another well-known form of the name of this district is Puligere : the earlier form Porigere also is met with : and the name is found Sanskritized as Purikara and Pulikara. This district is well known, from many records, as a three-hundred district, that is as comprising actually or conventionally three hundred cities, towns and villages ;⁵ and it and the neighbouring Bṛjola three-hundred are sometimes mentioned collectively, without names, as *eraḍ=aru-nāru*, "the two (which make together a) six-hundred".⁶ The town Porigere, Purigere, Puligere, from which the Purigere three-hundred took its name, is the modern Lakshmēshwar, an outlying town of the Senior Miraj State within the limits of the Dhārwar District, situated about twelve miles towards the south-west from Soratūr, and shown in the same Atlas map in

¹ *Journ. Bomb. Br. R. As. Soc.*, vol. 11, p. 242, l. 42, trans., p. 246.

² *Id.*, vol. 10, p. 226, l. 60, trans., p. 238 ; and p. 268, l. 67, trans., p. 282.

³ Vol. 7 above, p. 201.

⁴ See vol. 6 above, p. 107, note 4 : I quote this record from an ink-impression.

⁵ See my note on "Ancient Territorial Divisions of India" in *Journ. R. As. Soc.*, 1912, p. 707.

⁶ See, e.g., the Guṇḍūr inscription of A.D. 973, *Ind. Ant.*, vol. 12, p. 271. In the Nūgund inscription of A.D. 982 a different expression is used, namely, *tri-triśatam*, "the two three-hundreds" : vol. 4 above, p. 207.

lat. 15° 8', long. 75° 31'. The ancient name still survives in that of the Huligere-baṇa, which is a division of the village lands about two miles north-east of Lakshmēshwar.¹

Mānyakhēṭa: Mālkheḍ.

The capital of the Rāshtrakūṭa dynasty to which Amoghavarsha I belonged was a city named Mānyakhēṭa. It is not referred to in the inscriptions published herewith. But it is mentioned in various other records, bearing dates from A.D. 860 onwards.² And those of A.D. 940 and 959 on the Dēoli and Karhād plates show that Amoghavarsha himself either founded the place or else developed and completed it as the capital.³ It was also perhaps for a time the capital of the Western Chālukyas, who succeeded to the kingdom of the Rāshtrakūṭas: at any rate, the earliest known mention of the Chālukya capital Kalyāṇapura is found in a record of A.D. 1054 of the time of Sōmēśvara I⁴; and Bilhana tells us in his *Vikramāṅkadēvacharita*, 2. 1, that Sōmēśvara made Kalyāṇa, i.e. either founded it or adapted it as his capital.⁵ In fact, it appears that an inscription at Kulpak mentions Mānyakhēṭa as a city at which Vikramāditya VI was ruling in A.D. 1110.⁶

A Mysore inscription of A.D. 902 presents the name of this city as Mānyakhēḍa, with the second component in its Prakrit form, and marks the place as the chief city of a 6000 province, that is, of a province comprising, whether actually or conventionally, six thousand cities, towns, and villages, and includes its province, with the Banavāsi 12,000, the Palasige 12,000, the Koḷanu 30, the Lōkāpura 12, and the Toregare 60, in a group which it calls "the 31,102 towns (*bāḍa*)":⁷ and it may be noted, in passing, that this statement is further of interest in helping us to explain two other inscriptional statements which were previously obscure; namely, the mention of "30,000 villages of which Vanavāsi is the foremost" in the record of A.D. 860,⁸ and the mention of "the Banavāsi 32,000 province" in a record of A.D. 919:⁹ these statements were puzzling because everywhere else the Banavāsi province is presented as a 12,000 province. This half-Prakrit form Mānyakhēḍa is found again in a Mysore inscription of A.D. 1151, which mentions a *Sāmanta* Gūḷi-Bēchi, of the Adala family, who had the hereditary title of "over-lord of Mānyakhēḍa a best of towns".¹⁰ The city is mentioned by a fully Prakrit name as Mannekhēḍa, the capital of Nityavarsha-Khoṭṭigadeva, in a Mysore inscription of A.D. 968,¹¹ and as Mannakhēḍa in the *Pāṇiyalachchhī*, verse 276, where Dhanapāla tells us that he wrote that work at Dhārā in the Vikrama year 1029 expired

¹ This is not shown in the Atlas map, but may be seen in the Map of the Dhārwar Collectorate (1874), where the name is entered as "Hoolgereebun". Other divisions of the lands, also shown there, are the Dēoli-baṇa on the north and the south-west; the Basti-baṇa or "temple-division" on the east; the Hirē-baṇa or "senior division" on the south-west; and the Pēṭe-baṇa or "market division" on the south.

² See Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix, Nos. 74, 86, 91 to 94, 105.

³ Vol. 5 above, p. 193, verse 12; vol. 4, p. 287, verse 13: and compare the Kharḍa record of A.D. 972, *Ind. Ant.*, vol. 12, p. 268. It is an open question whether Amoghavarsha's father and predecessor Gōvinda III had anything to do with the selection of the site and the beginning of the city: see vol. 6 above, p. 64, note 3.

⁴ See vol. 12 above, p. 291.

⁵ See *Dyn. Kan. Distrs.*, p. 335, note 1, and p. 440.

⁶ See the *Journ. Hyderabad Archaeol. Soc.*, 1916, p. 31.

⁷ See the Mysore Archaeological Report of 1911, para. 79; and *Journ. R. As. Soc.*, 1912, p. 709, in my note on "Ancient Territorial Divisions of India." The details actually given only add up to 30,102; as a result, very likely, of a careless omission of the Tardavāḍi 1000 in the present Bijapur District, just beyond the Lōkāpura 12.

⁸ Vol. 6 above, p. 35, verse 21.

⁹ See *Ind. Ant.*, 1903, p. 225.

¹⁰ *Epi. Carn.*, vol. 12 (Tumkūr), Tm. 9.

¹¹ *Epi. Carn.*, vol. 11 (Chitaldroog), Cd. 50. It is assumed that the transcription represents the original correctly: but we might expect to find *manna* or *manneya*, rather than *manne*, as the first component of the name.

(A.D. 972-73), "when Mannakhēḍa had been plundered in an assault by the king of Mālava" (probably Vākpati).¹ And the city was known as Mānkīr (? rather Mānkēr) to the Arab writers of the tenth century, who, however, seem to have had a rather vague idea as to its situation.² It has been supposed that it is mentioned as simply Khētaka in a record of A.D. 930,³ and as Khēḍaga in the *Chāmūṇḍarāya-Purāṇa*:⁴ but it seems more likely that these references are to some place the name of which was Khētaka and nothing more, and probably to Kaira in Gujaraṭ, because the mention of the "Khēḍaga war" is in connection with Chāmūṇḍarāya, an officer of the Gaṅga prince Nalambāntaka-Mārasimha, and the last-mentioned acquired the title "king of the Gurjaras" by subduing the northern parts of Western India for his sovereign Kṛishṇa III.⁵

For a long time past Mānyakhēṭa has been identified with a town Malkhēḍ or Mālkhēḍ, in the Gulbarga District of the Nizam's territory, which is entered as "Mulkaīr" in Thornton's Gazetteer of India, vol. 3 (1854), p. 547, and is shown as "Mulkaīd" in the Indian Atlas sheet 57 (1854), in lat. 17° 11', long. 77° 13', and as "Malkhed" in the Hyderabad maps of 1883 and 1908. This town is about ninety miles east-south-east from Sholāpūr in the Bombay Presidency, about the same distance east-by-north from Bijāpūr, about eighty-five miles west-by-south from Hyderabad, and between twenty-two and twenty-three miles towards east-south-east from Gulbarga. It is situated on the south bank of a river, apparently known as the Tāndūr river, which is a considerable tributary of the Bhīmā, flowing into the latter at a point about nineteen miles towards south-west-by-west from the town. And it gives its name to a station known as "Mulkaīd Gate" on the Nizam's State Railway between Wāḍī Junction and Hyderabad. The identification seems to have been made, in 1835, either by Wathen, who, in bringing to notice the record of Kakka II on the Kharda plates dated in A.D. 972, said that Mānyakhēṭa "seems to be the present Mandkhera, and must have been situated in the Hyderabad territory;"⁶ or else by Wilson, who remarked that the place was "supposed, with great probability, to be Man-khēra in the Hyderabad country."⁷ It was recognized in 1872 by Sh. P. Pandit, who wrote the modern name as "Mal-Khed".⁸ And it was ratified in 1877 by Bühler, who wrote the name as "Mālkhēḍ".⁹ As regards the exact spelling of the modern name, the forms presented by Wathen and Wilson perhaps suggest that the *a* in the first part of the ancient name had not been altogether supplanted by the *l* even as late as in their time; but the source of these forms cannot be traced; and it is not impossible that these two writers put forward what they thought should be the modern name, rather than any form of it actually found by them.¹⁰ As to the quantity of the vowel in the first syllable, Thornton's "Mulkaīr" and the "Mulkaīd" of the Indian Atlas suggest the short *a*; and this is supported more or less by the Prakrit forms Mannakhēḍa, Mannekhēḍa. On the other hand, the long *ā* is suggested by the Mānkīr (? Mānkēr) of the Arab geographers, and is equally likely to be right. In any case, this latter form, Mālkhēḍ, was adopted by Bühler, and so became fixed.¹¹

¹ This was in the course of the events which ended in the overthrow of the Rāshtrakūṭas and transferred their kingdom to the Western Chālukyas under Taila II (A.D. 973-96), who drove out the Mālava invaders.

² See Elliot's *History of India*, vol. 1, pp. 21, 27, 34.

³ Vol. 7 above, p. 29.

⁴ Vol. 5 above, p. 172, note 1.

⁵ Vol. 7 above, pp. 170, 179.

⁶ *Journ. R. As. Soc.*, first series, vol. 2, p. 379. The *d* in Wathen's form of the present name seems due to his mistreatment of the ancient name: the correct reading Mānyakhēṭa in l. 46 of the record mentioned above was given to him (JRAS, first series, vol. 3, p. 98); but his translation transformed the name into "Mandya-Khēṭa-pura" (p. 104), for which, in the place from which I have quoted him, he further substituted "Mandya-Chēṭa-pura".

⁷ *Ibid.*, p. 393.

⁸ *Ind. Ant.*, vol. 1, p. 207.

⁹ *Ind. Ant.*, vol. 6, p. 64.

¹⁰ Probably they recognized the place as the "Malquer" of Manucci (see farther on); and they perhaps thought that they might improve on his presentation of it. As regards the *d* in Wathen's form, see note 6 above.

¹¹ I have never been able to get any local certificate as to the spelling of the name.

The identification of Mānyakhēṭa with Mālkhēḍ was accepted without any questioning until some fourteen years ago. In 1901-2 Dr. Hultzsch, Government Epigraphist, Madras, was on tour for collecting inscriptions, and intended to go to Mālkhēḍ. He was not able to visit the place, because his train was four hours late. But he was told by the Tahsildār of Seram that Mālkhēḍ does not possess any ancient remains. And on this basis he said:—"Hence it is very doubtful if its identification with Mānyakhēṭa is correct."¹ It is possible that his informant may have meant only inscriptional remains, and not general relics of antiquity. However, in any case, while the matter is of course always open to re-examination, the grounds are insufficient for the expression of doubt. In the first place, even if there are really no remains indicative of antiquity at Mālkhēḍ, the point, though of course not without its weight, would not be at all conclusive: the remains at "Kulliance", "Kaliani", or Kalyāni, about forty-eight miles north-north-east from Mālkhēḍ, are quite insignificant, if indeed there are any really old ones at all:² yet there can hardly be a doubt that the place is the Kalyānapura which was the capital of the later Chālukyas in the eleventh and twelfth centuries and of the Kalachuryas after them. But also, the statement that there are no such remains at Mālkhēḍ is not based on any skilled survey of the place. In such a case, we have to look for signs of ancient importance, not simply at a modern site itself, but also for some little distance round it. And the Atlas map of 1854 suggests that, if an examination of the locality were made by an expert, the required indications might be found: within a radius of eight miles round "Mulkaid", from the north-west through the north to the south-east, it shows four places marked by the name "Boorge", i.e. *burāj*, 'a bastion', which is suggestive of traces or traditions of outlying fortifications, and eight places (as well as many others just outside that limit) marked "Pag." and "Pagoda", which are indicative of temples or shrines of sorts. Mānyakhēṭa must have been greatly damaged when it was sacked by the king of Mālava, and again some forty years later when it was wrested, with all the surrounding territory, from the Chālukyas by the Chōlas under Rājendra-Chōlādēva I: and it was very likely the havoc which was wrought on those occasions that led to its being eventually abandoned, and to the making of a new capital at Kalyāna by Sōmēśvara I. When once it had been given up as the capital, its ramparts and fortifications, most likely made largely of earth, would begin to crumble and disappear. And from that same time, and particularly in the Musalmān period, there would be a constant demolition of its stone temples and other buildings for the sake of their materials. The absence of ancient remains at the place, if that should be found on proper examination to be really the case, would be fully explainable.

The case in support of the identification is quite a good one. Mālkhēḍ stands in a locality where we may very appropriately place the Rāshtrakūṭa capital. Its present name, whether the actual form is Malkhed or Mālkhēḍ (or possibly even Malkbēḍ or Mālkhēḍ) answers exactly to an original Mānyakhēṭa, through the Prakrit Mannakhēḍa, Mannekhēḍa (see p. 179 above), followed by a subsequent *Mankhēḍa or *Mānkhēḍa, and a slight further transformation through the well-known interchange of *n* and *l*. And, though it is now only a subordinate town in the Seram *tāluka* of the Gulbarga District,³ its status has been much higher in times gone by. In the seventeenth century it was twice a battlefield, in the time of Aurangzēb: it was at Mālkhēḍ that the Mogul army under Khān Jahān was defeated by the Bijāpūr general Bahlōl Khān in 1673:⁴ so, again, it was by defeating the Qutb Shāhī

¹ See his Report No. 229 of 14 June 1902, para. 7.

² See Cousens' *List of Remains in the Nizam's Territories* (1900), p. 68.

³ Seram is the "Sheydumb" of the Atlas sheet 57, nine miles on the east of "Mulkaid". Its ancient name was Sedimba: see the Government Epigraphist's Report quoted above, para. 7, and the Notes on inscriptions Nos. 100, 101.

⁴ Burgess, *The Chronology of Modern India*, p. 117.

army at Mālkhēḍ in 1686 that Prince Mu'azzam (Shāh 'Ālam) won Golconda (Hyderabad) ¹ and the town seems to have been then, at least, a place of very primary importance and a well fortified one; for, in connection with the event of 1686, Orme says that the Qutb Shāhī general Ibrāhīm Khān "suffered him [Prince Mu'azzam] to reduce Malquer, the principal barrier of the capital [Golconda], with much less resistance than might have been made by the strength of the fortress, and the force in the field." ² Later, in the eighteenth century, it gave its name to a Circār in the Bidar province of the Hyderabad territory. This we learn from Orme: in a Note on "Malquer, circar and fortress" to his mention of the success of Prince Mu'azzam in 1686, he gave a translation of a passage from one of his "MSS. of the Deccan" from which we gather that the Circār in question, known sometimes as the Muzaffarnagar Circār but more commonly as the Mālkhēḍ Circār, consisted of fourteen *parganas* and yielded revenue to the amount of nearly eleven lacs of rupees; ³ and, as he tells us, among other details, that the river Bhīmā flowed into this Circār and then into the Sūbah of Bijāpūr, it would seem that the Mālkhēḍ Circār extended to the west of the river and touched the Bijāpūr territory there and towards the south. And, from the place being noticed by Rennell, Cruttwell, and Thornton, ⁴ and from its name being shown in capital letters in the Atlas map, Mālkhēḍ seems to have retained the position of being the chief town of a Circār until well into the nineteenth century.

Such is the evidence in favour of the identification. To upset it, we need much more than an unskilled statement that the place has no ancient remains. As to that, we need at least a professional examination of the locality. But, if such examination should result in an assurance that any remains which do exist—(and there must surely be some, of one kind or another)—only date from or shortly before the seventeenth century, still we could discount even such a result, for reasons already stated. The evident primary importance of the place in the seventeenth century points strongly to its having had a previous history. And, all things being taken together, we need hardly hesitate to dismiss the suggestion of doubt which was put forward on the basis mentioned above, and to adhere to our belief that this town Mālkhēḍ is the ancient Mānyakhēṭa.

TEXT.⁵

- 1 Ōm⁶ Svasti Śrī-Amōghavarsha prithuviballabha mā(ma)hā-
- 2 rājādhirāja paramōśvara bhaṭārār=prithu[vi*]-rājyam-ge[y]ye
- 3 Ōm Svasti Prachanḍa-maṇḍalāgra-khaṇḍit-[ā*]rāti-maṇḍala pratāpa-sampanna

¹ Burgess, op. cit., p. 129; and see Manucci, *Storia del Mogor*, trans. by Irvine, vol. 1, introd. p. 61, and vol. 2, p. 288. Manucci wrote the name as "Malquer".

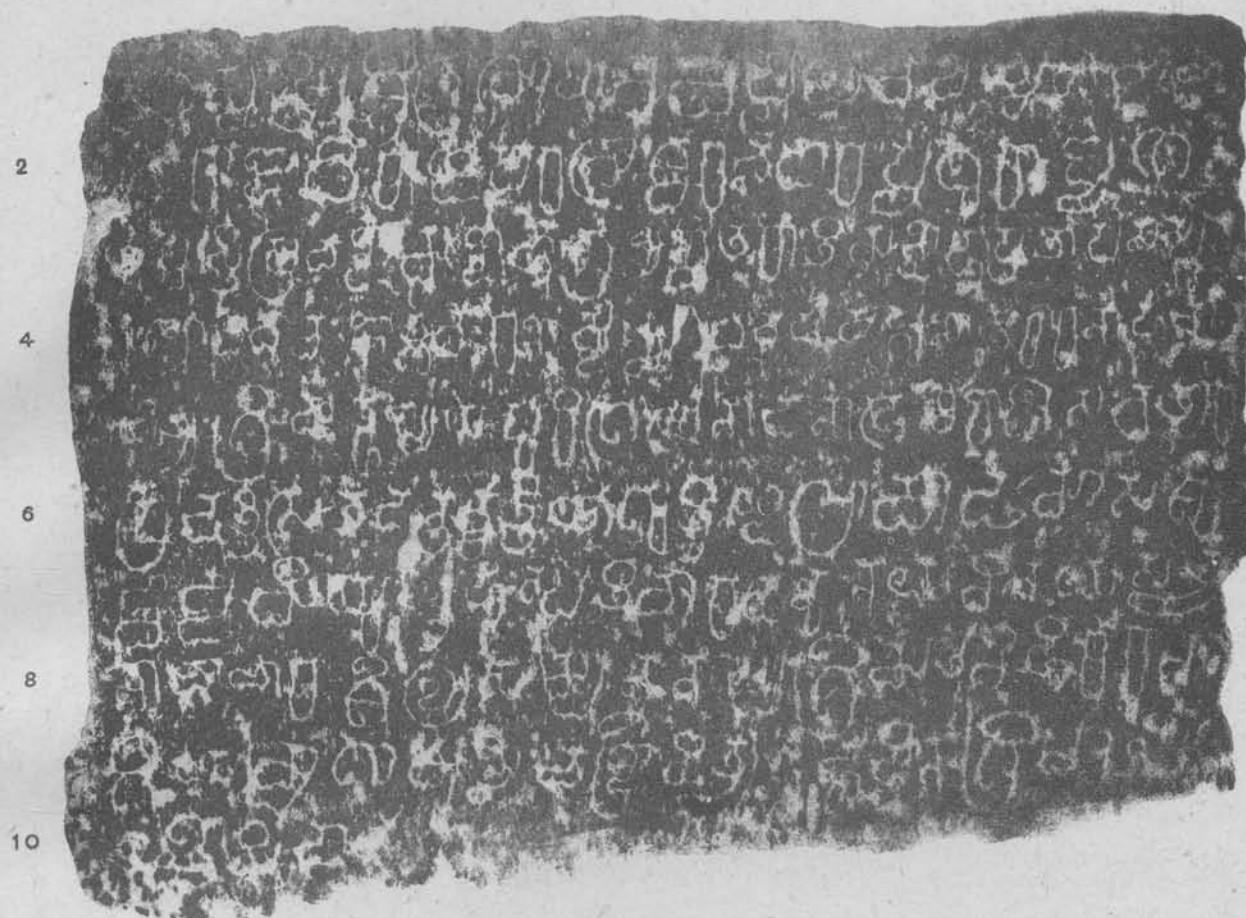
² Orme, *Historical Fragments of the Mogul Empire* (London, 1782), p. 208.

³ Op. cit. (preceding note), Notes, p. 130; for the title of the Note see p. 172. Orme mentioned the place three times as "Malquer", from Manucci; but in his Note he substituted the form "Malkar": this latter form (apparently introduced by Orme, and seemingly due to some misunderstanding of Manucci's "Malquer") is found also in Rennell's *Memoir of a Map of Hindoostan* (second edition, London, 1792) and Cruttwell's *New Universal Gazetteer* (London, 1808). Orme gives the names of the thirteen other *parganas* as "Mouzafernagar, Karimour, Nergounds, Mangalquin, Kaukourni, Sindam Kouki, Sapour, Koudouni, Adjouli, Ountkour, Mankeel, Doumer, Amerdjena." He adds that the fourteen *parganas* comprised 109 villages: this seems a rather low figure, and may possibly be due to some mistake in writing or printing; however, many villages in all that part of the country have very large areas.

⁴ For Rennell and Cruttwell, see the preceding note. Rennell just mentions the place (pp. 253, 408), and does not give any details. The entry in Cruttwell's book, for which I am indebted to Dr. Barnett, is:—"Malkar, a town of Hindoostan, in the country of Golconda. 64 miles W. Hyderabad, 22 SE. Calberga. Long. 77. 53. E. Lat. 17. 17. N." This latitude and longitude, and the distance from Hyderabad, are quite wrong; as a result, no doubt, of the fact that at that time, when surveys had hardly begun, such details had to be put together mostly from itineraries.

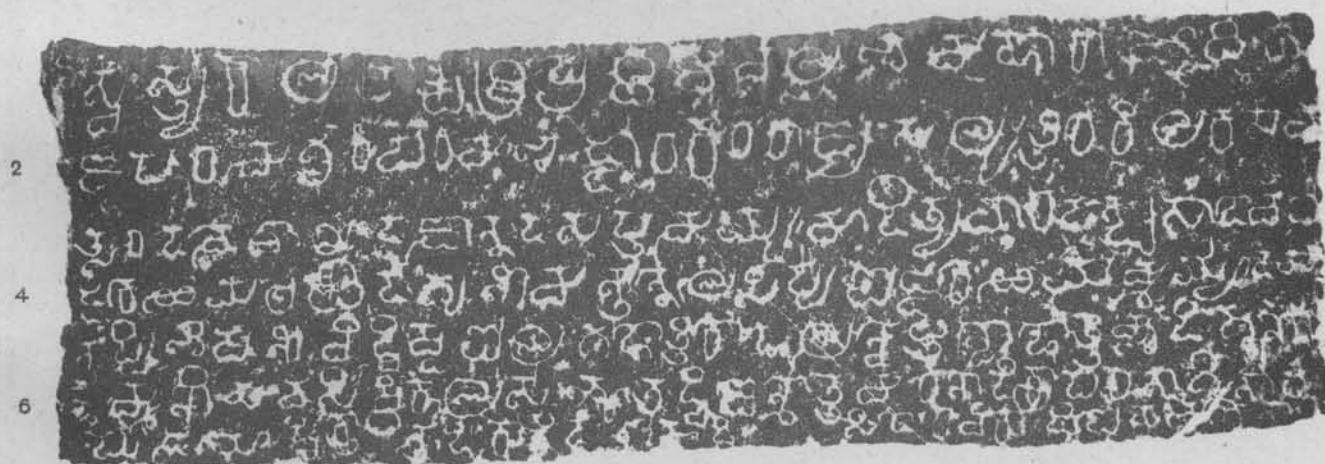
⁵ From the ink-impression.

⁶ Represented by a plain spiral symbol: so also in line 3.

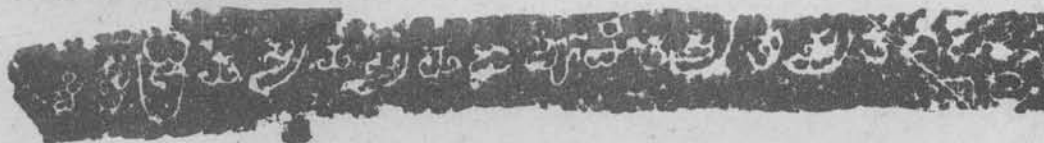


SCALE ·25

J.—Batgere Inscription of Krishna II.—A.D. 888.



From the bottom of the stone.



- 4 **Ādava**-**vaṃś-ōtṭha**(**dbha**)**va** **raṇa**-**mukha**-**dhavaḷa** **śhaḍ**-**guṇ**-**āḷamkāraṇ**=**Āhava**-
 5 **ditya**-**śrīmat**-**Kuppēya**[**m***] **Purigere**-**nāḍaṇ**-**āḷe** **Virōdhi**-**saṃvatsara**[**m**]
 6 **pravarttise** **tad**-**antarvarttiy**-**ēgutt**-**iḷda** **Āṣhāḍha**-**māsa**-**śu**-
 7 **ddh**-**āṣṭamiyu**[**ḍ**] **Brihaspati**(**ti**)**vārad**-**andu**[**m**] **naya**-**vinaya**-**satya**-
 8 **śauch**-**āchāra**-**śīla**-**sampannan**=**appa** **śrīmat** **Vīḷikkara**-**Nā**-
 9 **giyamma**-**gāmunḍam** **chandr**-**ādityark**[**k**]**a**[**u**]**ḷlinam** **Śrīvayi**[**la**]-
 10 **n**=**nīṣisidā**[**n**] [**||***]

TRANSLATION.

Om! Hail! While the glorious Amōghavarsha (I), the favourite of the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhātāra*, is reigning over the earth :—

(Line 3) Om! Hail! While *Āhavāditya*, the illustrious *Kuppēya*,—who has cut up the array of (*his*) enemies with (*his*) sharp scimitar; who is possessed of prowess¹; who was born in the (?) *Ādava* race;² who is dazzling in the van of battle; who is adorned by the six virtues,—is governing the *Purigere* district :—

(L. 5) While the cyclic year *Virōdhi* is current; on the eighth tithi of the bright fortnight of the month *Āṣhāḍha* which is in this (*year*), and on Thursday,—

(L. 7) The honourable village head-man *Vīḷikkara-Nāgiyamma*, who is endowed with prudence, modesty, truth, purity, good behaviour, and good character, has set up the *Śrīvāyil* gateway, to last as long as the moon and the sun.

H.—Rōn inscription of the time of Amōghavarsha I.—A.D. 874.

Rōn is the head-quarters town of the *Rōn taluka* of the *Dhārwar* District: it is shown in the Indian Atlas quarter-sheet 41, S.E. (1904), in lat. 15° 42', long. 75° 47'. It is mentioned by the name which it still bears, as *Rōpa*, in the present record, and in I below, and in the *Adaraguñchi* inscription of A.D. 971.³ The place was in the *Belvola* three-hundred district which, however, is not mentioned here.

At this place, too, there are several inscriptions. The present one is on a stone tablet at a temple of *Basavanna*, inside the town. I have no information as to whether there are any sculptures at the top of the stone. The writing occupies an area about 2' 3½" broad by 2' 6½" high. As may be seen from the Plate, it is considerably damaged, and much of it from line 8 onwards is quite illegible. But all the historical matter in it can be read; and it has been found worth illustrating because it is interesting from the palaeographic point of view.

The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ⅞" in the *d* of *idan*, l. 10, to 1½" in the *j* of *mahājanake*, l. 8: the *ti* at the end of l. 12 is about 2¼" high. Of the test-letters *kh*, *n*, *j*, *b*, and *l*, the *kh* does not occur here: the others show here, again, a mixture of the earlier and later types. The *n* is found once, in *saṃvatsaraṅgaḷ*, l. 4; it is of the earlier, square type. The *j* is found five times: in *rājya*, l. 2, and *jaya*, l. 5, it is of the later, cursive type; in *-dhīrāja*, l. 2, and *mahājanake* and *pujya*, l. 8, it is of the earlier, square type, in the particular form which has been noticed under the inscription G above. The *b* occurs three times: in *tombattu*, l. 4, and *emba*, l. 6, in both of which words it is subscript, it is certainly of the later, cursive type; in *ballava*, l. 7, where it is somewhat damaged in the upper right corner, it seems to be of the earlier, square type, in the form having the curl upwards on the left of the top stroke which matches the form of the earlier *j* of this record. The *l* is found four times, and also twice subscript, in ll. 1, 4, 7, 11;

¹ The second syllable of this name is damaged: it may be *d*, or *ḍ*, or perhaps *f*. See p. 177 above, and note 2.

² See the preceding note.

³ *Ind. Ant.*, vol. 12, p. 256, l. 15.

in every case it is of the later, cursive type, but not as fully so in the subscript form as might have been expected. We have an initial short *i*, of the earlier type, in *idan*, l. 10;¹ and perhaps an initial short *a*, transitional, near the end of l. 9. Final forms occur of *r* in ll. 7, 9, and of *l* in l. 7. The *m* has mostly its usual full form; but in *tombattu*, l. 4, and *emba*, l. 6, it has a special secondary form which is found first in the Kanarese record of Gōvinda III of A.D. 804,² and which is very much like the final *m* of this period which we have, for instance, in *kūlidam*, in l. 7 of the Batgere inscription J below. This special form of the *m* is found several times in the Mantrawāḍi inscription of A.D. 875, which also presents once the corresponding form of *v* (see vol. 7 above, p. 199); but these forms of *m* and *v*, with a corresponding one of *y*, were not of any really frequent occurrence till the tenth or eleventh century.³ This form of the *m* seems to have been confined at first to cases in which the *m* was the first member of a combined consonant: the Mantrawāḍi record, however, already presents four or five instances of its use as a single letter before a vowel.

The language is Kanarese, of the archaic dialect, all in prose: it is not very accurate in its treatment of some of the Sanskrit words; and the Kanarese *l* has been written by mistake for *r* twice, in ll. 4, 13. We may note the dative in *ke*, instead of *kke*, in *mahājanake*, l. 8; this is found again in the same word in the inscription I below, l. 3, and in *kāḷegake* in l. 2 of that same record. It may also be noted that the neuter *mahājanam* is used here, as in other records, to denote collectively the body of the *mahājanas*; just as in other Kanarese records a god's name is often used in the neuter to denote his temple. Here, in ll. 10, 11, as in so many other epigraphic records, we have *aḷi*, 'to be ruined, destroyed, etc.', used in the active sense 'to ruin, destroy, etc.': Kittel's Dictionary, indeed, gives it as both an intransitive and a transitive verb, but has quoted only the *Śabdamanidarpaṇa* and the *Basava-Purāṇa* for its use in the active sense in literature.

This inscription, again, refers itself to the reign of the Rāshtrakūṭa king Amōghavarsha I. Its object was to record a grant to the *mahājanas* of Rōṇa by a local potentate named Ballavarasa: this passage is mostly illegible; but he seems to have assigned the tax on clarified butter or ghee,⁴ and also something in connection with male buffaloes.

The details of the date of this inscription are: Śaka 796 expired; the cyclic year Jaya; the month Śrāvaṇa; an eclipse of the sun. The weekday is not given. And it is to be noted that the record does not say, in the usual fashion, "an eclipse of the sun on the new-moon day of Śrāvaṇa", but only says "an eclipse of the sun of the month Śrāvaṇa". As a mean-sign astronomical year, this Jaya *saṃvatsara* according to the First Ārya-Siddhānta began on 5 August, A.D. 873, and ended on 1 August, A.D. 874; and according to the Original Sūrya-Siddhānta it began on 21 August, A.D. 873, and ended on 17 August, A.D. 874. According to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), this Jaya, being current at the Mēsha-saṃkrānti in March, A.D. 874, gave its name to the Śaka year 796 expired, A.D. 874-75. In any case, the new-moon day of the *amānta* month Śrāvaṇa fell in Śaka 796 expired, in A.D. 874. But it answered in this year to 15 August, on which day it ended at about 18 h. 42 m. after mean sunrise (for Ujjain); and on this day there was no eclipse of the sun, visible or invisible, anywhere.⁵ At the preceding new-moon, however, which

¹ On the history of the Kanarese and Telugu initial short *i* from A.D. 866 onwards, see my note in vol. 11 above, pp. 7 to 16.

² *Ind. Ant.*, vol. 11, p. 126, and Plate; see *para-dattam-bā*, l. 14.

³ See notes by Dr. Barnett in vol. 12 above under the Yēwūr inscription F, and elsewhere.

⁴ Compare the Nīlgund and Sirūr inscriptions of A.D. 868; vol. 6 above, p. 102, and vol. 7, p. 205.

⁵ This day was just within the Jaya *saṃvatsara* according to the Original Sūrya-Siddhānta, by which the year ended on 17 August; but it was fourteen days after the end of Jaya according to the First Ārya-Siddhānta. The Jaya of this latter work, in fact, did not include a new-moon of the *amānta* Śrāvaṇa at all on this occasion: in A.D. 873 that new-moon was on 28 July, eight days before the beginning of Jaya.



H. and I.—Ron Inscriptions of Amoghavarsha I., A.D. 874, and of Turagavaddenga.

ended at about 6 h. 9 m. on 17 July, there was an annular eclipse of the sun, visible in India.¹ This day was the new-moon of the *amānta Āshāḍha* or the *pūrṇimānta Śrāvaṇa*. But the use of a *pūrṇimānta* month in Southern India, at any rate as late as in A.D. 874, would be very exceptional;² and it is hardly possible to understand the record in that way. The month *Śrāvaṇa*, however, begins at the moment of the new-moon of the *amānta Āshāḍha*. And the eclipse of 17 July may be accepted, if we understand the record to mean "an eclipse of the sun (at the new-moon which gave the beginning) of the month *Śrāvaṇa*". In the circumstances, I think that this may be done, and that we may accept the intended day as being 17 July, A.D. 874. The date, however, must be characterized as an anomalous one, though perhaps not actually irregular: it is unfortunate that the weekday, which might have given a clear guide, was not given.

The only place mentioned in this inscription is *Rōṇ* itself, as *Rōṇa*, in l. 7.

TEXT.³

- 1 Ōm⁴ Svasty=Amōghavarsha śriprituviṭṭabha⁵ mahā[rājā]-
 2 dhirāja paramē[s]vara bha[ṭā]rarā rāja[d]=u[ṭṭa]-
 3 r-ōṭṭharam-abhividdhi[yo]⁶ Śa(śa)ka-nripa-[kā]-
 4 l-āti(ti)ta-samvatsaraṅga[l-ē]-nūla⁷ tomba[ttu]
 5 varisamum⁸-āru va[rsham]um pōd-andu Ja[ya]-
 6 m=emba varshada Śrāvaṇa-māsada su(sū)ryya-
 7 grahaṇadoḷ Ballav-arasar Rōṇada ma-
 8 hājanake na-pu(pū)jya[maṁ] koṭṭu . . lu
 9 tuppamūm kōṇamu idor a(?)ddoge [||*]
 10 Idan=aḷida kē s[ā]si-
 11 ra kavileyu[m] sāsirvvar=ppārvvaruma]n=aḷi-
 12 da rati
 13 ppe ndam niḷi(ri)si-
 14 dom [||*]

TRANSLATION.

Ōm! Hail! In the higher and higher increase of the reign of Amōghavarsha (I), the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhaṭṭāra* :—

(Line 3) When there have gone by seven hundred and ninety years and six years of the years elapsed since the time of the Śaka king; at an eclipse of the sun of the month *Śrāvaṇa* of the year named *Jaya* :—

(L. 7) Ballavarasa, having given to the *Mahājanas* of *Rōṇa*,
 clarified butter and male buffaloes

(L. 10) who destroys this, of destroying a
 thousand cows and a thousand Brāhmanas!

(L. 12) set up

I.—Rōṇ inscription of Turagaveḍṇga.

This record stands on the same stone tablet below the inscription H of A.D. 874, from which it was marked off by a line made across the stone. It consists of five lines of writing :

¹ See Sewell and Dikshit's *Indian Calendar*, p. 120.

² See remarks by Professor Kielhorn in *Ind. Ant.*, vol. 25, p. 271.

³ Represented by a plain spiral symbol.

⁴ Read *uttar-ōṭṭar-ābhividdhiyoḷ*.

⁵ Read *°ppithuvī°*.

⁶ Read *ēl-nūṛa*.

⁷ From the ink-impression.

⁸ Read *varishamum*, or *varishamam*.

and there is a separate and somewhat later record of two lines below it. The writing in lines 1 to 5 occupies an area about 2' 3½" broad by 11½" high. It is well preserved and quite legible all through.

The characters are Kanarese, boldly formed and well executed : and, though the record is a little later (at any rate certainly not earlier) than the inscription H above it, they are markedly more archaic than the characters of that record ; in this respect we may compare the case of the Nilgund inscription of A.D. 866,¹ the characters of which are decidedly more archaic than those of the Sirūr inscription of exactly the same date.² The size of the letters ranges from about ⅔" in the *n* of *idan*, l. 4, to 1½" in the *b* of *baniyam*, l. 3 : the *rvu* of *pārvuman*, l. 5, is about 3¼" high. Of the test-letters *kh*, *ñ*, *j*, *b*, and *l*, the *n* does not occur : the others show here, again, a mixture of the earlier and later types. The *kh* occurs once, in l. 1, and is of the later, cursive type. The *j* occurs twice, in l. 3, and is of the earlier, square type. The *b* is found three times, in one case subscript, in ll. 1, 3 : in all three instances it is of the earlier, square type. The *l* occurs four times, in ll. 4, 5, and is in each case of the later, cursive type : its subscript form does not occur. We have an initial short *i* of the earlier type, in *idan*, l. 4 ; and a final *n* in *biñon*, l. 3. The cerebral *q* occurs twice, in *veḍeniga* and *naḍavuttu*, l. 2, and is distinguished clearly from the dental *d* : it has the form which is used to denote the aspirated *qh* in the Soratār inscription G above.

The language is Kanarese prose, of the archaic dialect. Here, again, in l. 3, we have the collective neuter *mahājanam* ; and we have twice the dative in *ke*, instead of *kke* in *kālegake*, l. 2, and *mahājanake*, l. 3 (compare p. 184 above). In l. 3 we have a word *bani*, the sense of which is not clear : it is given in Kittel's Dictionary as a Mysore word meaning ' substance, essence, as of grains, milk, butter, or vegetables '. The short later record below this one gives the word *paṭṭagāra*, apparently as a Kanarese adaptation of *paṭākāra*, ' a weaver '. In the title *Kishkindhā-puravar-ēṣvara*, " lord of Kishkindhā a best of towns " (l. 1), we have a term *pura-vara*, ' a best of towns ' (found also in various other titles of the same class, and often followed by *adhīṣvara* instead of *īṣvara*), which calls for notice only because of the way in which it is always treated wrongly in another series of epigraphic publications :³ that the word *rara* belongs to *pura*, not to *īṣvara*, and is used in the sense of ' best, most excellent, or eminent among ', is made quite clear (even if a knowledge of Sanskrit usage is lacking)⁴ by the fact that the Śravaṇa-Belgoḷa epitaph of Mārasimha II mentions, in its list of the places at which he fought and conquered, *Mānyakhēṭa-puravaravum*, " and Mānyakhēṭa a best of towns ".⁵

The inscription does not mention any king, and is not dated, but is plainly to be placed a short time later than the inscription H which stands above it. Its object was to record that some local personage styled *Turagaveḍeṅga*,—" he who is a Marvel with Horses ", i.e. in the training and riding of them,—who was of the Bāli-vaṁśa race and had the title of " lord of Kishkindhā a best of towns ", when going out to battle laved the feet of a *Mahājana* named Sāntayya, and gave the *bani* to the body of the *Mahājanas* of Rōṇa.

The record does not disclose the proper name of the person whom it mentions by the *biruda* of *Turagaveḍeṅga*. It represents him as belonging to the Bāli-vaṁśa or race of Bālin, and as having the hereditary title " lord of Kishkindhā a best of towns ". Bālin was the elder brother of the monkey-king Sugriva, the friend of Rāma, and seized and held for a time Sugriva's capital Kishkindhā, on the Kishkindha mountain, while Sugriva was

¹ Vol. 6 above, p. 102, and Plate.

² Vol. 7 above, p. 205, and Plate.

³ Even in the latest volume of that series, *Coorg Inscriptions*, r. v. 2d edition (1914), we find *Kovaḷāla-puravar-īṣvara* (p. 31) mistranslated by " boon lord of Kovaḷāla-pura " (p. 52).

⁴ The combinations *deḷa-vara* and *muṇi-vara* occur freely : for other instances, including *pura-rara* itself from the Rāmāyana, see the St. Petersburg Dictionary under *rara* 4.

⁵ Vol. 5 above, p. 178, l. 100.

away with Rāma on the campaign against Rāvāṇa. The Bāli-vamśa is mentioned again in an inscription of A.D. 1113 or 1114 at Sūḍi, in the Rōṇa *tāluka*, which records a grant made at Sūḍi by a certain *Mahāsāmantā* Daḍigarasa, son of Guṇḍarasa, and a descendant of Lōkarasa, of the Bāli-vamśa, lord of the Daḍiga-maṇḍala country, i.e. the Daḍigavāḍi country in Mysore.¹ And there is very likely another mention of it, specifying a member of it named Ārakutṭi, in an inscription of the tenth century at Gaṇigaṇūr in Mysore.²

TEXT.³

- 1 Ōm⁴ Svasti Śrī [Jagad-vi]khyāta-Kishkindā(ndhā)-puravar-ēśva(śva)ra Bālivam-
- 2 ś-odbhavam śrīmat-Turagav[e]ḍemgaṁ kēḷegake naḍavuttu Rōṇa-
- 3 da mahājanake baniyam=hiṭṭon matto Sāntayya mahāja-
- 4 nada kālam kaḷchi kōṭṭam [||*] Idan=aḷidātam Vārapāsiyoḷ=sāyira kavi-
- 5 l[e]yu[m] sāyira pārvvuman⁵=aḷidātana lōkake salgum [||*]

Later record below the inscription I.

- 1 Svasti śrī nūṇa-nūlvara ha . . da samaya-paṭṭagāra[rgge]
- 2 nelam-goṭṭu sa . . . tapa . . . brahma

TRANSLATION.

Ōm! Hail! Fortune! When the illustrious Turagavedēṅga, lord of the world-renowned Kishkindhā a best of towns, born in the Bāli-vamśa race, was going out to battle, he assigned the *bani* to the *Mahājanas* of Rōṇa; and Sāntayya gave (*it*) after laving the feet of the *Mahājanas*.

(Line 4) He who destroys this shall pass to the world of him who destroys a thousand cows or a thousand Brāhmanas at Vārapāsi!

Later record below the inscription I.

[This inscription seems to have been left unfinished. It appears to have been meant to register some donation which was made, after giving a site of ground, to the community of the weavers attached to the four-hundred *Mahājanas*.]

J.—Baṭgere inscription of the time of Kṛishṇa II.—A.D. 888.

Baṭgere is a town about one mile on the north-east of Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwar District: in the Indian Atlas quarter-sheet 41, S. E. (1904), it is shown in lat. 15° 26', long. 75° 42'. Its name is given there as "Betgeri": but in the old full-sheet of 1852 it is shown as "Butgeeree", which is at any rate more correct in indicating the *a* of the first syllable. Its ancient name, which occurs twice in the inscription now published, was Baṭṭakere, meaning apparently "the Round Tank"; and the record tells us that it was founded by the Superintendent Gaṇaramma, whose valour in defending it is its topic. The name of the place is still current as Baṭgere among the rustic population. But liberties have been taken with it, as with so many other place-names, by the official classes; a confusion being made in this case between the original *baṭṭa* of the first syllable and *beṭṭa*, 'a hill', as well as, in the second syllable, between the original *kēre*, *gere*, 'a tank', and *kēri*, *gēri*, 'a street':⁶ as the result of this, the name is actually certified in the publication

¹ See *Ind. Ant.*, 1901, pp. 110, 266.

² *Epi. Carn.*, vol. 4 (Mysore), Pl. 25. The published text there gives Bāli-vamśa, with the short *a* in the first syllable.

³ From the ink-impression.

⁴ Represented by a plain spiral symbol.

⁵ Read *pārvvaruman*.

⁶ Compare the case of Anṇigere, now known officially as Anṇigēri: see my remarks in vol. 6 above, p. 100, note 3.

Bombay Places and Common Official Words (1878) as "Betgēri", and it appears in gazetteers, etc., as "Betigeri, Bettigeri, Betgere, and Batgeri". The official corruption of the name dates partly, in fact, from at least the fourteenth century, as the place is mentioned as *Baṭṭagēri* in the record of A.D. 1379 on the Damba plates, *Journ. Bomb. Br. R. As. Soc.*, vol. 12, p. 357, l. 126.

The present inscription, which I edit and illustrate from an ink-impression supplied by Mr. Consens, is one of several at Batgere: for the illustration of it see the plate facing p. 182 above, below the inscription G. It is on a *virgal* or *monumental hero-stone* in a walled enclosure on the premises of *Haṭagāra-Mallarāya*, inside the town. There are two compartments of sculptures, one above and one below the record: but I have no information as to the details of them. The writing on lines 1 to 7 occupies an area about 2' 9" broad by 11" high. The compartment of sculptures below it is about 1' 7" high. Below this, the stone is wider, measuring about 4' 2"; and we have here the beginning of some well-known Sanskrit verses, which are an accompaniment to the principal record. First, after *Om Svasti Śrī*, we have the half verse, *yasya yasya yadā*, etc., of which the preceding line—usually *Bahubhir=vasudhā dattā* (or *bhuktā*) *rājabhiḥ Sagar-ādibhiḥ* (or *bahubhiḥ=ch=anupālītā*)—was not given. This is followed, partly in the same line and partly in a short line below it, by the verse, given in not at all a correct form:—*Svaṁ dātum su-mahach-chhakyam duḥkham=anyasya pālanaṁ | dānaṁ vā pālanaṁ v=ēti dānāch=chkrāyō=nupālanaṁ ||*. Then, in short lines of from two to four syllables down the left side of the lower compartment of sculptures, there is the verse:—*Sva-dattāṁ para-dattāṁ vā yō harēta vasundharāṁ | shashṭim varsha-sahasrāni viśṭhāyām jāyatē kṛmih ||*: this, again, is given very inaccurately. And finally, down the right side of the compartment of sculptures there was another verse of the same class: but here only a few of the final syllables are extant, and the verse cannot be identified. It has not been convenient to illustrate these supplements to the principal record beyond the beginning of them: but they are all in characters of just the same stage with those of the principal record, and were plainly put on the stone at the same time with it. They indicate that a grant of some kind was made to the hero whose prowess is commemorated by the inscription.

The characters are Kanarese, well formed and executed. The size of the letters ranges from about $\frac{1}{4}$ " in the *r* of *keṛeyam* near the beginning of l. 4, to about $1\frac{1}{8}$ " in the *l* of *akāla*, l. 1: the *styā* near the beginning of l. 1 is nearly 2" high. Of the test-letters *kh*, *ñ*, *j*, *b*, and *l*, the *ñ* does not occur: the others show here, again, a mixture of the earlier and later types. The *kh* occurs once, in l. 3, and is of the later, cursive type. The *j* occurs five times, in ll. 1, 2, 3, 6, and is in each case of the earlier, square type. The *b* is found three times, in ll. 3, 4, 5, and is of the earlier, square type, made rather loosely on the left side, and with a continuation of the right-hand part of the letter above the top line of the writing: its form may be seen very clearly in *balamgaḷ*, l. 5. The *l* occurs eight times, and once subscript, in ll. 1, 2, 4, 5, 6: it is of the later, cursive type all through. In the Sanskrit verses at the bottom and sides of the stone the *ñ* does not occur; nor does the *kh*, because where it ought to be we have *duḥkam* by mistake for *duḥkham*. The *j* is found in *jāyatē* on the left side, and is of the earlier, square type. The *b* does not occur. In the half-verse shown in the Plate, *l* is used for *l*: but the verse which follows it preserves the *l*, three times, and presents in each case the later, cursive type. In *aḷidam*, l. 4, we have an initial short *a*, of a transitional type far advanced towards the later type. The only final form is that of *m*, in *kādidam*, l. 7.

The language is Kanarese, of the archaic dialect, with one verse beginning in l. 4. Some noticeable words are as follows. In l. 3 *jonna*, a *tadbhava*-corruption of *jyōtsnā*, 'moonlight', is used to denote "the bright fortnight". As in so many other records, here, again, in l. 4, we have *aḷi*, 'to be ruined, to be destroyed', etc., used in the active sense: compare p. 184 above. In

l. 5, we have a word *ottambha* which seems to be used in the sense of *ottambara*, 'great haste, etc.' : the aspirated *bh* appears to mark it as a corruption of some Sanskrit word ; but its origin is not clear. In l. 6 we have a word *maṇiya*, which seems to be the usual variant of *maṇiha*, 'superintendence of temples, *mathas*, palaces, etc.', but to be used here in the sense of *maṇihāra*, = *maṇihagāra*, *maṇiyagāra*, 'a superintendent of any such buildings'.

The inscription refers itself to the reign of a king *Akālavarsha*, by whom it means the Rāshtrakūṭa king *Kṛishṇa II*, whose *biruda* *Akālavarsha* is well known, and for whom we have already dates ranging from A.D. 888 to 911 or 912. Its object was to record that a certain *Sādēva*, i.e. *Sahadēva*, attacked *Baṭṭakere* and laid the place waste ; and that a *Brāhman* named *Gaṇaramma*, who seems to have held some official post as superintendent of buildings, fought valiantly against him. The supplementary Sanskrit verses, mentioned above, indicate plainly that *Gaṇaramma* was not killed in the fight, but survived and received some grant in recognition of his prowess,—very likely the land on which the stone was set up,—though there is nothing to this effect on the stone itself.

The details of the date of this inscription are : the cyclic year *Kilaka* ; the seventh *tithi* of the bright fortnight of *Vaiśākha* ; *Ādityavāra* (Sunday). The *Śaka* year is not stated. This *Kilaka saṃvatsara* is the one which, being current at the *Mēsha-saṃkrānti* in March, A.D. 888, gave its name, according to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), to the *Śaka* year 810 expired, A.D. 888-89. As a mean-sign astronomical year, according to the First *Ārya-Siddhānta* it began on 7 June, A.D. 887, and ended on 2 June, A.D. 888 : according to the Original *Sūrya-Siddhānta* it began on 23 June, A.D. 887, and ended on 18 June, A.D. 888. In any case, the given *tithi* *Āshādha śukla 7* fell in A.D. 888 : and in this year it began at about 9 h. 51 m. after mean sunrise (for *Ujjain*), i.e. about 3.51 p.m., on Sunday, 21 April. That hour, late in the afternoon, would fit in very well with the events recited in the record, namely, an attack on the village and an ensuing fight, which would very likely happen at some time during the evening or night. Accordingly, we may take the given details as answering satisfactorily to Sunday, 21 April, A.D. 888.

The only place mentioned in this record is *Batgere* itself, as *Baṭṭakere*, twice, in ll. 3, 4.

TEXT.¹

- 1 Ōm² Svasty-Akālavarsha śrīprithivīvallabha mahārājādhirā-
- 2 ja paramēgva(śva)ra paramabbhaṭṭarakara rājyaṁ salutt-ire Kilaka-sa[m]va-
- 3 tsarada Vaiśākhada jonnada saptame(mi)yum-Ādityavārad-andu[m*]
Sādēva[m*] Ba-
- 4 ṭṭakerēyam alidam [[*] ³Gaṇaman-t[ā]n-neles-irppa Baṭṭakerēyam=maryyādeya-
- 5 n=tappi bhishapa-vidviṣṭa-balaṅga!-otti koḷal-end=eltandoḍ-ottambhadim Gaṇa[ra]-
- 6 mmam=maṇiyam Vasishṭhi(shṭha)-kula-sarūbhūta-dvijanm-ottamam rapa-dikshā-
paran-āgi nāga-
- 7 ghaṭeyo!-vikrāntadim kādidam [[*] Mādisidom Ravikāḷi besam⁴ Maṇināga[m]
[[*]]

At the bottom of the stone.

Ōm⁵ Svi(śva)sti Śrī ⁶Yasya yasya yadā bhūmi tasya⁷ tasya tadā phalaṁ [[*]]⁸

¹ From the ink-impression.

² Metre : *Mattēbhavikṛīṭa*.

³ Represented by a plain spiral symbol.

⁴ Read *besam*.

⁵ Represented by a plain spiral symbol, somewhat damaged.

⁶ Read *besam*.

⁷ Metre : *Śloka* (*Anuṣṭubh*).

Below *phalaṁ* there are the syllables *pāla* of *pāṇam* *ṛ-āti* in the verse which comes next : see page 188 above.

TRANSLATION.

Om ! Hail ! While the reign of **Akālavarsha**-(**Kṛishṇa II**), the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēstvara*, the *Paramabhāṭṭāraka*, is continuing :—

(Line 2) On the seventh tithi of the bright fortnight of **Vaiśākha** of the cyclic year **Kilaka**, and on Sunday, **Sādēva** laid waste **Baṭṭakere**.

(Verse; l. 4) When terrible hostile forces, transgressing the bounds of propriety, came near to harass and take **Baṭṭakere**, which he himself had virtuously founded,¹ very quickly **Gaṇa-ramma**, the Superintendent, best among the twice-born sprung from the family of **Vasishṭha**, devoted himself to the battle-consecration and fought valorously in the array of elephants.

(L. 7) **Ravikāli** caused (*this*) to be made, at the behest of **Maṇināga**.

At the bottom of the stone.

Om ! Hail ! Fortune ! Whosoever at any time possesses the earth, to him belongs at that time the reward (*of making or preserving this grant*) !²

K.—Mulgund inscription of the time of Kṛishṇa II.—A.D. 902-903.

Mulgund is a village about twelve miles south-west-by-south from Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwar District : it is shown in the Indian Atlas quarter-sheet 41, S.E. (1904), in lat. 15° 16', long. 75° 35'. It is mentioned as **Mulgunda** in the inscription now published, and again in the Nilgund inscription of A.D. 866,³ which marks it as the chief town of a group of villages known as the **Mulgund twelve**, and tacitly but plainly locates it in the **Belvola three-hundred district**, which is called in our present record the **Dhavaḷa-vishaya** (see page 192 below). The spurious record on the Kurtakoti plates gives its name as **Mulgundu** with the ending *u* :⁴ but this form hardly seems admissible as an authoritative one, even as a variant. The first component of the name is, no doubt, *mul*, *mulḷu*, 'a thorn' : regarding the second component, *gunda*, *kunda*, which appears to mean 'low ground, low land', see remarks in vol. 12 above, pp. 147, 148. Here, again, there are several inscriptions. I published the present one in 1874 in the *Journ. Bomb. Br. R. As. Soc.*, vol. 10, p. 190.⁵ I re-edit it now, partly to give a revised up-to-date treatment of it, partly to supply the illustration, which could not be given then.

The inscription is on a broken stone tablet built into the wall of a Jain temple : it may have been put there in the course of some repairs ; or it may have been transferred to some temple other than the one to which it belonged originally. There are apparently no sculptures accompanying it. The first twelve lines of it are extant, complete, with most of l. 13 and a few letters at the end of l. 14 : the remainder of the stone has not been found. The extant writing occupies an area about 1' 8½" broad by 1' 1" high : it is very well preserved and legible almost all through. The size of the letters ranges from about ⅜" to ⅝" : the *śrē* of *śrēyase*, l. 1, is about 1½" high.

The characters are Kanarese, and give a fine specimen of the alphabet of the beginning of the tenth century, mostly in the later type, more or less fully developed, but preserving

¹ The accusative *gaṇamam* seems somehow to be used here adverbially, as if for the instrumental *gaṇacīm*.

² Regarding this half-verse and the rest of the supplementary part of the record, see p. 188 above.

³ Vol. 6 above, p. 107.

⁴ *Ind. Ant.*, vol. 7, p. 220, l. 29.

⁵ It is entered as No. 83 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix.

still several influences of the earlier type. Of the test-letters *kh*, *n*, *j*, *b*, and *l*, the *n* does not occur, but the others are all found: we have the *kh* five times, in ll. 1, 4, 5, 8, 9; the *j* fourteen times (twice subscript), in ll. 1, 3, 5 to 8, 10, 11, 12; the *b* three times (once subscript), in ll. 4, 12; and the *l* eight times, and four times subscript, in ll. 3, 7, 10 to 13. The subscript *l* still shows strongly the influence of the earlier, square type. But the *l* itself and the *kh*, *j*, and *b* are all of the later, cursive type. Other noteworthy points are as follows: We have an initial short *a* in l. 6, formed entirely between the two lines of the writing; and an initial *e*, both short and long, in ll. 9, 13. There are final forms of *t* at the end of l. 3, and *n* near the end of l. 4. As regards vowels attached to consonants, the long *ā* is formed sometimes by only a slight curve downwards, as in the *khyā* of *prabhākhyāya*, l. 1; sometimes by a stroke coming about half-way down, as in the *bhā* of the same word; and sometimes by a stroke continued quite to the bottom of the consonant, as in *rāg*-, l. 3. The *ē* is formed sometimes on the left of the letter, according to the earlier fashion, as in *vēdinē*, l. 1, and sometimes by a superscript mark, as in the first three words in the same line: the fourth word, *śrēyase*, presents it in both forms. The *ai*, which we have three times, in *jaina*, l. 1, *nagaraiḥ*, l. 11, and *brāhmaṇaiḥ*-, l. 12, is of the earlier type, made by two *ē*-strokes, one above the consonant and one on the left of it: in the earlier stage both these two strokes were placed on the left of the consonant. The *ō* presents a different form in each of the five cases in which it occurs: in *ōikarāḥ*-, l. 3, it has its own separate form, of the later type: in *ōnnata*-, l. 5, it has an intermediate form: in *tanayō*, *ānujō*, and *prōdyuktas*, l. 6, it is formed on the earlier lines, as a combination of an *ē*-stroke on the left and an *ā*-stroke on the right. The *au* is found in *maukha*-, l. 8, and is of the earlier type, made partly by the *e*-stroke on the left of the letter. The *m* is still of the earlier type, to the extent that the turned up stroke on the right of it is made from half-way up the body of the letter, not from the bottom of it. The *k* and *r*, letters about which there is more to be said on another occasion, are almost entirely of the later type, being broadened and shortened so as to be formed very nearly quite between the two lines of the writing. The rare *chh* occurs in l. 1, in *chhandra*, by mistake for *chandra*.

The language is Sanskrit, five verses and then prose: there are several mistakes. The record presents two unusual words: in l. 8 *maukha*, which seems to be used in the sense of *mukhya*, 'original, first, principal, chief', and to mean here 'a chief disciple'; and in l. 6 *prōdyukta* (not found in dictionaries), used in the sense of, and perhaps actually standing for, *udyukta*, 'zealously active'.¹ In respect of orthography we may note (1) a somewhat free use of the Kanarese *ḷ* instead of *l* in Sanskrit words in *kāḷa*, l. 2; *sakaḷa*, l. 3; *pāḷayati* and *dhavaḷa*, l. 4; *kusaḷa*, l. 6; and *nakuḷa*, l. 9: but the *l* is retained in *ālaya*, ll. 7, 11, and *kula*, l. 12, and of course in *vallabha*, l. 3, and *valli*, *valli*, ll. 10, 11, 13: and (2) the use of *ś* for *s* four times in the word *sēna*, as a name and part of a name, in l. 8.

The inscription refers itself to the time of a king *Kṛṣṇavallabha*, by whom it means the Rāshtrakūṭa king *Kṛṣṇa* II. It tells us that some officer of his, whom it mentions as *Vinayāmbudhi*, "the Ocean of Modest Behaviour", was governing a district which it calls the *Dhavaḷa-vishaya*. It then recites that at the city *Mulgunda*, in that district, a certain *Chikārya*, son of *Chandrārya*, a merchant, founded a temple of Jina. And finally, its special object is to record the grant to that temple of three fields, each of the capacity of one thousand betel-creeper. One of these fields was given by *Arasārya*, a son of the *Chikārya* who founded the temple. The second was given by four head-men of guilds, who are not named. The third was given, in a very liberal-minded fashion, by some unnamed *Brāhmaṇas* of the *Bellāḷa* family. The grants were given in trust for the temple to a Jain teacher or priest named *Kanakasēna*, of the *Sēna* lineage, a disciple of *Virasēna*, who had apparently been the chief disciple of an *Āchārya* named *Kanakasēna*. The *Sēna-anvaya*, to which these teachers

¹ See note 3, p. 193, below the text.

belonged, seems to be the *Sēna-gaṇa*, in the *Māla-saṃgha*, which is mentioned in the *Honwād* inscription of A.D. 1054.¹

The inscription is dated in the cyclic year Dundubhi, coupled with Śaka 824 expired. No other details being given, there is no date that is capable of exact verification. All that we can say is that this Dundubhi *samvatsara* is the one which began in A.D. 901 and ended in the following year, and, being current at the *Mēsha-samkrānti* in March, A.D. 902, gave its name, according to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), to the Śaka year 824 expired, and that consequently the record belongs to some time in A.D. 902-903.

As regards names of places, the record mentions Mulgund itself, as *Mulgunda*, and puts it in a district which it calls the *Dhavaḷa-vishaya*, "the White or Dazzling Country". In this latter name the record presents a Sanskrit translation, not yet found anywhere else, of the name of the well-known Belvola three-hundred district: and we should probably understand from this that in the name Belvola, the second component of which is *pola*, 'a field', the first component is not *beḷe*, 'to grow', or *beḷ*, *beḷe*, 'growing, growth, produce, corn',² but *beḷ*, 'whiteness, brightness', so that the name means, not "(the country of) fields of standing or luxuriant crops", but "(the Country of) Bright Fields"; but still, of course, with reference to the great fertility of its soil and the richness of its crops, especially its waving fields of millet. In l. 11 the record mentions three hundred and sixty cities, without naming any of them: it seems to mean the three hundred cities, towns, and villages of the Belvola country, along with some neighbouring two groups, each of thirty villages. Two of the fields that were given were situated in an area named *Kandavarmamāla-kshētra*, which was in an enclosure named *Chandrikavāṭa*; and the third was in an area named *Baḷlagere-kshētra*, which name perhaps means "Jackal-Tank area": these do not seem to be names of villages.

TEXT.³

- 1 Śrīmatē mabatē śāntyē(ntyai) śrīyasē viśva-vēdinē namaś-Chha(cha)ndra-prabh-ākhyāya Jaina-śāsana-
- 2 vṛddhayē [||* 1]* Śaka-nṛipa-kāḷē=shṭha(shṭa)-śatē chatur-uttara-vimśad-uttarē sampragatē Dundubhi-nāmanī varshē prava-
- 3 rttamānē jan-ānurāg-ōtkarshē [||* 2] Śrī-Kṛishṇavallabha-nṛipē pāṭi mahīm vitata-yāsasi sakalām tasmāt
- 4 pālayati mahā-śrīmati Vinayāmbudhi-nāmni Dhavaḷa-vishayam sarvvaṃ [||* 3] Tasmin Mulgund-ākhyē
- 5 nagarē vara-vaiśya-jāti-jāta[h*] khyātah Chandrāryyās=tat-putraś-Chikāryyā=chikaram Jin-ōnnata-bhavana[m] [||* 4]

¹ *Ind. Ant.*, vol. 19, p. 274.

² The word *beḷevola* is given in the *Śaddamanidarpana*, p. 81: but only to illustrate the change of *p* to *v*, and without any indication of an allusion to the name of the country. The form Belvola is the usual one in inscriptions: but we also find Belvala and (in Nāgarī) Beluvala. I do not know of any record giving it as Beḷevola.

³ From the ink-impression.

⁴ Metre: Ślōka (Anushtubh).

⁵ In the original the verses are neither punctuated nor numbered: the only marks of punctuation in it are those before *yaś kachāt* in l. 14.

⁶ Metre: Āryāgīti; and in the following four verses.

⁷ Read *tasmin*=*Mulgund*, with *samdhī*.

⁸ Read *Chandrāryyas*. Here, and in the names of Chikāryya in the same line and of Nāgāryya and Arasāryya in l. 6, it is not easy to say whether the final syllable is given as *ryyā* or as *yyō* (in either case with a mistake of some kind). But we have *ryya* unmistakably in the name of Nakulāryya at the end of l. 9; and the analogy of that, with the contrast (as regards the vowel) presented by the *rahē* of *varshē*, l. 2, suggests that the *ṃ* was intended in each case.

⁹ Read *Chikāryyā=chikaraj=Jin*: and see the preceding note.

2
 4
 6
 8
 10
 12
 14

The image shows a fragment of an ancient inscription in Kannada script. The text is arranged in approximately 14 horizontal lines. The script is a form of Kannada used during the 10th century AD. The fragment is dark and irregularly shaped, with some areas of wear and tear. The text is written in a cursive style, typical of ancient inscriptions. The fragment is identified as the Mulgund Inscription of Krishna II, dated A.D. 902-903.

W. GRIGGS, COLLOTYPE.

SCALE 1/45

J. F. FLEET.

- 6 Tat-tanayō Nāgāryya¹ nāmnā tasy-ānujō nay-āgama-kuśalaḥ Arasāryya² dān-
ādi-prōdyakta-
7 s³=samyaktva-sakta-chitta-vyaktaḥ [||* 5] Tēna darśan-ābharapa-bhūṣhitēna pitri-
kārīta-Jin-ślayāya Chandrikavāt[ē]
8 Śē(sē)n-ānvay-ānugāya nara-narapati-yatipati-pūjya-pāda-Kumārasē(sē)n-āchāryya-
maukha-Viraśē(sē)na-
9 munipati-śishya-Kanakasē(sē)na-sūrimukhyāya Kandavarmmamāla-kshētrē Ege[ka]-
mānavaka-Naku[ā]ryya-
10 Ka[||]iyammānā[m*] hastāt=sahasra-vallī⁴-mātra-kshētram dravya-siudu(ndhu)nā
grihi(hi)tvā nagara-mahājana-nidēśē
11 dattam [||*] Taj-Jin-ślayāya trisata-shashṭhi(ṣṭi)-nagaraiḥ chaturbhi⁵
śreshṭhibhiḥ Ballagere-kshētrē sahā(ha)sra-vallī-
12 mātra-kshētram dattam [||*] Taj-Jina-bhavanāya vimśati-sata-mahājan-ānumatād=
Hel[ā]la-kula-brāhmaṇaiś=cha tat-
13 t-[Kandava]r[mma]mā[la]-kshētrē sahasra-val[||]i-mātra-kshētram dattam [||*]
Evaṁ triṇy=api nāgavallī-kshētrāpi sarvva-pāda⁶
14 i ||
Yah kas[ch]i[t]=

TRANSLATION.

(Verse 1; line 1) Reverence to him who is named Chandraprabha,⁷ who is fortunate, who is great, who is tranquillity itself, who is eternal happiness, who knows all things, who is (the cause of) the increase of the Jain doctrine !

(V. 2; 1. 2) When the time of the Śaka king consisting of eight hundred (years) increased by twenty plus four has gone by ; while the year named Dundubhi, which overflows with kindness to mankind,⁸ is current :—

(V. 3; 1. 3) While the glorious king Kṛṣṇavallabha-(Kṛṣṇa II), whose fame is spread abroad, is protecting the whole world : (and) while, under him, the very illustrious one who has the name Vinayāmbudhi is governing all the Dhavala district :—

(V. 4; 1. 4) In this (district), at the city named Mulgunda,—(there was) the renowned Chandrārya,⁹ born in the excellent merchant caste : his son Chikārya caused to be made a lofty house of Jina.

(V. 5; 1. 6) His son (was) Nāgārya by name : his younger brother (is) Arasārya, skilled in the precepts of prudent conduct, zealous in charity, etc., characterized by thoughts intent on right behaviour.

¹ Read Nāgāryyō ; and see note 6 above.

² Read Arasāryyō ; and see note 6 above.

³ This pāda contains two short-syllable instants in excess of the metre : it might be corrected by reading dān-ādy-udyuktas ; i.e. by taking udyukta instead of prōdyukta.

⁴ The final short i which we have here is quite justifiable : but the word is given three times with the long i in lines 11 and 13.

⁵ The omission here of the visarga of chaturbhiḥ before the t followed by r in the next word is justifiable according to the southern rule.

⁶ Read sarvva-bādhā, or sarv-ābādhā.

⁷ This is one of the Jain Arhats of the present avasarpinī-period.

⁸ In view of its position, this epithet, jan-ānurāg-ātkaresh, must, I think, be taken as intended to qualify the year Dundubhi, though, otherwise, it would apply better to the king who is mentioned in the next verse. The reference is perhaps to the astrological description of Dundubhi as the year which " makes a great growth of crops : " see the Brihat-Samhitā, 8.50.

⁹ Regarding this and some following names, see note 8 on p. 192 above. This passage, as far as the mention of Arasārya, is of course parenthetical.

(L. 7) By him, adorned by the ornament which is discernment, there has been given, at the bidding of the *Mahājanas* of the city, for the abode of Jina which (*his*) father had caused to be made, in (*the enclosure named*) Chandrikavāta, to Kanakasēna, a chief of wise men, a follower of the Sēna lineage, a disciple of the great saint Virasēna, who was the chief disciple of the *Āchārya* Kumārasēna, whose feet were worthy to be worshipped by men, kings, and great ascetics, a field measuring one thousand (*betel*)-creepers, in the Kandavarmamāla area, which he bought for a very great sum¹ from the hands of Eṛekamāṇavaka (? the youthful Eṛeka), Nakulārya, and Kaliyamma.

(L. 11) To that same abode of Jina there has been given, by four head-men of guilds (of) three hundred and sixty cities, a field measuring one thousand (*betel*)-creepers in the Baḷlagere area.

(L. 12) And to that same house of Jina there has been given, with the approval of one hundred and twenty *Mahājanas*, by the Brāhmanas of the Bellāḷa family, a field measuring one thousand (*betel*)-creepers in that same Kandavarmamāla area.

(L. 13) Thus, as many as three fields of betel-creepers, [free from] all molestation . . .
 Whosoever

NO. 16.—CONJEEVERAM COPPER-PLATE OF VIJAYA-GANDAGOPALADEVA.

By PROFESSOR S. V. VENKATESWARA, M.A., KUMBakonam.

This is a single copper-plate bored at the top and ruled on both sides. The abrupt way in which the inscription begins shows that the plate is probably the last one of a grant of which one or more plates in the beginning are missing. This last plate was obtained by me on loan from the Śaṅkarāchārya Maṭha at Kumbakonam. It is in good state of preservation, and the inscription, so far as it goes, is quite legible. The length of the plate is 8·7 inches at the sides and 10·9 inches in the middle, and the breadth 7·5 inches at the top and 7·9 inches at the bottom. The height of the letters varies from ·2 to ·3 inches in the body of the inscription and from ·3 to ·5 inches in the signature.

The inscription is in verse, and the language is Sanskrit. The character is Grantha throughout, excepting the signature of the donor, which is in *Tamīl*. As regards orthography we have *it̥h* used for *th* in line 2 and *ddh* for *dh* in ll. 9 and 20. *Va* looks like *pa* throughout. When three consonants have to be written in one compound letter, one of them is omitted or a vowel is inserted between them. Thus we have *bhaktiyā* written *bhatyā*, l. 17, and *kōshṭhya* written *-kōshṭhiya-*, l. 13. The *r* is not written in compound letters in lines 4 and 7, where *Śaṅkarārya* is written *-Śaṅkarāryya-* and *muhūrtakē*, *muhuttakē*. In these cases we have a duplication of the *y* and *t* also. Short and long *u*, like short and long *i*, are not always written in their proper places. In l. 11, for instance, where *-taṭisimā-* is required for metrical purposes, we find that *-taṭisimā-* is actually written; *-hīntāla-sōbhitam* is written for *-hīntāla-sōbhitam* in l. 12; *nīdhāya* for *nīdhāya* in l. 17; and *-āpnōti* for *-āpnōti* in l. 21. Similarly we find *-muhuttakē* is written for *-muhūrtakē* in l. 7; *bhumēr-* for *bhūmēr-* in l. 15, and *bhudāna-* for *bhūdāna-* in l. 18. The *virāma* of final *m* is not marked in ll. 10, 14, 19 and 21. These are probably slips of the scribe, and so also is the writing of *prīdhig-* for *prīthag-* in l. 7 and *-mauli-* for *-mauli-* in l. 14. But *nīdhāya manasīśvarē* in l. 17 is certainly bad grammar.

The grant confers in perpetuity the village of Ambikāpuram, near Conjeeveram, on the teacher Śrī-Śaṅkarārya or Śaṅkara-yogin of the maṭha in that place, for sumptuously feeding one hundred and eight² Brāhmanas every day.

¹ Lit. "having taken (*it̥*) by an ocean of wealth."

² This is more likely, as it is the usual number held sacred in the case of gifts. But in this case *-aśṭaśatānāṁ-* in the original, l. 8, should be considered bad grammar for *-aśṭaśatārya-*.

The Śāṅkara herein mentioned is perhaps no other than the then occupant of the *Kāmakōṭi-pīṭha* in the *maṭha*¹ of Conjeeveram, which by tradition is said to have been founded by the great Śāṅkarāchārya. Ambikāpuram is a village on the northern bank of the river Vēgavati and is now known as Ambigrāmam. In this village Kāmakōṭi-maṭha still possesses some landed property. Gridhrapura, one of the boundaries of Ambikāpuram mentioned in l. 9, is the modern Tiruppukkuḷi, otherwise known as Jaṭāyutīrtha. Other boundaries mentioned are Kaṭṭhipura (Conjeeveram), Kaidāduppurū and Śirunanni. The last-named village is now known as Śeranai.

The donor is the chieftain Gaṇḍagōpāla-Chōḷa (l. 17 f.) or Vijaya-Gaṇḍagōpāla-Dēva, as he signs himself at the end of the record. His accession took place between Mithuna and Simha in Śaka 1172 (=1250 A.D.), as has been calculated from his inscriptions on the so-called rock of the Aruḷāḷa-Perumāl temple at Conjeeveram.² We learn from another inscription³ of his that the cyclic year Bahudhānya was his 29th year. The present inscription, therefore, which is in the cyclic year Khara must belong to his 42nd year,—A.D. 1291-2. [The details of date given in ll. 4 to 7 do not work out correctly either for A.D. 1291 or for 1292; but in the cyclic year Khara which occurred 60 years after, i.e. in A.D. 1351, Monday, the 10th *tithi* of the bright half of Karkāṭaka, corresponded to 4th July 1351 when the *nakṣatra* Viśākhā ended at 16 hrs. 20 m. after mean sunrise and Anūrādhā commenced consequently in the last quarter of the day.—H. K. S.]

The full name of the king must have been Vijaya-Gaṇḍagōpāla, as is clear from the Tamil signature. Dr. Hultzsch⁴ is therefore wrong in thinking that Gaṇḍagōpāla is the proper name and 'Vijaya' simply an adjective meaning 'victorious'. Various other kings are known to have had the surname Gaṇḍagōpāla; e.g. Erasiddhi,⁵ Tikka I.,⁶ Manmasiddha⁷ and even Ēpillisiddhi⁸ of another line of Telugu-Chōḷas. Dr. Kielhorn⁹ seems to have been inclined to regard the two Gaṇḍagōpālas as identical, viz. Vira-Gaṇḍagōpāla and Vijaya-Gaṇḍagōpāla. That the two are distinct is clear, however, from the inscriptions in the Tripurāntakōśvara temple. There we have inscriptions of the 5th year of Vira-Gaṇḍagōpāla and of the 5th, 16th, 18th, 24th, and 28th years of Vijaya-Gaṇḍagōpāla.¹⁰

Evidence is not clear as to the ancestry of Vijaya-Gaṇḍagōpāla. In the latest report of the Assistant Archaeological Superintendent for Epigraphy, Madras (August 1913, Part II, p. 126) a doubt is expressed as to whether this chieftain may be of the same stock as the Pallava usurper Peruñjiṅga-Dēva, for the reason that in one of the inscriptions Pallavāṇḍār Rājārāja Śembavarāyan is stated to have been a *pillaiyār* of Vijaya-Gaṇḍagōpāla. The term *Pallavāṇḍār* may show that Śembavarāyan was of Pallava descent, but the term *pillaiyār* must be taken to mean 'feudatory' and not 'son'.¹¹ It is noteworthy that Vijaya-Gaṇḍagōpāla

¹ The name of the *maṭha* is evidently borrowed from the name Kāmakōṭyambikā of the goddess at Conjeeveram. According to tradition the great reformer Śāṅkarāchārya himself died at Conjeeveram. In the Kāmakōṭyambikā temple in that city we still have the figure of Śāṅkara sitting in Yōga posture.

² See *Ind. Ant.*, Vol. XXI, p. 122.

³ No. 417 of the Madras Epigraphist's collection for 1911. His latest date till now known is the 33rd year of his reign.

⁴ *Ep. Ind.*, Vol. VII, p. 152.

⁵ No. 598 of 1907.

⁶ *Ep. Ind.*, Vol. VII, Appendix, No. 904. [Dr. Kielhorn only compares the two names.—S. K.]

⁷ See Epigraphist's collection for 1909, especially B. 333, 335 and 339, and cf. Nellore inscriptions G. 91 (7th year of Vijayagaṇḍagōpāla), G. 67 (9th year), G. 75 (11th year), G. 116 (19th year), G. 69 and 74 (21st year), G. 57 (24th year), S. 3 (24th year), G. 80 (27th year) and A. 25 (Śaka 1207).

⁸ The author of the Report has himself admitted that this interpretation is possible. I may perhaps strengthen the case by pointing out that Pañcśanadvāṇa Nilgaṅgaraiyan is the title of a *pillaiyār* of Vira-rājendra-Chōḷa and of another of Vijaya-Gaṇḍagōpāla (see Epigraphist's collection for 1911, No. 2, and 1912, No. 117).

distinctly styles himself a Chōla in the inscription before us (l. 18). He was probably one of the Telugu-Chōla chiefs whose genealogy has been given by the late Mr. Venkayya.¹

Several inscriptions of this dynasty are found in the Nellore district, and one of them has much to tell us about the donor of our grant. He belonged to the race of Parna² and the *gōtra* of Bharadvāja, his banner was the club, and his ensign the bull. The inscription (A. 25) is on the western wall of the Chandramaulīśvara temple and it may be noted that Chandramaulīśvara is the tutelary deity to this day of the *āchāryas* of the *maṭha* of Conjeeveram. The inscription is dated Śaka 1207, and it styles Vijaya-Gaṇḍagōpāla "Lord of Kāñchi."

It is a pity that the first plate or plates of our grant are lost. If discovered, they would have cleared up some of the difficulties of the subject. But it becomes clear even now that Vijaya-Gaṇḍagōpāla fills up the gap between Manmakshamāvallabha,³ the son of Tikka I., and Rāja-Gaṇḍagōpāla, the last known king of the line. For No. 598 of 1907 records a grant made for Manmasiddha's recovery from illness and belongs to 1249-50 A.D., and Manmasiddha is the same as Manmakshamāvallabha.⁴ And it must be remembered that 1250 was the year of accession to the throne of Vijaya-Gaṇḍagōpāla.⁵ Again, the last known year of this king is 1291-2, the year of the copper-plate grant before us. This tallies with the year of accession of Rāja-Gaṇḍagōpāla, as is clear from inscription 194 of the Epigraphist's collection for 1894 (the Śaka year 1221 being his 9th year). In the meantime, however, we have the accession of Tikka II. in 1278 and Manma-Gaṇḍagōpāla in 1282-3.⁶ Perhaps they were joint rulers with Vijaya-Gaṇḍagōpāla or ruled over other portions of the Telugu-Chōla dominion.

TEXT.⁷

- 1 क्लिप्रथितात्मने ।(॥) श्रीहस्तिशैलनाथस्य [नि]यलात्
- 2 पश्चिमे मठे । निगमान्तरहस्यात्म⁸ शिष्येभ्यस्तुविहण-
- 3 ते ।(॥) नित्यान्नदानविधिसन्तर्पितात्मविजम्बने [*] श्रीशंक-
- 4 राय्यगुरवे¹⁰ वत्सरे खरसंज्ञिते [॥*] प्राप्ते कर्क-
- 5 टकं पुष्कराशिम् कमलबान्धवे [*] मित्रदेवतन-
- 6 च्चयुक्तायां शुक्लपक्षके ।(॥) ¹¹इदोर्वारेण यु-
- 7 क्तायाम् दशम्यां समुद्भुतके¹² । पृथि¹³ग्विधरसोपे-
- 8 तेरसैरमृतसन्मितैः ।(॥) नित्यमष्टशतानाञ्च

¹ In his Report for 1899-1900, p. 18.

² The authors of the *Nellore Inscriptions* themselves suggest Parna as a probable reading. The epithets given to Vijaya-Gaṇḍagōpāla in this record, show that he must have belonged to the Pallava race. Parna is perhaps a misreading for Pallava.—H. K. S.]

³ The Manma-kelamāpati of the poet Tikka.

⁴ Epigraphist's Report for 1907-1908, pp. 82-85.

⁵ I may perhaps identify him with Iṣṇaḍi-Gaṇḍagōpāla-Vijayādityadeva-Mahārāja of the Nellore inscriptions (see *Ind. Ant.*, Vol. XXXVIII, p. 84). The latter was the younger brother of Allu Tirukāṭiḍēva Mahārāja alias Gaṇḍagōpāla, and Manma-Gaṇḍagōpāla was his son (*ibidem*, p. 11). One of his known dates is 1260-1 A.D. (*ibidem*, p. 84).

⁶ *Ind. Ant.*, Vol. XXXVIII, p. 86 ff.

⁷ From the original plate.

⁸ Evidently the last letter of a word which was the name or surname of the donee Śaṅkara mentioned in line 3 f. [The letter looks very much like *varā*.—H. K. S.]

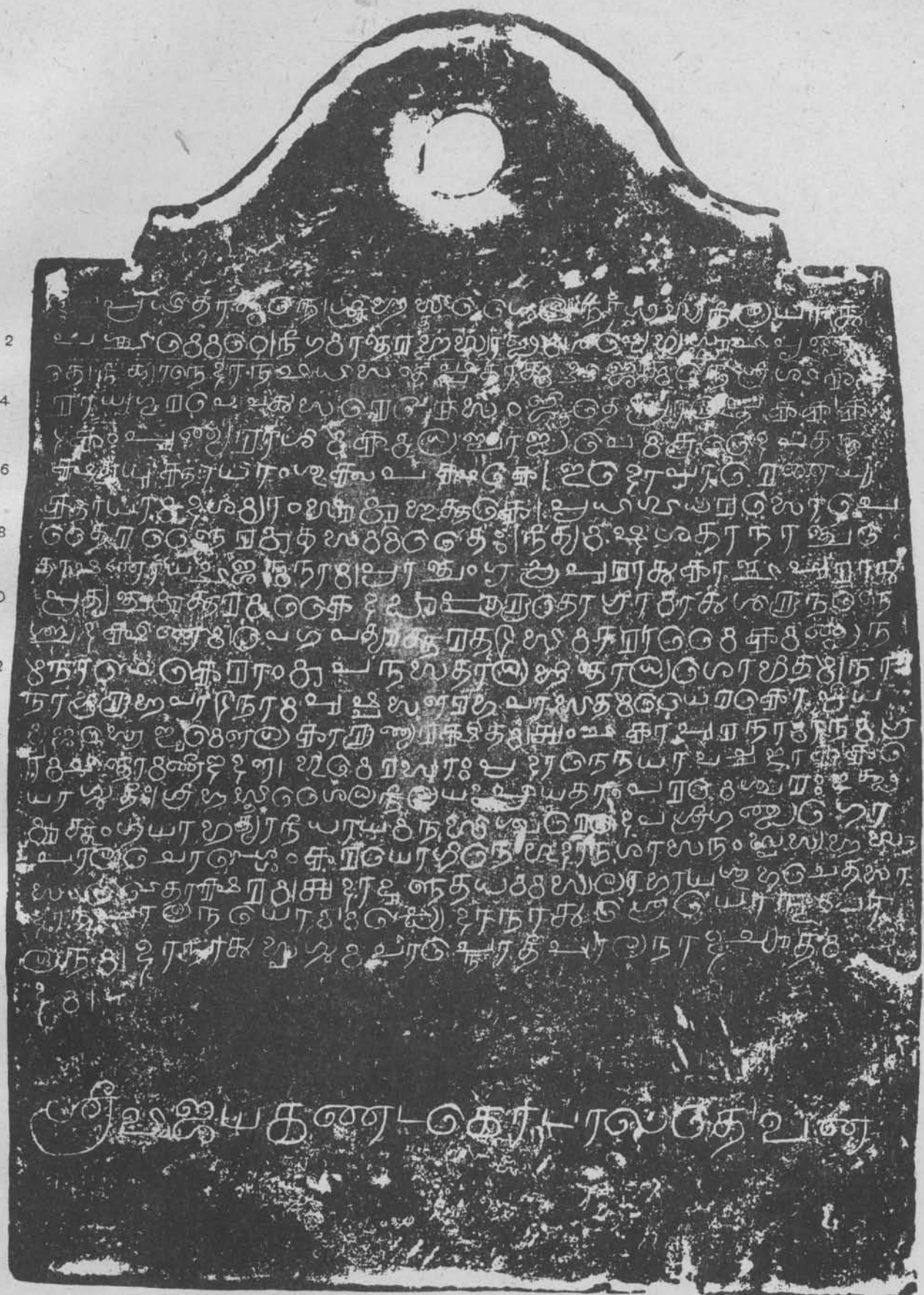
⁹ Read "हस्तार्थ".

