EPIGRAPHIA INDICA
AND
RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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ADDITIONS AND CORRECTIONS.

A.—VOLUME III.

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

Page 362, article ‘Ariya-Pillai,’ for m., read queen.
    372, line 14, for Jina-kalpa, read Jina-kalpa.
    "  " 13 from the bottom, read ‘Kadamba, s. a. Kadamba.’

B.—VOLUME IV.

Page 195, l. 10 ff.—Mr. Ramayya has kindly informed me (through Dr. Hultsch), that the correct spelling of the modern name of the village is Donduṭuru, not Depduṭuru, as given in Mr. Sewell’s Lists of Antiquities.—As regards the identification of other localities mentioned in the Chikkulka plates, Mr. Sewell has been the first to write to me that Rāvirēva (in line 20) might be the village of ‘Ravenalāh’ (Rāvirēla) on the north bank of the river Krishṇā, just at the top of its great bend, long. 80° 10’ E., lat. 16° 50’ N. The same identification was afterwards suggested by Dr. Fleet and by Mr. Ramayya. Mr. Ramayya further writes that about six miles to the east of Rāvirēla there is the village of Navābupēṣṭa, with a temple of Sōmanāṭhavēmin which may be the Sōmagiriśvaranāṭha temple in line 23 of the inscription. The country in which the villages were situated is called Natṛḷpaṭi
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(a line 19). This Mr. Ramayya believes to be the more modern Nāṭavāda, “which is mentioned in an inscription of Śaka 1123 at Bezvāda, in which the donor is described as Nāṭavātṛi Rudrānupārājī, i.e. Rudrānupārājī of Nāṭavāda. The capital of this chief was Madapalla or Madapalli, and there is a village of this name, reported to contain the ruins of an old fort, close to the west of Madhira, a station of H. H. the Nizam’s State Railway, and not far from Koṇḍapalli.” — F. Kielhorn.

Page 206, line 8 of the text.—I have altered the original reading -Pāṇḍya-Oṭpaṇa-mahāpatayō to -Pāṇḍya-Oṭkaṇa-mahāpatayō, which on page 207 I have translated by “the Pāṇḍya and Oṭkaṇa kings;” but I was wrong. The original reading Pāṇḍya-Oṭpaṇa is correct, and the translation should have been “the Pāṇḍya and king Oṭpaṇa.” Oṭpaṇa is another name of the Paramāra king Muṇja, who is mentioned under that name also in line 52 of the Kaṇṭhēn plates of Vikramāditya V. (Ind. Ant. Vol. XVI. p. 23, where he is described as kavirītāhā, i.e., kavirītāhā), and in the Miraj plates of Jayaśīkha II. and the Yētu inscription of Vikramāditya VI. (ibid. Vol. VIII. p. 15, where the text has Oṭkaṇa with the various reading Oṭpaṇa).

—F. Kielhorn.

342, text line 43, for -bhāra-bhār-, read -bhāra-bhār-.

350, last line, for son, read grandson.

361, line 3, for Abhaṇa, read Abhaṇa.

366, article 'Digambara,' for 286, read 28n.

377, line 9, after Kulōttūga-Rājāndra-Choḍjārāja, add do.

384, 13, for Oḍu-naḍu, read Oḍu-naḍu.

386, 7, for Pratipa, read Pratipa.

C.—VOLUME V.

Page 1 and passim.—For Paḍeri, read Paḍari; see J. R. A. S. 1898, pp. 526 and 580.

8, line 5 from the bottom, for full-moon read new-moon.

9, line 12 from the bottom, for Vikramāditya (V.), read Vikramāditya (IV.).

22, line 17, for Śāradādēvi, read Śāradādēvi.

23, line 16, after 'the eleventh tithi,' insert 'of the bright fortnight.'

37, line 15 from the bottom, for Sāṅkhēḍa, read Sāṅkhēḍa.

47, text of H., line 7, for erippār, read erippār.

56, footnote 12, for p. 311, read p. 319.

64, text line 141, read व्र बङ्गि.

68, line 6, for Adavani, read Adavani.

91, text line 232, read पमतरम.

120, footnote 6, line 2, for ‘goddess at fortune,’ read ‘goddess of fortune.

168, note 4.—As regards the Nandiśvara day or tīthi, Mr. Rice has drawn my attention to a note by him, overlooked by me, in his Inscr. at Srav.-Bel. Introd. p. 20 (note 3). From the information given by him there, it appears that, in a Jain record, any such expression as “the first Nandiśvara day, or the first day of the Nandiśvara,” would denote the day of the eighth tīthi of the bright fortnight of the month Āśāḥa, Kārttika, or Phālguna, as the case may be, but that any such expression as “the chief Nandiśvara day, or the chief day of the Nandiśvara,” might, perhaps, rather denote the day of the full-moon tīthi if the Nandiśvara-pājā ended with any very special observances on that day.—J. F. F.

183, line 2 from the bottom, for inscriptions, read inscription.

189, line 11, for Rishiyappa, read Rishiyappa.

229, lines 26, 27.—It may be noted that the words in the original, which have been rendered by “a very Dīśpa in generosity, a very Champāpati (Karṣa) in truthfulness,” are uddārya-Dīśpar satya-Champāpati.
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Page 233, the last line but one, for one thousand trees, read four thousand trees.

238, line 20, for 'in kālavaṇa, line 19,' read 'in dharmamāna, line 93, as contrasted with dharmamānī, line 90.'

246, text lines 22, 23, for ādiyā-gaihika, read ādiyā-āg-aihika.

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

248, text line 37, for mun-kotṭa=āv[u*]dāvadāvad, read mun-kotṭadāvadāvad—Also, for Bāṇa-Diniśāla, read Bāṇa[-u*]di-nikhilā. I am indebted to the courtesy of Mr. H. Krishna Sastri for this, and for several other suggestions, some of which I find it most convenient to acknowledge in connection with them his initials in brackets.—J. F. F.

248, text line 42, for meyi-gaydanā, read meyi-g[ey]danā; and in note 5 substitute Read meyi-gaydanā, which seems to mean, somehow or other, "did he shrink?"

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

249, text line 52, for dōle(li)taś, read dēr-latāś.—(H. K. S.)

250, note 14, for ji-yu, read jīryu.

252, text line 94, the correction of vākyaṅgalum into vākyaṅgaḷaṁ is not necessary.—(H. K. S.)

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

256, line 1, in accordance with the corrected reading in line 37 of the text, notified above, for the devout Ganaś Bāṇa and Diniśāla, and so many others, read Bāṇa and all the other numerous devout Ganaś.