¹⁰ Read "रय्य" or "राय्य". In the former case we must explain the compound as "Śrī Śaṅkara, the *guru* of the Aryas." Cf. the title *Jagadguru* assumed by the heads of the *maṭhas*. [This explanation is far-fetched. 'To the hol *guru* Śaṅkarārya' would be the plain interpretation of the phrase श्रीशंकराय्यगुरवे.—H. K. S.]

¹¹ Read "इन्दी".

¹² Read "हृन्दि".

¹³ Read "पृथ".



2 புகழ்நெடுநாடு...
 4 ...
 6 ...
 8 ...
 10 ...
 12 ...
 14 ...
 16 ...
 18 ...
 20 ...
 22 ...

சீவஜயதண்டகேரடரஸ்தபன

- 9 तीषणाय¹ द्विजस्यनाम् । प्राचं गृध्रपुरात्² काञ्चीपुरात्
 10 प्रत्यक्षमुत्तरम् [॥*] कैदुप्यूरतो ग्रामात् शिरनन्ने-
 11 च दक्षिणम् । वेगवत्युत्तरतटिसि³मारासैकमण्डन-
 12 म् [॥*] नाळिकेरांमपनसतालहोस्तालशोभीतम्⁴ । ना-
 13 नाभूरुवाटिनाम्⁵ पुष्पसौरभवासितम् [॥*] यैरकोष्ठिय-
 14 मज्जसेन्दुमील⁶कारुण्यरक्षितम् । अंबिकापुरनामानम् या-⁷
 15 मचिन्तामणीन्दौ⁸ । (॥) ¹⁰भुमिरस्याः प्रदानेन यावच्चन्द्रार्क्ष-
 16 योगतिः¹¹ । श्रीहस्तिशैलनिलयः प्रियतां परमेश्वरः [॥*] इत्य-
 17 सुसंगया भत्या¹² नीधाय ¹³मनसिचरे [॥*] देव[॥*] श्रीगण्डगो-
 18 पालचोक्तशंकरयोगिने [॥*] ¹⁴भुदानशासनं स्वस्य हस्त-
 19 संलिखितारम् । अदादुचतधमस्य¹⁵ लाभाय शुभचितसा [॥*]
 20 दानपालनयोर्गवे दानात्¹⁶ श्रेयोनुपा-
 21 लभम् । दानात्¹⁷ स्वर्गमवाप्नोती पालनादद्युतम् प-
 22 दम् । (॥)
 23 श्रीविजयकृष्णकोपालसेवन्¹⁸

TRANSLATION.

(Ll. 1 to 15.) To the famous (personage) who, in the *maṭha* to the west of the abode of the glorious Lord of the Elephant Hill,¹⁹ clearly explains to (his) disciples the hidden meaning of the Vēdānta and who pleases (the Eternal) Ātman and the Brāhmaṇs by the routine of daily gifts of food,—(to this) holy teacher Śaṅkarārya, in the year named Khara, when the lover of the lotus (i.e. the sun) was in the holy sign of Karkātaka (Cancer), in the constellation presided over by the deity Mitra (i.e. Anurādhā), on Monday the tenth day of the bright fortnight, at an auspicious moment—for gratifying daily one hundred and eight Brāhmaṇs with food appealing to various tastes and resembling nectar—(the donor) gave the most excellent village named Ambikāpura, (situated in) Yairakōshṭhya, which lies east of Grīdhrapura, west of Kāñchipura (Conjeeveram), north of the village Kaidāḍuppūru and south of Śirunanni, whose chief ornaments are the gardens on the north bank of the river

¹ The first part of the vowel of लो° is found at the end of line 8.

² The termination *pura* applied to this petty village seems to show that it was then in a flourishing condition.

³ Read °तटीसीमा°.

⁴ Read °केरास° and °द्विस्तालशोभितम्.

⁵ Read °वाटीनाम्.

⁶ Read यैरकोष्ठि°.

⁷ Read °मौलि°.

⁸ The *ā-mitra* of या is marked at the beginning of the next line.

⁹ Read °मणि°.

¹⁰ Read भूमि°.

¹¹ The first part of the vowel of °यो° is found at the end of l. 15.

¹² Read सत्त्वा.

¹³ Read निधाय मनसीचरम् or निधाय मन ईचरे.

¹⁴ Read भूदान°.

¹⁵ Read °धर्मस्य.

¹⁶ Read दानार्क्षयोनु°.

¹⁷ Read दानारक्षममवाप्नोति.

¹⁸ Excepting the first three letters the whole of this line is in Tamil.

¹⁹ i.e. the temple of Śrī-Varadarāja of Conjeeveram.

Vēgavati, which is beautified by coccanut, mango, jack, palmyra and *hintāla* (*phœnix paludosa*) (trees), fragrant with the scent of flowers of various groves of trees (and) always protected by the grace of the moon-crested (*Śiva*).

(Ll. 15-19.) By the gift of this land for as long as the Sun and the Moon run on their course may the Supreme God be pleased whose abode is on the Elephant Hill. Thus, with towering devotion resting his mind in God, the glorious chief *Gaṇḍagōpāla-Chōla* gave the charter (conveying) a gift of land written in his own hand,¹ to *Śāṅkara-yogin*, with a pure mind, aspiring for the highest good (*dharma*).

(Ll. 20-22.) Of gift and (its) maintenance maintenance is more meritorious than gift. By gift heaven is attained, by maintenance undecaying bliss.

(L. 23.) The glorious *Vijaya-Gaṇḍagōpāla-Dēva*.

No. 17.—THANA PLATES OF THE TIME OF THE YADAVA KING
RAMACHANDRA : SAKA 1194.

BY LIONEL D. BARNETT.

The record on these plates, which were found, with another set bearing a record of the time of the same king dated in Śaka 1212 current (A.D. 1289), in digging a grave in the Musalmān burial ground at *Thāṇa*, the head-quarters of the *Thāṇa* District, Bombay Presidency, was brought to notice by Mr. W. H. Wathen in 1835, in the *Journ. R. As. Soc.*, first series, Vol. II, p. 388; and a reading of the text, prepared by a pandit, with an abstract in English, was given by him in Vol. V, p. 183, No. 10.² The original plates have never been traced again. But Dr. Burgess found ink-impressions of three of their four inscribed sides, evidently made by Mr. Wathen, in the Branch of the Royal Asiatic Society at Bombay, and made them over in 1902 to Dr. Fleet, who has placed them at my disposal. I now edit the record from these impressions, as far as they go. But an impression of the second side of the second plate (lines 46 to 68) being wanting, for my text of that I am entirely dependent on the reading given by Mr. Wathen's pandit; and he did not take the trouble to transcribe the whole of it, but omitted the names, etc., of all except the first of the grantees.³ An appropriate name for the record would be "the *Vaula* grant," as it registers an assignment of a village named *Vaula*: but the plates have always been known as a set of "*Thāṇa* plates," as which they are entered as No. 370 in Professor Kielhorn's List of the Inscriptions of Southern India,⁴ and it is convenient to retain the latter designation.

The plates were three in number; the first and third of them being inscribed on one side, and the second on both sides. Judged by the ink-impressions, the size of the plates was between 11 and 11½ inches in width, and about 9 inches in height; and the second plate seems to have been made slightly smaller than the other two, and also without raised edges, so as to fit in between them. The illustration of them is from Mr. Wathen's impressions: and these being very brittle, a few pieces broke off and were lost before the photographs were made, with the result of causing some small gaps in lines 7, 16, 20, 43 and 44, and a large one between lines 42 and 45. There is no information as to whether the ring on which the

¹ This may only mean that the donor affixed his signature, found in l. 23, to the grant.

² The other record, of A.D. 1289, is his No. 9, on p. 178.

³ See, more fully, note 1, p. 203 to the Text below.

⁴ Vol. VII, above, appendix: the other set of plates, dated in Śaka 1212 (A.D. 1279), is entered as No. 379 in the same List.

plates must have been strung bore any seal.—The character is a good Nāgari of the period. The letters are about $\frac{1}{8}$ " in height.—The language is Sanskrit, partly in verse, partly in prose; the grammar and orthography call for no special remarks, and the only rare words are *sarvīya*, 'good to all' (l. 42; cf. Pāṇini V. i. 10, vārtt. 1), and *vaṇṭaka*, 'a share.'

The subject of the record is a grant of the village of Vaula under the Yādava king Rāmachandra of Dēvagiri. It contains a genealogy of the latter's dynasty, in verse (ll. 7-31) and prose (ll. 31-34), naming and extolling Bhīlāma (v. 4), Jaitrapāla (the Jaitugi of other records) (v. 5), his son Siṅghana (vv. 6, 7), Kṛishṇa (vv. 8-10),¹ his younger brother Mahādēva (vv. 11-13), and his son Rāmachandra (ll. 26-33), who is said to have defeated the Mālavas (ll. 29, 37), the Gūrjaras, and the Tēliṅgas (l. 36). It then relates that in the reign of Rāmachandra, while Hēmādri, the superintendent of all the elephant-riders (*samasta-hastipak-ādhyakṣa*), was acting as chief minister of the kingdom (ll. 39-41), the village of Vaula was granted to thirty-two Brāhmanas by Achyuta Nāyaka, governor of the Koṅkan. After a specification of the boundaries, etc., comes a list of the beneficiaries, with the names of their fathers and *Gōtras*.

The minister Hēmādri of this inscription is plainly the famous author of the commentary *Āyur-vēda-rasāyana* upon the *Aṣṭāṅga-hṛidaya*, the commentary *Kaivalya-dīpikā* upon the *Muktā-phala*, and—most important of all—the encyclopædic *Chatur-varga-chintāmaṇi*. In the metrical preface to the *Parīśeṣa-khaṇḍa* of the last work (ed. Bibl. Ind., p. 3 ft.) we have a good deal of information concerning him, from which we learn, *inter alia*, that he was the son of Kāmādēva, and held office under the Yādava king Rāmachandra and his predecessor Mahādēva.

The details of the date (l. 1) are: the Śaka year 1194, being the cyclic year *Āṅgiras*; the fifth day of the bright fortnight of *Āśvina*; and *Ravaṇa*, i.e. *Ravivārē*, "on Sunday." Dr. Fleet gives me the following remarks:—"This *Āṅgiras samvatsara* was the Śaka year 1194 expired, and began on 2 March, A.D. 1272. The given *tithi* *Āśvina śukla 5* ended at closely about 47 minutes after mean sunrise (for Ujjain) on Thursday, 29 September, and cannot in any way be connected with a Sunday, which is the weekday specified in the record. Accordingly this date is an irregular one. In connection with the terms in which it is stated an incidental remark may be made, as follows. On the strength of the reading published by Wathen, this date has been quoted as containing the expression *Śalivāhana-śakā*, and as giving the earliest instance of the connection of the name *Śalivāhana* with the Śaka era: see Professor Kielhorn's notes on this matter in *Ind. Ant.*, vol. 26, p. 150. But it is found from the ink-impression that that is only due to a gratuitous insertion by the paudit who transcribed the record for Wathen; the text says simply *tri-Śakā*. This fact makes it very doubtful, to say the least, whether the said expression was really used in the Thāṇa record of A.D. 1289, mentioned above, Wathen's No. 9. Further, it is known now that the dates of the two Kurgōḍ inscriptions of Śaka 1095 and 1103 (A.D. 1173 and 1181) do not include the name *Śalivāhana*.² Also, I learn from Mr. Narasimhachar that the date of the Śravaṇa-Beḷgola inscription of Śaka 1200 (expired), in A.D. 1278, also does not really contain any mention of *Śalivāhana*.³ In these circumstances the earliest reliable instance that we can quote, of the connection of the name of *Śalivāhana* with the era, is the date in the record on the Harihar plates of

¹ His father, Jaitugi II, son of Siṅghana, is not mentioned in this record.

² See footnote to the entry of these two records under No. 253 of Professor Kielhorn's List of the Southern Inscriptions.—J. F. F.

³ This record is *Ep. Carn.*, vol. II, SB, 137; entered as No. 976 in Professor Kielhorn's List of the Southern Inscriptions. The published reading is:—*Śvasti tri-vijay-ābhaya-Śalivāhana-śaka-varṣam 1200neya*, etc. Mr. Narasimhachar tells me that the true reading, as shown by an ink-impression, is:—*Śvasti tri-vijay-ābhaya-dayāśa Śaka-varṣam 1200neya*, etc.—J. F. F.

Bukkarāya I of Vijayanagara dated in Śālivāhana-śaka 1276 (current), with details falling in A.D. 1354.¹

As regards the places mentioned in this record, **Vaula**, the village which was granted, is described as being in **Sēsaṭi**. This last-mentioned is the present **Sashti**, **Salsette**, the island which forms the *tāluka* of which the head-quarters station is at **Thāṇa**: its name is found as **Shatashashti** in the Bhāṇḍāp plates of A.D. 1026 (see Vol. XII above, p. 257). **Vaula** still exists, and is shown in the Indian Atlas sheet 25, N.E. (1905), in lat. 19° 16', long. 73° 1', about five miles north-by-west from **Thāṇa**. The village of the god **Kamēśvara**, on the east, is plainly the "**Kavesvar**" of the map, about a mile east-south-east from **Vaula**. The **Sāmbhava** river, on the north, must be the lower part of the **Uthās** river, which there develops into the **Bassein** Creek. The map does not show any names answering to **Śitalēśvara**, on the south of **Vaula**, and **Sāmbhava**, the hamlet of the god **Khōpēśvara**, on the west.

TEXT.²

First plate.

- 1 Ōm³ Svasti śri-Śākē⁴ 1104 Amgirā-samvatsarē || Āśvina suddha 5 Ravan ||
Grāma-sēsanam sa-
- 2 mahilikhyaṭō yathā | ⁵Pāda-nyāsa-bhar-ātirēka-vinamat-prithvi-mithaḥ-sammilat-sapt-
ām-
- 3 bhōdhi-payah-pravāha-kalanā-vitrasta-viśva-trayāḥ | ohamchat-kautuka-kamdukikrita-
kula-
- 4 kshōṇidhara-śrēṇayō Hērambasya jayanti dāna-rabhasa-bhrānt-ālayaḥ kōlayaḥ || 1⁶
Bibhrāṇa-
- 5 s=tubin-ādri-manuli-vilasan-nil-ābhra-lilām bhuvam damshṭ[r]⁷-āgrēṇa jagat-trayim=
avatu sa kridā-varā-
- 6 hō Hariḥ | yasy-āṅga-vyatishamgiṇī prapimarā sē kv=āpi saptārṇṇavi navy-
ōnnidratama-śram-āmbu-ka-
- 7 pikā-samdeham=abhyasyati || 2 ⁸Āstō payōdhi-pratimō Yadūnām vamsaḥ pratitō
bhuvana-trayē=pi |
- 8 yad-udbhavair=bhūpati-ratna-jātair=amamdi prithvi mṛiga-lōchan-ēva || 3 ⁹Vamśō
tasminn=avani-vanitā-man-
- 9 li-nōpathya-ratnam jātaḥ śītadyuti-sita-yasā Bhīllamaḥ kshōṇipālāḥ | arthi-śrēṇi-
sura-vita-
- 10 pinō yasya vidvōshi-bhūpāḥ śōṇa-śrikam pada-kīśa(sa)layam nityam=uttamasa-
yamti || 4 ¹⁰Divam gatō ta-
- 11 tra charitra-dhāmni mahi-mahi(hō)mdrā gupa-ratna-sindhan | anantaram
bhū-valay-aika-jaitraḥ śri-Jaitrapālō nri-

¹ No. 455 in Professor Kielhorn's List of the Southern Inscriptions.—J. F. F.

² From the ink-impressions, and as regards the third side, from the published text.

³ Denoted by a symbol.

⁴ Not *śri-Śālicāṇa-śakē* as given in Wathen's text. See Dr. Fleet's remarks above.

⁵ Metre: Śārdūlavikrīḍita; the same in verse 2.

⁶ The verses are numbered on the original plates.

⁷ The *r* is not visible on the ink-impression, but is given in Mr. Wathen's text.

⁸ Metre: Trishṭubh upajāti, pādas 1-2 being Indravajrā and 3-4 Upēndravajrā.

⁹ Metre: Mandākrāntā.

¹⁰ Metre: Trishṭubh upajāti, pādas 1-3 being Upēndravajrā and 4 Indravajrā.

[illegible]

24
 26
 28
 30
 32
 34
 36
 38
 40
 42
 44

मिदमवसागात्राय श्रीगणेशाय नमः ॥ ७० ॥
 वनाक सुतव १ जामदग्न्यवसागात्राय ॥ ७१ ॥
 ७२ ॥
 ७३ ॥
 ७४ ॥
 ७५ ॥
 ७६ ॥

- 12 patir-babbhūva || 5 ¹Namra-kshmāpāla-chūḍ-āṇaṇu-maṇi-kiraṇ-ōḍāra-kāsāra-vichī-
krōḍa-kriḍat-pad-ābjah²
- 13 prathita-Yadu-kul-āmbhōdbi-nihāra-bhānuḥ | tat-putrō=tha pratāpa-dyumaṇi-ruchi-
chay-āchānta-vidvēshi-yō-
- 14 shich-chakshuś-chamchad-vilās-āmjana-timira-bharaḥ Siṃghaṇḍo ³bhūn=narēndraḥ || 6
Dig-yātr-ārambha-dhāvat-turaga-chaya-cha-
- 15 mū-chakra-jāgrat-khur-āgra-śrēpi-saṃghaṭṭa-piṣṭa - kṣhitidhara-nikar - o[d⁴]dhūta-dhūti-
vitānāḥ | saṃprāptēshu pra-
- 16 kāmam jaladhishu vipadam saṃgarād=bharaṅga-bhājām yasminn=ast-iha ruṣṭō
sthiti=avanibhṛitām na sthalō no ja-
- 17 lē=pi || 7 ⁴Ajani vijaya-lakshmi-vidyud-ullāsa-līlā-vilasat-asi-payōdaḥ kṣhōṇipālō ⁵tha
18. Kṛishṇaḥ | mukulayati vichitram yasya dripyat-pratāpa-dyumaṇir-ari-nṛipāṇām
pāṇi-pamkēruḥāpi || 8
- 19 ⁶Kumbhīmḍr-ārava-gitibhiḥ prasimarai[r⁷]=niḥsvāna - vādyā-svanair-yan-nistṛi(stri)mśa-
latā raṇ-āṅgaṇa-maḥi-raṅgō naṭa-
- 20 ty=uddhatam | ētach=chitram=arāti-pakṣmala-dṛiṣām dhammillatō mallikā
bhṛasya(sya)mty=āṣu cha kamṭha-kamdala-ta-
- 21 lāt-truṭyanti hāra-srajaḥ || 9 ⁷Makha-saṃprīṇitair-Indra-padāya Marutām
gaṇaiḥ | samāhūta iva kshmā-
- 22 paḥ sa prāpa sura-mamdiram || 10 ⁸Sarad-amala-marichi-śrī-sapatnair=yaśōbhir=
ddhavalita-

Second plate; first side.

- 23 nikhil-āśa-chakravālō nṛipālāḥ | nṛipa-kula-kamal-augha-dhvaṃsa-nihāra-pātas=tad-anu
tad-anu-
- 24 janmā śrī-Mahādēva āsit || 11 ⁹Yasy=ōḍāra-yaśas-tushāra-mahasi prāpt-ōdayō
saṃtatam śi-
- 25 tāms-ūpala-maṇḍalāyitam=ari-stri-lochana-śrēṇibhiḥ | chētōbbhiḥ kumudāyitam cha
jagatām dhvāntāyitam v¹⁰-ā-
- 26 rthiṇām dāridryēṇa samamṭataḥ sukavibhiḥ=chamchach-chakōṛāyitam || 12
¹¹Vijitya pāthōnidhi-mēkhalāyās=talam
- 27 dharitryā nikhilam sa bhūpā(paḥ) | kramēṇa Sutrāma-jigishay=ēva svargga-
prayān-ābhimukhō babbhūva || 13 ¹²Unmi-
- 28 lad-Yadu-vaṃśa-mauktika-maṇiḥ kṣhōṇiṇdra-Nārāyaṇaḥ prith[v]ipālā¹³-Pitāmahō
nija-bhuja-prākāra-Bhīm-ō-

¹ Metre: Mandākrāntā; the same in verse 7.² Mr. Wathen's text gives 'ābjah'; but there is no clear *visarga* on the ink-impression.³ The *avagraha* is written here, in practically the modern form.⁴ Metre: Mālinī.⁵ The *avagraha* is written here again, in practically the modern form.⁶ Metre: Śārdūlavikṛīḍita.⁷ Metre: Ślōka (Anuṣṭubh).⁸ Metre: Mālinī.⁹ Metre: Śārdūlavikṛīḍita.¹⁰ Mr. Wathen's text has *ch*=; but the ink-impression shews a letter much more like *v*. The use of *ō* *saṃśalāyā* is quite justifiable.¹¹ Metre: Triṣṭubh upajāti, *pādas* 1-3 being Upēndravajrā and 4 Indravajrā.¹² Metre: Śārdūlavikṛīḍita.¹³ The *v* is not visible on the ink-impression, but is given in Mr. Wathen's text.

- 29 *dayaḥ* | *khēlan-Mālava-mōdini-parivṛḍha-praṇḍh-ēbba-pamehānanah sūnuḥ Kṛishṇa-mahipatēr-vijayatō śrī-Rāma-*
- 30 *chamdrō nripaḥ* || 14 ¹*Sura-girim=adhirūḍhō pūrva-dik-parvat-ābham kalita-dinakara-śrī-sundarō yatra dikshu* | *kira-*
- 31 *ti kara-sampriddhi-sparddhinīm bāṇa-pamktīm pratibala-timīr-aughaḥ kāmāśikō na kō=bbhūt* || 15 *Atha khara-*
- 32 *tara-pratāpa-tapana-śōshit-ārāti-narēśa-yaśaḥ-palvalaḥ* | *vimala-nija-guṇa-mauktika-maṇi-śrēṇi-sama-*
- 33 *lamkṛita-dig-aṅganā-valayaḥ* | *praṇḍha-rip-ūraḥ-kapāṭa-taṭa-pāṭana-prakaṭita-Nṛisimha-ḍambaraḥ* | *Sa(Śa)mbara-matha-*
- 34 *na-taralata-nayan-ānchala-chamcharika-chumbita-mukh-āmbujah* | *sva-bbujasam-upārjit-Aikāṅgavīr-ābhidhāna-sa-*
- 35 *kala-guṇa-nidhāna-ripu-Danuja-Vira-Nārāyaṇa-nij-āyur-avadhīrita-Pitāmaha-rāya-Pi-*
- 36 *tāmaha-Dvāravatīpura-parivṛḍha-Gūjara-kumjara-dalana-kamṭhīraḥ* | *Tēlīnga-tumga-tar-ūnmūlana-damtā-*
- 37 *vala* || *Mālava-pradīpa-śamana-pralay-ānilaḥ* | *dāna-guṇ-ālvi(nvi)ta²-kalpa-mahirahaḥ* | *ity-ādi-samasta-*
- 38 *birud-āvali-virāja-nānō sakala-bhū-valayam-anusāsati Yadu-kula-kumuda-chamdrō śrī-Rāmachandra-*
- 39 *narēndrō tath=aitat-prasād-āvāpta-nikhila-rājya-dhuripatām vahati samasta-hastipak-ādhyakṣō nija-gu-*
- 40 *ṇa-subhagaṁ-bhāvukō bhāvukē³ samasta-karaṇ-ādhipatyam=aṅgikurvāṇō cha nirjita-Jhāḍi-mam[ḍa*]lē mamtri-*
- 41 *chūdāmanau guṇa-ratna-Rōhap-ādrau śrī-Hēmādrau* [!*] ⁴*Śrīmad-Gantama-gōtri-mamḍana-maṇi⁵ śrī-Jalha-*
- 42 *ṇaḥ pūrvajaḥ sarvviyō dvija-puṁgavas=tad-anu cha prēmkhad-guṇō Mūdhugiḥ* | *tat-sūnuḥ śruti-sāstra-*
- 43 *śāstra-kuśalas-tasy-āṅgajaḥ sad-guṇaḥ śrīmān=Achyuta-nāyakaḥ samajani śrī-Rāmachandr-ōdayi* || 16
- 44 *Yasminu=Achyuta-nāyakō virachitē(ta)-praṇḍha-pratāpō varō⁶ lāvany-aukasi bhūri-dātari dhara-bhāra-ksha-*
- 45 *mō vēdhasā* | *sūryaḥ kim ghaṭitaḥ kim=ēsha vihitaś=chamdraḥ samutpāditaś=chintā-ratnam=aḥ mudh=aiva kim=ami*

¹ Metre: Mālini.

² The ink-impression seems to shew *lvi*, but with the upper half of the shaft of the *l* written by error; Mr. Wathen's text gives *lpi*.

³ This is corrupt. Apparently the sense demands something like *subhagatra-bhāvuka-bhāvukē*, and I have ventured to translate accordingly. [But *subhagaṁ-bhāvuka* would be correct.—F. W. T.]

⁴ Metre: Śārdūlavikṛīḍita; the same in verse 17.

⁵ The ink-impression reads apparently *maṇiḥ*: Mr. Wathen's text has *maṇiḥ*.

⁶ *Varō* is given in Mr. Wathen's text; the ink-impression is illegible.

Second plate ; second side.¹

- 46 *śrīṣṭāḥ kula-kaḥmābhṛitāḥ* || 2² || *Yas=cha māṇḍalika-Pitāmahaḥ* ||
*māṇḍalika-bhāra-saṁkharuḥ*³ || *māṇḍalika-*
- 47 *dhādhi-tāḍakaḥ*⁴ || *paśchima-rāya-vibhāḍa āhē*⁵ || **Tēna śrī-Rāma-tōsh-āhita-nija-*
padaviṁ bhūmijātā
- 48 *Kaumkāṇē-smin dvātrīṁśad-brāhmaṇēbhyō nava-nidhi-sahitō=dāyi* *Vaul-ābhidhānaḥ*
 ||⁷ *grāma[h*]* *svīy-āshta-sim-āvadhi*
- 49 *vara-vidhinā Sāsaṭēr-mūdhya-bhāgē bhōktavyaḥ svairam-ētair-dviya-vara-vṛishabhair=*
āsishō=smai dadadbhiḥ || [18*]
- 50 *Tasya āghātāḥ* || *pūrvato dēva-śrī-Kāmēśvara-grāmaḥ dakṣiṇataḥ Śitalē-*
śvaraḥ paśchimato dva-śrī-
- 51 *Khōpēśvara-palli Sāmbhava-jā uttarataḥ Sāmbhava-ja-nadi* [1*] *ēvaṁ chatur-*
āghātāḥ [1*] *sva-simā-paryāntas-trīṇa-*
- 52 *kāṣṭh-ōḍak-ōpētaḥ sa-vṛikṣa-māl-ākulaḥ khāri-vōra-vēḍhi⁸-sahito* *Vaul-ābhidhānō*
grāmaḥ śrī-Achyuta-nāyakna
- 53 *dvātrīṁśad-brāhmaṇēbhyō dattaḥ* [1*] *tō cha brāhmaṇāḥ Gārgya-gōtrīyaḥ*
Vishṇu-dīkṣita Bhānu-suta vāṁṭakaḥ ōkaḥ 1
- 54 }
 to } *These lines are wanting.*
 68 }

Third plate.⁹

- 69 *Jāmadagna-Vatsa-gōtrīya Śrā(Ā?)u-prabhu Vishṇu-prabhu-suta vām 1 Atri-*
gōtrīya Būchhūm¹⁰-nāyaka Rā-
- 70 *ghava-nā[ya*]ka-suta vām 1 Jāmadagna-Vatsa-gōtrīya Vāsudē-bhaṭṭa Marasimba-*
paṁḍita-suta vām 1 Vāsi-
- 71 *śhṭha-gōtrīya Khētamāchārya Kṛishṇāchārya-suta vām 1 Jāmadagna-Vatsa-gōtrīya*
Nāgadē-bhaṭṭa Mādhava-bhaṭṭa-
- 72 *suta vām 1 Gautama-gōtrīya Śrā(Ā?)u-bhaṭṭa Sōmanātha-ghaiśāsa-suta vām 1*
Bhāradvāja-gōtrīya Nāgadē-bha-
- 73 *ṭṭa Purnashōttama-bhaṭṭa-suta vām 1 Bhāradvāja-gōtrīya Rāmēśva(śva)ra-bhaṭṭa*
Pō(Sō?)madē-bhaṭṭa-suta vām 1 Chamdrātrīya-

¹ For the text of this side I am wholly dependent upon that given by Mr. Wathen, which is a very correct, and has no division of lines. Moreover Mr. Wathen's pandit, after copying the name of the first Brāhmaṇ in the list, has suppressed all the other names, writing instead the words *aparē śkatrīṁśat-saṁkhyātāḥ*, ("thirty-one other persons"), and then proceeding to the words *ēvaṁ brāhmaṇa . . . pradaṭ[t*]a* on ll. 7-8 of the next face, which he copied out, but incorrectly. It being desirable always to have the texts of records in lines, numbered, for purposes of reference, I have arranged this text here, as far as we have it, in that way: but my division of the lines is only conjectural, because Mr. Wathen's pandit did not show the record in that form, and so there is no plain guide, after line 46, as to the exact syllable with which each line began.

² Apparently a mistake for 17.

³ Corrupt.

⁴ Corrupt; perhaps we might read **dhāṣi-tāḍakaḥ*.

⁵ Probably a blunder for *astī*. Singularly enough, *āhē* is the Marathi for *astī*, and Mr. Wathen's pandit may have unconsciously translated *astī* into *āhē*.

⁶ Meire: Sragīharā.

⁷ Probably we ought to write a single *danḍa*.

⁸ I give these words with due reserve; see below, p. 206, note 2, for the translation.

⁹ For the contents of this face we have the testimony of the ink-impression, supplemented by Mr. Wathen's text for the last two lines (see above, note 1).

¹⁰ The *āhū* is rather uncertain, and the *anusvāra* may be due to an accident.

- 74 gōtriya Kāṇhupādhye Dāmōdara-upādhyām-suta vām 1 Kāśyapa-gōtriya
Trivikrama-ghaiśāsa Vāsu-
- 75 dē-ghaiśāsa-suta vām 1 evām brāhmaṇa 32 [||*] Śrī-Lakṣmī-Nārāyaṇāya dvā-
triṃśat(d)-brāhmaṇaiḥ vāmṭaka-
- 76 ś=ch=aikah | 1 pradat[t*]ah [||*]

TRANSLATION.

(Lines 1-2)—Om ! Hail ! In the Śaka year 1104, the cyclic year Āṅgiras, on Sunday, the 5th day of the bright fortnight of Āśvina, a grant of a village is drawn up, as follows :—

(Verse 1)—Victorious are Hōrama's sports,¹ in which the three worlds tremble on (seeing) the streams of water from the Seven Oceans mutually combining on the earth as the latter sinks down under the intensely heavy steps of his feet (in dancing); the lines of the primitive mountains become balls for his brilliant amusement; and bees lose their way in the hot flow of his rutting ichor.

(Verse 2)—May Hari, in sport (*assuming the form of*) a boar, aid the three worlds; he who bears on the tip of his tusk the earth, which has the graceful appearance of a swarthy cloud conspicuous on the crown of the Mount of Snows; attached to whose body the Seven Oceans, spreading out in some corner, constantly suggest the idea that they are drops of newly arisen sweat.

(Verse 3)—There resides the race of the Yadus, resembling an ocean, famed through the three worlds: by the multitudes of the jewels that are the kings sprung thence the earth has been adorned like a deer-eyed damsel.

(Verse 4)—In this lineage was born Bhīllama, a gem for the decoration of the diadem of the Lady Earth, having glory white as the cool-rayed (*moon*); a celestial tree to troops of suppliants; one whose sprout-like foot, brilliant in its dark-red hue, hostile monarchs ever placed on their heads as an ornament.

(Verse 5)—When this Mahēndra of the earth, a home of good deeds, an ocean for the jewels of virtues, had gone to heaven, after him the fortunate Jaitrapāla, a unique conqueror of the circle of the earth, became king.

(Verse 6)—Then his son, whose lotus-foot sported in the bosom of the waves of the noble lake (*consisting*) of the rays from the large jewels on the crests of bowing monarchs, a sun to the mists upon the ocean that is the famous Yadu race, drinking up by the fullness of the radiance of the sun of his majesty the mass of darkness (*consisting*) of the collyrium of elegant sport on the bright eyes of his foes' mistresses, Siṅghaṇa, became king.

(Verse 7)—As, when he was wroth, the ocean readily fell into misfortune owing to the canopies of dust thrown up from the multitude of mountains pounded down by the trampling of the lines of unsleeping hoof-tips in the circles of his army, wherein squadrons of horses galloped forward to undertake campaigns in (*all*) quarters, the monarchs of earth, defeated in battle, had no rest here either on the dry land or in the waters.

(Verse 8)—Then was born king Kṛishṇa, who bore a cloud (*consisting*) of a sword brightly shining with the sportive play of the lightning that is the Goddess of Victory; the sun of whose haughty majesty, strange to say, causes to bud the lotus hands of hostile kings;²

(Verse 9)—whose sword blade dances vehemently, on the stage that is the ground of the battle-field, to the accompaniment of songs (*consisting*) of the bellowings of lordly elephants

¹ Hōrama is another name for Gaṇḍā.

² That is to say, he caused them to clasp their hands in supplication.

and of spreading music (*consisting*) of noises : this wonder (*happened*), that the jasmynes fell from the locks of the tressed faces of his foes, and the necklaces were quickly broken off from the surface of their throats and heads.¹

(Verse 10)—This king arrived at the dwelling of the gods, being as it were summoned by the troops of the Maruts, who were delighted by his sacrifices.

(Verse 11)—After him his younger brother **Mahādēva** became king, whitening the whole sphere of the skies with glories rivalling the brilliance of the stainless rays of the (*moon of*) autumn, and casting mists of destruction on the multitudes of lotuses of royal races.

(Verse 12)—When the joyful rising of the moon that was his noble glory happened, the multitudes of the eyes of his foes' women became constantly moonstones,² the souls of living beings became night-lotuses, and the poverty of the needy everywhere faded like the darkness (*when the moon rises*), and worthy poets became bright *chakōras*.

(Verse 13)—This king, after conquering the whole surface of the ocean-girdled earth, in due course prepared to depart to paradise, as though from desire to overcome Indra.

(Verse 14)—A precious pearl from the opening (*shell of the*) **Yadu** race,—a **Nārāyaṇa** to the lords of earth,—a Grandsire [**Brahman**] of kings,—having the exaltation of a **Bhīma** in the rampart of his own arm,—a lion to the mighty elephants of the province of the wavering **Mālavas**,—the king **Rāmachandra**, son of the monarch **Kṛishṇa**, is victorious.

(Verse 15)—When he, beauteous in the possession of the sun's splendour, has ascended the Gods' Mount,³ which is like the Eastern Mountain, and has scattered in every direction a line of arrows rivalling the abundance of (*the sun's*) rays, what mass of darkness (*consisting*) of enemies has there been that is not eager to flee?

(Lines 31-39)—Now while king **Rāmachandra**, moon to the lotuses of the **Yadu** race, brilliant with the series of all titles such as : "he who dries up the pools of hostile monarchs' glory by his most fierce heat [*or, majesty*], who adorns the girdles of the ladies of the quarters of space with lines of precious pearls of his own stainless virtues, who displays the awfulness of a **Nṛsiṃha** by tearing open the surface of mighty foemen's breasts, whose face-lotus is kissed by the bees which are the restless eye-corners of **Śambara**'s slayer [**Kāma**], who by his own arm has won the name **Ēkāṅgavīra**, who is a treasury of all virtues, who is a **Vira-Nārāyaṇa** to the demons his enemies, who by his life makes light of the Grandsire [**Brahman**], a Grandsire of monarchs, who is the lord of the city of **Dvāravati**, a lion shattering the elephants of the **Gūrjara**, an elephant in uprooting the tall trees of **Tālinga**, a blast of the Day of Doom in extinguishing the lamps of the **Mālavas**, a tree of desire possessing the virtue of liberality," is reigning over the whole girdle of earth ;

(Lines 39-41)—And while **Hēmādri**, superintendent of all the elephant-riders, inspiring men to appreciate the fineness of his virtues,⁴ conqueror of the province of **Jhāṇi**, crest-jewel of ministers, a **Rōhana** Mountain⁵ of the gems of virtues, is exercising the administration of the whole kingdom which has been obtained by his favour and controlling the whole treasury :—

(Verse 16)—The fortunate **Jalhana**, a gem adorning the members of the blessed **Gantama** *gōtra*, a noble **Brāhmaṇ**, good to all, (*was*) the ancestor ; after him (*was*) his son **Mūdhugi**,

¹ *Kandala* apparently in the sense of *kapāla* ; the reference seems to be to the wearing of pearl-strings on the parting of the hair. [I would translate *arāṭi-pakṣmaladrīṣām*, of the enemy ladies who have long eyelashes.—S. K.]

² That is to say, their eyes were always raining tears.

³ *Sura-giri*, i.e. *Dēvagiri*, the residence of the dynasty. The comparison of the king to the sun is worked out in detail.

⁴ See note 3 on the text, above, p. 203.

⁵ Literally, "Mount of Ascent." Mount **Rōhana** is Adam's Peak in Ceylon. On its mythical wealth of jewels see ref. in P. W. and Col. Jacob's *Laukīkanyāyāñjali*, pt. 3, p. 124.

about 7 miles from the Erinpurā Railway Station, while the foundations for a building were being dug and I secured them from a Brāhmaṇa of the place, named Rāma."

A.—BĀMNĒRĀ PLATE OF KĒLHANA : [VIKRAMA-] SAMVAT 1220.

The inscription is on a single plate inscribed on one side only. Judging from the impressions, the plate varies from 7 $\frac{1}{2}$ " to 8" in length and from 4 $\frac{1}{2}$ " to 5" in height. In the middle of the topmost line there is a hole meant for a ring to hold the seal. Nothing, however, is known about the ring or the seal.

The inscription consists of 9 lines of well preserved writing and with the exception of two customary verses it is in prose. The characters are Nāgarī, and the language is incorrect Sanskrit, mixed with local words. The rules of *Samdhi* have not been observed in many places; these and other mistakes occurring in the text are corrected in the foot-notes. Instances of Prakritism are seen in the forms of the proper names -*Kumarasiha*-, l. 3; *Ajayasihēna*-, ll. 3 f.; -*Puṇṇasiha*-, l. 5; and perhaps in *isi*-, l. 4 (Skt. *ṛishi*). The following rare words may be noted :—*ḍōhalikā*,¹ l. 2, is a local word meaning 'a piece of land granted to Brāhmaṇas, Svāmīns, Sādhus and others.' *Ugamaniyā*,² l. 4, is also a local word which means 'on the east.' *Vaḍaharā*,³ l. 5, is probably a form of the Mārwārī word *baḍērā*, which signifies 'an old man.' *Āsādita*-, l. 4 (Skt. *Āsāditya*), and *Vaida*-, l. 5 (Skt. *Vaidya*), appear to be proper names. The abbreviation *dā*,⁴ l. 9, stands for *dātāḥ*. As regards orthography it is sufficient to note that the sign for *v* is used to represent *b* also; *ri* is once used for the vowel *ri* in *ṛishi-hatyā*-, l. 7.

The inscription opens with the benedictory syllable *ōm* and refers itself to the reign of Kēlhana, the son of *Mahārājādhirāja śrī-Ālhanadēva* [of the Chāhamāna line of kings]. The object of the inscription is to record a grant of land made to a Brāhmaṇa named Nārāyaṇa, son of Samdhirāṇa, on the occasion of a solar eclipse, on Wednesday, the 15th of the dark fortnight of Śrāvaṇa in the year [Vikrama-] Samvat 1220. The grant was made at Kōrōṭaka by Ajayasiha, son of the great Rājput (*mahārājaputra*) Kumarasiha. The specification of the boundaries of the land granted is given in lines 4 and 5 and is followed by two customary verses. The last line records the approval and sign-manual (*svahasta*) of prince (*Rājaputra*) śrī-Kirtipālādēva and gives the name of the messenger (*dūta*) as Chāmumḍarāja.

The inscription is of some historical importance inasmuch as it informs us that the Chāhamāna prince Kēlhana was reigning in the month of Śrāvaṇa of the year V. S. 1220. The earliest record of Kēlhana that has hitherto been published is dated on the 2nd of the dark half of Māgha of V. S. 1221.⁴ The present record thus gives us a date for Kēlhana about a year and a half earlier than any known hitherto. Śrī-Kirtipālādēva referred to in the last line of the inscription is doubtless the same as the younger brother of Kēlhana who is already known from his Nadol plates⁵ dated in V. S. 1218 as well as from other inscriptions⁶ of the Chāhamāna dynasty. From the present inscription it appears that Kirtipāla enjoyed a share

¹ See Bhandarkar, *loc. cit.*, p. 53.

² For the meanings of this and some other words peculiar to Rājputānā occurring in these three inscriptions I am indebted to Mr. D. R. Bhandarkar.

³ Cf. *vaḍaharaka*, above, Vol. XI, p. 27.

⁴ Above, Vol. XI, p. 46 f.

⁵ The Nadol copper-plate inscription tells us that twelve villages appertaining to [the] Naddūṭi [district] were assigned to Kirtipāla by his father Ālhaṇa and his brother Kēlhana (above, Vol. IX, p. 63, text lines 17 and 18). In the Sūndhā hill inscription Kirtipāla is described as having defeated a Kīṭakūṭa chief named Āsala and routed an army of Tūrnshkas at Kāsahrada (above, Vol. IX, p. 77, v. 36). He was the founder of the Sōuigarā branch of the Chāhamānas (above, Vol. XI, p. 73).

in the administration of the kingdom during the reign of his brother Kēlhaṇa, since his signature and approval are specified in the grant. Nothing is yet known about Ajayasiha,¹ the donor of this grant, or his father Kumarasiha; and it is uncertain whether they were in any way connected with the ruling family of the Chāhamānas. Only one place-name, viz. Kōrēṭaka,² occurs in this inscription. Kōrēṭaka survives in the modern village of Kōrṭā (Jodhpur State, Rājputānā), which lies a short distance to the north of Bāmpērā. Mr. Bhandarkar³ observes, "Kōrṭā is no doubt the same as the ancient Kōramṭaka which has given its name to a Jain *gachchha* and which formerly not only included the present village of Kōrṭā, but had spread as far south as Bāmpērā The whole ground between Kōrṭā and Bāmpērā is artificial and was doubtless the site of an ancient city, Kōramṭaka by name, as said above."

TEXT.⁴

- 1 श्री⁵ ॥ संवत् १२२० श्रावण वदि १५ वु(बु)धे रविग्रहणे ब्रा(ब्रा)ह्मण-
- 2 संधीरणसुतनारायण⁶ श्रीहलिका दत्ता महाराजाधिराजश्री आ[ल्लणदे]व-
- 3 कुमरकेल्लणराज्ये कोरेटके महाराजपुत्र⁷ [श्री]कुमरसोहपुत्रेण अजय-
- 4 सिद्धेन [*] आदीत(दित्य) जगमणियो [इ]सीचेच(चं) बीजी सीम
आसादीतसे[चं] बीजी
- 5 सीम वडहरापुनसीहसेचं चतुर्थसीम वडदसेचं ॥ व(व)हुभिर्वसुधा भुक्ता
- 6 राजभि(भिः) [स]गरा[दि]भिः⁸ [*] यस्य यस्य यदा भूमि⁹ तस्य¹⁰ तस्य
तदा फ[लं] ॥१ गोह-
- 7 त्या ब्र(ब्र)ह्मह[त्या] च वा(वा)लहत्या तथैव च [*] विप्रहत्या¹⁰ विविहत्या-
वभंजकः
- 8 [तेन] लिप्यते [॥२*] लिखितमिदं हीनाक्षर¹¹ अधिकाक्षरं वा प्रमाणमिति ॥
- 9 राजपुत्रश्रीकीर्ति(र्ति)पालदेवमतं स्वहस्त ॥ दू० चामुंडराजः ॥

B.—BĀMPĒRĀ PLATE OF KĒLHAṆA-DĒVA : [VIKRAMA-] SĀMVAT 1223.

This inscription is engraved on one side of a single plate which, as the impressions show, measures $6\frac{7}{8}'' \times 5\frac{1}{2}''$. The letters are well engraved and are on the whole in a good state of preservation. A hole for the ring holding the seal is seen in the middle of the first two lines of the inscription. Neither the ring nor the seal has been preserved.

¹ This Ajayasiha is the same as the donor of grant C, below.

² The name of Kōrēṭaka appears in slightly different forms in all the three inscriptions of this group. Our record has Kōrēṭake in l. 3; Kōramṭaka is to be inferred from the *Taddhita* form Kōramṭakiya, a resident of Kōramṭaka, in ll. 3 f. of record B, below, p. 210; and Kōrēṭhaka occurs in ll. 2 f. of record C, below, p. 211.

³ *Loc. cit.*, p. 52.

⁴ From impressions.

⁵ Expressed by a symbol.

⁶ Read °नारायणाय.

⁷ The first vowel in पुत्र is not engraved in its proper place.

⁸ There is a redundant upright stroke after दि. ⁹ Read भूमिहस्त.

¹⁰ Read विप्रहत्यविहत्या वभंजकसेन. The second line of this verse appears to be corrupt.

¹¹ Read हीनाक्षरमधिकाक्षरं.

A.—Samvat 1220.

२०॥ सवत् १२२० शातपत्र ॥ दे० १५ बुधवार विंशत्ये वृश्चिक
 महीराजसुत नारायणप्रोदतिकद्वयमहाराजाभिराजप्रोक्तं ॥ न
 कुमराकृतपरागोकोरेटकेमहाराजप्रोक्तं ॥ नमो भगवते वासुदेवाय ॥
 चिह्नेन च दौतकमणिषो ॥ सोमवती त्रीसोमश्रासा दौतके वती री
 श्रीश्रावणपुनर्माहतेवयु त्रीसोमवती ॥ दान्त्र ॥ वदन्ति वसुधा कृता
 नान्तरिणमगलिनित्यस्य वसुधा दान्त्रि तस्या तस्या तदाय ॥ १०॥
 सावत्सवत् ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥
 तेन लिप्यते लिखितं विदुः सोमद्वयमहाराजप्रोक्तं ॥ नमो भगवते वासुदेवाय ॥
 राहुपुत्रश्री कान्तिपालदेवसुतसुहृत् ॥ दे० १५ बुधवार ॥ १०॥

B.—Samvat 1223.

१०॥ सवत् १२२३ वर्ष ॥ शुवदि १२ सोमयद्येदशी
 न हलमण्येन विभुषमा ॥ नमो भगवते वासुदेवाय ॥
 ल्हाणदेवाशाशनप्रयत्नतियधाकारं क
 यः ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥
 न्वेवयामराजपुत्रअजयराकीयासजायाशामनन
 प्रदत्तं कुचउ० आचदार्ककालयावत्प्रदत्तः ॥
 स्याद्यायः पूर्वस्याअस्यप्राश्नसकठिकेः उत्तरस्या
 द्यासनरप्रद्विद्वत्पश्चिमायादूदडाउअअरघटः
 दकिणस्यामरुसाविदवठिकं ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥
 पलकिप्रस्यमवनिधनसुदितः ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥
 प्रदत्तः शासनमेनअस्यदशजिह्वविस्तोक्तः ॥
 व्यापारः ॥ कपिनपरिपंथनीयः ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥ ॥ १०॥
 राजाधिराजश्री कल्हाणदेवस्य नालवाउपिनलोप

C.

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

SCALE THREE-FOURTHS

The epigraph consists of 13 lines of writing, the whole of which is in prose. The characters are Nāgarī. The language is Sanskrit. As regards orthography it is worthy of note that a separate sign for *b*, resembling the modern Nāgarī *b*, occurs in one place, l. 4; but in two other places in the record, viz. l. 7 and l. 8, where *b* occurs, it is denoted by the sign of *p*.

A palatal sibilant is once used for a dental sibilant in *śāsanam*, l. 3; but in several other places where the dental *śa* occurs in this inscription it is denoted by its proper sign, e.g. in *śamvat*, and *śōmē*, l. 1; in *-Śāṁdhirāṇa-suta-*, l. 4; in *-śējāyām*, l. 5, and so on. *V* is doubled after *r*; e.g. *pūrvasyām*, l. 7. But the surd *k* is not doubled after *r*; e.g. *-ārki-*, l. 6. The word *śāsanēna* is written as *śāsamnēna*, l. 5; and the word *Mahāśvāmīdēva* is written as *Mahāśvāmīdēva-*, l. 9. There are many instances of the violation of *Samdhī* rules; e.g. *-dēvō śāsanam*, l. 3; *-Nārāyanasya a-*, l. 4; *pūrvasyām asya*, l. 7; *-vrikamālākūlō pradattaḥ*, ll. 10 f., and so on. Other serious mistakes occurring in the text are corrected in the foot-notes. As to the meanings of the unfamiliar words in this inscription, the word *śējāyām*, l. 5, is probably equivalent to the Sanskrit word *bhuktāu*, property, which is usually met with in this connection in grants. The word *ḍhikuaū*,¹ l. 6, and its allied forms *-ḍhikaḥ*, l. 7, *-ḍhīmvaḍaū*,² l. 8, and *ḍhīmkaḥ*, l. 9, all mean the same thing, viz. 'a well,' as distinguished from *araghaṭa*,³ l. 8, which means 'a machine well or a well with a wheel to raise water.' *Satka*,⁴ l. 7, means 'belonging to.' *Narap(b)rahma* and *Dādādāū*, l. 8, are proper names, the former of a *Vyāsa* (=a Brāhmaṇa who reads the Purāṇas in public) and the latter of a well.⁵ *Mahāśvāmī* (*Mahāśvāmī*), l. 9, i.e. 'the great lord,' on "the analogy of *Jagat-svāmī*, by which (name) the *Sūrya* of *Śrīmāla* (*Bhinmāl*) was known"⁶ most probably refers to the Sun-god (*Sūrya*) of *Bāmpērā*.⁷

This epigraph registers a grant by *Mahārājādhirāja śrī-Kelhanadēva* [of the Chāhamāna family] ruling over the *Naḍūla maṇḍala*, made on Monday, the 12th of the dark half of *Jyāishṭha* of the year [Vikrama-] *Samvat* 1223. The grant consisted of a well⁸ with its treasures and its trees, situated in the property (*śējā*) of the *Rājput* (*Rājaputra*) *Ajaya[rāja]* in the same, i.e. the *Kōramṭaka* village. The donee is the same as in the preceding and succeeding grants, viz. the Brāhmaṇa *Nārāyaṇa*, son of *Sāṁdhirāṇa* and a resident of *Kōramṭaka* (*Kōramṭakiyaḥ*). Lines 12 and 13 have "this is the sign-manual of *Mahārājādhirāja śrī-Kelhanadēva* himself." The closing portion of the last line is not intelligible to me.

The *Rājaputra Ajaya[rāja]*, in whose property the well granted lay, was probably the same as *Ajayasiha*, son of *Mahārājaputra śrī-Kumarasiha* of inscription A above and as *Ajayasiha*, son of *Rāja° Kumvarasiha* of inscription C below. As regards the locality *Kōramṭaka* remarks on that name on p. 208, note 2, above may be referred to. In this inscription, however, the place is described as a *grāma*, l. 5, which may show that at the time of this record it was only a village.

Attention may be drawn to the late Professor Kielhorn's remarks⁹ on the date of this record: "This date . . . works out satisfactorily only for the *amānta* *Jyāishṭha* of the current *Chaitradī* Vikrama year 1223, for which it corresponds to Monday, the 7th of June, A.D. 1165.

¹ See foot-note 2 on p. 207, above.

² Compare the Mārwarī word *ḍhīmḍā* or *ḍhīmḍāḍā*.

³ Above, Vol. XI, p. 49, and n. 1.

⁴ Above, Vol. XI, p. 27.

⁵ Above, Vol. XI, p. 49.

⁶ *Proc. Esp. Archaeol. Surv. Ind.*, W. Circle, for 1908-09, pp. 52 f.

⁷ An old temple of *Sūrya* at *Bāmpērā* is referred to in the passage cited in the preceding foot-note.

⁸ A well in Southern *Rājputānā* means a well together with the land irrigated by it. Cf. above, Vol. XI, p. 49, and foot-note 1.

⁹ Above, Vol. IX, p. 68, foot-note 1.

TEXT.¹

- 1 श्री² ॥ संवत् १२२३ वर्षे ज्य(ज्ये)ष्ठदि १२ सीमे³ अद्योह श्री-
- 2 नहुलमण्डलविभुज्यमानमहाराजाधिराजश्रीके-
- 3 ल्हणदेवी(वः) शाश(स)नं प्रयच्छति यथा कोरंटकी-
- 4 यः⁴ ब्राह्मणसाधीरणसुतनारायणस्य अस्मि-
- 5 [त्रे]वं⁵ ग्रामे राजपुत्र⁶ अजयराकीयसेजायां शासं(स)नेन
- 6 प्रदत्त(त्तो) टीकुअउ १[1*] आचंद्रार्ककालं यावत् प्रदत्तः [1*] अ-
- 7 स्थाधाटाः पूर्वस्यां⁷ अस्य प्रा(ब्रा)ह्मणसत्कटिकः [1*] उत्तरस्यां
- 8 व्यासनरप्र(त्र)ह्मदिव[उउ] [1*] पश्चिमायां उदडाउअ अरघटः [1*]
- 9 दक्षिणस्यां महस्त्रा[म्वि]देवदिकः [1*] एवं चतुराधाटी-
- 10 ¹⁰पलक्षितस्य[म]वनिधानसहितः¹¹ सवृकमालाकुलो¹²
- 11 प्रदत्तः [1*] शासनमेनं अस्मदंशकैः¹³ विभोक्तृभिः
- 12 व्यापैः¹⁴ के¹⁵पि न परिपंथनीयः¹⁶ स्वर्हस्तोयं महा-
- 13 राजाधिराजश्रीकेल्हणदेवस्य । ¹⁷नालवाउ पि न लोप्य ।

C.—BÄMNĒRĀ PLATE OF KĒLHANA-DĒVA [UNDATED].

This inscription is on a single plate inscribed on one side only. To judge from the impressions, the plate varies from 7½" to 8" in length and from 4½" to 5" in breadth. In the centre of the top line there is a ring-hole. Nothing is known about the ring or the seal.

The record contains 9 lines of writing. The characters are Nāgari, and the language is Sanskrit prose with the exception of two customary verses in the *Anushṭubh* metre. In respect of orthography it is to be noted that *v* and *b* are both denoted by the sign for *v*. In one place, however, viz. *pa(ba)hubhik*, l. 7, the sign for *p* is employed to represent *b*. The dental sibilant is repeatedly used for the palatal sibilant in lines 4, 5 and 6. The surds *t* and *k* and the labial *v* are doubled after a preceding *r*; e.g. *pravarttamānē*, l. 2; *āchandrārka-kālaṁ*, l. 4, and so on. Once *jā* is substituted for *yā*, viz. in *jāvat*, l. 4. The abbreviation *rāja*°, l. 2, denotes *rāja-putra*. Instances of peculiar spelling are *mahārājādhīrāja*, l. 1, for *mahārājadhīrāja*; *-vijayarāyya*,

¹ From impressions.² Expressed by a symbol.³ Read सीमे ऽद्योह.⁴ Read ^{१२२३} विभुज्यमानं.⁵ Read कोरंटकीयब्राह्मण°.⁶ Read ^{१२२३} व्यापिनेव. The first letter in l. 5 was originally engraved as ^{१२२३}, but afterwards the upright stroke above the loop which distinguishes ^{१२२३} from ^{१२२३} was cancelled by engraving a horizontal line upon it.⁷ Read अजयराजकीय°.⁸ Read पूर्वस्यामस्य.⁹ Read महस्त्रामिदेव°.¹⁰ Read ^{१२२३} पलक्षितस्य°.¹¹ अवनिधान seems to mean 'treasures buried under ground.'¹² Read सवृकमालाकुलः.¹³ Read शासनमेनदंशकैर्विभोक्तृभिर्व्यापैः.¹⁴ The two angular marks between the *akṣaras* के and पि on the impression indicate the omission of the letter म which has been supplied below the last line. The corrected word thus reads केनापि. Read केरपि.¹⁵ Read परिपंथनीयं. After परिपंथनीयः there is, on the impression, an ornamental sign of punctuation.¹⁶ Read स्वर्हस्तोयं.¹⁷ I do not understand this expression. [*Nālarā* perhaps corresponds to Hindustani *nālā*, a channel, and the whole might be translated 'also the channel should not be damaged.'—S. K.]

l. 1, for *viṣṇavarājyē*; *Kumvara-*, l. 2, for *Kumara-*; *tasyāghavā*, l. 5, for *tasyāghatā*. The form *siha* in *Kumvarasiha-* and *Ajayasihena*, l. 2, is perhaps a Prakritism. Rules of *Samdhi* are violated in *-dēva-utthāpani-*, l. 4; *-parvvanī āchāndrārkkakālām*, l. 4; *-vaṃsajō kōpi*, l. 6; *pa(ba)hubhihrvasudhā*, ll. 7-8, and so on. The unfamiliar words to be noted in this inscription are *ḍhiko*, l. 3; *-ḍhiku*, l. 5; and *-ḍhiku*, l. 6, all of which mean 'a well.' *Rānrala-*, l. 6, appears to be the name of a *ḍhiku* or well.

The inscription opens with the benedictory words *ōm svastī* and refers itself to the victorious reign of *Mahārājādhirāja Kēlhana-dēva* [of the Chāhamāna dynasty]. It records the grant of a well¹ (*ḍhiko*) to a Brāhmaṇa named Nārāyaṇa, son of Sāmdhirāṇa, at Korēṇṭaka-sihāna. The grant was made by Ajayasiha, son of Rāja° Kumvarasiha, on the holy occasion of a *dēva-utthāpanī śkādaśi*.² The epigraph closes with the auspicious expression *Māṅgalam Mahāśrī*.

The date of this grant is suggested by the words *śkādaśi dēva-utthāpanī-parvvanī* as being the eleventh day of the bright half of Kārttika, but the year is not given. The donor, the donee and the locality of this grant are the same as those in the grant of inscription A above. The remarks on the word *Mahāsvāmī* in inscription B above hold good also in the case of the word *Mahāsvāmī* occurring in l. 5 of this inscription.

TEXT.³

- 1 ओ॥ स्वस्ति श्रीमहाराजाद्वि(धि)राजकेलहण[दि]वविजयराटये(ण्णे) त-
- 2 स्मिन् कालि प्रवर्त्तमाने । राज० कुम्बरसीहपुत्रेण अजयसीहेन को-
- 3 रेण्डकस्थाने ब्रा(त्रा)ह्मणसाधीरणसुतनारायणस्य ढीको प्रदत्तः ।
- 4 एकादसिदेवउत्थापनीपर्वणि० पाचंद्रार्ककालं जावत्० प्रदत्तः ॥
- 5 तस्यावाट[ट] पू[र्व]दिशि(शि) नदी [*] दक्षिणदिशि(शि) महास्वामिढीकु
[*] पश्चिम[दि]-
- 6 सि(शि) [रान्]लढीकु [*] उत्तरस्यां नदी ॥ अत्योन्यवंसजो० कोपि ।^१
यो राजा
- 7 भविष्यति । तस्याह^{१०} करल(त)ली ल[ब्धो] मया दत्तं न चालयेत् ॥ १
[प](ब)[हु]-
- 8 भिः^{११}[र्व]सुधा मुक्ता राजि(ज)मिः सगरादिभिः । यस्य यस्य यदा भू-
- 9 मिस्तस्य तस्य तदा फलं ॥ २ मंगलं महाश्रीः [॥*]

¹ See foot-note 1 on p. 209 above.

² *Dēvōtthāpanī śkādaśi* or *Prabōdhiñī śkādaśi*, as it is called, falls on the eleventh day of the bright half of Kārttika and is so called because (Hindu) gods are supposed to wake up from their four months' sleep on that day. They go to sleep on the eleventh day of the bright half of Āshāḍha.

³ From impressions.

⁴ Expressed by a symbol.

⁵ Read देवोत्थापनीपर्वणीपर्वण्येषाच०.

⁶ Read यावत्.

⁷ Read तस्यावाटः।

⁸ Read अत्योन्यवंसजः.

⁹ This upright stroke is redundant.

^{१०} Read एतस्याहं करे लप्ती, etc. The text of the second half of the verse as it stands offends against metre.

^{११} Read भिर्वसुधा.

No. 19.—SIDDHANTAM PLATES OF DEVENDRAVARMAN.

By G. RAMDAS PANTULU, B.A., JEYPORE.

The subjoined plates were given to me by Tripurani Páparao, a native of Siddhāntam, a village near Chicacole, in the Ganjām district. It is stated that the plates were discovered while digging foundations for a new building. They are three in number and measure $7\frac{1}{2}$ by $3\frac{1}{4}$ inches. The margins of the inscribed inner side of the first and third plates and both sides of the second plate, are raised for the protection of the writing. The latter is in a good state of preservation. The ring on which the plates are strung was not cut when the plates were first acquired by me. It is $\frac{1}{4}$ inch thick and 4 inches in diameter. The two ends of the ring are secured at the bottom of an oval seal ($1\frac{1}{4}$ by $1\frac{1}{2}$ inches in diameter), which bears on a counter-sunk surface a bull couchant facing the proper right with a crescent above and a floral device below. The weight of the plates with the ring and seal is $98\frac{1}{2}$ tolas.

The characters, which are a variety of the South-Indian alphabet, belong to the same stock as those used in other grants of the Gāṅga kings. They do not resemble the characters of the Chicacole plates,¹ presumably, of the same king; but are rather allied to those of the Alamanda plates² of Anantavarman, and of the Vizagapatam copper-plate grant³ of Dēvēndravarmān, son of Anantavarman. Of palæographic interest is the conjunct *akshara* *ṇṇa*. This is made up of the letter *ṇa* with a *ṇa* written under it, just as in the Chicacole grant. The two other grants referred to above show correctly the two *ṇas*, one below the other.

The following remarks may be made about the orthography of the grant. The employment of the *visarga* is arbitrary. It is omitted in ll. 5, 7, etc., and inserted unnecessarily in ll. 6 and 12. The *jihvāmūliya* and the *upadhmanīya* are both expressed by the symbol representing the letter *sha*, e.g. in ll. 2, 8, 16, 20 and 23. In the middle of a word the *anuvāra* is converted to the class nasal of the consonant which immediately follows it; for example, in *-saṅkshōbha-* (l. 6), in *saṅkara-* (l. 29), etc. Before liquids it is changed into *m*, e.g. in *-dattām=vā* (l. 25) and in *-samvachhara-* (for *samvatsara* (l. 28)). The conversion of the *anuvāra* into *ṇ* before the palatal sibilant *ś*, e.g. in *-nistriṅśa-*, l. 5, and in *chaturthiṅśō*, l. 14, is probably a reflex of the local pronunciation of the sound. Before the dental *s* the *anuvāra* is changed into *n* in *-pūrvan=sampratta-* (l. 14). Consonants preceding or following directly upon *r* are as a rule doubled: see ll. 1, 3, 5, 9, 10, etc. The following are some of the exceptions to this doubling: l. 1, *-sarvartu-*; l. 7, *-chakra-*; l. 10, *-nur=maḥā-*; l. 17, *gurtā-*. *Chha* is not doubled in *-brahmachārīkhēdē* in l. 11, even though the doubling is required by phonetic rules, and in *dānān=chhrēyō* in l. 25. No distinction is made between *b* and *v* (ll. 10, 12, 13, 15 and 22), the only exception, perhaps, being *-brahma-* in l. 11.

The plates record the grant of a plot of ground equal to one *kala* in extent, in the village of Siddhārtthaka, to Tamparasaśarma-Dikshita, a resident of Ēraṇḍapali, who was a student of the *Rīgvēda* (Bahvricha), well versed in the *Vēdas* and *Vēdāṅgas*, and belonged to the *Udāvāhi gōtra* (ll. 11-13). The donor was the king Dēvēndravarmān, son of Guṇārṇava, a member of the Gāṅga family and a devout worshipper of Mahēśvara (l. 9). The passages which eulogise the king and his family are almost identical with those of the Chicacole plates⁴ and do not require further comment.

The grant was made during the *Dakshināyana* (Winter Solstice) on the 5th day of the dark fortnight of the month of Śrāvaṇa, in the 195th year of the victorious reign expressed both in words and numerical symbols. If this refers to the Gāṅga era, in which almost all

¹ *Ep. Ind.*, Vol. III, p. 130 f.² *Ep. Ind.*, Vol. III, p. 17 f.³ *Ind. Ant.*, Vol. XVIII, p. 181 f.⁴ *Ep. Ind.*, Vol. III, pp. 131 f.

the Eastern Gāṅga copper-plate grants are dated, the date of the Siddhāntam plates would be twelve years later than the Chicacole plates of the same king.

The writer or composer of the grant was Madanāṅkura-Pallava, son of Mātrichandra of the Apūrvanāṭa family, living in Brāṇḍapali. He may possibly have been a brother of Pallavachandra of the same family who wrote the Chicacole plates. The *purōhita* Chharam-panandīśarman, who communicated the order of the king, perhaps corresponds to the *ājñapti* of other grants.

With respect to the localities mentioned in the plates, it is to be remarked that the village Siddhārtthaka, like Tāmarachern (or Tāmaracheruva) of the other Gāṅga plates, is mentioned as being situated in the district of Varāhavarṭani. Dr. Sten Konow in his paper on the Madras Museum Plates of Vajrahasta III. says that Tāmaracheruva and its hamlet Vātaka "should be looked for in the neighbourhood of Chicacole."¹ In that case, the village Siddhārtthaka, which is referred to also in the Achyutapuram plates of Indravarman,² may be identified with Siddhāntam near Chicacole, where the plates were discovered. The district Varāhavarṭani is probably the region between the Vainsadhārā and Nāgavāli.³

The word *adhikṛita* applied to the writer and the *akhaśālin* would point to the fact that there were special officials entrusted with the work of drawing up these documents and engraving them.—The parenthetical clause *grishm-ōḍakam*, etc., in l. 12, is interesting as indicating how much the farmers depended upon irrigation works. The plot of land which is the subject of the grant is stated to have included a water-course and a house-site.

TEXT.⁴

First Plate.

- 1 श्री⁵ स्वस्ति [॥*] सकलवसुमतीतलतिलकायमान⁶सर्वतुसुखरमणीयादिजयव-
- 2 तङ्कलिङ्गनगरवासकाग्रहेन्द्राच⁷लामलमिखरप्रतिष्ठितस्य चराच-
- 3 रगुरो[:*] सकलभुवननिर्माणीकसूक्ष्मधारस्य भगवतो गोकर्ण⁸स्वामिन-
- 4 धरणकमलयुगलप्रणामादिगलितकलिकलङ्को गाङ्गामलकुल-
- 5 तिलको निज[नि]स्त्रिङ्ग⁹धारोपार्जितसकलकलिङ्गाधिराज्य[:*] प्रविततचतु-
- 6 रुदधितरङ्गमालामेखलावनितलामलयशा(:) अनेकाहवसङ्गी[भ]ज-
- 7 नितजयशब्द[:*]¹⁰ प्रतापावनतसमस्तसामस्तचक्रचूडामणिप्रभामञ्ज-

Second Plate; First Side.

- 8 रीगुञ्जरञ्जितचरणक्षेममाहेश्वरो मातापितृपादानुध्यातो नयविमयदय[र]-
- 9 दानदाक्षिण्यशौर्योदार्यसत्त्वत्यागादिगुणसम्पदामाधारः ¹¹श्रीगुणार्णवसु-

¹ *Ep. Ind.*, Vol. IX, p. 95.

² *Ep. Ind.*, Vol. III, p. 128, l. 8 of the text.

³ See also Mr. G. V. Ramamurti's paper on the Nadagam Plates of Vajrahasta (*Ep. Ind.*, Vol. IV, p. 183 f.), which contains valuable information on the localities mentioned in the grants of the Gāṅga kings of Kalinga.

⁴ From the original plates and a set of ink impressions supplied by Mr. H. Krishna Sastri.

⁵ Expressed by a symbol in the original.

⁶ In his article on the Chicacole plates (above, Vol. III, p. 130 f.) Prof. Hultzsch inserts unnecessarily the ablative case-ending -āt after *tīlakāyamāna*.

⁷ Read °वसा°.

⁸ Read गोकर्णस्वामिन-

⁹ Read °निस्त्रिङ्ग°.

¹⁰ Read °शब्दः.

¹¹ Read °गुणार्णवसु°.

- 10 शुर्महाराज[.*] श्रीमान्देवेन्द्रवर्मा वराहवर्त्तन्यां सिद्धान्तकथाने सर्वसमवेता-
 न्कुटुम्बिन¹-
 11 क्षमाप्रापयत्यस्ति[.*] विदितमस्तु ²भवतामस्माभिर्न³ 'अचारिहृदे⁴ इत्यस्य भूमि-
 12 'दकमार्ग(ः)निवेशनसहिता श्रीमोदकं कुटुम्बे⁵ 'स्तुत्यमेरुपलिवास्तव्यायो-
 13 द्वाहिसमोदाय वेदवेदाङ्गपारगाय ⁶वज्रसमन्वाचारिणे तम्परशर्मदीक्षिताय
 14 दक्षिणायने ⁷उदकपूर्वसम्पत्तस्तेनापि प्रतिगृह्य भ्रात्रे यज्ञशर्मणे ⁸चतुर्थीहो द-
 15 तस्तदेव¹¹ ज्ञात्वास्योपभुञ्जत¹² रिवाधा¹³ न ¹⁴कार्या[क]मन्ताङ्गमेस्मीमालिङ्गानि¹⁴ लि-

Second Plate; Second Side.

- 16 ख्यन्ते [.*] पश्चिमोत्तरकीर्णे ¹⁵वाय[व्याम्पाषा]ण[.] पूर्वे तूर्ककरकवस्ततो[कु]-
 दस्य¹⁶ पू-
 17 र्णे दक्षिणेन गता गतास्तती¹⁷ पाषाणोपरोपि पाषाणस्तस्य दक्षिणे द-
 18 क्षिणपूर्वकीर्णे पाषाणस्तस्य पश्चिमे चिन्नास्ततो पश्चिमे पश्चिमाहक्षिण-
 19 कीर्णे¹⁸ पाषाणस्तस्योत्तरीत्तरं पाषाणो¹⁹स्ततो 'तद्वाकाशीमूले पाषाणेति²⁰ ॥
 20 भविष्यतश्च²¹ राज्ञः प्रापयति [.*] मा भू [वि]फलशङ्का कुरदसे-
 21 ति पाषाणा[.] [.*] स्वदानात्फलमानस्यम्परदानानूपालने²¹ । व्यासगीता-
 22 शान्त श्लोकानि²² भवन्ति ॥ ²³बहुभिर्व्यसुधा दत्ता²⁴ राजभिस्सगरादिभि[.*][.] य-
 23 स्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [॥.*] ²⁵षष्टिर्व्यसह[सा]-

Third Plate.

- 24 णि स्वर्गे मोदति भूमिद[.]* आच्येता चानुमन्ता च तान्येव नरके
 वसेत् [.] स्वद-

- ¹ Read 'कुटुम्बिन-
² Read भवताम³.
⁴ Read 'रिच्छेदे.
⁵ Read कुटुम्बे.
⁶ Read उदकपूर्व सम्पत्त⁷.
⁸ Read 'देवं.
⁹ Read कार्या । सम¹⁰.
¹¹ Read वायव्या पा¹².
¹³ Read गता ततः.
¹⁴ Read पाषाणस्ततस्तटाकपाशौ. For the term तटाकपाशौ see the Achyutapuram plates (*Ep. Ind.*, Vol. III, p. 128, ll. 15, 16).
¹⁵ Read पाषाण इति.
¹⁶ Read श्लोका.
¹⁷ Read दत्ता.
¹⁸ The syllable त्य is corrected from वि. Read 'प्रापयति.
¹⁹ Read 'वृद्ध²⁰.
²¹ Read 'दकमार्गनिवे²².
²³ Read वज्रसमन्वा²⁴.
²⁵ Read चतुर्थी²⁶.
²⁷ Read वाधा.
²⁸ The syllable गा is inserted below the line.
²⁹ Read ततोच्छेद³⁰.
³¹ Read पश्चिमदक्षिण³².
³³ Read 'नुपालने.
³⁴ Read भविष्य³⁵. Read बहु³⁶.
³⁷ Read षष्टि³⁸.

1.
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8

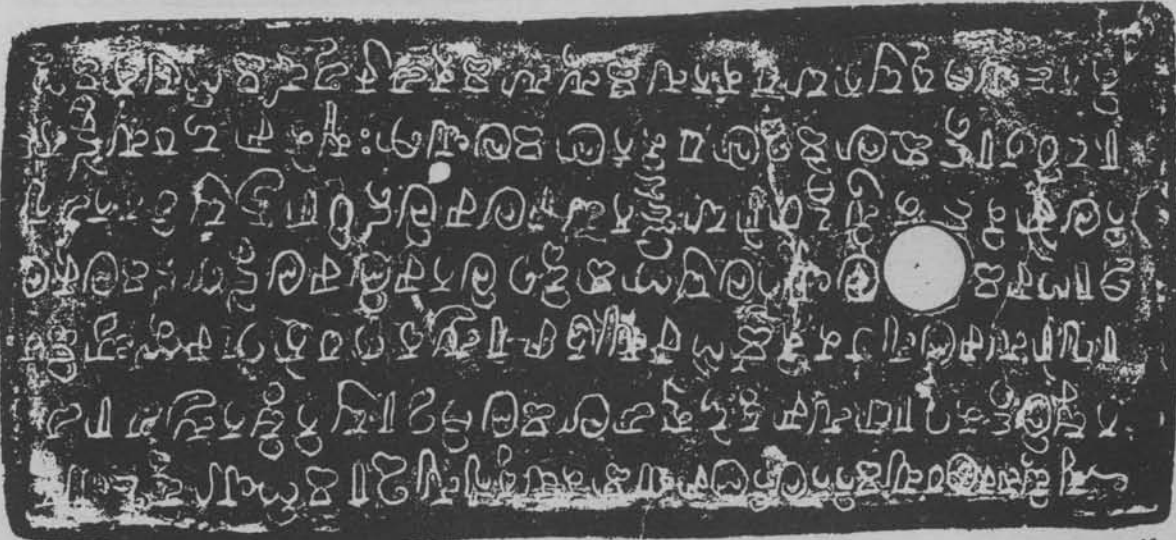


Plate 1 shows a rectangular stone plate with inscriptions in an ancient script, likely Tamil. The text is arranged in horizontal lines. A circular hole is visible on the right side of the plate.

8
10
12
14

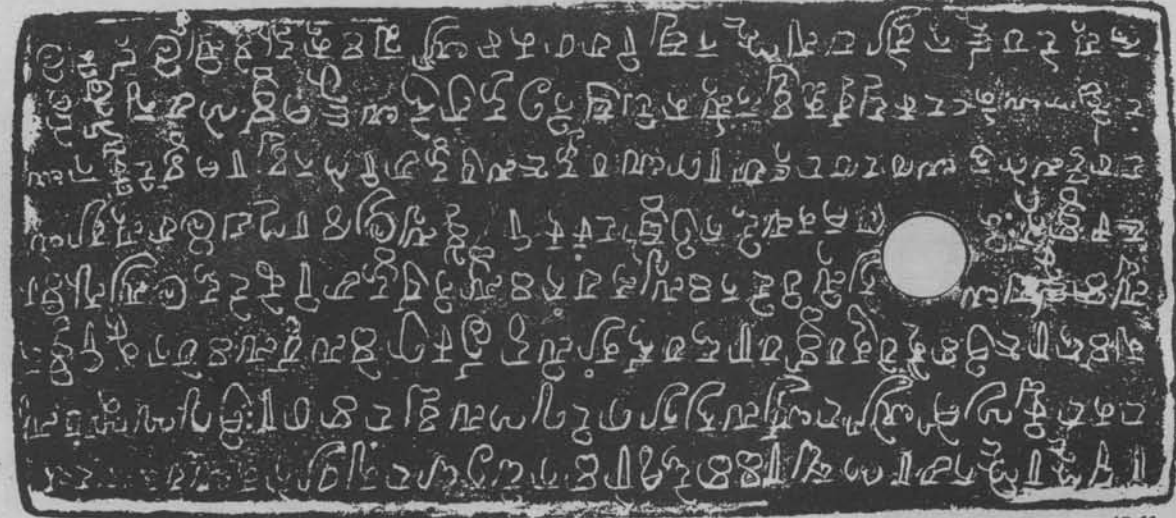


Plate 2 shows a rectangular stone plate with inscriptions in an ancient script, likely Tamil. The text is arranged in horizontal lines. A circular hole is visible on the right side of the plate.

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18
20
22

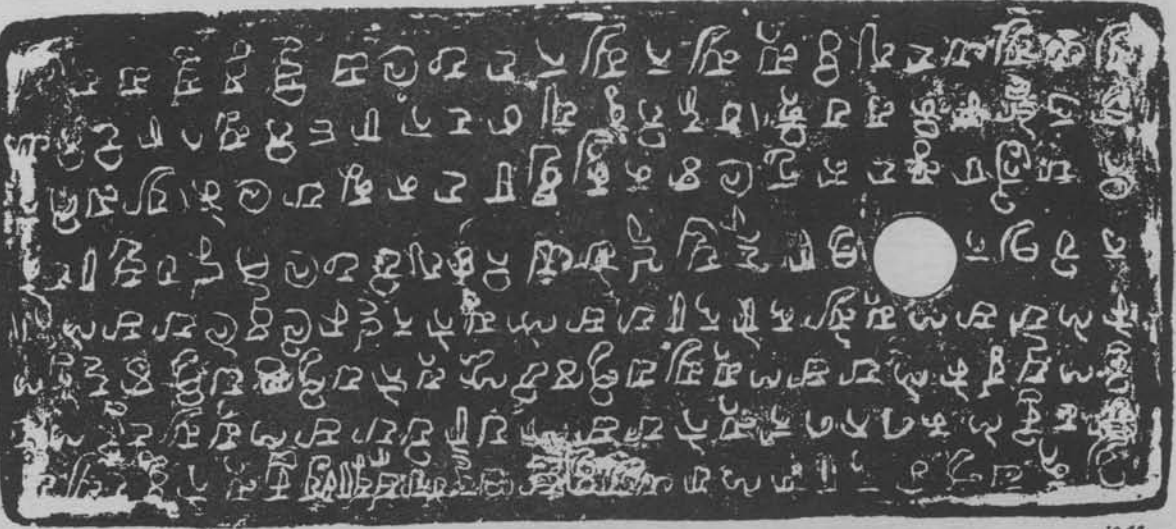


Plate 3 shows a rectangular stone plate with inscriptions in an ancient script, likely Tamil. The text is arranged in horizontal lines. A circular hole is visible on the right side of the plate.

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26
24

ॐ नमो भगवते वासुदेवाय ॥
अथ श्रीकृष्णार्जुनसंवादे ॥
अर्जुन उवाच ॥ द्रुपद उवाच ॥
अथ द्रुपद उवाच ॥
अथ द्रुपद उवाच ॥
अथ द्रुपद उवाच ॥
अथ द्रुपद उवाच ॥
अथ द्रुपद उवाच ॥

30
28
26
24

- 25 तां परदत्ताम्वा¹ यद्वाद्रक्ष युधिष्ठिर [1*] मही² महिमताम्नेष्ठ³ दा[ना*]न्नेयो-
 26 'गुपालनमित्येवपत्न्यामपूर्वनटान्वये मातृचन्द्रसुतुधिक⁴-
 27 तन्मोमदनाङ्कुर(स्य)पलवेन⁵ लिखित⁶ पुरोहितकरम्यनन्दि-
 28 'शर्मन्कथितान्नया प्रवर्द्धमानविजय[1*]ज्यसम्पन्नरश्ते⁷ पञ्च-
 29 नवते 100 90 5 श्रावणकृष्णदिने पञ्चमे [द*]त्तः ॥ ¹⁰शङ्करसुत उ-
 30 त्कीर्ण¹¹ शासनं ¹²अधीकृतनगनपञ्चशालिभोदना इति(:) ॥ ८ [11*]

TRANSLATION.¹³

(Line 1) 'Om. Hail! From (*his*) victorious residence (*vāsaka*) at (*the city of*) Kalinganagara, which is the ornament of the whole earth (*and*) which is pleasant on account of (*the simultaneous existence of*) the charms of all seasons,—the illustrious *Mahārāja Dēvendravarman*, son of the illustrious *Guṇārṇava*,—from whom the impurities of the *Kali* (*age*) have disappeared by (*his*) obeisance to the two Lotus-feet of the divine (*god*) *Gōkarṇasvāmin*, the lord of the animate and inanimate (*creation*), the sole architect for the creation of the whole universe, who is established on the spotless summit of mount *Mahendra*; —who is the ornament of the spotless race of the *Gāṅgas*; who has acquired by the edge of his own sword the overlordship (*ādhirājya*) of the whole (*country*) of *Kaliṅga*; whose spotless fame is spread over the surface of the earth,¹⁴ girt by the waves¹⁵ of the four oceans; who had caused the cry of "Victory!" (*to resound*) in the turmoil of many battles; whose feet are reddened by the dense clusters of the light of the crest jewels of the entire circle of feudatories, who have been prostrated by his prowess; who is a devout worshipper of *Mahēśvara*; devoted to the feet of (*his*) parents; and a receptacle of a wealth of virtues like prudence, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness and liberality,¹⁶—addresses the (*following*) order to all the assembled cultivators of the village *Siddhārtthaka* in (*the district of*) *Varāhavartani* :—

(l. 11) Be it known to you that we have given with (*libations of*) water one *kala*¹⁷ of land, including the water course and the house site, (*situated*) in the *Brahmachārin* quarter (*chhēda*) (*of this village*)—the water during the summer (*months being enjoyed*) equally with the (*other*) families—during the (*sun's*) progress to the south (*dakṣiṇāyana*), to *Tamparaśarma-Dikshita*, resident of *Īraṇḍapali*, belonging to the *Udavāhi-gōtra*, a student of the *Rig-Vēda* (*Bakvricha*) and well versed in the *Vēdas* and *Vēdāṅgas*. And he having received it, has assigned a fourth share to (*his*) brother *Yajñasārman*. Having known this, therefore, there should be no obstacle put in (*the way of*) his enjoyment (*of the same*). The marks of the

¹ Read °दत्तां वा.

² Read °मताम्नेष्ठ दानाम्नेयो.

³ Read सुतुनधिक.

⁴ Read लिखित.

⁵ Read °संवत्सर.

⁶ Read °शौच.

⁷ By Dr. V. Sukthankar, Ph.D.

⁸ The word *mālā* only denotes *bākūlya*.

⁹ Thus far the contents of our grant are almost identical with the beginning of the *Chicacole Grant* (*Ep. Ind.*, Vol. III, p. 130 f.).