16 ff., "While the disciples were saying," etc. Mr. H. Krishna Sastri has sent an interpretation of the first part of this verse, which has given the clue to a better rendering of it. Regarding are-gayi-gaydane and meyi-gaydanā, see the corrections, notified above, for text line 42, and notes 4 and 5, on page 248. In gaydane, nōgāne, geydane, and pārmane, the ṣ, ṣ is the particle of questioning, not of emphasis. It is better to take hūrpa in its meaning of 'sharpness,' than in its meaning of 'valour.' The proper nominative for empūtāṁ is, of course, Rāmaś.
And we must find the verb for bhaktar in bhāg, which, therefore, is not the dative of bhā, ‘a sword,’ but is from bhāj, as the latter (and now customary) form of bhā, ‘to live, to live prosperously, happily,’ with ge, an optional affix for the third person of the imperative. The translation, then, will be:—Did he hesitate?; did he draw the sword simply to gaze at it?; fearing the sharpness of it, did he shrink?; did he look for calamity (i.e. did he anticipate evil in the shape of failure to win his wager)?; (No!; but), in the very act of saying “May (all) believers prosper!,” Rāma, that man of ability, etc.

Page 256, note 4, the following may be added:—In line 24 of the Tārāl record of A.D. 1123 (Ind. Ant. Vol. XIV. p. 17), mention is made of kāṇāguva Māri, “the raging Māri.” And in line 48 of a Balagāmi inscription of some date after A.D. 1054 (P. S. O.-C. Insers. No. 158, and see Mysores Insers. p. 124), in a long and curious description of the five hundred Śvaminś of Ayyāvole, we have the phrase hāsa Māriya[m] chāllu-āguvaruśa baha Māriyan-nilir-νgolvaruin,—“who make the departing Māri flee confusedly in all directions, and who confront the coming Māri.”

257, line 10, in accordance with the corrected reading in line 52 of the text, noted above, for the friend of those who swing the sword in seizing the wives of inimical kings, read whose friend (assistant) in seizing the wives of inimical kings is the sword of his arm which is (as it is) a creeper.

The last paragraph. If the alteration suggested for line 62 of the text and noted above, is adopted,—(in favour of which it may be said that dhātripa, with the long 'i', would be a more correct word for ‘king’ than dhātripa, with the short i),—the translation would be:—“When (many) kings, who were possessed of glory and renowned fame and valour, and whose prowess has been recited in stories, had passed away in the lineage of the Chaçukya kings which caused itself to be called the chief ornament of the Lunar Race, and when the earth had (for a time) been seized by others, then Tailapa (II.), who may be called,” etc. And, in that case, note 5, on page 257, should be cancelled. On the other hand, the actual reading is ākhyāna, not ākhyāta; and a Tailapa,— (who, however, may be Taila III.) — was occasionally quoted as an instance; see the example given under śattra 117 of Kēśīraṇa’s Śadbamanḍadārapaṇa, p. 142,— “the sword of the arm of Tailapa caused itself to be called the Radra who is the fire that is to destroy the world.”

258, lines 14 to 16.—Mr. H. Krishna Sastri considers that, for “(to restrain him from altogether too excessive conquests),” we should adopt the explanation “(that is to say, was always holding him tight, clinging tightly to him, was always remaining with him).”

259, last line, and page 260, line 1, for and, to show that there is no doubt about this, he quotes the sayings of Manu of former times, read, in accordance with the remark on line 94 of the text (see above), and the precepts of Manu have said, in former times, that there is no doubt about this being the case; and cancel note 1 on page 260.

260, line 16 f., for Saying “(As) I am thus (notoriously) a very treasury of austerities directed towards Hara, any small effort is not (becoming to me),” Rāma, etc., read Having acquired a very treasury of austerities in Hara (i.e., having practised great austerities in his devotion to Hara), and having (done so in such a way that he) caused it to be said that his zeal was not small, Rāma, etc.

line 19.—Mr. H. Krishna Sastri remarks that it would be no credit, from the stand-point of a Hindū, to build a temple with contributions from kings, and that the translation should be:—Not spending (in vain) even so much as a hāgu which the
devotees, standing in front (of Śiva), gave with reverence for (the building of) the temple, and not going to the kings and with humility importuning them (for contributions), through the inexhaustible favour, etc.

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

" text line 7, for nōppada13 purutama, read mō[r*]ppad ap[p*]urutama; and cancel note 13.—(H. K. S.).—It may be added that, as Kittel's Dictionary does not give any forms from nōgu or nōl introducing an r, perhaps we ought to consider that the text contains a mistake for nōlpada, rather than for nōrppada.

" 264, lines 18 to 21, in accordance with the corrected reading in line 7 of the text, notified above, read who is devoted to the water-lilies that are the feet of spiritual preceptors,—who is a man possessed of the very greatest resoluteness such as is not seen anywhere else.
No. 1.—THE ASOKA EDICTS OF PADERIA AND NIGLIVA.

By G. Bühler, Ph.D., LL.D., C.I.E.

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

The characters of the two edicts agree exactly with those of the north-eastern pillar-edicts of Radhia, Mathia and Rāmpūrva.³ And their language is the Maģadhī of the third century B.C., which is found also in the other pillar-edicts, in the Kālsi, Dhaulī and Jangādha versions of the rock-edicts, in the two Bairāṅ and the Sahaaraṁ edicts, in the cave-inscriptions of Barābar, and in the Sōghātra copper-plate, and which may be recognised by the invariable substitution of la for ra and of na for pa, by the nominatives singular in e, and by the word hidā for idā. A peculiarity which re-occurs only in the north-eastern pillar-edicts, is the comparatively frequent shortening of final á in piyadasīna, lajīna, ataṇa and kālōpiṭa. New words and forms, not found in the other Asoka edicts, are asthabhadgiye (Paderia, l. 5), ṣagācha (Paderia, l. 2; Nigliva, l. 3), ubalike (Paderia, l. 4), usapdīte (Paderia, l. 3; Nigliva, l. 4), Bhagavā (Paderia, l. 4), mahiyāte (Paderia, l. 2; Nigliva, l. 3) and viṣṇabhi (Paderia, l. 3), to which may be added the names of Kondākāna (Nigliva, l. 2), Rāmminigāna (Paderia, l. 4) and Saṅkassaśi (Paderia, l. 2). The wording of the two inscriptions agrees very closely, and leaves no doubt that they were incised at the same time. It makes also the restoration of the lost portions of the Nigliva edict easy and absolutely certain.⁴