¹⁰ The word *kala* means a ploughshare, but is also used to denote a measure of land. In the latter case it represents the amount of land which can be conveniently ploughed or rather cultivated with the help of *one* plough.

¹¹ Read मही.

¹² Read °पालनमित्ये.

¹³ Read °पञ्चवेन.

¹⁴ Read °शर्मन्कथिता.

¹⁵ Read सुतना.

¹⁶ Read चधि.

¹⁷ *Ep. Ind.*, Vol. III, p. 131, note 10.

boundaries on all sides of the (*piece of*) land are (*here*) written (*down*): In the north-western corner in the north-west a stone; in the east a . . . *karaka* tree; thence to the east of the *chhēda*,¹ the trench running towards the south; then a stone and (*then*) another stone; to the south of it, in the south-eastern corner, a stone; to the west of it tamariud trees; thence to the west, in the south-western corner, a stone; (*then*) after that stones in constant succession;² then at the foot of the bund (*pālī*) of the tank, a stone.

(I. 20) And (*the king*) makes the (*following*) request to future kings: Cherish not, ye Kings, the illusion that it is useless (*thinking this is*) the gift of another! The merit of protecting the gift of others is infinitely greater than that of one's own gift!

(I. 21) There are the following verses sung by Vyāsa on this point:

[Three of the customary verses.]

(I. 26) This (*edict*) was written by the officer, the illustrious Madanānkura Pallava, son of Mātrichandra, of the family of Aptṛvanāṣa (*living*) in Ēraṇḍapali by the order (*of the king*) communicated by the Parōhita Chharampanandi-sarman; (*given?*) in the year one hundred and ninety-five—(*in symbols*) 100 90 5,—of the victorious and progressive reign on the fifth day of the dark fortnight of Śrāvaṇa.

(I. 29) (*The edict*) was engraved by the keeper of records (*akhaśālin*) Nagana Bhōi, son of Śaṅkara.

No. 20.—GAGAHA PLATES OF GOVINDACHANDRA OF KANAUJ: SAMVAT 1199.

By LIONEL D. BARNETT.

These plates, of which the contents are here published for the first time, were obtained by Mr. A. C. L. Carlleyle at the village of Gagahā, and passed from him in 1887 to the Trustees of the British Museum, where they are now preserved in the Department of Oriental Printed Books and Manuscripts, with the number "Indian Charters 17". A cursory account of them is given by Mr. Carlleyle in vol. xxii of the *Archæological Survey of India*, p. 59 f., and a paper on their date by Professor Kielhorn appeared in the *Indian Antiquary*, vol. 18, p. 20 f. (cf. his *List of Northern Inscriptions* in this journal, vol. 5, App. No. 119). Mr. Carlleyle describes Gagahā as lying on the western side of the river Rāptī, about twenty-one miles south of Gorakhpur. This rather vague specification seems to suit best the village of that name situated in the *tappā* of Gagahā in Bāusgaon *tahsil*, which is served by the post-office at Kōri-Rām.—The record consists of two copper plates, with their edges turned up, and with holes for a ring, which is now wanting; evidently they were intended to fit one into the other. They are fairly well preserved. One of them measures about 17½ inches in width and 10½ inches in height; the other is slightly smaller, so as to fit into the larger. The writing is on one side only of each plate.—The character is an early Nāgarī, very similar to that given in Bühler's Plate V, col. xx. The letters are well shaped; their height is from ¾ inch to 1½ inch.—The language is Sanskrit. As the nine introductory stanzas are known from the Kamaah plates published in this journal (vol. 4, pp. 100, 118), nothing need be said of them. In the remaining part there are a few points of interest. From a lexical point of view we may

¹ This must refer to the *Brahmachāri(c)chēda* mentioned in l. 11 of the text.

² This is, I suppose, to be understood in the sense that from the point last mentioned the boundary line was marked by a regular succession of stones.

- 2 lāsu divam gatāsu | sākshād=Vivasvān=iva bhūri-dhāmnā nāmnā Yasō(sō)-
vighraha ity=udārah || [2*] ¹Tat-sutō=²bhūn=Mahichandraś=chandra-dhāma-
nibham nijam | yēn=āpāram=akūpā-
- 3 ra-pārō vyāpāritam yaśah || [3*] ³Tasy=ābhūt=tanayō nay-aika-rasikah krānta-
dvishan-maṇḍalō vidhvast-oddhata-vīra-yōdha-timira[h*] śrī-Chandradēvō nripah
|| (l) yēn=ōdārātara-pra-
- 4 tāpa-sa(sa)mit-āśēsha-praj-ōpadravam śrīmad-Gādhīpur-ādhirājyam=asamam dōr-
vvikramēn=ārjjitam || [4*] ⁴Tirthāni Kāśi-Kusik⁵-Ōttara-Kōśa(sa)l-Ēndra-
sthāniyakāni pari-
- 5 pālayat=ābhigamya [l*] hēm-ātma-tulyam=anisa(sa)m dadatā dvijēbhya yēn=ānkitā
vasumatī satasas⁶=tulābbih || [5*] Tasy=ātmajo Madanapāla iti kshītindra-
chūdāma-
- 6 pīr=vvijayatō nija-gōtra-chandrah | yasy=ābhishēka-kalas(s)-ōllasitah payōbbih
prakshālitaṁ Kālē(li)-rajaḥ-paṭalam dharitryah || [6*] ⁷Yasy=āsīd=vijaya-
prayāna-sa(sa)-
- 7 mayō tuṅg-āchal-ōchechais-chalan-mādyat-kumbhi-pada-kram-āsama-bhara-bhrasya(sya)n-
mahī-maṇḍalē | chūdā-ratna-vibhinna-tālu-galita-styāt(n)-ās[ri*]g-udbhāsitaḥ Śēshaḥ
pēsha-yaśā⁸-
- 8 d=iva kshapam=asau krōḍē nilin-ānanah || [7*] ⁹Tasmād=ajāyata nij-āyata-
vā(bā)hu-valli-va(ba)ddh-āvaruddha-nava-rāja-gajō narēndrah | sāndr-āmṛita-
drava-muchām prabhavō gavām yō Gō-
- 9 vindachandra iti chandra iv=āmvu(mbu)rāśēh || [8*] ¹⁰Na katham=apy=
alabhanta rapa-ksh[a*]mās=tisriṣhu dikshu gajēn=atha Vajriṇah | kakubhi
vabhvamur¹¹=Abhramu-vallabha-pratibhaṭā iva ya-
- 10 sya ghaṭā-gajāh || [9*] Sō=yam ma(sa)masta-rāja-chakra-samsevita-charaṇah || sa
cha paramabhaṭṭāraka-mahārājādhirāja-paramēsva(sva)ra-paramamāhēsva(sva)ra-nija-
bhuj-ōpārjjita-śrī-Ka-
- 11 nyakuvj(bj)-ādhipatya-śrī-Chandradēva-pād-ānudhyāta- | pa[ra*]mabhaṭṭāraka
mahārājādhirāja-paramēsva(sva)ra-paramamāhēsva(sva)ra-śrī - Madanapālādēva - |ād-
ānudhyāta- | paramabhaṭṭāraka-
- 12 mahārājādhirāja-paramēsva(sva)ra-paramamāhēsva(sva)r-āsva(sva)pati-gajapati-narapati -
rāja-tray-ādhipati-vividha-vidyā-vichāra-Vāchaspati-śrīmad-Gōvindachandradēva-
- 13 pāda-padma-sammatyā samasta-rāja-prakriy-ōpēta-mahārājaputra-śrīmad-Rājyapālādēvō
vijayi || Hathaunda-pattalāyām | Kuṇḍalagrāma-paśchimē Vichhiāntāla-
- 14 pūrvvō madhya-kāchha-bhūmi | pā[m*]cha-chatuṣṭayam=adbika-nālu pāmcha=
ānkē=pi nālu 5 | Luthā¹²-Gaggōṭṭā¹³-pūrvvō upari-vāgara-bhūman pāmcha-
dvādaśam=ānkē=pi pāmcha 12 grāma-kshētrayōr=ni-
- 15 vāsīnō akhila-janapadān=upagatān=api cha rāja-rajñī-yuvarāja-mamtri-purōhita-
pratihāra-sēnāpati-bhāṇḍāgarik-ākshapatalika-

¹ Metre : Ślōka (Anuṣṭubh).

² The *apagraha* is written, in a form resembling the numeral 3.

³ Metre : Vasantatilakā ; the same in verse 6.

⁴ Read *satasas*.

⁵ Read *-vafā-*.

⁶ Metre : Drutavilambita.

⁷ Read *baḥramur*. [For *kakubha abhramur* (acc.) ?—F. W. T.] ¹² Or perhaps *Lutā-*.

⁸ A stroke has been recently added at the bottom of the f, converting it into a h, apparently in order to identify the name with that of Gagahā.

⁹ Metre : Śārdūlavikṛīḍita.

¹⁰ Read *Kāśi-Kuśik*.

¹¹ Metre : Śārdūlavikṛīḍita.

¹² Metre : Vasantatilakā.

- 16 bhishag-naimittik-āntahpurika-dāta-kari-turaga-pattan - ākara - sthāna - gōkul - ādhikāri -
purushāṇa-ājñāpayati vo(bō)dhayaty=ādīsa(sa)ti yathā vidita-
- 17 m=astu bhavatām yath=ōpari-līhita¹-grāmaḥ sa-jala-sthala-lōha-lavaṇ-ākara-sa-
matsy-ākara-sa-gartī-ōshara-sa-madhūka-chūta-vana-viṭapa-vāṭika-tṛi-

Second plate.

- 18 na-yūti-gōchāra-paryantaḥ s-ōrddb[v*]-ādhaś-chatur-āghāṭa-vīśuddhaḥ s[v*]a-sīmā²
paryantaḥ || sam(m)vatsarōshv=ēkādaśa-sa(sa)tēshu nava-navaty-adhikēshu
Phālgunō mā-
- 19 si su(su)kla-pakṣhō ēkādayāyām³ tithau Sa(sa)nidinē yatr=āṅkē=pi
sam(m)vat 1100 Phālguna su di 11 Sa(sa)nau || ady=ēha
Gumjhadagrām-āvāsita-śrī-
- 20 mad-Rājyapālādēva-kaṭakē * * tō Trivēṇya-nadi⁴ snātpā(tvā) vidhivan=mantra-
dēva-muni-manuja-bhūta-pitṛi-gaṇāms=tarppayitvā timira-pātala-pāṭa-
- 21 na-paṭu - mahasam=Ushnarōdi(chi)sham=upasthāy=Aushadhipati - śakala - śēsha(kha)raṁ
samabhyarohehya tribhuvana-vrā(trā)tur=Vāsudēvasya pūjām vidhāya havishā
Havi-
- 22 rbhujam hutvā mātā-pitrōr=ātmanas=cha pulya(ṇya)-yasō(śō)-bhivṛiddhayē⁴ ||
Śrīvatsa-gotrāya | Gargga-Bhārggava-Ch[y*]avana-tripravarāya | Yajurveda-
sā(śā)khinō Thakura-śrī-Mahi-
- 23 dhara-pautrāya | Thakura-śrī-Jasarāma-putrāya | Thakura-śrī-Dēvarāma-Thakura-
śrī-Bhūpat[ī*]-Thakura-[śrī*]Śrīdhara | ēshu vrā(brā)hmaṇōshv=asmābhir=
ggōkarṇṇa-kusālatā-pūta-karatal-ōdaka-pū-
- 24 rṇṇa(rvva)m=ā-chandr-ārkkam yāvat(ch)=chhāsa(sa)nīkritya pradattō matvā yathā-
diyamāna-bhāgabhogakara-pravaṇikara-jalakara-gōkara-turushkādā(da)mṇa - prabhṛiti-
samast-ā-
- 25 dāyān=ājñāvidhōyibhūya dāsyath=ēti || Bhavanti v(ch)=ātra dharmm-ānusa-
(sa)msinaḥ ślōkāḥ | ⁵Bhūmim yaḥ pra[ti*]grīhnā(ṇā)ti yaś=cha bhūmim
praya[ch*]chhati | ubhau
- 26 tau puṇya-karmṇāṇau niyataṁ svargga-gāminau || Sa(sa)mukham bhadra-
śana[m*] chhatraṁ var-āsvā(śvā) vara-vāraṇāḥ | bhūmi-dānasya chihṇāni
phalam=ētat=Puraṇdara ||
- 27 Va(ba)hubhir=vvasudhā bhuktā⁶ rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā
bhūmis=tasya tasya tadā phalam || ⁶Sarvān=ētāna(n) bhāvināḥ pārtthivēm-
drān=bhū-
- 28 yō bhūyō jā(yā)chatō Rāmabhadraḥ | sāmānyō=yam dharmma-hetu⁷ nṛpāṇām
kālō kālō pālanīyō bhavadbhiḥ || ⁸Shashṭīm varaha-sahaśrā(śrā)ṇi svarggō
vasa-

Read -likhita-. The ta is added below the line.

[For Trivēṇi-nadyām?—F. W. T.]

² Read ēkādayām.⁴ This is an Anushtubh line, perhaps by accident.⁵ Metre: Ślōka (Anushtubh); the same in the following two verses.⁶ Metre: Śālini.⁷ Read -sētur.⁸ Metre: Ślōka (Anushtubh); the same in the next four verses.

- 29 ti bhūmi-daḥ | ā[ch*]chhēt[t*]ā ch=ānumantā cha tāny=ēva narakam vrajēt
 || Gām=ēkām svarṇam=ēkam¹ bhūmēr=apy=ēkam=aṅgulam | haran=narakam=
 āpuṭi yāvad=ā-bhūta-sam-
- 30 plavam || Tādāgānām sahaśrē(srē)ṇa sāvamēdha-sa(śa)tēna cha | gavām kōṭi-
 pradānēna bhūmi-harttā na su(śu)dhyati || Sva-dattām para-dattām(m)=vā
 yō harēta vasundharām |
- 31 sa viśtā(śhṭhā)yām kṛimi[r*] bhūtvā pitribhi[h] saha majjati || Vāri-
 hinēśhv=aranyēśhu śushka-kōṭara-sā(śā)yinaḥ | kṛishṇa-sarppās=cha jāṭā(ya)ntō
 yō syu[r] vra(bra)hma-sva-hā-
- 32 riṇaḥ || ²Yān=lha dattāni purā narēndrair=dānāni dharmmāpi yasa(śa)skarāṇi |
 ni[r*]mālya-vānta-pratimāni tāni kō nāma sādhuḥ punar=ādadita ||
- 33 ³Vāt-ābhra-vibhramam=idam vasudh-ādhipatyam āpāta-mātra-madbura viśhay-
 opabbhōgāḥ | pr[ā*]ṇās=trīṇ-āgra-jala-vi(bi)ndu-samā narāṇām |⁴ dharmmaḥ
 sakhā param=ahō
- 34 para-lōka-yānēti⁵ || Likhitam ch=ēdam tāmra-paṭṭakam karapika-Ṭhakura-śrī-
 Vivikēn=ēti ||⁶

No. 21.—SRIRANGAM PLATES OF MADHAVA-NAYAKA : SAKA-SAMVAT 1343.

By T. A. GOPINATHA RAO, M.A., TRIVANDRAM.

The subjoined inscription is engraved on three copper-plates which, though all of them have a hole in the middle of their left margin, have no connecting ring. The plates belong to the Raṅganātha temple at Śrīraṅgam and were obtained on loan by me.⁷ From an impression taken under my supervision the inscription is edited below.

The preservation of this document is good; it is written in the Telugu alphabet but the language is Sanskrit. It belongs to the time of Mādhava Nāyaka (l. 39) or Rājārāja Mādhava-Bhūpāla (l. 16 f.), son of Śīṅgabhūpāla by his wife Annamāmbā (ll. 10-12), and is dated in the Śaka year 1343, corresponding to the cyclic year Plava (ll. 2-5). On the second *tithi* of the dark fortnight of the month Śrāvaṇa, Mādhava Nāyaka granted the *agrahāra* of Torlūri under the name of Śrīraṅgapura to the god Raṅganātha of Śrīraṅgam. Regarding the date the Honourable Diwan Bahadur Mr. L. D. Svāmikkannu Pillai writes: "The date S. 1343, Śrāvaṇa bahula 2 Budhavāra = Wednesday, 16th July A.D. 1421, the cyclic year Plava = Ś. 1343 (expired), on which day Śrāvaṇa bahula 2 ended at about 42 *ghaṭikās* after mean sunrise. There were two Śrāvaṇas in this year, and the present date fell in the first or *adhika* Śrāvaṇa, while the bahula 2 of *nija* Śrāvaṇa fell on Friday, 15th August A.D. 1421."

The name of Mādhava Nāyaka's father Śīṅgabhūpāla is known from other sources. In his report on the search for Sanskrit and Tamil manuscripts for 1896-7 the late Professor M. Śēshagiri Śāstri, M.A., while describing the Sanskrit work on Alamkāra named *Rasārṇava-sudhākara*, writes that "It was composed by Śīṅgabhūpāla, who was called Sarvajña on

¹ Unmetrical; the usual form is *Svarṇam=ēkam gām=ēkām*.

² Metre: Trishṭubh Upajāti, of the Indravajrā order throughout.

³ Metre: Vasantatilakā.

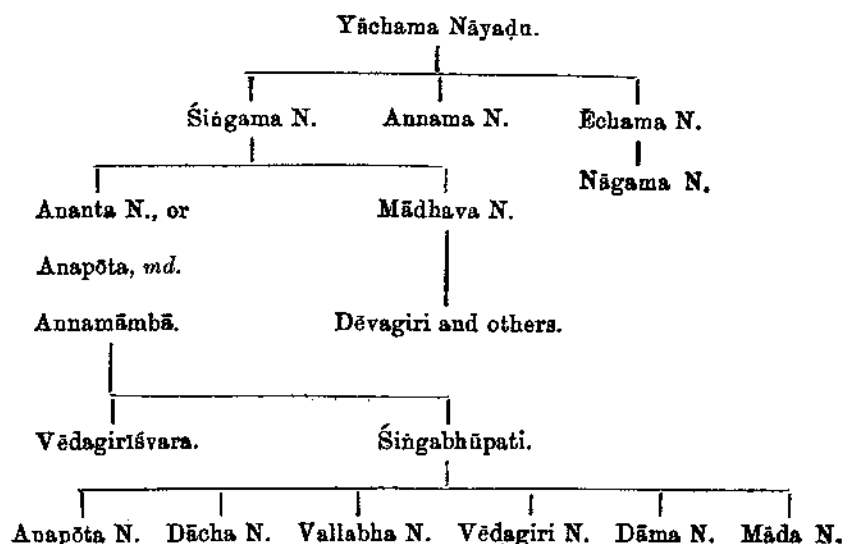
⁴ The *danda* is superfluous.

⁵ Read *-yāna iti*.

⁶ Here follows on the plate an ornamental design, a double *danda*, the curved symbol sometimes representing *ām*, and another double *danda*.

⁷ It forms No. 24 of Appendix A of the Assistant Superintendent of Archaeology's Annual Report for 1905-6.

account of his great scholarship¹ In the Rēcharla family there was a prince named Yāchama Nāyaḍu, who was learned and wealthy. He fought a battle with the Pāṇḍya king and became victorious. He was styled Khadga-Nārāyaṇa on account of his prowess. His wife was called Pōchamētā. He had three sons named Śīṅama Nāyaka, Annama Nāyaka and Echama Nāyaka. While the eldest brother was ruling over the kingdom very ably and powerfully, the youngest, Echama Nāyaka, distinguished himself for his courage and got a son named Nāgama Nāyaka, who acquired the titles of Rāhuttarāya and Kāṭhāvirāya. Śīṅama Nāyaḍu had two sons named Anapōta, called also Ananta Nāyaḍu, and Mādhava Nāyaḍu; the latter of whom had many sons, of whom Dēvagiri was the most important. The elder (son Anapōta of Śīṅama) succeeded to the throne and on account of his valour obtained the title of Sōmakula-Paraśūrāma. He constructed steps over the mountain Śrīśaila for the benefit of the pilgrims (going) to the sacred shrine of Śiva under the name of Mallikārjuna situated on (its) summit. His wife was called Annamāmbā; and she gave birth to two sons, who were named Vēdagiriśvara and Śīṅabhūpati.



The king Śīṅama Nāyaḍu lived prosperously with his six sons and settled in a town called Rājāchala (Rācha-kōṇḍa), which was the capital of his ancestors, and ruled over the country between the Vindhya mountains and the hill Śrīśaila, which is situated in the Kurnool District."²

Later on, he adds that "Śīṅama Nāyaḍu flourished about 1330 A.D. and was called Sarvajña on account of his vast learning and was a great patron of learning. He also patronised Telugu poets, such as Bammara Pōtarāzu who translated the Sanskrit *Śrībhāgavata* into Telugu, and Śrīnātha, who translated the *Naishadha* into the same language. The latter composed a poem called *Bhōginīdanḍakamu* in honour of the Rāja."

¹ इति श्रीमच्छास्त्रीश्रीचमपीतनरेन्दनवल्लभसुखलमीश्वीश्वरभूषाखिरचिते रसार्थसुधाकरनामि
नाट्यालङ्कारभाष्ये
is the colophon of one of the chapters of Śīṅabhūpāla's work.

² Prof. M. Śeshagiri Sastri's Report on the search for Sanskrit and Tamil Manuscripts for the year 1896-97, pp. 7-9.

"In a Vaishṇava sectarian work called *Guruparamparāprabhāva* Nainārāchārya, the son of Vēdānta-dēśika, is stated to have gone, as already stated, to the court of Śīngama Nāyaḍu and defeated Śākalyamalla, who was the author of the *Uḍāravāghava*, and established the Vaishṇava religion. In the commentary called *Ratnapēṭika* on the *Subhāshitanīvi*, a didactic poem which, it is said, Vēdānta-dēśika composed in imitation of the *Subhāshitanīvi* of Bhartṛihari, the author says that the poem was composed for Śīngama Nāyaḍu and, after finishing the poem, the author of the work sent it as a present to the king."

The *Vēdāntadēśika-vaibhava-prakāśikā* written by Chāṇḍamārutam Doḍḍayāchārya of Chōḷaśīngapuram asserts that Śīngama Nāyaka, the son of Mādhava, was a contemporary of Dēśika (v. 120). This fact is borne out by the very words of Dēśika; in the colophon to his *Rahasyasandēśa*, written especially for Sārvajāna-Simha Nāyaka, he says "to the son of Mādhava this fact was communicated by Nigamānta-Dēśika (i.e. Vēdānta-dēśika)."¹ Mādhava and his son Śīngama belonged to Rājāchala, a name which subsequently became corrupted into Rēcharla, which became the family name of the descendants of Śīngama Nāyaka. In our document the place is called Rājādri, and Mādhava Nāyaka is said to be ruling over it.

We are told in the Śrīvaishṇava chronicles that Vēdāntadēśika died in the Śaka year 1293 (A.D. 1371),² the year in which Śrīraṅgam was freed from the Musalmans and the image of the god Raṅganātha was reinstated therein by Gōppanārya.³ Most likely the Mādhava Nāyaka of our record, the same as Māda of the genealogical table, was a contemporary of Nainārāchārya, the son of Vēdānta-dēśika.⁴ The subjoined inscription, however, mentions one Veṅkaṭāchārya, son of Rāmānujāchārya of the Śrīśaila-varṇśa,⁵ as the *guru* of Mādhava Nāyaka. The lists of succession of the Vaḍagalai and Tēṅgalai Tātāchāryas are so defective that my attempt at identifying the āchārya of Mādhava Nāyaka has proved futile.

TEXT.⁶

First Plate; Second Side.

- 1 ओमते रामानुजाय नमः ॥
- 2 स्वस्ति श्रीमज्जयाभ्युदयशक-
- 3 वर्षेषु त्रिचत्वारिंशत्त्रिंशत्तुरस-
- 4 हस्रगणितेषु मतेषु प्लवसंवत्सर-

¹ *Idam-iti Nigamānta-Dēśikēna pratisamādīyata Mādhavātmaṇḍapāya, etc.*

² स्वप्नाये शके प्रायात् दीप्यादि परमं पदं *Vēdāntadēśika-vaibhava-prakāśikā*, p. 129.

³ *Ep. Ind.*, Vol. VI, pp. 322-330. The verses composed in praise of Gōppanārya by Vēdānta-dēśika on the occasion are engraved on the east wall of the second *prākāra* of the Raṅganātha temple at Śrīraṅgam and the date 'bandhupriyā', Śaka 1293, is prefixed to them.

⁴ The *Periya-tiru-mūḍiyadaivu*, a work which gives in an extremely brief form the lives of the Śrīvaishṇava Āchāryas, mentions one Rāva Mādhava Nāyakkaṇ as the disciple of Periya Jiyar, better known by his real name Maṇavāḷamūṇigaḷ. We know that this āchārya and Nainārāchārya were almost contemporaneous with each other and therefore the Mādhava Nāyaka mentioned in the *Periya-tiru-mūḍiyadaivu* might quite likely be the donor of our document.

⁵ Śrīśailēśa is the Sanskritised form of Tirumalai-nambi, an āchārya of Rāmānuja, and his descendants are therefore said to belong to the Śrīśaila-varṇśa; but they are at present better known by the name of Tātāchāryas. The origin of this word is explained by me elsewhere.

⁶ From the original and the inked impressions prepared under my supervision.

- 5 आवण्वहक¹द्वितीयावधवास-
6 रे स्वस्ति श्रीमत्सकळोकेश्वराय
7 श्रीमन्नारायणाय उभयका-

Second Plate; First Side.

- 8 वेरिमध्यवासिने उभयविभूतिना-
9 शाय श्रीरंगनाथाय भव-
10 दिव्य²दासानुदासेन श्रीशिंगभू-
11 पालनंदनेन श्रीमदंनमांवा-
12 गर्भरत्नाकरपरिपूर्णचंद्रेण
13 श्रीवेकटगिरिनिवासश्रीनिवासचर-
14 णारविंदद³सेवाह्वाकश्रीशैलभवदन्व-

Second Plate; Second Side.

- 15 यतिलकश्रीरामानुजार्यपुत्रश्री-
16 वेकटाचार्यप्रियसिन्धुश्रीमद्राज-
17 राजमाधवभूपालेन साष्टांगं प्रण-
18 म्य समर्पितस्याग्रहारस्य शासनपत्रिका-
19 क्रमः [1*] आपत्तखाय अ[रिथि]कल्पकाय
20 दयासागराय त्रिविधचिदचिक्तेष्विणे⁴
21 [अ]खिलहेयगुणप्रत्यनीकानंतकथा-
22 णगुणैकतानाय अतसीकुसुमसमा-

Third Plate; First Side.

- 23 नकांतिमते लक्ष्मीकांताय⁵ तुभ्यं
24 राजाद्रिशेषभूतजनपदे⁶ तोलूरिना-
25 मधेयश्रीरंगपुरापरामिधानी-
26 ग्रहारः नित्यनैवेद्यांगरंगभोगजोर्व⁷-
27 प्रासादभीपुरोपवनाद्यनेकसमुचित-
28 कैकर्यार्थ⁸ धारापूर्वकमष्टभोगते-
29 जलाम्यचतुःशीमासमेतं⁹ समर्पि-

¹ Read °वहक°.

² Read भवदीय°.

³ Read °रविन्द°.

⁴ Read °त्रिवि°.

⁵ Read °चिदचिक्तेष्विणे. [The full significance of the words त्रिविन् in l. 20 and त्रिवि in l. 24 has not been brought out in the translation. The first word means 'that which includes (the parts), i.e. the lord', and the second 'that which is a part thereof (i.e. the world)'.—H. K. S.]

⁶ Read °कान्ताय.

⁷ [The plates actually have तो रि—with two (rough) rs.—H. K. S.]

R read °जीर्ण°.

⁸ Read °यार्थ°.

⁹ Read °चतुशीमा.

30 तः [॥*] स्त्रीकृत्याचंद्रार्कमनुभूयतां [॥*]

31 तत्र देवनाम्नाणस्तेषाणि पूर्वमर्थ्याद-

Third Plate; Second Side.

32 या पालनिय्यानि¹ ॥ अस्मिदृष्टे² साक्षिणः

33 'आदित्यचंद्रावनिलीनलक्ष्य द्यौर्भूमिरापो हृद-

34 यं यमस्य । अहस्य राक्षस्य उभे च संध्ये ध-

35 र्मस्य जानाति नरस्य वृत्तं ॥ 'सामान्योयं ध-

36 [र्भ]सेतुर्नृपाणां काले काले पालनीयो भवद्भिः ।

37 सर्वानितान् भाविनः पारि[र्ष्य]वेद्रान् भूयो

38 भूयो याचते रामचंद्रः । [॥*] इदं लिखितं⁵

39 माधवनायकस्य ॥

TRANSLATION.

Salutation to the blessed Rāmānuja ! Be it well !

The document (concerning) the *agrahāra* which was granted after one thousand followed by three hundred and forty-three of the fortunate, victorious and prosperous Śaka years had expired, on a Wednesday (corresponding to) the second *tithi* of the dark (fortnight of the month) Śrāvaṇa of the (cyclic) year Piava,—by Rājarāja Mādhava, your devoted slave, son of the glorious Singabhūpāla and the full-moon (that rose out) of the sea (which was) the womb of the glorious Annamāmbā—who is the beloved disciple of Śrī Venkaṭāchārya, son of Śrī Rāmānujārya, the forehead ornament of the family of Śrīsaṭṭa and the devout worshipper of the lotus feet of (the god) Śrīnivāsa residing on (the hill called) Śrī Venkaṭagiri,—having prostrated with the eight parts of the body,³ to (the god) Śrī Raṅganātha, who is the glorious lord of all the universe; who is the blessed lord Nārāyaṇa; who resides between the two (branches of the river) Kāvērī⁷ and who is the master of the two *vibhātis*, runs as follows :—The *agrahāra* of Torlūri, which has another name Śrīraṅgapura, in the country known as Rājādri has been granted along with the eight enjoyments and powers and the four boundaries,⁸ by the pouring of water, to you,—who are a friend in (times of) distress, who are like the *kalpaka* (tree) to supplicants, who are an ocean of mercy, who are the cause of the universe constituted by the *chit* and *achit* (or conscient and non-conscient) things,⁹ who are the enemy of all that is discardable (unworthy) and the abode of all virtues, whose brightness is equal to that of the *ataśi* flower and who are the husband of Lakshmi,—for the daily offerings, the *aṅgarāṅgabhōga*, (repairs to) the dilapidated temple and *gōpura*, for the garden and many other works. May this (village) be taken possession of (by you) and enjoyed as long as the moon and the sun (last) ! In that (village) the lands (belonging to) the gods and brāhmaṇas shall be protected according to the previously subsisting conditions.

¹ Read पालनीयानि.

² Metre : Upajāti.

³ The *anusvāra* stands at the beginning of the next line.

⁴ The word *sāshṭāṅgam* is used to denote profound obeisance.

⁵ The temple of Raṅganātha is situated on the island of Śrīraṅgam, formed by the two branches of the river Kāvērī.

⁶ *Chatuḥsimāsamāḍam* evidently means that the boundaries of the village were clearly defined.

⁷ See *Yatindra-mata-dīpikā*, ch. IX.

⁸ Read 'दृष्टे'.

⁹ Metre : Śāliut.

In witness whereof (the following are cited) :—the sun, the moon, air, fire, Heaven, the earth, water, the heart, Yama, day and night, the two *sandhyās* (dawn and dusk) and *dharma*, witness a man's doings.

(The verse describing lord Rāmachandra's advice to the sovereigns about the protection of charity is next quoted.)

This is the writing of Mādhava Nāyaka.

No. 22.—TWO GRANTS OF VENKATAPATI I : SAKA 1508 AND 1535.

By LIONEL D. BARNETT.

The two records which are here published formerly belonged to the collection of Sir Walter Elliot, and were presented by him in 1887 to the British Museum, where they are now deposited in the Department of Oriental Printed Books and Manuscripts; the first of them, which I call A, bears the register-number "Indian Charters 31," and the second (B) the number "Indian Charters 29."

A.—OF SAKA 1508.

This document consists of five copper plates, of the shape usual at this period in the Carnatic; for examples I may refer to this journal, vol. III, p. 236, vol. IV, p. 269, and vol. XI, p. 326. It is in good preservation, and has the usual ring with seal bearing the device of a boar. The maximum height is $9\frac{1}{2}$ " and the width is $6\frac{7}{8}$ ". The character is the peculiarly hideous Nandināgarī usual in records of this region and date; the letters are about $\frac{1}{4}$ " in height. The language, with the exception of a few Kanarese *birudas*, is Sanskrit, and has been already reviewed by Dr. Hultzsch in his paper on the Vilāpāka grant (above, vol. IV, p. 269), the historical prelude of which is almost identical with that of the present record. It is in metre throughout.

The document refers itself to the reign of Venkṭapati I, Mahārāja of the Carnatic. After two introductory verses thirty-eight stanzas are devoted to the glories of his lineage and himself, on which see above, vol. IV, p. 270. We are then informed that he granted two villages to the Brāhmaṇ Kalimili Kṛishṇam-bhaṭṭa, son of Viram-bhaṭṭa and grandson of Malagam-bhaṭṭa, of the Kauśika Gōtra, the Kātyāyana Sūtra, and the *śākha* of the White Yajurveda.

The poet who composed the record (or, more correctly, the part of the record subsequent to the *prasasti*), was Kṛishṇa, son of Kāmakōṭi and grandson of Sabhāpati (l. 154). The engraver was Gaṇapayāchārya, son of Virāṇa (l. 155). On these families see above, vol. III, p. 237.

The date of the grant is : the twelfth day, a *mahā-tithi*, in the bright fortnight of Kārttika of the Śaka year 1508, the cyclic year Vyaya. On this Mr. Robert Sewell has kindly sent me the following observations : "The date corresponds to 14 October, A.D. 1586. This was a Friday. As regards its being a *mahā-tithi*, I believe that technically it was not one of those days; that is to say, it was not a *mahā-dvādasi* in the language of the Pañchāṅgas. But Kārttika śukla 12 is always an important *tithi*, as it is the end of the Chātur-māsya-vrata, and is the occasion of the Prabōdhotsava festival, when the awakening of Viṣṇu is celebrated, as also his marriage to the Tulasi plant, the Tulasi-vivāha. Moreover, the forenoon marks a Manvādī day : see Kielhorn in *Ind. Ant.*, 1897, p. 185, and Swamikannu Pillai's *Indian Chronology*, p. 51. Kielhorn quotes (footnote 23) an inscription in which the *tithi* is described as *punya utthāna-dvādasi-tithi*, so I think the date may be accepted, so far as it goes. According to Swamikannu

Pillai, a Kārttika śukla 12 is a *Mahā-dvādaśī* when either it or the previous *tithi* is current on two successive sunrises. But this was not the case in this year, so it was not a *Mahā-dvādaśī*. But it might have been called a *Mahā-tithi*, for the reasons given above (ceremonial). On the other hand, I have a note that Albérant says that Kārttika śukla 12 was an 'unlucky' *tithi*.¹

A considerable amount of topographical detail is given. The villages granted are Yampēḍu, otherwise known as Venkaṭamahārāyasamudram, and Battulappalli, also styled Venkaṭendramahārāyasamudram. From ll. 130-137 we learn that Yampēḍu lay in the Paḍa-nāḍu, and in the *māgānt-sthāna* of Guḍaliśva[ram], and that it was situate east of Vēlagampāḍu, south-east of Timmavaram, south of Inagalūr, south-west of Pōli, north-west of Gaṅgalappūṇḍi, north of Pallam, and north-east of Vāgiviḍu or Vāgaviḍu (the plate has the erroneous spelling *Vāgiḍōś*, l. 135). We may therefore conclude with certainty that Yampēḍu is the modern village of Empēḍu, in the Kālahasti *tāluka* (Zamindārī) of North Arcot District. The Indian Atlas sheet 77 (1828) shows "Impedoo"—i.e. Empēḍu—about $2\frac{1}{2}$ miles north of Pallam (or "Pullum," as it calls it), and places the latter in about lat. $13^{\circ} 49\frac{1}{2}'$ and long. $79^{\circ} 39'$. Vēlampēḍu, evidently the ancient Vēlagampāḍu, is in lat. $13^{\circ} 52'$, long. $79^{\circ} 37\frac{1}{2}'$. Inagalūr, Timmavaram, Pōli, Gaṅgalapūḍi, and Vāgaviḍu (to give them their modern names) are enumerated as adjacent villages of the same *tāluka* in the Lists of Towns and Villages constituting the Registration Sub-districts of North Arcot. Guḍaliśvaram is perhaps the Kuṇḍaliśvara mentioned in l. 90. As regards the second village, it may be identified with the modern Battulapalle, also in Kālahasti *tāluka*. We are told in ll. 137-141 that it was in the *rājya* of Chandragiri, and in the *sīma* of Vēlampāḍu (obviously a mistake for Vēlagampāḍu, i.e. Vēlagampāḍu), lying east of Kalavālpūṇḍi, south-east of Mannavaram, west of Vēlagampāḍu, and north of Yārlapūṇḍi. Now Yārlapūḍi, as it is now called ("Yaerlapoondy" on the old Indian Atlas), lies in about lat. $13^{\circ} 51\frac{1}{2}'$ and long. $79^{\circ} 36'$, and Mannavaram is in lat. $13^{\circ} 53'$ and long. $79^{\circ} 35'$. It is impossible on these data to identify the Kalavālpūṇḍi of l. 138 with the "Kalavālpūḍi" or "Culwulapoondy" of the maps, which is about $7\frac{1}{2}$ miles east by south-east from the modern Vēlampāḍu, whereas according to our grant it should be to the west of it; but it is possible that the author of the document made a blunder in his geography.

TEXT.²

First plate.

- 1 Śrī-Venkaṭēśāya namaḥ | ³Yasya sām̐parka-puṇyēna nā-
- 2 ri-ratnam=abhūt=silā⁴ | yad=upāśyam̐ sumanasām̐ tad-vastu-
- 3 dvamdvam=āś[r*]ayē | (||) [1*] Yasya dvirada-vaktr-ādyāḥ pāriśadyā[h*]
- 4 ppa(pa)ras-śatām̐ | vighnam̐ nigh[n*]arīti bhajatām̐ Viśhvaksēnam̐ tam=ā-
- 5 śrayē | (||) [2*] Jayati kshira-jaladhār-jātām̐ sav[y*]-ēkshaṇam̐ Harēḥ | ālam̐-
- 6 banām̐ chakōḥēṇām̐=amar-āyushkaram̐ ma[ha*]ḥ | (||) [3*] ⁵Pautras=tasya
Purāra-
- 7 vā Budha-sutas=tasy-Āyur-asy-ātmajaḥ | sam̐jajñē Nahushō
- 8 Yayātir=abhavat=tamāch=cha Pūrus=tataḥ | tad-vam̐śē Bharatō
- 9 babhūva nripatis=tat-samtatan̐ Śamtānus=tat-turyyō Vijayō=
- 10 bhimanyur=udabbūt=tamāch=cha Pūrus=tataḥ⁶ | (||) [4*] ⁷Nam̐das=tasy=āśhṭa-

¹ See ch. 77 fin. in Sachau's edition. It is there stated, on the authority of the "Śrūdhava" (? Śārōdhara) ascribed to Mahādēva, that the twelfth days of both halves of Kārttika are unlucky.—L. D. B.

² From the plates.

⁴ Read *abhaśah=chhāḥ*.

⁶ Read *tasmāt=Parīkṣit=tataḥ*.

³ Metre: Ślōka (Anushtubh); the same in verses 2-3.

⁵ Metre: Śārdūlavikrīḍita.

⁷ Metre: Śragdharā.

- 11 mō=bhūt=sa[ma*]jani navamas=tasya rājñas=Chalikka-kshnāpas=ta-
 12 t-saptama[h*] Śrīpati-ruchir=abhavad=Rāja-pūrvō narēndrah | ta-
 13 sy=āsi(sid) Bijjalēndrō dasama iha nripō Vira-Hemmalī-
 14 rāyas=tarttli(yi)kō Murārau kṛita-natir=udabhūt=tasya Mā-
 15 yāpur-iśah | (||) [5*] 11at-turyō=jani Tāta-Pimnana-mahipālō
 16 nij-ālokana-trast-āmitra-guṇas=tatō=jani haraṁ(n) du-
 17 rgāni sapt-āhitāt | anh(bn)=aikēna sa Sōmidēva-nripati-
 18 s=tasyaiva jajñē suto viro Raghavadēvarād=iti tata[h*]
 19 śrī-Pimnamō bhūvanripah² | (||) [6*] 3Aravīti-nagari-vibhōr=abū(bhū)-

Second plate : first side.

- 20 d=asya Bukka-dharaṇipatis=sutaḥ | yēna Sāluva-Nri-
 21 simha-rājyam=apy=ēdhamāna-mahasē sti(sthi)rikritam | (||) [7*] 4Svaḥ-kā-
 22 mini[s*] sva-tanu-kāntibhir=āksh[i*]pantīm Bukk-āvanipa-tilakō
 23 budha-kalpa-śākhi | Kalyāṇini[m*] Kamalanābha iv=Ābdhi-kanyām
 24 Ballāmbikam=udavaha[d*] bahu-mānya-śilām || [8*] 5Sut=ēva Kalas-ām-
 25 budhēs=Surabhi-āsugam Mādhavāt-Kumāram=iva Śamkarāt=Ku-
 26 la-mahibhrītaḥ kanyakā | Jayantam=Amara-prabhōr=api Śach=i-
 27 va Bukk-ādhipāch=chhṛtam jagati Ballam=ālabhata Rāmarājam
 28 sutam | (||) [9*] 6Sahasrais=saptatyā sahitam=api yas=Simdhu-janushām
 29 Sapadasy=ānikam samiti bhuja-sauryyēna mahatā | vi-
 30 jity=ādattē=smād=avani-giri-durga[m] vibhūtyā vidhāt-ēm-
 31 draḥ Kāsappodayam=api vidrāvyā sahasā | (||) [10*] 7Kamdanavōli-
 32 durgam=uru kamdalad-abhyudayo bahu-balēna yō bahutarō-
 33 na vijitya Harēḥ | sannihitasya tatra charaṇ-āmbushu bha-
 34 ktatyā jñātibhir=arpitam sudhayati sma nishēvyā vi-
 35 sham | (||) [11*] 8Śrī-Rāmarāja-kshitipasya tasā(sya) chintāmapār=arthi-
 36 kadambakānām | Lakshmi=iv=Āmbhōruha-lōchanasya Lakkā[m*]-
 37 bik-āmushya mahishy=alāsīt | (||) [12*] 9Tasy=ādhi-kais=samabhava-
 38 t=tanayas=tapōbhi[s*] śrī-Rāmarāya-nripati[s*] Śasi-vamśa-di-
 39 paḥ | āsan samullasati dhāmani yasya chitra[m*] nētrāṇi
 40 vairi-sudrīśām cha niramjanāni || [13*] 10Sati[m*] Tirumalaśmibi-
 41 kām charita-līlay=Ārumdhātīm¹¹ | Himāśsur=iva Rōhiṇīm

Second plate : second side.

- 42 brīdaya-hāriṇīm sad-guṇair=amōdata sadharminīm=a-
 43 yam=avāpya vir-āgrāṇi | (||) [14*] 12Rachita-naya-vichāram Rā-
 44 marājam cha dhīram vara-Tirumalarāyam Venkaṭśdri-kshi-
 45 tśam | ajanayata sa yē(ē)tān=ānupūrvyā kumārān=ilā
 46 Tirumaladēvyām=ēva rājā mah-aujāḥ | (||) [15*] 13Sakala-bhuvana-kam-

¹ Metre: Śārdūlavikṛīḍita.² Metre: Ratbōddhātā.³ Metre: Prithvi.⁴ Metre: Śailaśikṇā.⁵ Metre: Vasantatilakā.⁶ Read bhūn=nripah.⁷ Metre: Vasantatilakā.⁸ Metre: Śikhariṇi.⁹ Metre: Trishṭubh, Indravajrā.¹⁰ Metre: Prithvi.¹¹ There is a gap here: the text should read thus:—charita-līlay=Ārumdhātī-prathām=api trishṭubhaya-
 casumali-yasō rūndhātīm |¹² Metre: Pushpitāgrā.¹³ Metre: Mālini.

- 47 takān-arāṭin samiti nibatya sa Rāmarāja-viraḥ | Bha-
 48 ratam=anu Bhagīrath-ādi-rāja-prathita-yaśāḥ prasāśa cha-
 49 kram=urvyaḥ | (||) [16*] ¹Vitarana-paripāṭin yasya vidyā-dhuripām na-
 50 khaṇa-mukhara-viṇā-nāda-gītām niśamya | anukalam-aya-
 51 m=āval-āmbu-bimb-āpadōśād=amara-nagara-śākhī lajja-
 52 yā majjat=iva | (||) [17*] ²Vyarājata Śrī-vara-Veṅkaṭādrirāja[h*] kshi-
 53 tau Lakṣmaṇa-ohāru-mūrttiḥ | jyā-ghoṣha-dūrikṛita-Mēghanā-
 54 dah kurvan Sumitr-āsaya-harsha-pōsham | (||) [18*] ³Trishu śrī-Raṅga-
 kṣmā-
 55 parivṛḍha-kumārōshv=adhi-raṇam vijity=āri-kṣmāpān
 56 Tirumalamala⁴ mahārāya-nripatiḥ | mah-aujāḥ ssū(sū)mmrā-
 57 jyē samatir=abhishiktō nirupamō prasāstravirū⁵ sarvām=a-
 58 pi tispishu mūrttiśv=iva Hariḥ | (||) [19*] ⁶Yasasvinām=agrasarasya
 59 yasya ya⁷ puṭṭābhishēko(kē) sati pārthiv-ēmdōḥ | dān-āmbu-pūrai-
 60 r=abhishichyamānā dēvi-padam bhūmir-iyam dadhāti | (||) [20*] ⁸Anam-
 61 tarām tat-tanayaḥ pratitaś=chakāsti hast-āpajita-dvi(dyū)-śā-
 62 khī | śrī-Veṅgaḷāmbā-chira-punya-rāśi[s*] śrī-Raṅgarāya[s*] śrī-
 63 ta-bhāgadhīyaḥ | (||) [21*] ⁹Yathā-vidhi mahisur-ōttama-kṛit-ābhi-

Third plate : first side.

- 64 shēk-ōtsavō yadiyya-kara-vāri-dē kanaka-vṛishti-dō
 65 sarvataḥ | yaśō-maya-taramgiṇi dāśa-dig-amtarō jṛim-
 66 bhatō satām p[r*]asamitō-bhavat=kṛipapāt-ōru-dāvānalah | (||) [22*] ¹⁰Ni-
 67 ty-ānirastā[n*] dinapē sapatnān sambritya samrakṣita-sarva-lō-
 68 kō | śrī-Raṅghu(ga)rāya-kṣhitipālakē-smimn pada[m*] Murārēḥ para-
 69 mam prapannō | (||) [23*] ¹¹Vidvat-trāṇa-parastadas¹²=tad-anuja[s*] śrī-
 Veṅgaḷāmbā-
 70 purā- | puny-ōtkarsha-phal-ōdayas-Tirumala-śrī-dēva-rāy-ā-
 71 tmabhāḥ | samtāna-dhru(dru)r=iva sthitas=Sura-giran sāmimrājya-sim-
 72 hāsano | sarvām sūsti nayēna Veṅkaṭapati-śrī-dēva-rāya[h*]
 73 kṣamām | (||) [24*] ¹³Yathā Raghu-kul-ōdvaha[s*] svayam-Arumdhati-jāni-
 74 uā sva-gōtra-gurunā sudhi-tilaka-Tātayāryyēna yaḥ | ya-
 75 thā-vidhi yaśasvinā virachit-ābhishēka[h*] kṣhānād=vibhidya
 76 Yuvau-āśarūn=vijayatō prasāsan mahim | (||) [25*] ¹⁴Śrī-Veṅkaṭām-
 77 bā vā(va)ra-Rāghavāmbā | Pedōbamāmbā oha¹⁵ Pinavōbamāmbā |
 78 nityā samētā iva śaktayō yaṁ dēvyō=nurumddhamiti pavi-
 79 tra-silāḥ | (||) [26*] ¹⁶Yasy-ātiprathit-anjasau(sō) rapa-mukhō sēnā-bha-

¹ Metre: Mālinī.

² Metre: Trishubh Upajāti, pāda 1 being Upēndravajrā and 2-4 Indravajrā.

³ Metre: Śikharinī.

⁴ Delet: the second mala.

⁵ Read prasāsty=urim.

⁶ Metre: Trishubh Upajāti, pāda 1 being Upēndravajrā and 2-4 Indravajrā.

⁷ Delet: this syllable.

⁸ Metre: Trishubh Upajāti, pādas 1-2 being Upēndravajrā and 3-4 Indravajrā.

⁹ Metre: Trishubh.

¹⁰ Metre: Trishubh Upajāti, pādas 1-3 being Indravajrā and 4 Upēndravajrā. [The first quarter of the verse is not indubitable. I would suggest the reading *nīpā n-ras-ādi-nripē*.—H. K. S.]

¹¹ Metre: Sārdulavikṛita.

¹² Read -parāyana-.

¹³ Metre: Pannavi.

¹⁴ Metre: Trishubh Upajāti (pādas 1 and 3-4 Indravajrā, 2 Upēndravajrā).

¹⁵ This syllable is superfluous.

¹⁶ Metre: Sārdulavikṛita; the same in verse 27.

- 80 ṭair=ndbhaṭai[s*] s- $\text{āṭṭp-āhrita-Saimdhava-dvipa-gbaṭā-sast'āṭapa-}$
 81 tr-ādimah | nirviṇṇo $\text{Mālukibharāma}^2\text{-tanubhūṣ=samprāpya}$ gō-
 82 $\text{ham mahair=maṇḍa[s*]}$ sam(n) $\text{Mahamaṇḍa-śāhur=ayatā}$ s- ārth-ābhidhā-
 83 m=anv-aham | (||) [27*] $\text{Yasminn=sāgada-nirviśesham-akhilām-uryim}$ bhu-
 84 jō bibhrati | prītāḥ $\text{paṇṇaga-maṇḍal-ādhipa-kula-kshōpi-}$

Third plate : second side.

- 85 bhṛitō nirbharāḥ | $\text{yasmai bhū-valay-aika-dhūr-vaha-kalām=ā-}$
 86 samsamānās=sadā sēvamtē $\text{vṛisha-sailatānādhigatā[s*]}$ śrī-
 87 Vemkaṭādr-iśvaram | (||) [28*] $\text{Vārāśi-gāmbhīrya-viśēsha-dhuryyās=chaurāśi-du-}$
 88 rg-ai[ka*] -vibhāḥa-varyyāḥ | $\text{par-āshṭa-dig-rāya-manah-prakāma-bhayaṃkaraḥ}$ Śā-
 89 $\text{rīgadhār-āntaramgaḥ}$ | (||) [29*] Sāra-vīra-ramayā $\text{samullasam=Āravīti-pu-}$
 90 ra-hāra-nāyakaḥ | $\text{Kumḍaliśvara-mahā-bhūja[s*]}$ śrayan maṇḍalika-
 91 dharapī-varāhatām | (||) [30*] $\text{Rājñām varō rāṇa-mukha-Rāmabhadra iti}$ śru-
 92 taḥ | $\text{varṇi(rṇi)ta-birudō nānā-varṇa(rṇa)-śrī-maṇḍalika-gaṇḍa}$ iti | (||) [31*]
 Ā-
 93 $\text{trēya-gōtra-jānām=agrasarō}$ $\text{bhūbhujām=udāra-yaśāḥ}$ | ati-
 94 $\text{biruda-turaka(ga)-dhaṭṭō}$ $\text{matī-gurur=ā-Raṭṭa-Magadha-mānya-padaḥ}$ | (||) [32*]
 95 $\text{Śaly-āri-nīti-sālī}$ $\text{Kalyāṇapur-ādhipaḥ}$ kālā-chaturah | Chā-
 96 $\text{likka-ohakravartti}$ $\text{māpikka-mahā-kirīṭa-mahantyaḥ}$ | (||) [33*] Ebi-
 97 $\text{ruda-Rāya-rāhuta-vēśy-aika-bhūjaṃga-biruda-bharita-śrīḥ}$ | ra-
 98 $\text{myatara-kīrtīr=Oddiya-rāya-diśā-paṭṭa-biruda-ghō[shō*]ṇa}$ ||* [34*] An-
 99 $\text{shadhi-paty-upamāi(yi)ta-gaṇḍas=tōshana-rūpa-jit-āsama-kāṇḍaḥ}$ |
 100 $\text{bhāsha(she)ge tappuva}$ rāyara gaṇḍaḥ $\text{pōshana-nirbhara-bhū-nava-kham-}$
 101 daḥ | (||) [35*] $\text{Rājādhirāja-birudō Rājārāja-sam-āmbatīḥ}$ | mūru
 102 rāyara gaṇḍ-āmkō $\text{Mēru-lamghī-yaśō-bharaḥ}$ | (||) [36*] Para-dārēshu vi-
 103 $\text{mukhaḥ para-rāya-bhayaṃkaraḥ}$ | $\text{śiṣṭa-samrakshana-parō}$ dusṭa-
 104 $\text{sā[r*]dūla-mardanaḥ}$ | (||) [37*] $\text{Ar-ibha-gaṇḍa-bhōrumḍō}$ $\text{Hari-bhakti-sudhā-}$
 105 nidhiḥ | $\text{ity-ādi-birudair=vamdi-tatyā}$ $\text{nityam=abhishṭantaḥ}$ | (||) [38*]

Fourth plate : first side.

- 106 $\text{Jaya jiv=āti vādinyā}$ janit-āmjali-bam-
 107 ddhayā | $\text{Kāmbō(bhō)ja-Bhōja-Kāḷiṃga-Karahāt-ādi-}$
 108 pārthivaiḥ | prathāra-padam prāptaiḥ $\text{prastuta-stuti-ghō-}$
 109 shapaḥ | (||) [39*] $\text{Sō-yaṃ nīti-jit-āri(di)-bhūpati-tatis=Sutrāma-sā-}$
 110 khi sudhī- | sārthānām bhūja-tējasā svavaśayam(n) Karnāṭa-si[m*]-
 111 hāsanam | ā Sētōr=api $\text{ch=ā-Himādri vimatān}$ sa[m*]hṛitya
 112 sāsan mudā | sarv-ōrvim^{11} prachakāṣti $\text{Vemkaṭapati-śrī-dō-}$
 113 va-rāy-āgraniḥ || [40*] $\text{Vasu-ambara-bāṇ-āṃdu-gaṇitō}$ Śaka-va-
 114 tsarō | Vyaya-samvatsar=ē khyātō Kārttikō māsi sōbbhanō | (||) [41*]
 115 Pakalō valakshē punyāyām^{12} dvādassyā(śyā)m cha mahā-tithau | Svāmi-

¹ Read *sastr-*.² Metre : Trishtubh Upajāti (*pādas* 1-2 Indravajrā, 3-4 Upēndravajrā).³ Metre : a half-Anuṣṭubh followed by the first half of an Āryā.⁴ Metre : Gīti ; the same in verses 33-34.⁵ Metre : Ślōka (Anuṣṭubh) ; the same in verses 37-39.⁶ The Viṭāpāka grant has *-āmhatīḥ*.¹¹ The scribe by an error has written two vertical *mātrās*, instead of one, after the first v.¹² Metre : Ślōka (Anuṣṭubh) ; the same in verses 42-61.² Elsewhere spelt *Mali*.⁴ Metre : Rathōddhātā.⁷ Metre : Dōdhaka.¹⁰ Metre : Sārdūlavikrīḍita¹³ Delete the *dayā*.

- 116 pñshkar[ti*]ñi-tirō¹ Vemkaṭśvara-sannidhau | (||) [42*] Śrīmat-Kauśika-
 117 gōtrāya Rāma-dhyān-ōnata-śriyē | Kātyāyana-susūtrā-
 118 ya śāsva(śva)t-aiśvarya-śālinē | (||) [43*] Khyāta-Śukla-Yajus-śākh-ādhyā-
 119 i(yi)nām=avanitalō | brahma-varchasa-sāmmrāñjya²-Śrī-svayam-
 120 vara-gāminē | (||) [44*] Sarva-dharma-rahasy-ārtha-sāra-vijñāna-vē-
 121 dinē | saṃgita-sāhiti-pūrva-sarva-vidy-aika-bāndhavē | (||) [45*] Pu-
 122 śhṭ-āśēsha-dvijēndrāya mṛishṭ-ānna-pratipādinē | aṣṭādaśa
 123 purāṇānām=abhiṣṭ-ārtha-sāminē | (||) [46*] Snēh-ābhishēkāt=saka-
 124 la-dēhinām dēha-pōshanām | tanv lō tātavat=Sauri-vāsarē-
 125 shu yaśasvinē | (||) [47*] Par-ōpakāra-silāya Parśśara-sam-ō(au)ja-
 126 sē | agrē nṛpāṇām vān-mātrād-aśvamēdha-vidhāi(yi)nē | (||) [48*] Daśā-³
 127 vaiśālyavatya cha dhiyā śpi(śru)ty-amta-gāminē | Kalimili-
 128 śrī-Malagam-bhaṭṭa-pautrāya dhimatē | (||) [49*] Viram-bhaṭ[ti*]a-sudhimdra-
 129 sya sūnavē dipti-bhānavē | Vemkaṭādr-śā⁴-bhaktāya Kṛishnam-

Fourth plate : second side.

- 130 bhaṭṭa-manishinē | (||) [50*] Śrī-Chaṃdragiri-rājya-stham Paḍa-
 131 nādu-susima-gam | prakhyāta-Guḍaliśva[ra*]-māgāñi-
 132 sthāna-sōbhitam | (||) [51*] Vēlagampāti-prāchya-stham Timmavarād-ā-
 133 gnēyyakam | Ingalu(lū)rōr=dakṣiṇa-stham Pōligrāma⁵ nairru(rṇi)tam | (||)
 [52*]
 134 Gaṃgalappūmḍi-vāyavyam Pallagrāmās(t)=tadh(th)-ōttaram | prakhyāta-
 135 Vāgi[vi*]dōś-cha iśānim diśam=āśritam | (||) [53*] Śrī-Vemkaṭamahā-
 136 rayasamudra-pratināmakam | Yampēdu⁶-mahā-grāmam grih-ā-
 137 rām-ōpāsōbhitam | (||) [54*] Śrī-Chaṃdragiri-rājya-stham Vēl[g*]ampā-
 138 ti-susima-gam | Kalavalpūmḍi-prāchya-stham Mannavarā-
 139 d-āgnēyyakam | (||) [55*] Vēlgampāti-ppa(pa)śchima-stham Yarlappūmḍyād=u-
 140 dag-bhavam | Vemkaṭēmdramahārāyasamudr-āpara-nāmakam |
 141 Battulappalli-nāmānam grāmam=ārāma-sōbhitam | (||) [56*] Sarva-mā-
 142 nyam chatus-simā-sabitam cha samanītataḥ nidhi-nikshēpa-
 143 pāshāṇa-siddha-sādhyā-jal-ānvitam | (||) [57*] Akṣiṇy-āgāmi-
 144 sai(sam)yuktam yē(ō)ka-bhōjyam sa-bhūruham | vāpi-kūpa-tatākai-
 145 ś-cha kachchh-ārāmaś=cha saṃyutam | (||) [58*] Putra-pautr-ādibhir=bhōjyam
 kra-
 146 mād-ē-chaṃdra-tārakam | dān-ādhamana-vikṛiti-yōgyam vi-
 147 nimay-ōchitam | (||) [59*] Paritaḥ prayatai[s*] snigdhaiḥ purōhita-
 148 purōgamaiḥ | vividhair=vibudhai[s*] śranta-pāthikair=adhikai[r*] gi-
 149 rā | (||) [60*] Śrī-Vira-Vemkaṭapati-mahārāya-mahipati[h*] | sa-hi-
 150 ranya-payōdhārā-pūrvakam dattavān=mudā || [61*] Śrī ||

Fifth plate.

- 151 Śrī-Vemkaṭapatirāya-kṣhitipati-varyasya kirtti-
 152 dhuryasya | śāsanam=idam sudhi-jana-kūvalaya-chaṃdrasya bhā-

¹ [This is still the name of one of the sacred *tirthas* on the Tirupati hill.—H. K. S.] ² Read *sāmrājya*.

³ [The word *daśā* as it stands does not give any sense. Perhaps the poet intended *drisā*, thereby meaning that "(his) eyes were broad and like (his) wisdom reached the end of the *śruti* (also ear)."—H. K. S.]

⁴ The scribe has written both a long and a short *i*.

⁵ Unmetrical; probably we should read *-grāmāch=cha*.

⁶ Apparently a syllable, such as *śri*-, has been omitted at the beginning of the line.

⁷ Metre: Giti; the same in verse 63.

- 153 mahēndrasya | (||) [62*] Venkātapatirāya-kṣmāpa nidēśāsana¹-ślōkā-
 154 n | Kṛishṇa-kavi[h*] Kāmakoṭissaram²=abhānit=Sablāputēḥ putraḥ | (||) [63*]
³Vem-
 155 katēndra-mahārāya-śāsanād=Viraṇ-ātmajaḥ | śrīmad-Gaṇapa-
 156 yāchāryō vyalikhat=tāmra-śāsanam | (||) [64*] Dāna-pālanayōr=madhyē
 157 dāuāch=chhrēyō=anupālanam | dānāt=svargam=avāpnōti pālanād-a-
 158 chyntam padam | (||) Sva-dattā[d*] dviguṇam puṇyam para-datt-ānupālanam
 159 para-datt-āpahārēṇa sva-dattam nisbi(shpha)lam bhavēt | (||) Sva-dattām pa-
 160 ra-dattām vā yō harēta vasumddharām | shashtir=varsha-sahasrā-
 161 ni viśtā(shthā)yām jāyatē kri(kṛi)mih | (||) Ēk=aiḥa bhāginī lōkē sa-
 162 rvēshām=eva bhūbhujām | na bhōjyā na kara-grāhyā vipra-dattā
 163 vasumddharā | (||) ⁴Sāmānyō=yam dharma-sēta[r*] nṛpāṇām kālō
 164 kālō pālantiyō bhavadbhīḥ | sarvān-ētān bhāvīuḥ
 165 ppā(pā)rthivōmdrān bhāyō bhāyō yāchatē Rāmachandrah || Śrī ||
 166 Śrī-Venkaṭēśa⁵

B.—OF SAKA 1535.

This record is engraved on five well preserved copper plates, similar in shape and in the character of the alphabet to A, and with a similar ring and seal. Their maximum height is 9½", and their width 6½". The size of the letters is about ½".—The language is Sanskrit and metrical throughout. Vv. 1-38, with the exception of v. 28, are all found in A, and hence their language need not detain us; but we may note a sprinkling of Tamil words in the subsequent verses, viz. *nādu*, "county" (l. 103); *pattu*, a local group of villages (ib.); *kannaru*, "brook" (l. 134); *kāpi*, "share in an estate" (l. 134, etc.); *sanḍam* (l. 134); *kuḷi*, i.e. *kuḷi*, a square foot (l. 137), besides proper names.

The document refers itself to the reign of Venkātapati I, and vv. 3-38 consist of a panegyric upon him and his ancestors, while the remaining verses record the grant of a village to a number of Brāhmanas (see the table on pp. 235-237). As 37 of the first 38 stanzas are contained with little variation in A, it is needless to reprint them here. Vv. 1-16 of A correspond to vv. 1-16 of B; vv. 18-22 of A to vv. 17-21 of B; vv. 24-25 of A to vv. 22-23 of B; v. 26 of A to v. 24 of B, but with the difference that B gives the names of the queens as Venkaṭāmbā, Pedōbamāmbā, Kṛishṇamāmbā, and Koṇḍamāmbā; vv. 27-28 of A to vv. 25-26 of B; v. 30 of A to v. 27 of B; and vv. 31-40 of A to vv. 29-38 of B. V. 28 of B is not found in A, and is as follows: Vēṅga-tribhuvant-malla[h*] Samkhya-kṣiti-kal-Ārjunah | Urigōla-suratrāṇḥ Hari-gōcharamēnasah | (ll. 77-78); on this see above, vol. IV, p. 270.

The composer of the verses subsequent to the *prastāvi* was Chidambara-kavi, the nephew of Sivasūrya-kavi (l. 160); and the engraver was Kāmāyāchārya, son of Gaṇapaya and younger brother of Viraṇa (l. 161). On the latter's family see above, vol. III, p. 237.

The date is given as: Śaka 1535, Pramādīcha, Śrāvaṇa, the twelfth of the bright fortnight, a *mahā-tithi*. On this Mr. Sowell has kindly sent me the following remarks. "Śaka 1535 expired was Pramādīn ('Pramādīcha' is a common South-Indian error in naming this year),⁶ i.e. A.D. 1613-14. The date was, so far as can be gathered, 18 July, 1613,

¹ Corrupt; perhaps we should read *kṣmāpati-nirdēśēna śāsanā-ślōkān*.

² Corrupt; apparently we should read *Kāmakoṭi-putra*; see sup., p. 225.

³ Metre: Ślōka (Anushtubh); the same in the next four verses.

⁴ Metre: Śālinī.

⁵ Written in large Telugu characters.

⁶ [This frequently occurs in Tamil inscriptions for a 'sub-channel' of irrigation; *kan* + *aru* is literally 'a river (flowing) from an orifice.' *Kāpi* may here stand for the measure of land, i.e. ½th of a *vēli*.—H. K. S.]

⁷ V. 24 of B runs thus: Śrī-Venkaṭāmbā cha Pedōbamāmbā śrī-Kṛishṇamāmbā api cha Koṇḍamāmbā bhāgyēna tī dēya imā bhājanī sakti-trai(yi) nīti-sa-rīti(ta)ḥ yam (ll. 66-67). A (v. 26) gives the names as Venkaṭāmbā, Rāghavāmbā, and Pinavōbamāmbā.

⁸ See above, vol. III, p. 255 n.

- 107 dīśi sthitam | Dhārāpāḍavidu-grāmād-īśāna-harid-āśrayam | (|) [45*]
Kṛishṇamja-
108 masamudra-śrī-pratināmnā samavitaṁ | grāma-ratnam Kātrapāḍi-China-
109 timmāpur-ābhidham || [46*] Sarva-mānyam chatu[s*]-śimā-sahitam cha
sam(sa)mantataḥ |
110 nidhi-n[ī*]kshēpa-pāshāna-siddha-sādhya-jal-ānvitam | (||) [47*] Akshiny-āgāmi-
sa[m*]yu-
111 kṛam gaṇa-bhojyam sa-bhūruham | vāpi-kūpa-taḥkaiś-cha kachchh-ārāmaś-
cha sayyu-
112 tam | (||) [48*] Putra-pautr-ādibhir-bhojyam kramād-ā-chaṁdra-tārakam |
dān-ādhamana-vikriti-
113 yogyam vinimay-ōhitam | (||) [49*] Paritaḥ prayatai[s*] saigdhaiḥ pūchita-
pūrōgamaiḥ |

Fourth plate : first side.

- 114 vividhair-vibudhai[s*] śrauta-pāthikair-adhikair-girā || [50*] Śrī-Vi[ra*]-
Venkaṭa-
115 pati-mahārāja-mahāpatih | sa-hiranya-payōdhārā-pūrvakam
116 dattavān-mudā || [51*] Śrī || Vṛittimanō=tra likhyamō viprā vēdānta-
pārgāḥ . |
117 atr-aika-vṛittimān-ardha-vapushā puruṣo grihi | (||) [52*] Urasā griha-
mēdhi cha puru-
118 sho=tr-aika-vṛittimān | vēdānta-mukharē grāmō vēda-vṛittir=ih-aikikā | (|)
[53*] Āpastam-
119 bo Yājñashikāḥ Śrīvats-ānvaya-bhūṣhaṇam | vṛitti-trayam Gōnapal[ī*]y-Appā-
bhaṭṭa:²
120 m-ih-āśnūtē | (||) [54*] Śrīmān Mārgasahāyō-Yyā-dikshitō Viśvanāthayaḥ |
tad-vamśā[s*]-
121 s=tatra yē tē=tra prithak(g)=ēkaika-bhāginah | (||) [55*] Tad-vamśa-jō
[Ti*] ruṇṇā³-Appā(ṇṇō)=py=atr-ārdha-vṛittimā-
122 n | Ātrēya-gotr-ābharāṇam Kṛī(Kṛī)śhāya[s*] Śrīnivāsayaḥ | Nāgāyō=pi cha
yē tē=tra pri-
123 tha[g=ō*]kaika-bhāginah | (||) [56*] Śrīrāmas-Tirumalayō Lōkam-bhaṭṭō=pi
tē trayah | tad-vamśa-
124 jā[s*] svayam tē=tra dvē dvē vṛitti[n*] prithak prithak | (||) [57*]
Ēk-ārdha-vṛittimān=atra Śamkaras=ta-
125 t-kul-ōbbhavaḥ | ētat-kantjān=Kōnappō=py=asminn=ēk-ārdha-vṛittimān | (||) [58*]
Yallāvadhā-
126 nī Malyāla-Raghunātha-Gaṇēśvarāḥ | Hari(ri)ta-vamśa-jā yē tē prithak(g)=ēkaika-
127 bhāginah | (||) [59*] Kāumḍinya-gōtra-jānāmas⁴=Timma-Nāgaya-Vallabhāḥ |
Śamkarō Nara-
128 sās=ch=aitē grāmē=tr-aikaika-bhāginah | (||) [60*] Tad-gōtraś=Challa-Narasō
bhāga-dvayam-ih-āśnū-

¹ Read *saṁyutam*.² The reading of this name is uncertain, as the compound letter which I read as *pp* is scored through in order to make some correction; the metre may be emended by reading *Gōnapalliy*. For *bhaṭṭam* read *bhaṭṭa*.³ A syllable is wanting, probably *Ti*.⁴ Read *-gōtra-janmānas*.

- 129 tē | Bhāradvājō=pi Vēdāntam Vemkaṭādrir=dvi-vṛttimān | (||) [61*] Tad-gōtra-jā Rāma-Vem-
 130 kaṭādry-Abo[ba*]a-Rāghavāḥ | yē(ē)kaika-bhāginō=mi tad-gōtra-jāś-Chakravartya-
 api | (||) [62*]
 131 Tiruvemgalayō=py=atr=aiti vṛttimān tu chatuṣṭayam | Appa-Komḍō=tra tad-
 vam-
 132 si(śi) vṛttim=ēkām=ih=āśnūtē | (||) [63*] Atr=ārdha-vṛttimān Śonnavaṇṇas=tad-
 vāmśa-sam-
 133 bhavaḥ | Akāraganṇir=apy=ardha-vṛttimān tat-kul-ōdbhavaḥ | (||) [64*] Dēva-
 Lakshmaṇa-
 134 kaṇṇāru-prāchi(chyam) samḍāch=cha dakṣiṇam | prathamam kāṇim=ēkām ch=
 obhaya-samḍā-
 135 ch=cha dakṣiṇam | (||) [65*] Ardha-ā(ō)ttaram kāṇim=api punaḥ Śittēri-
 dakṣiṇa[m*] | Piḍā-
 136 ri-dēva-bhavanād=uttar-ēśāna-dik-sthitān | (||) [66*] Dvāvimśa[t*]-samkhyayā
 yuktā-
 137 n saayair=ādhyān kuḷi-vrajān | yē(ē)tad=ardha-vṛtti-yōgyān puṁj-ārāma-

Fourth plate : second side.

- 138 grih-ādimān | (||) [67*] Svāsthyi¹-bhēdān=atra vipraiḥ sarvatr=āpi yath-āmśa-
 139 kam | Āpastambō Yājushikāḥ Bhāradvāja-kul-ōdbhavaḥ | (||) [68*] Śrauti-
 Nam-
 140 di-sōmayāji-sēkhara[s*] svayam=āśnūtē | Kāya(śya)pā Vēl[ā*]mū[r*]-Kṛṣṇa-
 Sarva-Vem-
 141 kaṭa-Lakshmaṇāḥ | (||) [69*] Yē(ē)kaika-bhāginō Virabhadro=py=atr=aika-
 vṛttimān | s-ā-
 142 rdha-dvikam Pasupula-Vemkaṭādrī[s*] samaśnūtē | (||) [70*] Yē(ē)tad-gōtro=py=
 Aṇ[n*]as=s-ārdha-vṛttē-
 143 r=Vājasaneyakāḥ | bhōkt[=ai*]tad-gōtra-jō yajvā Vemkaṭō=tr=aika-vṛttimān |
 (||) [71*] Vā-
 144 śi(śi)stho Lakshmaṇō Bokkasam-Śēshas=tat-kul-ōdbhavaḥ | yē(ē)kaika-vṛtti-
 mantau tau Kā-
 145 sya(śya)p-ānvaya-sambhavaḥ | (||) [72*] Atr=aika-vṛttimān=Amrapalli-Māchana-
 dikṣitaḥ | Śri-
 146 śaila-vamśa-jah Kṛṣṇas-Śaṭhamarshana-gōtra-bhūḥ | (||) [73*] Atr=aika-vṛttimān
 Pārā-
 147 śaryō Lakshmaṇa-paṇḍitaḥ | Gārgyas=Sarv-āvadhāny=ēka-vṛttimān Hari-paṇḍi-
 taḥ | (||) [74*] Maudgalyō=yō=tr=r=aika-vṛttim=ayatē Sūrapō dvijah |
 Viśvāmitrō dvikam tv=atra
 149 piṇḍōty=ētat-kul-ōdbhavaḥ | (||) [75*] Bhaṇḍāram-Nāraṇappāryyaḥ bhajātē
 vṛttim=ēkikām | Vā-
 150 dbryaśva-kula-sambhūtō yajvā Kadiri-nāmakāḥ | (||) [76*] Atr=aika-vṛttim=ayatē
 Kausi(śi)-
 151 k-ānvaya-vardhanaḥ | Nakṣatrāla-kulē jātō Vemkaṭādry-i(a)bhīdhō budhaḥ | (||)
 [77*] Yē(ē)ta-

¹ Read *svāstya*, meaning "landed property"; cf. C. P. Brown's *Three Treatises on Mirasi Right*, p. 96, note.

- 152 d-gōtro Vemkaṭādrī-Nainār-Kṛishṇayō=pi cha¹ | Rām-āvadhānt tad-gōtra yō(ē)ta
yō(ē)kai-
153 ka-bhāginah | (||) [78*] Sā[m*]ḍilya-gōtra-sambhūto yajvā Yajñōsya(ēva)ras-
tathā | Garimi-
154 l-Vemkaṭādrīś=cha yō(ē)ta yō(ē)kaika-bhāginah | (||) [79*] Paṅgulūr-
Nārāyaṇākhyah Kāsi(śi)-
155 Timmaya-nāmakau | yō(ē)kaika-bhāgināv-ōtau grāmē=smin sūri-rājito || [80*]

Fifth plate.

- 156 ²Śrī-Vemkaṭapatirāya-kṣhitipati-varyyaaya kīrtti-dhuryya-
157 sya | śāsanam=idaṁ audhi-jana-kuvalaya-chamdrasya bhū-mahēndra-
158 sya || [81*] Śrī³.Vemka[ta*]patirāya-girā Śivasūrya-kavindra-bhāginēyata-
159 yā | kalit-ōnnati[ś*] Chidambara-kavir=avadat=tāmra-śāsaṇa-ślōkēn | (||) [82*]
160 Śrī-Vemkaṭapatirāya-kṣmāpa-ti(ni)dēśēna Kāmayāchāryyah | Gaṇapa-
161 ya-tanayās=śāsanam=alikhad=idaṁ Virāṇ-ānujas=tāmraṁ | (||) [83*] ⁴Dāna-pāla-
162 nayōr=madhyē dānāt=erēyō⁵=nupālanaṁ | dānāt=svargam=āvāpnōti pālana-
163 d=achyutam padam | (||) Sva-dattā[d*] dviguṇam puṇyam para-datt-ānupālanaṁ
para-da-
164 tt-āpahārēṇa sva-dattam nishphalam bhavēt | (||) Sva-dattām para-dattām vā yō ha-
165 rōta vasumdharaṁ | shashtir=varsha-sahasrāpi viśthāyām jāyatō kri(kṛi)mih |
(||) Yō(ē)-
166 k=aiṇa bhāginī lōkē sarvōśhām=ēva bhūbhujām | na bhōjyā na kara-grāhyā
167 vipra-dattā vasumdharaḥ | (||) ⁶Sāmānyō=yam dharma-sētum(r) nripāṇām kālō kālō
pāla-
168 niyō bhavadbhiḥ | sarvān=ētān bhāvinaḥ pāthivēndrān bhūyō bhūyō yachātō
169 Rāmachandraḥ || Śrī ||
170 Śrī-Vemkaṭēśa⁷

LIST OF DONEES IN THE SECOND GRANT.

Line.	Donee's Personal Name.	Family, Local Name, or Title.	Gōtra.	Sūtra.	Shares.
119	Appā-bhaṭṭa ...	Gōnapalli	Śrīvata	Āpastamba	3
120	Mārgasāhāya ...	.....	"	.....	1
"	Ayyā-dikshita ...	.....	"	.....	1
"	Viśvanāthaya ...	.....	"	.....	1
121	Anṇa ...	[Ti]rupuṭūr	"	.....	1
122	Kṛishṇaya ...	.....	Ātrēya	.....	1
"	Śrinivāsaya ...	.....	"	.....	1
"	Nāgaya ...	.....	"	.....	1

¹ This line as it stands is a syllable short, and may be emended by reading *Nayinār*.

² Metre: Giti. The same in verses 82-83.

³ Metre: Ślōka (Anuṣṭubh); the same in the next 3 verses.

⁴ Metre: Sālinī.

⁵ This syllable is *extra metrum*.

⁶ Read *dānāch=chākrēyō*.

⁷ Written in large Telugu letters.

LIST OF DONEES IN THE SECOND GRANT—*contd.*

Line.	Donee's Personal Name.	Family, Local Name, or Title.	Gōtra.	Sūtra.	Shares.
123	Śrīrāma ...	.....	Ātrēya	...	2
"	Tirumalaya ...	.....	"	...	2
"	Lōkam-bhaṭṭa ...	.....	"	...	2
124	Śaṅkara ...	.....	"	...	1½
125	Kōnappa ...	.....	"	...	1½
"	Yallādvadhūin ...	.....	Harita	...	1
126	Malyāla ...	.....	"	...	1
"	Raghunātha ...	.....	"	...	1
"	Gapōṣvara ...	.....	"	...	1
127	Timma ...	.....	Kauṇḍinya	...	1
"	Nāgaya ...	.....	"	...	1
"	Vallabha ...	.....	"	...	1
"	Śaṅkara ...	.....	"	...	1
"	Narasa ...	.....	"	...	1
128	Challa-Narasa ...	.....	"	...	2
129	Veṅkaṭādri ...	Vēdāntam	Rhāradvāja	...	2
"	Rāma ...	...	"	...	1
"	Veṅkaṭādri ...	.....	"	...	1
130	Abōbaja ...	.....	"	...	1
"	Rāghava ...	.....	"	...	1
"	Chakravartin ...	.....	"	...	1
131	Tiruvengalaya ...	.....	"	...	4
"	Appa-Koṇḍa ...	...	"	...	1
132	Sonnavappa ...	.....	"	...	½
133	Akṛagappi ...	.....	"	...	½
139	Nandi-sōmayājin ...	.....	"	Āpastamba	3½ ¹
140	Krishpa ...	Vēl[s*]mū[r*]	Kaśyapa	.....	1
"	Sarya ...	.....	"	...	1
"	Veṅkaṭa ...	.....	"	...	1
"	Lakshmaṇa ...	.....	"	...	1
141	Vīrabhadra ...	.....	"	...	1

¹ [This assignment of 3½ shares is not specified in the inscription.—H. K. S.]

LIST OF DONEES IN THE SECOND GRANT—*concl'd.*

Line.	Donee's Personal Name.	Family, Local Name, or Title.	Gōtra.	Sūtra.	Shares.
142	Venkatādri	Pasupula	Kāśyapa	.....	2½
"	Anna ... ..	.....	"	.....	1½
143	Venkaṭa-yajvan ... ..	.....	"	.....	1
144	Lakshmana ... ..	.....	Vāsishta	.....	1
"	Śēṣa	Bokkasam	"	.....	1
145	Māchana-dikshita	Amrapalli	Kāśyapa	.....	1
146	Krishṇa	Śrīśaila	Śaṭhakōpa	.....	1
147	Lakshmana-paṇḍita ... ..	.....	Pārāśarya	.....	1
"	Sarvāvadhānin ... ..	.....	Gārgya	.....	1
"	Hari-paṇḍita ... ..	.....	Maudgalya	.....	1
148	Sūraṇa ... ..	.....	Viśvāmitra	.....	2
149	Nāraṇappārya	Bhaṇḍāram	"	.....	1
150	Kadiri-yajvan ... ..	.....	Vadhryasva	.....	1
151	Venkatādri	Nakshatrāla	Kapśika	.....	1
152	Venkatādri-Nayinār ... ..	.....	"	.....	1
"	Krishṇaya ... ..	.....	"	.....	1
"	Rāmāvadhānin ... ..	.....	"	.....	1
153	Yajūśvara-yajvan ... ..	.....	Śāṇḍilya	.....	1
154	Venkatādri	Garimeḷla	.....	.....	1
"	Nārāyaṇa	Paṅgulūr	.....	.....	1
"	Kāśi ... ..	.....	.....	.....	1
155	Timmaya ... ..	.....	.....	.....	1

No. 23.—VEMAVARAM GRANT OF ALLAYA-VEMA REDDI: SAKA 1356.

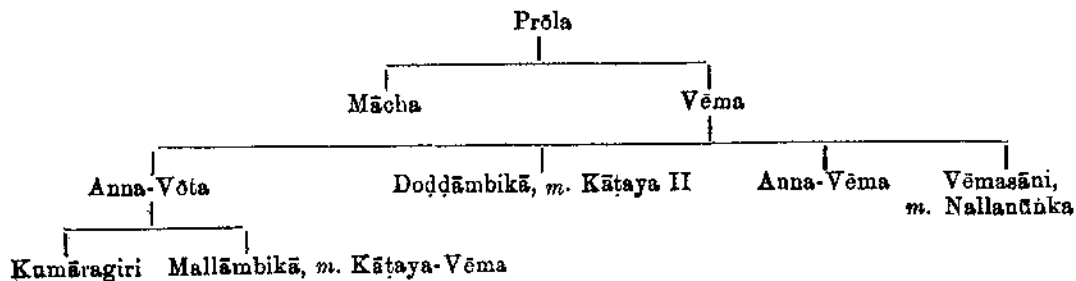
BY LIONEL D. BARNETT.

This grant was presented by Sir Walter Elliot in 1887 to the Trustees of the British Museum, where it is now preserved in the Department of Oriental Printed Books and Manuscripts, with the register-number "Indian Charters 26." A slip of paper pasted on the back, which gives an abstract of the contents and other notes, states that "it was received from Rajah-mundry. It is unknown from whom received." It comprises eight copper plates, about 9½" in width and 5½" in height; they are very well preserved, except that nos. 5 and 6 are slightly cracked on the left side. They are held together by a stout ring, which has been out; there is no seal. They are numbered on the second face of each.—The character is good

Telugu, of a type usual in the period; the letters vary between $\frac{3}{4}$ " and $\frac{1}{2}$ ".—The language is Sanskrit (all verse) in ll. 1-167; ll. 168-228 contain a prose Telugu specification of the bounds of the village granted; then comes the Sanskrit conclusion in ll. 228-237 (all verse, except a morsel of prose in ll. 228-229), with a Telugu subscription on l. 238. The Sanskrit presents no special features of interest; we may note the use of *cha* with omission of a second *cha* (l. 44), and the *vā samuchchayā* (l. 237). The Telugu on the other hand is quite interesting. It is a loose colloquial, and shews most of the features of orthography noticed above, vol. V, p. 54. The *ara-sunna* is never used; we have only the *nimḍu-sunna*, and after the latter, when it comes after a short vowel, consonants are usually doubled in ll. 168-187. In this connection we may note the spelling of *dāmkā* (ll. 199, 223), *kāmpulu* (l. 224), *māmdam* (l. 193), *mṛōmdhug=* (l. 186; but *mṛōlug=* on l. 220; the modern form is *mōduga*), and *rām-gānu*, passim. Occasionally *dh* is written for *d*, e.g. in *āyidhu* (l. 184), *dhari* (ll. 169, 221, 226), *mṛōmdhug=* (vide supra). For the modern *s* we find *ś* in *kalāśi* (l. 202), *galāśina* (l. 227), *śēnu* (ll. 203, 206, 209, 212, 217, 227), besides occasional mistakes such as *śima* (l. 168). A consonant following an *r* is usually doubled in ll. 168-187. Initial *u* alternates with *vu*; e.g. *chīnta unnadē*, l. 196, by *chīnta vunnadē*, l. 198. Final *sunna* alternates with *-mu* and *-nu*: e.g. *bolamu-lōpalanu*, l. 183, beside *bolam-lō*, l. 178, and *-gām*, l. 202, beside *-gānu* elsewhere. There is elision of *a* in *nam-gān(u)* in ll. 183, 189, beside *anam-gānu* on ll. 175, 178. Of some lexical interest are: *gōva*, l. 189 (? connected with Tamil *kōvai*), *gumḍamu*, l. 223 (i.e. *gunḍamu=*pit?), *kaḍamu*, ll. 207 f., 220 ("kadamba-tree" ?), *kalayu* and *galayu*, ll. 202, 207 ("join" ?), *kanamu*, l. 214 ("threshing-floor" ?), *kapa*, l. 194 (a kind of tree), *kōṭa*, ll. 207 f. ("clump"), *pāḍe*, ll. 175, 178, 183, 189 (apparently=Kann. *pāḍe*, "waste land").