¹ See Dr. Führer's Annual Progress Report for 1894-95, paragraph 9.
² I take this and all other details about the localities from a memorandum, kindly furnished to me by Dr. Führer.
⁴ See below, p. 6, notes 1 and 2.
The great importance of the Pañārā inscription for the topography of ancient India and the sacred history of the Buddhists has been fully recognised by Dr. Führer, who has discussed it in an article in the Pioneer of December 1896. It fixes with absolute certainty the situation of the garden of Lumbini where according to the Buddhist tradition prince Siddhārtha was born. No adverse criticism can shake the evidence of the repeated assertion: "Here Buddha Śākyamuni was born," and: "Here the worshipful one was born," as well as of the mention of Luṃminīgāma, the first part of which name agrees with Lumbini in accordance with the analogy of Pāli amma for ambā and ārammana for ālambo. Even the possible, but a priori improbable assumption that the pillar might have been brought to Pañārā from some other place, is barred by the fact mentioned by Dr. Führer, that the site is still called Rummin-dët, and by the evidence of Hsüen Tsang. The Chinese pilgrim, as Dr. Führer has duly noted, mentions the pillar as standing close to four Stūpas, the ruins of which are still extant. He further says that it was broken in the middle through the contrivance of a wicked dragon; and its upper part actually seems to have been shattered by lightning, which the Buddhists ascribe to the anger of the Nāgas, called 'dragons' by the Chinese. If Hsüen Tsang omits to mention the inscription, the reason is no doubt, as Dr. Führer thinks, that it was covered at the time of his visit by an accumulation of débris. As stated already, it was found three feet below the ground, and the portion of the pillar which was visible on Dr. Führer's arrival, a piece only nine feet high, is covered with pilgrims' records, one of which was inscribed about A.D. 800. It is evident that the Asāka inscription must have been covered at least at that date.

The Pañārā edict, of course, fixes also the site of Kapilavastu and of the sanctuaries in its neighbourhood. Fa-hien says that the Lumbini garden lies 50 li or, adopting Sir A. Cunningham's reckoning, 8½ miles east of the capital of the Śākyas, and Dr. Führer has found its extensive ruins eighteen miles north-west of Pañārā "between the villages of Amauli and Bikuli (north-east) and Bāmhāt on the Bangāgā (south-west)," covering a space seven miles long and from three to four miles broad. The country of the Śākyas, it now appears, has been looked for too far south by Sir A. Cunningham and his assistants. Sir A. Cunningham's error has been caused by the vague statements of the Chinese pilgrims, who both say that in travelling from Śravasti to Kapilavastu they went south-east. As he had discovered by epigraphical evidence the identity of Śravasti with the modern Sēt or Sahēt-Mahē between Akaona and Balrampur, it was but natural for him to infer that Kapilavastu must lie either in the Basti district or in Gōrakhpur. Nevertheless, the town lay much further north, and it may be pointed out that its real position agrees with the hints, given in the Ceylonese canonical books. According to the Ambatja-Sutta the banished sons of Ikshvākū or Okkhāka settled yattha Himavanta-passe pōkharaniyā tīrā mahā sāyasāndō; "where there was a great grove of sāka trees (Tezona grandis) on the bank of a lake (situated) on the slopes of the Himālaya." This description fits the Nepalese Terai better than the absolutely flat districts of Basti and Gōrakhpur, which are still some distance from the hills. The fact that the Śākyas were real jungle-Rājputas is not without importance for their history and the explanation of their curious customs. It makes their assertion that their ancestors were forcibly

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1 Compare also my remarks in the Anzeiger der phil.-hist. Classe der Wiener Akademie, January 7, 1897, and M. Barth in the Journal des Savants, 1897, p. 65 ff.
3 Travels, p. 67 (Logge).
4 Arch. Survey Reports, Vol. I, p. 359; compare also the second inscription, found by Dr. Hoey, Ind. Ant. Vol. XVIII, p. 61 ff.
6 Imperial Gazetteer of India (1st ed.), Vol. I, p. 493: "It (Basti) has a mean height of only 326 feet above the sea level and no natural elevations of any description diversifies its surface." Vol. III, p. 440: "The district of Gōrakhpur lies immediately south of the lower Himālayan slopes, but forms itself a portion of the great alluvial plain. . . . . No greater elevation than a few sand hills breaks the monotony of its level surface."
ejected from the more civilised districts in the south very credible, though the truth of the cause of their banishment, stated in the Buddhist work quoted above, may be doubted. Further, their isolation in the jungles may have led, as the canon alleges, to their custom of endogamy, so repugnant to all Rājputs and to all the higher castes in India. And this custom, — not their pride of race, as they themselves asserted,— was no doubt the reason why the other royal families of Northern India did not intermarry with them. This isolation and the consequent estrangement from the rest of the Hindû population probably accounts also for their disindividuation, mentioned in the Ambattha-Sutta, to show hospitality to the Brāhmaṇas who came to their settlement from Śrāvastī or other parts of India. Their religion, however, was Śāivism and of the ordinary type of Hindûism. Huien Tsang1 was still shown near the eastern gate of Kapilavastu the old temple of Īśvara, where the infant Siddhārtha was taken by his father, because “the Śākya children who here seek divine protection always obtain what they ask.” According to the legend the stone image then raised itself and saluted the prince. Mr. Beal has correctly recognised that the scene is represented on the Amaraavati Stūpa. The legend is therefore ancient and undoubtedly points to the conclusion that Śiva was the kaladevata of the Śākyas. Perhaps Dr. Führer will pay special attention to this temple, which certainly must be one of the oldest Śivite monuments of which we have knowledge and possesses great interest for the history of the Brāhmaṇical religions.

In addition to the ruins of Kapilavastu Dr. Führer has also succeeded in tracing the site of Nāpokia-Nāabhika,2 the supposed birthplace of the mythical Buddha Kṛakuchebhanda, and of the Stūpa of his Nirvāṇa, which is still eighty feet high, exactly in the position indicated by Fa-hien,3 viz. one yōjana or “7 miles” south-west of Kapilavastu. The important sites of Rāmagrāma and of Kusinārā, where Aśoka’s pillar with an undated record of Śākyamuni’s Nirvāṇa existed in Huien Tsang’s time, will have to be looked for in the eastern portion of the Nepalese Terai. If the direction given by the Chinese,— east of Lumbini,— is correct, Kusinārā cannot be identical with Kasin in the Gārkhpur district, where Sir A. Cunningham and Mr. Carleyle believed to have found its ruins.

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

1 Siyuki, Vol. II. p. 23.
2 Regarding this identification see the number of the Anzeiger der phil.-hist. Classe der Wiener Akademie, quoted above.
3 Travels, p. 64 (Legge).
4 Wiener Zeitschrift für die Kunde des Morgenlandes, Vol. IX. p. 175 ff.; Academy, 1895, April 27.
Progress Report of 1895-96. According to an article in the Calcutta Englishman of June 1st and extracts in the Journal of the Mahābodhi Society, Vol. V, pp. 82 and 83, Dr. L. Waddell made the same discovery in 1896, published it in the Englishman, and applied for permission to proceed to Nepal.

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

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

TEXT OF THE PADERIA EDICT. 1

1 Devdāna-piyena Piyaḍasina lājina-visativașābhisitena
2 atana-āgācha mahiyite hida-Budhe-jāte Sakyaṃuni-tyi
3 silā-vigadjahil-chā kālāpita silāthabhē-cha usapāpīte
4 hida-Bhagavān-jāte-tyi Lūmminigāme ubalike-kaṭe
5 aṭhabhāgiye-cha [[["]

TRANSLATION.

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

REMARKS.

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

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

1 The words connected by hyphens are written continuously in the text.
2 The figures within crochets refer to the remarks given below.
Asoka Edicts in Nepal.

Paderia Pillar.

Nigliva Pillar.

E. HULTZSCH.

SCALE ONE-FOURTH.

W. GRIGGS, PHOTO-LITH.

FROM INKED ESTAMPAGES BY DR. A. FÜHRER.
3. Ti, rendered here by 'saying,' may of course also be translated by 'for' or 'because.'

4. The translation of vīgaḍabhī is not certain. It may be a word governing sīla, and a technical term of unknown meaning. My translation is based on the supposition that it is a compound adjective, qualifying sīla and equivalent to Sanskrit viṣkāṭdhī. Viṣkāṭdhī might be represented in a Prākrit dialect of the Pāli type by vīgaḍabhī, which would become vīgaḍabhī according to the popular spelling of the edicts. For ga instead of ka occurs in Aṁśyoga (Kāsi edit ii. l. 5, ed. xiii. 2, l. 9) for Aṁśyoga (in the other versions), in loya (Jangaṣa sep. ed. ii. l. 7) for loka, and in aṁbaḍga (Bairat i. l. 6) for aṁbaḍgita. And ga instead of ta is found in aṁbaḍgita (Allahabad, queen's edit) and aṁbaḍgitya (Delhi Sivalik pillar-edit vii. 2, l. 2) for Pāli aṁbaḍgita, in Bhāsikaṇa (Cunningham, Sānchi Stūpa, i. No. 156) for aṁţa, and in aṁpaṭhita on the Indo-Greekian coins for Pāli aṁpaṭhita and Sanskrit apratihita. If my transmutation viṣkāṭdhī is correct, the second part of the word must be either aṁbhri or aṁhra. The first will not do on account of its meaning, and the second will suit only if it is taken as the equivalent of aṁhra in the Kūsā. A stone slab, bearing a large representation of the sun, might have been put up in the Lumbini garden in order to indicate that Śākyamuni claims to be aṁkaṅbaṅdu or aṁgaṭabandhu, a son of the solar race of Ikavāku. Professor Pischel, whom I consulted regarding the three difficult āhpaṭ legomena of this inscription, takes the word differently. He says: "I suspect that vīgaḍabhī is the Sanskrit viṣkāṭdhī. According to Hēṃchandra, ii. 37, gāḍhā becomes in Prākṛti gaddaḥa or gaddaḥa. In Maṇḍal it becomes gaddaḥa and is according to Molesworth also 'a terra for a rude block or a rough stone.' Hence vīgaḍabhī might mean 'finely wrought, polished,' or something like it. Literally it would be 'not so uncoth as a donkey.'"

5. Usappāite is equivalent to Pāli usappātī and Sanskrit uchchhrāpitaḥ. For the double pa compare likhāpātā, Delhi Sivalik pillar-edit vii. 2, l. 10, and Pāli viṇṭāpātī.

6. I here adopt M. Barth's rendering, published in the Journal des Savants, 1897, p. 73. M. Barth explains ubalika, in accordance with a suggestion of M. Senart, as equivalent to Sanskrit udbalikaḥ and derives atthābhāgye from arthabhdga. The explanation of the second word is unobjectionable and is supported, as M. Barth points out, by the statement of the Dīvīyavādāna (p. 390), according to which Aśoka presented on his visit to Lumbinivarna one hundred thousand (swarpas) to the people of the country. The identification of ubalika with udbalīkaḥ, which was suggested to me also by Professors Leumann and Oldenberg, offers some difficulties. Taken as a Bahuvrhi compound, udbalikaḥ would mean udbhātah or udstātah balī hasya saḥ, 'rich in taxes' or 'with raised taxes,' in accordance with the analogy of utpakṣaḥ, utpuchchhaḥ, udagra, udambhas, etc. And as far as I know, there is no Bahuvrhi in which ut is used in the sense of mukta. Taken as a Tatpurusha, irregularly enlarged by the addition of ka, udbalīkaḥ must stand, according to the Kāśika, loc. cit., for balī utkāraṇaḥ, 'one who has left the taxes;' compare also the numerous analogous compounds like uchchhrākhalā, utpuchchha, utaśtra, uḍbala, uḍvinā, uṇnīḍra, etc. The use of udbalikaḥ in the sense of exempt from taxes would therefore be unidiomatic, and it is not supported by any analogies, as compounds like utkara for akara or niukara, uḍrina for anuṛṣa or niuṛṣa, and uchchhrulka are not found. Perhaps it will be better to explain ubalika, as Mr. Tawney has suggested to me, by avabhalikaḥ or ababalikaḥ; regarding the contraction of ava and apa to o, ū or u in Pāli, see E. Müller, Simplified Pāli Grammar, p. 42 f.

TEXT OF THE NIGLIVA EDICT.

1 Devāṇah-piyena Piyadasina lājina-chodassavasa . . t . n .?
2 Buddhasa Konākmanasa thube-datiyaṁ vaḍhite

¹ See the Kāśika on Pālīni, vi. 2, 196. ² Restore chodassavalbhīṣitaṁ.
TRANSLATION.

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

REMARK.

1. With the form Kōnākamana for Pāli Kōnāgamana compare Makā (Kālsi edict xiii. 2, l. 7) and Maka (Shāhbāzgarhī edict xiii. 1. 10) for the Greek Magas, as well as Aṃtekind (Gīrnār ed. xiii. 1. 8), Aṃtekini (Shāhbāzgarhī ed. xiii. 1. 10) and Aṃtekina (Kālsi ed. xiii. 2, l. 7) for the Greek Antigenes.

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

BY J. F. FLET, PH.D., C.I.E.

Yekkēri is a village about four miles towards the north by east from Saundatti, the chief town of the Parasaṅgā ṭaluṣa of the Belgum district. The record is engraved on a rock in a glen, somewhere about a mile or a mile and a half to the north-east of the village. The existence of it was brought to my notice in December, 1894, by Vēṅkaṅgaṅaḍa bin Yellapaganda, of the neighbouring village of Hāli. I edit it from ink-impressions which Dr. Hultsch was kind enough to obtain for me.