The record refers itself to the reign of Allaya-Vēma Redḍi (i.e. Vēma, the son of Allaya) of Rājahmundry, and adds a little to the sum of information derived from the grants and inscriptions of this dynasty and of the parent house of Konḍavīḍa (see *E. I.* above, vol. III, pp. 59, 286; vol. IV, pp. 318, 328-330; vol. V, p. 53; vol. VIII, p. 9; vol. XI, p. 313). It opens with addresses to Vishnu in his Boar-incarnation (v. 1), to Gaṇeśa (v. 2), and to Śiva's crescent (v. 3), and goes on to glorify the donor's ancestry. There was a famous Śādra family styled the Panta-kula (v. 4), in which was born the generous and glorious king Doḍḍa, of the Polvōla gōtra (v. 5). His sons were Anna-Vrōla, Kōṭaya, and Allaya, or Allāḍa (v. 6). Though the youngest, Allaya was the most important (v. 7). He conquered Alpakhana, made an alliance with the Gajapati who was the lord of Karṇāṭa, defeated Kōmaṭi Vēma at Rāmēśvaram, and established a powerful kingdom (v. 8). His queen was Vēmāmbikā, daughter of the Chōḍa king Bhīma (v. 9); and their offspring were Vēma, Virabhadra (or Vira), Doḍḍa, and Anna (v. 10). Vēma and Vira were very glorious (vv. 11, 12), and established their capital at Rājahmundry (v. 13). Vēma's reign is most brilliant (vv. 14-16): he has remitted taxes on the estates of gods and Brāhmanas, performed many *gō-sahasra* ceremonies in Dākshārāma, conquered the kings of the Sapta-māḍiya, overrun Kaliṅga, and set up columns of victory at Simhādri and Purushōttama (v. 17); he inspires terror in neighbouring kingdoms (v. 18). He has given a bell weighing 12,000 *palikās* to the temple of the god Mārkaṇḍēyēśvara (Śiva), who has established him in his sovereignty (vv. 19, 20). His brother Vira is also very glorious (v. 21). Vēma has married Hariharāmbā, a daughter of Kāṭaya, the son of the elder Kāṭaya's son Vēma; her mother was a daughter of Harihara, the lord of the Four Oceans (v. 22). Vira has married Anitalli, daughter of the elder Kāṭaya's son Vēma (v. 23). Then begin the details of the grant, by which the village of Allāḍa-Redḍi-Vēmavaram was founded by the fusion of two villages, Vedurupāka and Pinamahēndrāḍa (vv. 24-30), and granted to a number of Brāhmanas who are specified (vv. 31-114). The bounds of the estate are then specified in Telugu (ll. 168-228). After four communitary verses (ll. 228-234), we learn that the composer was Sarasvatī-bhaṭṭa, of the Śrīvatsa gōtra (ll. 234-236).

Most of the above historical data have already been discussed in this journal; but some of them may be recalled here. As regards the internal relations of the Redḍi family, we find (see above, vol. IV, p. 319 ff.) that Vēma, son of Prōla, of Koṇḍaviḍu, was the father of Anna-Vōta, Doḍḍāmbikā, Anna-Vēma, and Vēmasāni. Anna-Vōta is mentioned in our record as having made a certain grant of land (l. 163). Doḍḍāmbikā married Kāṭaya II. Vēmasāni, who married Nallanūka, and for whose spiritual benefit her brother Anna-Vēma granted the village of Nāḍupūru in Śaka 1296 (see above, vol. III, p. 286 ff.), is probably the Vēmasānakka after whom the village of Doḍḍavaram, so frequently mentioned in our record (l. 168, etc.), received its name. Anna-Vōta had a son, Kumāragiri, in whose reign the Rājahmundry branch of the family set itself up under Vēma, son of Kāṭaya, and a daughter, Mallāmbikā, who married Kāṭaya-Vēma, the son of Kāṭaya II and her aunt Doḍḍāmbikā. Kōmaṭi Vēma, who is said in v. 8 of our record to have been defeated by Allaya of Rājahmundry, is apparently Peda Kōmaṭi Vēma, the successor of Kumāragiri and grandson of Vēma's elder brother Mācha (Śaka 1310-37; see above, vol. VIII, p. 13).



We may take other references seriatim. Alpakhāna seems to be Alp Khān, better known as Hōshang Ghōrī, who succeeded his father Dilāwar Khān in 1405 as Sultān of Mālwa, and reigned until 1434.¹ The "kings of the Sapta-māḍiṃya" have not yet been identified; see above, vol. V, pp. 55, 56, n. 1.² The temple of Mārkaṇḍēyēśvara is in Rājahmundry, and seems to have been specially patronised by the Redḍi family of that town (cf. Sewell, *List of Antiquarian Remains in the Presidency of Madras*, vol. I, p. 22). Harihara, the "lord of the Four Oceans," is probably Harihara I of Vijayanagar.

The details of the date are: Śaka 1356; the cyclic year Ānanda; the *darśa-tithi*, or lunar day on which the new moon was first visible, of Jyaisṭha; Monday; an eclipse of the sun. Mr. R. Sewell has kindly examined these data for me, and informs me that they work out to Monday, 7 June, A.D. 1434, when there was an important total eclipse of the sun, recorded in Schram's Table A of the *Indian Calendar*, p. 124.

The geographical references in our record are many. The first point calling for notice is the location of the village conveyed by it, Allāda-Redḍi-Vēmavaram, or more briefly Vēmavaram, which had been created by uniting Vedurupāka and Pinamahēndrāḍa (v. 25). The name Vēmavaram is quite common; but of this particular village no trace survives on any record. Nevertheless we can locate it fairly closely, chiefly by reference to the Tulyabhāgā ("bhāga in Telugu), on the southern bank of which it was situated (l. 169, etc.) and by the statement in v. 30 that it was situated between Sapta-Gōḍavara and Tulyabhāgā the

¹ See S. Lane Poole, *British Museum Coin Catalogues: Muhammadan States*, 114, intr. liii.; Elliot, *History of India*, vol. IV, pp. 41, 60, 72, etc. An inscription of Samvat 1481, Śaka 1346, in *Journ. As. Soc. Bengal*, vol. 32, pt. 1, p. 70 ff., speaks of a Ghōrī prince *Ālammaka* (so the text) or *Ālambhaka* (so the editor) as reigning in Maṇḍapapura, i.e. Māṇḍa; perhaps he is the same person, but the reading there needs scrutiny.

² The etymology there suggested does not convince me; I incline to think that the phrase means "Seven Beacons" (cf. Telugu *māḍemu*).

former of which is a tank at Drākshārāma. Now the Tulyabhāgā is one of the main channels leading off from the lower Gōdāvari. According to H. Morris, *A Descriptive and Historical Account of the Godavery District* (1878), p. 142, it "seems to have been originally a natural hollow, of which advantage was taken to form the bed of an irrigating channel by cutting a head to it from the river, and throwing earthen banks across it at various places to raise the water to the necessary height for commanding the adjacent country. It led off from the intended main feeder about a mile below the head-sluice [of the great dam of the Gōdāvari], and conveyed water to the Kāpavaram, Bikkavolu, and Rāmachandrapuram taluks, terminating in the salt-water creek which flows in from the sea near Cocanada." The map appended to the *Account* shews that it leads off from the Gōdāvari a short distance south of Daulēsvaram ("Dowlaishtweram" of the old maps), and runs more or less eastwards until it comes a little to the east of Anaparti, from which it proceeds E.S.E. Hence we know that Vēmavaram must have lain in the Rāmachandrapuram taluka of the Gōdāvari District; and here we can trace some of the villages mentioned in our record as adjoining it. Pasulapūni (l. 201) is Pasalapūdi, 2 miles W.N.W. of the town of Rāmachandrapuram; Sōmēśvaram (l. 203) is some 4 miles N.W. from the same; Pōmdalapāka (ll. 224, 228), now Pandalapāka, is about 3 miles S.W. from Bikkavolu. Hence we may infer with tolerable certainty that Vēmavaram lay a few miles N. or N.N.W. from Rāmachandrapuram town. It is possible, to say the least, that soon after its foundation it dissolved back into the two elements of which it was composed; for there still exists a village of Vedurupāka some 4½ miles N.N.W. from Rāmachandrapuram, and some 8 miles N.W. from the same town is the village of Mahēndravāḍa, which seems to be connected with the Pinamahēndrāḍa of our record. Of the other places recorded as adjoining Vēmavaram—Vēmasānakka-Doḍḍavaram (l. 168, etc.), Vēlehtūru (l. 191 f.), Tallavaram (ll. 191, 196, 199), Tollimṭi (l. 177), Nolla (ll. 206, 209), and Ana-Prōlā-Redḍi-Komara-giripuram (ll. 211 f., 214)—I can find no trace.

V. 8 mentions Rāmēśvaram as the site of a battle between Allaya and Kōmaṭi Vēma: this is perhaps Rāmēśvaram in the Gōdāvari District. In v. 17 we are told that Vēma performed many *gō-sahasra* rites in Drākshārāma: this is the correct spelling for the name now pronounced Drākshārāma¹ ("Dracharam" in the old maps), a well-known place lying 4 miles S.S.E. from Rāmachandrapuram town (see *Ind. Ant.*, vol. XIX, p. 424, and Sewell's *List of the Antiquarian Remains in the Presidency of Madras*, vol. I, p. 25). Simhādri (v. 17) is usually known as Simhāchalām; it is a hill in the District and *Tahsil* of Vizagapatam, where there is a famous temple dedicated to the lion-incarnation of Viṣṇu. Purushōttama (ib.) is Puri in Orissa.

TEXT.²

First plate: first side.

- 1 ³Lakshmiṁ pakshmaṇitām tanōtu bhavatām Lakshmi-patis-saṁtatam kēti-kōla-tanus=sama-
- 2 sta-jagatām rakshā-vidhau dakṣiṇaḥ | snēh-ārdrām dharaṇīm nij-aika-ramaṇīra kartum rasā-
- 3 d=ndvahan tat-samslēsha-kutūhalāt=pulakitō ya[s*] stabdha-rōm-ābhavat || [1*]
⁴Astu mahō-

¹ This is an instance of the common tendency in Telugu to insert the letter *r* after a consonant.

² From the plates.

³ Metre: Sārdūlavikrīḍita. The verse is preceded by the *śankha* symbol.

⁴ Metre: Ūti.

- 4 hasti-mukham svasti-karam vas=samasta-jani-hētuḥ | yat-kāṣa-raṣad-aḥi-mālā vilasa-
 5 ti Hari-nīla-hāra-sama-lakṣmīḥ || [2*] ¹Kalā-patēsa-tām kalayāmi bālām kalām
 kalamkē-
 6 na vibhinna-rūpām | yad-amṭara-syaṁdi-sudh-ārḍra-maulir-Mṛityumjayah pita-
 viśah
 7 Śivō-bhūt || [3*] ²Asti prasasta-mahimā Purushah purāṇas-tasya kramān-
 mukha-bhuj-ōru-
 8 padād-abhūvan | varuṇā dvija-prabhṛitayah pada-padmajñān vamsēshv-abhūj-ja-
 9 gati Pamṭa-kulam prasastām || [4*] ³Tatr-āstu-mahitō mahipa-tilakō
 mānyas-satā-
 10 m=umustas=tyāgti Dodḍa-mahipatiḥ(tis) sukritavān Polvōla-gotr-āgrāṇiḥ | dānair-
 yya-
 11 sya vinirjitō mati-yutais-sāmyāya kalpa-drumō maunī valkala-samvṛitah sura-ga-
 12 ṇam bhaktyā bhajaty-ādarāt || [5*] ⁴Śrīy-Aṁnna-Vrōla-prabhu-Kōṭay-Ālla-
 bhūmīśvarās-ta-
 13 sya sūtāḥ prasūtāḥ | satyēna sat[t*]vēna jayēna Dharma-tanūja-Bhim-Ārjuna-
 tulya-rū-
 14 pāḥ || [6*] ⁵Tēshām kanishṭhō-pi cha janman-ābhū[j*] jyēshṭhō guṇair-Ālla-
 dharātālēndrah | chāndrō=py-a-
 15 dōshākaratām=upōtas=saumyō-pi bhū-nāmdanatām prapamṇnah || [7*] ⁶Jitv-
 āualpa-vikalpa-
 16 kalpita-balam tam ch=Ālpakṣaṇam rapō mitrikṛitya samāgatam Gajapatim
 Karṇāṭa-

First plate : second side.

- 17 bhūpam cha tam | hatvā Kōmati-Vēma-sainya-nikaram bhūyō-pi Rāmēśvarē
 prājyam Rāja-
 18 mahēndra-rājyam-akarōd=Āllāḍa-bhā[ui*]śvarah || [8*] ⁷Śach-iva Śakrasya
 Śiv=ēva Śambhōḥ Padm=ōva sā
 19 Padma-vilōchanasya | Vēmāmbhi(bi)kā Chōḍa-kul-ē[m*]du-Bhīma-bhūp-ātma-
 j-ābhūn=mahit-āsyā j-ā-
 20 yā || [9*] ⁸Śrī-Vēma-bhūmīśvara-Vīrabhadra-bhūnātha-Dodḍa-kṣhitip-Āmna-
 bhūpāḥ | Āllāḍa-
 21 Śaṁrēr=abhavan kumārās-tasyām yathā Paṇ[k*]tirathasya putrāḥ || [10*]
⁹Vēma-kṣhamā-nāyaka-
 22 Vīra-bhūpau tēshām prabhūtau nitarām=abhūtām | yathā varau Paṇ[k*]tiratb-
 ātmajñān
 23 guṇ-ōnnatau Rāghava-Lakṣmaṇau tau || [11*] ¹⁰Taruna-sarasij-āsyau tāv-
 abhūtām prasāsyau sa-
 24 kala-nripa-varēnyau saj-janānām śaranyau | ravi-himakara-kalyau Rāma-
 25 Saumitri-tulyau rapa-śirasi vibhaṅgau rāja-vēśyā-bhujāṅgau || [12*] ¹¹Rājñō=

¹ Metre : Triṣṭubh Upajāti, pādas 1-3 being Upēndravajrā and 4 Indravajrā.

² Metre : Vasantatīlakā.

³ Metre : Śārdūlavikṛīḍita.

⁴ Metre : Triṣṭubh Upajāti, pādas 1 and 4 being Upēndravajrā and 2 and 3 Indravajrā.

⁵ Metre : Triṣṭubh, of the Indravajrā order throughout.

⁶ Metre : Śārdūlavikṛīḍita.

⁷ Metre : Triṣṭubh Upajāti, pāda 1 being Upēndravajrā and 2-4 Indravajrā.

⁸ Metre : Triṣṭubh, of the Indravajrā order throughout.

⁹ Metre : Triṣṭubh Upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.

¹⁰ Metre : Mālinī.

¹¹ Metre : Triṣṭubh Upajāti, pādas 1-2 being Indravajrā and 3-4 Upēndravajrā.

- 26 yō Rājamahēndra-nāmā rām-ābhirām-ājanī rājadhāni | anēka-mātānga-
turānga-
27 pūrṇā śāsāṃka-saṃkāśa-virāji-saudhā || [13*] ¹Dharmān-umnuamayan ripūn-
vinamayan rā-
28 jya-śriyatī varddhayan pāpam saṃsamayan prajāś-cha ramayan vidvaj-janān
sta(sthā)payau |
29 kirtīm samcharayan diśāsu nikhila-kṣaṇibhṛitām-āśrayō rājā Rājamahēndra-
30 nāma-nagarō Vēm-āśvarō jṛimbbhatō || [14*] ²Anēka-gō-charma-mah-āgrahāra-
dātā sudhīr-Alla-
31 ya-Vēma-bhūpāḥ | śat-ka(kā)la-saṃpājita-Pārvvatīśō Hēmādri-dānāni sadā karō-
32 ti || [15*] Kul-āchalō bhōgi-varō dharitri-larō-chyutō dāna-ramā-nivāsah |
ādhāra-

Second plate : first side.

- 33 bhūtas-sakalasya dōshnā dharattē³ dharām=Allaya-Vēma-bhūpāḥ || [16*] ⁴Dēva-
br[ā*]hmaṇa-simni yah
34 kara-dhanam samtyaktavān dustyajam Dākshārāma-bhūvi vyadbhatta vipula-śrī-gō-
saha-
35 srāṇi yah | jtvā yah paṭu-Sapta-māḍiya-nṛipān krāntva Kālīnga-kṣhitīm Simhā-
36 drau Puruṣhōttamē paṭu-jaya-stambhān sa-jṛimbbha[m*] nyadhāt || [17*]
Allāḍa-kṣhitipāla-Vēma-
37 nṛipatē[s*] spi(sphī)ta-pratāp-ānalaś-chūrṇāḥ pūrṇa-silā raṭamti kiṭayah s-āpal-
lavāḥ pallavāḥ
38 | linam mina-kulam jalō śpita-bilā bhōgās-cha nāgā guhā gāvō yānti triṇ-
ānauś ni-
39 viśatē siṃdhau gajānām patih || [18*] ⁵Dāśa-sahasra-palikā-parimāṇa-
su-kāmsya-nirmi-
40 tām-asamām | prādādh(d)=Allaya-Vēmō Mā[r*]kaṃdēyēśva[rā*]ya vara-
ghantām
41 || [19*] ⁶Vighnēśō mada-saṃgatō bahu-mukha[s*] Skandō=pi mukt-āmbarō
nirllajjah kha-
42 lu Bhairavō=yam=iti samchinty-ātmajanām sthitīm | nindōsham nija-bhaktam=
unnata-dhiyam
43 viram Śiv-ārchā-para[m*] Mārkaṃdēya-mahēśvarō vitanutē Vēm-āndram-
urvīśvarām || [20*] ⁷Dharm-ā-
44 tmajasy-ōva Dhanamjayō=sya rāj-ānujō rājati Vira-bhūpāḥ | tyāgi cha bhōgi
vilasat-p[r*]a-
45 tāpas-saṃgrāma-Bhimō jagam-obba-gaṃḍah || [21*] ⁸Paum(pau)trīm Kṣāya-
Vēmaya-kṣhitipatēḥ
46 putrīm cha Kṣā-prabbhōr-dauhitrīm chaturarṇavam Harihara-kṣhōpīpatēḥ
śāsītuh | tan-nā-
47 muā vidit-āhvayām Hariharāmbām chūrūm-āgrāhayat-pāpau Vēma-ma-
48 hīsam=Alla-nṛipatis=sāmrajya-lakshmyā samām || [22*] ⁹Kṣāya-Vēma-kṣhitipati-
tanayā-

¹ Metre : Śārdūlavikṛīḍita.

² Metre : Trishṭubh Upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.

³ Read *dāattē*.

⁴ Metre : Śārdūlavikṛīḍita ; the same in verse 18.

⁵ Metre : Giti.

⁶ Metre : Śārdūlavikṛīḍita.

⁷ Metre : Trishṭubh, of the Indravajrā order.

⁸ Metre : Śārdūlavikṛīḍita.

⁹ Metre : Giti.

Second plate : second side.

- 49 m-Anitalli-nāma-vikhyātām | Kamalām=iva Kamalākshas-tām=udavahad-Alla-
bhūpa-Vīr-om-
50 draḥ || [23*] ¹Tulyabhāgā-taṭṭe Vēma-bhūpālas=samaditsata | agraḥāram
dvijanmabhyas=samagr-ā-
51 hāram-agriyam || [24*] ²Ekam grāmaṁ kṛtvā grāmau Vedṛipaka-
Pinamahēmdraḍau | kṛtvā
52 cha Vēma-bhūpō nija-nāmn-Ā[11ā*]ḍa-Redḍi-Vēmavaram ||³ [25*] ⁴Śrī-Śākā
rasa-bhūta-viśva-gaṇitē ch=Ā-
53 namda-samvatsarē Jyē(jyai)shthē darśa-tithau Śāsāṁka-divasō punyō cha
sūrya-grahē | tam grāmaṁ ba-
54 hu-sasyam=uj[j*]valataram śrī-Tulyabhāgā-taṭṭe prādād-Allaya-Vēma-bhūmi-ramaṇō
vi-
55 pr-ōttamēbhyō mudā || [26*] ⁵Phala-bharita-nālikēra-kramuka-panasa-chūta-
kadalik-ārāmam | kaḷa-
56 m-ākshu-sāli-tila-chaṇa-mudg-ādi-samasta-sasya-sampārnam || [27*] Sa-kṛishivajam
57 sa-bhōgam a-śbṭ-aiśvaryaṁ sa-ramya-phala-vṛiksham | ā-chamdr-ārka-sthāyinam=
ana-
58 lpa-dhana-dhānya-dakṣiṇā-yuktam || [28*] ⁶Ekatra tarkam cha paratra tamtram
vēdāntam-anyatra paratra
59 śabdām | vyābhāshamāṇaiḥ kalakamṭha-kamṭhai[s*] sampōshyatē yō=mbudhivad-
budhēmdraiḥ || [29*]
60 Śrī-Sapta-Gōdāvara-Tulyabhāgā-madhyē-grahārō mahantya-sasyaiḥ ||⁷ ā-chamdram=
ā-
61 tārnam=ā-dinōmdram=ujjrimbhatām Vēma-nṛipāla-dharmah || [30*] ⁸Vṛittimantō=
tra ganyamntō
62 bhāsura bhāsura gupaiḥ | anukta-vṛitti-samkhyākās-sarvē=py-ēkaika-vṛittayah ||
[31*]
63 Brahmā Yajushi śāstrāṇām vyākhyātā rāja-vallabhah | Poṭnūri-Vallabha-sudhi[h*]

Third plate : first side.

- 64 Śāṁḍilyō bhāgya-bhūshitah || [32*] Vidyā-vinaya-bhāgyānām=āvāsō Vyāsa-sanni-
65 bhaḥ | Poṭnūri-Mamchi-bhaṭṭāryah Śāṁḍilyō rāja-pūjitah || [33*] Vidyā
yasya śrī-
66 yā hṛidyās(dyā) tanayā vinay-ānvitāḥ | Śāṁḍilyō viśrutō vidvān Poṭnūri-Pi-
67 na-Vallabhah || [34*] Śāstrāṇām Yajushām punya-tapasām cha śriyān=
nidhiḥ | upādhyā-
68 yā Nādhū-bhaṭṭō vyākhyātā Kapi-gōtra-jah || [35*] Śrī-Rāma-mamtra-
siddha-śriḥ śāstra-vyā-

¹ Metre: Ślōka (Anuṣṭubh).² Metre: Gīti.³ After this *daṇḍa* is engraved the rosette symbol followed by a *daṇḍa*.⁴ Metre: Śāṁḍilavikṛīḍita.⁵ Metre: Gīti; the same in verse 28.⁶ Metre: Trishṭubh, of the Indravajrā order; the same in verse 30.⁷ A single *daṇḍa* only is required.⁸ Metre: Ślōka (Anuṣṭubh); the same in verses 32-36.

- 69 khyā-dhuramdharaḥ | Anna-dātā Vennayāryaḥ Kauśikāś-chatur-amśa-bhāk ||
[36*] ¹Ramy-āgra-vēda-
- 70 nipuṇo vyākhyātā sala²-vidyānām | Charakūri-Kēśavāryaḥ Śamkaranārāya-
- 71 nārya-tanujātaḥ || [37*] ³Adarśas=sarva-sāstrāṇām vyākhyānam yasya nirma-
- 72 lam | Pannāla-Kommaya-sudhis=sa Kauṇḍinya[h*] śriy=ānvitaḥ || [38*] Pada-
- vākya-pra-
- 73 māpñōām pāra-drīsvā Yajuh-paṇḥ | Bhāradvājaḥ Peddi-yajva-sōmayajv=āśra-
- 74 ya[h*] śriyām || [39*] Vādmīdra-gaja-simhasya Rāmavā(yā?)ryasya namdanah |
- Haritō Rāmabha-
- 75 drārya[h*] Śri-Vāṇyōr=ēka-samśrayaḥ || [40*] Tārkkikas=tāmtrikas=Sāma-sābdiko
- yājñikah ka-
- 76 viḥ | Atrēya-gōtraḥ Prēkēti-Nārāyaṇa-maghi(kh) sukhi || [41*] Vyākartā
- sarva-sāstrāṇām upa-
- 77 kartā cha Gautamaḥ | rāja-mānyo bhāgya-bhūmiḥ Perumādi-magb(kh)-īśvaraḥ ||
- [42*] Haris=sā-
- 78 kshād=upādhyāya-Hari-bhaṭṭo dvi-bhāga-bhāk | Sāto-gra-vēdē sāstrāṇām vyākartā
- Lo-
- 79 hit=ānvayaḥ || [43*] Sarvajño rāja-mānya-śri=Vādhūlas=s-ārdha-bhāgavān |
- bhāgy=onnato Nri-

Third plate : second side.

- 80 simbhāryō Rāmakṛishṇārya-namdanah || [44*] Sāmavēdi Nṛisimha-jña-sut-
- Appaya-sudbi-su-
- 81 tah | Harita[h*] śri-Singayāryō vēda-sāstra-nidhis=sudhiḥ || [45*] Malrāv-
- Appaya-sūrimdra-tana-
- 82 yah Kauṇḍin-ānvayaḥ | Yajuh-sātamatī[s*]sāstra-vaktā śri-Mādhavas=sudhiḥ || [46*]
- Agranyō vi-
- 83 dushām=agrabārado bhāgyavat-sutaḥ | Pārāśaro Gannavara-Singāryas=s-ārdha-
- bhāga-bhā-
- 84 k || [47*] Vēda-sāstra-purāṇ-ādi-sarasvatyā vijimbhaṇam | Sarasvati-
- Prōlanāryaḥ Kauṇḍinyō
- 85 rāja-vallabhaḥ || [48*] Yajuh-sāstra-purāṇ-ādi-vidyāvān s-ārdha-bhāga-bhāk |
- Haritaḥ Śim-
- 86 garēmi-śri-Nāgayāryō nṛipa-priyaḥ || [49*] Chitr-āvadhiṇō Yajushi śrauu
- Vyāsa iv=ā-
- 87 paraḥ | Śaunako Mallu-bhaṭṭāryas=tarka-tāmtra-svatomtra-dhiḥ || [50*] Vēda-
- sāstra-purāṇa-
- 88 jñah Śaiv-āgama-viśāradaḥ | Penchēti-Dēvarē-bhaṭṭō Bhāradvājaḥ Śiv-ārcha-
- 89 kah || [51*] Sv-ārjitai[s*] svair=bandhu-pōshi vēda-sāstra-dhuramdharaḥ |
- Vādhūla-gōtraḥ Kamdāla-
- 90 Perumādi-b[u*]dhas=sukhi || [52*] Karpūra-pūra-saurabhya-muchām vāchām
- vilāsa-bhū-
- 91 h | Rāli-Kāśīśvara[h*] śrīmān Kauṇḍinyō vēda-sāstra-vit || [53*] Vyākartā
- kavitā-s-āṅga-Ya-
- 92 ju[h*]-śrāutēshu chitra-kṛit | Pārāśaro Maṇḍapāka-Rāmachandra-sudhis=sukhi ||
- [54*] Kauṇḍinya-

¹ Metre: Giti.

² Corrupt; we may conjecture *akala-kalā* [though, as a reading, this will not scan.—F. W. T.]

³ Metre: Śloka (Anuṣṭubh); the same in verses 99-106.

- 93 ḥ Komḍamitṇḍi-śri-Rāmāryō rāja-vallabhaḥ | dōvālaya-taṭāk-ādi-sapta-samitā-
 94 navās(n)=sukhiḥ || [55*] Divy-ānna-dātā dvādaśyām veda-sāstra-paṭus=sudhiḥ |
 Dvādaśy-Allā-

Fourth plate : first side.

- 95 da-bhaṭṭa[ḥ*] śri-saṁpūrṇo Harit-ānvayaḥ || [56*] Shaṭṭamtri yasya jibh-
 āgra-nartaki vyākriyā-
 96 kriyā | Pedapūṇi-Bhairavāryō Haritō vādi-bhairavaḥ || [57*] Pada-vākya-
 pramāṇānām vyā-
 97 khyātā Harit-ānvayaḥ | Pedapūṇi-Tallanāryō guṇavān=Yajur-unnataḥ || [58*]
 Yajur-vēda-
 98 paṭus=tarka-mīmāṁsā-śabda-sāstra-vit | Pedapūṇi-Yellu-bhaṭṭo Harita[ḥ*] śri-
 yutō guṇi
 99 || [59*] Vidyā-viśvēśvarō Vaṭṭi-Viśvēśvara-sudhiḥ kavīḥ | Śāṁḍilyō guṇavat-
 putra[ḥ*] śrīmān=āchāra-bhā-
 100 abitaḥ || [60*] Śāṁḍilyō Mṛtipāṭi-śriy-Appayāryō mah-ōnnataḥ | nṛityamty-
 ahainpārvi-
 101 kayā vidyā yad-rasanā-schalē || [61*] Anna-pradātā dharma-jñō guṇa-vidyā-
 tapō-nidhiḥ | Liṁ-
 102 gāya-bhaṭṭa[ḥ*] Śrīvatsa[ḥ*] śri-Nṛsiṁh-ārchanē rataḥ || [62*] Harir-
 Lakshmiṇ Harō jñānam
 103 Brahm-ādhattē Sarasvatīṇ | vidvān Hariharabrahṇā tat-sarvam=api Kanśikaḥ ||
 [63*] Shaḍ-da-
 104 rāna-paṭu[ḥ*] śrīmān=Kām(kā)śyapaḥ kavita-kṛiti | āgra-vēd-ōlbaṇaś=chāru-
 vartanaḥ Śamkaras=sudhiḥ || [64*]
 105 Rāja-mamtri rājya-dhuryaḥ prāta[s*]-snātā Siv-ārchakaḥ | dvi-bhāgo Harita[ḥ*]
 śrīmān=Vissaya[ḥ*] Śri-
 106 gir-īśvaraḥ || [65*] Sarvā-vidy-ēśvaraḥ kurvan s-ārtham sarvajña-śabthi(bdi)-
 tam | Sarvajña-Nārāyaṇāryō Vi-
 107 śvāmitrō dvi-bhāgavān || [66*] Kauṁḍiṇyas=sujana[ḥ*] śrīmān Dvēdi-Mallana-
 san-mapiḥ | Yajus-Sā-
 108 ma-śrauta-sāstra-kāvya-ādi-pratibh-ānvitaḥ || [67*] Shaḍda[r*]śan=īśvarō yasya
 pitā sarva-sudhi-guraḥ |
 109 Allāda-bhaṭṭo vyākhyātā Bhāradvājas=sa mantra-kṛit || [68*] Komḍūri-
 Viṭṭhalē-bhaṭṭo

Fourth plate : second side.

- 110 Bhāradvājō guṇ-ōnnataḥ | āgra-vēdi śubh-āchārō bhāgya-saubhāgya-samnyutaḥ ||
 [69*]
 111 Śri-Korumballi-Brahmāryō Bhāradvājō guṇ-ōnnataḥ | Yajur-vēda-paṭus=chāru-putra
 bhā-
 112 gya-manōharaḥ || [70*] Atrēya[ḥ*] śri-para-hitō vē(ai)dya-chaṁdras=Sudhākarah |
 sarvajña[ḥ*] śri-yu-
 113 taś=chitram mitratām yāti bhābhṛitām || [71*] Sv-āchārah Pedapūṇi-śri-
 Nārāyaṇa-bu-
 114 dh-ōttamaḥ | Yajur-vēda-vid-agraṇyō Bhāradvājō mahā-matiḥ || [72*] Maddar-
 Anbhaja-sūrim-

- 115 drō Yajuh-sāstra-visāradah | Śrīvatsa-gōtra[s*] sv-āchārō guṇavān=unnat-āsayaḥ || [73*] Sarvajña-
- 116 lōka-vikhyāta-Lakshmanārya-suto guṇi | Bodḍapalli-Dēvayāryō Haritō veda-sāstra-vit || [74*]
- 117 Sūr-ādhyayana-vikhyāta-Peddanārya-sutah śuchih | Peyyala-śrī-Prōlanārya-
- 118 h Kauṇḍinyō veda-vittamah || [75*] Vyāhārair=api ch=āchārair=Vyāsa-tulyō-rdha-bhāgavā-
- 119 n | Maddūri-Rāmayā-sudhi[h*] Śrīvatsō guṇa-vatsalah || [76*] Śāṇḍilyō-rdh-āṁśavān Potṭi-Mādhavā-
- 120 ryō mah-ōnnataḥ | veda-sāstr-ādi-vidyānām vyākhyāt-āchāra-bhāṣitaḥ || [77*] Śrī-Bodḍapalli-
- 121 Rāmāryō Rāma-māmtra-prasiddhimān | ardha-vṛittir=veda-sāstra-vaktā Harita-gōtra-jah || [78*] Anna-dā-
- 122 tur=guṇi sūnur=Anna-Sōmaya-yajvanah | Anna-dātā Lakshmanārya[h*] śrīmān=Ātrēya-gō-
- 123 tra-jah || [79*] Śrī-Kappagamtu-Śimḡārya-tanayō vinay-ōnnataḥ | Kāśyapō Yajur-adhyētā Sūrā-
- 124 ryah putra-bhāgyavān || [80*] Kauṇḍinya-gōtrō guṇavān śrī-Bonit-Āppaya-san-maṇih | Ya-
- 125 jurvēdi guṇai ramya[h*] śrīmān=rājanya-mānya-dhiḥ || [81*] Bāla-jyōay-ānvaya[h*] śrīmān Prō-

Fifth plate: first side.

- 126 layāryō guṇ-ārṇavaḥ | Kauṇḍinyō vinay-āvāsō Yajushi pratibh-ānvitaḥ || [82*] Ā-
- 127 trēya[h*] śrī-Koṇḍamīndi-Mallanō māntri-śekharaḥ | Āpastambas=sad-āchārah Śiva-
- 128 bhaktō=tidbārmikah || [83*] Boggara-śrī-Vira-māntri rājya-kāya-vichakṣaṇah | Āpastamba[s*] sad-ā-
- 129 chārah Kauṇḍinyah Śāṁkar-ārchakah || [84*] Appay-āmātya-tanayō māntri Gaṇapati=su-
- 130 dhiḥ | Śrīvatsō rāja-mānyas=sad-upakāra-parō guṇi || [85*] Vallūr-Ayyalu-māntri-śō Nā-
- 131 garājasya namdanah | Kauṇḍinya-gōtrō guṇavān=Īśvar-ārchana-tatparah || [86*] Chamḍalūri-
- 132 Bhāskarārya-tanayō=Līlana-māntripah | Kauṇḍinya-gōtra-samjāto vidyā-lakshmi-vibhū-
- 133 shitaḥ || [87*] Vārapāśi-Docha-māntri Sālamkāyana-gōtra-jah | rāja-mānyō ba-
- 134 mḍhu-putra-bhāgyavān=Āśvalāyanah || [88*] Śrīvatsō Rājanampāti-Trivikrama-sudhi[r*] guṇi | Nara-
- 135 simhārya-tanayō Yajuh-krama-vichitra-dhiḥ || [89*] Śrī-sādbu-Telaṁg[s*]ry-ākhyō Harit-ānvaya-
- 136 sambhavaḥ | śrī-Vallabhārya-tanayō Yajur-veda-kram-ānvitaḥ || [90*] Penumballiy-Anantā-
- 137 rya-varyō Harita-gōtra-jah | Narabary-ōjhiha-tanayō Yajur-veda-krama-sphuṭah || [91*] Śrī-
- 138 y-Ātukūri-Śimḡāryō Haritō-Ppaya-namdanah | vidyāvān=vinay-āvāsō mānyō

- 139 vidvaj-janais=sadā || [92*] Poranky-Annaya-viprēndra-tanayō Yajur-uj[*]valah |
Kaumḍinya-gōtra-sa-
140 mājātō Vissayāryō guṇa-priyaḥ || [93*] Rāmpalli-Naraharyārya-tanayaḥ Śiṅgan-
-āhva-

Fifth plate : second side.

- 141 yaḥ | Bhāradvājō Yajur-vēda-vikhyātō vinay-ānvitah || [94*] Talletāta-kul-
āgranyaḥ Prō-
142 lanāryō manōharaḥ | Kaumḍinya-gōtra-samjātō guṇavān=vēda-vittamah || [95*]
Ōrum-
143 ganṭi-Śiṅgayārya-vamśa-kartā guṇ-ōnnataḥ | vēda-sāstra-paṭu[h*] śrimān
Janārdana-bu-
144 dh-ōttamah || [96*] Chaumḍāya-sōmayāji-śrī-Naraharyārya-sambhavaḥ | Yajur-
vēda-kram-ā-
145 vṛittih Kaumḍinyō Liṅgayas=sudhiḥ || [97*] Naraharyārya-tanayō
Yajur-āvṛitti-rā-
146 jitaḥ | Chadapalli-Vallabhāryaḥ Kaumḍinyō vamśa-vardhanaḥ || [98*]
Śrī-Kēśavāryasya sūtō Dharmā-
147 y-ōjhhas=sa-dharma-dhiḥ | Kaumḍinya-gōtra-tilakō Yajuh-krama-viśāradaḥ ||
[99*] Suśrīr=Ann-
148 makomḍa-śrīy-Aubhaḷa-jyōsya-sambhavaḥ | Ellayāryō Yajur-vēda-ti-
149 vro Harita-gōtra-jah || [100*] Sudhir=Anumakomḍa-śrī-Pedaddanārya-namdanah[*]¹
150 Bhāradvājah Pōchanāryō Yajur-vēda-viśāradaḥ || [101*] Dāmāya-bhaṭṭa-tanayaḥ
Kaśi-
151 kō guṇa-vatsalah | Yajuh-kram-āvṛitti-ramyah Kēśavāryas=sukirtimān || [102*]
Narasimbā-
152 rya-tanayō Bhāradvāja-kul-ōttamah | Ākunūr-Aubhaḷa-sudhir=bhāgyavān=
Yajushi
153 śrutah || [103*] Śrī-Korūgamṇi-Māchārya-tanayō naya-bhūshitah | śrī-
Chittayāryah Śā-
154 mḍilyō Yajur-vēda-dhuraṁdharah || [104*] Naḷuvād-āgrahāra-śrī-Vallabhā-
chārya-san-maṇiḥ | Śrī-
155 vatsa-gōtrō vidyāvāu Hari-pād-ābja-sēvakaḥ || [105*] Ardha-vṛittir-Bhās-
karārya[h*] Śrīvato

Sixth plate : first side.

- 156 ramya-vartanaḥ | rāja-mānyō mahā-bhāgyō viśv-ānamdita-kīrti-mān || [106*]
²Śrī-Bhīmay-Ā-
157 bbay-Annaya-nāmānaḥ Kēśayapā ōtō | Kauśika-gōtrā Rāmaya-Gōpaya-Śiṅgās=cha
Kasa-
158 va-Saumitri || [107*] ³Liṅgana-Yellana-sachivau Śrīvatsau Rāmayas=tu
Kaumḍinyaḥ | Bhāradvā-
159 jō Yerraya-nām-ānyō Yerrayas=tu Śamḍilyah || [108*] ⁴Vṛitti-trayam s-āshṭa-
bhā(bhō)gam kham-
160 dikā-parivṛittitah⁵ | labdham-ōtair=vibhājyam syāt sva-sva-kshētr-ānusārataḥ ||
[109*] Chemjerla-Nara-

¹ [The metre is faulty. To rectify it we have perhaps to read *Pedda-Dānārya-namdanah*.—H. K. S.]

² Metre : Udgiti.

³ Metre : Giti.

⁴ Metre : Ślōka (Anuṣṭubh); the same in verses 110-115.

⁵ This seems to mean " by the conversion of their ōtato."

- 161 harjāryō Bhāradvājas=tn Nāgayaḥ | Haritaḥ Kāśyapaḥ Śimgō Vasishṭhas-
Tippayas=sudhiḥ
162 || [110*] Grāma-grās[ō*]=sti tair=ōtaiḥ khamḍikā-parivartanāt | labdhā
vrittir=vibhājy=nikā sva-sva-kshētr-ānusā-
163 rataḥ || [111*] Datt=Ānna-Vōta-bhāpōna khāryy=ōkā khamḍikā mahi |
Śivamallana-varya-
164 sya Śrīvatsasy=ātra vidyatō || [112*] Mūla-grāmō tathā grāma-grāsa-grāmō
cha tiśbtha-
165 tōḥ | dvayōr=Īśvarayōr=ōkā vrittīḥ kshētr-ānusārataḥ || [113*] Ēvam=ōtad=
grāma-yugm[ō*] śrī-Janā-
166 rdana-Gōpayōḥ | Śrī-Vishṇvōr=ubhayōr=vrittīḥ¹=Māllāmasya tu pādikā || [114*]
Āsya grāmasya si-
167 mānō dikṣu sarvāsu cha kramāt | sarvōśhām sujrabōdhāya likhyamētē
dōśa-bhāṣayā
168 || [115*] Ōm² Allād-Redḍi-Vēmavarānakunnu Vēmasānakka-Dodḍavarānakunnu
pola-mēra-śi(si)ma-saiddulu |
169 Talyabhāga-dakṣiṇapu dha(da)ri mōpu koni remḍ=ūlla polāla naḍuma
Pūrva-mamddula prā-
170 mta puṁtta dha(da)kṣiṇapu mukham=ai vachchiṁddi ā pu[m*]tta tūrppu
Vēmasāno(na)kka-Dodḍavarapu-
171 m bolamu ā puṁtta paḍumaṭa Allād-Redḍi-Vēmavarapum bolamu ā puṁtta
da-

Sixth plate : second side.

- 172 ksh[i*]napu mukham=ai rām-gānu amṭṭaṭanu chīmtta vūnnadhi(di) ā
chīmttanmḍḍi tūrppu mu-
173 kham=ai vachchina puṁtta ā puṁtta sarusa puṁtta vuttaram Vēmasānakka-
Dodḍavarapum ha-
174 mṭta dha(da)kṣiṇam ā puṁtta tūrppu mukham=ai vachchi Vēmasānakka-
Dodḍavarapum po(bo)lam-lōpala-
175 nu Channu-pāḍe anam-gānu oka cheṇuv=ūnnadi ā cheṇuvu sarusan-umḍḍi ā
puṁtta tā-
176 rppu Vēmasānakka-Dodḍavarapum bolam puṁtta paḍumaṭa Allād-Redḍi-
Vēmavarapum bola-
177 mu yā puṁtta Tollimṭṭi prāmṭa puṁtte(tta) daksh[i*]napu mukham=ai
vachchi ā puṁtta Allād-Redḍi-Vē-
178 mvarapum bolam-lōpalanu Yiruvavāri-pāḍe anam-gān=oka pāḍo ā pāḍe-
mōchenu
179 yidhi(di) Ā(A)llād-Redḍi-Vēmvarapu vuttarapum bola-mēra-śi(si)ma[i*] ā
Yiruva-
180 vāri-pāḍe dakṣiṇapu pārsvānan-umḍḍi ā tirānanō oka gaṭṭu podalunnu
181 ā [ga*]tta tūrppu mukham=ai vachchenu ā sarusanu gaṭṭu vuttaram
Vēmasānakka-Dodḍavarapum
182 bolam daksh[i*]nam \ | a(ā) gaṭṭu lakhai⁴ tūrppu mukham=ai rām-
gānu Vēmasānakka-Dodḍavarapum ho-

¹ Read *vrittir*.

² This *danda* is followed by the rosette symbol and another *danda*.

³ Denoted by a symbol.

⁴ Apparently corrupt; [gaṭṭulakai would mean 'in the direction of or towards the embankment.'—H. K. S.]

- 183 lamu-lōpalanu Nimma-gumṭṭa-pāḍe nam-gān-oka pallam=unnadi ā pal[1*]am
sarusan-umḍḍi ā ga-
184 tṭu viśanakarṭṭa-vamp=ai ā(a)yidhu(du) bāralu mēr-amṭṭa vuttarapu mukham=ai
vach[ch*]enu amṭṭaṭan=ā
185 gaṭṭu appaṭinni tūrppu mukham=ai vachchenu ā sarusa gaṭṭu tūrppu
mukham=ai vachchi am-
186 tṭaṭan=ā gaṭṭu Vēmavarapum bolamu yiśānya-bhāgamamḍḍu poda vaṭṭina
mrōmḍhu(du)-
187 g=unnadi amṭṭanumḍḍi ā [ga*]tṭu dha(da)kshina mukham=ai rām-gānu
amṭṭaṭakunai(ne) reṁḍḍu

Seventh plate : first side.

- 188 bāralu niḍupunānu tūrpu mukham=ai vachchenu amṭaṭa Dom(Do)ḍḍavarapu
polamu-
189 lōnu Pāmula-pāḍe nam-gān-oka pāḍe daggar=unnadi ā pāḍe paḍumaṭi
gōva va-
190 tṭu koni Pūrva-mamḍula prāmṭa puṁta Vēmvarapu Doḍḍavarapu naḍumam-
gānu da-
191 kaṭṭam mukham=ai vachchenu vachchi Vēlchūri Tallavarapu prāmṭa puṁta
mōchenu | ā
192 puṁta Vēmvarapu Vēlchūri reṁḍ=ūlla polamu naḍumam-gānu dakṣiṇam
mukha-
193 m=ai vachchenu dakṣiṇam=ai avuṇṇ-gōṭi miṁḍam-gānu vachchenu amṭaṭa
Vēmvara-
194 pu polamu-lōnu puṁta daggarenu oka kapa-chetṭu unnadi dakṣiṇam
muṭṭina paḍu-
195 maṣa mukham=ai puṁta vachchenu amṭanumḍḍi dakṣiṇam mukham=ai va-
196 chchenu ā puṁta daggarenu Tallavarapu polamu-lōnu chīṁta unnadi
197 ā chīṁta paḍumaṭanumḍḍi dakṣiṇam mutai¹ paḍumaṭi mukham=ai vachchi
Vēmvarapum
198 bolamu-lōnu puṁta daggarenu chīṁta vunnadi amṭa dha(da)kshinam=ai
Vēmvarapu ājñē(gnē)-
199 yaṁ dāṁkē vachchenu ājñē(gnē)yaṁ mūlanumḍḍi Tallavarapu Vēmvarapu
reṁḍ=ā-
200 lla polamu naḍumam-gānu paḍumaṣa mukham=ai vachchimḍi imṭa-vaṭṭu
Vēmvara-
201 pu tā[r*]pu siṁma | ā puṁta paḍumaṣa mukham=ai vachchi Paṣulapūṇi
Vēmvarapu na-
202 ḍimi prāmṭa puṁta mōchenu | kaṣi reṁḍ=ūlla naḍumam-gānu baḍumaṭi
mu-
203 kham=ai vachchi Sōmēśvarapum bola-mēra puṁtam gala sēnu |
Sōmēśvarapum bola-

Seventh plate : second side.

- 204 mu naḍumanumḍḍi Vēmvarapum bolamu naḍumam-gānu nālgu bāralu
niḍupu-

¹ Read *muffina*.

- 205 n=uttaram mukham=ai vachchi am̐tanum̐di paḍumaṭi mukham=ai rem̐d=ālla
naḍumam-gā-
- 206 nu Nolla pr̐m̐ta puṁtam gala s̐nu | V̐m̐varapum bolamu nairuṭi m̐la |
idi V̐m̐[va*]-
- 207 rapu dakshina sima | am̐tanum̐di uttaram mukham=ai vachchi kaḍamula
kōṭam gala s̐nu
- 208 | & puṁta kaḍamula kōṭanum̐di uttara mukham=ai vachchi V̐m̐varapu
grāma-grāsa-pū-
- 209 ri pr̐m̐tam gala s̐nu[ī*] pr̐m̐ta puṁta paḍumaṭi mukham=ai grāma-grāsa-
p-ūri No-
- 210 lla pola-mēra naḍumam-gānu paḍumaṭi mukham=ai vachchenu am̐ta rem̐du
r̐vu-
- 211 l=unnavi am̐tanum̐di puṁta paḍumaṭi mukham=ai vachchi Ana-Proḷā-
- 212 Reḍḍi-Komaragiripurapu grāma-grāsa-pūri pr̐m̐ta puṁtam gala s̐-
- 213 nu rem̐d=ālla nairuṭi m̐la | am̐tanum̐di & puṁta ut[t*]aram mukham=ai
vachchenu |
- 214 uttaram mukham=ai r̐m̐-gānu kapam=unnadi att̐ r̐m̐-gānu Komaragiri-
purapu
- 215 polamu-lōnu puṁta daggarenu m̐m̐id̐nni r̐vinu=unnadi & sarasanum̐di
puṁta
- 216 m̐ni podalu vaṭṭina gaṭṭ=unnadi uttaram mukham=ai vachchenu am̐tanu
viśanakaṭṭa-vaṁ-
- 217 puna t̐rpu mukham=ai s̐m̐-dumu s̐ni veḍalupuna vachchenu am̐tanum̐di
uttaram
- 218 mukham=ai r̐m̐-gānu oka pr̐m̐ta puṁta unnadi & puṁta uttaram
mukham=ai rem̐du
- 219 b̐r̐alu vachchi am̐[ta*]ṭa t̐rpu mukham=ai vachchi Tulyabh̐ga m̐chenu |
am̐taṭa

Eighth plate: first side.

- 220 poda-m̐r̐dugunnu m̐m̐du kaḍamulunn=unnavi | l̐s̐nyam pola-mēra sima |
am̐ta-
- 221 num̐di Tulyabh̐ga paḍumaṭi dha(da)ri vaṭṭu koni dakshinam mukham=ai
vachchim̐di Tulyabh̐-
- 222 ga & vali-v̐riki sagamunn=i-vali-v̐riki sagamunnu | am̐taṭa dakshinam
mukham=ai gr̐-
- 223 ma-grāsa-pūri sarasa gum̐d̐mu d̐m̐k̐ vachchenu | & Tulyabh̐ga-l̐ni
gum̐d̐mu
- 224 V̐m̐var̐naka chellun=ani Peṁdalap̐ka ālla k̐mpulu cheppiri [ī*] am̐tanum̐di
t̐rpu nu-
- 225 kham=ai Tulyabh̐ga vachchenu V̐m̐varapum bola-mēra simanu Tulyabh̐ga
dakshinapu
- 226 dha(da)ri vaṭṭu koni t̐rpu mukham=ai vachchi Doḍḍavarapu V̐m̐varapu
rem̐d=ālla naḍumam-gā-

- 227 nu vaohchi Tulyabhāgam galaśina prānta pūntam gala śēnu [*]
Vēmvarānaku-
228 nnu Perīdalapākakunnu Tulyabhāgi(ga) śima ||¹ Pālana-sukṛitē hara-
229 ṇa-dōshē cha kāni-chit-purāṇa-vachanāni likhyantē ||² Sva-dattā[d*] dvigunam
puṇyam pa-
230 ra-datt-ānupālanaṁ | para-datt-āpahārēṇa sva-dattam nishpa(śhpha)lam bhavēt ||
Dāna-pāla-
231 lanayōr³=madhyē dānā[ch*] chhrēyō=nupālanaṁ | dānāt svargam=avāpnōti
pālana-
232 d=achyutam padam || Gām=ekām ratnikām=ekām bhūmōr=apy=ekam=aṅgulam |
haran=na-
233 rakam=āpuōti yāvad=ā-bhūta-samplavam || Na visham visham=ity-āhur=brahma-
svam
234 visham=uchyatē | visham=ekākinam hannti brahma-svam putra-pautrakam ||
Śrivatsaḥ ka-
235 vitā-brāhmā pada-vākya-pramāṇa-vit | Sarasvatī-bhaṭṭa-budhaḥ śāsanam kṛitavā-

Eighth plate : second side.

- 236 n-idam ||⁴ Ity=ādarād=Allaya-Vēma-bhūpo bhaviṣyataḥ vrā(prā)rthayatē
nripālān | mam=ai-
237 sha dharmāḥ paripālantiyas=saujanyaṭō vā sukṛit-ī[ch*]chhayā vā || Śri ||⁵
238 Śri-Mārkandē[yō*]śvara Vēma-Redḍi vrālā⁶

TRANSLATION.

(Verse 1.) Abounding fortune may Fortune's Lord constantly create for you—he who, bearing in sport the Boar-form and skilful in salvation of all worlds, as he affectionately uplifted the love-moist Earth to make her his peculiar mistress, became horripilant, his hair standing erect because of his delight in embracing her.

(V. 2.) May that light Elephant-faced, the cause of all birth, bring you welfare—(the face), the festoon of murmuring bees on the cheeks whereof appears with a splendour like that of a string of sapphires.

(V. 3.) I perceive the young moon-digit of the Digits' Lord [the Moon], the form of which is variegated by spots; his diadem moist with the nectar oozing from the hollow whereof, Śiva though drinking the poison became the Conqueror of Death.

(V. 4.) There was an Ancient of Days, renowned in greatness; from his mouth, arms, thighs, and feet in order arose the castes, beginning with the Brāhmins. Among the races of his lotus-feet the Paṇṭa tribe became renowned in the world.

(V. 5.) In it there was an illustrious ornament of monarchs, honoured by the good, exalted, bountiful, king Doḍḍa, a doer of good works, pre-eminent in the Polvōla Gotra; outdone by whose judicious largesses, the Kalpa-tree, keeping a vow of silence and wearing robes of bark, devoutly (and) reverently worships the company of the gods, in order to become equal (to him).

¹ This *danda* is followed on the plate by a star-like symbol and another *danda*.

² Metre: Ślōka (Anuṣṭubh); the same in the next four verses.

³ Delete the second *la*.

⁴ Metre: Trisṭubh Upajāti, *pādas* 1 and 4 being Indravajrā and 2-3 Upēndravajrā.

⁵ After the first *danda* is a star-like symbol, with another *danda*; after *śri* is a rosette.

⁶ This line is in large characters.

(V. 6.) The fortunate prince **Anna-Vrōla**, **Kōṭaya**, and **Alla**, lords of earth, were the sons born to him, who were in truthfulness, noble spirit, and victory equal of character to Dharma's son [Yudhiṣṭhira], Bhīma, and Arjuna.

(V. 7.) The youngest of them by birth but the senior in virtues, king **Alla**, though a very moon, did not become *dōshākara* [a moon, or a mine of faults]; though *saumya* [gracious, or a Budha], he became a *bhā-nandana* [a gladdener of earth, or a Bhauma].

(V. 8.) Conquering in battle **Alpakhāna**, whose hosts were disposed in manifold divisions, and making friendship with the **Gajapati**, the lord of the **Karṇāṭa**, who came to meet him, defeating again **Kōmaṭi Vēma's** host of warriors at **Rāmōśvaram**, king **Allāḍa** ruled the country of **Rājamahēndra**.

(V. 9.) As Śachi was the wife of Śakra, Śivā [Pārvatī] of Śambhu, Padmā of the Lotus-eyed [Viṣṇu], so **Vēmāmbikā**, daughter of king **Bhīma**, moon of the **Chōḍā** race, was the honoured wife of this [Allāḍa].

(V. 10.) The fortunate king **Vēma**, the monarch **Virabhadra**, the sovereign **Dodḍa**, and the king **Anna**, princes like **Paṅktiratha's** sons, were born of her to **Allāḍa**, who was a very Viṣṇu.

(V. 11.) The monarch **Vēma** and king **Vira** became far the most eminent of these, as the two famous sons of **Paṅktiratha**, **Rāghava** and **Lakshmapa**, excelled in virtues.

(V. 12.) These two, whose faces were as fresh lotuses, were renowned, excelling all kings: protectors of the good, pleasant as sun and moon, peer to **Rāma** and **Saumitri**, victorious in the forefront of battle, gallants to the mistresses of kings.

(V. 13.) For these two kings arose a capital city named **Rājamahēndra**, delightful with damsels, filled with many elephants and horses, having palaces bright with a radiance equal to that of the moon.

(V. 14.) Exalting holy laws, humbling foes, increasing the fortune of the realm, suppressing sin, gratifying the population, supporting the learned, making his glory travel through the regions of space, a refuge for all monarchs, the lord **Vēma** dwells in state as king in the city of **Rājamahēndram**.

(V. 15.) Bestowing great Brāhmanic settlements (*measured by*) many *gō-charmas*, prudent, worshipping Pārvatī's Lord six times (*a day*), **Allaya's** (*son*) king **Vēma** is always performing the largesses of **Hēmādri**.²

(V. 16.) A *kul-āchala*,³ a most excellent *bhōgi*, a husband of Earth, unfailing, an abode of the goddess of bounty, forming a foundation of the universe, with his arm **Allaya's** (*son*) king **Vēma** holds the earth;

(V. 17.) Who remitted tax-money, which is hard to surrender, in the demesnes of gods and Brāhmanas; who performed in the lands of **Dakṣarāma** *gō-sahasra* rites of abundant wealth; who, conquering the valiant kings of **Sapta-māḍiya**, and marching over the land of **Kaṭiṅga**, in magnificent fashion set up at **Simhādri** (*and*) **Purushōttama** pillars of his valiant conquest.

(V. 18.) By the flames of the intense heat [*or, majesty*] of king **Allāḍa's** (*son*) king **Vēma** whole rocks are broken to powder, the hogs bellow, the tender sprouts wither, the

¹ Paṅktiratha is another name for Daśaratha.

² That is, he bestows largesses in accordance with the rules of Hēmādri's *Dāna-chintāmaṇi*. On Hēmādri see above, vol. XIII, p. 199.

³ This and the following epithets are double-edged in order to compare Vēma to Viṣṇu. *Kul-āchala* means both "a central mountain" (in firmness) and "motionless in his home" (as Viṣṇu is during the *yōga-nidrā*); *bhōgi-vara* is "an excellent enjoyer of pleasure" and "encompassed by the snake" (Śālin); *dhārītri-dāra* and *dāna-ramā-nirāsa* are titles applicable both to a king and to Viṣṇu; and *achyuta* is a common name for Viṣṇu.

fish-tribe hide in the water, the snakes enter their holes, the cobras lurk in covert, the cattle go with grass in their mouths, the lord of elephants enters the river.¹

(V. 19.) Allaya's (son) Vēma gave to (the god) Mārkaṇḍēyēśvara a choice bell without peer, made of good bell-metal, containing twelve thousand *palikās*.

(V. 20.) "Vighṇēśa [Gaṇapati] is affected with *mada* [rutting ichor, or passion]; Skanda again is *bahu-mukha* [many-faced, or deceitful]; this Bhairava forsooth is unclothed, shameless": thus reflecting upon his sons' condition, Mārkaṇḍēya-Mahēśvara appoints as monarch of the earth the lord Vēma, who is faultless, a votary of his, lofty of mind, heroic, devoted to the worship of Śiva.

(V. 21.) King Vira, the younger brother of this [Vēma], as Dhanamjaya [Arjuna] was the younger brother of Dharma's son [Yudhishtira], is a magnificent monarch, bountiful, enjoying (the world's delights), brilliant in majesty, a Bhīma in battle, a warrior unique in the world.

(V. 22.) Alla got king Vēma wedded to the daughter of a son of Kāṭaya's (son) king Vēmaya, the daughter of prince Kāṭa, the daughter's daughter of king Harihara who ruled the four oceans,—the fair lady bearing the latter's name, Hariharāmbā, together with the Fortune of his kingdom.

(V. 23.) King Alla's (son) lord Vira wedded a daughter of Kāṭaya's (son) king Vēma, renowned under the name of Anitali, as the Lotus-eyed [Vishṇu] wedded Kamalā.

(V. 24.) King Vēma deigned to grant to Brāhmanas an excellent fief, fully supplied with food, on the bank of the Tulyabhāgā.

(V. 25.) Making the two villages of Vedurupāka and Pinamahēndrāḍa into one, and calling it after his own name Allāḍa-Redḍi-Vēmavaram, king Vēma—

(V. 26.) In the fortunate śaka (year) measured by "flavours" [six], "elements" [five] and "Viśvas" [thirteen], in the cyclic year Ānanda, on the lunar day when the new moon of Jyaishtṥa was first seen, a Monday, during a holy eclipse of the sun, Allaya's (son) king Vēma joyfully bestowed on the excellent Brāhmanas this village on the bank of the Tulyabhāgā, abounding in crops, most brilliant;

(V. 27.) Having groves of cocoanut-palms, areca-trees, jack-trees, mangoes, and plantain, laden with fruit; full of all crops, such as white rice, sugar-cane, paddy, sesam, chick-pea, and kidney-bean;

(V. 28.) Together with the cultivators, with the (rights of) enjoyment, with the eight powers,² with pleasant fruit-trees, enduring for as long as the moon and sun, associated with abundant money, grain, and fees;

(V. 29.) Which like the ocean is maintained by great sages with voices like cuckoos, who recite in one part logic, in another part Tantra, in one place Vēdānta, in another grammar.

(V. 30.) May the Brāhmaṇ village (*agrahāra*) between the blest Sapta-Gōḍāvara and the Tulyabhāgā, the pious foundation of king Vēma, prosper with its splendid crops for as long as the moon, as the stars, as the sun.

(V. 31.) The Brāhmanas brilliant in virtues who hold shares (*śrā*) are here enumerated; all those in whose case the number of their shares is not mentioned are holders of one share each.

¹ Under the figure of a forest-fire is described the effect of Vēma's *pratāpa* (heat, or majesty) upon neighbouring peoples. The "hogs" are perhaps the dynasty of Vijayanagar, who maintained the Chālukyas' device of a bear; the "tender sprouts" are the Pallavas; the "fish-tribe" are the Pāṇḍyas, whose device was a pair of fishes, or perhaps the Matsya dynasty (see above, vol. V, p. 107). The "lord of elephants" (*gaṇādēś pati*) is of course the Gaṇapati of Orissa. The other "topical allusions" are obscure to me. On the custom of taking grass into the mouth as a token of submission see R. Pischel, *Ins Gras beißen* (*Sitzungsberichte d. kgl. preuss. Akad. d. Wissenschaften*, 1906, XXIII, p. 445 ff.).

² See above, vol. XIII, p. 19, note.

List of Donees (verses 32-112).

Line.	Donee's personal Name.	Tribe, place of Origin, or Title.	Father's Name.	Gōtra.	Śākhā.	Shares.
63	Vallabha	Potnūri	.....	Śāṇḍilya	Yajus	1
65	Mañchi-bhaṭṭārya	"	.....	"	...	1
66	Pina-vallabha	"	.....	"	...	1
68	Nādhū-bhaṭṭa	.....	.....	Kapi	Yajus	1
69	Vennayārya	Anna-dāta	.....	Kauśika	...	4
70	Kēśavārya	Charakūri	Śankaranārāyaṇārya	...	Rik	1
72	Kommaya	Pannāla	.....	Kauṇḍinya	...	1
73	Peddi-yajva Sōmayāji	.....	.....	Bhāradvāja	Yajus	1
74	Rāmaḥbhadrārya	.....	Rāmayārya	Harita	...	1
76	Nārāyaṇa-makḥin	Prākōṭi	.....	Ātrēya	Sāman	1
77	Perumāḍi-makḥin	.....	.....	Gautama	...	1
78	Hari-bhaṭṭa	.....	.....	Lōhita	Rik	2
79	Nṛisimbhārya	Sarvajña	Rāmakṛishṇārya	Vādhūla	...	1½
81	Śingayārya	.....	Appaya, son of Nṛi-simbhājña.	Harita	Sāman	1
82	Mādhava	Malrāva	Appayasūri	Kauṇḍinya	Yajus	1
83	Śingārya	Gannavara	.....	Pārāsara	...	1½
84	Prōlanārya	Sarasvatī	.....	Kauṇḍinya	...	1
86	Nāgayārya	Śingarōmi	.....	Harita	Yajus	1½
87	Mallu-bhaṭṭārya	.....	.....	Śaunaka	"	1
88	Dēvarā-bhaṭṭa	Peñchōṭi	.....	Bhāradvāja	...	1
90	Perumāḍi	Kandāja	.....	Vādhūla	...	1
91	Kāśīvara	Rāli	.....	Kauṇḍinya	...	1
92	Rāmachandra	Maṇḍapāka	.....	Pārāsara	Yajus	1
93	Rāmārya	Koṇḍamūdi	.....	Kauṇḍinya	...	1
94	Allāḍa-bhaṭṭa	Dvādasi	.....	Harita	...	1
96	Bhairavārya	Pedapūni	.....	"	"	1
97	Tallanārya	"	.....	"	Yajus	1
98	Yellu-bhaṭṭa	"	.....	"	"	1
99	Vīśvōvara	Vaṭṭi	.....	Śāṇḍilya	...	1
100	Appayārya	Mīrtipāṭi	.....	"	...	1
101	Līngāya-bhaṭṭa	Anna-dāta	.....	Śrīvata	...	1

List of Donees—contd.

Line.	Donee's personal Name.	Tribe, place of Origin, or Title.	Father's Name.	Gōtra.	Śākhā.	Shares.
103	Harihara-brahman	.....	.....	Kauṭika	...	1
104	Śākhara	.....	.....	Kāṭyapa	Rik	1
105	Vissaya	"Chief of Srīgiri"	.....	Harita	...	2
106	Nārāyaṇārya	Sarvajña	.....	Viśvāmitra	...	2
107	Mallana	Dvādi	.....	Kauṇḍinya	Yajus-Sāman	1
109	Allāḍa-bhaṭṭa	.....	Īvara	Bhāradvāja	...	1
"	Viṭṭhālā-bhaṭṭa	Koṇḍāri	.....	"	Rik	1
111	Brahmārya	Korumballi	.....	"	Yajus	1
112	Sudhākara	Parahita	.....	Ātrēya	...	1
113	Nārāyaṇa	Padanṣi	.....	Bhāradvāja	Yajus	1
114	Anbhaḷa	Maddūri	.....	Śrīvata	...	1
116	Dēvayārya	Boḍḍapalli	Lakṣmaṇārya	Harita	...	1
117	Prōṭanārya	Peyyala	Poddanārya	Kauṇḍinya	...	1
119	Rāmāya	Maddūri	.....	Śrīvata	...	1
"	Mādhavārya	Pōṭṭi	.....	Śāṇḍilya	...	"
121	Rāmārya	Boḍḍapalli	.....	Harita	...	"
122	Lakṣmaṇārya	Anna-dāta	Anna-Sōmaya-yajva	Ātrēya	...	2
123	Sārārya	Kappagantu	Śiṅgārya	Kāṭyapa	Yajus	1
124	Appaya	Bonta	.....	Kauṇḍinya	"	1
125	Prōḷayārya	Bāla-jyōṣya	.....	"	"	1
127	Mallana	Koṇḍamindi	.....	Ātrēya	...	1
128	Vira-mantrin	Boggara	.....	Kauṇḍinya	...	1
130	Gaṇapati-mantrin	.....	Appayānāṭya	Śrīvata	...	1
"	Ayyalu-mantrin	Vallūri	Nāgarāja	Kauṇḍinya	...	1
132	Allana-mantrin	Chandalūri	Bhāskarārya	"	...	1
133	Dōcha-mantrin	Vārapādi	.....	Sālenkāyana	...	1
134	Trivikrama	Rājanaṁpāṭi	Narasimhārya	Śrīvata	Yajus	1
135	Tōḷaṅgārya	Sādha	Vallabhārya	Harita	"	1
136	Anantārya	Pennumballi	Narahari-ḍjhja	"	"	1
138	Śiṅgārya	Ātakūri	Appaya	"	...	1
140	Vissayārya	Poranki	Annaya	Kauṇḍinya	Yajus	1

List of Donees—concl'd.

Line.	Donee's personal Name.	Tribe, place of Origin, or Title.	Father's Name.	Gōtra.	Śakhā.	Shares.
140	Śīngana	Rāmpalli	Naraharyārya	Bhāradvāja	Yajus	1
141	Prōlanārya	Tallotāta	.....	Kauṇḍinya	...	1
143	Janārdana	Ōruṅgaṇṭi	Śīngayārya	.....	...	1
145	Liṅgaya	.....	Chauṇḍāya-cōmayāji-Naraharyārya.	Kauṇḍinya	Yajus	1
146	Vallabhārya	Chadapalli	Naraharyārya	"	"	1
"	Dharmāya-ōjhja	.....	Kēśavārya	"	"	1
148	Ellayārya	Anumakoṇḍa	Aubhala-jyōsya	Harita	"	1
150	Pōchanārya	"	Podaddanārya	Bhāradvāja	"	1
151	Kēśavārya	.....	Dāmāya-bhaṭṭa	Kauśika	"	1
152	Aubhala	Ākunūri	Narasimhārya	Bhāradvāja	"	1
153	Chittayārya	Koruṅgaṇṭi	Māchārya	Śāṇḍilya	"	1
154	Vallabhāchārya	Narluvāḍa	.....	Śrīvatas	...	1
155	Bhāskarārya	.....	.....	"	...	1
156	Bhīmaya	.....	.....	Kāśyapa	}	3
"	Abbaya	.....	.....	"		
157	Annaya	.....	.....	"		
"	Rāmaya	.....	.....	Kauśika		
"	Gōpaya	.....	.....	"		
"	Śīnga	.....	.....	"		
"	Kasava	.....	.....	"		
158	Saumitri	.....	.....	"		
"	Liṅgana-mantrin	.....	.....	Śrīvatas		
"	Yellana-mantrin	.....	.....	"		
"	Rāmaya	.....	.....	Kauṇḍinya	}	1
159	Yekṛaya	.....	.....	Bhāradvāja		
"	Yekṛaya	.....	.....	Śāṇḍilya		
160	Naraharyārya	Cheṭṭijerla	.....	Bhāradvāja		
161	Nāgaya	.....	.....	Harita		
"	Śīnga	.....	.....	Kāśyapa	}	1
"	Tippaya	.....	.....	Vasishṭha		
162	Sivamallana	.....	.....	Śrīvatas		1 kh.

(V. 113.) The pair of *Īsvara* (*Śiva*) (deities) residing in the main village and in the village attached to it for supplies¹ shall have one share, according to the order of the fields.

(V. 114.) Likewise in these two villages the blessed *Janārdana* and *Gopa*, the two glorious *Vishṇu* (deities), shall have one share; and *Mailāra*² shall have a quarter (of a share).

(V. 115.) The bounds of this village in all directions are written down in order in the vernacular tongue, for the proper information of all men.

(Lines 168-179.) *Om*!³ The meeting-points of the terminal bounds of the lands of *Allāḍ-Redḍi-Vēmaṣānaka-Dodḍavaram* and *Vēmaṣānaka-Dodḍavaram*:—starting at the southern bank of the *Tulyabhāga*, the path of the field of the *Pūrva-maṇḍulu* between the lands of the two villages goes towards the south. East of this path is the land of *Vēmaṣānaka-Dodḍavaram*; west of this path is the land of *Allāḍ-Redḍi-Vēmaṣānaka*. As this path proceeds towards the south, there is then a tamarind-tree; a path going to the east of this tamarind-tree, north of a path near this path, south of the path of *Vēmaṣānaka-Dodḍavaram*—this path going towards the east, there is within the land of *Vēmaṣānaka-Dodḍavaram* a tank named *Channu-pāḍe*.⁴ From the neighbourhood of this tank, east of this path, west of the path of the land of *Vēmaṣānaka-Dodḍavaram*, is the land of *Allāḍ-Redḍi-Vēmaṣānaka*. This path is the path of the field of *Tollimṭi*.⁵ This path going southwards, within the land of *Allāḍ-Redḍi-Vēmaṣānaka* (there is) a waste land called *Iṣuvavāri-pāḍe*⁶; this waste land begins. This is the northern terminal bound of the land of *Allāḍ-Redḍi-Vēmaṣānaka*.

(Lines 179-201.) From the southern side of this *Iṣuvavāri-pāḍe*, on that bank, is an embankment with brushwood.⁷ This embankment goes towards the east. In this neighbourhood, north of the embankment, south of the land of *Vēmaṣānaka-Dodḍavaram*, as one comes to the east of the . . . of this embankment, within the land of *Vēmaṣānaka-Dodḍavaram*, there is a dale called *Nimma-guṇṭa-pāḍe*.⁸ From the neighbourhood of this dale this embankment, making a curve, goes northward for the length of five *bāralu*⁹; then the embankment again goes eastward. When the embankment in this neighbourhood has gone eastward, there is then on this embankment, in the north-east part of the land of *Vēmaṣānaka*, a *mrōḍugu*¹⁰ with withered branches. Thereupon the embankment, after coming towards the south, next goes towards the east for the length of two *bāralu*. Then there is in the land of *Dodḍavaram* a waste ground called *Pāmula-pāḍe*¹¹ close by. The path of the field of the *Pūrva-maṇḍulu*, taking as its boundary the *gōva* on the west of this waste ground, and coming between (the lands) of *Vēmaṣānaka* and *Dodḍavaram*, goes towards the south. As it goes on, there begins the path of the fields of *Vēlchāru* and *Tallavaram*. This path, on coming between the lands of the two villages of *Vēmaṣānaka* and *Vēlchāru*, goes towards the south. On the

¹ *Grāma-grāsa-grāma*: see above, vol. V, p. 69, and note.

² *Mailāra* is a local deity, of the male sex; Brown's Dictionary (new ed., 1903) states that *Mailāru* is "the name of a petty goddess." The cult is probably different from that mentioned in *Epig. Carn.*, vol. 12, *Tumkār Pāvugaḍa Taluq.*, no. 18.

³ Denoted by a symbol. The translation which now follows is often crude and hardly grammatical English; but I have thought it best to make it so, as an attempt to give a faithful rendering of the loosely worded original.

⁴ Meaning: "Fair Waste"?

⁵ Literally, *tollimṭi* means "ancient."

⁶ Meaning: "The Waste of the Neighbours."

⁷ Or brushwood. Mr. R. W. Frazer, to whom I am indebted for several suggestions in the translation of this Telugu section, reminds me that "*poḍa* is used for weeds, shrubs, etc., and generally, with reference to waste land, bunds, and embankments, to the long coarse croton plant, which is a terrible nuisance."

⁸ Meaning: "Lime-tree Pond Waste."

⁹ A *bāra* is now reckoned as the distance from one hand to the other when the arms are stretched out.

¹⁰ The *Butea frondosa*.

¹¹ Meaning: "Waste ground of the Snakes."

south it comes to the top of a bed of rushes ; then close by the path in the land of Vēmavaram there is a *kapa*-tree. The path goes towards the south-west ; then it goes towards the south. Close by this path, in the land of Tallavaram, there is a tamarind-tree ; going from the west of this tamarind-tree towards the south-west, there is in the land of Vēmavaram, close by the path, a tamarind-tree. Then it goes south along the south-east (*side*) of Vēmavaram. On coming from the south-east side to (*a region*) between the lands of the two villages of Tallavaram and Vēmavaram, it goes towards the west. All this is the eastern bound of Vēmavaram.

(Lines 201-207.) This path going towards the west, there begins the path of the field between Pasulapāni and Vēmavaram ; (*this path*) running along (?), passing between the two villages, (*and*) going towards the west, (*there is*) a meadow containing the terminal path of the land of Sōmēśvaram. (*The path*) having passed from the midst of the land of Sōmēśvaram to the midst of the land of Vēmavaram, (*and*) having gone for the length of four *bāralu* northwards, and having thereupon passed westward between the two villages, (*there is*) a meadow containing the path of the field of Nolla, on the south-west side of the land of Vēmavaram. This is the southern bound of Vēmavaram.

(Lines 207-213.) After this, going northwards, (*there is*) a meadow containing a clump of *kaḍamulu*.¹ The path going northward from the clump of *kaḍamulu*, (*there is*) a meadow containing the field of the village attached for furnishing supplies² to Vēmavaram. The field-path, passing westward between the boundaries of the land of the village attached for furnishing supplies and of Nolla, goes westward. Then there are two poplar-leaved fig-trees.³ After this, the path going westward, (*there is*) a meadow containing the path of the field of the village attached for furnishing supplies to Ana-Prōḷa-Redḍi-Komaragiripuram, on the south-west side of the two villages. After this the path goes northward.

(Lines 214-220.) As it comes northward, there is a *kaṇam*.⁴ As it proceeds in the same way, there is within the land of Komaragiripuram, close by the path, a mango-tree and a poplar-leaved fig-tree. From this neighbourhood the path stopping, there is an embankment (*covered*) with withered brushwood ; it goes northward. Then (*passing*) in a curve eastward, it goes through the width of a meadow (*needing for its sowing*) five bushels. After this, as it comes northward, there is a field-path. This path, after going northward for two *bāralu*, (*and*) thereupon going eastward, the Tulyabhāga begins. Then there are a bush of *mṛōḍugu* and three *kaḍamulu*.⁵ (*This is*) the terminal bound of the land on the north-east.

(Lines 220-228.) After this, taking for its limit the western bank of the Tulyabhāga, it goes southward, half belonging to the residents on the further side of the Tulyabhāga and half to those on the hither side. Then it goes southward, along a *guṇḍāmu* near the village attached for furnishing supplies. This *guṇḍāmu* on the Tulyabhāga belongs to Vēmavaram, the residents of the villages of Peṇḍalapāka say. After this it goes eastward along the Tulyabhāga. Taking as its limit the southern bank of the Tulyabhāga in the terminal bound of the land of Vēmavaram (*and*) going eastward, (*and*) coming between the two villages of Dodḍavaram and Vēmavaram, (*there is*) a meadow containing a field-path running along the Tulyabhāga. Between Vēmavaram and Peṇḍalapāka the Tulyabhāga is the bound.

(Lines 228-229.) Regarding the merit of maintaining and the guilt of taking away (*grants*) some Purāṇic sayings are written :

(Lines 229-234 : four well-known commonitory verses.)

¹ Apparently this means "*kaḍamba*-trees," *Nauclea cadamba*, in modern Telugu *kaḍimi*.

² *Grāma-grāsap-ūri*.

³ *Rāvi*, the *Ficus religiosa*.

⁴ Apparently this means "a threshing-floor," as in Kanarese,

⁵ See note 1 of this page.

(Lines 234-237.) The sage Sarasvati-bhaṭṭa, of the Śrīvatsa (*Gōṭra*), a Brahmin in poetry, learned in grammar, metaphysics, and logic, composed this decree. Thus respectfully Allaya's (son) king Vēma entreats future monarchs : may this my pious foundation be guarded with honour and with zeal for righteousness ! Fortune !

(Line 238.) The blessed Mārkaṇḍēśvara¹ : the writing of Vēma Redḍi.

No. 24.—AKKALAPUNDI GRANT OF SINGAYA-NAYAKA: SAKA-SAMVAT 1290.

By K. RAMA SASTRI, B.A., BANGALORE.

The copper-plates which record the subjoined grant were forwarded to the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras, by the Collector of Godavari in the year 1913 and have been registered by him as No. 2 of Appendix A in the Epigraphical Report for 1912-13, p. 13. They are four in number and bear writing on both sides, the last being engraved on its inner side only. The plates measure $10\frac{1}{2}$ " by $5\frac{1}{2}$ ", and on the proper right side of each is bored a hole $\frac{1}{2}$ " in diameter, through which is passed a plain ring, which had been cut before the plates were received in the Epigraphist's office. The first three of them are numbered with the Telugu numerals 1, 2, 3, on their second sides, just above the ring-hole. The diameter of the ring is nearly 4" and its thickness about $\frac{1}{2}$ ". The weight of the plates with ring is approximately 228 *tolas*.

The inscription, written in the Telugu alphabet, is in a state of perfect preservation with the exception of a few syllables in the beginning of line 48. The language is Sanskrit (verses 1 to 72 numbered with the Telugu numerals throughout excepting the last two), in which we see much of the artificial imagery and word-painting of the later-day Sanskrit authors with little consideration for the depth of meaning and the correct use of words. Among orthographical and palaeographical peculiarities may be noted first that the initial vowel *ri* is written in ll. 79 and 99 as *ru*, that initial *au* in l. 2 is written as *jau* and that the superadded *au* in the case of the consonants *yau* (ll. 22 and 92) and *mau* (ll. 27, 40, 53) is represented by the signs for *ē* and *au*, both affixed to the letter. Consonants are doubled, in the majority of cases, after the secondary form of *r*, and after the *anusvara*; the rough *r* called *śakṣa-rēpha* in Telugu has been used in the words *Cheṅgara*, *Kuravāṭa*, *Kōrukōṇḍa* and *Kāṅkaravāḍa* and has an almost vertical top-stroke attached to it. The letter *tha* is distinguished from *dha* by an additional dot made in the centre of the former (ll. 8, 10 and 65). The distinction, however, is not kept up throughout; for *dh* is written for *th* in ll. 23, 29, 32, 37, 42, etc., where it occurs as a subscript letter, and in ll. 45, 49, 50, 53, 68, 73, 76, 79, 96, where it occurs as the chief letter; and *dhdh* appears for *thth* (correctly *tth*), in ll. 19, 22, 92 and 98. The aspiration of *bh* is represented by the usual *talakaṭṭu*; and where the latter cannot occur, it is marked by a symbol like an inverted cup, inserted at the right bottom of the letter (ll. 3, 4, 5, 20, 21, etc.). This same form of aspiration is also adopted in the case of *gha* in ll. 22, 49, and *pha* in ll. 28, 34, 38. It might be noted that, when *bha* is lengthened out into *bhā*, its aspiration is not marked by the inverted cup, but is indicated by the angle which the *ā* sign makes with the left prong of the *talakaṭṭu*. In the case of the unaspirated *ba* we do not find this angle.² The conjunct consonant *ddh* is always written as *dhdh*, though the letters *d* and *dh* themselves are

¹ This means that the deed of gift was drawn up in the temple of the god Mārkaṇḍēśvara (see above, vv. 9-20). [As *Śrī-Viṣṇupāśa*, *Śrī-Vaṅkaṭṭa* and *Śrī-Rāma* was in the case of the Vijayanagara kings, the sign-manual of Vēma Redḍi was perhaps *Śrī-Mārkaṇḍēśvara*, the name of the tutelary deity of his family.—H. K. S.]

² Compare remarks on orthography in *Ep. Ind.*, Vol. III, p. 21; *ibid.* p. 69; *ibid.* Vol. V, p. 265 f.

distinguished, the first having an opening on the right side, which the second has not. To avoid a large number of foot-notes I have throughout adopted the correct form *ddh*. *Chhchha* is written for *chchha* in ll. 30 and 50. Double lingual *na* is written as *nna* in l. 23. Peculiarities due to pronunciation may be noted in the words *Nṛsiṃhya* and *Dēvayāmhvaya* which occur in ll. 86 and 68 respectively.