The whole writing covers an area about 7' 2" broad by 3' 11" high. About two feet of the breadth, however, are occupied by the benedictive and imprecatory verses, which stand on the proper right of the essential part of the record: to avoid reducing the scale of the collotype too far, it has not been thought necessary to include them in the Plate; but the mī of bhāmi, line 13, is discernible just before the commencement of line 3; and the marks below it represent, imperfectly, parts of the word phalam, line 14. — The characters are of the regular type, for the locality, of the period to which the record refers itself, viz. the first half of the seventh century A.D.; and they are boldly formed and well cut. They include numerical symbols in lines 5, 7, 8.3 The size of the ordinary letters ranges from $\frac{3}{4}$
YEKKERI INSCRIPTION OF PULIKESIN II.

(in the pa of nrua, line 1) to 2½" (in the bha of bhaga, line 4). The tri of raja-ri, line 2, is 5½" high. The language is Sanskrit; and, except for the two benedictive and imprecatory verses, the whole record is in prose. The record was composed, however, by someone who had a very imperfect knowledge of the language, and who could neither construct his sentences properly nor even spell correctly. I have noted, in and below the text, a few corrections of the more simple kind. But, from adita, line 1, to raja, line 4, the whole text requires emendation: either the whole must be turned into a compound,—in which case, we must read (line 2) prithivi-vadami, and (line 3) prithivi-apratrikha and tirnata; or else maharaja (line 4) must be turned into the genitive, maharajarasa, and we must read (line 1) prasathasya and bhutasasya, (line 2) vasana and raja-triya, and (line 3) mandalasya, apratirathasya, and tirnata. In respect of orthography, the only point calling for special notice is the unnecessary insertion of the anusvarya before the nasals in vamana, line 1 (twice), vamana and nanda, line 3, purna, lines 5 and 6, purnaya, lines 6 and 9, purnachada, line 7, and vasuindharasa, line 16.

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

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

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

TEXT. 1

1 Om Sva- vamana-Brha-bhuta dakshinapatha-

has found been used to denote 'fifty' in a syllabic system in Malabar which has survived to the present century (Jour. R. A. Soc., 1896, p. 783 ff.)—In line 8 we have a symbol to which the closest resemblance that can be detected in the Pandit's Table is to be found in the centre one of the three symbols for 'eight' given in his col. 3, from the Valabhi plate (it must be noted that the faint line upwards from the right end of the lower part of the body of the akshara, which appears in the colotype published herewith, is due to a depression in the stone; it is not an engraved part of the akshara). But, in the face of the symbol for 'eight' which we have in line 5, it cannot be taken as meaning 'eight.' And I can only take it as a symbol for 'six,' approximating to the symbol for that numeral given by the Pandit in col. 3 of his Table, from the Kshatrapa coins and inscriptions. The Pandit considered that forms of the symbol for 'eight' are the akshara kru or krd; and that 'six' is phra or phrd, or some other akshara containing p. Here, in this record, the akshara closely resembles ha; as it also does, to my eyes, in the form given by the Pandit in his detailed account of the symbol for 'eight' (loc. cit. p. 46); and Mr. Bendall gives ha for 'six' in the syllabic system of Malabar described by him.

1 That the king mentioned is Pulikeshin II,—not his grandfather, of the same name,— is shown by, among other things, the use of the title Maharaja.
2 Represented by a plain symbol.
3 From the ink-impression.
4 Read darit. As regards the following portion of the text, as far as raja, line 4, see the introductory remarks.
TRANSLATION.

Om! Hail! The reign being current of the Mahârâja, the glorious Satyâsraya-Pulekésin (II.), the favourite, who has been born in a race of princes who rose to the front by confronting difficulties, who has become the forehead-ornament of his race, who is the lord of the whole country of the region of the south, who has acquired the sovereignty over the whole earth, girl about by the four oceans, who has bowed down the entire group of chieftains by the excess of his prowess, (and) who has no antagonist (of equal power) in the world, 12—that it is written as follows:—

To the divine (god) Mahâdèva there belong four, (or in figures) 4, nivartanas (of land) at (the village of) Benîra; eight, 8, nivartanas at the town of Dhutipura; five, 5, nivartanas,
Yekkeri Rock Inscription of the time of Pulikesin II.
(and) five jack-fruit trees, at the town of Ágariyapura; and, at (?) the town named) Krishnapura, fifty, 50, nava-rānas in the land called Dēvarolaka-bhūmi (?), (which were granted) for the accumulation of religious merit for the parents of Harasena. (And) by the refined and clever Vaiśākāhārya there has been set up

(Line 8.)—(This) prākāsti has been written on the full-moon tithi of (the month) Kārttīka; the year 6 in the reign. Written by Śiśāna. Whatever religious merit there is in this, let it be

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

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No. 3.—INSCRIPTIONS AT MANAGOLI.

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

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

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

A.—Of the time of Bijjala; A.D. 1161.

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

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1 The word Kṛishna(pūra) seems to stand by mistake or ellipsis for Kṛiṣṇapūra.
2 Or, perhaps, "the year 16, or 26," etc.; see page 7 above.
3 The 'Mungolee' of the Indian Atlas, sheet No. 57.
5 E.g., Ind. Ant. Vol. X. p. 188, and Vol. XII. p. 47.—They appear to have been towns of religious importance, scattered over the Kanarese country. Hāli, in the Belgaum district, was one of them; and Nargund, in Dharwār, was another. Others, perhaps, were Dāmbal in Dharwār, Kurilet in Belgaum, and Honwād in Bijāpur.
been broken into two pieces; but even along this fissure there are but few letters that have been destroyed; and the rest of the record is in a state of very good preservation. — The sculptures above it, at the top of the tablet, are, in the centre, a liṅga, with the sun and moon above it; on the proper right, a seated figure; and, on the proper left, a crooked sword, dagger, or knife, and a cow and calf. — The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. They include decimal figures in lines 39, 43, 46, and 60, and the distinct form of the lingual ṇ all through: the virāma is represented sometimes by its own proper sign, as in satiyo, line 4, ādāl, line 8, tīrvar, line 46, naḍaṣal, line 64, saḥaḍaḍal, line 66, and samayaṅgal, line 67, and sometimes by the sign for the letter u, as in pogaḷu, line 17, maṭhadalu, line 44, and kaḷyaṇu, line 52; cases in which the two methods of expressing it are pointedly contrasted, are, enaḷ and enaḷ, lines 24 and 30, and paḍuval, maḍal, baḍagal, paḍuval, maḍal, and baḍagal, lines 42, 47, and 48. The size of the letters ranges from about ¾" to ½". — The language is Kanarese. ¹ There are ordinary verses in lines 1 to 35, and some of the customary benedictive and imprecatory verses in lines 55 to 59. We have the nominative plural ending in u, as in the modern or colloquial form of the language, in aṣṇuṛvaru, line 24, where the, metre shows that the u is to be pronounced; and with this we have to contrast the archaic or stilted form saṃyaṅgal, in line 67: cases in which it is not certain whether the u is to be pronounced, or whether it represents the virāma, are illustrated by paṇḍitaru, line 50, and koṭtaru, line 67, as contrasted with paṇḍitara, line 51, and koṭta, line 67. The accusative singular neuter in v occurs in gokulaṇu, line 59; but, otherwise, the archaic form in m appears throughout, as in jaras, line 27, deśadamaṇ, line 32, kaṃḍamaṇ, line 44, and dharmamaṇ, line 54. — In respect of orthography, the only points that call for special notice are (1) the use of ri for ri, throughout, as in ḍaṇḍriti, line 3, and uṣtiṭi, line 7; (2) the use of b for v in sōbyaṇ, line 24, and dīvaṇ, line 31; and (3) an affected use of the Drāvidian ṣ in Chāḷukyar, line 5, and ḍaṇḍkrav, line 24.