After invocations addressed to the boar-incarnation of Viṣṇu, Vināyaka and the moon, we are informed in vv. 5-7 that the fourth (i.e., Śūdra) caste, born from the feet of the Supreme Being along with the river Ganges, is purer on that very account than the first three twice-born castes, and that the members born in it are highly virtuous, pure-minded and greatly helpful to the ruling classes. This prosperous condition and the willing co-operation of the Śūdras reflect a state of society when caste disputes, as those of the present day, had not assumed such dimensions as to disintegrate the constituent parts of the Hindu community. In the cycle of ages came Kali-yuga, in which, according to v. 9, there were hopeful signs of progress, inasmuch as the different castes and stages (of men) did not deviate from the prescribed law, the Vēdas were widely read with their component parts, and religious sacrifices were not performed in vain. In the Trilinga country was a Śūdra ruler by name Kēśava-nāyaka, who was born of the Mañchikonda family (vv. 10 to 12). His son was Gaṇapati-nāyaka (v. 13), and his son Kūna-bhūpāla (v. 15). Kūnaya's eldest son was Mummaḍindra (v. 18), also called Kūnaya-Mummaḍi-nāyaka (v. 19) and Mummaḍi-nāyaka (v. 20), who was evidently a powerful chief. He ruled over the fertile (v. 24) districts of Cheṅgara, Kuravāṭa, Kōṇa and Vāṇāra included between the two well-known branches of the river Gōḍāvara (Gōḍāvari) (v. 22). Mummaḍi-nāyaka married a niece of Kapaya-nāyaka, the celebrated 'Sultān of the Āndhra country' (v. 25), and ruled at Kōrukonda (v. 27), which is now a flourishing village ten miles north of Rajahmundry. His two younger brothers, Śiṅgaya-nāyaka and Gaṇnaya-nāyaka, (v. 29), as subordinates of their elder brother Mummaḍindra, ruled at Kōṭipuri and Tāḍipāka respectively (v. 31). The former of the two brothers, also called king Śiṅga and Kūnaya-Śiṅga, is the donor of the present grant and is highly eulogised in vv. 32 to 39. His capital Kōṭipuri, also called Mummaḍi-viḍu, evidently after his elder brother Mummaḍi-nāyaka, was situated on the bank of the river Pampā and contained within it the temple of Rāmanāthēśvara (v. 33). Vv. 40-51 describe a family of physicians—of whom three generations are given. Parahitāchārya, the donee of the present grant, was a great favourite of king Kūnaya-Śiṅga, who, it is stated, lavishly bestowed presents on him (v. 52). In the Śaka year 1290 (expressed by numerical words), in the month Śrāvana, on the occasion of an auspicious solar eclipse, Śiṅgaya-nāyaka granted to the virtuous Parahitāchārya, in the presence of god Rānamukti-nātha, the village of Akkalapūṇḍi, changing its name into Mummaḍi-Śiṅgavaram. Parahitāchārya, retaining half of the village for himself, bestowed the other half upon ten Brāhmaṇas of the Yajur-vēda (vv. 53 and 54). Then follows a description of the boundary line of the village of Akkalapūṇḍi, in which, as usual, thickets of shrubs, ant-hills, ditches, trees and ponds are mentioned (vv. 62-70). The composer of the record was Kama-dēva (v. 71). At the end of the inscription are added the signatures, in their own hand, of Śiṅga-nāyaḍu and Mummaḍi-nāyaḍu, followed by the conventional figure of a lion, which represents perhaps the crest adopted by this Nāyaka family.

The period to which these copper-plates belong is one in which little is known about the history of the Telugu country. The fact that there existed, at this time, an independent family of chiefs quite close to Rajahmundry, with their power extending over the whole of the Gōḍāvari delta, is of extreme importance. At Kōrukonda, the capital of these chiefs, has been discovered a long pillar-inscription, whose contents have been noted in the *Annual Report on Epigraphy* for 1911-12. From this, as also from the subjoined record, we learn that Mummaḍi-nāyaka was practically the first chief of the family who rose to importance, perhaps

by virtue of his close connection with Kāpaya-nāyaka, the Sultān of the Āndhra country. Mr. H. Krishna Sastri has shown that this Kāpaya-nāyaka is identical with Kāpaya, the son of Prōlaya, referred to in a copper-plate grant recently published by Mr. J. Ramayya Pantulu in the *Journal of the Telugu Academy*.¹ In this latter it is stated of Kāpaya-nāyaka that he 'rescued the Āndhra country from the ravages of the Muhammadans, immediately after the death of the Kākatiya king Pratāparudra.'

Mummaḍi was a staunch Śrī-Vaiṣṇava, as we have to infer from the contents of the Kōru-koṇḍa pillar-inscription. This fact is also established by a set of copper-plates² discovered some years ago at Śrīraṅgam, in which Parāśara-Bhaṭṭa, one of the Śrī-Vaiṣṇava teachers, is stated to have extended his influence into the Telugu country, to have made Mummaḍi-nāyaka his pupil, to have settled down at Kōrukoṇḍa and to have, by his highly religious life, influenced the people to believe that even after his death, he would appear on the hill of that village as the god Nṛsiṃha. The brother of Mummaḍi-nāyaka, who is the donor of our present grant, was evidently a patron of learning and fine arts; for in v. 39 he is stated to have been enjoying life in company of women accomplished in singing, dancing and playing on the lute. On Parahitāchārya—who was a master of the Yajur-vēda and Āyur-vēda (medical science) and taught these to his students,³ Śingaya conferred numerous gifts. This aspect of patronising learning was quite characteristic of the times, and much of the existing valuable Telugu literature owes its origin to such encouragement offered by the aristocratic families ruling over small estates. It is suggested that this Śingaya-nāyaka may be the same as Sarvajña Śinga for whom some fine religious poems were composed by the celebrated Śrī-Vaiṣṇava reformer Vēdānta-dēśika.

Of the places mentioned in the inscription Kōna is still the name of the fertile country enclosed between the two chief branches of the Gōdāvari. Kōṭipuri is Kōṭipalli, a place of pilgrimage on the bank of the river Vṛiddha-Gautamī. Akkalapūṇḍi, surnamed Mummaḍi-Śingavaram, is perhaps represented by the modern Śingavaram in the Rajahmundry taluk. Tāḍipāka, in which was settled another brother of Mummaḍi-nāyaka, has perhaps to be looked for in the northern part of Mummaḍi's dominions. Perhaps it is the present Tāḍipāka, included in the Pōlavaram Zamindārī. I am unable to identify the two villages Kāṭkaravāḍa and Bōdalāva, incidentally mentioned in the description of the boundary line of Akkalapūṇḍi. The river Pampā, which passed by the side of Kōṭipuri, must have been a stream of only local importance, flowing into the Vṛiddha-Gautamī.

TEXT.⁴

First Plate; First Side.

1 'अविघ्नमस्तु ॥ श्वेतशुभं दिशतु शश्वदसौ वराहः पाताकसन्नि तमोगङ्गे
रही

2 यः । 'औत्सुक्यनुवृत्तिरुद्दहनीस्वाग्राग्दंतेन किंचिदुद्गोदधरं धराया-

¹ Madras Epigraphical Report for 1912-13, p. 129.

² No. 21 of Appendix A of the Madras Epigraphical Report for 1906.

³ The Kaluvachēgu grant of Anitalli (*Journal of the Telugu Academy*, Vol. II, Part I, pp. 93 ff.), which is dated in Śaka 1345, i.e., 55 years later than the date of our grant, mentions another Parahitāchārya, the donee of that grant, as the brother's son of Parahitāchārya of our grant.

⁴ From the original plates and a set of ink-impressions.

⁵ This plate begins with a floral device.

⁶ Metre: Vasantatilakā.

⁷ Read औत्सुक्य°.

- 3 :। १ । 'तत्तेजो नौमि षट्पञ्चतुरास्वादिभिर्नुतं [१*] हिरदाननमप्युच्चैर्ध-
त्त[द]हिरदानन' । २ ।
- 4 'किसलयमृदुलाभिः क्रीडनाम्नेडनाति गगनचरवधूभिर्गाढमादाय हर्षात् ।
अवसि च कर-
- 5 मूले शशदावेष्ट्य वक्त्रा (i) विलसति हिमभानोर्विप्युरन्ती' कक्का सा
। ३ । 'भानुः पश्चिमदिग्धुसुख-
- 6 सरोजा[ते]नुरागात्मना⁶ काश्मीरेण विशेषकत्रियमिधाधातुं कृताभ्युद्यमः ।
रथ्याकारसु-
- 7 पेयुषा मलयजेनायमिश्रानायकः पूर्वाशावरवर्णिनीतनुलतां लिप्यन्निवीजंभते' । ४ ।
- 8 'ईश्वरवदनभुजीरुप्रभवा ब्रह्मादिजातयस्त्रिभुवः । तासामाधारार्थं चतुर्थजातिश्च तस्य-
9 दाज्जाता⁹ । ५ । 'यस्या जातेस्ताभ्यो¹⁰ जातिभ्यश्चुद्धिरिति वचस्त्रिभुवः । यदियं
सहजा जाता भागी-
- 10 रथ्यास्त्रिभुवपावन्याः । ६ । ¹¹तज्जातीय्याः कर्मठास्त्रिभुवपावन्यास्तज्जातीय्या-
रागादिदोषाः । राजन्या-
- 11 नामेत्य साहाय्यमुत्थ्यास्त्रिभुवः भारत्रिभुवइत्येव सम्यक् । ७ । ¹²चक्रनेमिक्रमेणैव
कृतादियुगसंहतिः । य-
- 12 अत्परिभ्रमत्येव भूपाद्यापि तथाविधाः । ८ । ¹³कस्ये श्वेतवराहनाम्नि विदिते
मन्वंतरे सप्तमे वषे¹⁴ भारतसंज्ञितेच
- 13 भरतीपक्षे च खंडे कली । स्नान् धर्माश्च विलंबयन्ति नितरां वर्ष[१*]-
अमाणां भिदास्त्रिभुवपावन्याः शृ-¹⁵
- 14 तयो विभाति चरितस्त्रिभुवपावन्याः¹⁶ क्रतूनां शतं । ९ । ¹⁷देशास्त्रिभुवपावन्याः भरतस्य
खंडे दीव्यत्यखंडाखिकव-
- 15 स्तुभस्ताः । तेषां शिरोभूषणमेव देशस्त्रिभुवपावन्याः सुकृतैकसीमा ॥ १० ॥
¹⁸त्रिभुवपावन्याः¹⁹ श्रीमा-

¹ Metre: Anushtubh.

² The syllable च was written twice by mistake; the first has subsequently been cancelled in the original.

³ Metre: Mālinī.

⁴ Metre: Sārdūlavikrīḍita.

⁵ Read 'दीव्य'.

⁶ The subscript *j* of *jjā* is not completely written; cf. तज्जा in l. 10, below.

⁷ Metre: Śālinī; read 'तीषाः'.

⁸ Metre: Sārdūlavikrīḍita.

⁹ Read 'य'.

¹⁰ Metre: Upejāti.

¹¹ Read 'स्तुभ'.

¹² The letter ते has been corrected from ती.

¹³ Metre: Giti.

¹⁴ Read 'वर्ष'.

¹⁵ Metre: Anushtubh.

¹⁶ Read 'तस्त्रिभुव'.

¹⁷ Read 'तस्त्रिभुव'.

¹⁸ Metre: Anushtubh.

¹⁹ Read 'साभ्यो'.

[illegible][illegible]

34 ಶ್ರೀಶ್ರೀಸಂಪೂರ್ಣಮುಖವಿಷಯಃ ಪ್ರಶಾಂತವಿಷಯವಿಷಯಃ ॥ ೨೫ ॥ ಪಾಕವ್ಯಾಕರಣವಿಷಯಃ ॥ ೨೬ ॥
 36 ಪನವಿಷಯವಿಷಯಃ ॥ ೨೭ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೨೮ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೨೯ ॥
 38 ಪನವಿಷಯವಿಷಯಃ ॥ ೩೦ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೩೧ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೩೨ ॥
 40 ಪನವಿಷಯವಿಷಯಃ ॥ ೩೩ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೩೪ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೩೫ ॥
 42 ಪನವಿಷಯವಿಷಯಃ ॥ ೩೬ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೩೭ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೩೮ ॥
 44 ಪನವಿಷಯವಿಷಯಃ ॥ ೩೯ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೪೦ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೪೧ ॥
 46 ಪನವಿಷಯವಿಷಯಃ ॥ ೪೨ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೪೩ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೪೪ ॥
 48 ಪನವಿಷಯವಿಷಯಃ ॥ ೪೫ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೪೬ ॥ ಪನವಿಷಯವಿಷಯಃ ॥ ೪೭ ॥

[illegible]

- 16 केशवनायकः । येन भूपा दिलीपाद्या[*] अयाद्विचारिता इव । ११ ।
 १दुर्विनीतमदगर्वखंडने कल्पि-

First Plate; Second Side.

- 17 तारिनृपवीरमंडने । मंथिक्रीडुचनगोचमंडने भूरजंभत नृपे सदंडने । १२ ।
 १तस्य केशव-
 18 नृपस्य नंदनो नायको गणपतिर्मुणाकरः । स्वर्गते पितरि पश्चिमे
 वयस्याससंज वसुधां भुजे
 19 निजे । १३ । २लक्ष्मीर्वसुधा कीर्त्तिर्गणपतिनृपतेः परं प्रियास्तिरसः^३ ।
 ताभ्यामधिका कीर्त्तिर्येनासौ ते तद्धर्ध-^४
 20 मर्षितवान् । १४ । ५पुत्रयोक्त्रभूपालस्तस्मादुदभवद्विभोः । प्रद्युम्न इव
 लक्ष्मीशार्ककरादिव^५ श-
 21 क्षिप्तवान् । १५ । ७नृपो गणपतिः पुत्रं पात्रं दृष्ट्वा नृपत्रियः । त्यक्त्वा
 सिंहासनं भौमं दिव्यं सिंहास-
 22 नं ययौ । १६ । ८विष्णुर्जगन्नाथरोहणगिरिर्विख्यातदोर्विजयो निर्व्यूढावनि-
 पातताध्वविभ-^६
 23 धो निर्व्यूजविश्राणनः । ९गंभीरस्थिरधीरदात्तचरितः कारुण्यपूर्णशय[*]
 श्रीमत्कूनय-
 24 नायको निजकुलघोरोददेशंद्रमाः^{११} । १७ । १०तदोयनिजनंदनस्तरणिजिह्वाता-
 पोन्नतिः क-
 25 ऋकलमकोविदः कविजनांतरंगप्रियः । मनोहरगुणाकरो महितवैरिविश्रान्तो
 26 जनावनविशारदो जयति मुंमडींद्रो नृपः । १८ । ११कूनयमुंमडिनायक-
 करवाळः खंडि-
 27 तारिनरपालः । विस्रसति खिलो रत्नैः कंदक इव तपतापलतिकायाः । १९ ।
 १२महितनृपतिवंशमौक्तिके-

^१ Metre: Rathôddhatā.

^२ Read °क्षिप्तः.

^३ Metre: Anushtubh; read पुत्रयो°.

^४ Metre: Anushtubh.

^५ Read °पातताय°.

^६ Read °द्वे°.

Metre: Giti.

^७ Metre: Giti.

^८ Read तदर्थ°.

^९ Read °शाण्डक°.

^{१०} Metre: Śārdūlavikrīḍita; read विष्णुर्ज°.

^{११} Read °स्त्रि°.

^{१२} Metre: Prithvī.

^{१३} Metre: Pushpitāgrā.

- 28 न स्फुटसरसोज्ज्वलवृत्तभासुरेण¹ । पितुरभिमतकारिणा समेता विलसति
मुंमडिनायकेन भू-
29 मिः । २० । ²लक्ष्मीरच्युतवक्षसि प्रणयिनी भोगीश्वरे सुस्थिरा³ भूरेषा
चतुराननाखिलमुखक्रीडावती भा-
30 रती । श्रीमत्कूनयमुंमडोद्रमसमं दीव्यंति संप्राप्य तास्त्रिभुवः प्राप्य ⁴सत[स्त्र]-
कीर्त्तिरधिकस्वक्ता⁵ च
31 चित्रं परं । २१ । ⁶प्रधितोभयगोदावरमध्यप्रांतेषु महितसौभाग्यान् ।
पालयति मुंमडो⁷-
32 द्रक्ष्येगच्छकुलवाटकोनवानारान् । २२ । ⁸स्वल्पजलगिरिवनदुर्गानाक्रम्योपेत-
साधनो देशान् । उष्टृ-

Second Plate ; First Side.

- 33 त्व ⁹शतसंघातमुंमडिवृत्तिः प्रशास्ति भुवमखिलां । २३ । ¹⁰पाकव्याकीर्ण-
भोचालिकुचपनसकाम्ना-
34 दिसंवीतपार्श्वरतसंतानकांतक्रमुकफणिलताशृंगिभैरवपूर्णः¹¹ । प्रांतोद्यत्ताकिरेवकु-
35 ङ्कुरवकाशोकपुष्पागरम्यौरारामैः कस्य हर्षश्च विदधति परं मुंमडोद्रस्य देशः
। २४ । ¹²प्रख्या-
36 तांभसुरचाण[*] स्वयं कापयनायकः । तस्मै¹³ स्वसुखतां प्रादात्मुंमडोद्राय भू-
37 भुजे । २५ । ¹⁴दत्तास्त्रेनायहारास्तककुसुमभुवसायहारा इवोर्व्यास्तचरधाशुद्धि-¹⁵
मंतो द्विजव-
38 रनिवहास्तनुषा वृत्तरम्याः । अत्रांतं भांति सुक्ताफलघनविभवास्तत्त्वलोकैक-
ह्वयास्तत्त्वा¹⁶-
39 स्तान्वीक्षमाणश्चिरमवर्नितलं मुंमडोद्रः प्रशास्ति । २६ । ¹⁷रम्योदारे रति-
सहचरोद्दामरा-
40 माभिरामे सीमाभूमौ ¹⁸धनिकविततेसर्वसंपन्नधाने । विद्याह्वये विपणिसुभगे
कील्ल-

¹ Read "स्वल्प".

² Read सुस्थिरा.

³ Read "सखा".

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

⁵ Read शृङ्ग.

⁶ Read "पूर्ण".

⁷ Read तस्मै.

⁸ Read "स्वच्छा".

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

¹⁰ Metre: Mandākrāntā.

¹¹ Metre: Śārdūlavikrīḍita.

¹² Read सित.

¹³ Metre: Giti; read प्रणि.

¹⁴ Metre: Giti; read स्वल्प.

¹⁵ Metre: Sragdharā; read "कीर्ण".

¹⁶ Metre: Anushtubh.

¹⁷ Metre: Sragdharā; read दत्तास्त्रेना.

¹⁸ Read "विततेसर्वसंपन्न".

- 41 कौहामिधाने हर्षेणास्ते महति नगरे मुंमडिचोणिपालः । २७ । ¹किमु-
च्यते पुरस्यास्य
42 सौभाग्यं परमः पुमान् । दिव्यस्थानानि संत्यज्य यदचास्ते श्रिया सह
। २८ । ²एकोनजशिशंगय-
43 नायकैर्द्रक्षांद्रश्रिया सर्वगुणैरदारः । अन्योनोजो गनयनायकोपि नृपावलीनायक
44 एव भाति । २९ । ³अनुजो शिङ्गभूपालगङ्गभूपालनामकौ । मुंमडोद्रेण
तेनैव तौ तुल्यावेव दी-
45 व्यतः । ३० । ⁴कोट्यां पुरि श्रीसुभगोरुकोट्यां स ताडिपाके [सु]कृतैक-
पाके । ⁵यथाक्रमं तावनुजौ नि-
46 धाय ताभ्यां समेतौ वसुधां प्रशास्ते । ३१ । ⁶हरिरयजमिव शक्रं
सौमित्रिरिषाप्रजं रघूत्त-⁸
47 सं । मुंमडिनृपमन्वेति ज्येष्ठं स तु शिङ्गभूपालः । ३२ । ⁷नास्मा
मुंमडिनायकस्य वटिता स-
48 — — — रिणी लक्ष्म्या विभ्रमभूर्खिलासनिलयो वाण्या क्षितेर्भू-
डनं । पंपासंपदुपान्त्रि-

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- 49 ता सविधगश्रीरामनाथेश्वरा⁹ ख्याता मुंमडिवोडुनामनगरी शिङ्गलमाभृच्चिभोः⁹
। ३३ । ¹⁰प्रगाढव-
50 न्याहृतपाश्वर्देशे पंपानदीपाधसि¹¹ पावने¹² । स्वाराजधानी प्रतिबिंबितेव
विराजते सा नगरी विशाला । ३४ ।
51 ¹³नरीयसि पुरे तस्मिन् सर्वैश्वर्यसमन्वितः । निवसन् शिङ्गभूपालः पालय-
त्य[स्त्रि]लां भुवं । ३५ । ¹⁴जय-
52 ति स शिङ्गनृपालो रिपुपुंभावभङ्गगङ्गुगोपालः । यत्कीर्तिकथकायाः कमल-
भवाङ्गानि कङ्कुकायं-
53 ते । ३६ । ¹⁵प्रधयन् शिङ्गनृपालस्य¹⁶ धर्मं च मदनमौहृत्यं । जनसु-
जनयुवतिश्रेष्ठ¹⁷ धीरीदात्तादिने-

¹ Metre : Anushtubh.

² Metre : Upajāti.

³ Metre : Āryā.

⁴ Metre : Śārdūlavikrīḍita.

⁵ Read °भृच्चिभोः.

⁶ Read °पाधसि.

⁷ Metre : Anushtubh.

⁸ Metre : Gīti; read प्रधयन्.

⁹ Read श्रेष्ठ.

² Metre : Upajāti.

⁴ Read सथाक्रमं.

⁶ The anusvāra stands at the beginning of next line.

⁶ Read °रामनाथेश्वरा.

¹⁰ Metre : Upajāti.

¹² Read पावनेच्छे.

¹⁴ Metre : Gīti.

¹⁶ Read °स्यस्य.

- 54 ततामयते । ३७ । 'लक्ष्मीं पद्मलितां भुजं विजयिनं शङ्खं विवासिनः
कीर्त्तिं मूर्त्तिमतीं म-
- 55 दं विदकितं बंधून् प्रबंधश्रियः । दानं मानयुतं कृपां निरुपमां 'सत्त्व
वृपत्वास्तदं कृत्वा
- 56 भाग्यमशेषभोग्यमयते श्रीशिंगभूपालकः । ३८ । 'वीणावादनकोविदेन विश
सत्तास्यप्रशस्यन्त्रि-
- 57 या सारस्यास्तदगानमानविधिना सौजन्यमान्यात्मना । नित्यैश्वर्यविकासिना
निरुपमाकारे-
- 58 ण कांताजनेनायं कूनयशिंगभूपतिलकः क्रीडन् सदा मीदते । ३९ ।
'जयति सुकृतमूर्त्तिर्जा-
- 59 यदुदामकीर्त्तिस्तत्कलसुगुणधामा सर्वसौभाग्यसीमा । विहितशिवसपथ्यो 'विश्व
साधारधुर्यः प-
- 60 रहित इति वैद्यः पावनस्सर्वहृद्यः । ४० । 'भावेयगोचकलप्राबुधिपूर्णचंद्रयं-
द्रावतंसनिजसं-^१
- 61 हिरमानसाजः । अजाविलासमुकुरश्चयतां जनानां नानाविधं परहितो
हितमाततान । ४१ [I]
- 62 'अयं परहितो वैद्यस्सौम्यं परहितशिवः । अस्त्य पद्मी च तस्येव न
नान्नीमा गुणैरपि । ४२ । 'सुतस्तदी-
- 63 यस्तुगुणाभिरामः कल्याणशीलः करुणालालं । वैष्णवगण्यो वशिनामुदार[*]
श्रीरामना-
- 64 यस्मिन्पादभक्तः । ४३ । 'दैत्यदेवनरसंशयां परिज्ञातवानखिलरुक्प्रतिक्रियां ।
रामनाथभिष-

Third Plate; First Side.

- 65 गीश्वरः क्रियास्त्वन्मिव तुल्येन्मुनीश्वरं । ४४ । ¹⁰सञ्जीकास्तनयास्तयोपि जनि
ता[*] श्रीरामनाथेन ते
- 66 जायायामयितां बिकाह्यस्तुषि¹¹ स्यात्प्रभावीकृताः । लोकानां हितकारिणस्तु-
मनसासि-

¹ Metre: Śārdūlavikrīḍita.

² Metre: Mālīnī. This verse begins with a floral device.

³ Read 'सपथ्यो' विद्युत°.

⁴ Read 'पुण्य°'. The *anusvāra* stands at the beginning of the next line.

⁵ Metre: Upajāti.

¹⁰ Metre: Śārdūlavikrīḍita.

⁶ Read सपथ.

⁷ Metre: Vasantatilakā.

⁸ Metre: Anuṣṭubh.

⁹ Metre: Raṭṭāḍḍh.

¹¹ Read 'हृद्य°'.

- 67 'ष्टावर्धसंपादकाः कामादध्यनसूयमन्त्रिमुनिना ब्रह्माच्युतेषा इव । ४५ । 'ज्येष्ठः
परहितस्मनुर्विती-
- 68 यो 'देवयांजयः । काकनाधस्तृतीयोस्व' रामनाथस्य धीमतः । ४६ । 'सुत-
सुहृदसुजानुच-
- 69 रप्रभृतित्वमुपेत्य विहितशिश्रूषी^१ । अग्रजमनुजन्मानावुपचरतस्सततमवहित-
स्वांती । ४७ । 'य-
- 70 सुव्यध्ययनं वेदे वेदे चायुषि भूषयन् । अध्यापनं च शिष्येभ्यः कृत्वा
परहितः कृती । ४८ । 'आचा-
- 71 रो दुरितापचारचतुर[*] स्तुत्यानि कृत्यानि च स्वांतं शांतिनिकेतनं
प्रसदनोदारं गिरां 'गुंभनं [1]
- 72 पूजा राजकळावतंसपदयो[*] श्रीराश्रोतोपाश्रिता^{१०} संतस्त्वन्ति गुणाः परं पर-
हिताचार्यै^{११} विचार्यै-
- 73 च तत्^{१२} । ४९ । 'आयुर्वेदविशारदेन सुधिया श्रीदेवयार्येण कस्तुष्यो
रामयवेद्यानाधतनये-^{१३}
- 74 नोर्ध्वशोराशिना । सिंधोरभ्युदितो भिषङ् सदृशो हस्ते दधानोद्धतं येना-
स्यामृतमस्ति हस्त-
- 75 कमली वाक्वे दृशोर्ध्वेतसि । ५० । 'विद्याविशुद्धिविनयार्कवसत्त्वधर्मशर्वाश्व-
नाचरणभूतदया[दि] सर्वं । ए-
- 76 कच कर्तुमभिलाषवतेव धावा श्रीकाकनाधभिषगीश्वर^{१६} एष सृष्टः । ५१ ।
'सहिद्याहृदयंगमं सुक-
- 77 तिनामप्रख्यमर्हं गुणैः प्राणाचार्यमधाश्रित^{१७} परहिताचार्यं हितं कर्मसु ।
श्रीमत्कू-
- 78 नयशिंगभूमिरमणसंभावयनंजसा^{१८} सर्वैर्ध्वस्तुभिरुत्तमैर्ध्वं गतवान् पय्यांतिमेतावता
- 79 । ५२ । 'शाकाब्दे गगनप्रहासिशशिनां संख्यान्विते आवणे मासि ^{१९}श्रीर-
णसुक्तिनाधसविधे^{२०} स-

^१ Read 'ष्टावर्ध'.^२ Read 'याङ्गयः'.^३ Metre : Giti.^४ Metre : Anushtubh.^५ Read गुंभनं.^६ The syllables आर्येदि are inserted below the line.^७ Read 'नाथ'.^८ Read श्रीकाकनाथ.^९ Read 'सुहृदसुजानुच'.^{१०} Metre : Śārdūlavikrīḍita; this verse is preceded by two floral devices and a vertical stroke.^{११} Read श्रीकाकनाथ.^{१२} Metre : Anushtubh.^{१३} Read काकनाथ.^{१४} Read 'युग्म'.^{१५} Metre : Śārdūlavikrīḍita.^{१६} Read 'श्रीती'.^{१७} Read ते.^{१८} Metre : Vasantatilakā.^{१९} Read 'नथा'.^{२०} Read 'नाथ'.

- 80 व्योपरानी सति । श्रीमान् शिंमयनायकः परहिताचार्याय पुष्पात्मने प्रा-
दादकल-
- 81 पूंङिनाममहितं ग्रामं समग्रं गुणैः । ५३ । 'मुंमडिशिंमवराख्यं विश्वं
वि-
- Third Plate ; Second Side.*
- 82 धाय तं ग्रामं । परहितनामाचार्यः प्रादादर्थं द्विजातिभ्यः । ५४ ।
'यन्नेश्वरार्यः[*] स्थिर-
- 83 धीरार्जशिंमद्विजोत्तमः । मारुपनार्यो मतिमानेते तुल्यगुणश्रियः । ५५ ।
'यलुर्वेदविद-
- 84 ग्रन्थो भारद्वाजकुलीश्रवाः । याजुषः पेद्दिभट्टाख्यो विद्वान् गौतमगोत्रजः
। ५६ । 'श्रीवत्स-
- 85 गौत्रक्षीरोदचंद्रो यजुषि कौविदः । प्रोक्षयार्थं सुतो धीमान् सर्वदेवद्विजोत्तमः
। ५७ । 'दास-
- 86 लंनमविप्रेद्रः कौडिन्थी^४ यजुषि स्थिरः^५ । 'चेलिपेद्दिहृसिंघ [.*] श्रीवत्सगोत्रो
'यलुश्चतः । ५८ । 'का-
- 87 श्यपगौत्रविभूषा यजुषि च सांगे चतुर्मुखख्यातिः । पुलुपाकट्टहरिरवनो
विधिवदनुष्ठाननिष्ठ-
- 88 या युक्तः । ५९ । 'चिटिसोमयभट्टार्यो हारीतो याजुषो बुधः । गंग-
प्रोक्षयविप्रेद्रो हारी-
- 89 तो याजुषाश्रयीः । ६० । 'ग्रामार्जस्यास्य भागानां दशसंख्यासुपेयुषां ।
कृताः पर-
- 90 द्वितार्येण ते विप्रास्त्रमभामिनः । ६१ । 'प्रतीच्या गौतमो सोमा प्रवाह-
र्धावधिष्-^{१०}
- 91 ता । वायव्यसीमा गौतम्यास्तटे शाकोटगुल्मगा । ६२ । ^{११}सैशान्योभिमुखी
गत्वा सांकोलं ^{१२}नाकुमाश्रीता
- 92 (:)। ततोश्चर्ध^{१३} समासाद्य पश्चात्किंशुकमाययौ । ६३ । 'तस्माद्यांती सशाकोट
वल्मीकं प्राप्य सा ततः ।

^१ Metre : Āryā.^२ Metre : Anuṣṭubh.^३ Read स्थिरः.^४ Read यजुश्चित्तः.^५ Metre : Anuṣṭubh ; this verse is preceded by two floral devices and a vertical stroke.^{१०} Read 'चित्रिता. [The text may be explained as it is without any emendation—आप्रवाहार्धावधि being taken as an adverb meaning "right up to the half (i.e. middle) of the river."—H. K. S.]^{११} Metre : Anuṣṭubh ; read 'न्याभि'.^२ Metre : Anuṣṭubh.^४ Read कौडिन्थी.^५ Read 'चेलिपेद्दिहृसिंघ'.^६ Metre : Giti.^{१२} Read 'पिता.^{१३} Read 'चल्यं.

iii b.

82 ವಾಯುತಂ ಗ್ರಾಮಂ ಪರಣಾತನಾ ಪೂರ್ವಾಯ್ಃ ಪ್ರಾದಾಪ್ತವಂದ್ವಿ ಜಾತಿಬ್ಯಃ ॥ ೪ ॥ ಮುಚ್ಛಿ ಶ್ವರಾಯ್ಃ ಸ್ವರ
 84 ದಿಶಾಲ್ ಶಂಕೃಷ್ಣ ಜಾತೃಮಃ ಸಾರಿಷ್ಟ್ರ ನಾಯ್ಕ ಕ್ರಮತಿಮಾತಿತುಷ್ಟಿ ಕಾಸಾ ಶ್ರೀಶ್ಯಾ ॥ ೫ ॥ ಯಜುಃ ಪ್ರಾದಿ
 86 ಕ್ರಾಂತಿಮಗಾತ್ರಜಃ ॥ ೬ ॥ ತ್ರಿವತ್ರ
 88 ಗಾತ್ರ ಶ್ವಿ ಕಾಪಂ ಪ್ರಾಯಃ ಜಿಷ್ಣು ಕಾದಿಃ ॥ ಪ್ರಾಲಯಯ್ಃ ಸುತಾಪೇಷಾಸವದಿವದ್ವಿ ಜಾತೃಮಃ ॥ ೭ ॥ ದಾಸು
 90 ಲಂವಮವಪ್ರಿಂ ದ್ರಃ ಕಾಂಡಂ ಸ್ಕಿಯಜುಷ್ಣುಃ ॥ ಬೆವದಿವನಂ ಪಾತ್ರ ತ್ರಿವತ್ರ ಗಾತ್ರಾಯ ಜಾತೃಃ ॥ ೮ ॥ ಕಾ
 92 ಶ್ವಪಗಾತ್ರವಿಶಾಹಾಯ ಜುಷ್ಣು ಸಾಂಕಿ ಪರುಮುಖ್ಯಾತಿಃ ಪುಲವಾನ್ಯ ಪರಿರವನಾದಿನವನುಷ್ಣು ಸನಿಷ್ಠ
 94 ಷುಯಃ ॥ ೯ ॥ ಬಿದಿ ಸೊಮಯಜ್ಞಯೈರ್ಗಪರಿಶಾಯಾ ಜುಷ್ಣುಃ ॥ ಗಂಧ ಪ್ರಾಲಯದಿಪ್ರಿಂ ಪ್ರಾಪಾರಿ
 96 ತಾಯಾ ಜುಷ್ಣು ಗ್ರಾಃ ॥ ೧೦ ॥ ಗ್ರಾಮಾಪ್ತ ಸ್ವಗ್ರಾಭಾ ನಾಂದಂ ನಂಖ್ಯ ಮುಷಿಯುಷಾಂ ಕೃತಾಃ ಪರ
 98 ಣಾತಾ ಯುಕ್ತಾ ತದಿಪ್ರಾಪ್ತ ಮಬಾಧಿಃ ॥ ೧೧ ॥ ಪ್ರತ್ಯುಗಂ ಗ್ರಾಪ್ತಾನಿ ಮಾ ಪ್ರಪಾಪಾಪವದಿಷ್ಟ
 100 ತಾ ವಾಯುಪ್ರಸಮಗಾತ ಮ್ಗ್ರಾಪ್ತ ಕಾಪಂ ಗುಲ್ಗಾ ॥ ೧೨ ॥ ಸ್ವಾಸ್ತಿಗ್ರಾಭಿಮುಖಿಗತ್ವಾ ನಾಂಕಾಲಂ ನಾಪಮಾತ್ಮಾ
 102 ತತಾ ಶ್ವಾತ್ಮಂ ನಮಾಸ್ಯ ಪ್ರಶ್ನಾಶ್ಚಿಂಶುಕಮಾಯ ಯತಾ ॥ ೧೩ ॥ ತಸ್ತಾತ್ಮಗಂ ತ್ರಿಸಾಕ್ಷಾತ್ಪ್ರವೃತ್ತಂ ಪ್ರಾಪ್ತ ನಾತರಃ ॥
 104 ಶಂಕ್ರಿಸ್ತಾಪ್ತಯ ಮಶ್ವಾತ್ಮಂ ಸಪ್ತ ಶ್ವಂ ನಾಸಮಾಶ್ರಿತಾ ॥ ೧೪ ॥ ಪದಭಿವಿಶಿತಾ ಭೂತ್ವಾ ನಾಸಿಮಾಮೃತಂ ತ್ರಿತಾಂ
 106 ಸುತಸ್ತಾತ್ಮಾ ಖಗತ್ಪ್ರಶಾಸ್ತಿನಿ ತಿಲಾಂ ಬುಧಂ ॥ ೧೫ ॥ ಮುಷ್ಯತಾಂ ನಮಾಸ್ಯಾ ಶ್ವಂ ಗಂಧೀಲಪ್ಯಾ ಸಂಶ್ರಿತಾ ಶ್ವಿಲ
 108 ಮೂಲಾಪ್ತವಾಂ ಮಗಾಬಾಪ್ತವಾಂ ನಮಾಶ್ರಿತಃ ॥ ೧೬ ॥ ಅದಪವತ್ಪ್ರಾಂ ಗಾತ್ರಾಪ್ತ ಕ್ರಿಸ್ತಾ ಭಿಮುಖಿಗತಾ ॥ ೧೭ ॥
 110 ನಮಾಸ್ಯಾ ತ್ರಿಂಶ್ರಿಸಿಪಲ್ಲಲಂಗತಾ ॥ ೧೮ ॥ ನಾಸಿಮಾಗುಲ್ಗವಶ್ವಿವಿಶಿತಾಂ ಶ್ವಂ ನಮಾಸ್ಯಾ

iv a.

98

100

102

ಮಾಸಾಪ್ಪನಿಯ್ಯರಾಯನಿಗೆಯಕಾಣಾಗಾ. ೧೨೧. ಪುಶ್ಪಿಮಾಬಿಮುಖಗತ್ತಾ ಶಾಕಾಪಾಜನಮುನಿತಾ ಪುಲ
ಕಾಂಕ್ಷಾಲಸಂಕಿನ್ಯಾ ಖಜಪುಷ್ಪೋಸುಪಾಶ್ರಿತಾ ಸ್ಥಿರತೃಗುಂಡಿಶಿಕಾತಮ್ಪು. ಪ್ರವಾಪಾಂಮಪ್ಪ ಶೇಶಿತಾ
ಶಾಸನಮುಕ್ತಂಕವನಾಕಾಂಕ್ಷಾಂಪು ಪರಿಕಾಕಾಪುಷ್ಪಿಮುಂಪುಡಿಶಿಂಗವರಾಖ್ಯಾ ಗ್ರಾಮಸ್ತಂಭಂಪ್ರತಾರಕ
ಯತಿ ಸಾಮಾನ್ಯರಾಯಂಪಮ್ಪು ಸಿಂಹಂಪ್ರವಾಸಂಕಾಶಿಕಾಶಪಾಲನಿಯೊಬವಪ್ಪ. ಸವಾಸತಾಸಬಾವನ: ಪಾಪ
ಶಿಂಪ್ರಾಸಭೂಯಾಚೂಯನಿಯಾಪುರಾಪುಪುಂಡ್ರ: ೧೨೧ ಗಾಸಾಯಿನಿಪ್ರಾಲು ಮುಪ್ಪುಡಿ ನಾಯ
ನಿಪ್ರಾಲು



98

100

102

- 93 तिंजिणीइयमश्च¹ सङ्गचं सा समाश्रिता । ६४ । 'उदसुखी' ततो भूत्वा
सा सीमा मध्यसंश्रिता ।
94 भूमिं कांक²वाडादिगर्तपाशात्किंशुकां । ६५ । आश्रित्य पश्वलं याता
कुंजपुंजसमन्विता ।
95 सा तस्मात्प्राप्नुष्वी गत्वैशान्ये सिकतिलां भुवं । ६६ । 'ससुखतां' समासाद्य
शृंगं शैलस्य संश्रिता । शैल-
96 मूलाङ्गवां मार्गीं वीदलावं समाश्रितः । ६७ । अथ³ पर्वतशृंगात्सा
दक्षिणाभिसुखी गता । अथ-
97 वृक्षं⁴ समासाद्य तिंजिणीपश्वलं गता । ६८ । सा सीमा शुक्ल-
वस्त्रीकचिंचाकिंशुकसंकुला । तटाकमध्य-

Fourth Plate.

- 98 मासाद्य निर्ध्यायान्येकोणगा । ६९ । पश्चिमाभिसुखी गत्वा शाकोटादि-
समन्विता । [व]स्त्री-
99 कांकीलसंकीर्णा⁵ ख[र्ज]ह्वानुपाश्रिता । नैर्ऋत्यां⁶ दिशि गीतम्याः प्रवाहं
मध्यतन्विता⁷ । ७० । [1]
100 'शासनमुक्तं कविना⁸ कौडिन्वरेण⁹ कामदेवेन । मुंमडिशिन्मवराख्ययामस्या-
चंद्रतारकं ज-
101 यति । [७१*] ¹¹सामान्योयं धर्मसेतुं¹² नृपाणां काले काले पालनीयो
भवद्भिः । सर्वानितान् भाविनः पार्थि-
102 वेद्रान् भूयो भूयो याचते रामचंद्रः । [७२*] शिंशानायिनि ब्राह्म
मुन्मडिनायि-
103 नि ब्राह्म¹³ [१*]

TRANSLATION.

(Line 1.) May there be no obstacles !

(Verse 1.) May the White Boar grant (us) perpetual prosperity, who in the dark home of the nether world gently shook in secret with his tusk the lip of the (goddess) Earth, being unnerved by excitement at the coming pleasure of carrying (her).

¹ Read 'मश्च'.

² Read 'ससुखतां'.

³ The syllables वृक्ष are inserted below the line.

⁴ Read 'नैर्ऋत्यां'.

⁵ Metre: Giti; this verse is preceded by a floral device.

⁶ Read 'कौडिन्वरेण'.

⁷ Metre of vv. 65 to 70: Anushtubh.

⁸ Read 'अथ'.

⁹ Read 'संकीर्णा'.

¹⁰ Read 'तस्मिन्'.

¹¹ Metre: Śālinī.

¹² Read 'धर्मसेतुं'.

¹³ The figure of a conventional lion with a raised trunk (Tamil: *yāḷi* ?) is engraved at the end of the plates. It was perhaps the crest of the donors.

(V. 2.) I praise that lustre which, though elephant-faced (*dviradānana*), has still only one tusk on its face (*a-dvirad-ānana*)¹ (and) is highly praised by the six-headed (*Subrahmanya*), the five-headed (*Śiva*), the four-faced (*Brahmā*) and other (*gods*).

(V. 3.) Resplendent is that bright digit of the cool-rayed (*moon*), which the celestial nymphs as tender as the sprouts (*of a young plant*) eagerly grasp at the close of (*their*) repeated amorous sports, and delightfully wrap it round (*their*) ears (*and*) wrists.

(V. 4.) The (*setting*) sun (*in his evening glory*) appears as if (*he is*) attempting to make a beautiful (*forehead-mark of red*) saffron (*kāsmira*), (*consisting*) of (*his*) deep love (*or redness*) on the lotus-face of the lady (*viz.*) the region of the west; and this rising moon is besmearing, as it were, the creeper-like body of the noble damsel, the region of the east, with sandal in the form of (*white*) moonlight.²

(V. 5.) The three castes, (*viz.*) the *Brāhmaṇas* and the next (*Kṣatriyas* and *Vaiśyas*), were produced from the face, the arms and the thighs of the Lord (*Īśvara*); and for their support was born the fourth caste from His (*i.e.*, *Īśvara's*) feet.³

(V. 6.) That this caste is more pure than those (*other three*) is self-evident; for (*verily*) this caste was born along with the (*river*) *Bhāgīrathī*, (*i.e.* the *Ganges* [*which springs from Vishnu's foot.—F. W. T.*]), the purifier of the three worlds.

(V. 7.) The members of this caste are eagerly attentive to their duties, not wicked, pre-mind, and are devoid of passion and other such blemishes; (*they*) ably bear all the burden of (*protecting*) the earth by helping those born in the kingly caste.

(V. 8.) The cycle of the *Kṛita* and other ages is always rolling, like the circumference of a wheel; the protectors of the earth are so likewise.

(V. 9.) In the well-known *Śvēta-varāha kalpa*, in the seventh *Manvantara*, in *Bharata-varsha* and in this *Bharata-khaṇḍa* in (*this*) *Kali* (*age*), the different castes and stages (*of men*) do not deviate from the prescribed law (*dharma*), the *Vēdas* shine (*i.e.* are honoured).

(V. 11.) The lord of the *Trilinga* country (*was*) the illustrious *Kēśava-nāyaka*, who by his dignity eclipsed, as it were, *Dilīpa* and other kings (*of old*).

(V. 12.) The earth flourished while this king who adorned the noble *Mañchikonda* family, inflicted due punishment (*on offenders*), crushed the infatuated pride of the wicked and shaved (*the heads of, i.e.* disgraced) heroic enemy-kings.

¹ *Vināyaka*, the god with the elephant-face, is known to have only one tusk and is hence called *Ēka-danta*.

² This is evidently a description of the natural scenery as one would see it on the evening of a full-moon day in any month. It is difficult to understand why the poet should have introduced it here.

³ The origin of the four recognised castes from the head, shoulders, thighs and feet of the Supreme Being is described in the well-known *Purushasūkta* of the *R̥g-Vēda* (x. 90. 12: *brāhmaṇō 'ya mākhām āsīd bāhū rājanyāḥ kṛitāḥ | ūrū tād asya yād vāśyaḥ padbhyaṁ sādṛō ājāyata* ||

⁴ The specification of the present age described in this verse is always repeated at every religious ceremonial performed in India under Brahman supervision. The statement made in the second half of the verse is, however, quite contrary to what is generally believed of the *Kali* or *Iron* age.

⁵ The origin of the four recognised castes from the head, shoulders, thighs and feet of the Supreme Being is described in the well-known *Purushasūkta* of the *R̥g-Vēda* (x. 90. 12: *brāhmaṇō 'ya mākhām āsīd bāhū rājanyāḥ kṛitāḥ | ūrū tād asya yād vāśyaḥ padbhyaṁ sādṛō ājāyata* ||

⁶ The specification of the present age described in this verse is always repeated at every religious ceremonial

(V. 13.) The son of that king Kēśava and a mine of (good) qualities (*viz.*) Gaṇapati-nāyaka took upon his shoulders (*the burden of*) the earth, after his father had gone to heaven by old age.

(V. 14.) Wealth, Land and Fame were (all) three very dear to king Gaṇapati. Dearer than the (*first*) two must have been Fame, for he gave up these two on her account.¹

(V. 15.) From that king (Gaṇapati) was born a son, the illustrious Kūṇa-bhūpāla, (*even*) as Pradyumna (*was born*) from the lord of Lakshmi (*i.e.* Viṣṇu) and the bearer of the *śakti* (*i.e.* Kumāra) from Śaṅkara (*i.e.* Śiva).

(V. 16.) The king Gaṇapati, seeing that (*his*) son (*was*) fit for kingly dignity, left his throne on (*this*) earth to take his seat in Heaven.²

(V. 17.) The prosperous Kūṇa-nāyaka, (*who was*) a Rōhaṇa³ mountain containing brilliant gems (*viz.*) good qualities, the prowess of whose arms was well-known, who enjoyed the greatness of monarchy, who made gifts without show, whose wisdom was firm and far-reaching, whose behaviour was generous and whose feelings were saturated with mercy, was a moon to the milk-ocean (*of*) his race.

(V. 18.) Victorious is his son king Mummaḍindra, whose great prowess surpasses the sun (*in glory*), who is skilled in all arts, dear to the heart of poets, a mine of pleasing qualities, a fire to the bamboos (*vamśa*, *viz.*) families of powerful enemies and capable in protecting (*his*) subjects.

(V. 19.) The sword of Kūṇa-Mummaḍi-nāyaka besmeared with the blood of enemy-kings, whom it splits, shines like the sprout of the creeper (*viz.*) his valour.

(V. 20.) The earth shines on being united (*in marriage*) with Mummaḍi-nāyaka, who (*always*) acts according to the wishes of his father, who is a pearl in the bamboo⁴ (*viz.*) the family of famous kings and who is resplendent in (*his*) plain, sympathetic and noble conduct.⁵

(V. 21.) (*The goddess of*) Wealth who (*dwells*) with love in the breast of Achyuta (Viṣṇu), the (*goddess*) Earth, who has firmly established herself on the lord of serpents, and (*the goddess of*) Learning, who sports in all the (*four*) faces of Brahmā, shine (*together*) in the company of the matchless and glorious Kūṇa-Mummaḍindra. The great wonder (*however*) is that in the company of these three (*ladies*), the (*already*) pure (*goddess of*) his (*own*) fame, has become still more so.⁶

(V. 22.) Mummaḍindra protects the districts Cheṅṅara, Kuravāṭa, Kōṇa and Vāṇāra included in the region between the two well-known (*branches of the*) Gōḍāvara-~~river~~, and renowned for (*their*) richness.

(V. 23.) Occupying with his military equipments the inaccessible strongholds on land, sea, hill and forest (*in these*) countries, and uprooting hordes of (*his*) enemies, king Mummaḍi protects the whole earth.

¹ The sense conveyed is that Gaṇapati-nāyaka gave away land and wealth in order to acquire fame.

² *i.e.*, died.

³ [On Rōhaṇa see above, p. 205, note 5.—H. K. S.]

⁴ It is a belief obtaining with Sanskrit poets that old bamboos and the heads of elephants contain valuable pearls.

⁵ [In the case of the pearl : one, which is bright, splendid, shining, round and radiant.—V. S.]

⁶ Here is a pointed reference to the scandalous quarrels and misunderstandings among co-wives in Hindu families where polygamy is resorted to. The poet wants to say that the fourth wife of Singaya-nāyaka, (*viz.*) Fame, did not suffer (though, as a co-wife, she ought to have done so) in the company of the three others.

(V. 24.) Who is not highly pleased with the territories of Mummaḍindra, whose gardens are flourishing with long stretches of ripe plantains, limes, jack and mango trees bordering on all sides, enclosing in the interior everywhere groups of beautiful areca-palms, betel-creepers and ginger plants, with avenues of tall cocoanut palms and the sweet-flowered *vakuḷa*, *kuravaka*, *aḷōka*, and *punnāga* trees?

(V. 25.) Kāpaya-nāyaka, the famous *Suratrāna* (i.e. Sultān) of the Āndhra country gave (in marriage) his sister's daughter to king Mummaḍindra.

(V. 26.) Mummaḍindra ever rules the earth, looking after (the interests of) groups of the twice-born (Brāhmaṇas), who, like the highly brilliant pearls, please the whole world and shed continuous lustre by their upright conduct (or roundness), good qualities (or strong thread) and purity, decorating by their residence the (many) (*agrahāra*) villages given by the king, provided with all comforts and shining as if they were valuable necklaces of the (goddess) earth.

(V. 27.) King Mummaḍi resides joyfully in the big, beautiful and advanced city named Kōrukonda, in which shine fair ladies who stand on a par with Rati, in which dwell the utmost number of wealthy men, which is the abode of all prosperity, which is attractive on account of (its men of) learning and which is beautiful with its bazars.

(V. 28.) What to say of the fortune of this city! For here dwells the Supreme Being (Vishṇu) with (the goddess) Śrī (Lakṣmī), giving up (his) heavenly abode.

(V. 29.) One younger brother (of Mummaḍi-nāyaka) is Śīngaya-nāyaka, who ranks high on account of all good qualities (and) great fortune; and another younger brother is Gannaya-nāyaka who shines verily like the principal gem in the necklace (or group) of kings.

(V. 30.) These two prosperous brothers named king Śīnga and king Ganna are comparable only with that Mummaḍindra.

(V. 31.) Having appointed these brothers respectively at Kōṭi-purī in which are crores of prosperous and beautiful ladies, and at Tāḍipāka which is the very fruit of the meritorious acts (of its residents), (Mummaḍindra) rules the earth along with them.

(V. 32.) King Śīnga follows in the footsteps of (his) elder brother king Mummaḍi, just as Hari (followed) his elder brother Śakra (Indra), and Saumitri (i.e. Lakṣmaṇa) (followed) his elder brother Rāma.

(V. 33.) King Śīnga's capital is known as the famous city (of) Mummaḍiviḍu. (Thus) associated with the name of Mummaḍi-nāyaka, it, (is) the play-ground for the (goddess of) wealth, the sporting-house for (the goddess of) learning, and the ornament of the earth, near which flows the prosperous (river) Pampā and close to which is (the temple of) the glorious (god) Rāmanāthasvara.

(V. 34.) That spacious city shines like the capital of heaven reflected in the holy (and) placid waters of the (river) Pampā, the country on either side of which is hemmed in with thick forests.

(V. 35.) King Śīnga residing in that famous city protects the entire earth, being possessed of all (kinds of) wealth.

(V. 36.) Victorious is the king Śīnga, who is a *Gaṇḍa-gōpāla* in discomfiting his powerful enemies and to whose lady-fame (this mundane) egg of Brahmā is (only) a ball.¹

¹ His fame was evidently of such extraordinary dimensions that the universe comparatively looked like a handy ball. In other words, his fame easily occupied the whole universe [played with the earth as with a ball.—F. W. T.]

(V. 37.) King Śiṅga, displaying his innate good nature, sense of duty, (*deep*) love and pride, towards (*his*) subjects, good men, women and enemies (*respectively*), assumes (*the four recognised forms of*) the rôle of heroes,¹ such as *dhīrōdāṭṭa*, (*dhīrasānta*, *dhīralalita* and *dhīrōddhata*).

(V. 38.) The illustrious king Śiṅga fully enjoys (*his*) fortune by distributing (*his*) wealth, by (*seeking*) success for his arm, by causing fear in (*his*) enemies, by giving a material form to (*his*) fame, by crushing conceit, by making his kinsmen uninterruptedly rich, by bestowing gifts with dignity, by showing unparalleled kindness (*towards his subjects*) and by acquiring strength compatible with his royalty.

(V. 39.) Kūṇaya-śiṅga, the forehead-ornament of kings, always delights in sporting with women who are proficient in playing on the *vinā*, who are illustrious for their charming and attractive dances, who follow the rules (*of conduct regulating*) the noble songsters of culture, who are respected for their amiability, who are prosperous with never-failing wealth and who possess matchless beauty.

(V. 40.) Victorious is the holy and popular doctor Parahita, who is virtue incarnate, whose fame is known everywhere, the abode of all good qualities, the limit of all prosperity, the worshipper of Śiva and the foremost of men noted for (*their*) conduct.

(V. 41.) Parahita, the full-moon to the milk-ocean (*of the family, viz.*) *Ātrēya gōtra*, in whose lotus-like mind Śiva makes his abode and the mirror (*in which are reflected*) the sports (*of the goddess*) Prosperity (*Śrī*), rendered assistance in many ways to persons who sought (*his*) protection.

(V. 42.) This doctor is (*called*) Parahita. (*So is*) that Śiva who is kind to others (*para-hita*). Again, his (*i.e.* Parahita's) wife, like (*the wife*) of (*that*) Śiva, was Umā not only in name, but also in (*her*) good qualities.

(V. 43.) His son was the illustrious Rāmanātha, a devout worshipper of Śiva, of pleasing virtues and noble character, the receptacle of mercy, the foremost among physicians and the best of those that have conquered their passions.

(V. 44.) The great physician Rāmanātha knew how to treat all diseases pertaining to demons, gods and men. Regarding his cures (*i.e. medical skill*), he has to be compared only with Atri, the lord of sages.

(V. 45.) Just as Brahmā, Viṣṇu and Śiva (*were begotten*) for sport on Anasūyā by the sage Atri, so were born of the illustrious Rāmanātha, from (*his*) wife named Ayitāmbikā, even three equally glorious sons, who are exalted through their well-known greatness, who are (*ever bent*) upon doing good to the people, and who bestow upon wise men (*their*) desired objects.

(Vv. 46 and 47.) The eldest son of this wise Rāmanātha is Parahita, the second is named Dēvaya, and the third Kālanātha. The two younger brothers (Dēvaya and Kālanātha) serve constantly (*their*) elder brother (Parahita) with a cheerful mind, attending to his wants, in the capacity of sons, friends, brothers, servants and the like.

(V. 48.) (*Himself*) an ornament among the students of the Yajur-vēda and the Āyur-vēda (*i.e. the medical science*), Parahita taught these to his students and thus accomplished the object (*of his life*).

¹ There are four kinds of *nāyakas*, or heroes, the development of whose character, in one capacity or other, is the object of almost every poem in Sanskrit literature.

(V. 49.) The best of virtues having consulted together, as it were, abide in Parahitāchārya, whose conduct is capable of chastising sins, whose actions are praiseworthy, whose mind is the abode of peace, whose speech is pleasing and noble, whose worship is offered at the feet of the moon-crested (Śiva) and whose wealth is at the disposal of his dependents.

(V. 50.) Who can equal the son of Rāmaya-vaideya, the wise, illustrious and highly famous Dēvayārya who is proficient in Āyur-vēda? The physician (of the gods, i.e. Dhanyantari), born in the ocean with nectar in his hands,¹ cannot equal him; for there is nectar (not only) in the lotus-like hand (of this Dēvayārya but also in his) speech, eyes (and) heart.

(V. 51.) The illustrious Kālanātha, the chief of physicians, was created by Brahmā with a desire, as it were, of bringing together in one place all (good qualities) like learning, purity, modesty, uprightness, truth, virtue, worship of Śiva, pious life and compassion towards (all) beings.

(Vv. 52-54.) The glorious king Kānaya-Śiṅga, justly rewarding with many valuable gifts his dependent and life-physician,² Parahitāchārya, (his) friend in (all) actions, who captivates the heart by (his) sound learning, is the foremost among virtuous men, and respectable on account of (his) good qualities, was not still satisfied (with the presents that he had given). (Therefore) in the Śaka year counted by the sky (0), the planets (9), the eyes (2) and the moon (1),³ in the month Śrāvana, on the occasion of an auspicious solar eclipse the illustrious Śiṅga-nāyaka granted to the virtuous Parahitāchārya, in the presence of the glorious (god) Ru(Ri)ṣamuktinātha, the excellent village famed by name Akkalapūṇḍi. (And) Parahitāchārya, having divided that village called Mummaḍi-Śiṅgavara into twenty shares, gave one half of it to the Brāhmaṇas.

(Vv. 55-60.) [Contains the names of the Brāhmaṇa recipients with their gōtras and śakhās. See the annexed Appendix.]

(V. 61.) These Brāhmaṇas were made the recipients of equal shares by Parahitārya in the half village which was divided into ten parts.

(Vv. 62-70.) The boundary line of Akkalapūṇḍi on the west is recognised as the (river) Gantami (i.e. Gōdāvari), right up to the middle of the stream. The boundary line due north-west reaches the thicket of śakōṭa (shrubs) on the bank of the Gantami; the same, going in a north-easterly direction, reaches the ant-hill with the ankola tree, then reaching the fig tree passes on to the kimsuka tree; thence proceeding, the same boundary line reaches next the ant-hill with the śakōṭa (shrubs) and then touches the two tamarind trees and the pipal tree united with the plakṣha. Then turning northwards, the boundary line touches (its) middle point with the kimsuka tree to the west of the main trench of Kāṅkaravāḍa and then passes close by a pool with thick shrubs in it. From there it proceeds eastwards to the sandy tract in the north-east corner, and then reaches the high peak of the hill along the cows' path which proceeds from the foot of the same hill, touching Bōdalāva (on the way). Then the same (boundary line), proceeding southwards from the top of the hill and reaching the plakṣha tree, joins the pool with the tamarind tree; and eventually this boundary line, winding through thickets and ant-hills crowded with chincha and kimsuka trees and reaching the middle of a tank, joins the south-east corner. Now, turning towards the west and joining the śakōṭa and other trees, it passes through ant-hills and ankola trees and reaches the kharja trees on the south-west corner and then joins the river Gantami in the middle of its stream.

(V. 71.) May this (copper-plate) charter (recording the grant of) the village called Mummaḍi-Śiṅgavara, composed by the poet Kāmadēva, the best of the Kaundinyas, run on as long as the moon and stars (endure).

¹ [See Krishna Sastri's *Images of Gods and Goddesses*, pp. 254 and 259.—H. K. S.]

² [Prācāchārya is a recognised title among Indian physicians; *Charaka, Chikitsāsthāna*, Ch. I, v. 212 says श्रीवर्मा मलिनार् युक्ती विज्ञातिः शास्त्रपात्रः । प्राचिभिर्बुधश्चैव; प्राच्यपात्रं हि ज्ञातः ॥—H. K. S.]

³ i.e. 1290.

(V. 72.) 'This causeway of charity is common to (all) kings. (Therefore O! kings) it is always to be protected by you.' (Thus) does Rāmachandra again and again request all the future rulers of the earth.

(Ll. 102-103.) (This is) the writing of Śīngā-nāyaḍu; (and this) the writing of Mummadi-nāyaḍu.

Appendix.—Names of the recipients, their *gōtras* and *śākhās*.

No.	Name of recipient.	<i>gōtra</i> .	<i>śākhā</i> (vāda).
1	Yajñśvarārya	Bhāradvāja	Yajus.
2	Ārṣiṅga	Do.	Do.
3	Māreppanārya	Do.	Do.
4	Peddi-bhaṭṭa	Gautama	Do.
5	Sarvadēva, son of Prōlayārya	Śrīvatsa	Do.
6	Dāsul-Annama	Kauṇḍinya	Do.
7	Chalipeddi Nṛsiṁha	Śrīvatsa	Do.
8	Pulupāka Nṛihari	Kāśyapa	Do.
9	Chitṣōmaya-bhaṭṭa	Hārīta	Do.
10	Gaṅga-Prōlaya	Do.	Do.

No. 25.—TALEGAON COPPER-PLATES OF KRISHNA-RAJA I; SAKA 690.

By STEN KONOW.

The first notice of this inscription was given by Mr. D. R. Bhandarkar,¹ who states that the plates were sent to him for decipherment by Sirdar K. G. Mehendale, Secretary of the Bhārat-itihās-samśōdhak-maṇḍal, and that they have been found at Talēgāon Dhamdhērē, a village of the Sirūr tāluka in the Poona District, situated at 18° 40' N. and 74° 9' E., twenty miles north-east of Poona city.

There are altogether three plates, 13½" long and 6½–7½" broad. The first and the third plate have no writing on their outer sides, the second one carries writing on both sides. The first plate contains eight, the obverse and the reverse of the second, and the obverse of the third each ten lines of writing. At the bottom of the reverses of the first two plates there are moreover some illegible scribbles in a later handwriting. At the end of the inscription are two double circles, each surrounding a floral design. There are circular ring holes on the left sides of the plates, but we have no information about the existence of a ring or a seal. The writing has in some places become rather effaced. This is especially the case in the beginning and at the end of the inscription and at the bottom of the obverse of the second plate. Fortunately, however, everything which is of importance can be made out with certainty.

The alphabet belongs to the southern group and is of the same kind as in other southern plates of the same date. The shape of individual letters varies in a few places. Thus, the *keṛi*

¹ Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March 1913, p. 54.

in *-krita-*, l. 12, is different from the *kṛi* in *-kritam*, l. 1; the *ga* in *Gōvinda-*, l. 22, is misshapen, and the *ā*-mātrā in *jā* is usually almost unrecognizable. On the whole, however, the letters are well cut. The figure 1 occurs at the end of the first stanza after the initial blessing, l. 9.

With regard to orthography it should be noted that *ri* and *ṛi* are not correctly distinguished. Thus we find *ri* for *ṛi* in *-ādrir-*, l. 6, and *ri* for *ṛi* in *bhrityaiḥ*, l. 10; *-krishna-*, l. 13, and *krimiḥ*, l. 35. *Va* is used throughout also to denote *ba*, and this writing has not been corrected in my transcript. After *r* consonants are doubled in the usual way. Thus, *-durggā-*, l. 7; *-kirtti-*, l. 3; *varnāḥjvalā*, l. 19; *-darppa-*, l. 15; *-paraśur=mmahātma-*, l. 17; *-sarvvavāṣhu-*, l. 2, etc. The writing is not, however, quite consistent, and we also find *tanur=viśvambharā*, l. 20; *sarvān-*, l. 23; *sarva-*, l. 31; and aspirates are never doubled after *r*; compare *-dirgha-*, l. 3; *-ārtha-*, l. 28; *bhāvair=bhṛīṣam*, l. 20; *-nirbhara-*, l. 15. The letter *ta* is regularly doubled before *ra*; thus, *gōttra-*, l. 4; *-sattrur-*, l. 6; *vittrastā*, l. 8; *-pāttra-*, l. 18; *ttrayaḥ*, l. 35. The treatment of nasals before consonants is not consistent. Usually the class nasal is employed, but we also find the *anusvāra* used instead; thus, *Prabhutūnga-*, l. 18, but *Śubhatūnga-*, l. 14; *Gōvinda-*, l. 22, but *-Endrarājah*, l. 6; *-stambhēna*, l. 18, but *-stambham-*, l. 8. Instead of *mḥ* we find *ngh* and *mgh*; thus, *-singha*, l. 3, but *-siṃghasya*, l. 8. There are several other instances of carelessness. Thus, a double consonant has been simplified in *-abhūtanūjah* for *-abhūt=tanūjah*, l. 6; *-ōjvalā* for *-ōjjvalā*, l. 19; *narakāna* for *narakān=na*, l. 35; *niśēsh-* for *niḥśēsh-*, l. 13; *ētai sahitaḥ* for *ētaiḥ sahitaḥ*, l. 31. Final consonants have been omitted in *-grāmā*, ll. 28, 29; *ēva*, l. 30; *-nirviśēsha*, l. 32; *paradattā*, l. 34. The dropping of a final *visarga* is especially of frequent occurrence, not only before *śr*, as in *kṛitajña śrī-*, l. 4; *-prajāv[ā]dha śrī-*, l. 12, but also before *pra* in *-tilaka Pra-*, l. 18; *-punya pra-*, l. 22, and before *kṛi* in *-pati Krishna-*, l. 12. There are also other cases of miswriting. Thus we find *rnn* instead of *rṇ* in *Kārnātakaḥ*, l. 9; *tt* instead of *nt* in *jñāyattē*, ll. 8 f.; *nt* for *tt* in *-untarā*, l. 25; *ts* for *ss* in *yat=sahasā*, l. 10; compare also *-vāranātatal-* for *-vāranās=tal-*, l. 8; *-ādīmtsam-* for *-ādīn sam-*, l. 23. The rules of Sandhi are occasionally neglected in the grant portion. Thus, *vṛāhmanēbhyaḥ Vāṣiṣtha-*, l. 26; *-pājītāya aśēsha-*, l. 28; *=uttarataḥ Ala-*, l. 29; *dakṣhiṇataḥ ēva chatu-rāghātaviśuddhaḥ Bhamarōparā-Araluva-Sīndigrāma* { *Taḍavālā ētai*, ll. 30 f. On the other hand we find Sandhi between the two halves of a verse in ll. 7 and 17, and, against the metre, between the two first padas, in l. 33. A semi-Prakrit form occurs in *varishati*, l. 17. We may finally note that the signs of half and full stops are rather irregularly employed.

The grant registered in the plates was issued by the Rāshtrakūṭa king Krishnarāja I, and it is the first inscription of this king which has hitherto come to light. His genealogy is given in the same way and in the same words as in other plates so far as Dantidurga. We are first introduced to Gōvindarāja I, and his son Kakkarāja I, whose son Indrarāja II was the father of Dantidurga. He is, in the usual way, stated to have defeated the Kārnātaka power, which was skilled in conquering the lord of Kāñchi, the Kērala king, the Chōla, the Pāṇḍya, Śriharsha [of Kanauj] and Vajraṭa; to have vanquished Vallabha, i.e. the Western Chalukya Kirtivarman II, and then to have assumed the title of a paramount sovereign *rājādhirāja paramēśvara*, his predecessors being simply styled *rājan*. Dr. Fleet¹ is perhaps right in assigning to Dantidurga the *biruda* Rājasimha, which occurs in l. 8, and which is perhaps similarly used about Dantidurga's great-grandfather Gōvindarāja I. Dr. Fleet has also² mentioned that Dantidurga's epithet Vallabharāja, which occurs in l. 12, is of interest "because, through its Prakrit forms, it explains the name," the Balharās, "by which the contemporaneous Arab travellers and geographers of the ninth and tenth centuries A.D. used to speak of those kings." Dantidurga's successor was his paternal uncle Krishnarāja I, the son of Kakkarāja, and the present grant was issued by him. According to the Barōda plates of the Rāshtrakūṭa king

¹ *Ep. Ind.*, Vol. VI, p. 168.

² *Lac. cit.*, p. 169.

Karkarāja Suvarṇavarsha of Gujarāt,¹ Kṛishṇarāja ascended the throne after uprooting a relative of his; cf.

yō vaṇśyam-unmūlya vimārggā(rgga)-bhājam
rājyam svayam gōtrahitāya ohakrē.

Dr. Fleet² was inclined to infer from this statement that Kṛishṇarāja forcibly replaced his nephew Dantidurga. The wording of v. 9 in Kṛishṇarāja's own grant, however, would lead us to believe that the relative whom he had to fight was somebody else, who claimed the throne after Dantidurga's death.³ Kṛishṇarāja gives himself the *birudas* Subhatuṅga, Akṣavaraha and Pṛithivivallabha. The only stanza devoted to his praises which presents any difficulty is v. 16. We are here told that he for a long time enjoyed the Earth as if it were his one mistress, and the earth is said to be *Kāñchi-guṇ-ālaṃkrītā*. The literal meaning of this epithet is 'embellished with a girdle string,' and it is of course meant to be used in this sense about the king's mistress. It can, however, also mean 'embellished with the excellence of Kāñchi,' and this is certainly the meaning of the compound as applied to the earth. Now we have no information to the effect that Kṛishṇarāja conquered Kāñchi (Conjeeveram), and it is, on the basis of the available information, difficult to understand what is exactly meant with the compound. It is, however, possible to make a suggestion. In the Barōda plates of Karkarāja which I have just quoted, we read about Kṛishṇarāja,

Ēlāpur-āchala-gat-ādbhuta-sannivēśam yad-vikshya vismita-vimānāchar-āmarēndrāḥ |
ēta[t*] svayambhu Śiva-dhāma na kṛitrimē śrīr-dṛisṭ-ēdriś-Iti satatam bahu
charchayanti ||
bhūtyas-tathāvidha-kṛitan vyavasāya-hānēr-ētan-mayā katham-aḥ kṛitam-ity-
akasmāt |
kartt-āpi yasya khalu vismayam-āpa śilpi tan-nāma kṛttanam-ā(m-a)kṛyyata.
yēna rājñā ||
Gāṅgā-pravāha-himadidhiti-kālakūtair-atyadbhut-ābharanākaiḥ-kṛitamandanō-pi |
māṇikya-kāñchana-purassara-sarvvabhūtyā tatra sthitaḥ punar-abhūshyata yēna
Sambhuḥ ||

"That king (Kṛishṇarāja) by whom was caused to be made a temple⁴ of wonderful structure situated in the hills at Ēlāpura, on seeing which the wonderstruck lords of the gods driving in their aerial cars constantly reflect (saying), 'This abode of Śiva is self-existent, in an artificial (building) such a beauty was never seen;' and even the artist who made it was automatically struck with wonder in consequence of the failure of his energy as regards (the construction of) another work of the same kind, saying, 'how can this have been made by me?' and by whom (Kṛishṇarāja) Śambhu (Śiva), standing there, was further embellished with all sorts of riches, rubies, gold, and so on, though he is decorated with wonderful ornaments, the stream of the Gāṅgā, the moon and the *kālakūta*."

As pointed out by Sir R. G. Bhandarkar,⁵ this description no doubt refers to the famous Kailāsa temple at Ellora. Now it is a common belief that this temple is an imitation of the Kailāsanātha temple at Conjeeveram, and several common features in the two structures have been pointed out,⁶ although it is hardly possible to talk of a general imitation of the Conjeeveram temple. Our inscription, however, seems to show that Kṛishṇarāja meant to create a structure which could emulate the splendour of the Kailāsanātha temple; and, if my interpretation of v. 16 of the present grant is correct, it gives an authentic corroboration of the belief that a

¹ *Ind. Ant.*, Vol. XII, pp. 156 ff.

² *Gazetteer of the Bombay Presidency*, Vol. I, Part II, pp. 390 f.

³ Cf. Bhandarkar, *Ep. Ind.* Vol. VI, p. 209.

⁴ Or perhaps "as a proclamation of his name that wonderful structure."

⁵ *Ind. Ant.*, Vol. XII, p. 228.

⁶ See Bea, *Pallava Architecture*, p. 14, and the references there quoted.

connexion exists between the two structures and it becomes of importance for the history of the Ellora temple.

V. 14 informs us that *Kṛishṇarāja* had a son *Prabhutunga Gōvindarāja*. He is of course the same person as the *Yuvarāja Gōvindarāja Prabhūtavarsha Vikramāvalōka* of the *Alās* plates.¹ The designation *Prabhutunga* of this prince is not known from other sources.

We learn from l. 22 that the grant was issued at the request (*vijñāpanā*) of *Gōvindarāja*, while l. 26 mentions *Vāsishṭhaśrikumāra* and *Jaivanti Pāpaiya* as having made the *vijñāpanā*. It is tempting to infer that *Vāsishṭhaśrikumāra* was another designation of *Gōvinda*. That would imply that this prince had adopted the *gōtra* designation of the *Vāsishṭhas*. We have not, however, any information that any *Rāstrakūṭa* prince claimed to belong to the *Vāsishṭha gōtra*. We know that it was *Kṛishṇarāja* who completed the overthrow of the *Chalukyas*, and it would be conceivable that he made an attempt at imitating those princes, who claimed to belong to the *Mānavya gōtra*, and that he tried to make his son *Gōvinda* assume the designation *Vāsishṭha-śrikumāra*. It is, however, safer to assume that *Vāsishṭhaśrikumāra* is a different person from *Gōvindarāja*, to whom he and *Jaivanti Pāpaiya* made their request which the prince then made his own.

At all events there is no indication in the grant that *Gōvinda* had become installed as *Yuvarāja*. In the *Alās* plates of Śaka 692, on the other hand, he is designated as such. His installation must accordingly have taken place some time between March 768 A.D., the date of the *Talēgāon* plates, and June 770 A.D., when the *Alās* grant was issued.

The *Talēgāon* plates are dated Śaka Samvat 690 (expired), in the *Plavaṅga-varsha*, on the new moon day of the month *Vaiśākha*, on the occasion of an eclipse of the sun. The corresponding Christian date is Wednesday, the 23rd March 768 A.D. *Kṛishṇarāja* states that he was then engaged on an expedition against the *Gaṅgas* and that his camp had been pitched at *Maṇṇanagara* (l. 26). This place is no doubt identical with *Maṇṇai* or *Mānyapura*, the capital of the Western *Gaṅgas*, which has been identified by Mr. Rice² with *Manne* in the *Nelamaṅgala tāluka* of the Bangalore District, 13° 15' N. and 77° 18' E. We learn from this statement that *Kṛishṇarāja*, like his son *Dhruva*, went to fight the *Gaṅgas*. The *Gaṅga* king who ruled in A.D. 768 was according to Dr. Fleet³ the *Mahārāja Pṛithivikōṅgaṇi Śrīpurusha*.

The grant itself was issued to the *Brāhmaṇas* living in the *Karahāṭa* ten-thousand, and two shares were especially reserved for a certain *Bhaṭṭa-Vāsudēva*. *Karahāṭa* is the present *Karhāḍ* in the *Sātārā* District. It is here said to be a ten-thousand district. It is elsewhere⁴ said to consist of four thousand villages and towns. The object of the grant was the village *Kumārigrāma*, together with *Bhamarōparā*, *Araluva*, *Sindigrāma* and *Taḍavalē*, all in the *Pūnaka-vishaya* lying to the west of *Khambhagrāma*, *Vōrimagrāma*, and *Dāḍimagrāma*, to the north of the *Khadiravēṇa* hill, to the east of *Alandiyagrāma* and *Thiuragrāma* and to the south of the river *Mūḷa*. As has been pointed out by Mr. Bhandarkar, who has identified these places on the Survey of India Atlas sheet No. 39, the chief importance of the inscriptions for the geography of Western India rests with the fact that it establishes the existence of a *Poona* District under that name as early as the eighth century, for there can be no doubt that *Pūnaka* is the same name as the modern *Poona*, i.e. *Pūnā*. The modern form shows that *Pūnaka* is a *Prakrit* form derived from an older *Punnaka* or *Pannaka*, because the dental *n* of *Pūnā* cannot represent an originally single *n*. The etymology of the name is accordingly uncertain. It can just as well be *punya*, as usually supposed by *Pandits*, as *pānaka*.

¹ *Ep. Ind.*, Vol. VI, pp. 208 ff.

² *Ep. Carn.*, Vol. III, Introduction, p. 10.

³ *Ep. Ind.*, Vol. VI, p. 64.

⁴ *Pali, Sanskrit and old Can. Inscr.* No. 19; *Mysore Inscriptions*, p. 60.

Of the villages included in the grant Kumārigrāma is the present Karēhgāon; Bhamarōparā is Bhowrapur; Araluva Uruli; Sindigrāma Seendowneh, and Taḍavalē Turudee. Of the surrounding villages Khambhagrāma is Khamgāon; Vōrimagrāma Boree, and Dādimagrāma Daleemb; Alandiya is Ālandī, or more commonly Chōrā-ohi Ālandī, a station on the Madras and Southern Marāṭhā Railway, 15 miles south-east of Poona, and Thiuragrāma is Theur. The river Mūla is the present Muḷā, or more properly that river after its confluence with the Muṭhā at Poona, whence it winds east till it reaches the Bhīma. Mr. Bhandarkar states that it passes to the north of the villages contained in the grant. The Khadiravēna hills, finally, have not retained their old name. I am unable to add anything to this information, which is due to Mr. Bhandarkar, as no large scale map is at my disposal.

The writer of the inscription was, so far as I can make out, Indra, the same person who wrote the Sāmāngāḍ grant of Dantidurga.

TEXT.

First Plate.

- 1 Ōm¹ svasti [*] ²Sa vō=vyād-Vēdhasā dhāma yan-nābhikamalam kṛitam [*]
Haraś-cha ya[s]ya kānt-ō[ndu]-kalayā kam-alam[kṛitam] [|| 1*] ³[Āsīd=dvishat-
ti-
- 2 miram=ndya]ta-maṇḍalāgrō dhvastin=nayann=abhim[u]khō rana-sarvvarishu [*]
bhūpaḥ [||] śuchir=vividh[u]r=iv=āpta-[dīganta-kirtti-
- 3 r=Ggōvindarāja i]ti rājasu rāja-siṅgha[h] [*] 1(2) ⁴Tasy=ātmajō jagati
viśruta-dīrgha-kirtti[r=ārtt-ārtti-]hā[ri-Ea-]
- 4 ri-vikrama-dhāma-dhāri [*] bhūpas=trivishṭapa-nrip-ānukṛitih kṛitajña[h*] śri-
Kakkarāja iti gōttra-mapir=vabhūva [|| 3*]
- 5 ⁴Tasya prabhinna-karata-chyuta-dāna-danti-danta-prabhāra-ruchir-olikhit-ānśa-piṭṭhaḥ
[*] kshūmāpaḥ kshi-
- 6 tau kshapita-sattrur=abhū[t*] tanūjah sad-Bāhṭrakūṭa-kanakādṛi(dri)r=iv=Ēndrarājah
[|| 4*] ⁵Tasy=opārj[j]ita-tapasa-
- 7 s=tanayaś-chatur-udadhi-valaya-mālinyā[h] [*] bhō[k]tā bhuvah Śatakratu-sadṛiśah śri-
Dantidurgga-rājō=bhūt [|| 5*]
- 8 ⁶Tasy=ājan rāja-siṅghasya vittrastē vairi-vēraṇā[s=tal-laj[jā]-stambham-unmūlya
jñ[ā]-

Second Plate; First Side.

- 9 yattō(utō) kv=āpi nō gatāḥ [|| 6*] ⁴Kāñoh-īsa-Kērala-narādhipa-Chōla-Pāṇḍya-
Śriharsha-Vajraṭa-vibhēdha-vidhāna-dakṣaḥ [*] Kārnnā(rnā)-
- 10 takam valam=anantam=ajēyam=anyair=bhri(bhṛi)tyaiḥ kiyadbhir=api yat(s)=śahasā
jigāya[|| 7*] ⁴A-bhrūvibhaṅgam=agrihita-niśā-
- 11 ta-śa[s]tram=ajñ[ā]tam=apraṇihitājñam=apētayatnam [*] yō Vallabham sapadi
daṇḍa-valēna jit[v]ā rājādhirāja-paramē-
- 12 ēvaratām=avāpa [|| 8*] ⁸Tasmin=divam prayatē Vallabharājō=kṛita-praj[ā] vādha[h]
[*] śri-Kakkarāja-sūnur=mmahipati[h*] Kṛishṇarā-
- 13 jō=bhūt [|| 9*] ⁸Tasya sva-bhūja-parākrama-ni[h*]śēsh-ōtsārit-śri-dik-chakraḥ [*]
Kri(Kṛi)shṇasy=ēv=ākri(kṛi)shṇam charitam śri-Kri(Kṛi)shṇarā-

¹ Expressed by a symbol.

² Metre: Vasantatilaka.

³ Metre: Giti.

⁴ Read -vāraṇāḥ i tal-lajjā.

⁵ Metre: Anushtubh.

⁶ Metre: Vasantatilaka.

⁷ Metre: Anushtubh.

⁸ Metre: Āryā.

- 14 [jasya] [|| 10*] ¹[Śu]bhatuṅga-tuṅga-turaga-pravṛddha-rēp-ūrdhva-ruddha-ravi-
kīraṇam [1*] grīshmō=pi nabho nikhilam prāv[ri-]
15 [tālāyātō spashṭam] (||) [11*] ¹Uddāma-darppa-nirbhara-mahāvala-prachalitaśya
bhū-prishṭe [1*] śaknōti kō nirōddh[u]m prasaram vara-nara[patēr=a-
16 sya] [|| 12*] ⁵[Din-ānātha-pranayishu yathō]shṭa-chēshṭam samihitam=ajasram
[1*] tatka- u=Akālavarshō var(i)śatī [sarvv-ār]tti-nirm[mathanō] [|| 13*]
²[Tasy-ē]
17 bhavad=bhuvana-p[ma-vikāsa-bhāsvān=samgrāma-sāgara-vimanthana - Mandar - ādir(h)
[1*] duṣṭ-āri-satati-latā-parasur=mmahā[tmā sūnu]h
18 kshītīsa-tilaka[h*] Prabhutunga-nāmā || [14*] ³Sat-pātra-dāna-varshēna dhvasta-
st[hēna i ini [1*] [hasti]n=ēva kshatā [yēna] p[urushē]-

Second Plate; Second Side.

- 19 p=āri-santati[h*] || [15*] ⁴Nityam sā prakṛiti-sthir=ātata-chalā varu-
ō[1*]jvalā sup[ā] ślāghyā sad-vishay-ōpabhōga-subha-
20 gā bhāvair=bhṛīsam bhūshitā [1*] visravdham kataka-[pra]sādhitā-tanur-
viśvambbharā bhōginā bhuktā [yēna chiram] nij=ēva vanitā
21 Kāñchi-guṇ-ālam[ītā] [|| 16*] ¹Tēn[ēdam=ani]la-vidyu[ch-chañchala]m=avalōkya
jivitam=asāra[1*] kshiti-dāna-pa[ra]ma-pu-
22 nya[h*] pravartitō vrahmadāyō=yam [|| 17*] [Gō]vimdarāja-vijñ[ā]panayā sa
cha Pṛithivīvalabha-mahārāj-[ā]dhirāja-paramēśvara-paramabhāṭṭāraka-
23 śrimad-Akālavarsha-dēvaḥ sarvān=ēva rāshṭrapati-vishayapati-mahattarādīnt-
samājnāpayaty=astu vō
24 viditam yathā mātā-pitrōr=ātmanas=cha punya-yaśō-bhivṛddhayē Śaka-nṛipati-
samvatsara-sata-shaṭkō
25 navaty-unta(tta)rō Plavaṅga-varshē Vaiśakh-āmavāsyaśyām=āditya-grahē
Gaṅgānām=upari vijaya-skandhāvārō
26 Māṇḍa-nagarē Karahāṭa-dāsasahasr-āntahpātibhyō vrāhmaṇēbhyaḥ Vāsishṭha-
śrikumāra-vijñ[ā]panayā Jaiva-
27 nti-Pāṇaiya-vij[ñā]panayā cha Kumārigrāmō nāma grāmō datta [iti]
anēka-vipra-nṛipāgra-p[ā]j[ā]-pū-
28 jītāya asēsha-vēda-śāstr-ārtha-viśārādāya Bhaṭṭa-Vāsudēvāya bhā⁵ . [tau]
Khambhagrāmā[d*] Vōrimagrā-

Third Plate.

- 29 mād=Dādimagrāmāt=paśchimataḥ Khadiravēṇa-parvvatēd=uttarataḥ Ala[ndiya]-
grāmā[t*] Thiura-grāmāch=cha pā[r]v[va]ta(tō)
30 Mūla-nadyā dakṣiṇataḥ ēva[m*] chatur-āghāṭa-viśuddhaḥ Bhamarōparā-
Araluva-Sindigrāma-(||)Taḍavalē
31 ētai[h*] sabitaḥ Pūnaka-vishay-āntahpātī sarva-vādhā-rahitaḥ sa ch=āgāmi-
nṛipatibhir=asmad-vamśyair=anyair=vvā svadā-
32 ya-nirviśēsha[m*] paripālaniyaḥ || Uktam oha bhagavatā Vyāsēna [1*]
⁶Vahubhir=vvasundhā bhuktā rājabbih Sagar-ādibbiḥ ||
33 yasya yasya yadā bhūmis=tasya tasya tadā phalam | (||) [18*] ⁶Tadākānām
sahasrōpā(ṇa a)śvamēdha-satēna cha [1*] gavām kōṭi-pradānē-

¹ Metre; Āryā.