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

¹ From line 42 onwards, there occur various technical terms and other words (some of them to be found in other records also), which are not given in dictionaries, and the meanings of which cannot at present be made out.
² Comparison of the expressions Maṇjarānaḥgānayogavara, lines 20, 21, and Maṇḍēkaṅko-gaṇayogavara, lines 23, 24, shows that the Maṇjarāna of a vīlaga—(a technical expression which occurs in many records)—were the collective body of the Brāhmaṇas of the village.
original of that Bassa, who, according to the Śāṅgāyāt traditions as embodied in the Bassa-Purāṇa and Channabasave-Purāṇa, was born at Bāgavēṣṭi to a Śāiva Brāhmaṇ named Mādirāja, and subsequently, becoming the prime-minister of the Kajarūrya king Bijjala, overthrew the Jains, revived Śaivism, and established the sect of Vira-Śaivas or Śāṅgāyat. The remainder of the record, line 59 to the end, refers to the reign of the Kajarūrya king Bijjala; and it registers a variety of grants made by various persons to the same god Kalidēvēśvara.

The record contains two dates. As the first date (lines 38-40), for the donations that were made before the time of Bijjala, it cites the tenth ṭīthi, coupled with Thursday and the winter solstice, of the bright fortnight of the month Pausa of the Dundubhi saṁvatsara, which was the fifth year of the reign of Perma-Jagadēkamalla II. The given saṁvatsara was Śaka-Saṁvat 1065 current. And this date does not work out correctly. The ṭīthi ended, at about 14 hrs. 2 min. after mean sunrise (for Bombay), not on a Thursday, but on Tuesday, 29th December, A.D. 1143; and this was four days after the winter solstice, which, as represented by the Makara-saṁkrānti or passage of the sun into Capricornus, occurred at about 3 hrs. 8 min., again not on a Thursday, but on Friday, 25th December. There must, therefore, have been some mistake made, either in taking the date from the archive from which the material for this part of the record was derived,— (the characters show that the whole record was put on the stone at one and the same time, by one and the same hand).— or else in the original computation of the date.1 The second date (lines 59, 60) is the sixth ṭīthi, coupled with Tuesday, of the dark fortnight of the month Bhādrapada of the Visha saṁvatsara,2 which was the sixth year of the reign of Bijjala. The given saṁvatsara was Śaka-Saṁvat 1084 current. And the corresponding English date is Tuesday, 12th September, A.D. 1161, on which day the given ṭīthi, of the amāṁśa Bhādrapada, ended at about 18 hrs. 8 min. after mean sunrise. In line 64, the ṭīthi is mentioned by the technical name of kapila-chaṭṭī.

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

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

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1 The full descent of the reigning king is not given. But the use of the style Pratāpa-Chakravartī (line 36) stamps him as Perma-Jagadēkamalla II.— On the chance, however, that the record, which is not a contem- poraneous one, makes a mistake between him and his ancestor who had the same bīrada, I have calculated the date for also Śaka-Saṁvat 945 current, in the reign of Jagadēkamalla-Jayaśīha II. But here, again, the details do not work out correctly. In that year, the given ṭīthi ended, not on a Thursday, but on Wednesday, 5th December, A.D. 1029, at about 18 hrs. 36 min. after mean sunrise; and this was eighteen days before the Makara-saṁkrānti, which occurred at about 1 hr. 55 min., again not on a Thursday, but on Monday, 24th December.

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

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

4 Instead of hunpuve and amavāsā, the rustics generally use the word havha, 'festival.'

5 Reeve and Sanderson's Canarese Dictionary mentions (a.v. davanana) the davanada-havha, davanada-hunpuve, but, overlooking the reference to the full-moon, explains it as "a feast on the twelfth lunar day, when the above fragrant shrub is in perfection."
it is followed, on Vaisākhā śukla 3 (tadīga = tritiya), by the festival called aksha-tadīga, i.e. akshaya-tritiya or akshaya-tritiya.¹ This new-moon name occurs in records of A.D. 1054 and 1195 (see page 14 below).

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

Jyaiśṭha; May-June.—The full-moon is called kāra-hunnuve; from kāra, “the rainy season,” which commences in this month. On this full-moon day there is celebrated the festival called kari hariyua habha, when bullocks are raced,—the winner being the one that first reaches and breaks a string of leaves drawn across the course,—in order to obtain an augury as to the prospects of the season.² —The new-moon is called maṇṇettina-amavāse; because the people then make clay images of bullocks (maṇṇ-uttu), and worship them.

Āśāṅga; June-July.—The full-moon is called kaḍegadabina-hunnuve. Two explanations are suggested: one, that the people then make cakes (kaḍabu) of gram (kaḍle, kaḍala) and offer them to the goddess Yellamma; the other, that the cultivators then decorate the necks of their bullocks with strings of such cakes.—The new-moon is usually called nāgara-amavāse; because it is followed, on Śrāvaṇa śukla 5, by the nāga-paṇchami, when worship is done to the cobra (nāga, nāgara-hānu). But it appears to be also sometimes known as Divāsi-amavāse; because, it is said, girls, after marriage, then worship images of a goddess named Divāsī.

Śrāvaṇa; July-August.—The full-moon is called nūla-hunnuve; because on this day the ceremony is annually performed of renewing the sacred thread (nūlu, otherwise called jaunāra, and in Sanskrit yajñopavita). —The new-moon is called chauti-amavāse; because it is followed, on Bāḍārapada śukla 4 (chauti, chauti, = chaturthi), by the Gajēka-chaturthi, when worship is done to the god Ganēsa. For the same reason, it is sometimes called benakana-amavāse; Benaka being a corruption of Vināyaka, one of the names of Gajēka.