² Metre: Anuṣṭubh.

³ Read bhāgaṇa deva sampādītau.

⁴ Metre: Vasantatilaka.

⁵ Metre: Śārdūlavikṛīḍita.

⁶ Metre: Anuṣṭubh.

[illegible]

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- 34 na bhūmi-hartā na śudhyati || [19*] ¹Svad:ttām para-dattā[m*] vā yō
harōta vasundharām | shashṭim varsha-sahasrāṇi viśtā-
35 [yām jā]yatō kri(kri)mih || [23*] ¹Riṇa-hartā bhūmi-hartā hārayitā cha tō
ttrayah | narakā[n*] na nivartantō yāvad=ābhā-
36 [ta]sānp[la]vām || [21*] ²Ya[h] sām̐padbhir=anu]ddhataḥ parahita-vyāsarṅgini
yasya dhiḥ yas=tām v=āpy=upakartum=ichchhati su-
37 [hrid-vargasya kāśṭhā dhanō [j*] tām-Endrōṇa narōndra-vṛinda-sahita-śrī]-
Krishnarāj-ājñayā [prity=cdam
38 li[kh[i]tām tad-annata-yaśaḥ-[prōdbhā]sa[naṁ śā]sanām | [22*]

TRANSLATION.

(V. 1) May he protect you from whose navel the lotus grows that Vēdhas (Brahman) has made his abode, and Hara (Śiva) through the lovely digit of whose moon the sky is embellished.

(V. 2) There was a king Gōvindarāja [I], who with his raised scimitar destroyed the darkness (in the shape of) his foes, facing them in the nights of battles, his fame reaching the ends of the quarters, brilliant like the moon (who dispels the darkness, after his disk has risen, shining against it at night), his lustre reaching to the ends of the quarters, Rājasimha (king-lion) among kings.

(V. 3) His son, whose great fame was renowned in the world; who possessed the valour and strength of Hari, the remover of the sufferings of the distressed; a king resembling the lord of heaven (Indra); full of gratefulness, became a jewel of his race, the illustrious Kakkarāja.

(V. 4) He had a son, whose broad shoulders were bright through being scratched by the stroke of the tusks of elephants from whose open temples ichor trickled down; a king who on earth destroyed his enemies; who was as it were a golden mountain (Mēru) in the (lineage of the) excellent Rāshṭrakūṭas (or, whose summit was the excellent kingdom), Indrarāja (II).

(V. 5) He who had accumulated *tapas*, had a son who enjoyed the earth girt with the four oceans; who was like to Indra, the Rājan, the glorious Dantidurga;

(V. 6) In the battle against whom his foes (as if they were) elephants became terrified of him, the lion amongst kings (Rājasimha), eradicated the (sense of) shame before him (as elephants would their) posts, ran away and are not known anywhere;

(V. 7) He who forcibly, with a few soldiers, conquered the endless forces of Karṇāṭaka, which were invincible to others, and which were skilled in effecting defeats on the lord of Kāñchī, the king of Kēraḷa, the Chōla, the Pāṇḍya, Śriharsha and Vajraṭa;

(V. 8) He who, without knitting his brow, without seizing sharp weapons, without (letting anybody) know, without issuing orders, without effort suddenly conquered Vallabha with his assaulting force, and (thus) obtained the position of a king of kings, a supreme lord.

(V. 9) After he, the Vallabharāja, had gone to heaven, Krishnarāja [I], the son of Kakkarāja, who did not oppress his subjects, became the lord of the earth.

(V. 10) The career of that glorious Krishnarāja, who through the valour of his own arms expelled the whole enemy world, was resplendent (*akrishṇa*) like that of Krishna.

¹ Metre: Anuṣṭubh.

² Metre: Śārdūlavikrīḍita.

³ Restored from the Sāmāṅgaḍ plates of Dantidurga, *Ind. Ant.*, Vol. XI, pp. 110 ff., with some corrections.

(V. 11) The whole sky even in summer manifestly looked like that of the rainy season, the rays of the sun above becoming obstructed by the abundant dust raised by the lofty steeds of Śubhatuṅga (Kṛishṇarāja).

(V. 12) Who is able to obstruct the assault of that excellent lord of men, when he moves on with his force, violent with exalted pride?

(V. 13) In crushing down all affliction Akālavarsha (the untimely rainer), behaving as he likes, incessantly and instantaneously rains (i.e. fulfils) their wishes to the miserable and helpless ones and to his favourites.

(V. 14) He got a son, (who was) a sun in causing the lotus (which is) the world to expand; who was a Mandara mountain in churning the ocean of battle; who was an axe to the creepers (in the shape of) the collection of his wicked foes; who was high-minded; an ornament amongst kings, Prabhatuṅga by name;

(V. 15) (Kṛishṇarāja) by whom the collection of his foes was destroyed, while he was raining gifts on worthy people and did away with arrogance, as a lotus pond is by an elephant (who rains ichor and breaks down the post).

(V. 16) That king who long securely enjoyed (the rule of) the earth, which is always immovable by nature; but over which earthquakes spread; which is resplendent with the (various) castes; with excellent subjects; worthy of praise; pleasant through the enjoyment of good objects; highly embellished with creatures; whose surface is adorned with (his) camp; adorned with the excellencies of Kāñchī, as a lover (would enjoy his own damsel, firm by nature, in whom agitation is expanded; who is resplendent with paint, who bears excellent children; who is worthy of praise; who is lucky in properly enjoying the pleasures of the senses; who is highly adorned with emotions; who embellishes her body with bracelets, and who is adorned by the string of a girdle).

(V. 17) By him this donation, highly meritorious through the bestowal of land, was effected, looking on this life as worthless and as fickle like wind and lightning,

(Ll. 22-32) at the request of Gōvindarāja. He, Prithivivallabha, the Mahārājādhirāja, the Paramēśvara, the Paramabhaṭṭāraka, the illustrious Akālavarsha, issues (the following) order to all the heads of *rāshṭras* and *vishayas* and to the *Mahattaras*: be it known to you that, at the request of Vāsishṭhaśrikumāra and at the request of Jaivanti Pāṇaiya the village called Kumārigrāma has been given to the Brāhmaṇas residing in the Karahāṭa ten thousand, in order to increase the merit and fame of his mother and father and of himself, in the year six hundred increased by ninety of the Śaka king, in the year Plavaṅga, on the new-moon day of Vaiśākha, on the occasion of an eclipse of the sun, (while residing) in the victorious camp against the Gaṅgas in the town Maṇṇa. And two shares have been given to Bhaṭṭa-Vāsudēva, who is honoured with the highest honour by Brāhmaṇas and kings, and who is conversant with the sense of all the Vēdas and *śāstras*. (It is situated) to the west of Khambhagrāma, Vōrimagrāma and Daḍimagrāma; to the north of the Khadiravēṇa hills; to the east of Alandiyagrāma and Thiuragrāma, and to the south of the river Mūṭila; in this way it is well defined with its four boundaries, and it has been combined with Bhamarōparā, Araluva and Sindigrāma, is situated within the Pūnaka-vishaya and has been made free of all oppression (through taxes). And this gift should be respected by future kings, of our lineage or others, in the same way as their own gifts. And it has been said by the venerable Vyāsa (three of the customary verses follow).

(V. 22) By the order of the glorious Kṛishṇarāja, attended by a crowd of kings, this charter, which illuminates his noble fame, has been written by Indra, who is not elated by prosperity, whose mind is applied to the welfare of others, and who even desires to assist him (Kṛishṇarāja), the foremost amongst his friends in wealth.

No. 26.—SILIMPUR STONE-SLAB INSCRIPTION OF THE TIME OF
JAYAPALA-DEVA.

BY RADHA GOVINDA BASAK, M.A.; RAJSHAHI.

The slab of black stone which bears this inscription was discovered in 1319 B.S. in Mauzā Silimpur, Police Station Khāthāl, in the Bogrā District of the Rājshāhī Division in the Presidency of Bengal. It was found by a peasant who was levelling ground for the purpose of cultivation in the Zamindari of Bābu Vijaya Gōvinda Basu Chowdhuri of the village Khalsi in the Mānikgañj Subdivision of the District of Dacca, two cubits under the surface of the earth. The place where it was unearthed and its surroundings are still full of ruins of temples, buildings, large tanks, etc., belonging to the mediæval ages. After its discovery the stone remained in the possession of the Muhammadan cultivator; but in the month of Māgh 1321 B.S. [January-February, 1915] some of Vijaya Bābu's officers went to Silimpur on business, and possessed themselves of the inscribed slab, although the illiterate cultivator was at first most unwilling to part with it. It was then removed to Khalsi in Mānikgañj, whence I received information of this discovery from my friends, Bābu Birendra Kumār Sarkār, B.A., and Bābu Sitināth Ghōsh, B.A., teachers of the Mānikgañj High School. I then went to Mānikgañj to have a sight of the inscribed slab. Vijaya Bābu's men then made a present of the stone to the Varēndra Research Society, and I accepted it on behalf of the Society. The slab is now deposited in the Museum of the Society at Rājshāhī. I edit the inscription, for the first time, from the original slab, which was placed at my disposal by the Society.

The inscription contains 25 lines of writing, which cover a space of 1' 4½" broad by 8½" high. The writing is very beautifully and carefully executed. The letters are incised very deep. With the exception of a few letters in lines 5-7, which have become slightly effaced, and of three letters only, two in line 1 and one in line 24, which have been partly broken, the whole inscription is in an excellent state of preservation. From the fact that the slab has a projection of about an inch on both sides like two wings, it seems probable that it had been built into a wall of the temple which is stated to have been erected by the person eulogised in the *prasaṣti*. A most interesting feature of this inscription is that it is almost free from spelling mistakes, due either to the ignorance of the scribe or the engraver, which are so common in other stones and copper-plates found in Bengal and other parts of India. The text itself contains a verse (v. 29) which gives high praise to the scrupulous care of the engraver Sōmēśvara, a Māgadhan artist. The size of the letters is about ¼".

The characters in which the inscription is written belong to a variety of the Northern alphabet which was used, especially in Bengal and Magadha, in the 11th century A.D. On comparing each individual character of our inscription with that of the two stone-inscriptions¹ written in the 15th year of king Naya-pāla-dēva's reign, it has been found that the script is almost exactly the same everywhere. Some difficulty has occasionally been felt in deciphering the text on account of the close resemblance of the signs for some pairs of letters—e.g. the signs for *pa* and *ya*, *ta* and *bha*, and the subscript *u* and subscript *r*. The distinction between the forms

¹ In my examination of the script of these two inscriptions I have used the *facsimile* of the Kṛishṇa-dvārikā temple inscription, which was presented to the Varēndra Research Society by Bābu Rākhāl Dās Banerjee M.A., and Mr. Prabhāt Kumār Mukherjee, Barrister-at-Law, and the copy of the *facsimile* of the Narasiṃha-dēva temple inscription, published opposite p. 234 of the Bengali History of Bengal, by Rākhāl Bābu. I also got an opportunity, in this connection, to compare the letters of the Palm-leaf MSS. of the *Aṣṭa-sāhasrikā Prajñāpāramitā* (Cambridge University collection) written in the 14th year of Naya-pāla, from the reprint of a page published in Rākhāl Bābu's book (opposite p. 234). Much likeness is also observed between this script and that of the Sārṇāth inscription of Kumāra-dēvi—(*Ep. Ind.*, Vol. IX, plate opposite p. 324).

cha and *ra*, *va* and *dha*, *ma* and *sa* is also very slight. Professor Kielhorn, while editing the Assam Plates of Vallabha-dēva, felt such a difficulty of decipherment due to the great similarity of signs for some letters and remarked¹ that "where letters like these happen to occur in proper names . . . it is impossible to vouch for the absolute correctness of the transcribed text." The same remark may hold good with regard to the reading of the proper name *Kaliparva*-, l. 16 of our inscription, which looks like *Kaliyavdha*. Of initial vowels we have met with the signs for *i* (in *iti*, l. 4 and 11, in *iha*, l. 15, and in *iva*, l. 16), *u* (in *upakārē*, l. 20) and *ē* (in *ēva*, l. 14 and 17). It may be noted that the initial *i* is denoted by two ringlets, placed side by side with a short horizontal line above. Attention may be drawn to the peculiar forms of the following conjunct letters amongst others:—*ksha* e.g. in *sākshād*-, l. 8; *stha* e.g. in *sthānam*-, l. 3; *ktya* e.g. in *śaktyā*-, l. 13; *āga* e.g. in *svānga*-, l. 2; *sthā* e.g. in *nishthā*-, l. 7; *chchha* e.g. in *-chchhaivalā*-, l. 4; *shna* e.g. in *Vishnum*-, l. 9; *shā* e.g. in *-ānvishā*-, l. 24; *ñha* e.g. in *-lakshyañ=cha*-, l. 9; and *jā*, *nika*, *nghya*, *spha*, *jya*, *ks*, *jjh*, *ṭṭa*, *ñja*, each occurring only once respectively in *jāna*-, l. 17; *-varāṅkurānām*-, l. 12-13; *-alaṅghyām*-, l. 8; *sphutam*-, l. 17; *-jyōtsnā*-, l. 8; *śamyak=sādhvā*-, l. 11; *ōjjhitām*-, l. 12; *Bhaṭṭa*-, l. 12; and *-puñjē*-, l. 23. The forms of the individual consonants *kha* (e.g. in *-khila*-, l. 2), *gha* (e.g. in *-aghō*-, l. 12), *ṭa* (e.g. in *Sakati*-, l. 4), *tha* (e.g. *-tathāiva*-, l. 1), *pha* (used only once in *-phalair*-, l. 17), and *ha* (e.g. in *Hiranya*-, l. 2) are worthy of notice. The sign for *visarga* and that for *anusvāra*, of the variety which is represented by a circle and a *virāma*-stroke below it after the letter to which it belongs, have almost everywhere been marked with a *mātrā* above them.

As regards orthography, the letter *ba* is throughout expressed by the sign for *va*. Some of the other peculiarities of orthography which call for special notice are the following:—(1) the letters *ka*, *ga* (except in *svair=gunaiḥ*-, l. 9), *ta*, *pa*, *ma*, and *va* are doubled after *r*, whereas *ya* has been retained single in such position, and *dha* becomes *ddha* and *bha* once only *v(b)ḥha*, viz. in *-garv(b)ḥha*-, l. 2; (2) *sa* has once been substituted for the *visarga* after *sa*, viz. in *ratis=satyē*-, l. 14 (but *visarga* has been retained in *tasyāḥ sūtō*-, l. 13); (3) nowhere (except in one place, viz. *tantrē spratiḥam*-, l. 17) has the sign for *avagraha* been used; (4) the *anusvāra* is also indicated by a small circle placed above the line; (5) final *t* and *n* are used with the *virāma*-stroke placed below them, the letters themselves being of a smaller size in such cases, e.g. in *-ābhut*-, l. 13; *karishyan*-, l. 13; but final *m* at the end of the second and the fourth *pādas* of a verse is throughout denoted by the sign for *anusvāra* which has a circle with *virāma*-stroke below it; (6) the superscript *r* is not employed in the conjunct *ṛṇṇa* (cf. e.g. *varṇ=ṇā*-, l. 1), and this seems to be a special peculiarity in the script of the eleventh and the twelfth centuries. Only in a very few cases have the rules of *sandhi* been neglected, e.g. *-nāmnaḥ tulā*-, l. 19; *-śāsanam cha*-, l. 20.

The language is Sanskrit, and, with the exception of the introductory *Om namō bhagavatē Vāsudēvāya*, the whole inscription is in verse. There are altogether twenty-nine verses. The only unusual form which is incorrect according to Pāṇini's grammar is the word *mumōda*-, l. 16, which ought to have been used in the *ātmanēpadiya* form in *laukika* Sanskrit; but this form is permissible in Vedic Sanskrit. So our poet may be excused by the dictum² of the *Mahābhāṣya*, viz. *chhandōvat kavayaḥ kurvanti*.

The object of the inscription is to record the erection of a temple wherein a Brāhmaṇa named Prahāsa set up an image of Amara-nātha. He is also credited with having dedicated an image of Trivikrama and excavated a tank for the spiritual benefit of his father and mother. This inscription, like the one in the Bhubanēśvara temple of Orissa enlogizing Bhaṭṭa-Bhavādēva,³ furnishes a *prāśasti* or eulogistic account of Prahāsa and his family. Here also we

¹ *Ep. Ind.*, Vol. V, p. 182.

² Kielhorn's edition of the *Vyākaraṇa-Mahābhāṣya*, Vol. I, 2nd ed., p. 313, under Sūtra I. 4. 3.

³ *Ep. Ind.*, Vol. VI, p. 203.

find an inscription treating, not of kings and ministers, but of a Brāhmaṇa who was born in an orthodox family which was glorified by the birth of great scholars, accustomed to perform religious rites according to the injunctions of the *śāstras*. As a piece of material for the social history of Bengal in mediæval times, this inscription is very important. For the convenience of ready reference, an abstract of the contents of the whole inscription is given here.

After the words "Om! Adoration to Bhagavān Vācudeva" the author invokes (verse 1) the protection of Caturbhuja (Vishṇu). Verses 2 and 3 disclose the fact that the Brāhmaṇas who had their descent from Aṅgiras and who belonged to the same *gōtra* with Bharadvāja had their home in a place called Tarkāri situated within the limits of Śrāvastī; and that they observed all the sacrificial (*vaitāna*) and domestic (*gārhya*) ceremonials in accordance with the rules of the Vēdas and the Smṛitis, in which they were all well-versed. A village of the name of Vā(Bā)lagrāma is stated in verse 4 to have been the ornament of the land of Varāndrī¹ in the country of Puṇḍra, and to have been an offshoot of Tarkāri (verse 2), but parted therefrom by Sakatī (probably the name of a river or of a place). In this village of Bālagrāma there lived many Brāhmaṇa families, all proud of their "learning, lineage and practice of austerities" (v. 5). Some of the Brāhmaṇas who were born of the Paṇḍit families living in the eastern part of this village wanted to live apart and so removed to a neighbouring place called Śiyamva(ba) (v. 6). Verse 7 states that two or three of the local Brāhmaṇa families were not yet extinct, but continued their sacred learning, were competent enough to remove the doubts of people about the meaning of Śruti and Smṛiti and remained fixed in the time-honoured rules and precepts of their families. Next we have in vv. 8-18 a sketch of Prahāsa's descent. In Śiyamba was born a Brāhmaṇa, Paśu-pati by name, who was "skilful in the performance of the six duties" (v. 8). His son was Sahila (v. 9), who is stated (v. 10) to have founded an image of Vishṇu and excavated a tank in the name of his father and mother respectively. His son was Manōratha (v. 11). Manōratha's son Sucharita begat on Nitulā (v. 12), his devoted wife, sprung from a high family, a son named Tapō-nidhi (v. 13), with whom began that glorious record of achievements which was continued by his successors. The most significant of his scholarly distinctions mentioned in v. 14 is that he attained perfection in the doctrines of Kumārila-Bhaṭṭa. He begot a son Kārttikēya (v. 15), whose scholarship in the Mīmāṃsā philosophy is very highly spoken of in v. 16, where he is also described as having been "famous as the remover of doubts about the meaning of the Smṛitis." The qualities of his heart are mentioned in v. 17. He married a lady named Kaliparvvā or Kaliyavvā, who came of a very respectable family. She was the great-granddaughter of a person named Vishṇu, granddaughter of Aja-misra, and daughter of Aṅgada (v. 18). Though having many virtuous sons, this lady felt most happy and blessed in getting for a son Prahāsa, whose future greatness was indicated by the conjunction of auspicious planets at the time of his birth (v. 19). It is in honour of this Brāhmaṇa that the *prasaṣti* was composed. The next two verses (20-21) eulogise him, chiefly for his learning and sense of unfailing justice. His knowledge in the *tarka-śāstras*, *tantras*, and *dharma-śāstras* was of a very high order, and he possessed such virtues as truthfulness, freedom from avarice, etc. For these reasons he was very highly esteemed by the people and kings of his time. Verse 22 records the most significant fact that Prahāsa, even though persistently pressed, refused to accept 900 gold coins in cash and a gift of landed property (*śāsana*) yielding an income of 1,000 coins, from a very powerful king of Kāmarūpa, named Jayapāla-dēva. Then an account is given in

¹ The land between the river Mahānadā on the west, and the Karatōyā on the east, now comprising the Districts of Rājshāhī, Māldā, Dinājpur, Raigpur, Bogrā and part of Pabnā—in fact almost the whole of the Rājshāhī Division of the Bengal Presidency.

verses 23-26 of the pious works which Prahāsa performed and which occasioned the writing of this *prasasti*. In order to be free from the debts which he owes to his parents (v. 23), Prahāsa, after having repaired two temples in the village, dedicated an image of Trivikrama and excavated a tank for the religious merit of his father and mother (v. 24). Then at the place where the stone inscription was set up he erected "a white temple of great height", surmounted by a most picturesque crest, and with all the customary divisions into compartments, in which he established according to rites the image of Amara-nātha (v. 25). He is praised as having built an alms-house also, and having laid out in Śiyamba a garden for the deity, and having set apart, at a place named Śirisha-puñja, a tract of land measuring seven *drōṇas* for the provision of the daily *pūjā*, etc. of the god (v. 26). After having completed his 50th year Prahāsa appointed his sons to succeed to all household affairs and himself retired to the edge of the river Ganges (v. 27). The poet then eulogises his own composition on the score of spontaneity in verses which with great literary acuteness hit the mark of genuine as opposed to artificial poetry (v. 28). Lastly, in v. 29, the engraver Sōmēśvara, a Māgadhian artist, is mentioned in high terms as having bestowed great attention in incising the letters on the stone.

The inscription is not dated, nor does it contain the poet's name.

In connection with our inscription three questions may here be discussed at some length:—(1) What is the locality of the Śrāvastī mentioned in verse 2? (2) Was there any necessity at all for the half-mythical king Ādi-śūra of Bengal to import learned Brāhmaṇas from Kanaṇj or any other part of the Madhyadēśa? (3) With whom is Jaya-pāla, the king of Kāmarūpa mentioned in verse 22, to be identified?

It is stated in verse 2 that the family of Brāhmaṇas to which Prahāsa traces his descent had its residence at a place called Tarkāri, which lay within the limits of Śrāvastī. Again, from verse 4 we find that the village Bāla-grāma, described as being *prasūta* (derived) from this Tarkāri of Śrāvastī, was also situated in the land of Varēndri in Puṇḍra (North Bengal). The poet, perhaps, means to say that this newly established village, as the name Bāla-grāma also suggests, was colonised by people coming from Tarkāri of Śrāvastī, which seems to have been a neighbouring place. The locality intervening between these two places, viz. Śrāvastī-Tarkāri and Varēndri-Bālagrāma, is named Śakaṭī, which sounds like the name of a river. From the meaning appropriately to be assigned to verse 4 one feels inclined to presume the existence of a town of the name of Śrāvastī in North Bengal (Gauḍa). In support of this presumption passages from some of the Purāṇas, mentioning that there was such a town of the name of Śrāvastī in the country of Gauḍa, may be pointed out. The *Matsya-Purāṇa* has the following line in verse 30, Chapter XII:—

nirmitā yēna Śrāvastī Gauḍa-dēśē dvijōttamāḥ.

The *Kūrma-Purāṇa* also has a line to the same effect, in Chapter XX (Bibl. Ind., p. 221).

Nirmitā yēna Śrāvastī¹ Gauḍa-dēśē mahā-purī.

This Śrāvastī is said to have been built by a king, named Śrāvastī, the son of Yavanāśva of the Solar race. Its foundation reaches, therefore, to an age far anterior to Rāma and Lava. But in the last book of the *Rāmāyaṇa*,² we find mentioned the name of another Śrāvastī, founded by Rāma, as the capital of his son Lava. The *Vāyu-Purāṇa* also states that Lava's capital was the city Śrāvastī in Uttara-Kōśala. So from Pauranic literature and the last book of the *Rāmāyaṇa*, which is a later addition, we may infer the existence of two towns of the name of

¹ *Śrāvastī* = according to MS. B.

² *Uttara-Kāṇḍa*, Chap. 121 (108 in the edition of Bombay, 1886), v. 5.

Śrāvastī. The late Sir A. Cunningham thought that these were only apparent discrepancies, and he tried to solve the difficulty in the following words¹:—"These apparent discrepancies are satisfactorily explained when we learn that *Gauḍa* is only a subdivision of *Uttara-Kōśala* and that the ruins of Śrāvastī have actually been discovered in the district of *Gauḍa*, which is the Gonda of the maps." Evidently he thinks that the Śrāvastī of the *Matsya-Purāṇa* and the *Kūrma-Purāṇa* was situated in *Uttara-Kōśala*, and tries to identify the *Gauḍa* mentioned in both these Purāṇas with the place named Gonda in *Kōśala*. But what seems to be really the case is that the Śrāvastī of *Uttara-Kōśala* which is mentioned in the *Rāmāyaṇa* (last book) and the *Vāyu-Purāṇa* is quite a different city from that of the same name which is described in the *Matsya-Purāṇa* and the *Kūrma-Purāṇa* as situated in the *Gauḍa-dēśa*, which must be North Bengal. Our inscription also lends corroboration to this theory, inasmuch as we know of no country of the name of *Sakati* as intervening between the countries *Kōśala* and *Puṇḍra*, so distant from each other. Moreover, had the Śrāvastī of *Kōśala* been very old, it would have been mentioned in the first five genuine books of the *Rāmāyaṇa*, which must have been composed before the time of king *Prasēnagit* of *Kōśala*, who was Buddha's contemporary, and who is known to have reigned at Śrāvastī. There is no denying the fact, too, that the ruins of the city of Śrāvastī, so celebrated in the annals of Buddhism, were discovered in *Kōśala*. What we mean to say is that there were two separate Śrāvastīs—some of the Purāṇa writers making one of them the capital of *Lava*, some taking the other as founded by king Śrāvastī, an ancestor of *Lava*. Therefore, Sir A. Cunningham does not seem to have been right in identifying *Gonda* of *Kōśala*, merely on the strength of identity of name, with the *Gauḍa* mentioned in the *Matsya* and the *Kūrma Purāṇas*. There is *Gonda*, and not *Gauḍa*, in *Kōśala*, even according to his own opinion. So we think that the Śrāvastī mentioned in verse 2 of our inscription was situated also in *Puṇḍra* and must be identified with the city of the same name mentioned in the *Matsya* and the *Kūrma Purāṇas*.

In the various genealogical histories (*Kula-pañjikās*) of the Brāhmanas and Kāyasthas of Bengal a tradition is found according to which king Ādi-śūra of Bengal imported from Kanauj five Brāhmanas belonging to five *gōtras* (of which one is the *Bharadvāja gōtra*), with whom also came five Kāyasthas. The cause assigned to this importation of Brāhmanas was that orthodox Hindu customs had fallen into disuse for want of Brāhmanas versed in the Vedic lore. The time of the rule of this half-mythical king is fixed differently by different writers of family-histories; but all such authorities are agreed in limiting it within the centuries 700 to 1100 A.D. No epigraphic record has as yet been discovered to prove the existence of a king of the name Ādi-śūra ruling at any time during these centuries, although we cannot overlook the fact that there was one Śūra dynasty from which the descent of queen *Vilāsa-dēvi*, mother of *Ballāla-sēna*, is traced. The information about the existence of a Śūra family from which *Vilāsa-dēvi* is said to have descended has been gathered from an unpublished copper-plate grant of king *Vijaya-sēna* in the 37th year of his reign, issued from his victorious camp at *Vikrama-pura*. Even if any future discovery should prove the existence of a king named Ādi-śūra, the question still remains open whether that king did really feel the dearth of orthodox Brāhmanas in Bengal, and had, therefore, to import some from Kanauj or any other part of Āryāvarta. Our inscription will serve as evidence to throw doubts on the story of the importation of Brāhmanas by king Ādi-śūra. In this *prastuti* of the 11th century there is mention of seven generations from *Prahāsa* upwards, so the seventh ancestor *Paśu-pati* might have belonged to the latter end of the 9th century. We have also seen from verses 2-7 that the ancestors of this family who were famous for their learning, austerities and lineage had been living in the village of *Bāta-grāma* in *Varēndri* (North Bengal) for a long time past, even anterior to *Paśu-pati*'s time.

¹ *Ancient Geography*, p. 403.

Again, when the Brāhmanas of the eastern part of that village removed to the neighbouring place, Śiyamba, they found that some of the old orthodox families of highly learned Brāhmanas of the locality had still been residing there. The forefathers of these Brāhmanas of the Bharadvāja gōtra, as we have seen in verses 2-4, came to colonise Bāla-grāma from Tarkāri of Śrāvasti which, according to our opinion, was also situated in Varāudri. So we see that Bengal, especially North Bengal, was from time immemorial a home of learned Brāhmanas, practising the Vedic customs and highly versed in Vedic lore, as also in *Mīmāṃsā* philosophy, in *tarka*, *tantras* and other *dharma-śāstras*. The *prastuti* of Bhaṭṭa-Bhavadēva also does not mention any event which can corroborate the importation of Brāhmanas, at least of the Sāvarna gōtra, into Bengal by king Ādi-śūra. There, also, we find seven generations of Bhaṭṭa-Bhavadēva of the Sāvarna gōtra mentioned, but no reference to any story of Brāhmanas from Kananj having been imported by any king of the name of Ādi-śūra. My learned countryman, Bābu Monmohan Chakravarti, has thus written in an article about Bhaṭṭa Bhavadēva¹:—"In fact the existence of the Sāvarnas and the Vandyaghaṭīyas in this inscription of the eleventh century throws doubts on the stories found in the accounts of the match-makers that the Rāḍhiya Brāhmanas were imported from Kananj in the eleventh century." I, however, demur to Monmohan Bābu's taking the inscription as belonging to the 11th century, inasmuch as I like to follow Professor Kielhorn, who has assigned this *prastuti*, on palaeographical grounds, to about 1200 A.D.² We ought to mention another fact, that there are also instances of Brāhmanas of these gōtras coming to Bengal from the Madhyadēśa, e.g. we know from the Belava copper-plate grant of Bhōjavarṇa-dēva that the donee was the great-grandson of Pitāmbara-dēva-śarman, who was an inhabitant of the village Siddhala in North Rāḍhā, and who came from the Madhyadēśa.³ But such importation from the Madhyadēśa has always been going on, not only into Bengal, but into other parts of India too. We may accordingly conceive that these later immigrants of the Sāvarna gōtra might have mixed up with the local residents of the same gōtra in Bengal. Many passages from the epigraphic records of the mediæval ages may be cited to show the existence of orthodox Brāhmanas in Bengal during all the centuries beginning from the 7th to the 11th. A certain section of the scholars of Bengal still hold the tradition of king Ādi-śūra and his importation of Brāhmanas as authentic, and Mr. Vincent Smith, who in the 2nd edition of his "*Early History of India*" (p. 356) doubted the existence of Ādi-śūra, has since changed his opinion and has unfortunately believed in the existence of such a king as ruling "Gaur and the neighbourhood, approximately in A.D. 700, or a little earlier."⁴ From some of the pre-Pāla records of Bengal hitherto discovered we can bring evidence to show the existence of Brāhmanas possessed of Vedic culture, e.g. from the copper-plate grant A, amongst the four discovered in the Faridpur District, we learn that the donee⁵ Chandra-svāmin belonged to the Bharadvāja gōtra, was a Vājasaneyin and studied the six Aṅgas; and in grant C of the same group we find Brāhmanas of the same gōtra mentioned therein.⁶ We also hope to show from the Tipperah copper-plate of Loka-nātha (to be later on published in the *Epigraphia Indica*) and from some other old records of the 5th century A.D., now in our possession, that there were orthodox Brāhmanas in Bengal even in the pre-Pāla days. In support of our theory that Bengal was always a home of good Brāhmanas we may here refer to a most significant epithet (*Brahmakulōdbhavā*) applied to the land of Varāudri in Sandhyākara-naudin's *Rāma-charita*.⁷ This epithet as applied to the land of Varāudri means "the birth place of Brāhmaṇa families". So, whether before or during the Pāla period, we never find any scarcity of Brāhmanas versed in the Vēdas and performing

¹ *Journ. Beng. As. Soc.*, Vol. VIII, No. 9, 1912, p. 340.

² Above, Vol. VI, p. 205.

³ Above, Vol. XII, p. 43.

⁴ *Early History of India*, 3rd edition, Oxford, 1914.

⁵ *Ind. Ant.*, 1910, p. 196.

⁶ *Ibid.*, p. 204.

⁷ *Mem. A. S. B.*, Vol. III, No. 1, p. 47 (canto III, v. 9).

Vedic customs, and we do not think it possible for Ādi-śūtra, supposing he really existed, to have felt the necessity of importing Brāhmaṇas from Kanauj or any other place.

The third question we intend to discuss here is—who was Jaya-pāla, king of Kāmarūpa (v. 22)? The Bhāgalpur plate of king Nārāyaṇa-pāla of Bengal¹ discloses the fact that Dēva-pāla's younger brother (not his cousin, as supposed by some scholars) was named Jaya-pāla and that he led an expedition against the king of Prāgyōtisha (Kāmarūpa). We also know that the Jaya-pāla mentioned in one of the stone inscriptions discovered in Sārnāth has been identified with Dēva-pāla's brother.² But this Jaya-pāla is not known to have ever been king of Kāmarūpa. Again, our inscription is at least a century later than Dēva-pāla's time. So the Jaya-pāla of our inscription cannot be identified with Dēva-pāla's brother. In the Introduction to the *Rāma-charita*,³ Mahāmahōpādhyāya Hara Prasad Śāstri, M.A., C.I.E., has referred to a Jaya-pāla whom also he takes to be Dēva-pāla's cousin (?) and about whom he writes:—"Though Buddhist, he performed his father's funeral ceremony according to Hindu rites, and Umā-pati, a very learned Brāhmaṇa of Kanjivilvi, got the *mahādāna* in this ceremony." Mr. R. D. Banerji, M.A., has followed the Śāstri and has said the same thing in his newly published paper⁴ on "The Pālas of Bengal." The source of their information is the following verse, which occurs in a commentary on the *Chhandōga-parīśiṣṭa*, called the *Chhandōga-parīśiṣṭa-prakāśa* (Eggeling, *Catalogue of Sanskrit Manuscripts in the India Office*, Vol. I, pp. 92-93):—

Tasmād bhūṣita-sābdhi-bhūmi-valayaḥ śiṣhyōpaśishya-vrajair
vidvan-maulir abhūd Umāpatir iti Prābhākara-grāmaṇiḥ |
kṣhmāpālaj Jayapālataḥ sa hi mahā-śrāddham prabhūtaṁ mahā-
dānam ch-ārthigaṇārhaṇ-ārdra-bṛidayah pratyagrahit puṇyavān ||

In this verse we find no reference to Jaya-pāla's being mentioned as Dēva-pāla's cousin (?) or his performing his father (?) Vāk-pāla's funeral ceremony according to Hindu rites. There is nothing in this verse to show that Jaya-pāla was a Buddhist at all or that, being Buddhist, he was 'Hindu by inclination.' All that we get from this verse is that Jaya-pāla was a king (*kṣhmā-pāla*) who offered a *mahādāna* to Umā-pati, who accepted it. This Jaya-pāla mentioned here as a king cannot be Dēva-pāla's brother or cousin (?), who is never known to have been the king of any place. Who is then the Jaya-pāla of the verse quoted above? The answer to this question cannot be definitely given, as we have no data to fix the time of this king from any account in the book *Chhandōga-parīśiṣṭa-prakāśa*. Our inscription, however, supplies us with the name of a king, Jaya-pāla, who ruled Kāmarūpa, and who is described (in v. 22) as having offered a large gift, while making a *tulāpuruṣa-mahādāna*, to Prabhāsa, a learned Brāhmaṇa of Varēndri, who, however, (unlike Umā-pati referred to in the verse quoted above) refused to accept it. We may tentatively, but plausibly, connect our Jaya-pāla with the king (*kṣhmā-pāla*) of the same name in the *Chhandōga-parīśiṣṭa-prakāśa*, but we cannot at present offer any more evidence so as to be absolutely certain of this identification. In which dynasty are we to place the Jaya-pāla of Kāmarūpa mentioned in this inscription? We know of a dynasty of rulers of Kāmarūpa having their names ending in *pāla*. They were, as far as they are described in their epigraphic records, descendants of Naraka and Bhaga-datta and were not Buddhist, as the Pāla kings of Bengal were. From the copper-plate grants of king Ratna-pāla⁵ and from the Gauhati copper-plate grant of king Indra-pāla⁶ a list of these Pāla kings of Assam

¹ *Gauḍa-līkha-mālā* (Varēndra Research Society's publication, pp. 57-58).

² *Archaeological Survey of India. Annual Report*, 1907-08, p. 75.

³ *Mem. A. S. B.*, Vol. III, No. 1, p. 8.

⁴ *Mem. A. S. B.*, Vol. V, No. 3, p. 68.

⁵ *Journ. As. Soc. Beng.*, Vol. LXVII, pp. 99 ff. and pp. 120 ff. ⁶ *Ibidem*, Vol. LXVI, pp. 113 ff.

can be obtained in the following order :—(1) Brahma-pāla, (2) Ratna-pāla, (3) Purandara-pāla, and (4) Indra-pāla. Beyond Brahma-pāla the ancestry is carried through an undefined interval to Naraka. Dr. Hoernle on palaeographical grounds thinks that the Gauhati copper-plate grant may be referred to about the middle of the 11th century; but from an examination of the script in the plates published along with his paper¹ we think that the characters belong to the 10th century. However, as our inscription is one of the 11th century, we cannot possibly expect to get Jaya-pāla in the list of Assam kings mentioned above. It may be presumed that the Jaya-pāla of our inscription was also a king of this line in the 11th century, his place being somewhere after Indra-pāla. Towards the latter part of the 11th century, the Chālukya king Vikramāditya VI or Vikramāṅka, the hero of Bilhapa's historical poem, the *Vikramāṅka-dēva-charita*, set out on a series of warlike expeditions with the permission of his father, and he is described as having carried his arms as far as Gauḍa and Kāmarūpa.² In a footnote (p. 31 of the Introduction to this historical poem) Dr. Bühler doubted the assertion that Vikrama defeated the kings of Gauḍa and Kāmarūpa. He, however, states that it might have been a simple raid into those territories with Vikrama's cavalry. My esteemed friend Mr. Ramā Prasād Chanda, B.A., has tried to show³ that this expedition of Vikrama to Gauḍa and Kāmarūpa, though not literally true, was not a fiction. We refer to this only to suggest that Jaya-pāla or some one of his successors, or, less likely, of his predecessors, might have been the king of Kāmarūpa against whom Vikrama led his expedition.

TEXT.⁴

- 1 Ōm⁵ namō bhagavatō Vāsudēvāya || *Yam viśva-prabhavaṁ chatur-yuga-chatur-bhūt-odbhavaṁ yam vi[dur-yō] varṇā[m] = chaturas-tath-aiva chaturō yō-kalpayach=ch-aśramān | yasy-aṅś=chaturānan-ōdita-chatur-vvēdi-giraḥ pau-
- 2 ruṣaṁ pāyād=vaḥ sa chatur-bhujō=khila-chatur-vvargg-ārthi-kalpa-drumaḥ || [1*] *Yēshām tasya Hiranyagarv(b)ha-vapushaḥ svāṅga-prasūt-Aṅgiro-vamśō janma samāna-gōtra-vachan-ōtkarshō=Bharadvājataḥ | tēshām=ārya-jau-ābhīpā-
- 3 jīta-kulaṁ Terkkārīr=ity-ākhyayā Śrāvasti-pratīva(ba)ddham=asti viditāṁ sthānāṁ punar-jjanmanām || [2*] *Yasmin=vēda-smṛiti-parichay-ōdbhinna-vaitāna-gārhya-prāy-āvṛitt-āhutishu charatām kirttibhir=vyōmni śubhrō | vyabhrājant=ō-
- 4 pari-parisarad-dhōma-dhūmā dvijānām dugdh-āmbhōdhi-prasṛita-vilasach-chhaival-ālrichay-ābhāḥ || [3*] *Tat-prasūtas=cha Puṇḍrēshu Sakaṭi-vyavadhānavān | Varēndri-maṇḍanaṁ grāmō Vā(Bā)lagrāma iti śrutah || [4*] *Yasmin=vidy-ābhi-
- 5 jana-tapasām-aśrayatvēna nityam pratyekam tēshv=ahamahamikā-darppavatsū dvijēhu | āsīd=av(b)dhāv=iva va(ba)hu-guṇ-ānanta-ratn-aika-bhūman tatratyānāna hi va(ba)humataḥ [ka]śchid=ōkō janānām || [5*] *Tat-pūrvva-khaṇḍa-bha-
- 6 va-paṇḍita-vamśajānām sthānām sva-karma-nirata-dviya-sattamānām | śānt-ātmanām virāḷa-vāsa-samihay=aiva Śiyamva(mba)k-ākhyam=iha sannihī[ta]m=va(ba)bhūva || [6*] *Ya[smin] prāyas=tapasā vinayō svēsu vidyēsū vi-

¹ *Ibidem*, opposite p. 132.² *Gauḍa-rāja-mālā* (Varāṇḍa Research Society's publication, pp. 46-47).³ From the stone.⁴ Metre: Śārdūlavikrīḍita.⁵ Metre: Anuṣṭubh.¹⁰ Metre: Mandākrāntī.² *Vikramāṅka-dēva-charita*, III, 74.³ Expressed by a symbol.⁴ Metre: Mandākrāntī.⁵ Metre: Vasantatīlaka.

- 7 prāḥ prāptā nishṭhām-aganita-guṇāḥ pūrvva-pūrvvō va(ba)bhūvuh | śrauta-smārtt-ārtha-vishaya-jagat-saṁśaya-chochhēdakās=cha dvitrā gōtra-sthiti-vidhi-bhṛitō=dy-ā[pi n=ōchchēdā]-bhājah || [7*] ¹Tasminn=ekah Paśupatir=abhūt=pūjani-
- 8 yō janānām dēvaḥ sākshād=iva Paśupatir=bhūti-bhṛit=kāma-jich=cha | yah shaṭkarm-āccharaṇa-nipūṇaḥ karmabhiḥ svair=udāraiḥ kirtti-jyōtēnām=upari vidadhō bhānu-bhāsām=alaṅghyām || [8*] ²Putrō=tha tasy=ābhavad=a-
- 9 tra gōtram=n[d*]dyōtayan Sāhila-nāmadhēyah | yah svair=guṇaiḥ prāpad=api pratishṭhām kula-prava(ba)rhair=aparair=alabhyām || [9*] ³Sāhilāditya-lakshyañ=cha Vaichund-ākhyām sa-sāsanaṁ | chakrō Vishnum pitar=mmātur=arthēnēha
- 10 jalāsāyam || [10*] ⁴Guṇ-ōttarēn=ādhiguno=tha sūnur=Mmanōrathah⁵ pūrṇa-manōrathēna | yath=ēndriyānām vinayō jayēna sva-rūpa-sāmyād=udapādi tēna || [11*] ⁶Putras=tēn=ājani guṇa-nidhir=dharmma-karmma-aika-daksha-
- 11 h khyātō=lōkē Sucharita it=th=ākhyay=ānvarthay=aiva | samyak=sādhvyā khaḷu Nitulayā bhāryayā charyamāṇō ninyē kēlam suvihita-grihasth-āsramō yah sukhēna || [12*] ⁷Suddh-ānvayā sūnum=asūta sādhi Ta-
- 12 pōnidhim sā Nitulā kulasya | samunnatōḥ santati-sad-guṇ-aughair=agh-ōjjhitam bhāvibhir=ādī-hētum || [13*] ⁸Nichṭhān=gatō Bhaṭṭa-matē[h] puthēshu srashtā svayam sūkti-rasāyanānām | kaudam sad-āchāra-var-āṅku-
- 13 rāṇām kō=nyō bhavēd=yō na tapōnidhiḥ syāt || [14*] ⁹Tapōnidhēs=tasya tapōdhik=ābhūt Suggō⁹ Bhavān=iva Bhavasya bhāryā | śaktyā karishyan va(ba)hu-dēva-kāryam tasyāḥ sūtō=jāyata Kārttikēyah || [15*] ¹⁰Gōspa(shpa)-
- 14 di-kṛita-Mimāṁsā-sāgarah śrōtriya-āgrāṇiḥ | lōkē smṛity-artha-saudēha-chochhid=ōkah khayāta ēva yah || [16*] ¹¹Ratis=satyō kirttis=tri-bhuvana-gatā vṛittir=anaghā griha-sthityān=n=ābanikṛitir=api guṇair=yasya guru-
- 15 bhiḥ | śrutau cha śraddh-āvasthītir=atha Harau bhaktir=achalā prithag=vaktu[m] śaktah ka iha nanu tasy=ākhila-guṇāu || [17*] ¹²Kavi-prava(ba)rh-āgrya-Kuṭumva(mba)palli-kuly-Ājamiśr-āṅgabhav-Āṅgadasya | putrīm pavitri-kṛita-
- 16 gōtra-yugmām patnīm sa lēbbē Kalipavva¹³nāmum || [18*] ¹⁴Tasmād=Vish-pōḥ pra-pautri kshamam=akhila-vidhan putram=āmutrikō sā sat-putr=api Prahāsam nidhim=adhana iva prāpya dirghanṁ mumōda | yah prāg=eva graha-
- 17 rddhi-prabhava-śubha-phalaīr=bhāvi-bhūyah-pratishṭhō nishṭhāvān=ōka ēva aphaṭam=avagamitō lakshapair=ddakshin-ātmā || [19*] ¹⁵Jñāna[m*] tarkkō=tha tantṛō pratigham=idam=athō dharmma-sāstrēshu ch=ānyat=saty-ālōbh-ādi tasya stuti-
- 18 vachana-padam n=aiva yāthātmya-vādāt | prakhyātām lōka-pūjā-nripati-vara-śirah-śrēṇi-pāt-ādibhis=tat vāchō=satyāḥ satām synḥ sama-samaya-jana-sinērat-ārthah katham vā || [20*] ¹⁶Sandigdha-nirṇayam yuktyā

¹ Metre : Mandākrāntā.² Metre : Upajāti.³ Metre : Anuṣṭubh.⁴ Metre : Upēndravajrā.⁵ Originally this was engraved as *Mmanōrathah*, but the sign of ai seems to have been struck out.⁶ Metre : Mandākrāntā.⁷ Metre : Upajāti.⁸ Metre : Indravajrā.⁹ Read *Sarggā*. The sign of the superscript *r* seems to have been wrongly engraved as the *ē* sign.¹⁰ Metre : Anuṣṭubh.¹¹ Metre : Śikharipi.¹² Metre : Upajāti.¹³ Read *Kalipareva*. The superscript *r* seems to have been omitted by the engraver. The third *akshara* of the name is, however, probably *ya*. In that case *Kalipareva* would contain the termination *evca*, which is used in Dravidian female names.¹⁴ Metre : Sragdharā.¹⁵ Metre : Anuṣṭubh.

- 19 kurvatō=pi sahasraśaḥ | yasya dharmma-tulā n=śaīd=anālamvi(mbi)ta-
chumva(mba)kā || [21*] ¹Yah Kāmarūpa-nripatēr=Jjayapālādēva-nāmnah
tulāpurusha-dātur=achintya-dhāmnah | hēmnām śatāni nava nirbharam=arthya-
mānō n=ai-
- 20 v=ādadē daśa-śat-ōdaya-śāsanam cha || [22*] ²Savidhi vivu(bu)dha-sindhan
jīvitam svam vimuchya sva-sutaja upakārē prētya pitrōr=apēkshā | bhavati
na khalu kin=tv=ātmiyam=ānṛṇyam=ichchham=akṛita tad=anayo-
- 21 r-yat=kāryam=āmushmikam yah || [23*] ³Bhagnam punar=nūtanam=atra
kṛitvā grāmē cha dēvāyatana-dvayam yah | pitus=tath=ārthēna chakāra
mātus=Trivikramam pushkariṇim=imāñ=cha || [24*] ⁴Satata=uchita-vṛittih
kalpa-
- 22 yitv=ānna-sattram ruchira-sikhara-sāng-ōttuṅga-subhr-ālayā=smin | vidhivad=Amara-
nātham sthāpayitvā varēpyam śaranam=agamad=ekam Vāsudēvam sa dēvam ||
[25*] ⁵Dadāv=asmai cha śīyamvō(mbē) dēvā-
- 23 y-ōdyānam=uttamam | Śirishapuñjē pūjādi-siddhyai bhū-drōpa-saptakam ||
[26*] ⁶Parē śatārddhād=vayasi sthito=tha putrān=avasthāpya grīhē
kṛitārthaḥ | paśyan=jagat=svapna-samam vimuchya saṅgān=sa Gaṅgā-ta-
- 24 [tā]m=adhyuvāsa || [27*] ⁷Kaviḥ kāvya-gupair=ēva śōbhatē=nvēshitāś=chiram |
tan-mukh-ānvishṭa-kāvyasya nāśyanty=ōkapadō guṇāḥ || [28*] ⁸Śilpavin=
Māgadhaḥ kāmī tan-manā varṇa-bhaktibhiḥ | Sōmēśvarō=likhad=imam
prāśastim svā-
- 25 m=iva priyam || [29*]

TRANSLATION.

Om ! adoration to bhagavat Vāsudēva !

(Verse 1.) May that Chaturbhujā (the four-armed Vishnu), the *kalpa*-tree⁵ to all seekers of the four (human) ends, who is regarded as the source of the universe and as the author of the four *yugas* (ages) and the four *bhūtas*⁶ (beings), who has ordained the four castes and the four *āśramas* (stages of life), and whose prowess the words of the four Vēdas uttered by the four-faced god (Brahmā) proclaim, protect you.

(V. 2.) Of those who had their birth in the family of Āngiras,⁷ sprung from the body of Him (Vishnu) in His Hiranya-garbha form, and who could excel in declaring a common lineage with Bharadvāja, the home in later births, dwelt in by families held in high esteem by Āryas, was a place by the name of Tarkārī, within the limits of Śrāvastī.

(V. 3.) Where the columns of smoke, rising up from the *hōma* of Brāhmaṇas practising oblation⁸, frequently repeated in the sacrificial and domestic rites which had grown out of (their) acquaintance with the Vēdas and the *smṛitis*, glittered (dark) in the sky, white with their fame, like massed lines of moss playfully floating on an ocean of milk.

(V. 4.) The village known as Bāla-grāma,⁸ in the country of Puṇḍra, the ornament of Varāṇḍrī, was derived from that (place), being separated (from it) by Sakatī.

¹ Metre : Vasantatilaka.

² Metre : Mālinī.

³ Metre : Upajāti.

⁴ Metre : Anuṣṭubh.

⁵ The tree believed to fulfil all desires.

⁶ Probably refers to the four categories into which Manu has divided all living beings, viz. *jarāya-ja* (viviparous), *andaja* (egg-born), *svēda-ja* (generated by warm vapour or steam), and *adbhij-ja* (germinating, as a plant). Cf. *Manu*, I, 43-46.

⁷ One of the ten *Prajāpatīs* born from Brahmā. Cf. *Manu*, I, 35. His family has three distinct branches—*Mitālāngirasa*, *Gautamāngirasa*, and *Bhāradvājāngirasa*.

⁸ The word *tat-prasūta* literally means "grown out of it." Bāla-grāma, it seems, as a new (*bāla*) village (*grāma*), a colony of Tarkārī, Sakatī (a river or place?) intervening between them.

(V. 5.) In that (village), as in the ocean, which is the sole repository of innumerable jewels, of manifold virtues, since each of those Brāhmanas was constantly full of conceit of superiority as being the resting-place of learning, (noble) descent, and austerities, no particular one (amongst them) ever came to be specially regarded by the local people.

(V. 6.) The place called Śīyambaka, (situated) close to it, became (the home) of the eminent Brāhmanas devoted to their own duties, with tranquil minds, sprung from the family of the Paṇḍitas belonging to the eastern part of that (village, Bāla-grāma), only because they desired for sequestered residence.

(V. 7.) There lived of yore in this (place Śīyambaka) Brāhmanas, possessed of innumerable virtues, who had generally attained perfection in austerities, discipline and in their own scriptures. Two or three (of them), who were upholding the (prescribed) rules for the maintenance of their *gātra* (line) and were competent to dispel the doubts of the people in matters concerning the meaning of *Śruti* and *Smṛiti*, have not even yet suffered extinction.

(V. 8.) In that (place) there arose a person (named) Paśu-pati, revered by all men, who was, like Lord Paśu-pati (Śiva) himself, *bhūti-bhṛit*¹ as well as *ātma-jit*.² This man, adept in performing the six³ duties, carried aloft by his own noble deeds the moon-shine of his fame (to a height) which could not be transcended by the rays of the sun.

(V. 9.) There was then born, throwing lustre upon the family, his son, of the name of Sāhila, who achieved by his own merits a position not even attainable by the other worthies⁴ of the family.

(V. 10.) To (the memory of) his father he made here (the image of) Viṣṇu, with the name Sāhilāditya and a tank of the name of Vaichunda to (the memory of) his mother, with a grant of land (to maintain them).

(V. 11.) Just as, by reason of identity of nature, *vinaya*⁵ (discipline) is produced by the conquest of all the senses, so also was a son of excellent qualities, named Manōratha, begotten by him, who was (himself a man) of superior attainments, and who had (thus) his *manōratha* (desires) fulfilled.

(V. 12.) By him was begotten a son, an abode of virtues, most expert (in performing) pious deeds, who was known amongst men by the name of Sucharita, a name which corresponded to the fact. Properly tended by his faithful wife, Nitulā, he passed his time in happiness, his household affairs well-regulated.

(V. 13.) This virtuous Nitulā, of pure extraction, gave birth to a son (named) Tapōnidhi, (who was) sinless (lit. forsaken by sins), the root (lit. primary cause) of the glory of his family (to be enhanced) by future accretions of the good qualities of his descendants.

¹ I.e. in the case of the Brāhmaṇa, "possessing prosperity," and in the case of Śiva, "painting ashes." Cf. Amara (III, 3, 69), "*Bhūti-bhṛamāni sampadā*."

² "Subduing all passions" and "defeating Kāma (the god of Love)" respectively.

³ Cf. *Mānu*, I, 88. A Brāhmaṇa is also called a *śaṭkarma*—cf. Amara (II, 7, 3), *Ṣaṭkarmā gūḍāḍbhīr gataḥ*.

⁴ The word *prabāha* is of rare use. It is counted along with the words meaning "the best"—cf. Halāyudha, *Āśvadhāna-ratnamālā*, IV, 5.

⁵ This is the same as to say that *vinaya* is identical with *indriya-jaya* (cf. *Kāmandakiya-Nāṭisāra*, I, 22), just as a son is so to his father. (Cf. the well-known *Śruti-ātmā vai putra-nām-āṣi*.) Malli-nātha also gives *indriya-jaya* as a synonym for *vinaya*; see his commentary on *Raghuvamśa*, X, 71.

(V. 14.) Who else could it possibly be, were it not Tapōnidhi,¹ that attained perfection amongst all t-nas, in those of (Kumārila-)Bhaṭṭa,² was himself the maker of the elixir of good maxims and was (like) the root to the sprouts of excellent practices.

(V. 15.) Like unto Bhavānī,³ the consort of Bhava (Śiva), was Svargā, pre-eminent in austerities, the consort of that Tapōnidhi. From her sprung a son Kārttikēya (by name), who was to use his energies in performing manifold acts (propitiatory) to the gods.

(V. 16.) He, the foremost of śrōtrīyas, by whom the ocean of the Mīmāṃsā (philosophy) was removed into "the impression of a cow's hoof," came to be famous amongst men as the only remover of the doubts about the meaning of the *Smṛitis*.

(V. 17.) Love for truth, fame diffused over the three worlds, sinless course in house-keeping, absence of pride even in (the possession of) superior qualities, faithful reposing in the *Śruti*, and steady devotion towards Hari—who, indeed, on this earth, is able to describe separately the various qualities he possessed?

(V. 18.) He obtained for his wife a lady named Kaliparvā, who sanctified both lines (viz. both of her parents and her husband), (who was) the daughter of Aṅgada, the son of Aja-miśra, the foremost of poets and sprung from the Kuṭumba-palli family.

(V. 19.) Like an indigent person coming by a treasure, she, the great-granddaughter of Vishnu, though (blessed) with (other) worthy sons, was long overjoyed in having, through him (Kārttikēya), Prahāsa for a son, (a son) capable of performing all the ceremonies concerning the next world. His marks (of body), the auspicious effects of which were occasioned by the assembly of the planets (at the time of his birth), indicated clearly from the beginning that he was to have a lofty position in future, (to be) a man of faith (in the scriptures) and (to be) of generous disposition.

(V. 20.) His unsurpassed knowledge in logic and in the *Tantras* and also in the *Dharma-śāstras*, his truthfulness, freedom from avarice and other (virtues) were no matter of (mere) eulogy for him, because of their actual presence;—(all) this was known from the popular regard and the bending of the rows of heads of prominent kings (in obeisance) and other such (causes). Or else, how could the statements of the good be false, (for would they not have thus) become the subjects of derision among contemporary people?

(V. 21.) Though settling the dubious points (of law) by means of thousands of arguments, he had had his balance⁴ of justice, with its upper-part⁵ never unsupported (i.e. always ready to weigh justice).

¹ There is a pun in the word *tapō-nidhi* here. One not himself a *tapō-nidhi*, i.e. a receptacle of austerities, cannot possibly possess the other qualities mentioned in the verse.

² The celebrated representative of the Mīmāṃsā doctrine, the author of the *Tantra-rārttika*, the *Ślōka-sūtrānta*, and other *Mīmāṃsā-kārikās*. Cf. verse 23 of the *prastāvi* of Bhaṭṭa-Bhavadēva. (Above, Vol. VI, p. 287.)

³ Bhavānī (Pārvatī) may also be regarded as *tapōdhikā*, inasmuch as she performed very severe austerities for her husband, Bhava (Śiva), who was himself a *tapō-nidhi*. Their issue was also named Kārttikēya (the god), who by his missile (*śakti*) did a good service to the gods (*dēva-kārya*) by vanquishing their enemy, the demon Tāraka.

⁴ Probably refers to the old system of ordeal by a balance. For the various kinds of ordeal used in deciding cases in the courts of law cf. *Yājñavalkya-smṛiti*, II, 95; and for the application of the balance-ordeal vide *ibid.*, vv. 100-102.

⁵ The word *chumbaka* is seldom found in literature in the sense in which it has been used here. The *Mādhya-kāsha* states one of the various meanings of this word as—*dhātavya-ōrddhācalambanā*, 'the upper part of a balance'; cf. Monier Williams' *Sanskrit-English Dictionary*, p. 400. This word occurs in a verse quoted from Vyāsa by Aparārka, the commentator on *Yājñavalkya*; cf. *mpīnamayau sūtra-sambaddhau dhātava-mastaka-chumbakan | sthitya-dcayam samārojjya pārtayōr-ābhayār-āpi ||* p. 702, *Yājñavalkya-smṛiti*, Anandāśrama series.

(V. 22.) Though excessively solicited, he did not, by any means, accept nine hundred gold coins and a *śāsana* (a grant of land) yielding an income of a thousand (*śāsna*) from *Jaya-pāla-dēva*, the king of *Kāmarūpa*, of unimaginable glory, while (the latter was) making a *tulā-purusha*¹ gift.

(V. 23.) There is indeed for parents after their death no need of the (funeral) service done by their own sons, if they could duly quit their life in the Ganges (lit. the river of the gods). But, wishing to absolve himself from his own debts (to them), he performed for them what ceremonies, concerning the next world, were (enjoined).

(V. 24.) Making repairs of two temples (which were) in ruins in this village, he founded in (memory of) his father an image of *Trivikrama*, and (excavated) this² tank in (memory of) his mother.

(V. 25.) He, always fixed in righteous ways, erected an alms-house, and, having³ followed with all proper rites a superb image of *Amara-nātha* in this white temple of great height (surmounted) by a picturesque crest and with all (customary division into) compartments, sought protection only with the god *Vāsudēva*.

(V. 26.) He laid out a beautiful garden in *Śiyamba* for this deity and (dedicated) a piece of land measuring seven *dāṇyas* in *Śirisha-puṣkja* for the celebration of *pūjā* (daily worship), etc.

(V. 27.) Then, having passed the fiftieth year, he, with all his desires realised, placed his sons in charge of household affairs, and, beholding the world as a dream and having given up all attachments, resorted to the edge of the Ganges.

(V. 28.) It is only when the poet is himself sought out by the embellishments of his art (poetry) that he shines abidingly; but the excellences of a poem sought by the poet himself (lit. by his own mouth) perish all at once.

(V. 29.) Just as a lover (paints) with rapt attention his own mistress by means of colour-decorations,⁴ so also did *Sōmēśvara*, the *Māgadha* artist, incise (with rapt attention) this *prastāvi* by means of a division of letters.

No. 27.—COPPER-PLATE INSCRIPTION OF GOVINDACHANDRA-DEVA; SAMVAT 1186.

By PANDIT HIRANANDA SASTRI, M.A., M.O.L., LUCKNOW.

The plate which bears this record is single and measures $16\frac{1}{4}'' \times 13\frac{1}{4}''$. A slightly raised rim goes all round it and there is a circular hole in the middle of the top end, which measures $\frac{3}{4}''$ in diameter and is apparently meant for passing a ring of the seal now not forthcoming. Except at the proper right upper corner, which is slightly broken and has taken off a part of the initial letter—probably the symbol for *om*—the plate together with the record incised on it

¹ A gift of gold, etc. equal to a man's weight. It is one of the sixteen famous kinds of *māhādānas* mentioned in the *Matsya-Purāṇa* and in Hēmadri's work. King Vijaya-sēna's wife, *Vilāsa-dēvi*, performed a similar *tulā-purusha* ceremony; see *Mem. A. S. B.*, Vol. V, No. 3, p. 105.

² This tank seems to have been situated near the temple described in the following verse, wherein *Prabhu* dedicated, evidently for the increase of his own merits, the image of *Amara-nātha*.

³ I.e. an artificial poem.

⁴ There is pun in the words *varṇa-līkṣṭi* and *alīkṣat*. *Varṇa* is both 'pigment for painting' and 'letters'; *līkṣṭi*, 'variegated decoration' and 'division.' The root *līkṣ* means both 'to paint' and 'to inscribe.'

is very well preserved. It was in possession of the Rāja of Itaunja, a Taluqdar of the Lucknow district in the United Provinces, and was brought to my notice by my friend Pandit Ganesh Bihari Misra of Lucknow, who got it for loan exhibition in the Provincial Museum, where it has now been deposited along with other documents of the kind.

The inscription which this plate bears, I believe, has not been yet published. It is written in the Sanskrit language and the Dēvanāgarī alphabet. The grant which it records is similar to other grants issued by Gōvindachandra-Dēva of the Gāhaḍwāl dynasty which were published in this journal long ago. In all it has 24 lines of writing. Of these the first 11 give the genealogy of the donor and the usual introduction. This portion of the grant is the same as in other grants which have already been published and translated, and it will be superfluous to reproduce it here. It is the second part, which begins with the end of the 11th line, that concerns us, and I shall notice it below, giving a transcript of it, omitting, of course, the imprecatory stanzas that are too well known to need to be published or translated.

The peculiarities in writing which one will notice in this inscription are not many. Nor are they very extraordinary. The same is the case with grammatical inaccuracies to be met with in it. The sibilants and the symbols for *b* and *v* are, as is the case in other inscriptions of this king, used indiscriminately in several places. *Amra* is written in line 14 as *-amra-*, a form which gave rise to the Hindi noun *āmb* or *ām*, meaning 'mango.' Mistakes like *-Vāṇā-rasyāyām* for *Vārāṇasyām*, which we see in line 15, are common to the class of priests who live on the charity of others and let grammar take care of itself.

The object of the inscription is to record that Gōvindachandra-Dēva, the ruler of Kananj, after bathing in the Ganges at Benares and performing various religious rites and ceremonies, on Friday, the 2nd *tithi* of the bright half of Mārgga(*śirsha*) of the year 1186 granted the village of Kapāsi in the Maṅgalajāthi *pattalā* to Nāna Sarman, the son of Thakkura Sri-chandra and grandson of Jayanta, a Brāhmaṇa of the Sāṇḍilya *gōtra*, whose three *pravara*s were Śāṇḍilya, Asita and Daivala.

Along with the taxes *bhāga*, *bhōga*, *kara* and *pravaṇikara* it specifies (line 19) a *turushka-danḍa*. This term has been explained in different ways. Dr. Konow¹ thinks that it was a tax imposed on Muhammadans and says that Musalmān settlers remained in the country about the Jamna from the days of Mahmūd and down to the end of the 12th century A.D. In other words he takes it to be a *jizya* which was levied by a Hindū ruler, like a Moslem bigot, from the "infidels." Hindūs as a rule seldom showed a prosecuting spirit such as was evinced by Aurangzeb or other zealots of the Moslem faith, who imposed *jizya* on the Hindūs; and it is not very likely that Muhammadan settlers penetrated the villages like the one which forms the object of this grant, so as to justify the mention of this tax in this epigraph. I am of opinion that *turushka-danḍa* was probably the tax levied for the purpose of checking the imminent danger to the ancient civilization and religion threatened by the *Turushkas*, or the Turks who poured down like an irresistible torrent from the North-Western Frontier. The amount collected through this tax was perhaps utilized for paying the invaders off, whenever necessary, or for meeting military expenditure incurred in fighting Muhammadans. That Gōvindachandra should levy such a tax is significant; for in the Sārnāth *prasasti*² he is eulogized as "a heavenly champion deputed by Śiva to protect Benares from the wicked *Turushka* warriors." But it would show how imminent the peril was felt at the time to be.

I am unable to locate the places mentioned in the document. The name of Kapāsi village is known to us from three votive inscriptions of Sāñchi.³ As there were more than one

¹ Above, Vol. IX, p. 321.

² Cf. Konow, *loc. cit.*, and Dr. Vogel, *Cat. of Sārnāth Museum*, p. 8.

³ See *Ep. Ind.*, Vol. II, Nos. 40 (=C. 99) and 332.

Kapāsi village¹ (*kārpāsigrāma*), the identification of the Maṅgalajāthi *pattalā* alone would help us in locating it with certainty. I am not aware if that is named elsewhere.

The inscription was written by Thakkura Viśvarūpa, who is evidently identical with the writer of one of the Kamauḥi plate grants,² viz., one dated in Saṃvat 1184 of the same king.

TEXT.

- L. 11. श्रीमन्नोविन्दचंद्रदेवो विजयी ॥ मंगल-
12. ऋतिपत्तसायाम् । कपासीग्रामनिवासिनो निखिलजनपदानुपगतानपि च
राजरात्रीयवराजमन्त्रिपुरोहितप्रतीहारसिनापतिभाष्ठागारिकाक्षपट-
13. लिखभि[य]न्मैमिस्तिकान्तःपुरिकदूतकरितुरगपत्तनाकरस्थान् गोकुलाधिकारिपु-
षान् समाप्रापयति वो(वो)धयत्यादिशति च यथा विदितमस्तु भवतां
यज्ञो-
14. परिलिखि[स्त्रि]तयामः सजलस्त्रलः सलीहलवणाकरः समस्त्याकरः समर्तोधरः
साहस्र(स)मधूकवनवाटिकाविटपतुण्यूतिमोचरपर्यन्तः सोर्द्धा (द्वी)ध्वस्तु-
15. राचाटविसु(सु)हः ससीमापर्यन्तः सव्यत् ११८६ मार्ग सु(सु)दि २ सु
(सु)क्ले चद्येह श्रीमहाणारस्य(स्य) गंगायां ज्ञात्वा विधिवन्मन्त्रदेवसु-
निमनुजभूतपितृगणां-
16. स्तर्पयित्वा तिमिरपटलपाटनपटुमहससुच्छरोधिवसुपञ्चायौषधिपतिस(स)कलशेष-
(सु)रं समभ्यर्च्य विभुवनचातुर्ध्यासदेवस्य पूजा(जा) विधा[ना*]य प्रचुर-
17. पायसेन हविषा हविर्भुजं कृत्वा मातापिचोरात्मनश्च पुण्यशोभिष्ठव्ये
ऽस्माभिः श्रीसां(शां)डित्यगोत्राय । सां(शां)डित्याश्रितदैवसन्निःप्रवराय
श्री-
18. श्रीजयन्तपीत्राय । ठ । श्रीश्रीचन्द्रपुत्राय । ब्रा(ब्रा)ह्मणश्रीनानेस(स)र्गसे
ब्रा(ब्रा)ह्मणाय । गोकर्णकुशकतापूतकरतिलोदकपूर्वमाचन्द्रार्कं यावत्
शासनीक
19. त्व प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रदणिकरतुल्यदण्डप्रभृतिसमस्तादा-
यानाज्ञाविधेयीभूय दास्येति ॥ . . . ॥ भवन्ति चाच श्री-
20. काः ॥³
-
24. लिखितं च ठक्कुरश्रीविष्णुरूपेणेति

¹ Ibid., p. 96.

² No. E 26 of Lucknow Museum.

³ Here follow eight of the customary imprecatory verses.

No. 28.—INSCRIPTIONS AT NARENDRA.

BY LIONEL D. BARNETT.

Narēndra is a village in the Dhārwar tāluka of the Dhārwar District, Bombay. It is situated near the highroad from Dhārwar to Belgaum, at about four and a half miles north-west-by-north from Dhārwar, and is shown in the Indian Atlas quarter sheet 41, S.E. (1904), in lat. 15° 30', long. 75° 2'. Dr. Fleet gives me the opinion, with which I agree, that the general purport of the records shows clearly that the original name of this place, down to at least the twelfth century, was Kundūr, and the town was the chief town of the Kundūr five-hundred district: with this complete change of name from Kundūr to Narēndra he compares the well-known case of the ancient Parigere, Puligere, which is the modern Lakshmāshwar, and the case of Kummudavāḍa, which is the modern Kalbhāvi.¹

There are four inscriptions at Narēndra. Two of them are so much damaged that the contents of them are undecipherable: it can only be said that they belong to the twelfth century or closely thereabouts.² I edit the other two from ink-impressions placed at my disposal by Dr. Fleet.

A.—OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA
JAYAKESIN II: A.D. 1126.

This record is on a stone tablet standing on the right of a temple of Mallikārjuna in the field Survey No. 3 of Kumbāpūr or Kumbhāpūr, a hamlet of Narēndra, between Narēndra and the highroad, not shown in the Indian Atlas sheet.

At the top of the stone there are sculptures: in the centre, inside a shrine, a *linga* on an *abhishēka*-stand, with a priest standing to it and apparently pouring a libation over it; on the right, a cow and calf, with a scimitar above them and a tall lamp-stand behind them; on the left, the bull Nandi, kneeling towards the *linga*, with a similar lamp-stand behind him; on the upper right, the sun; and on the upper left, the moon. The area covered by the inscription measures from 2 ft. 6 in. to 2 ft. 8½ in. in width by 6 ft. 10 in. in height. The record is unfortunately not very well preserved, and does not lend itself to any satisfactory reproduction: in several places the surface of the stone is sadly weather-worn, making decipherment uncertain and in some cases impossible. The difficulties raised thereby, however, affect only the reconstruction in full of the verses: the historical, geographical, and practical part of the record can all be made out satisfactorily.

The characters are Kanarese, of the period to which the record refers itself: their average height is about ¾ in.—The language is Old Kanarese verse and prose, with the exception of the introductory Sanskrit stanza. The vocabulary contains several points of interest: we may notice *dhavaḷāravam*, l. 10; *chāga-jaga-jhampam jhampal-āchāryyan*, l. 18, *tyāga-jaga-jhampī jhampal-āchāryya*, l. 99, and *tyāga-jaga-jhampān-araddh-āṅgi*, l. 104, on which see Dr. Fleet's remarks in his paper on the Bhāṇḍāp plate, above, vol. XII, p. 251; *jimkarisal*, l. 22; *ārttu*, l. 24, which appears to belong to Kittel's *ār*, 3, of which only the infinitives *āra* and *āre* and the verbal noun *āru* hitherto have been noted; *elaru*, l. 32, which seems to be the simple verb from which is formed the derivative *elarchu*; *bhuvana-bhum̐būkan*, l. 36, a phrase found elsewhere, which still awaits explanation; *dhagildum*, l. 52, which must be connected with *dhagil* and *dhaga*; *kaneyam*, l. 61, "younger brother"; *Dvāpara*, l. 69, for *Dvāpara*; *bil-vadde*, l. 70, on which

¹ *Ind. Ant.*, vol. XVIII, p. 310.

² One of these is on a stone on the right of the temple of Śaṅkaralinga in the field Survey No. 9. The other is on a stone near a Maṭha in Survey No. 143.

see note; and *Himāchala*, to suit the metre, instead of the usual *Himāchala*, l. 90.—The orthography presents few points worthy of notice. The ancient letter *ḷ* is preserved only in *negāḷdam* (l. 47), and elsewhere becomes *r* before consonants (*negardd-*, ll. 15, 16, 34, 64; *negardda*, l. 58; *negarddan*, ll. 60, 66; *negartteyam*, l. 19; *negartte*, ll. 36, 65, 87; *nārppaḍadu*, l. 43; *nārppaḍam*, l. 54; *pogartteyam*, l. 72; *gardde*, l. 113), and *ḷ* between vowels. The Sanskrit *l* between vowels becomes *ḷ* usually, but not invariably. Final *m* often becomes *v* before vowels, as in l. 14; and intervocalic *m* in the case-ending *-mam* also may change to *v*. The *upadhīmānīya* occurs in *rajaḥ*, l. 57, *yaśaḥ*, l. 64, and *antaḥpur-*, l. 83. A consonant is doubled before *r* in *sur-āddriye*, l. 54, *dhātriyol*, l. 65, and *vajjra*, l. 100. Initial *p* is changed to *h* in *Halasige*, l. 85 (verse); but curiously enough we find in the prose portion, l. 110, the ancient spelling *Palasige*.

The object of the inscription is to record a grant of land made by the Kādamba *Mahāmaṇḍalēśvara Jayakēśin II* and his senior queen *Mailāla-dēvi*, the daughter of Jayakēśin's suzerain the Chālukya king *Vikramāditya VI*, for the maintenance of a temple of Śiva founded by a certain *Daṇḍanāyaka Singarasa* (also styled *Singana* or *Simha*) in *Kundūr*, the modern *Narēndra*. The inscription, after the prelude (verse 1) and a blessing upon the "Lord of the Western Ocean," i.e. the Kādamba ruler of Goa (verse 2), sketches the history of the Kādambas, beginning with their mythical origin from the sweat of Śiva (verse 3). The first of them that it names is *Chattaya-dēva* (*Shashthadēva*), who took *Kavaḍi-dvīpa* and many other provinces, made (it is said) a bridge of ships to Ceylon, and imposed tribute on barbarians (verses 4-6); he sailed with great pomp from *Gōve* to *Surāshtra* (verse 7), and received in marriage a daughter of *Mummuri* of *Thāneya* with a rich dowry (verses 11-12).¹ His son was *Jayakēśin II*, who was also glorious and liberal (verses 13-14). *Jayakēśin* fought against and overcame seven potentates (verse 15), and gave his daughter in marriage to a neighbouring king named *Permāḍi* (verses 16-17); he subdued *Kirttirāja* of *Banavase*,² and transferred his glory (?) to *Permāḍi* (verse 18); and he repelled an assault by the *Chōla* king (verse 19). He had a valiant son, *Gūvala-dēva*³ (verse 21), whose younger brother *Vijayāditya* in course of time became king (verse 22). The latter was succeeded on the throne by his son *Jayakēśin II* (verses 23-25), to whom *Vikramāditya VI* gave his daughter *Mailāla-dēvi* in marriage (verses 26-33). Then begins the donor's pedigree: *Lakshmaṇa*, or *Lakshmarāja*, was a high minister and *Daṇḍanāyaka* in the service of *Vikramāditya VI*, who gave him a commission in the household of his daughter *Mailāla-dēvi* (verses 36-7). *Lakshmaṇa* had four sons, *Bhavyarāja*⁴ (who took to wife *Gaṅgā-dēvi*), *Sōma*, *Lakshmaṇa*, and *Singarasa* (*Singana* or *Simha*). *Singarasa* married *Mailāla-dēvi* (of course not the queen of that name), and begat *Boppa-dēva* (verses 38-56). He built a temple to Śiva, styled *Lakshmaṇēśvara* (apparently in honour of his father), on the southern side of *Kundūr*, in the *Halasige nād* of the *Kuntala* kingdom (verses 58-62); and in the reign of *Vikramāditya VI*, in Saka 1047, *Jayakēśin* and *Mailāla-dēvi*, ruling over the nine-hundred of the *Koṅkan*, the twelve-thousand of *Palasige* (*Halasige*), the five-hundred of *Payve*, and the *lakḥ* and a quarter of *Kavaḍi-dvīpa*, granted for the maintenance of this temple certain specified estates in *Kundūr* and the neighbourhood (lines 93 to end).

¹ The reading is quite clear, *Thāneyada Mummuri* (l. 16); and the name of *Mummuri* occurs again in the next line and verse, where he is styled a king. It would seem that we must take this as another variant of the name of *Mummuri* or *Māmvāpi*, one of the Śilāhāras of the Northern *Koṅkan*, whose date was between A.D. 1026 and 1059, and who was therefore a contemporary of *Chattaya-dēva*, and understand that *Chattaya-dēva* on his voyage looked in at *Thāna* or some other of the Śilāhāra ports.

² This appears to be *Kirttivarman II*, son of *Taḷapa I*, the Kādamba ruler of *Hangal*; he was governing *Banavāsi* about A.D. 1070.

³ Apparently *Gūvala-dēva* did not reign. See also below, p. 300.

⁴ This name corresponds to the Kanarese *Bāvayya*.

The details of the date of this record (l. 108) are : Śaka 1047 ; the cyclic year Viśvāvasu ; the thirteenth day of the dark fortnight of Bhādrapada ; Śukra-vāra (Friday) ; a "great tithi," being a Yugādi. Dr. Fleet gives me the following remarks :—"This Viśvāvasu *samvatsara* was the Śaka year 1047 expired, A.D. 1125-26. For this year the given tithi, Bhādrapada kṛishṇa 13, answers quite regularly to Friday, 28 August, A.D. 1125,¹ on which day it ended at about 17 h. 55 m. after mean sunrise (for Ujjain)=5.55 P.M. The mention of the tithi as 'a great tithi, a Yugādi,' refers to the fact that, for some reason or other which is not apparent, the tithi Bhādrapada kṛishṇa 13 is always known as Kaliyug-ādi, 'the beginning of the Kali Age,' though the tithi on which each of the Ages and the Manvantaras and the Kalpa itself really began is Chaitra śukla 1 : for anything done in celebration of the Kali-yugādi tithi the tithi has to be taken with the day on which it is current during the time known as *aparāhṇa*, 'the (early) afternoon,' which is the time from about 18 to 24 *ghaṭikā* after mean sunrise,² that is, from about 1.12 to 3.36 P.M. : and this was the case on the present occasion."

Of the places mentioned several may be identified. The *nāḍ* of Palasige or Halasige had for its capital the town of that name, which is now known as Halsi, and is situate in lat. 15° 32', long. 74° 36', in the Khānāpūr *tāluka* of the Belgaum District. Payve, or Hayve, has not yet been located. The Kavaḍi-dvipa lakh-and-a-quarter, mentioned elsewhere as Kāpardika-dvipa (*Journ. Bomb. Br. R. As. Soc.*, Vol. IX, p. 272), may be taken as denoting the possessions which the Śilāhāras had had in the southern parts of the Konkan : the name was derived from that of Kapardin I, the original ancestor of the Śilāhāras of Thāṇa and those parts. Kundūr, now Narēndra, we have already mentioned. Kumbhāragere, "the Potters' Tank" (l. 112), is perhaps to be sought in or near the hamlet Kumbhāpūr or Kumbhāpūr, where the record stands, three-quarters of a mile to the south-west of Narēndra. Dāravāḍa (l. 113) is the modern Dhārwar ; it is noteworthy that this name is here written very clearly with the unaspirated *d*,³ whereas in modern usage it always has the aspirated *dh*. Navilūr (l. 114) appears on the Bombay Survey as "Navlūr" and on the Indian Atlas sheet 41 (1852) as "Nowloor" ; it lies some two miles south-east of Dhārwar, and seven miles in the same direction from Narēndra. Kauvalagēri (l. 115) is given on the Bombay Survey as "Kowlgeri," on the Indian Atlas (*ut supra*) as "Kowlgeeree" ; it is between six and seven miles east-by-south from Narēndra. The other local places still await identification. Āneya-sundil (l. 114 ; and B, l. 51) means "the Elephant's Trunk" : whether this name denotes a village, or something else such as a tank or a large sculptured stone, is not apparent. Gōve (l. 11) is of course the modern Goa. Surāshṭra (*ibid.*) is Kāthiāwar. And Jayantipura (l. 95) is another name of Banawāsi in North Kānara. Thāṇem or Thāṇa, more usually known as Sthānaka in that period, seems to be mentioned as Thāṇeya in verse 11.⁴

For a full account of the Kādambas of Goa, with a genealogical table and references to various unpublished records, see Dr. Fleet's *Dynasties of the Konkanese Districts*, in the *Gazetteer of the Bombay Presidency*, vol. 1, part 2, pp. 564-72. An inscription at Guḍikattī, Nos. 147 and 164 in Professor Kielhorn's *List of the Inscriptions of Southern India*, vol. VII above, appendix, presents dates in A.D. 1007 for Shashṭhadēva I and A.D. 1052 for Jayakēśin I : but the record has not been published, and the first date is perhaps a questionable one. For the Gūvala who is mentioned in line 30 (verse 21) of our present inscription A, we have a date in A.D. 1098 from an inscription at Kādarōli in the Sampgaum *tāluka* of the

¹ Compare Professor Kielhorn, under No. 221 in his *List of the Inscriptions of Southern India*, vol. 7 above, appendix.

² See Professor Kielhorn in *Ind. Ant.*, vol. XXVI, p. 177, note 5, and p. 188.

³ Probably also in B, l. 51, where, however, the reading is not so clear.

⁴ See note 1 on p. 299 above.

Belgaum District, which mentions him as a *Mahamaṇḍalēśvara*, a feudatory of Vikramāditya VI, who was ruling the Palasige twelve-thousand province at his capital of Gōve (Goa) : this record, too, has not yet been published.¹ An inscription at Lakshmēshwar, Kielhorn's List, No. 235, appears to give a date in A.D. 1147 for Jayakēśin II ; but this record, also, has not been published. Including the two given herewith, we have now ten published records of this family, as follows :—

1. Narēndra stone inscription A of Jayakēśin II : A.D. 1125. See below.
2. Narēndra stone inscription B of Jayakēśin II : A.D. 1126. See p. 316 below.
3. Siddāpūr stone inscription of Śivachitta-Permāḍi and the Yuvarāja Vijayāditya II : A.D. 1158. Kielhorn's List, No. 241 ; and see in full in *Ind. Ant.*, vol. XI, p. 273.
4. Dēgāmve stone inscription of Kamalādēvi, the chief queen of Śivachitta-Permāḍi : not dated. Kielhorn's List, No. 255 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 294.
5. Golihalli stone inscription of the 14th, 17th and 26th years of Śivachitta-Permāḍi : A.D. 1160, 1163 and 1173. Kielhorn's List, No. 242 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 296.
6. Halsi stone inscription of the 23rd year of Śivachitta-Paramardīn, and of the 25th year of the same prince in conjunction with his younger brother Vishṇuchitta-(Vijayāditya II) : A.D. 1169 and 1171 or 1172. Kielhorn's List, No. 249 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 278.
7. Dēgāmve duplicate stone inscription, one copy in Kanarese characters and the other in Nāgarī, of the 28th year of Śivachitta-Permāḍi : A.D. 1174. Kielhorn's List, No. 254 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, pp. 266, 287.
8. Kiri-Halsi copper-plate record of the 13th year of Jayakēśin III : A.D. 1199. Kielhorn's List, No. 261 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 241.²
9. Kittār stone inscription of the 15th year of Jayakēśin III, with an interesting account of a trial by ordeal : A.D. 1201. Kielhorn's List, No. 262 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 304.
10. Goa copper-plate record of Śivachitta-Shashṭhadēva II : A.D. 1250. Kielhorn's List, No. 269 ; and see in full in *Ind. Ant.*, vol. XIV, p. 289.

TEXT.³

1. Śrī⁴ Ōm Namaś-Śivāya || ⁵Namas-tuṅga-śiraś-chumbi-chaṁdra-chāmara-chāravāḥ
[^{*}] traiḷōkya-nagar-āraṁbha-mūla-stambhāya Śambhavē || [^{1*}] Śivāya ōm⁶ ||
2. ⁷Śrī-kāntā-kānta-tuṅga-stana-yuga-nibid-ālingit-ōra[s^{*}]-sthalaṁ lōkēya⁸-prastutya-dōr-
mmandita-samara-jaya-śrī-patākāṁ
3. dharitri-prākāra-prāya-dhairyya-prakaṣṭita-mahimāṁ prājya-Kādamba-rājya-śrī-kōḷi-
līḷeyol talt-eseg-anavarataṁ paśchi-

¹ See *Dyn. Kan. Distrs.*, ut supra, pp. 451, 568.

² This record is entered in Kielhorn's List as coming from Halsi. But (see JBBRAS, IX, 229) it comes really from Kiri-Halsi—the Kirru-, i.e. Kigu-Valasigā of the record itself,—a village three miles towards the south-east from Halsi, which is shown as "Keeree Hulsee" in the Indian Atlas sheet 41 (1852) and in the quarter-sheet 41, S.W. (1899).

³ From the ink-impressions.

⁴ Metre, Ślōka (Anuṣṭubh).

⁵ Metre, Sragdharā ; and so in verse 3.

⁶ This line is preceded by the symbol of the *śaṅkha*.

⁷ Delected by the spiral symbol.

⁸ Read *lōk-atka*.

- 4 m-āmbhōdhi-nātham¹ || [2*] Śrīmat-traiḷōkya-nātham Tripura-vijayamam bhāḷa-lō-
ākshiyim̄d=uddāmaṁ māḍalke bēgam āramav=ōḍarise bām-
- 5 d=om̄du bhāvat-kadam̄b-ācām-ōlyach-ehā(chhā)yeyol nim̄d=eseva bēmaran=ur̄vvi-
talakk-ike Lakshmi-dhāmam puttittu bhūbh̄rin-makūṭa-man̄i-gaṇ-āḷam̄ba-
- 6 Kādambā-vam̄sam² || [3*] Kām̄da³ || ⁴Ā vām̄sadalli saum̄daryy-āviśhkr̄ita-
mūrttigal diśā-gaja-dam̄ta-prāv̄rita-kirttigal-asuh̄rij-jiv-ākarsha-
- 7 prap̄n̄rttigalū palar=esedar || [4*] Ā mahā-mahis̄ar=olage || ⁵Jaya-lakshmi-
nart̄t̄aki-nart̄t̄ana-paripata-sai(śai)lūshan=ur̄vvi-vadhūṭi-priya-bhāṣva-
- 8 [n*]-nātna-ratnam̄ bhuvana-bhavana-dipāyam̄na-pratāp-ōḷayan=ud̄yat-paśchim-āmbhō-
nidhi-pati dharayol bāppu sām̄pa(nya)n=ēm̄ Chāt̄tayadēvam̄ dēva-rāja-
prakaṭita-
- 9 vibhavam̄ svikrit-āścharyya-sauryyam̄ || [5*] ⁶Kavadi-dvipamum=ād̄iy-āge
palavum̄ dvipaṅgalam̄ koṇḍu Lam̄ke-varam̄ talta bahitra-sam̄tatigalūndam̄
sētuvam̄ kaṭṭi kuppavan=ugr-āsura⁷-
- 10 ralli bēde palarn̄m̄ Rāma-pratishṭh-āgrahārav=enal=māṇḍalav⁸=atyudāt̄tav=enikun̄
Kādambā-chakr-ēsana || [6*] Banav=ettam̄ dhavalāravam̄ kaḍakalam̄ vaihāli
pū-dōm̄tav=ir̄bhane
- 11 tal̄t=am̄gadi sūle-gēri keregal=kang=oppamam=māde neṭṭane bhaitraṅgala mēle
Gōve-veras=ambhōrāsiyol illeyim̄ vanadhīsam̄ naḍedam̄ mahā-mahimoyim̄
- 12 Saurāst̄tra-dēsam̄ baram̄ || [7*] Apakam̄ pēlvade Somanātha-vibhuvam̄
karpp̄n̄radim̄d=eyde pūraṇeyam̄ māḍi balikke kabbilar=adam̄ nirm̄m̄llyā(lyā)man̄
kūde dbāripiyo-
- 13 ḷ-tōruguv=en̄du suṭṭu-beleyam̄ bērp̄paunegam̄ koṭṭu bhūshanam̄-ādam̄ bhuvanakke
Chāt̄taya-n̄ripam̄ vitrasta-vid̄vid-d̄ri(n̄ri)pa || [8*] ⁹Negald̄a tuḷā-purushaman=
ēn=aga-
- 14 n̄itav=enal=ir̄ddu(r̄du) palavum̄ pesar=ūrggalan=i jagav=ariye vipra-sam̄itige mige
koṭṭam̄ n̄ripa-lalāṭa-paṭṭam̄ Chāt̄ta || [9*] Enit=olave yajña-kōṭigal=anitam̄
mana-
- 15 mudade nereye m̄ḍisi negardd(ḷd)-i[r*]dd=enit=olave dāna-kōṭigal=anituman=ittam̄
d̄vijargge Chāt̄tayadēva || [10*] ¹⁰Śaranidhiyolū viḷāsadoḷe Chāt̄taya-
dēvan=n-
- 16 dāt̄ta-vikramam̄ bare negardd(ḷd)-ir̄dda Thāneyada Mummuri kēḷd=
idir-vvandu¹¹ kaṇḍu taan=aramaneg=oydu bhakti-bharamam̄ mer̄eyutt-ire
putriyam̄ savistara-
- 17 doḷe koṭṭu koṭṭan=aliyaṅge suvar̄ṇam̄an=aydu lakkamam̄ || [11*]
¹²Enag=im̄ pratyū[pakāra — —]va bēg=inn=ēnan=ām̄ māḷpen=i vana-
dhīsam̄g=enut-am̄te Mummuri-n̄ri-
- 18 pam̄ śrī-Chāt̄ta-bhūpaṅge neṭṭane koṭṭam̄ dhare mechche chāga-
jaga-jhampam̄ jhampal-āchāryyan=en̄b¹³[— — —]teyan=āḷdu māḷeyan=enalk=
ār=ddhanyar=im̄t=ur̄vviyol || [12*]

¹ Followed by the spiral symbol.² Followed by the spiral symbol.³ Metre, Mahāragdharā.⁴ There seem to be traces of an *anusvara* after the letter *rā*.⁵ Probably an error for *māṇḍalav*.⁶ Metre, Champakamālā.⁷ Metre, Mattēbhavikr̄idita.⁸ This syllable is uncertain, and the following four *akṣaras* are almost illegible. The last of them apparently ends in *-ā*.⁹ Followed by the spiral symbol.¹⁰ Metre, Kanda.¹¹ Metre, Mattēbhavikr̄idita; and so in verses 7 and 8.¹² Metre, Kanda; the same in verse 10.¹³ Read *vandu*.

- 19 ¹Antu negartte(lte)yam taleda Chattayadēvana nandanam disā-
kānteyaram nija-prabala-kirtti-sudhā-rasa-vārdhī-pūradoḥ=timtipiy=āge kūde
jala-kēliyan=āde saram-²
- 20 galinde dig-darātigaḥam muḥimgisidan=ūrjita-dāna-jala-pravāhadi[m*] || [13*]
³Palavum yajñaman=odavisi palavum taḷā-purushav=irddu(rdu) ritvi-
jargg(rg)=ellam pa-
- 21 lav=agrahāramam biṭṭ=ole(la)vim Jayakēsi kirttiyam prakāṣida || [14*]
⁴Tōḷ=valamum padāti-balamum pirid=umt=enag=endu garvvadimnd=āḷvara
chakra[—]-
- 22 [✓]maleyalu Jayakēsi-nṛipālan=etti baṁd=ōḷvar=alakke jīmkarisal=ōḍisit=
ettisidam virōdhi bēn-koḷvan=enippa ponn-oreyan=ā ripu-rājana rāja-
23 dhāniyo! || [15*] ⁵Mudadim tannaya dēśad=attal=adhipam Permmādi-
dēvam baralk=idir=vvand⁶=āgāde kūppa tanna magalām dhār-
āuvitam koṭṭu perchchid=alamam palava⁷ *
- 24 [✓]yam kumareyam bhaṇḍāramam lekkav=illade tellamṭiyan=ārttu koṭṭu
negalḍam lōk-aika-kalpa-drumam || [16*] Tad-anam̐tara || Ele
Permmādi-nṛipāḷa[— ✓]n=ola-
- 25 vimdā(da?)m pōgi kalyāṇadoḥ=palarum maṇḍala-nāthar=ān=arive-vamdir=
bbekkasam-baṭṭ-iralu chaladim paṭṭaman=oldu kattidapan=emnd=āvēgadiṁd=
etti dōr-vvāli[— — ✓ —]
- 26 [✓ — ✓ — — —] Komkan-ādhiśanam || [17*] ⁸Banavaseya Kirtti-
rājanan=anuvāsam=app-antū mādi Permmāḍige tām vanadhipati
kirttiyam netṭane taḷeda negalḍa riti(?) . . .
- 27 ttam . . . || [18*] Ad=alladeyum || ⁹Vāridhi mēre-dappi kavīṭ-appa-
pōḷ=ōvade baṁda Chōlanam vārimidh-iśan=appa Jayakēsi-nṛipam
chaladim taṇṇibi [— — ✓ —]
- 28 na [✓ — ✓ —]yanam nere rōchis=id=omnd=agurvve pōḷ=āra manakke
kōt=uraman=āgisad=ī bhavan=āntarāḷadoḥ || [19*] Maṇḍala-nāthan=emnd=
urade kāṇis=id=ōḷvade [—]
- 29 la[— — — — —]nam samānadolo kāṇisi koḷvud=enalke pāṇdu kai-
konḍan=idam diṭakke bara¹⁰.vēl=ene baṇdu samāna-gāṇkeyam kaṇḍu
mahat[t*]va[— — — —]
- 30 pōḷ [✓ —] Komkana-chakravarttiya || [20*] Ā vasudhādhipamge
Jayakēsiḡe kēśari puṭṭuv-andadim Gūvaladēvan=ūrjita-parākrami puṭṭi
ni(ni)j-āsi-damshtr[eyim ?]
- 31 [— — — — —]r=inapa-sāmajamam taḍed=agra-kumbha-muktāvaliyan diśā-
vaniteyargge vibhūṣaṇam=āge māḍida ||¹¹ [21*] ¹²Mada-vatṭ=ī
rā[✓]ni[—]
- 32 ru[✓ — — —]ti samkōchisalu perchchid=utsāhade mitr-ānka-padga-prakarav=
elare sad-dharmma-chakrāḷi chelvim podava(la)ḷ Kēdamba-vamśa-sphurad-
udaya-gir-imdr-āgradol [— — — —]

¹ Metre, Utpalamālā.² Metre, Kanda.³ Metre, Mattibhaviṭṭa; the same in verse 17.⁴ The five aksharas at the end of this line are much worn, and the reading is uncertain. Possibly the gap might be filled up by reading *pala-vandeyam*.⁵ Metre, Kanda.⁶ The ā is very uncertain.⁷ Here follow on the stone two spiral symbols and a double *daḍḍa*.⁸ Metre, Mahāśrāgharā.⁹ These two syllables are uncertain.¹⁰ Metre, Utpalamālā.¹¹ Read *vand*.¹² Metre, Utpalamālā; the same in verses 20 and 21.

- 33 padeyam-geyd=oppnt-irddam tad-annja-Vijayādityadēva-kṣitīśam || [22*]
¹Enisida Vijayādityana tanūbhavam negaḍdan=akhi)a-lakṣmī-niḷayam
 vananidhi-parita-dhātri-jana-uu[ta ॐ ॐ ॐ]
- 34 n=enisi Jayakēsi-nṛipa || [23*] Ā Jayakēsiye tām=enal=i Jayakēsi-
 kṣhamādhinātham negardd(ḍ)-irdd=ē jagamam taunayo bhuja-rājita-
 ghana-śauryya-mudreyaṁ mudrisida || [24*] ²[— ॐ]
- 35 maṇ-ādhiraṣṇa vaśikaraṇ-āstrad=atiprabhā-sphurat-kirtti dig-aṅganā-vadana-
 darppapav=ārppu vasumdhara-āgra-samvartita-yāchaka-prakara-tusṭikaram bhuja-
 śakti viva-samkirtti.
- 36 tam=enodoḍ=ē vogaḷvud=unnatiyaṁ Jayakēsidēvana || [25*] Antu negartte(ḷte)-
 vetta Jayakēsiya bhāśura-mūrttiyaṁ jagat-kāmtana kirttiyaṁ bhuvana-
 bhumbhukan=ē[ॐ ॐ —] virōdhi-vikrām-
- 37 ta-gaj-ēmdra-kōsariya vikramamaṁ nere kēḍu-gēḍ=anaṁ Kumtala-chakravartti
 Hari-mūrtti-jan=adbhuta-kirtti-rāgadiṁ || [26*] ³Enage Jayakēsi munnam
 maund=olaviṁ⁴ . . .
- 38 raman=embinal=i Jayakēsiḡe neṭṭane saphalam mēlpen=i jagam pogalḍ=anegaṁ ||
 [27*] ⁵Emdu vibhūtiyaṁ dharisi hēma-nag-ēmdrame munde
 bamdu nimd=amḍame nilpu keydu ma-
- 39 pi-maṇḍapadoḷ=pada-padmamam nij-ānamdade karcōhi pūṇḍa kalas-
 oḷ[ḷ]*va)a-dhāre virāḷisake tām nandaneyam kumāraka-śikhāmanig-
 ittan=iḷāṭaḷ-ēśvara || [28*] Tad-anam̐tara || ⁶Kanak-ādry-a-
- 40 graṅgaḷ=ēn=achchariyo palav=enalu hēma-pumjaṅgaḷam Rōba-nag-ēmdra-
 vrātav=itt=ett=ene palavu mahā-tat[ḷ]*va[— —]ḡaḷam Śakrana gandh-
 ebhakkam=Uchchais[ḷ]*rayada mahi[me]-
- 41 gaṁ mēl=enal=sam̐d=uvam̐ nūṭana-bhadr-ēbh-āśva-kōṭi-prakaraman=aliyaṅg=ittan=
 ā Kumtala-ēśam || [29*] ⁷Siriyum Hariyum Śivanum Girijeyum=
 esev=sam̐dadin=ene Jayakēsiyu-
- 42 v=ādaradiṁ Maḷaladēviyuv=urutara-sukha-niḷayar=esedar=i dhare pogale ||
 [30*] Ā Maḷaladēviya rūpam mahiyol Rāmabhegam Tīlōttamegam mikk-
 o[ॐ ॐ]
- 43 narā-vadhūṭigav=ē māt=olag=emdu nōḍi nūrmmaḍiy=alte || [31*] ⁸Ide lāvanya-
 sudh-ēbḍhi nōrppa(ḷpa)ḍedu Chandra-bhrū-viḷśam̐ samam̐t=ide kāmti-prasara-
 kramam [ॐ ॐ ॐ]
- 44 dal vāsantikā-lakṣmī nōḍ=ide sārāsvata-janma-bhūmiy=ene lōkam̐ lōkadoḷ
 rūḍiyaṁ padē⁹=i Maḷaladēvi-mūrtti-mahimā-vistāram [— — ॐ —] || [32*]
- 45 ¹⁰Liḷaya pēmpu Chitta-jana vallabheg=irmmaḍi bhāvisal migilu ēḷada pēmpu
 Sitege padir=ummaḍi chāgada pēmpu lōkamam polapa kalpa-vallari te[— ॐ ॐ
 — ॐ]
- 46 jasakk=en=om-teram̐ Maḷaladēviyaṁ pogalḍud=i dhare pūrnna-śaśam̐ka-vaktreyam̐
 || [33*] ¹¹Vinutam̐ Vikrama-chakravartti viditam̐ stri-ratnamam̐ bhōga-bhāḡi
 [ॐ — — ॐ ॐ —]

¹ Metre, Kanda; the same in verse 24.

² Metre, Utpalamālā; the same in verse 26.

³ After this word there are 7 or 8 worn letters which are unintelligible.

⁴ Metre, Utpalamālā.

⁵ Two long syllables are here illegible; the first apparently begins with *d*, and both end in *m*.

⁶ Metre, Kanda; the same in verse 31.

⁷ Metre, Mattēbhavikrīḍita.

⁸ Metre, Utpalamālā.

⁹ Metre, Utpala.

¹⁰ Metre, Kāṭisregḍi arā.

¹¹ The *prasa* is violated by the cerebral *ḡ*.

¹² Metre Mattēbhavikrīḍita.

- 47 viyam vibhavadim Kādamba-chakr-ēśanoḥ ghana-vikrāntanoḥ=oldu kūḍi
negaḷdaṁ Kādamba-rājya-ābhivarddhana-sat-kirtti-virā[jitaṁ sva]-¹janamaṁ
saṁtōsha[— — —] || [34*]
- 48 ²Enisida Maḷaladēvigav-anupama-guṇaṁ=enisi negaḷda Jayakēsigav-imn-anavara-
taṁ rājya-vivarddhanaṁ mārppeḍeg=ene rājya-lakshmy-apēkshaṁ || [35*]
³[— — —]
- 49 kram-āgataruv-ē naya-suddharuv-āptaruṁ diṭakk-anuvaśaruṁ vichārise perar=
pṛitan-ādhipar-ār=enutte matt=enisade ninn-udātta-bhujā-paṁjara[— — —]
— —]
- 50 naṁdaney=odaṁ-artthiyim besasidaṁ prithivi-pati Lakshmarājana || [36*]
Besase Chalukya-Rāma-vibhu Maḷaladēviyumaṁ dharitri baṁpise [— — —]
- 51 numan-utsavadim=oda-gomḍu baṁdu kaṇṇ=eseva gir-imdra-naṁdaneyumaṁ
bhuvan-ēśanumaṁ subhakti [— — —] se dēvi saṁt=ēḍa[— — —]
- 52 dyu-rājyadoḥ || [37*] Nuḍidu paśāyitaṁ sahaja-buddhiya perchugeyim
paśāyitaṁ toḍev-ari-sēneyaṁ Bharatadoḥ-tanavar-dhagilduṁ paśāyitaṁ [— — —]
- 53 dav-irdda śauchade paśāyitaṁ=āv=ēḍegaṁ paśāyitaṁ kaḍu-diṭadimḍe chakrig=
ene dhanyano Lakshmana-daḍḍanāyaka || [38*] ⁴Ā negaḷd-irdda Lakshmana-
cham[ūpa-sutaṁ sugabhi].⁵
- 54 ra-vṛittig=ambhōnidhig=unnatikkege sur-āddrige dhairya-guṇakke dhātrig-im tāne
migil vichāripaḍe tāne dal-aggaḷav=emtu nōrppa(lpa)ḍaṁ tāne viśēsha[— —]
- 55 tramo sad-dhita-Bhavyarājana || [39*] ⁶Ā negaḷda Bhavyarājana mānini
loka-tray-aika-pāvane vimala-jūāna-pravāha-vistṛite tān=esedaḥ Gaṁg[ā*]dēvi
[— — —]
- 56 reyoḥ || [40*] Sarasati-sahachari vidyā-parinātiyim taṁge Gaṁge suddhati(te)yim
bhāśura-niti-tanuje tanag=ābharaṇadin=ene Gaṁgey=amtu nō[— — —]
|| [41*]
- 57 ⁷Iruḷoḥ-varttisut-irppar=unnatiyumaṁ=ugr-ābhira⁸-duśśila-śūkara-dāmsbṛ-āgradol=irppa dhā-
rinīyumaṁ=udyat-paṁkaj-ōdbhūta-nūtna-rajaḥ-po[— — —]sām.
- 58 ga-dhṛiti-geṭṭ=ot-irdda Sāvītriyumaṁ dorey=ē chāru-charitradoḥ=negardda(īda) Gaṁgā-
dēvig=i dhātriyol || [42*] ⁹Negaḷd=avara piriya magam nīle¹⁰ . . .
nija-bhi . . . ke-
- 59 yimdaṁ mige haḷagi bandhu-jana-vārdhige percham paḍedu Sōma-vibhu
varttisida || [43*] ¹¹Kṛita-vidyaṁ śabda-sāstr-āgamadoḥ=adhigat-ārtham
mahā-tarkka-sāstra-śrutiyoḥ sā-
- 60 hitya-sāstra-prakaradoḥ=adhikaṁ kōvidaṁ Śukra-sāstr-annatiyoḥ bhūlōkadoḥ-Bhārgga-
vau=enisi jasaṁ-bottu saṁstutya-sārasvata-lakshmi-suddha-jihvaṁ negardda(īda)n=
ava-

¹ The letters supplied to fill this gap are only conjectural.² Metre, Champakamālā; the same in verses 37 and 38.³ This restoration is only conjectural.⁴ Metre, Maṭṭābhavikṛīḍita.⁵ The r is written very small on the stone.⁶ The text is here corrupt, as the metre shews. About three akṣaras are illegible here, and about four at the end of the line.⁷ Metre, Mahāragdharā.⁸ Metre, Kanda.⁹ Metre, Utpalamālā.¹⁰ Metre, Kanda; the same in verse 41.¹¹ Metre, Kanda.

- 61 niyoḷ=Śōma-daṇḍādhinātham || [44*] ¹Trijagat-sēvyane Bhavyaraya-kaneyam
pōḷ dhanviyō Lakshman-āgra-jan-ātyunnata-śaucha-sampadane Gaṅgā-putrakam
śāntan=ō nija-nā-
- 62 makk=ope śauryya-saṃgatane Simha-jyēshthan=emb=ī vachō-vrajam-anvartthakam=
aytu Śōma-vibhug=ī viśvambharā-bhāgadoḷ || [45*] ²Pravidita-Kantsa-gōtra-
ghana-dugdha-payō-
- 63 dhiyoḷ=udgha-līlan=udbhavisi kar-āgra-pūrnatege nirmala-kāntige loka-lōchan-
otsavake suvritta-vṛittige budha-stutige-āśrayav-āgi Śōman=ōm bhuvanama-
64 n=āvagam nija-yasāḥ-pri(pri)thu-chandrikeyimde tividam || [46*] ³Intum
permmegē nermmav-āgi negardd(īd)-irdd=ā Śōma-daṇḍādhināthana tamman
trijagad-vinōta-Śiva-pād-āmbhōja-bhīm-
- 65 gam jagaj-jana-saṃstutya-samasta-tat[t*]va-kuśalam saśuddha-dharm-ōdyaman
Manu-mārgg-ācharanam negartte(ite)-vaḍedam śri-Simha-daṇḍādhipam || [47*]
Jaladhi-prāvṛita-dhāttriyo-
- 66 l=negardda(īda)n=alt=ō śabda-vidyā-Patamjali shaṭ-tarkka-Shaḍānanam sakala-loka-
stutya-sāhitya-samkuḷa-Sarvajñan=udātta-nīti-nikara-prakhyāta-Chāpakayau=uj[j*]vala-
vāṇi-vani-
- 67 tā-naṭinaṭana-līlā-prāṅganam Simgana || [48*] ⁴Ativishama-rasa-turaṅgama-
patiyan Rēvaṃtan=am̐t=ir=ēralu sakala-kshiti pogaḷutt-ire sēnāpati-tīḷakam
- 68 Simha-daṇḍādhane ballam || [49*] Simgada jasadh(v)=ōmdeḍe Mātāṅgam
bhayadim̐d=ō bhinna-jadam parimūtri(tra)m-ro(go)lguv=endod=ēruvud=ōm gaha-
name negalḍa Simharājamg-ibha-
- 69 mam || [50*] ⁵Negaldam munne Pināki dal Kṛita-yuga-vyāpāradoḷ Trōteyoḷ=
negaldam Rāman=udātta-chāpa-charitam Dvāpāradoḷ=Phalgunam negaldam kēḷ
Kali-kā-
- 70 ladoḷ dbarapiyoḷ bil-vaddeyoḷ⁶=Simganam negaldam Kumtala-chakravartti-kāṭaka-
prastutya-daṇḍādhīpa || [51*] Nayadoḷ śauryyadoḷ=ārppinoḷ vinaya-
- 71 doḷ chāturyyadoḷ mantra-nischayadoḷ chāru-charitradoḷ vibhavadoḷ sāhityadoḷ=
viśrut-anvayadoḷ dōr-vvaladoḷ nij-ēsa-hitadoḷ
- 72 sāmartyadoḷ sad-guṇ-āśrayan=ō baṇṇipud=urvi kūrṭtu mudadim śri-Simha-
daṇḍēsana || [52*] ⁷Intu pogartte(ite)yan taleda Simha-chamūpana pempu-
vetta
- 73 mānini nija-nāthan=unnata-bhujakke jay-āṅgaue vaktra-paṃkajakk-anupama-vāg-
vadhṇṭi subhagatvade perchohid=ura[s*]-sthalakke saj-jana-nuta-lakshmi tām=ene
kṛit-ārtthe-
- 74 yo Maḷaladēvi dhāttriyoḷ || [53*] Parijana-pārijāta-late bandhu-jan-āmara-
dhēnu dhāriṇi-suruchira-hēma-vṛiṣṭi pati-bhakti-Dhar-ātmaje ramya-harmmya-
- 75 bhāsura-nava-ratna-dipike dayā-rasa-vārdhhi-sudh-āmsu-lēkhey=ēmbara nuḍigalg=
aḍarpp=enipa Maḷaladēvige meymey=oppad=ō || [54*] ⁸Tat-tanujan=
amala-vā-
- 76 ṇi-vṛitta-stana-kalāṣa-luḷita-manī-bhūṣhanan=udvṛitta-ripu-kudhara-pavi lōk-ōttaman=
ene Boppadēvanam mechchadar=ār || [55*] ⁹Jana-nayan-ōtpaḷakka
[śāṣi]-biribam=e-

¹ Metre, Mattābhavikṛīḍita.² Metre, Mattābhavikṛīḍita; the same in verse 48.³ Metre, Mattābhavikṛīḍita; the same in verse 52.⁴ Such appears to be the reading of the stone: °vadde (i.e. badde) may be connected with bardū, baddu.⁵ Metre, Champakamālā; the same in verse 54.⁶ Metre, Champakamālā.⁷ Metre, Kanda; the same in verse 50.⁸ Metre, Kanda.⁹ Metre, Champakamālā.

- 77 nippudu mūrṭti kīrtti dig-vaniteyargg(rg)=āgaḷum toḍuva mauktika-
dāmam=enippud-ērppu mēdinige suvarṇa-pūrṇa-ghana-vṛiṣṭiy=enippudu
kū-
- 78 rppu yuddha-bhājana-ripu-damti-samhatige simham=enippudu Boppa-
dēvana || [56*] ¹Intu kaḷatra-putra-bahu-bāndhava-mitra-samanvitam
sunīschimta-
- 79 de Vikramāṁka-sute Maḷaladēvigam=atyudātta-vikrāntan=enalke mikka
Jayakēṣigav=ūrjijita-rājya-lakshmiyam samtatam=uttar-ōttaram=enal pari-
varddhieu-
- 80 t-irddu dhātṛiyol ||² [57*] Svasti Samadhigata-paṁcha-mahā-śabda-
mahā-sāmant-ādhipati mahā-prachapḍa-daṇḍanāyaka vibudha-vara-dāyaka
gōtra-pa-
- 81 vitra par-āṁganā-putra bandhu-chintāmaṇi vivēka-chūḍāmaṇi duṣṭ-
āśva-mallam³ seṇasa-bṛit-salla kōḍaṇḍa-Rāma rapa-ramga-Bhīma sāhitya-
vidyādhara ni-
- 82 khīla-kaḷādhara saṁgītaka-prasaṁga-samsēvyā-Bharata saujanya-sāmrājya-
nirata dhairyya-kūḷa-parvvata satya-Satyavrata māntri-Chāṇakya
manuja-māṇikya
- 83 saj-jana-sabhā-maṇi-pradipa Vikramādityadēva-pratāpa-svarūpa nām-ādi-
samasta-prasasti-sahita śṛīman-mahā-pradhānan=antaḥpur-ādhyaksha pa-
- 84 sāyitam mane-verggeḍe daṇḍanāyakaṁ Siṁgarasar=ssu⁴ * * n=
irddu || ⁵Jala-nidhi-mēkhal-ākāḷita-bhūmige kuntaḷa-śōbhey=entu Kuntaḷa-
vishayam manam-goli-
- 85 si tōrppudu tad-vishayakke chaṁkanat-tīlakada-vol virājisutam-irppudu
bhāvisē chitta-dōhalaṁ Halasige-nāḍu nāḍugaḷa ballahan=uttamam.⁶
va-
- 86 stu-vistṛi(stri)ta || [58*] ⁷Ā kamaṇi(ni)yav=appa vishayakke vibhūsha-
ṇav=āgi tōrppa Kumḍūran=ad=omdu nēlageya mānavan=ō vogaḍ-
appan=eyde kai-vāra-
- 87 doḷ=ā negartte(ite)y=Amarāvati mikk=Alakāpuraṁ jagat-sārav=enippa
Bhōgavati tām=enikum vasudh-āntarāḷadol || [59*] Enisida Kumḍūra
dakṣhiṇa-dig-vibhā-
- 88 gadol || ⁸Ide dal bhāvisal=Argghyatīrtthav=ide dal Vārāpasī-tīrtthav=
im̐t=ide dal tīrttha-varaṁ Pri(pra)yāge palavum tīrtthamgaḷum
mattav=im̐t=ide dal
- 89 nīśchayav=erindu Siṁgaṇa-chamūpaṁ bēre Kaiḷāsamaṁ padulaṁ
māḍisidaṁ jagakk=enisudhu(du) Śṛī-lakṣhma-Lakṣhmēśvara⁹ || [60*]
¹⁰Viditam Śṛī-parvvataṁ baṁd=ava-
- 90 tarisidudō ramya-Himyaḷaḷam puṭṭidudō bēḷ=omdu Mēru-kṣhitidharame
dīṭam dēvat-āgarad=am̐t=irddudo pēḷ=em̐b=annegaṁ perm̐meyin=ese-
- 91 du jagakk=oppugum dharma-harmmy-āspada-ramgaṁ Siṁgaṇa[m*] māḍisida
Śiva-griham Lakṣhma-nām-ābhiraṁ || [61*] ¹¹Sakaḷa-viḷāsa-samkūlav=
ad=illiyē nim-

¹ Metre, Uṭpalamālā.² This final *anuvāsa* seems unnecessary.³ Metre, Champakamālā.⁴ Metre, Uṭpalamālā.⁵ See below, lines 91, 98, and 108.⁶ Here follows on the stone the symbol of the *śaśka*.⁷ About two *akṣaras* are here illegible.⁸ Read *uttama*.⁹ Metre, Mattēbhavikṛīṭa.¹⁰ Metre, Mahāragdharā.¹¹ Metre, Champakamālā.

- 92 dudu tūṅga-maṅgaḷa-prakarav=ad=ellav=illi nelad=omd[] kūḍe¹ jagat-
traya-sphurat-sukṛitam=ad=ellav=illi nelas-irddudu niśchayadinḍav=
embinam
- 93 prakṛita-divya-tīrtthav=esegum trijagan-nuta-Lakshmanēśvara ||² [62*]
Svasti Samasta-bhuvan-āśraya śrī-pri(pri)thvi-vallabha mahārājādhirāja
paramēśvara
- 94 paramabhaṭṭāraka Satyāśraya-kula-tiḷaka Chāḷukya-ābharapam śrīmat-
Tribhuvanamalla-dēvara vijaya-rājyam=uttar-ōttar-ābhivṛiddhi-pravarddha-
95 mānam=ā-chamdr-ārka-tāram sale Jayamtipurada neleviṇoḷu sukha-
samkathā-vinōḍadim rājyam-geyyuttam-ire || Svasti Samadhigata-paṁcha-
mahā-
- 96 śabda-mahāmaṇḍalēśvara Banavāsi-puravar-ādhiśvara samasta-bhuvana-
samstūyamāna-Hara-dharanī-prasūta-Trilōchana-Kadamba-vamśa-mah-ō-
97 daya-mahidhar-ōmḍra-śikhar-ābhyaṇḍamāna mahā-prachanḍa-mārttanḍa mārttanḍa-
kar-ātītvira-nija-pratāpa-vaśikṛita-sakaḷa-mahi-ma-
- 98 ṇḍalan=uttoma-simha-lāṁchhana vānara-mahā-dhvaja perumatti-tūryya-
nirghoṣhana chatur-ā(a)śīti-nagar-ādhiśthit-āśṭādaś-āśvamōḍha-dikṣhā-dikṣhi-
99 ta-kula-prasūta Himavad-gir-ōmḍra-rumḍra-śikhara-sthāpita-mahā-śakti-prabhāvam
tyāga-jaga-jhampi jhampal-āchāryya ni[śamka]-Rāma subhata-kanaka-
- 100 nikaś(sh)-ōpaḷa śaraṇ-āgata-vajira-prākāra lōk-aika-kalpa-druma samkrānti-
dhavaḷa mūrtti-Nārāyaṇa kirtti-mārttanḍa maṇḍalika-lalāta-paṭṭa vai-
101 ri-gharaṭṭa subhata-rāja-śikhāmani Kādamba-chūḍāman=ity=akṣhila-nām-ādi-
samā(ma)lāmkrī(kṛi)tar=appa śrīman-mahāmaṇḍalēśvaram Jayakēsi-
- 102 dēvarum || Svasty=Anavarata-bhūmi-bhūminī-dhavaḷa-maṅgaḷa-śrī(śrī)mgārāyita-
bahaḷa-vimala-yaśaś-chamdra-chamdrīkā-virājamāno gandh-ebha-yāne
- 103 chatur-udadhi-vēḷa-valaya-valayita-sakaḷa-jagad - adhiśvara - śrīmach - Chāḷukya-chakr-
ādhiśvara-priya-sute vāṁdi-jana-kalpa-late subhata-
- 104 kanaka-nikaś(sh)-ōpaḷa rājy-ābhyaṇḍa-subha-sūchan-āṇka-subha-lakṣhaṇa-lakṣhit-
āṁgi tyāga-jaga-jhampān=arddh-āṁgi mṛidu-madhura-vachana-chatu-
- 105 ra-kalā-kalāp-ōpēte śrī(śrī)mgāra-sāra-sarvvaśva-bhūte śrīmat-Jayakēsi-
dēvara viśāḷa-vakṣha[s*]-sthala-nivāsinīyar=appa śrīmat-piriy-a-
- 106 rasi Maḷalamahādēviyarum Kōṁkanav=ōmbhaynūrum Palasige
pannirchchāsiramum Payvey=aynūrum Kavaḍi-dvipa-sava-lakkamu-
- 107 mam dupṭa(ṣṭa)-niggraha-śiṣṭa-pratipāḷaneyim rājyam-geyyuttam-
irddu || Śrīman-mahā-pradhānam dāṇḍanāyakam paśyita Maḷala-
- 108 mahādēviyara mane-verggaḍe Siṁgarasarū māḍisida Lakshmanēśvara-dēvargge
Śaka-varṣam 1047neya Visva(śvā)vasu-samvatsarada Bhā-
- 109 drapada ba 13 Śukravāra mahā-tithi-yugādiy-aṁḍu dēvara pūje-naivēdyav-
aṁga-bhōga-namḍa-divige-pātra-pāvulam vidyā[dha]-
- 110 na-tapōḍhana-checha(chchhā)trargg=āhāra-vastra-dāna brāhmaṇar=āhāra-dāna khaṇḍa-
sphuṭita-jirṇṇ-ōddhārakke Palasige pannirchchāsiraḍ=ōḷaga[n=a]-
- 111 ynūyara modala bāḍa rājadhāni Kumḍūralu taḷa-vṛittiy=āgi biṭṭa purada
sime mūḍalu Kenneleḷe pōda per-vvaṭṭe tēmka[lu]
- 112 Kumbarageṇe paḍuvalu Savaṇana-paḷliya baṭṭe baḍagalu baṭṭada basadiya
bhūmi puradim mūḍalu kerey-ōḷageya Chinam[m]a.³
- 113 gāvumdana sthalada tōmṭa mattaru 1 nairi(rri)tyada kōṇa Baisageroya keḷagaṇa
gardde-neṇe mattav=aynūyara baliya bāḍa Dāravāḍada

¹ The *k* is not certain ; it may be *g*.² Here follow on the stone the spiral symbol and a *daṇḍa*.³ The *mm* is uncertain.

- 114 mūḍa-voladal-Āneya-śudilī¹ paḍuvalu Navilūra simeyim baḍagalū mattaru 70.
mattam Kuṇḍūr-aynūra baliya
- 115 baḍa Kauvalagēriya sthāna-mānyam porag-āgi chatur-āghāṭa-samēta-tribhōg-
ābhyaṁtara-śuddhiyam koṭṭaru ||²

TRANSLATION.

(Line 1)—Fortune ! Ōm !

(Verse 1)—Homage to Śambhu, lovely with the moon kissing his lofty head as a fan, who is the foundation-column for the beginning of the cities of the Three Worlds !

(Verse 2)—Having his bosom tightly clasped to the two lovely swelling breasts of the Lady Fortune, bearing on his banner the spirit of victory in battles adorned by an arm of fame unique in the world, displaying his majesty in firmness like that of the earth's ramparts, associated in the sportive play of the genius of the mighty Kādamba kingdom, everlastingly may the Lord of the Western Ocean flourish !

(Verse 3)—The blessed Lord of the Three Worlds [Śiva], when in his fury he had conquered Tripura with the graceful eye in his brow, as his excitement caused weariness, came and stood in the lofty shade of a grove of brilliant *kadambas* ; and as he let fall the bright sweat upon the ground, there was born a home of Fortune, the Kādamba lineage that is a base for multitudes of jewels in kings' diadems.

(Verse 4)—In this lineage there flourished many whose forms appeared in beauty, whose glory was encircled by the tusks of the elephants of the regions of space, and who accomplished the removal of their foes' lives.

Among these great sovereigns—

(Verse 5)—The accomplished actor in the dance of that actress the spirit of victory, the brilliant new gem dear to the Lady Earth, who arose in the land with a radiance that lit up as with a lamp the hall of the world—hurrah ! was Chaṭṭayadēva, the exalted Lord of the Western Ocean, who displayed the majesty of the King of Gods and possessed miraculous heroism, an ordinary man ?

(Verse 6)—As he took Kavaḍi-dvīpa and many other regions, built a bridge with lines of ships reaching as far as Lankā, (and) claimed tribute among grim barbarians, exceedingly exalted was the dominion of the Kādamba sovereign, which many called a religious estate for the establishment (of the worship) of Rāma.

(Verse 7)—When gardens on every side, white-plastered houses, alleys, horse-stables, flower-gardens, agreeably connected bazaars, harlots' quarters, and tanks were charming the eye, the Lord of the Ocean [Chaṭṭaya] duly proceeded on (his) ships over the sea in sport, along with (the whole population of) Gōve, with great pomp as far as the land of Surāshtra.³

(Verse 8)—“ If words of reproach be spoken, the rustics must duly satisfy the lord Sōmanātha with camphor, and then shew their purity together in the earth ” : having thus spoken, and having assigned a lower price for root-camphor,⁴ king Chaṭṭaya, who terrified hostile armies, became an ornament to the world.

¹ Read *śudilīm*.

² Here follow on the stone a spiral symbol, a *danda*, and a *śaṅkha*.

³ The reading is quite clear, *Gōve-veras*— The point seems to be that Chaṭṭaya took with him on shipboard the gardens, houses, etc., etc., in fact the whole population of Gōve and all its belongings !

⁴ Camphor, which has always been an item in the worship of gods, seems to have been a rather expensive article : compare vol. IV, above, p. 138.

(Verse 9)—Verily Chātṭa, whose badges of office (*were worn*) on the brows of kings, gave richly to the companies of Brāhmanas, as this world knows, brilliant *tulā-purushas*¹ in countless quantities, (*and*) many towns of fame.

(Verse 10)—As many crores of sacrifices as there are, so many did he with joy of soul fully perform; as many brilliant crores of largesse as are (*possible*), so many did Chātṭaya-dēva bestow on Brāhmanas.

(Verse 11)—When the exalted valour of Chātṭayadēva in his sport upon the ocean reached him, Mummuri of the famous Thāneya,² hearing of it, came into his presence, saw him, led him to his palace, and displayed intense affection; and he bestowed on him his daughter with much pomp, and gave to his son-in-law five *lakhs* of gold.

(Verse 12)—As though saying: "to what other man that will repay me again with corresponding kindness, rather than this Lord of the Ocean,³ can I do it?", king Mummuri duly bestowed a garland on king Chātṭaya amidst the approval of the world, bearing . . . as a brilliant example of liberality and a *jhampal-āchārya*; thus who are so happy on the earth?

(Verse 13)—The son of Chātṭayadēva, who was thus illustrious, bathed the goddesses of the regions of space with gushes of water (?) as they played together in a band at their water-sports in the swelling ocean of the nectar of his own immense fame; (*and he bathed*) the elephants of the regions of space in a stream of waters of abundant *dāna*.⁴

(Verse 14)—Causing many sacrifices to be performed, bestowing many estates together with many *tulā-purushas* all on Brāhmanas, joyfully did Jayakēsin [I] display his glory.

(Verse 15)—Saying proudly: "I have now great strength of arm and strength of foot-soldiers," king Jayakēsin, marching to the attack on the hill
. . . and putting to flight seven who had advanced⁵ to make war, raised in the capitals of those hostile kings the golden scabbard announcing that the foe must turn his back.

(Verse 16)—When the monarch Permāḍidēva, on the borders of his land, came with joy, he went to meet him then, gave him his own beloved daughter with pouring of water, lavishly bestowed on him abundant ornaments, many . . . damsels, a treasury, and wedding-gifts without count, and became illustrious as a tree of desire unique on earth.

After this:—

(Verse 17)—Ho! King Permāḍi . . . coming with joy to the wedding . . . as many lords of provinces came to know him (*and*) were struck with surprise, at once gladly made a diadem: saying this, raising with excitement . . . strong in the arm . . . the Sovereign of the Konkan.

(Verse 18)—Having made Kirtirāja of Banavase obedient to his will, the Lord of the Ocean himself . . . [transferred?] duly his glory to Permāḍi.

Besides this:—

(Verse 19)—King Jayakēsin, the Lord of the Sea, speedily checked the Chōja, who approached recklessly, as the ocean streams over its bounds . . . after due appreciation (?), say, into whose mind does this unique terror penetrate without causing agitation within these bounds of the world?

¹ A *tulā-purusha* is a gift of gold, etc., equal in weight to the weight of the donor.

² See notes on pp. 299, 300 above.

³ On this use of the dative see Kittel, *Grammar*, para. 348, 15.

⁴ Meaning both "largesse" and "elephant's ichor."

⁵ This translation is tentative: the verb *jimkarisu* is not found in the dictionary.

(Verse 20)—Shewing without delay that he is lord of his province . . . he will display in common . . . thus after preparation he has taken it in hand; bid in truth to come : with these words coming and beholding the common sight . . . greatness . . . say . . . of the Emperor of the Konkan.

(Verse 21)—To this lord of earth Jayakēsin [I] was born Gūvaladēva, a hero of mighty prowess, as is born a lion; and he with the fang of his sword . . . checking that elephant the great lord . . . made the pearl-string on the top of his temples into an ornament for the goddesses of the regions of space.

(Verse 22)—When, as the *mada-vattī*¹ . . . was contracted, with mighty boldness the lines of infantry in the armies of his friends advanced, (and) the troops of the empire of righteousness displayed themselves in beauty, on the summit of the bright eastern mountain that is the Kādamba race . . . rejoicing appeared his younger brother, king Vijayādityadēva.

(Verse 23)—Of this Vijayāditya there was an illustrious son, a seat of universal fortune, praised by the peoples of the ocean-girdled earth, king Jayakēsin [II].

(Verse 24)—This lord of earth Jayakēsin in his glory verily impressed upon the world the stamp of the brilliant immense prowess of his arm, (*shewing*) that he was the Jayakēsin ("Lion of Victory") himself.

(Verse 25)—The glory, radiant in extreme brilliance, of the subduing dart of the sovereign . . . was a mirror to the faces of the goddesses of the regions of space; his might comforted multitudes of suppliants standing at the head of the world [scil. Brāhmins]; his strength of arm was extolled by warriors: in view of this, what can furnish (*further*) praise to king Jayakēsin's eminence?

(Verse 26)—On hearing duly, as far as he could hear, of the brilliant form of Jayakēsin who was thus illustrious, of the glory of him who was beloved of the world, of the . . . of him who was a *bhumbhuka*² of the universe, of the prowess of him who was a lion to the great valorous elephants his foes, the Emperor of Kuntala, born of Hari's body, out of esteem for his marvellous fame—

(Verse 27)—(*said* :) "To me formerly Jayakēsin with gladness of spirit . . . so I will duly render this world fruitful to Jayakēsin by praising him for ever."³

(Verse 28)—With these words, displaying his majesty, extending himself to his (*full*) height as if he were actually the Golden Mountain [Mēru] that had come into his presence, having washed in a jewelled pavilion the lotus-feet (*of Jayakēsin*) with true delight, while the prepared bright stream of water from the pitchers glistened, the Lord of Earth bestowed his daughter upon that crest-jewel of princes.

Thereupon :—

(Verse 29)—Heaps of gold that might be called—oh, what a marvel!—peaks of the Golden Mountain, (*and*) great . . . such that it might be said that a number of royal Mount Rōhas [Rōhanas] was here at hand, (*and*) a number of crores of fine elephants and horses surpassing Śakra's fiery elephant (*and*) the greatness of Uchchais-śravas, did the Lord of Kuntala appropriately bestow on his son-in-law.

¹ "A black bee-like ornament tied to the frontal globe of an elephant" : Kittel, *s.v.*

² The meaning of this word is not clear : it seems to signify "ornament."

³ This translation is not quite satisfactory. Perhaps a better sense could be made if we alter *pogad* to *pogaj*, whereby we can render the words : "I will duly reward Jayakēsin so that the world shall ever praise,"

(Verse 30)—In the same manner as flourished Fortune and Hari, Śiva and the Mountain's Daughter, so flourished Jayakēsin and Mañjaladēvi in affection, seats of immense happiness, amidst the praises of the earth.

(Verse 31)—The beauty of this Mañjaladēvi on earth surpasses (*that of*) Rambhā and Tilōttamā, much more so (*that of*) mortal woman; it is charming, look you, verily a hundred times.

(Verse 32)—“ This is a sea of the nectar of loveliness that has been beheld; this grace is the play of the Moon's brows; a regular expansion of beauty . . . verily, look you, a wealth of jasmine; this is Sarasvatī's natal place ”: in these words people [extol] the abundance of the greatness of Mañjaladēvi's beauty that has arisen in the world.

(Verse 33)—“ The greatness of her grace excels twice (*that of*) the mistress of the Mind-born [Kāma], when one reflects; the greatness of her virtue is twelve times more than (*that of*) Sītā; the greatness of her beauty is a radiant tree of desire that . . . the world for glory ”: thus did the world in one hand praise Mañjaladēvi, whose face was a full-moon.

(Verse 34)—The much-praised famous Emperor Vikrama, [having given] a jewel of woman, sharing enjoyment . . . pleased with the Kādamba monarch mighty of prowess, flourished with splendour in association (*with him*); radiant with true glory fostering the Kādamba kingdom, [he reigned over his] people in contentment.

(Verse 35)—Now constantly (*he was*) careful of the genius of his kingdom, as though bidding it match the prosperity of the kingdom of this Mañjaladēvi and of Jayakēsin renowned for peerless merit.

(Verse 36)—“ . . . what other battle-lords are there, who are descended in due order (*of lineage*), proved in polity, reliable, obedient to truth, when one considers? ”—with these words, with his daughter the Lord of the Earth gladly gave a commission to Lakshmarāja, saying “ without speaking otherwise,¹ in the strong-chamber of thy mighty arm . . . ”

(Verse 37)—When the lord, the Rāma of the Chālukyas, gave the commission, while the earth extolled Mañjaladēvi . . . with delight coming in company . . . as the devout . . . the daughter of the Mountain-Lord and the Monarch of Earth [Śiva] appearing to sight . . . in the kingdom of heaven.²

(Verse 38)—Favoured in speech, favoured in the greatness of his native intelligence, favoured also in that his men burned up³ in Bharata a withering army of foes, favoured in . . . purity, in every respect favoured of the emperor in very sooth—happy was Lakshmana the Daṇḍanāyaka.

(Verse 39)—[The son of] this illustrious general Lakshmana, when one reflects, in his turn now surpassed in [profundity] of character the ocean, in lofty estate the divine mountain, in the quality of firmness the earth; he was in his turn truly a noble person; how appeared in turn the singular . . . of Bhavyarāja, who was a benefactor to the good!

(Verse 40)—There also flourished on earth this illustrious Bhavyarāja's high-spirited wife, a unique purifying influence in the triple world, abundant in streams of stainless knowledge, Gaṅgādēvi.

¹ This phrase, *matī=enisade*, also occurs in the great inscription of Ittagi, l. 44 (above, vol. XIII, p. 45); it seems to mean something like “ assuredly,” “ beyond question.”

² From this it would seem that Lakshmarāja was an officer of Vikramāditya's court, whom the latter appointed to the service of Mañjaladēvi on her marriage to Jayakēsin.

³ For the change of grammatical subject cf. Kittel's Grammar, p. 420.

(Verse 41)—A mate of Sarasvatī in the development of her learning, a Ganges in her purity, a daughter of brilliant culture in her use of ornament : thus like the Ganges . . .

(Verse 42)—The high estate of those who walk by night, the earth on the tip of the tusk of a vicious boar (*belonging*) to a savage herdsman, or Sāvitrī who lost her perfect firmness in delight at the fresh pollen arising from stately lotuses—are these equal in noble conduct to the illustrious Gaṅgādēvi on this earth ?¹

(Verse 43)—There lived their illustrious elder son . . . shining exceedingly, causing the rise of the ocean of his kinsfolk, the lord Sōma.²

(Verse 44)—Having attained learning in the traditions of grammatical science, mastered the meaning of the study of the great science of logic, become eminent in the series of the science of literary composition, skilful in the heights of Śakra's science,³ . . . a very Bhārgava in the world, and having his tongue purified by the honoured wealth of Sarasvatī, the Daṇḍanāyaka Sōma flourished on the earth.

(Verse 45)—An object of honour to the three worlds—Bhavyarāja's younger brother—say, what an archer!—Lakshmana's elder brother—a possessor of most exalted purity—is he not more holy even than Gaṅgā's son [Bhishma] ?—peer to his own name, valorous, Simha's elder brother : this series of titles was realised in the lord Sōma in this part of the earth.

(Verse 46)—Arising in glorious play in the vast Milk-Ocean of the most famous Kānta Gōtra,—a possessor of fullness of hands [*or* : moon-beams], of stainless beauty, of delight for the eyes of the world, of well-ordered conduct, of sages' praise—has not Sōma ever filled the world with the abundant moonlight of his fame ?

(Verse 47)—Of this Daṇḍanāyaka Sōma, who was thus illustrious as a subject of dignity, a younger brother, the fortunate Daṇḍanāyaka Simha, a bee to Śiva's lotus-feet renowned in the three worlds, skilled in all the sciences extolled by the people of the world, active in purest righteousness, following the course of Manu, attained to distinction.

(Verse 48)—Was he not indeed illustrious on the ocean-encircled earth, a Patañjali in grammatical science, a Śaṅkara⁴ in the six systems of logic, an Omniscient One in the multitude of teachings of literary composition praised by the whole world, a distinguished Chāṇakya in the whole series of exalted polity, a platform for the play of the dance of the brilliant goddess of Speech ?

(Verse 49)—When the whole world praised him as he rode upon the lordly horse of the exceedingly difficult literary sentiments,⁵ as though he were a Rēvanta,⁶ truly the Daṇḍanāyaka Simha was a skilful man, an ornament of generals.

¹ This means that all the types of conjugal loyalty, unlike Gaṅgādēvi, have some flaw. Arundhatī is a star, and like the other stars wanders about by night like an *abhisārikā*. The Earth was defiled by being stuck on the tusk of a boar (the Varāha incarnation of Viṣṇu). Sāvitrī allowed her attention to stray for a moment from conjugal duty to the beauties of nature (is this an artificial expansion of the plain statement in *Mahābhārata*, Vana-parvan cccv. 30 ?).

² Note the play on the name Sōma ("moon").

³ This refers to the treatise on polity known as the *Śakra-nīti*, ascribed to the mythical Śakra or Bhārgava.

⁴ This title of Śaṅkara is used because of the connection of the six systems of logic.

⁵ This also means : "a horse of very difficult temper."

⁶ Rēvanta was son of Sūrya and Samjñā; the legend is given in the *Mārkaṇḍeya-purāṇa*, lxxviii. 21 ff. and cviii. 7 ff. Cf. *JAS Beng.*, new ser., 1909, vol. V, p. 391.

(Verse 50)—When *Siṅga's* fame met him, the *Mātanga* with dishevelled locks from terror *alvum laxabat*¹; in view of this, can carping speech ascend the illustrious *Simharāja's* elephant?

(Verse 51)—Of old the Trident-bearer [*Śiva*] in sooth flourished in the course of the *Kṛita* Age; in the *Trētā* Age flourished *Rāma*, exalted in exploits of the bow; in the *Dvāpara* Age flourished *Phalguna* [*Arjuna*]. Harken! in the Age of *Kali* there has flourished in archery *Siṅga*, the famous *Daṇḍanāyaka* of the Emperor of *Kuntala's* camp.

(Verse 52)—In polity, prowess, strength, courtesy, skill, resolution of counsel, noble conduct, majesty, literary art, famed ancestry, strength of arm, loyalty to his lord, (and) ability a seat of good qualities—the earth affectionately extols with joy the fortunate *Daṇḍanāyaka* *Simha*.

(Verse 53)—Of the general *Simha*, who is thus a subject of eulogy, the high-spirited wife in her turn is a goddess of victory to her husband's exalted arm, a peerless Lady of Speech to the lotus of his face, a goddess of Fortune praised by the righteous on his breast vast in comeliness: thus is not *Mañjaladēvi* blest on earth?

(Verse 54)—A creeping-plant of the *pārijāta*-tree to her household, a celestial cow to her kindred, a brilliant rain of gold on the earth, a daughter of Earth [*Sitā*] in devotion to her husband, a bright new jewel-lamp in a delightful palace, a crescent-moon from the ocean of the spirit² of charity,—how brilliant is the greatness of *Mañjaladēvi*, who was a basis for the words of those who speak thus!

(Verse 55)—Their son is a jewel-ornament quivering on the pot-like round breasts of stainless Speech, a thunderbolt to the mountains of haughty foes, supreme in the world: in these words what men do not praise *Boppadēva*?

(Verse 56)—The form of *Boppadēva* is called a *mān's* orb to the lotuses of men's eyes; his glory, a string of pearls worn ever by the goddesses of the regions of space; his might, a full rich rain of gold to the earth; his valour, a lion to the troop of elephants that are his foes, who are vessels of combat.

(Verse 57)—As thus, in company with wife, sons, and many kinsmen and friends, he was securely increasing ever to higher and higher degrees the abounding fortune of the kingdom for *Vikramāṅka's* daughter *Mañjaladēvi* and that most exalted hero the great *Jayakēsin* :—

(Lines 80-84)—Hail! Lord of great feudatories, possessed of the five *mahā-sabdas*, great august *Daṇḍanāyaka*, bestower of boons on sages, purifying his *Gōtra*, a son to the wives of other men, a wishing-jewel to kinsmen, a crest-jewel of intelligence, an athlete against the horses of sin, an arrow in the heart of ill-wishers, a *Rāma* in archery, a *Bhīma* in the arena of battle, a *Vidyādhara*³ of literary composition, a master of all arts, a worshipful *Bharata* on occasions of musical performances, constant in the empire of moral virtue, a central mountain in firmness, a *Satyavrata*⁴ in truth, a *Chāṇakya* of ministers, a ruby of men, a gem-lamp in the halls of the good, the essence of *Vikramāditya's* majesty: endowed with these and all other titles, the high minister, governor of the women's quarters, master of the robes,⁵ high chamberlain, the *Daṇḍanāyaka* *Siṅgarasa*, being . . . :—

¹ With this unsavoury phrase cf. Kittel, s.v. *mala-mūtra*.

² Literally, "fluid"; there is a play on the double meaning of *rasa*.

³ Or: "a master of the art."

⁴ This apparently refers to the legend narrated in the *Dēvi-bhāgavata*, iii. 10-11.

⁵ *Pasāyitam*; it may also be rendered "blest" or "favourite."

(Verse 58)—Like the beauty of a tress of hair on the (*Goddess*) Earth who is clasped by the zone of the oceans, the province of Kuntala¹ appears attractive to the mind; in this province, like a glittering forehead-ornament, there shines, so that desire of soul arises, the county of Halasige, a darling of counties, most exalted, richly stocked with treasures.

(Verse 59)—Kundūr, which appears as an ornament to this charming province, mankind with one tongue verily extol duly in praises: it is styled in the bounds of earth an Amarāvati of such glory, a mighty Alakā-pura, a very Bhōgavatt² forming the essence of the world.

(Line 87)—On the southern side of this Kundūr :—

(Verse 60)—“ Indeed this, when one considers, is an Arghyatīrtha; indeed it is the holy place Benares; indeed it is the excellent holy place Prayāge; indeed it is, of a surety, many other holy places”: with these words the general Śiṅgaṇa established for the world's welfare a second Kailāsa, (*which*) is called the blessed (*temple of the*) fortune-marked Lakshmeśvara.

(Verse 61)—“ Say, has the famous Mountain of Fortune³ come and settled down (*here*)? has the delightful Himālaya mountain been born (*here*)? has another Mount Mēru in truth arisen, as a home for godhead?”—such a house of Śiva constructed by Śiṅgaṇa, a terraced site of palaces of religion, beauteous with the name of Lakshma, displayed itself in magnificence to the world.

(Verse 62)—A multitude of all graces stands here; the whole series of exalted auspicious objects⁴ is here; here together in one spot of the earth stands assuredly all the brilliant righteousness of the three worlds: thus appears the conspicuous divine holy place, the (*temple of*) Lakshmanēśvara renowned through the three worlds.

(Lines 93-95)—Hail! While the victorious reign of the asylum of the whole world, the favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of Satyāśraya's race, ornament of the Chālukyas, king Tribhuvansamalla, is advancing in a course of increasing success (*to endure*) as long as the moon, sun, and stars, while he is reigning in the standing camp of Jayantipura in the enjoyment of pleasant conversations :—

(Lines 95-102)—Hail! The Mahāmaṇḍalēśvara possessed of the five mahā-sabdas, the lord of Banavāsi best of cities, high august sun dawning on the summit of that royal mount of exalted fortune the race of Triḷōchana-Kadamba sprung from Hara and the Earth that is praised by the whole world; he who subdues all provinces of earth by native majesty exceeding in fervour the sun's rays; he who has the crest of a mighty lion, who has the great banner (*with the emblem*) of an ape, who is attended by the thunder of *permaṭṭi* drums and (*other*) musical instruments; he who is sprung from a race consecrated in the consecratory rites of eighteen horse-sacrifices set up in eighty-four cities; he whose great puissance of strength has been established on the massive summits of the royal mountains of the Himālaya;⁵ who excels the world in liberality, a *jhampaḷ-āchārya*⁶; a Rāma in intrepidity, a touchstone

¹ On this word-play see above, vol. XII, p. 144.

² These three cities are the residences respectively of Indra, Kubāra, and the Nāgas.

³ *Sri-parvata*, the residence of Śiva (*Bhāg.-parāya* x. 79, v. 13). It is Śrīśailam, in Kurnool District.

⁴ *Maṅgalas*: several alternate lists of these are given in the *Kārikāgama*, lv. 85 ff.

⁵ This implies that he penetrated to the Himālaya and there set up his ensign. Of course this is a mere hyperbole, which is used conventionally in South-Indian panegyrics. The author of the *Kalingattup-paraṇi* actually asserts that his hero set up the tiger-banner of the Chōḷas on Mount Mēru, *āḍagak-kiriṇṇi puli vaṭṭaṇ* (xi. 7), a feat worthy of Baron Munchausen; an early Pāṇḍyan record in the British Museum (Ind. Ch. 4, ll. 8-9) describes the Pāṇḍyan dynasty as having planted its device, the two fishes, on the Himālaya, *tiḷḷar-indra-mastaka-tilā-viṇṇa-mateya-devāḥ*. Cf. also *Progress Report of the Asst. Arch. Supt. for Epigr., Southern Circle*, 1907-8, pp. 62, 64, and the Bankāpūr inscription above, vol. XIII, l. 13.

⁶ See vol. XII, above, p. 251.

for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, white as the passage of the sun (*into Makara*), Nārāyaṇa incarnate, a sun of fame, one whose badge of office (*is worn*) on the brows of rulers of provinces, a grindstone of foemen, a crest-jewel of warrior-kings, a crest-jewel of the Kādambas; he who is adorned with these and all other titles, to wit, the *Mahāmaṇḍalēśvara Jayakēśidēva*; and likewise—

(Lines 102-106)—Hail! She who is constantly brilliant with the moonshine of the moon of abounding stainless glory shewing the grace of the white auspicious ornaments of the Goddess of Earth; who rides on fiery elephants; the dear daughter of the Chālukyan Emperor who is lord of the whole world enclosed in the circle of the shores of the four oceans a creeping plant of desire to eulogists; a touchstone for the gold of warriors; she whose body is marked by many auspicious features of happy augury for the welfare of the kingdom, who occupies half the body of him who excels the world in liberality; mistress of soft sweet speech and the series of ingenious arts, the treasure-store of the essence of grace, the dweller upon Jayakēśidēva's broad breast, to wit, the Senior Queen *Maṇḍalamahādēvi* :—

(Lines 106-107)—while they were ruling the nine-hundred of the Koṅkan and the twelve-thousand of Palasige and the five-hundred of Payve and the lakh and a quarter of Kavaḍi-dvīpa so as to suppress the wicked and to protect the cultured,—

(Lines 107-111)—granted to (*the temple of*) the god Lakshmanēśvara constructed by Siṅgarasa the high minister, *Danḍanāyaka*, and high chamberlain of the blest *Maṇḍalamahādēvi*, on Friday, the thirteenth day of the dark fortnight of Bhādrapada of the cyclic year Viśvāvasu, the 1047th Śaka year, on a great *tithi* that is a *Yugādi*, for the worship, food-offerings, means of personal enjoyment, perpetual lamps, largesse, and processional cloths¹ for the god, for gifts of food and clothing to learned men, ascetics, and students, for gifts of food to Brāhmins, and for restoration of broken, burst, and outworn (*parts of the buildings*), on *taḍa-vṛitti* tenure in Kundūr, the first town (*and*) royal residence of the five-hundred forming part of the twelve thousand of Palasige,

(Lines 111-112)—a town, the boundaries whereof are : on the east, the high-road going to Kennele; on the south, the Kumbāragere tank; on the west, the road of Savaṇana-palli; on the north, the lands of the sacred building on the hill;

(Lines 112-113)—(*also*) a garden (*comprising*) one *mattar* in the estate of Chinamma Gāvūṇḍa in the land within the tank on the east of the town; (*also*) on the south-western side, a grainfield-*neṛe*² below the Baisagere tank;

(Lines 113-115)—and likewise 70 *mattar* in the eastern fields of Daravāḍa, a town forming part of the five-hundred, on the west of Āneya-sunḍil (*and*) north of the boundary of Navilūr, and likewise the local seignior of Kauvalagēri, a town forming part of the Kundūr five-hundred, outside (*the above town of Kundūr, all of which*) they bestowed with clear definition both of the four sides of access and of the things included in the *tribbhoga*.³

B.—OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA JAYAKESIN II: A.D. 1126.

This record is on a stone tablet built into the ceiling, in the course of some repairs or restoration, of a temple in the field Survey No. 9, which is known as the temple of Śaṅkaralinga, and seems to be what remains of the temple of the god Śaṅkarā of Arakere who is mentioned in

¹ *Pāṇḍa* : see above, vol. XII, p. 270.

² The word *neṛe* is not clear as to meaning.

³ See I. A., vol. XIX, p. 271.

the record. In fitting the stone for the purpose for which it was wanted, the top of it, bearing, no doubt, some sculptures as usual and certainly at least some three or four opening lines containing probably an invocatory verse in addition to the beginning of the string of titles and epithets of Jayakēsin II, was cut away and lost. The first extant word, *maṇḍalan*, is the word at the end of the epithet *mārttaṇḍa-kar-ālītīra*, etc., which stands in lines 97-8 of the inscription A.

The extant inscription covers an area measuring about 2 ft. 8 in. in width by 3 ft. 6 in. in height. Its state of preservation is on the whole somewhat better than that of the inscription A; but it is in places very much worn, and occasionally quite illegible: however, here again the historical, geographical, and practical matter can all be made out satisfactorily.—The character is Kanarese, of a type similar to that of the record A. The letters are rather irregularly formed in some places: they average in height about the same as in the record A.—The language is Kanarese, prose and verse, with the usual Sanskrit comminatory verses at the end (ll. 57-59): it is of the same type as that of the previous inscription. There is some lexical interest in the words *paśāyitike* (l. 20), *sāgula* (ll. 31 f.), *sāvāsi* (l. 45), *paṭṭhale* (ll. 54 f.), and *paḷhata* (l. 55); on *tyāga-jaga-jhāmpa jhāmpa-āchāryya* (l. 2) and *tyāga-jaga-jhāmpa* (l. 8) see above, p. 298.—As to orthography and phonetic development, we may note that initial *p* is usually preserved, but is changed to the modern *h* in *Hānumjall-* (l. 9), *Haive* (l. 11), *hēr-* (l. 20, a verse passage!), *hattu* (ll. 26, 52) and *hatt-* (l. 30), *hannomdu* (l. 27), *heddāriyīm* (l. 32), *haḍuvalu* (l. 32, by the side of *paḍ°* in the same line and elsewhere), *hadimūru* (l. 38). The *upadhmanīya* symbol appears in *antaḥpur-* (l. 14) and *bhāvinah-p°* (l. 58). The archaic *l* is kept in *negaldam* (l. 18) and *pogald-* (l. 19); elsewhere it is changed to *ḷ*, except in the case of *vērkkum* (l. 24) and *torttu* (l. 30), where it is written as *r*. There is some confusion between *ś* and *s*. As regards flexion, the modern dative plural ending *-arige* appears in *pratiṭāṭisidavarige* (l. 55) and *brāhmaṇarige* (l. 56); elsewhere we find *-arige*.

The object of the inscription is to register a series of grants to the sanctuary of the god Śaṅkara of Arakere, situate in or near the town of Kundūr. The opening part of the text is lost. What remains begins in the middle of the list of titles borne by the Kādamba Jayakēsin II of Goa (ll. 1-5), and then proceeds to give the titles of the latter's senior queen Mañjaladēvi (ll. 5-9), recording that the present grants were made while she was in Kundūr, governing the nine-hundred of the Koṅkaṇ, the thirty of Uṇukal and Sabbi, the thirty* of Koṭakuli, the five-hundred of Hānumgal, the thirty of Utsugrāme and Kādaravalli, the thirty of Polalgunde, the seventy of Vēlugarāme, the five-hundred of Haive, and the *lakḥ* and a quarter of Kavaḍi-dvīpa (ll. 9-12). Next appears on the scene Lakḥharasa (also called Lakshmana and Lakshma), a *Danḍanāyaka*, who seems to be one of the Lakshmanas mentioned in inscription A; probably he was the petitioner for the charter. His titles are enumerated in ll. 12-15, and his merits and exploits lauded in four verses in ll. 15-21. After the date (ll. 21-22) are recorded divers grants of land by king Jayakēsin (ll. 21-30), by Prayāge Bhaṭṭayya (ll. 30-34), by Mañjaladēvi, the wife of Siṅgarasa, mentioned in inscription A (ll. 34-38), and again by Jayakēsin (ll. 39-40). It is next recorded that Jayakēsin made over the establishment to Prayāge Bhaṭṭayya, who is extolled in two verses, and the latter made some arrangement with the five-hundred *Śvāmīs* of Nālkupaṭṭi (ll. 40-47). Then follows another grant by queen Mañjaladēvi (ll. 49-53), after which are mentioned as trustees of the endowment five officers of the place, in addition to Jayakēsin (ll. 53-55). The inscription proper ends with comminatory paragraphs of the usual type, in Kanarese and Sanskrit (ll. 55-59), after which another hand has added a supplement regarding the distribution of the sacred food.

One of Jayakēsin's donations is made for the sake of the religious merit (*puṇya*) of his younger brother Uḍayarmadēva (l. 28), a worthy who is otherwise unknown to history. In

respect of its formation the name Uḍayarma may be compared to that of Javaiyarma (vol. VI above, pp. 215 and 217, with Kittel's note on the latter), and Ereyārmma (*Ep. Carn.* xii. Mi. 102).

This inscription has five dates: the last of them, falling in A.D. 1126, is that of the occasion in connection with which the whole record was put together and engraved on the stone; the others, beginning in A.D. 1123, are the dates of previous acts brought together and recited in this record, not of separate records framed and engraved successively at the times mentioned in them. They are all fully legible in the ink-impressions, except in respect of the name of the *saṃkrānti* in the second of them. Dr. Fleet gives me the following remarks about them:—

"First date: line 21. The given details are: the Śaka year 1045; the cyclic year Śobhakrit; the second *tithi* of the dark fortnight of Āshāḍha; Māṅgalavāra (Tuesday); the Dakṣiṇāyana or summer solstice, when the sun enters the sign Karka (Cancer) and begins his course towards the south. There is often a doubt as to whether the name Śobhakrit means the *saṃvatsara* which is also known as Śobhana, or whether it denotes Śubhakrit, which comes next before Śobhana. And, as this date is in any case an irregular one, we must examine it for the two years:—

"1. The Śubhakrit *saṃvatsara* was Śaka 1045 current, A.D. 1122-23. In this year the day of the given *tithi* Āshāḍha kṛishṇa 2 was Friday, 23 June, A.D. 1122, on which day the *tithi* ended at about 15 h. 35 m. after mean sunrise (for Ujjain). The sun entered Karka at 4 h. 39 m. on Monday, 26 June. Thus, neither do the *tithi* and the *saṃkrānti* come together, nor in either case was there a Tuesday as specified in the record.

"2. The Śubhakrit (Śobhana) *saṃvatsara* was Śaka 1045 expired, A.D. 1123-24. And in this year the sun entered Karka at 10 h. 51 m. on Tuesday, 26 June, A.D. 1123. But this was not at all the day of the given *tithi*. In this year the month Āshāḍha was intercalary; and the position is as follows. The *tithi* kṛishṇa 2 of the first Āshāḍha ended at mean sunrise, or perhaps at 4 minutes after mean sunrise (both for Ujjain), on Wednesday, 13 June, thirteen days before the *saṃkrānti*. And the same *tithi* of the second Āshāḍha ended at about 11 h. 46 m. on Thursday, 12 July, sixteen days after the *saṃkrānti*. The *tithi* which was current at the time of the *saṃkrānti* was the second *tithi* of the bright fortnight of the second Āshāḍha, which began at about 1 h. 42 m. on the day mentioned above, 26 June. In these circumstances, I think that we may take this as the real *tithi*, and find an actual mistake in the record, in its giving *bahula* instead of *śukla* or *śuddha*, attributable to the record having been framed two and a half years after the event. But, as the result does not answer exactly to all the details which are actually given, the date must be classed, as usual, as an irregular one.

"Second date: line 25. The given details are: the cyclic year Viśvāvasu (the Śaka year is not stated); the new-moon of Āśvayuja (the weekday is not stated); a *saṃkrānti*, or passage of the sun into a sign of the zodiac, which must be the Tulā-*saṃkrānti*, when the sun enters Tulā (Libra) and comes to the autumn equinox, which always takes in Āśvina, though the exact name applied to it in this record is not decipherable.¹ This date, also, is irregular. As we have seen under the date of the inscription A above, the Viśvāvasu *saṃvatsara* was Śaka 1047 expired, A.D. 1125-26. In this year the sun entered Tulā at 22 h. 17 m. after mean sunrise (for Ujjain) on Saturday, 26 September, A.D. 1125. In consequence of the lateness of the time, 1 h. 43 m. before mean sunrise, any celebration of the *saṃkrānti* would be made, no doubt, during the early part of the next day, Sunday. But the new-moon *tithi* of Āśvina only

¹ The name used in the record was one of three syllables, the first of which is quite illegible. Of course, *śiśkuea*, 'the equinox,' naturally suggests itself: but the third syllable seems to be *sa*, and the one before it looks much like *va*. Use seems to have been made of some quite unusual synonym of Tulā.

began at about 22 h. 39 m. on the Sunday, and cannot by any means be carried back to any time recognizable as proper for celebrating the equinox; much less to the time when the *samkrānti* actually occurred. The only possible excuse for citing the new-moon *tithi* is to be found in the fact that the fourteenth *tithi* was what is known as an expunged *tithi*, since it began at about 1 h. 8 m. on the Sunday and ended at about 22 h. 39 m. on the same day. But, even so, the fourteenth *tithi* existed, though it did not give its number to a day; and either the thirteenth or the fourteenth *tithi* must have been used, and should have been cited, in connection with the celebration of the *samkrānti*.

"Third date: line 39. The only detail given here is the Uttarāyana-samkrānti or winter solstice, when the sun enters the sign Makara (Capricornus) and begins his course towards the north. But the date evidently belongs to the Viśvāvasu *samvatsara*, which is mentioned in the remaining two dates as well as in the preceding one. And so its equivalent will be 24 December, A.D. 1125, when the sun entered Makara at 16 h. 35 m. after mean sunrise (for Ujjain).

"Fourth date: line 40. The details given here are: the cyclic year Viśvāvasu: the full-moon of Māgha: an eclipse of the moon: the Śaka year and the weekday are not stated. This, of course, is the same Viśvāvasu *samvatsara*, Śaka 1047 expired, A.D. 1125-26. And the given *tithi*, the full-moon of Māgha, answers to 10 January, A.D. 1126, on which day there was an eclipse of the moon, visible in India.¹ The eclipse, which was nearly a half one, began at Dhārwar at 22 h. 55 m. after mean sunrise on the Sunday: that is, at 4.55 A.M. during the night between the Sunday and the Monday. The moment of full-moon, with which the *tithi* ended and the greatest phase of the eclipse occurred, was at 6 minutes (local time) after mean sunrise, i.e. at 6.6 A.M. on the Monday: but the local true sunrise was at closely about 6.25 A.M., some twenty minutes after the moment of full-moon;² and so the *tithi* and the eclipse belong to the Sunday.

"Fifth date: line 49. The details here are precisely those of the fourth date: namely, the cyclic year Viśvāvasu (the Śaka year not being stated); the full-moon of Māgha (the weekday not being stated); an eclipse of the moon. As we have seen, the equivalent is 10 January, A.D. 1126."

A considerable number of places are mentioned. Apart from Kundūr itself (*passim*), the Koṅkan (l. 9), Hānūṅgal, now Hāṅgal (ll. 9, 10), Veḷugramē, the modern Belgaum (l. 10), and Dāravāḍa, now Dhārwar (l. 51),³ there are several that may be identified. Unkal (l. 9) is Unkal, on the high road from Dhārwar to Hubli, about thirteen miles south-east from Narēndra. Sabbi, which is associated with it as giving a joint name to a group of thirty villages, seems to have been a contiguous village which has become absorbed into Unkal. Kādaravalli (l. 10) is Kādarōḷi in the Sampgaum tālu of the Belgaum District, in long. 74° 47', lat. 15° 42', twenty miles towards the north-west from Narēndra; from this place itself we have an inscription of A.D. 1075:⁴ in another record the name is given as Kādalavalli, with *l* instead of *r* in the third syllable.⁵ Utsugrāme, which is associated with it in the same way as Sabbi with Unkal, seems to have been a contiguous village afterwards absorbed into Kādarōḷi. Arakere (*passim*) must be in or very near Narēndra. On Palasige, now Halsi (l. 46), and Navilūr (l. 52) see on inscription A, p. 300. Tadakōḍu (l. 26) is given as "Tadkod" in the Bombay Survey, sheet 276, and as "Turkod" on the Indian Atlas; it lies

¹ See Sewell, *Eclipses of the Moon in India*, table E, p. 26. In European tables, which take the civil day beginning at midnight, this eclipse is entered for Monday, 11 January: see, e.g., Von Oppolzer's *Canon der Finsternisse*, p. 361, No. 3606. But it belongs for India to the Sunday.

² Sewell's book, quoted in the preceding note, gives in table G the means of working out this detail.

³ See a note on this name under the inscription A above (p. 300).

⁴ *Archaeol. Surv. West. Ind.*, vol. 3, p. 105.

⁵ *Ind. Ant.*, vol. XVIII, p. 311, line 8.

about eight miles to the north-west of Narēndra. Mareyavāḍa (l. 22) is "Marevād" in the Bombay Survey map and "Mureesawad" on the Indian Atlas map; it is about five miles towards east-by-north from Narēndra.

TEXT.¹

- 1 maṇḍalaṇ²-uttuṅga-simha-lāṁchechhanam vānara-mahā-dhvajam permuṭṭi-tūryya-nirgghaṣṣhaṇam chatur-āsiti³-nagar-ādhiśṭhit-āṣṭādaś-āśvamedha-dī-
- 2 kshā-[dī]kshita-koḷa-prasūtam Himavad-gir-īndra-rūndra-sikhara-sthāpita-mahā-śakti-prabhāva tyāga-jaga-jhampa jhampa-āchāryya niśāṁka-
- 3 Rāman śu(su)bhāṭa-kanaka-nikaś(sh)-ōpaḷa śaraṇ-āgata-vajra-prākāra loka-aika-kalpa-druma saṁkrānti-dhavaḷa mūrti-Nārāyaṇam kīrti-mārttam-
- 4 daṁ maṇḍalika-lalāṭa-paṭṭam vaii-gharaṭṭam śu(su)bhāṭa-rāja-sikhāmaṇi Kādamba-chūḍāmaṇ-ity-akhiḷa-nām-āvali-samā(ma)lāṁkri(kṛi)tar=appa śrīma-
- 5 n-mahāmaṇḍalēśvaram Jayakēśidēvara maṇḍo-nayana-vallabheyar=appa svasti śrīmad-ari-narapāḷa-bāḷikā-chaḷa-lūḷita-kuntala-kalāpe(pa)-mada-
- 6 madhukari-sahasri-saṁlagna-pada-nakha-mayūkha-vikasita-lat-ānta-santāne | gandh-ēbha-yāne | chatur-ndadhi-vēḷā-valāya-valāyita-sakala-ja-
- 7 gad-adhiśvara-śrīmaḥ-Chāḷukya-chakr-ēśvara-priya-tan[ūje] vandi-jana-kalpa-bhōje | subhāṭa-kanaka-nikaś(sh)-ōpaḷa rājy-ābhayudaya-subha-
- 8 sū(sū)chan-āṇka-lakṣhaṇa-lakṣit-āṁgi | tyāga-jaga-jhampān=arddh-āṁgi | mṛidu-madhura-vachana-rachana-chatur-ālāpe | śrī(śrī)ṁgāra-sarvvaśva(śva)-bhūteyar=a- |
- 9 ppa śrīmat-piriy-arasi Maḷalamahādēviyar-Kundūrol=irddu Kōṁkaṇav-ombhaynūr=Unukal-Sabbay=eraḍu mūvattu Ko-
- 10 ntakuḷi mūvattu Hānuṁgall=aynūr-Utsugrāme-Kāḍa[ra]vaḷliy=eraḍu mūvattu Poḷalgunde mūvattu Vēḷugrāmey=ēḷva(lpa)-
- 11 ttu Haivey=aynūru Kavaḍi-dvīpa 'sava-lakṣhamumam duṣṭa-nigraha-viśiṣṭa-prā(pra)tipāṇeyim=uttar-ōttar-ābhivri(ri)ddhi-pravarddha-
- 12 mānam=ā-chaṁdr-ārka-tūram sukha-saṁkathā-vinōdadiṁ rājyam-geyyuttam-ire || Ōm⁴ Svasti Samadhigata-paṇcha-mahā-śabda-mahā-
- 13 sāmāntādhipatīm⁵ mahā-prachanda-dāṇḍanāyakaṁ vib[u*]dha-vara-dāyaka | gōtra-pavitrā(trā) par-āṁganā-putra bandhu-chintāmaṇi vivēka-chūḍāmaṇi
- 14 nām-ādi-samasta-prasasti-sahitam śrīman-mahā-prā(pra)dhānan=antaḥpur-ādhyakṣa pasāyṭam śrīman-Maḷalamahādēviyara mane-verggaḍe
- 15 śrīmad-dāṇḍanāyaka Lakṣharasa || Vṛi || ⁶Nāḍeḍa pasāy[i*]ṭam patige daṭṭ-aḍiyol todaḷ-ill=enal^u kodala^u nuḍidu pasāy[i*]ṭam patige bā-
- 16 ḷyadol=anya-nripaṁge bhāṣṇamam paḍodu pasāy[i*]ṭam patige jauvanad=ēlgeyol=endod=elliyaṁ biḍade pasāy[i*]ṭam salo pasāy[i*]ṭa-Lakṣhaṇa-
- 17 dāṇḍanāyakaṁ || [l*] ⁷Geṇṭarol=irddu nōḍalum=asahyam=enal^u dore-vetta Sahyamam dāṁṭi nisargga-durgga-jalamam jala-rāsiyan=ūṇṭi duṣṭa-
- 18 raṇi mūṇṭi nī[-∪]daṁ nelanan=āṁkāda Kōṁkaṇam=igaḷ=āyṭu niḷka(śhka)mṭakam=endu chakri pogaḷal^u negaḷdaṁ vijigishu Lakṣhmaṇam || [2*] Ka || ⁸Naya-
- 19 rahitarane pogaḷd-appayo nija-pati-kaṭaka-rakṣhapālana Sahy-ōbhaya-kaṭaka-rakṣhapālana jaya-vanitā-kaṭaka-rakṣhapālana sa-

¹ From the ink-impressions.² Regarding what has been lost before this word see p. 317 above.³ Read -āsiti-: there is the mistake of āṣṭi for āsiti in A, l. 98.⁴ Denoted by the spiral symbol.⁵ Delete the final m.⁶ Metre, Champakamālā.⁷ Metre, Utpalamālā.⁸ Metre, Kanda; the same in verse 4.