Bāḍārapada; August-September.—The full-moon is usually called anantana-hunnuve; because the preceding day is the ananta-chaturthi, which, Molesworth’s Marathi Dictionary says, is sacred to the god Vishnu, in the form of Ananta. It seems to be sometimes also called

¹ Kittel’s Kannada-English Dictionary explains the aksha-tritiya, as it is there called, as a Śrīva feast on Chaitra śukla 3. But Gaṅgas Krishnajī’s Paṇḍhag and the Paṇḍarkhān Paṇḍhag place the feast on Vaisākhā śukla 3; so, also, Monier-Williams’ Sanskrit Dictionary, which explains it (i.e. akshaya) as “a festival, the third day of the bright half of Vaisākhā, which is the first day of the Satya-yuga, and secures permanency to actions then performed;” so, also, Reeve and Sanders’ Canarese Dictionary, which explains it (i.e. aksha-tadīga) as “a ceremony, in the second Ṣindāḥ month, on the third lunar day, of married women, who bathe, present to each other turmeric, betel nut and fruit, and then make an offering of flowers, etc., to Gaur.”

² This festival is described in the Bhāava-Purdā (see the Rev. G. Würth’s translation, Jour. Bo. Br. R. As. Soc. Vol. VIII. pp. 90, 91); it is there placed on the full-moon of the third month of the Hindī year (i.e. Jyaiśṭha); and we are told, that, if a black bullock breaks the string, all sorts of leguminous fruits will succeed, while, if a white bullock breaks the string, the white millet will thrive.—Kittel, also, in his Kannada-English Dictionary, i.e. kāra, places it on the kāra-kalpaṇa in the third month. Under the word kāra (3), “unpropitiousness,” he explains that kāra kāri means “to tear, i.e. do away with, unpropitiousness;” an act that, “as a certain day (kāra-kalpaṇa) is represented by throwing an iron ball, that is attached to a rope, over a tōrapa, and thus pulling down the tōrapa, when the ornamented bullocks of the place, that previously had “passed under the tōrapa, are playfully driven about.” But the ceremony described in the Bhāava-Purdā is the one with which I am familiar: except that the divination seems to be more directed to the comparative prospects of the early and late crops; the idea being that, if a white bullock is the winner, the later crops will the better, whereas, if a bullock of another colour wins, the early crops will give the better yield.—Reeve and Sanders’ Canarese Dictionary, i.e. kari, explains the festival as “a ceremony of breaking in two, by bullocks or other means, the triumphal arch of a gateway, the day after pōgala-feast,” and thus (see Kittel’s Dictionary, i.e. poṇgala) would place it the day after the Makara-sankrānti, in the month Pauṣa.
jokýâna-hunũuve; but I have not obtained the explanation of this.—The new-moon is called navarâtri-amavâse, or mahânavami-amavâse; because it is immediately followed, on Âsvina śukla 1, by the nine-days festival (nava-râtri) of the goddess Durgâ, ending with the dasarâholi day on the ninth day which is called mahâ-nasami, “the great ninth tithi.”

Âsvina; September-October.—The full-moon is called sigl-hunũuve; because, it is said, on this day the people worship the goddess Gauri under the name of Sigl-Gauri. It appears to have been called in ancient times herjuggiya-hunũuve, “the full-moon of the principal harvest-time” (see page 15 below).—The new-moon is called dipavall-amavâse, or divalige-amavâse; because during the same or the immediately following night there is the dipavall, diehit, or divalige festival of lamps, when the houses and streets are illuminated.

Kârttika; October-November.—The full-moon is called gauri-hunũuve; because, it is said, on this day worship is done to the most honoured form of the goddess Gauri, as Hûrê-Gauri, “the great or original Gauri.”—The new-moon is called chaṭṭl-amavâse; because it is followed, on Mârgaśîraśa śukla 6 (chaṭṭl = shashtî), the champâ-shashtî, when, according to Molesworth’s Marâṭhâ Dictionary, there is a festival of the god Khaṇḍobâ or Khaṇḍerão, an incarnation of Śiva.

Mârgaśîraśa; November-December.—The full-moon is usually called hostala-hunũuve; because thresholds (hostâlu) are decorated and worshipped on this day. But it seems to be sometimes also called ranâd-hunũuve; in some connection, it is said, with the goddess Yellamma as a widow (ranâd).—The new-moon is called yella-amavâse; because it stands next before the Makara-sankrânti or winter solstice, in celebration of which complimentary packets of sesame seeds (eylû, yellû) are sent about to friends and acquaintances.

Pausa; December-January.—The full-moon day is called banda-hunũuve, or banada-hunũuve; either, it is suggested, because the trees of the forests (bana, came) begin to sprout at about this time, or because on this occasion there is another festival of the goddess Banaśaṅkari of the well-known temple near Bâdâm.—The name of the new-moon has been given to me as avara-tr-amavâse, avara-tr-amavâse, and avara-tr-amavâse; I have not succeeded in obtaining any explanation of the name, or even in determining the exact form of it.

Mâgha; January-February.—The full-moon is usually called bhârata-hunũuve, or sometimes bhârati-hunũuve; apparently in some connection either with the public reading of the Mahâbhârata, or with some worship of the goddess Bhârati (Sarâvsati). It appears, however, to be also known as gui-hunũuve; because, it is said, the people imagine that on this day the gods go from the temples (gûdî) to the houses of their worshippers, who, accordingly, welcome them during the night with shouts of “the gods have come,” and with the sounds of gongs and other musical instruments.—The new-moon is called śivarâtri-amavâse; because just before it there is the well-known great festival called mahâ-śivarâtri in honour of the god Śiva. In the twelfth century A.D., this new-moon was called kâman- amavâse, “the new-moon of Kâma” (see page 15 below); evidently in connection with the ensuing hûlî-festival of Kâmâdeva, the god of love, which ends with the burning of an ellifying od...
him in commemoration of his having been reduced to ashes, by the flames from the third eye in the forehead of the god Śiva, when he was trying to inspire Śiva with love for Pārvati.

Phālguṇa; February-March.—The full-moon is usually called hōjī-hūṇuṇuve; in connection with the hōjī-festival, (see above, under Māgha), which ends on this day. Kittel’s Kannaḍa-English Dictionary, s.v. kāma, gives it also the name of kāmā-hūṇuṇuve, “the full-moon of Kāma;” in the same connection.—The new-moon is called uggādi-amāvāse, i.e. yugādi-amāvāse; because the next day,—Chaitra śūka 1; usually known as saṅvatsara-pratipadā,—is the commencement (ādi) of the new year (yuga is here used in the sense of saṅvatsara or varsha).