- 20 bheyo! || [3*] Pera-perara pasāyitikega-arikege * * * deva
samant=alt=idu hēr-arike pasāy[i*]tan=uḍe-vapi-varidi(yi)m baḷik-andu vinduv=
endum
- 21 Lakshma || [4*] Ōm¹ Svasti Sa(śa)ka-varshada 1045neya Śōbhakrit-samvat-
sarada Āśāda² bahula 2 Maṅgalavārad-andu dakṣiṇāyāna-samkrāntiy=āge ta-
22 t-puṇya-dinadol śrīmaj-Jayakēśidēvar Arakereya śrī-Sa(śa)m̐kara-dēvargge
Kundūru-naḍa baḷiya bādam Mareyavēdadol nalku matta-
23 r-kkariya keyi rāja-hastadim mūvattu kayi nīlad * * vattuv-arey-
agalad=ondu maney=omdu baḷambey-oṭṭ=int=initumam sarvva-namasya-sarvva-
24 bādhā-parihāram=āgi pūje-punaskarakke vēdi k[oṭṭar Ma]ttam=ā Śamkara-dēvara
pūje lēs=āgi naḍeya vērkkum=endu śrīmaj-Jayakēśidēva-
25 r Viśvāvasu-samvatsarada Āśvayujad=[amāsyē]yo! * vaśa-samkrāntiy=āge
tat-puṇya-dinadol mattam=ā nāḍa baḷiya bādam Halgum̐di-
26 yo! hattu mattar=kkariya ke[yi adara] sime baḍagalu Tadaḷōḍa holada sime
mūḍalu Kalidēva-svāmiyā keyya sime paḍu-
27 vala Halgum̐diy=ūru-vēliyi * * * na³-bhāgadalli rāja-hastadim mūvattu
kayi nīlada hannomdu kayy=agalada maney=eraḍu
28 baḷambey-oṭṭ=eraḍum=int=initumam sarvva-namasya-sarvva-bādhā-parihāram=āgi tamna
tamman=Uḍayarmmaḍē(dē)vaṁge puṇy-ārtthav=āgi koṭṭar Ma-
29 ttam=ā Śamkara-dēvargge śrīmaj-Jayakēśidēvar Kundūra mūla-sthānada
dēvara dēguladim paḍuval=innesaṁim rāja-hastadim mūvatt-ayda-
30 r=agalam=irmmaḍ-agalum ni(ni)lav=ā hastadim nūra hatt=āgalum biṭṭa kariy=
ondu mattam=ā śrī-Sa(śa)m̐kara-dēvargge ā dēvara torttu⁴ Māhēśva-
31 ra-Prayage-Bhaṭṭayya Saguḷada Malla-gāvuṁḍana maga Hācha-gāvuṁḍana keyyo!
Sattikabbeya kereyim paḍu-[ge*]yyalu
32 mūḍalu heddāriyim paḍuvalu temkalu nīrottina garddey=olag=āgi haḍuvalu
sāguḷa-dōmṭam baḍagalu Hukala Śānti-gāvuṁ-
33 ḍana gardde mērey=āgalu sāyira mara sāyira baḷiya tōmṭamam māram
koṇḍ=adara tereyam śrīmaj-Jayakēśidēvara kayyo-
34 ! sarvva-namasya-sarvva-bādhā-parihāram=āgi paḍedu biṭṭa tōmṭav=ondu Mattam
Arakereya śrī-Sa(śa)m̐kara-dēvargge śrīman-mahā-pra-
35 dhānam pasāyitam daṇḍanāyakam Siṁgarasara daṇḍanāyakati Maḷaladēviy-
akka Arakerey=olage nīrottin temkalu Hukala Śā-
36 nti-gāvuṁḍana keyyim paḍuvalu Silagara Kanna-gāvuṁḍana keyyim baḍagalu
Būratara⁵ keyyim mūḍalu sāyirad=eiṁṭu nūru baḷli-
37 ya sāyirad=eiṁṭu nūru marada tōmṭad=ūru-madhya-sthalavam sēnabōva
Nāgararmmay[y*]am⁶ māram koḷal=āyaṇa keyyo! Silagara
38 Kanna-gāvuṁḍam māram koḷal=ā bhūmiya haḍimūru gadyāṇam dharapamam
koṭṭu māram koṇḍu śrī-Sa(śa)m̐kara-dēvargge * * * *
39 * * * * * l=āy=eraḍu
ponnuman=uttarāyāna-samkramaṇa-de(di)vasam śrīmaj-Jayakēśidēvar śrī-
Sa(śa)m̐kara-dēvar=am-
40 ga-bhōgakke vēdi sarvva-namasya-sarvva-bādhā-parihāram=āgi koṭṭar | ant=ā
Arakereya śrī-Sa(śa)m̐kara-dēvara sthānamam Viśvāvasu-samvatsarada Mā-

¹ Denoted by the spiral symbol.² Read *Āśāḍha*.³ Possibly we should read *dakṣiṇa-bāḥ*.⁴ In classical spelling *tortu*.⁵ This reading is uncertain: *Jūratara* is also possible.⁶ The letters on the stone may equally well be read as *Nāgararmmayā*.

- 41 ghada punnamey-andu sōma-grahapav-āgalu śrīmat-Kadamba-vamśa-sambhūtar-
appa Jayakēśidēvara vara-putra-Vijayādityadēvara
- 42 vara-putram śrīmaj-Jayakēśidēvar || Vpi || ¹Sāgara-bhaṭṭa-vipra-vibudh-
āgrāṇigam Śrīyadēvigam chatuṣ-sāgara-vēṣṭita-sthala-mahī-stutan-Īśvara-
- 43 pāda-pūjan-ōdyōgi² Prayāge-Bhaṭṭa-vibhu Kāśyapa-gōtra-pavitran-ādi-śāstr-āgama-
vēda-mārgga-charitam digu-varttita-kirtti puṭṭidam || [5*] ³Bhava-pūj-ō-
- 44 dvahanam⁴ Mahēśvara-pad-āmbhōjāta-samkirttana[m*] Bhava-gēh-ōdbhava-
karttanam Bhava-namaskāra-kriyā-sampadam Bhava-pād-āmbuja-ōhitanam
Bhava-padamgalu vinnam-a(ā) svāmiyīm bha-
- 45 vakam sarvva-bhavakkav-ende nogaḍam śrīmat-Prayāgēśvara || [6*] Śrīma[j*]-
Jayakēśidēvaru Arakeṣya śrī-Samkara-dēvara sthānamam sāvāsi Pra-
- 46 yāge-Bhaṭṭayyamge dhārā-pūrvvakam māḍi koṭṭaru Ā Prayāgi(ge)-Bhaṭṭayyam
Palasige pannirchchāsirada Nālkupatti-nāḍa
- 47 aynūrvvaru svāmigaḷge⁵ * * * * *
- 48 * * * * *
- 49 Viśvāvasu-samvatsarada Māghada punnamiy-andu sōma-grahapav-āge tat-punya-
dinadoḷu [śrīma]j-Jayakēśidēvara pi-
- 50 riya-araṣiyaru [śrī-]Māḷalamahādēviyaru Arakeṣya śrī-Samkara-dēvara pañch-
ōpachāra-pūjage khaṇḍa-sphuṭita-jirṇa-ōddhā-
- 51 rakke Kundūra-aynūra[ra*] baḷiya bāda [Dara]vāḍada mūḍa-voladal-Āneya-
sumḍili[m*] paḍuvana Lakṣhaṇēśvarada keyyīm pa-
- 52 ḍuvalu Navilūra * * volada simēyīm baḍagalu antu nāḷku guḍḍe
* * sarvva-bādhā-parihāram-āgi Kundūra kolalu hattu matta-
- 53 r-kkeyyam biṭṭaru ā-[ra]vi-chandra-⁶sthāyiy-āgi ā sthānakke bhaktar-āgi
pratipālisaṅgaru śrīma[j*]-Jayakēśidēvaram⁷ śrī-karapada Mālapayya-nāya-
- 54 kana magam Govipayya-nāyakaru | pradhānam-mūre(ra)neya patthaleya
Govipayya-nāyakaru pradhānam sejjeya bhaṇḍāri Govipayya-
- 55 nāyakaru modha(da)la patthaleya palihata Mahādēvaṇṇanu | 1 sthānavam
s[v*]adharmmadim pratipālīsīdavarige Vāraṇāsīyalu sā-
- 56 yira kavileyaru chatuṣ-vvēda-pāragar-appa brāhmaṇari[ge] koṭṭa p[u*]nyav-
akkuv-īdan-īḷye⁸ biṭṭad-ā brāhmaṇaruman-ā kavileyuvam ko-
- 57 nda pātakam-akku || ⁹Sva-datt[ā*]m para-datt[ā*]m vā yā(yō) harēti(ta)
vasundharām [i*] ahaṣṭīr-vvarsha-sahasrāpi viṣṭā(ṣṭhā)yām jāyatē
kri(kri)mih || ¹⁰Sāmā-
- 58 nyō-yam dharmma-śhē(se)tur-nripāṇām kalē kalē pālaniyō bhavadbhiḥ [i*]
sarvvān-ētān-bhāvinah-pārthiv-ēndrān-bhūyō bhūyō yā-
- 59 chatē Rāmachandrah || Om¹¹ || Māṅgaḷa mahā-śrī || Nivēdyada¹² sava-kāṭṭa
hiriya dēvarige akki 5 baḷa Sadāsi(śi)va-dē[va*]rige 2 mān-akki daṇḍanāyā-
- 60 [yaka*] 1 māna ak[k*]i Kēsa(śa)va-dēvarige 2 māna akki daṇḍanāyaka 1
mān-akki 1 Brahmange 2 mān-akki daṇḍanāyaka 1 mān-ak[k*]i Bhairava-
dēvarige 3 mān-akki daṇḍanāyaka¹³ 2 * * *

¹ Metre, Utpalāmālā.

² The metre here is loose, the final 'i' being short before the following 'pr'.

³ Metre, Mattēbhavikriḍita.

⁴ The reading of this word is uncertain.

⁵ The rest of this line and the whole of line 48 are almost wholly illegible.

⁶ The 'ra' is invisible, and the 'cha' seems to be represented by a small and uncertain character above the line.

⁷ Apparently to be corrected to -dēvaram.

⁸ Perhaps to be corrected to āḷye.

⁹ Metre, Ślōka (Anuṣṭubh).

¹⁰ Metre, Śālini.

¹¹ Denoted by the spiral symbol.

¹² Here begins a supplement, written in a very clumsy and uneven hand; the end of it is illegible.

¹³ The 'sā' is in small character above the line.

61 * * * * * nivedyamam nivarttisidavargge¹ Vāraṇāsīyalu sāyira
 kavileya * * * * *
 62 * * * * *

TRANSLATION.

(Lines 1-5) . . . of the *Mahamaṇḍalēśvara Jayakēśidēva* [II], who is adorned by the (following) series of titles: " . . . [he who subdues all] provinces [of earth by native majesty exceeding in fervour the sun's rays]²; who has the crest of a mighty lion, who has the great banner (with the emblem) of an ape, who is attended by the thunder of *permaṭṭi* drums and (other) musical instruments, who is sprung from a race consecrated in the consecratory rites of eighteen horse-sacrifices set up in eighty-four cities, whose great puissance of strength has been established on the massive summits of the royal mountains of the Himālaya, who excels the world in liberality, a *jhampaḷ-āchārya*, a Rāma in intrepidity, a touchstone for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, white as the passage of the sun (into *Makara*), a Nārāyaṇa incarnate, a sun of fame, one whose badge of office (is worn) on the brows of rulers of provinces, a grindstone of foemen, a crest-jewel of warrior-kings, a crest-jewel of the *Kādambas*,"

(Lines 5-9)—the (consort) beloved to soul and eyes—hail!—she who displays lines of full-blown blossoms (consisting in) the rays of her toe-nails, to which cling a thousand eager bees (which are) the masses of the quivering and tossing curls of the damsels of hostile kings; she who rides on fiery elephants; the dear daughter of the Chālukyan Emperor who is lord of the whole world enclosed in the circle of the shores of the four oceans; a creeping plant of desire to eulogists; a touchstone for the gold of warriors; she whose body is marked by many auspicious features of happy augury for the welfare of the kingdom; who occupies half the body of him who excels the world in liberality; who holds graceful conversation by framing soft sweet speech; the treasure-store of grace: to wit, the Senior Queen *Maṇḍalamahādēvi*,

(Lines 9-12)—being in *Kundūr*, while ruling the nine-hundred of the *Koṅkan*, the thirty of *Unukal* and *Sabbi*, the thirty of *Kontakuli*, the five-hundred of *Hānuṅgal*, the thirty of *Utsugrāme* (and) *Kādaravalli*, the thirty of *Poḷalgunde*, the seventy of *Vēḷugrāme*, the five-hundred of *Haive*, (and) the lakh and a quarter of *Kavaḍi-dvipa*, so as to suppress the wicked and to protect the eminent, in a reign advancing in a course of increasing success (to endure) as long as the moon, sun, and stars, with the enjoyment of pleasant conversations:—

(Lines 12-15)—Hail! He who bears all titles such as: "lord of great feudatories, who possesses the five *mahā-sabdas*, great august *Danḍanāyaka*, bestower of boons on sages, purifying his *Gōtra*, a son to the wives of other men, a wishing-jewel to kinsmen, a crest-jewel of intelligence": the high minister, governor of the women's quarters, master of the robes, high chamberlain of *Maṇḍalamahādēvi*, the *Danḍanāyaka Lakkharasa*:—

(Verse 1)—A favourite with his lord as he walked with tottering step (in babyhood); a favourite with his lord as he said in childhood with stammering speech, "there is no deception"; a favourite with his lord when he wrought destruction to another monarch in the fullness of youth: in view of this, the favourite *Danḍanāyaka Lakkhaṇa* was in truth constantly in every case a favourite.

¹ The letters -*vartti*- are very uncertain.

² Regarding what has been lost before this see p. 317 above.

(Verse 2)—“Too awful to be faced, even when regarded from afar, he crossed over the **Sahya (Mountains)**, drank up the ocean whose waters are naturally not to be traversed, eradicated the wicked, and settled the country;¹ now the glorious **Koṅkaṇ** has become free from dangers”: at this praise from the Emperor the ambitious **Lakshmaṇa** became illustrious.

(Verse 3)—Is it the uncultured whom thou dost praise in the society of him who was a guardian of his own lord's camp, guardian of both the flanks of the **Sahya (Mountains)**, guardian of the bracelets of the Lady Victory?

(Verse 4)—In the case of other men (*their*) positions as favourites . . . to (*their*) knowledge . . . Verily this is great knowledge in the favourite: **Lakshma** was always wise ever since the cutting of (*his*) waist-jewel.²

(Lines 21-24)—Om! Hail! On Tuesday, the fifth day of the dark fortnight of **Ashāḍha** of the 1045th **Śaka** year, the cyclic year **Śōbhakrit**, at the **Dakṣiṇāyana-samkrānti** [the summer solstice], on that holy day king **Jayakēśin** granted to the god **Śaṅkara** of **Arakere**, for the restoration of the worship, a field of black land (*consisting of*) four *mattar* in **Mareyavāḍa**, a town within the district of **Kundūr**, (*together with*) one house of thirty cubits in length (*and*) . . . and a half in width by (*the measure of*) the king's cubit, (*and*) a *baḷambey-oḷḷu*,³ on a universally respected tenure free from all conflicting claims.

(Lines 24-28)—Furthermore, saying that the worship of this god **Śaṅkara** must be properly carried on, king **Jayakēśin** at the . . . *samkrānti* on the new-moon day of **Āsvayuja** in the cyclic year **Viśvāvasu** granted for the sake of the religious merit of his younger brother **Uḍayarmadēva**, in **Halgundī**, a town likewise within that same district, a field of black land (*comprising*) ten *mattar*, the boundaries of it being on the north the boundary of the demesne of **Taḍakōḍu**, on the east the boundary of the field of **Kalidēva-svēmi**, on the west the fence of the town of **Halgundī** . . . on the [south?] part two houses thirty cubits in length and eleven cubits in width by (*the measure of*) the king's cubit and two *baḷambey-oḷḷu*, on a universally respected tenure free from all conflicting claims.

(Lines 28-30)—Furthermore (*there was*) one (*field of*) black land which king **Jayakēśin** granted to the same god **Śaṅkara**, (*situate*) west of the temple of the **Mūlasthāna** god of **Kundūr**, (*and comprising*) a width of thirty-five (*cubits*) and a length of twice that, amounting to one hundred and ten (*cubits*) in the same cubit:—

(Lines 30-34)—Furthermore, for the benefit of the same god **Śaṅkara** (*there was*) one garden, as regards which the servant of the same god, the **Māhēśvara Prayāge Bhaṭṭa**, having purchased (*the same*) garden, comprising a thousand trees and a thousand creeping plants, in the field of **Sāguḷaḍa Malla Gāvunḍa's** son **Hācha Gāvunḍa**, (*situate*) on the east in the western field from **Sattikabbe's** tank, on the west of the great road, on the south within the grain-field of the *nīrottū*, with a garden of *sāguḷa* on the west (*and*) **Hakala Śānti Gāvunḍa's** grain-field on the north as its boundaries, made over the rent thereof into the hand of king **Jayakēśin**, on a universally respected tenure free from all conflicting claims:—

(Lines 34-38)—Furthermore, for the benefit of the god **Śaṅkara** of **Arakere**, whereas the **Sonabōva Nāgavarmayya** had purchased in **Arakere**, south of the *nīrottū*, west of **Hakala Śānti Gāvunḍa's** field, north of **Silagara Kanna Gāvunḍa's** field, and east of the . . . field, an area within the town (*used*) for a garden comprising a thousand and eight hundred

¹ These epithets are framed so as to suggest comparison with the exploits of the mythical sage **Agastya**.

² That is to say, ever since the day when he passed from childhood to years of discretion. Cf., e.g., **Pampa's** **Vikramārjuna-vijaya** i. 46, *aḍe-vaṇi-cariyada munname*, “before his waist-jewel was removed,” i.e. while he was still a child.

³ This seems to denote some kind of rick or stack.

creeping plants and a thousand and eight hundred trees, (and) whereas Silagara Kanna Gāvunḍa had purchased (*the area*) within his field, Maṭṭaladēviyakka, the consort of the high minister (and) favourite, the *Daṇḍanāyaka* Siṅgarasa, having paid thirteen *gadyāna* as a quit-rent for the same land and purchased it, [assigned it for the service ?] of the god Śaṅkara

(Lines 33-40).— . . . these two sums of gold at the Uttarāyana-samkrānti [the winter solstice] king Jayakēśin granted for the personal enjoyment of the god Śaṅkara, on a universally respected tenure free from all conflicting claims.

(Lines 40-42).—Thus in respect of this establishment of the god Śaṅkara of Arakere, on the day of full-moon of Māgha in the cyclic year Viśvāvasu, during an eclipse of the moon, king Jayakēśin [II], boon-born son of king Vijayaditya, boon-born son of king Jayakēśin [I], a scion of the Kadamba race :—

(Verse 5).—To Sāgara Bhaṭṭa, chief of Brāhman sages, and to Śrīyadēvi was born the lord Prayāge Bhaṭṭa, praised on the earth whose soil is encircled by the four oceans, active in worshipping Īśvara's feet, purifying the Kāśyapa Gōtra, walking in the ways of the primitive teachings, traditions, and Vēdas, having glory extending through the quarters of space.

(Verse 6).—The worship of Bhava [Śiva] was maintained, the lotuses of Mahēśvara's feet were hymned, dwellings of Bhava were raised, rites of homage to Bhava were performed, the lotuses of Bhava's feet were meditated upon, the feet of Bhava were found by this lord in (*his*) lifetime for all time : thus illustrious was the fortunate Prayāgeśvara.

(Lines 45-47).—King Jayakēśin, having visited¹ the establishment of the god Śaṅkara of Arakere, made it over with pouring of water to Prayāge Bhaṭṭaṭṭa. The same Prayāge Bhaṭṭaṭṭa . . . to the five-hundred Svāmins of Nālkupatti in the twelve-thousand of Palasige . . .

(Lines 49-53).—[Further] on the full-moon day of Māgha in the cyclic year Viśvāvasu, during an eclipse of the moon, on that holy day king Jayakēśin's Senior Queen Maṭṭalā-mahādevi granted for the worship according to the five rituals of the god Śaṅkara (and) for the restoration of broken, burst, and outworn (*parts of the building*) a field (*consisting of*) ten *matṭa* according to the rood of Kundūr, in the eastern demesne of Dāravāḍa, a town within the five-hundred of Kundūr, (*situate*) in respect of its four bounds (?) to the west of the field of (*the god*) Lakṣhaṇēśvara² on the west of Āneya-sunḍil, and to the north of the boundary of the . . . demesne of Navilūr, with immunity from all conflicting claims.

(Lines 53-55).—So long as the sun and moon endure, (*the following*) as votaries of the same establishment shall protect it : in addition to king Jayakēśin, Mālapayya Nāyaka's son Gōvipayya Nāyaka, (*officer*) of the Treasury, the minister Gōvipayya Nāyaka, (*officer*) of the third Patthale, the minister in charge of the stores of the Bedchamber, Gōvipayya Nāyaka, (and) the deputy-officer of the first Patthale, Mahādēvaṇṇa.³

(Lines 55-57).—To those who shall religiously protect this establishment the merit will be that of giving in Benares a thousand kine to Brāhmins learned in the Four Vēdas ; if one

¹ This is a conjectural translation of *sāvāsi*, which is very clearly the reading (l. 46) ; cf. the substantive *sāvāsa*.

² This is apparently the estate and temple specified in the preceding inscription ; see especially l. 114 of the latter.

³ The functions of some of these worthies are not quite clear. The word *patthale* is apparently the same as *paṭṭalā*, which in northern inscriptions means a division of the country ; whether the sense here is the same is uncertain. The *sejjeya bhāṇḍāri*, "in charge of the stores of the Bedchamber," may be more or less identical with the *citānādhīpa* of the Sūkṛa-nīti ii. 154-155. *Paṭṭhata* seems to be the same as *paṭṭhata* (see Ki'tel, s. v.), from *pratiṭhata*.

should heedlessly take it away, the guilt will be that of slaying the same Brāhman and the same kine.

(Lines 57-59)—He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. This general principle of religious foundations for kings must be maintained by you in every age: again and again Rāmachandra makes this entreaty of all these future monarchs. Ōm! Happiness! great fortune!

(Lines 59-60)—Of the sacrificial food equal shares (*are to be given*) to the senior god, rice 5 *baḷa*, to the god Sadāśiva 2 *māna* rice, the *Daṇḍanāyaka* (*to receive*) 1 *māna* rice, to the god Kēśava 2 *māna* rice, the *Daṇḍanāyaka* (*to receive*) 1 *māna* rice, to (*the god*) Brahman 2 *māna* rice, the *Daṇḍanāyaka* (*to receive*) 1 *māna* rice, to the god Bhairava 3 *māna* rice, the *Daṇḍanāyaka* (*to receive*) 2 . . .

No. 29.—KALAS INSCRIPTION OF THE RASHTRAKUTA GOVINDA IV : SAKA 851

BY LIONEL D. BARNETT.

Kalas—the “Kullus” of the old maps—is a village in the Baṅkāpūr *tāluka* of Dhārwar District, Bombay Presidency; it is shown in the Indian Atlas quarter-sheet 41, S. E. (1904), in lat. 15° 6', long. 75° 28', and is situated thirteen miles towards north-east from Shiggaum, the head-quarters of the *tāluka*, and about four and a half miles west-south-west from Lakshmēshwar, which is mentioned in our record under its ancient name of Puligere or Parikara. The earlier name of Kalas, as this inscription shows, was Kāḍiyūr, or more fully Ereyana-Kāḍiyūr, that is, “Ereya's Kāḍiyūr”, because some one named Ereya enclosed it and settled there; and verse 19 mentions the place as an *agrahāra*. The record shows that the place was in the Puligere or Purigere three-hundred district, the chief town of which was Purigere-Lakshmēshwar.

The present inscription, which is here edited for the first time¹ from ink-impressions kindly lent to me by Dr. Fleet,² is on a stone tablet in the village, which was found by the agent employed by Dr. Fleet leaning against a wall of the house of a person named Kōnerāya. The stone is rectangular in shape, surmounted by a projecting cornice, over which is a rounded top. The cornice contains ll. 1, 2 of the inscription; the rest of the record follows on the rectangle below it, covering an area of about 3ft. 6" in width and 5ft. $\frac{1}{2}$ " in height. On the rounded top above the cornice are sculptures: in the centre a *linga* on an *abhishēka*-stand and a seated figure on the proper right of the latter, in a shrine; outside the shrine, a bull on the proper right, and a cow with sucking calf on the left, the whole being surmounted by the sun and moon. Unfortunately the stone has suffered severely in places from exposure, and hence there are a few passages in the record which are totally illegible and a few that can only be restored conjecturally, and the record does not lend itself to illustration. Happily however nothing essential is missing.

The character is Kanarese, of the type usual in the first half of the tenth century. Most of the letters are about $\frac{1}{4}$ " in height; but some of them are only about $\frac{1}{8}$ ". They are fairly well formed. The special characters for *m* and *y* mentioned above, vol. XII, p. 335, occur in three cases certainly: the former in *amāḷa*, l. 56, the latter in *elliyum*, l. 12, and *gabhirateyoḷ*, l. 58. The *upadhmāniya* seems to be expressed by the letter like *ḷ* in the word which I have read as *nīḥparigrahamum* (i.e. for *nīḥparigrahamum*) in l. 44 (cf. above, vol. XII, p. 271).

¹ It is entered as No. 90 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. VII above, appendix.

² To the same friend I am indebted for the loan of a preliminary draft of the greater part of the first half of the record, which has greatly facilitated my work.

The language—with the exception of the opening stanza and the two admonitory verses at the end, on ll. 74-76, which are in Sanskrit—is Old Kanarese, verse and prose, and presents some features of interest. Firstly, we are able to trace in it a rule of orthography which hitherto, owing to the caprice or ignorance of the scribes of other records, has eluded observation: the letter *l* before a consonant, when preceded by a vowel either long by nature or lengthened by position, is written as *r*; but when followed by a consonant and preceded by a short vowel not lengthened by position, is unchanged. Thus we have *pogartteḡ* (—) in ll. 2 and 31; *bērp̄paran* in l. 5; *arkarīṇḍam* in l. 8 (where *arkk°* would be more usual); *nōrppara* in l. 28; *nōrppuvargge* in l. 53; *negartte* (—) in ll. 57 and 66; *nōrpoḡ*, l. 61; and on the other hand we find *negalḍam* in l. 3, *negalḍa* in l. 26, *negalḍ* in l. 33, and *negalḍar* in l. 63, all of which have the second syllable short, *śīthila*. The *l* is changed to *ḷ* in *ēlgeyan* (l. 7), *pogalal* (ll. 8, 11, 66), *mālḍam* (l. 17), *podalḍa* (l. 27), *maḷaya* (l. 31), *pogal* (l. 37). Usually intervocalic *l* becomes *ḷ*; we even find *kalpa°* (l. 23). Initial *v* instead of the usual *b* appears in *vvayasi* (l. 28), *vvannisutt* (l. 58). Usually, but not always, consonants are doubled after *r*; and a final *sonne* at the end of a verse is several times omitted (e.g. in vv. 3 and 4), though the dilapidated state of the stone precludes certainty in every instance. The following words are of some lexical interest: *uddāni* (l. 7: Kittel gives *uddāne*), *bāppu* (l. 8; cf. above, vol. XII, p. 270); *ghaḷige* (ll. 13, 40, 71; meaning apparently “hall of assembly”),¹ *marttina* (l. 15: for the usual *mattina*, connected with *maru*); *vinḍu* (l. 29), *atibhumbhukam* (l. 38), *beḍamḡisi* (l. 38).

The inscription refers itself to the reign of Gojjigadēva or Gojjiga-vallabha, i.e. the Bāṣṭrakūṭa king Gōvinda IV, who was a younger son of Indrarāja III, and was on the throne between 918 and 933 A.D.² Verses 2-8 extol him in the usual style of inflated panegyric, but tell us nothing material, except that he bore the titles of Nripatuṅga (v. 3), Vira-Nārāyaṇa (v. 4) and Raṭṭa-Kandarpa (v. 5), and the record makes in ll. 19-20 an allusion to his title Suvarṇavarsha. Then follows a eulogy of Rēvadāsa-dīkshita and Visōttara-dīkshita, two distinguished and bountiful Brāhman *daṇḍanāyakas* or generals (vv. 9-13), the latter of whom apparently constructed a tank (v. 13). The record then states in prose (ll. 18-24) that Gojjigadēva bestowed on them the town of Ereyana-Kāḍiyūr in *sarva-namasya* tenure (see above, vol. XIII, p. 35, note 1). Breaking out again into verse, it proceeds to extol the province of Puligere or Purikara, its capital of the same name, and the adjoining town of Ereyana-Kāḍiyūr, with a Śaiva sanctuary in the latter (vv. 14-25), and then dwells on the beauty and delights of Kāḍiyūr in an elaborate passage of artificial prose (ll. 41-47). Next comes a metrical eulogy of the two-hundred Brāhman householders of Kāḍiyūr (vv. 26-37), who are then recorded to have met in assembly and made certain grants for the maintenance of the local cult (ll. 66-72). After two verses of exhortation, the poet announces his name to be Kavirājaraḡja (l. 74).

The details of the date (l. 22) are: Śaka 851; the cyclic year Vikṛita; the full-moon of Māgha; Ādityavāra (Sunday); the Āślēṣhā *nakṣatra*; an eclipse of the moon. Dr. Fleet gives me the following remarks:—“By the astronomical system of the cycle the Vikṛita *saṃvatsara* was current at the Mēsha-saṃkrānti in March, A.D. 929; and so according to the luni-solar system (not yet everywhere separated into the northern and southern varieties) it gave its name to the Śaka year 851 expired, A.D. 929-30.³ For this year the given *tithi*,

¹ This word (not in Kittel's Dictionary) is derived from *ghaḷige*, which appears in the phrase *ghaḷigeyā maḷāḷjunamān*, “Brāhman members of an assembly,” above, vol. III, p. 360 and note. Cf. above, vol. VIII, p. 26 and note; *Ep. Carn.* VII, 1, introd. p. 8, and *Sk.* no. 176, v. 10 (p. 176) and no. 197 (p. 214).

² On the history of this king see *Dynasties of the Kanarese Districts* (Bombay Gazetteer, vol. I, pt. 1), pp. 338n., 387, 416 f., and *Ep. Ind.* above, vol. VII, p. 26 ff.

³ By the southern luni-solar variety of the cycle Vikṛita was Śaka 852 expired. The astronomical mean-sign Vikṛita ended nearly a month before the given date.—J. F. F.

the full-moon of Māgha, answers quite regularly to Sunday, 17 January, A.D. 930, on which day it ended at closely about 11 h. 58 m. after mean sunrise (for Ujjain). The moon was in Āślēshā at sunrise, and for about 20 hours after that. And there was a total eclipse of the moon, visible in India."¹

In the way of geographical information the record mentions first the Kuntala province in the land of Bharata (l. 24-5), and places in that province the Purikara country, which it defines as a two-six-hundred district (l. 25): by this it means a combination of two districts, the Purigere or Puligere three-hundred and the Selvola three-hundred; see Dr. Fleet's remarks in vol. XIII above, p. 178. Mentioning this district again as the Puligere nāḍ, it places in it a "great city" Puligere (l. 26): this is the modern Lakshmēshwar, in lat. 15° 7', long. 75° 31': see the same remarks. And it then tells us that on the west of that city there was a town or village which it styles in several passages Kāḍiyūr and more fully Eṇeyana-Kāḍiyūr, that is, "Eṇeya's Kāḍiyūr." Verse 19 (l. 31) tells us that this place, known first as simply Kāḍiyūr, became customarily styled Eṇeyana-Kāḍiyūr because someone named Eṇeya enclosed it, that is, apparently built walls round it, and made his abode there: who this Eṇeya was, remains to be ascertained. This Kāḍiyūr or Eṇeyana-Kāḍiyūr, which was of course in the Puligere three-hundred district, is evidently Kaḷas itself, through some entire change of name like that which has happened in the case of Puligere-Lakshmēshwar. Verse 19 styles the place an *agrahāra*. At Kāḍiyūr there was a tank named Konḍaligere (l. 34), at which there was a temple of Śiva which had been founded by someone named Kalidēvasvāmin (l. 36). The only other place-name is that of Brahmēśvarapura (l. 69), which seems to have been a quarter of Kāḍiyūr.

Gōvinda IV and Arikēśarin.

Gōvinda IV and the ruler of Puligere were destined to come soon after the date of our inscription into a connection that was not contemplated in the roseate visions of Kavirājaraḷa, the author of our record. About this time Puligere was under the rule of Arikēśarin II (vernacularly Ariga), a scion of the Chalukya race, who was a patron of the Kanarese poet Pampa, the author of the *Ādipurāṇa* (composed in A.D. 941) and the *Bhārata* or *Vikramārjunaviḷaya*. In the latter poem Pampa glorifies his patron by identifying him with the epic hero Arjuna;² and in the ninth *āvāsa*, in a prose section following v. 52,³ we find the following interesting passage:—

Chalukya-kula-tilakan=appa Vijayādityaṅge Gōvinda-rājam muḷiye taḷarade perag-ikki kāda śaran-āgata-jalanidhiya pempumam Gojjegan=emba sakala-chakravartti besasid-amdu vaṇḍa mahāsāmantaram maral-iridu gelda sāmanṭa-ehūḍāmaniya viryyamuman=ativarttiy=āgi mār-maleva chakravarttiyam kiḍisi taṇṇi⁴ nambi baṇḍa Baddegadēvaṅge sakaḷa-sāmrājyaman=ōr-amtu māḍi niṇisid-Arikēśariya tōl-valamumam samada-gaja-ghaṭ-āṭṭopam berasu nelan=adire vaṇḍu tāḡida Kakkalana tamman=appa Bappuvan=amkakāṇanan=omde mad-āṇḍha-gaṇḍha-simḍhuradoḷ=ōḍisida vairi-gaja-ghaṭa-vighaṭ[t*]aṇan=adaṭumam para-chakraṅgaḷan=amjisida para-saiya-bhairavana mēg=illada ballāṭtanamumam kaṇḍum kēḷḍum ninage seṇasal=emtu bage baṇḍapudu.

"How can a thought of ill-will occur to you on seeing and hearing the greatness of that ocean to suppliants, who, when Gōvinda-rāja was wroth with Vijayāditya the ornament of the

¹ See Sewell's *Eclipses of the Moon in India*, table E, p. 20; the exact moment of full-moon was 12 h. 11 m. after mean sunrise (for Ujjain).—J. F. F.

² He gives a history of Arikēśarin's family in *āvāsa* 1, vv. 15-50, on which see Mr. Rice's preface to the text in *Bibliotheca Carnatica*, and *Dynast. Kan. Distr.*, p. 380 f.

³ See p. 196, l. 4 ff. of the edition in the *Bibliotheca Carnatica*.

⁴ *kaṇḍ taṇṇam*.

Chalukya race, unflinchingly laid him behind and protected him—the valour of the crest-jewel of feudatories, who drove into retreat and conquered the great feudatories who came at the command of the universal emperor Gojjiga—the strength of arm of Arikēsarin, who, bringing to ruin the emperor who confronted him in hostility, fittingly conveyed the universal empire to Baddegadēva, who came trusting to him—the vigour of the scatterer of troops of foemen's elephants, who on his rut-blinded fiery elephant met and put to flight the champions of Bappuva, the younger brother of Kakkala, who came and bowed down, while the stately squadrons of furious elephants accompanying him made the earth shake—the unsurpassed might of the terrifier of hostile soldiers, who frightened other realms?"

With this may be compared another passage in the fourteenth *āśvāsa* of the same poem, in the prose after v. 37 :¹—

Gojjigan-embā sakala-chakravartti maleye tanage śaraṇ-āgatan=āda Vijayādityanam kāda ballāṭtanadoḥ śaraṇ-āgata-jalanidhiyūm.

"An ocean to suppliants in the might with which he protected his suppliant Vijayāditya when Gojjiga the universal emperor contended (*against the latter*)."²

The purport of these panegyrics is to tell us that Arikēsarin II was a powerful feudatory of Gojjiga, or Govinda IV; that Gojjiga quarrelled with another of his feudatories, a Chalukya named Vijayāditya, and the latter, finding himself unable to hold his ground alone, fled to Arikēsarin; that Gojjiga then despatched or personally led an army against Arikēsarin, which was defeated; that in consequence Gojjiga lost his throne (the text suggests that he actually perished), and Arikēsarin caused the crown of the Rāshtrakūṭas to be given to Baddegadēva, otherwise known as Amoghavarsha III, a younger brother of Indrarāja III; and that on another occasion Arikēsarin was attacked by an army under Bappuva, a younger brother of Kakkala, but defeated him and reduced him to submission. This Kakkala perhaps was the last of the Rāshtrakūṭa kings of Mālkheḍ, otherwise known as Kakka II (who was of the next generation after Govinda IV), or perhaps was some slightly earlier scion of the same line, of whom, along with his brother Bappuva, no other mention has as yet been found.

TEXT.³

- 1 'Jayaty=āvishkritam Vishṇor=vvārāham kshōbbhit-ārṇavam [*] dakṣiṇ-ōnnata-damēṣṭr-āgra-viśrānta-bhuvanam vapuḥ || [1*] Mattēbhavikrīḍitam || 'Jagati-chakrado=[e]-
- 2 yde varttisida bhūpa[r*]=mmunnam=int=ār=vvirōdhigalam sādhiṣi viramam taḷedar=int=ār=vvīrar=int=ār=ppogartte[ite]g=aḍarpp=āda mahā-mahar=bbagevoḍ=emb=olparā nijam-mādi
- 3 Gojjigadēvam negaḍam dharādhipa-lalāmam Rāshtrakūṭ-ōttamam || [2*] Paḡo-gonḍ=āḍuva śatru-bhūpatigalam dōr-ggarvvaḍimḍ=ērid=ugra-gajēmdram be-
- 4 ras=ōvad=Antakana bāyoḥ tūnti mattam śaraṇ-bugal=emḍ=irpp=avanūśvara-pratatiyam kai-konḍu kād=eyde Gojjigadēvam Nri(nṛi)patumgan=emb=alavan=old=am-
- 5 gikṛitam-māḍida || [3*] Śaraṇ-āyātaran=eyde kāḍu munisim māṣāntaram komdu bēppa(lpa)ran=utsāhadin=āvagam tapipi balpum kārppum=ā-
- 6 rppum niranṭaram=oppal Rajatāchalēndra-Hara-hās-ākāsa-Gaṃgā-sudhākara-sat-kirttiyan=appu-keydan=adhikam śrī-Vira-Nārāyaṇa || 4*

¹ See the edn. in *Bibliotheca Carn.*, p. 340, l. 7 ff.

² See *Dynasties of the Kan. Distr.*, p. 380 f., and *Ep. Ind.* above, vol. VII, p. 34.

³ From the ink-impressions.

* Metre : Ślōka (Anuṣṭubh).

* Metre : Mattēbhavikrīḍita; the same in verses 3-4.

- 7 ¹Naga-rājam dhairyyad-ond=elgeyan-avanitālam kshāntiy-ond-urvvan-ambhōdhi
gabhīr-ōddāniy-ond=unnatiyan-esevinam tāldidatt-olpinim Gojji-
- 8 gadēvam kottā(tto)l-ond=nttama-vibudha-janam tammad-ond=arka(lka)rimdam
pogalal bāpp-appu-keydam nripa-guṇa-gaṇamam Ratta-Kandarppa-dēvam || [5*]
Kanda ||
- 9 ²Ibha-paripate(ti)yoḷ=amānunsha-vibhavadoḷ=andāryya-vṛittiyol sāhasadoḷ subhatateyoḷ
Gojjiga-vallabhanam migal=u-
- 10 r[vvi]-nriparan-ām kaṇḍ-aṛiye || [6*] Munid-idir-āge saraṇ-buge manam=
oldudan-ereye Phalguṇa(na)m Dhāttram Karṇan-enal Gojjiga-bhūpālana-
eyduva bhūmipā-
- 11 [laka]r-kkelar=olārē || [7*] Besedoḷ=osedade kolal rakshisal=Antakarājan=
Abjasambhavan=enal-i vasudhātalaḍol kōpa-prasādamam pogalal=ārppar=ār=
Ggojjigana || [8*]
- 12 [Svasti] Tat-pāda-padma-ōpajivi || Kam || Śatapatrābhav-ānvaya-bhā-nutar=enisida
Rēvadāsa-Visōttara-dikshitarā guṇaṅgalan=enisuva matimantaran-ān-ad=
elliyum
- 13 [kaṇḍ=a]ṛiye || [9*] Vri || ³Guḍi śamkhaṇ ṇhāmaram beḷ-gode ghaḷiga
vichitr-ātapatra-vrajam per-vyidi sandham chitra-daṇḍam paḷiy-esseva
jhalambam gajōndram turamgam naḍe-mādam daṇḍanāth-ō-
- 14 [tta]ma-padavi-mahā-tūryam=emb-int-iv=antum paḍedam chelvinde Visōttara-
vidita-dharādēvan=ishṭa-prabhāva || [10*] Kam || ⁴Dharaṇīśara kārnyam-dore-
koṇḍade ke * * r=urvvavar=dda-
- 15 ṇḍādhīśvara-Rēvadāsa-Visōttara-dikshitar-atipadasthar-atimārggasthar || [11*]
Vri || ⁵Martina marttyar=ēnan-aḷidar=vvibudh-āḷige vipra-samkṇakk=uttama-
darppaṇaṅgalan=apḍ-
- 16 r[vva]-suramga-nav-āmbaramgalam vṛittiyam=ittu yaḷḷamane māḍe guṇ-āgrāṇi
Rēvadāsa-Visōttara-sōmayāḷigalin=ūrjītam=āytu dharāmar-ānvayam || [12*]
- 17 ⁶Dharaṇīśa-prasādam samana-ire mahā-yaḷḷamam māḍi śiṣṭ-ōtkaramam
miṣṭ-ānnadin[d]am tapipi nija-[ku]lakkam viśiṣṭ-ōttamam tāld-ire
[— — — —] māḷdam ke[re]yan=anati[—]-
- 18 [— gu]ṇ-āmbhōdhi Visōttara-bhāṭam vipra-vaṃśa-prabala-ruchimay-ānargghya-
māṇikya-paṭṭam || [13*] Ant=enisida Rēvadāsa-Visōttara-sōmaya? * *
Svasti Sama-
- 19 [sta-ma]ṅgaḷ-ānushṭhāna-parāyanam | Vira-Nārāyanam | nija-bhuja-vajra-paṇjar-
āntarggaṭa-saraṇ-āgaṭ-ōr-ūrvi-nripālakam | sa-nay-ā * * lōkanna-naya-ram(ra)āmī-
[jā*]lakam^a | [kana*]t-kanaka-dhārā-
- 20 [varsham] | sa[m]bhāṣiṭa-sudhā-rosa-pravāha-prakarabam [|*] nay-āṇika-prayukta-
mahā-mamtra-nichaya-chamatkāra-mati-vivēka-bud[dh]y-ājivi | prithivi-rājivam [|]
- 21 [gaṇḍarol]-gaṇḍam | gaṇḍa-mārttaṇḍam | vihaṇḍarāja-dhva-j-ā(ō)ttumga[m]
mada-gaj-ārūḍa(dha)-matamgam | Ratta-vidyādharam | kōpa-prasāda-Gaṅgā-
dharām śrīmad-Gojjiga-valla-
- 22 [bham] Śa[ka]-varsha śśineya Vikṛita-samvatsarada Māghada puṇṇamey-
Ādityavāram-Āślēsh[ā*]-nakshatradoḷ sōma-graham samaniṣe tuḷā-pu-

¹ Metre: Mahāragdharā.² Metre: Mahāragdharā.³ Metre: Uṭpalamālā.⁴ There is after these letters a space equivalent to some two akṣaras, in which the script is illegible.⁵ This epithet is almost illegible on the stone, and I give the above reading with all reserve.⁶ Metre: Kanda; the same in verses 7-9.⁷ Metre: Kanda.⁸ Metre: Mahāragdharā.

- 23 [rūsham=i]l̥du tat-samayade| bhūmi-dānam kalpa-pādapa-dānam=āhāra-dānam
bhaishajya-dānam=emb-initumam mādi tad-anantarām daṇḍādhipati-Rēva-
- 24 dāsa-Viśōttara-sōmayājigalan=argghisi sarvva-namasya(aya)m=āg-irppud=em̥d-Ereya-
Kāḍiyūram * * * * || ¹Bharata-mahi-maṇḍaḥakk(k)=ābharapam
Kum-
- 25 tala-dharātalam tad-vishayakk-erāḍ-arū-nūru la[ā]mam Purikara-janapadam-
adakke nava-pavi-mukuram || [14*] Ā Puligere-nāḍ-o[ag[e] śri-pumjam
dēvatā-
- 26 nivāsa-viśāsa-vyāpāra-kṛitam negaḍa mahā-pattapam-o[pan=ā]da Puligerey-esegum ||
[15*] Va || Ā Purikara-nagarada paschima-pradēsado| || Vṛi ||[*]
- 27 ²Pora-volalo[-]podaḍa nava-nandana-brindadin-o[pan=ā]da per-ggeregaliṇ=onde
gāvarisut-irppa mad-āliyin=eyde pūda kikkīṇi nimir-irda pādariyi-
- 28 n=ndava temb-alarim beḍamgn-vett-Ereya-Kāḍiyūr-vvayasi nōrppa(i)pa)ra
kaṅg-esed-oppi tōrngu[m*] || [16*] Turugi kavaldū kattalipa chōta-kujam-
- 29 [ga]o[ḷ] ondi kaṁpino[-]nereda rasamgalaṁ taleda paṅ-goleyam giḷi-viṇḍu
chumohuvim̥d-iṇiḍaḍe sōre sōneyole dām-guḍi mind-esed-irppuv-o[pinind=Ere-
- 30 [ya]na-Kāḍiyūra late-valliyum=alliya nāga-valliyum || [17*] Kaṁ || ³[u] [u]
nira-pūra * * * * goḷe nend=avagāham=iḷdu pāruva hamsa[m*]-
- 31 [ga]ley-esev=eramke-vani bal-maḷeya vol-ū(o)rppuvudu Kāḍiyūr=ārameyo || [18*]
Vṛi || ⁴Pe[ḷ] [u] [u] [u] — [u]entu nū(no)na[—]ḍe pogartte(ite)g=alambam-
or[pu] [lpu]-
- 32 vett-Ereya-aḷurkkeyim nelasidam nelas-irddudaṇḍe Kāḍiyūr-Ereya-Kāḍiyūr-
enisī rūḍiyin=āvagam=appug=āydud=ār-arivaro baṁpisa-
- 33 [i] bhuvana-āśram=enal=negaḍ=agrahārama || [19*] Kula-giri-bhittiyinde maṅ-
vokkaḍe koṁḍa sarōruh-ādharam nelasidan=Abjavāhanan=enal=diṇarā-
- 34 [ja]-nivāsam=āda bhūta[la] (la)-satig-o[pan=ā]l̥du nava-mōkhalēy=em̥ba samudrad=ante
Koṇḍaligerēy-oppi tōruvud=ene⁵ biṇṇino[-]āvaris-irda
- 35 pempino || [20*] Kaṁ || ⁶Visaruha-nivāseyyum Kumudasahāyanum muḍiy=ant-
eseva * karōkara * * * saḷisida * * * *
* * * irppar=ā
- 36 Kāḍiyūra Koṇḍaligerēya || [21*] Kalidēva-svāmiya Siva-niḷayam vṛijin-āpaha-
rapam=ārgg-ābharapam * * * * noḷe po-
- 37 ga[ḷ]=aridu Sarasijabhavamgam=Ahirājamgam || [22*] Sakala-jalācharaman-o[ḷa]-koṇḍu
karam be[-]valis=iḍegaḷa mūritiy=alake⁷ kuḷam[u]-
- 38 m=oppal=atibhumbhukam=enisida kōshṭha-kōṭi-vidhadim̥d-esegu[m*] || [23*] Vṛi ||
⁸Kramadin=aḷurke-vettu nibiḍ-ōnnatam=āgi beḍamgis=ōm chatuṣ-sa-
- 39 mayada dēvatā-niḷayam=oppugum=alliya pūjye(je)y=alliy=uttama-muni-nāthar⁹=alliya
mahā-maha-saṁpa-
- 40 dam=alliy-o[pan=ā]l̥d-esed=amardd(r̥d)=ettalum miḷirda kōtana-rāji karam virāḷisal
|| [24*] ¹⁰Baḷasida dēvālayamum ghaḷigeyum=āhāra-dhāniyum pra-

¹ Metre : Kanda ; the same in verse 16.² Metre : Kanda.³ Read tōrūd=ene, or else tōrūvudu.⁴ The reading here is rather uncertain ; there is a trace of a letter, apparently superfluous, between the a and the i.⁵ Such appears to be the intention of the writer ; but there are traces of another letter, seemingly n, between the nā and the tā.⁶ Metre : Champakamālā ; the same in verse 17.⁷ Metre : Champakamālā ; the same in verse 20.⁸ Metre : Kanda ; the same in verses 22-23.⁹ Metre : Champakamālā.¹⁰ Metre : Kanda.

- 41 peyūm beḷ-valis=ilda śāstra-dānamum=ala-vattavo Kāḍiyūroḷ-ār-ṇṇōduvaḍe¹ || [25*]
Vacha || Mattam=alli baḍivudum biḍuvudum chāpa-vide-
42 yoḷ | kittṭrimamum²=anityamum=imdrajāḷadoḷ | kaḍaṅguvudum * * is-
vudum³=abhra-paḷaḷadoḷ | saraḷateyūm baḍatanamum=a-
43 baḷā-madhyadoḷ | naḍukamum māraḍiyūm chūta-mamjariyoḷ | kuṇḍum. kaḷam-
kamum harināṁkanol | urkkumam kampa-
44 mūm maṇḍaḷaḅgradoḷ | seṇeyum=ērum nettam-āḍuvaroḷ [*] lōbhamum⁴=eḷe-kone[y-
o]ḷpinoḷ | nirōdhamum niḥparigrahāmum
45 tapō-vṛittiyol | perat=ond-eḍeyol=ill-enisida Tārksya-pakshad=ant-aikya-paksha-
pājaneyumam Makarakēṭad=ante maryaḍādeyūmum⁵
46 Parvvatarājan=ante pratipannateyuma-n=urvarey=ante kshāntiyumam | kavi-rāja-
rāja-vachah-prabhāvad-ant-aḷaṁkāramuma-
47 n-oḷa-koḍa janamgaḷim-manam-goliuttam-irppudu || Vṛi || ⁶Udadhi-vṛit-āvanī-
taḷadoḷ-eḷ-voḍe(?)=vāḷise Kāḍiyūran-eydid-apuve ma-
48 ttin-ūr | vibudhar-allidar-anvita-sattva-vidhrar-allidar-abhidhīnar⁷-allidar-udārigaḷ-
allida[r-a]gama-jāar-allidar-anavadya-ta-
49 t[t*]va-vidha(da)r-allidar=olḷida[r]=ellam-allidar || [26*] Kam || ⁸Niravadya-vēda-
vidyā-paripatar-ativishama-śabda-vidyā-gama-sat-pa-
50 riṇatar=enis-irdd-irṇṇō(rnū)r⁹-vvara-charaṇa-vipra-kuḷam vichitr-ābharanam || [27*]
¹⁰Saradhi-vyāvēshṭit-ōrvvitaḷadoḷ-eseyu-
51 t-irpp-agrahāraṅgaḷam dbikkariṣal-sāldattu nānā-phala-viḷasanadim Kāḍiyūr-alliy-
irṇṇūrvvara vidyā-bhyāsam-irṇṇūrvvara vidhi-lasad-ā-
52 chāra-saṁpattiy-irṇṇūrvvara dān-ōḍariy-irṇṇō(rnū)rvvara vimaḷa-yaśaḷ-śrī vichitram
pavitra || [28*] ¹¹Nereye baḍaṅgan-āvarisi tōrppa mahā-padaḷakke Padma-
53 jam miṇṅguva ratnamam rachaṇe-māḍida vol naḍe nōrppu(ḷpu)vargge kikkirig-
iṇi-dontan-ondū miguv-end-oḍak-otti virājisuttam-irpp-Eṇeyana-Kāḍiyū-
54 rum-esey=alliya viprarum-oppi tōrugum || [29*] ¹²Vyākaraṇam-arttha-śāstr-ānikam
sāhitya-vidyey=itihāsam mikk-Ēkākshara-mi(mu)ni-tarkkam ṭikam-bareyaḷ-sa-
55 magrarābhya[sisuvā]r¹³ || [30*] Vēdam pramāṇam-Agni mahā-day(dai)vaṁ
tamag-eṇaḷ parikshā-kshama-sad-vēda-vidha(da)r-akhiḷa-śāstra-payōḍadhigaḷ Kāḍiyūra
vipra-vidagḍha-
56 r || [31*] Vṛi || ¹⁴Aṇi[~ ~ ~]ham-eyde hṛidayam-bugaḍ-arttham-udātta-
vṛittiyol-nereyada vēdam-ill-enisi mikk-amaḷ-āgamad=ōje mikku tōrpp-aṇitad-
aḷurkke
57 mikka kuḷa[~ ~ ~]da negartte(ḷte) kūḍe mikk-Eṇeyana-Kāḍiyūra
Kamulōrbhava¹⁵-vaṁśa-jar=oppi tōruvar || [32*] ¹⁶Piriyar-Mmē-
58 ruvinim dharā[~ ~ ~]dim vārāsiyim biṇṇinoḷ nirahamkārāteyoḷ gabbirāteyoḷ-
end=atyuttamar=vvaṇṇisutt-ire peṇṇam kshameyam
59 s[th]irātvaṁman=udāttaṁ-māḍi sat-kirttig-āgaram=āg-irdda mahā-mahar-ddvijaroḷ-
olpam tāḷdid=irṇṇūrvvarum || [33*] Jasamam tāḷdid=iḷā-

¹ Read *ṇṇō* : the same Sanskritising tendency appears below in *irṇṇūrvvar*, l. 49, etc.

² Read *kittṭrimamum*.

³ A word seems to be omitted here.

⁴ Metre : Champakamālā.

⁵ Such appears to be the reading of the stone ; perhaps a mistake for *aviḷinar*.

⁶ Metre : Kanda.

⁷ Metre : Mahāśaḍḍharā.

⁸ Metre : Kanda ; the same in verse 31.

⁹ Metre : Champakamālā.

¹⁰ Metre : Mattēbhavikṛīḍita ; the same in verses 34-37.

¹¹ The *du* is written in smaller script under the line.

¹² Read *maryyādeyūmum*.

¹³ See note 1 on this page.

¹⁴ Metre : Champakamālā.

¹⁵ Read *saṁgram=abhya[sisuvā]r*.

¹⁶ Read *Kamulōrbhava*.

- 60 [ma]ra-prachayam=atyutsāhadim geyd[u*] bannise tamm=unnati tamma satyad-
esakam tamm=ōje tamm=ārppu tamma sad-āchārate
- 61 tamma nirmmalate tamm=auchitya-sampatti tamma samagr-āspadam=oppe
varttisutam-irddar=nnōrppodl=irnnūrvvarum || [34*] Niyaman tammol=upā-
- 62 śrayam-badeye shaṭ-karma-kramam tammol=ōjevin=ud[d*]yōtise paurushēya-
karapiyam tammol=ant=onte(nde) nirṇayam=āguttina kirti ta-
- 63 mmo|=eseyuttum beipu-talp-oydu vārdhiyan=eydutt-ire dhātriyol=negaldar=int-
olpimdam=irnnūrvvarum || [35*] Matimanta-stuti nirmmada-
- 64 stuti kavimdr-ānika-nānāvidha-stuti vipra-stuti tamma[—]=guṇa-mahā-ratna-
brajakk=eyde samgati-vett=oppida sūtrad=ant=esevinam sat-kirtiyam t[ā]-
- 65 ldi bhū-nutar=ādar=kṛita-kṛityar=or-vvalak-oḍam mikk=olpin=irnnūrvvarum || [36*]
Pratipannatvam=anūnam=āytu kṛita-kṛity-āchāra-sampatti bhū-nutam=āyt=auvita-
vēda-sāstra-vividh-ā[bb]yā[sā]-kra-
- 66 mam mikk=anī(dhī)gatiy=āyt=āśri(śri)ta-paksham=akshaya-guṇa-prōddānam=āyt=[e]mdu
samtatam=anyar=ppogala negart[t]e(ite)-vaḍed=ildar śrīmad-irnnūrvvarum || [37*]
Va || A[nt=enisid * * svādhyā],
- 67 ya-dhyāna-dbārāṇa-mō(mau)n-ānushthāna-sampannarum vēda-sāstra-vyutpannarum Śrī-
ramaṇi-nātha-nābhi-kūp-ōdita-[vara]-Kana[kagar]bha-ja[ra]m * * * *
- 68 kṛi(kri)yā-sadarttharum | pratipālita-viśva-dharmma-sanjanya-śīla-samarttharum | sānty-
artth-ādi-mahā-guṇa-samōdharum | mantr-ārtha-siddhi-mahā-maharū[m] * *
[mahā]-
- 69 janav=irnnūrvvarum=eyde samachchāyeyol=ildu bharāṇa-m-geyva tat-samayadol
Brah[m]śvarapura * * * * r=āgi Koṇḍaligerege * * * *
- 70 prāyaścitta-dakṣiṇey=amka-vaṇam paṣumbe-vaṇam=emb=initarū(ro)l mārdd=utpattiyam
salisuve * * sāviniyo[=ā]-chamdr-ārka-sthāyi * * * *
- 71 t * verehaya-dēvaṇa pārāyanakke 12 gadyāṇa[m] bhaṭṭa-vṛittige 12
gadyāṇa | ghaligege [2] gadyāṇam int=ē[r]e gadyā[ṇam*] 26 *
siddh-āyada(da) ponnu * * * vā * * *
- 72 * su pratipālīsuvudu māṅgala || ²Alipaḍ=idam pūrvva-kramadole naḍeyise
kō[ti]-kavileyam * su * * * * Argghyatirtthadol poṅgalin=archchisi
dāna *
- 73 * pa(pha)lamam paḍegum || Idan=ollaḍ=alipan=ā tirtthadol=ant=ā kōṭi-kavileyam
dviya * * kōṭiyam=alidu narakama[m] puruṣa * * * ānanta-pāpa-phalamam
paḍegum ||
- 74 Kavirājarāja-vibudha-pravarām śrī-Kāḍiyūran=alliye Kama[odbhava]-vamśa-
prōttamarām navipa-varṇanayin=eseyal=abhivarṇnisidam [||] ³Sva-dattām para-
dattām
- 75 vā yō harēta vasundharām | shashtir-vvarsha-sahasraṇi viśvāyām jā[yatē
kṛi]mi[h*] || ⁴Sāmānyō=yam dharmma-sētur=nṛipāṇam kā-
- 76 18 kālē pālaniyō bhavadbhīḥ [i*] saryvān=ētān=bhāginah pārtthivēm[drān bhūyō
bhūy]ō yāchatē Rāmachandrah ||⁵ Māṅgala mahā śrī

¹ Read *nōlpoḍ*; see above, p. 327.

² Metre: Ślōka (Anushṭubh).

³ This *daṇḍa* is followed by the spiral symbol.

⁴ Metre: Kanda; the same in the next two verses.

⁵ Metre: Śālini.

TRANSLATION.

(Verse 1)—Victorious is the revealed Boar-form of Vishṇu, stirring up the ocean, holding the Earth resting upon the tip of his lofty right tusk !

(Verse 2)—Appropriating to himself such glory that it is said : " what monarchs fittingly conducting themselves in the domain of the world (*have been*) such in former times, what heroes have thus displayed valour in overcoming adversaries, what men of great distinction that were a theme of praise (*have been*) such, when one considers ?," Gojjigadēva has become illustrious, an ornament of rulers of the earth, supreme among the Rāshtrakūṭas.

(Verse 3)—In the pride of his arm confronting hostile monarchs who display enmity, in company with (*his*) fierce lord of elephants driving recklessly into the mouth of Death, and on the other hand taking under his care and guarding a multitude of rulers when they come to him for protection, fittingly has Gojjiga with pleasure assumed for himself the measure (*of rank implied*) in the name Nripatuṅga ["exalted among kings"].

(Verse 4)—Duly guarding those that seek his protection, with fury slaying opponents, with generosity ever satisfying the needy, with a constant display of strength, vigour, and power he has obtained in high measure a goodly fame (*white as*) the Silver Mountain, Hara's laugh,¹ the celestial Ganges, and the moon—a blest Vira-Nārāyaṇa ["a Vishṇu among heroes"].

(Verse 5)—The King of Mountains [Himālaya] in his appearance has shown a unique degree of firmness, the earth a unique fulness of patience, the ocean a uniquely high degree of profound depth : Gojjigadēva, as noble sages on the occasions of his splendid largesses praise (*him*) with peculiar love for him, has happily made his own a number of kingly virtues, a Rāṭṭa-Kandarpa-dēva ["Love-god of the Rāṭṭas"].

(Verse 6)—I see or know no other kings who in wealth of elephants, in superhuman splendour, in practice of bounty, in enterprise, in valour, have surpassed Gojjiga-vallabha.

(Verse 7)—As he is said to be a Phalguṇa [Arjuna], a Creator [Brahman], and a Karpā according as (*men respectively*) confront him in wrath, seek his protection, and entreat his favour, are there any kings approaching king Gojjiga ?

(Verse 8)—As he is styled a Lord of Death [Yama] and a Brahman (*respectively*) for slaying and for preserving, according as he is stern or gracious, who on the face of this earth are able to praise (*fittingly*) the wrath and the grace of Gojjiga ?

(Line 12)—Hail ! Living on his lotus-feet :—

(Verse 9)—I see or know not anywhere men who are clever enough to enumerate (*properly*) the merits of Rēvadāsa and Visōttara Dikshita, famed over the earth in the lineage of the Lotus-born [Brahman] ?

(Verse 10)—Flag, shell, yak-tail fan, white umbrella, assembly-hall, a multitude of curiously made parasols, a great cow-elephant, a palace, a cunningly worked staff, fine garments, a brilliant robe, a lordly bull-elephant, a moving chariot, the great musical instruments of the exalted office of General : all these has the Brāhman known as Visōttara, beloved in his power, obtained in splendour.

(Verse 11)—Having won the grace of monarchs, the Generals Rēvadāsa and Visōttara Dikshita waxed in greatness . . . being extraordinary in rank and career.

(Verse 12)—Whom have other mortals known (*like these*) ? The Brāhman race has become ennobled by the Sōmayājins Rēvadāsa and Visōttara, eminent in virtues, who perform sacrifices with gifts of excellent mirrors, new robes of extraordinary bright colours, and stipends to the company of sages, the multitude of Brāhmanas.

¹ See above, vol. XII, p. 289.

(Verse 13)—Having acquired the favour of the sovereign, performed a great sacrifice, and satisfied a multitude of cultured men with savoury food, (and) being [distinguished] as a man of supreme culture in his race, Visōttara-bhaṭṭa . . . an ocean of virtues, a potent brilliant priceless ruby-frontlet of the Brāhman race, made a tank.

(Line 18)—The above-mentioned Sōmayājins Rēvadāsa and Visōttara :—

(Lines 18-22)—Hail ! He who is devoted to the performance of every holy rite ; a Vīra-Nārāyaṇa ; who has the monarchs of the broad earth coming to the refuge contained in the adamant chamber of his arm ; a mass of the fresh rays of politic consideration (?) ; raining showers of brilliant gold,¹ an abounding stream of the nectar of discourse ; maintained by numerous great designs employed in the varieties of policy, by wit, by prudence, by discernment, and by intelligence ; a lotus on earth ; a hero of heroes ; a sun of heroes ; who is exalted with a banner (bearing the device) of the Lord of Birds [Garuḍa] ; whose *matangas* ride on fiery elephants ; a master of arts among the Rāṭṭas ; a Ganges-bearer [Śiva] in wrath and grace ; (to wit) the blest Gojjiga-vallabha,

(Lines 22-24)—on Sunday, the full-moon day of Māgha, of the cyclic year Vikṛita which was the 851st Śaka year, under the constellation Āślēṣhā, on the occasion of an eclipse of the moon, after offering his own weight (in gold) as largesse, on that date, after bestowing gifts of land, gifts of wishing-trees, gifts of food (and) gifts of medicines, did thereupon perform *arghya* to the Generals the Sōmayājina Rēvadāsa and Visōttara, [and grant them] Ereyana-Kāḍiyūr, saying that it was to be universally respected . . .

(Verse 14)—An ornament to the realm of Bharata is the land of Kuntaḷa ; an embellishment of that province is the Purikara two-six-hundred district,² a new diamond mirror.

(Verse 15)—Within this country of Puligere appears a heap of Fortune, an illustrious great city active³ in displaying the residence of deities, the splendid (town of) Puligere.

(Line 26)—On the western side of this town Purikara :—

(Verse 16)—There appears in radiance, displaying itself to the eyes of longing beholders, Ereyana-Kāḍiyūr, which, possessing a multitude of new parks extending along in its outer domain (and) splendid great tanks, is made beautiful by eager bees murmuring, by trumpet-flowers whereof blooming masses gracefully spread themselves, (and) by breathing zephyrs of the South.

(Verse 17)—As, when the flocks of parrots, congregating in the mango-trees which branch out in dense growth and cast dark shades, strike with their beaks the clusters of fruit perfect in fragrance and full of juices, (these juices) ooze out in a drizzle and bathe the plant-tips (below), the bushes of creeping-plants in Ereyana-Kāḍiyūr and the betel-plants there are brilliantly resplendent.

(Verse 18)—The swans that soak themselves as they plunge in dives into the . . . stream . . . The gleaming water-drops on (their) wings appear like heavy rain in the grove of Kāḍiyūr.

(Verse 19)—Because Ereya, possessed of goodness too great to be described (properly), . . . by enclosing (the place) made (his) habitation (there), Kāḍiyūr has come to be always known generally by the name of "Ereyana-Kāḍiyūr". Who understand how to extol (fittingly) the Brāhman estate [agrahāra], which is so famous as to be called the choicest spot of the world ?

¹ This is an allusion to Govinda IV having the title *Suvarṇavarsha*.

² See Dr. Fleet's paper on the Sorāṭūr inscription, above, vol. XIII, p. 178.

³ I take *vyāpāra-kṛitam* as an inverted *bahuvrīhi* (Pāṇini II. ii. 37) ; but it might be construed as "caused by the activity."

(Verse 20)—So that it may be said that the Moon-bearer [Śiva], whose lips are like lotuses, rested (*there*) when taking covert from the breaking open of the primitive mountains, the **Konḍaligere Tank**, an (?) abode of the sun, which lends splendour to the Lady Earth and is a new girdle (*for her*), like the Ocean, radiantly displays itself in magnificence combined with dignity.

(Verse 21)—[This is mostly illegible: but it contains some further praise of the **Konḍaligere Tank of Kāḍiyūr.**]

(Verse 22)—The temple of Śiva of **Kalidēvasvāmin** removes defilement . . . it is impossible even for the Lotus-born [Brahman] and the Snake-king to praise (*it adequately*).¹

(Verse 23)—Containing all (*kinds of*) water-dwellers, displaying indeed a multitude of the forms of bright white kine in union, it appears like a crore of storehouses described as being of exceeding magnificence.

(Verse 24)—How the god's dwelling, (*accommodated*) for the four seasons, does display itself, in due order possessing an enclosure, arising in massive height, and shewing elegance, while the worship there, the very eminent holy men there, the right glorious magnificence there, the line of banners fluttering on all sides as they combine in splendour there, are altogether most brilliant!

(Verse 25)—Are there not combined in **Kāḍiyūr** a surrounding sanctuary, an assembly-hall, a refectory, a fountain, and brilliant dispensation of lore, if any observe?

(Lines 41-47)—Moreover,² *baḍivudu* [trouble, or striking] and *biḍuvudu* [desertion, or discharge] occur there (*only*) in the art of archery; artificial and transient shows (*only*) in jugglery; *kaḍaṅguvudu* [lust, or thickening] and . . . (*only*) in the masses of the clouds; *saraḷate* [sickliness, or straightness] and *baḍatana* [poverty, or slenderness] (*only*) in women's waists; *naḍuka* [fear, or quivering] and *māraḍi* [hostility, or ? different stalks] (*only*) in the flower-clusters of the mangoes; *kundu* [defect, or waning] and *kaḷaṅka* [blemish, or moon-spot] (*only*) in the deer-pictured [moon]; *urku* [pride, or steel] and *kampa* [trembling, or agitation] (*only*) in scimitars; *sere* [confinement, or state of check] and *ēru* [wounds, or casting] (*only*) among dicers; *lobha* [meanness, or attraction] . . . (*only*) in the splendour of tender sprigs; *nirōdha* [constraint, or spiritual self-suppression] and *nishparigrāha* [destitution, or lack of worldly ties] (*only*) in the practice of austerities. It attracts the mind by its folk, who possess loyalty to the *paksha* [cause] of the (Divine) Unity like the *paksha* [wing] of Tārksya [Garuḍa], which is found in no other place; *maryāde* [rule of conduct, or shore] like the sea-monsters' home [the Ocean]; *pratipannate* [enlightenment, or loftiness] like the King of Mountains [the Himalaya]; patience like the earth; elegance like the power of expression of an emperor of poets.³

(Verse 26)—Do any other towns approach **Kāḍiyūr**, as it displays lofty eminence on the sea-girt earth? The men of that place are sages, bright with the holy spirit filling them, lacking in naught (?), generous, learned in the Āgamas, versed in faultless principles, virtuous all of them.

(Verse 27)—The Two-hundred, who are accomplished in faultless Vedic lore, well accomplished in the very difficult science of grammar and the Āgamas, are a Brāhmaṇa tribe of excellent conduct, elegantly adorned.

¹ Brahman is the deity of wisdom and eloquence, and Śaṣha has a thousand tongues.

² The elaborately artificial passage that follows here may be compared with Bāṇa's *Kādambarī*, p. 6 of Bombay Sanskrit Series edn., and Āṇḍayya's *Kabbigara Kāvam*, § 25.

³ *Kavi-rāja-rāja*: here the author pays himself a compliment, for his literary name was Kavi-rājārāja (see L. 74).

(Verse 28)—By its display of manifold fruits Kāḍiyūr has been able to put to shame (*other*) Brāhmanic villages that appear on the ocean-girt earth; in it (*are found*) the Two-hundred's study of lore, the Two-hundred's perfection of brilliant conduct according to rule, the Two-hundred's bounty, the Two-hundred's splendour of stainless fame,—a splendid, holy thing.

(Verse 29)—Ereyana-Kāḍiyūr—in which shines resplendent the Lotus-born [Brahman], who, perfectly affluent in beauty, as if putting together brilliant jewels, has gathered and joined them together into a collected mass for men to scan carefully, deeming it a thing of peculiar importance—and the distinguished Brāhmanas of that place, appear in stately show.

(Verse 30)—Grammar, the series of works on polity, the science of literary composition, legendary lore, the great logic of Ekākshara Muni, writing of interpretations, all do they practise.

(Verse 31)—The Vēda being their authority, the Fire their great deity, the skilful Brāhmanas of Kāḍiyūr are learned in the good Vēda that bears investigation, oceans of all lore.

(Verse 32)—As there is no subject that has not duly entered into their hearts . . . no Vēda that is not fulfilled in their noble conduct, and as the great course of the stainless Āgamas, the fulness of highly eminent knowledge, (*and*) glory of high . . . race are theirs, highly distinguished are the scions of the lineage of the Lotus-born [Brahman] in the surpassing Ereyana-Kāḍiyūr.

(Verse 33)—As the most eminent praise them as being superior to Mēru, to the Earth (*and*) to the Ocean (*respectively*) in solidity, in lack of conceit, (*and*) in profundity, the Two-hundred, who are renowned among Brāhmanas, displaying to an exalted degree greatness, patience, (*and*) firmness, are men of high distinction who are a home of true fame.

(Verse 34)—The Two-hundred, when one observes, conduct themselves so that the whole glorious Brāhman race extols them with exceeding zeal, (*and*) so as to display their dignity, their brilliant truthfulness, their propriety, their strength, their good behaviour, their purity, their high degree of culture, their possession of all (*virtues*).

(Verse 35)—As religious discipline finds a home among them, the course of the six practices¹ is fittingly resplendent among them, the duties of humanity are present with them, (*and*) fame, pronouncing its verdict, manifests itself amidst them and travels with a burden of brilliant white lustre to the ocean, thus the Two-hundred are splendidly illustrious on earth.

(Verse 36)—As (*in their case*) praise for being prudent, praise for being void of passion, manifold praise for being a company of great poets, (*and*) praise for being Brāhmanas, fittingly combining in the series of the precious gems of their virtues, are brilliant like a beauteous girdle, the Two-hundred, possessing true glory, have become famed over the earth, and have all alike with great distinction fulfilled their duties.

(Verse 37)—“(*Their*) enlightenment has become perfect; (*their*) happy conduct as men of fulfilled duties has become world-renowned; (*their*) courses of divers labours in appropriate Vedic lore are a great study; the position taken up (*by them*) is distinguished by unfading virtues:”—as others constantly extol them in this strain, the fortunate Two-hundred have become illustrious.

(Lines 66-72)—The Two-hundred Mahājanas, thus described, who are observers of . . . scripture-reading, meditation, spiritual concentration, and the practice of silence,

¹ The *śat-karma*; see Mann, i. 88.

skilled in Vedic lore, born of the Brahman who arose from the navel-pit of the Lord of Lady Fortune [Vishnu] . . . able in rites . . . maintaining all religion and competent for honourable and righteous conduct; accumulations of great virtues, such as the spirit of tranquillity; highly exalted by success in (attaining) the spirit of sacred formulæ; . . . duly meeting in harmony on the occasion of fixing their constitution (?) . . . at Brahṁśśvarapura¹ . . . for the Koṇḍaligere Tank . . . having made a sale of the fees for penitential rites,² the *aśka-vāṇa*, (and) the *pasumbe-vāṇa*,³ and [decided to apply?] the sum realised . . . [assigned] for as long as moon and sun endure 12 *gadyānas* for the cult of the god . . . 12 *gadyānas* for stipends of professors, (and) 2 *gadyānas* for the assembly-hall, amounting to the sum of 26 *gadyānas*, in gold of fixed revenue . . . shall preserve: happiness!

(Lines 72-73)—If of his good will one shall maintain this (foundation) in its ancient order, he will gain the same reward as if he worshipped with gold coins at Arghyatīrtha a crore of kine . . . ! He who willingly shall destroy it will obtain the reward of endless guilt . . . (namely) hell, as if he should destroy the same crore of kine and crore of Brāhmins at the same holy place!

(Line 74)—The excellent sage Kavirājaraja has brilliantly described in new eulogy the blessed Kāṇḍiyūr and the eminent persons of the lineage of the Lotus-born [Brahman] who are there.

(Lines 74-76: two common Sanskrit admonitory verses.)

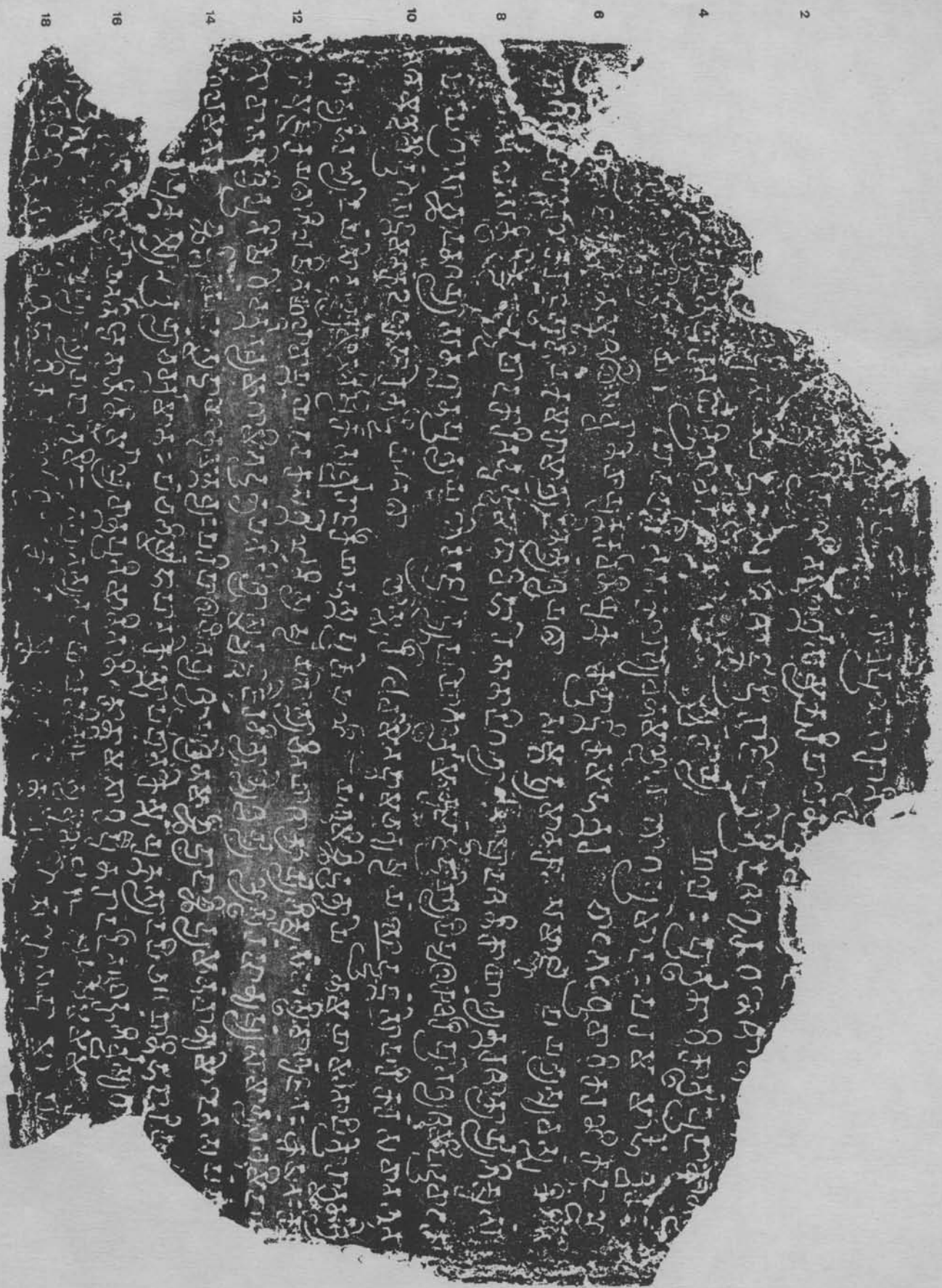
No. 30.—WALA PLATE OF GUHASENA: THE YEAR 246.

By LIONEL D. BARNETT.

This plate was originally edited by Professor Bühler in the *Indian Antiquary*, vol. IV (1875), pp. 174 ff., and is registered as No. 465 in Professor Kielhorn's *List of Northern Inscriptions* (above, vol. V). It was discovered in or near Walā in Kāthiāwād, and was given by the Kārbhārī of that town to Lieutenant F. B. Peill, of the 26th Regiment Bombay Infantry, from whom it passed into other hands, and was sold in 1890 to the Trustees of the British Museum, where it is now preserved in the Department of Oriental Printed Books and MSS., registered as "Oriental Charters No. 43." Having recently cleaned it, as far as was possible, and compared it with Bühler's text, I now give a revised transcription, with a facsimile.

The record is a rectangular plate of copper, which when perfect measured 12 $\frac{3}{8}$ " in width and 8 $\frac{1}{8}$ " in height. When it came into Bühler's hands, it had already suffered some damage at the corners, and in the interval between 1875 and 1890 some more small pieces at the edges were lost, as may be seen by comparing Bühler's text with the present transcript. The rest of the plate is fairly well preserved.—The character is a good Gupta hand of the period, shewing both the *jihvāmālīya* (l. 6) and the *upadhāmāniya* (l. 16).—The language is Sanskrit, in prose, except for two of the usual admonitory verses.

The plate is the second and concluding half of a document of king Guhasēna of Valabhī, conferring certain villages for the maintenance of the Buddhist monastery in the neighbourhood founded by Duddā, which is known from other records of the period. It was written out by



Wala plate of Guhasena : the year 246.

L. D. BARNETT.

SCALE SEVEN-TENTHS

W. GRIGGS & SONS, LTD., PHOTO-LITH.

the minister Skandabhata, and is dated in the dark fortnight of Māgha in "the year 246," meaning the Gupta-samvat or Valabhi-samvat 246.¹

With the exception of Valabhi, which is the modern Walā, none of the places mentioned have been identified.

TEXT.²

- 1 [sa-mada-para-gaja-ghaṭā-sphoṭana-prakāśita]-sattva-nikashah tat-prabhāva-prapat-ārāti-
chū[dā-ratna-prabhā-samsakta-pāda-nakha-raśmi]-
- 2 [samhatis=sa]kala-smṛiti-praṇita-mārgga-samyak-paripālana-[prajā-rañjanād-anvarttha-
rāja-śabdō rūpa]-
- 3 [kānti-sthairyya-gāmbhīryya]-buddhi-sampadbhū Smara-śaśānk-ādriraj-odadhi-tridaśa-
gura-dhanēśān=a[tiśayānāḥ śaraṇ-ā]-
- 4 [gat-ābhaya]-pradāna-paratayē tri(tri)navad-apāst-āsēsha-sva-kāryya-phalaḥ prārthan-
ādhik-ārttha-pradān-āna[n]d[ita-vidya]-
- 5 [t-suhrit]-prapayi-hridayaḥ pāda-chār-īva sakula-bhuvana-maṇḍal-ābbōga-pramōdaḥ
parama-māhēśvaraḥ
- 6 śri-[mahā]rāja-Guhasēna³=kuśali sarvvān=ēv=āyuktaka-viniyuktaka-drāṅgika-mahattara-
chāṭa-bhata-dhruv-ādhikaraṇika-dāṇḍa-
- 7 bhogi[ka]-ohorōddbarāṇika-rājasthāniya-kumārāmāty-ādīn=anyāmś=cha yathā-samba-
ddhyamānakān samājūṣpayaty-Asta vas=samviditān
- 8 Valabhi-tala-sannivishṭa-Duḍḍa-pāda-kārīta-Duḍḍa-mahā-vihārē nānā-dig-abhyāgat-
āṣṭādaśa-nikāy-ābhyantera-Śāky-āryya-bhikṣu-sam-
- 9 ghāya grās-āchchhādāna-śayy-āsana-glāna-pratyaya-bhaishajy-ādy-upayōg-ārttham-
Anumamji-prāvēśya-Pippalarumkhari-prāvēśya-Samipadravāṭaka[m]⁴
- 10 tathā Maṇḍali-draṅgē Saṅgamānakam Dēṭakahārē Naddiyam tathā
Chosarim I ēvam=ai(ē)ad=grāma-chatusṭayam s-ōḍḍraṅgam s-ōparikaram sa-
vāta-bhūta-
- 11 dhānya-hirany-ādēyam s-ōtpadyamāna-vishṭikam sarvva-rājaky-āṣṭa-prakshēpaṇyam
bhūmi-chchhidra-nyāyēna mayā mātā-pitrōr-ātmanas=ch=ai[hi]-
- 12 k-āmushmika-yath-ābhilashita-phal-āvēptayē udaka-sarggēn=ātisṛisṭam yatō=sy-
ōchitayā Śāky-āryya-bhikṣu-saṅgha-sthit[y*]ā bhūmjataḥ kṛishataḥ ka[rshaya]-
- 13 tō vā na kaischit-pratishēdbē varttitavyam=āgāmi-bhadra-nripatibhiś=ch=āsmad-
vañ(m)śa-jair-anityāny=aiśvaryy[ā*]ny-asthiram mānushyam sāmānyam cha
bhūmi-dē[na]-
- 14 phalam=avagachchhadbhīr-ayam=asmad-dāyō=numantavyaḥ paripālayitavyaś=cha yaś-
ch=ainam=āchchbi[m*]dyād=āchchhidyamānam v=ānumōdēta sa pañch-[āpa]-
- 15 [karma-phala]-samyuktas=syāt trayyām cha varttamānāḥ pañchabhir-mmahā-
pātakaīs=s-ōpapātakaīs=samyukta[s*]-syād=Api cha || ⁵Yān=īha dārid[r-
bhayān=na]-

¹ Bühler read this date as 266, but the necessary correction was made in Kielhorn's List.

² From the plate.

³ The *visarga* is represented by the *jīhāmālīya* character, under which the following *k* is subscript.

⁴ Bühler gives *Samipadravāṭaka*, but the *dra* is quite clear on the plate.

⁵ Metre: Trishṭubh Upajāti (*pādas* 1, 3, 4, *Indravajrā*, 2 *Upēndravajrā*).

- 16 [rēnd]r[ai]r-ddhanāni dharmm-āyatanikṛitāni | nirmmālya-vānta-pratimāni tāni
kō nāma sādhuḥ¹-punar-ādadita || ²Pabubbhir-vvasandhā [bhuktā rājathī]-
- 17 [s=Sa]gar-ādibhiḥ | yasya yasya yadē bhūmih tasya tasya tadē phalam=iti ||
Sva-mukh-ājñā || sva-hastō mama mahār[ā]ja-śrī-Guhasēna]-
- 18 [sya] likhitam samdhi-vigrah-ādhikarap-ādhikṛita-Skandabhaṭṭena || sam 200 40 6
Māgha [badi . . .]

¹ The *visarga* is represented by the *spadhamāniya* character, on the top of the following p.

² Metre : Ślōka (Anushtubh).

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