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

1.—An inscription at Bālagāṇeye in Mysore (Pāli, Sanskrit, and Old-Canarese Inscriptions No. 158; Mysore Inscriptions, p. 121) is dated—Saśa-varshada 976neya Jaya-saṅvatsarada Vaiśākha bahuja ākṣhaya-tri(tri)tiyad-amāvāse Ādīvāra-nimittāṁ; “on account of Sunday (coupled with) the new-moon of the ākṣhaya-triṣṭyā of the dark fortnight of Vaiśākha of the Jaya saṅvatsara, which was the Śaka year 976 (expired).” Here, a mistake was made, through carelessness on the part of the writer of the record, either in allotting the new-moon in question to Vaiśākha, instead of to Chaitra, or in allotting the ākṣhaya-triṣṭyā tithi to the dark fortnight, instead of to the bright fortnight, of Vaiśākha; the text may be construed either way. As regards the results for the date,—in the given year, the new-moon tithi of Chaitra ended, as required, on Sunday, 10th April, A.D. 1054, at about 19 hours after mean sunrise; whereas, the new-moon tithi of Vaiśākha ended at about 6 hours on Tuesday, 10th May, and cannot be connected with a Sunday at all.1

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

3.—The Kargadari inscription (Ind. Ant. Vol. X. p. 249) is dated—śrīmach-Chāḻukya-Vikrama-varshada 33neya Sarvadhūrā-saṅvatsarada herjuggiṇya-puṇṇaṃi Sōmavārad-andina śūba-lagnadāl; “at an auspicious moment of Monday (coupled with) the herjuggi full-moon of the Sarvadhūrā saṅvatsara, which was the 33rd (year) of the glorious Chāḻukya-Vikrama-varsha.” Here, the given year is Śaka-Saṅvat 1031 current. The month is not specified. And this full-moon name is not to be found in any of the lists given to me. But Mr. Venkat Rango Katti, of Dharwar,—one of the gentlemen by whom the lists were made out for me,—

1 It may be added that on the 10th May there was a total eclipse of the sun, visible right across India (see Von Oppolzer’s Canon der Finsternisse, pp. 216, 217, and Plate 108), which one would expect to find mentioned in the record, if that were the date really intended. On the 10th April there was no eclipse.
informed me eventually (see loc. cit. p. 254, note 30) that, "though the name is but rarely used "now, herjuggi, or, in its modern form, hejjuggi, is at some places still known among the "Lingayat cultivators as another name of the sīgī-hunnuve or full-moon of Āśvina; and that "the explanation is that on that day the cultivators prepare a huggi, or mess of boiled rice mixed "with split pulse, salt, pepper, cummin seeds, etc., and, taking it to their fields, scatter it abroad "in handfuls at every step (hejje)." And, as a matter of fact, the full-moon tithi of Āśvina, in the given year, did end, as required, on Monday, 21st September, A.D. 1108, at about 23 hrs. 48 min. after mean sunrise.1 Now, the above explanation of the name cannot be accepted; "for the reason that herje does not occur as the older form of hejje. But the true explanation "can be established. In Kanarese, an initial s is liable to become j in composition.2 We have a "clear instance in the name of the perjuāka or hejuāka tax,— mentioned in many epigraphic "records,—which unquestionably comes from per, her, 'large, great,' + suāka, 'toll, duty, "customs.' On the analogy of this, herjuggi is to be derived from per, her, + sujuggi, 'harvest- "time,' and is to be interpreted as meaning "the great or principal harvest." Thus, the "herjuggi full-moon is the harvest moon. And this name exactly fits the Āśvina full-moon, "next before the autumn harvest, when the muñgāri, kharif, or early crops, sown just before "the commencement of the rains, are gathered.3

4.—An inscription at the temple of Virabhadra in the fort at Lakkunadi in the Gadag "tāluka, Dhārwar district (I quote from an ink-impression), is dated— śrīmač-Chāḷukya- "Vikrama-varshada 45neya śārvvarī4-sāvaratsarada Māγha-māsada Kāman-amavasye puṇya- "dinad-āndu; "on the meritorious day (of) the new-moon of Kāma, of the month Māγha "of the Śārvarn sāvaratsara, which was the 45th (year) of the glorious Chāḷukya-Vikrama- "varsha." Here, the given year is Śaka-Saṃvat 1043 current. And the corresponding English "date is the 19th February, A.D. 1121, when the full-moon tithi ended at about 2 hrs. 8 min. "after mean sunrise. For the meaning of the name, see page 13 above.

TEXT.

1 Ōm6 Ōm7 Namāḥ Śivāyah8 || Namassūsag-śiras-chuāmbi-chāndra-chāmara-chāravē "trailokyā-nagar-āraṃbhā-mūla-śāmbhāya Śāmbhabē || Ōm [||] śrīmat9-kām-

1 See, also, Ind. Ant. Vol. XXII. p. 110, No. 5, where Prof. Kiëlborn gives the same date, with the earlier ending-time of 21 hrs. 36 min.
2 For instance, āsura, 'gold,' + sūrīga, 'knife,' = pośjugri, 'a golden knife,' and mans (manśa), 'that which is before,' + sāv, 'caves of a house,' = muṣrugī, 'the front caves' (see Kittel's Kannada-English Dictionary, under the letter j); so also, I suppose, hejjdeē, 'a certain medicinal plant' (see the same, a.e. hajj, is from her, "large, great,' + adeē, 'a certain grain.'
3 It should, perhaps, be added that, in the given year, two other full-moon tithis ended on the given weekday,— the full-moon of Vaiśākha, at about 4 hrs. 40 min. after mean sunrise on Monday, 27th April, A.D. 1108, and the full-moon of Māγha, at about 16 hrs. 16 min. after mean sunrise on Monday, 18th January, A.D. 1109; also, that on those days, on the day of the Āśvina full-moon, there was no lunar eclipse to be mentioned in the record; also, that either of those two full-moons might perhaps be connected with the spring harvest, when the māγāri, rābē, or later crops, sown in October and November, are gathered. But it seems to me that the autumn harvest is the more important one for the greater part of the Kanarese country, and that Mr. Venkat Rango Kattu was rightly informed that the herjuggi full-moon is the full-moon of Āśvina
4 Read Śārvāri.
5 From the ink-impression. A transcription is given in Sir Walter Elliot's Coradacca-Dēna Inscriptions, Vol. I. p. 746: it contains many inaccuracies; and giving,—after the words hong-aeyattam-ejas bahfārr, in line 65,—a few words which do not stand in the original at all, it then terminates, with the statement that the rest of the stone is broken away!
6 This word is represented here by an ornate symbol,— by a somewhat less elaborate symbol in line 35 (before evesā), and in line 59,— and by plain symbols near the end of this line, and in lines 31, 35 (the first 4), 46, 48, 49, and 53.
7 Here the word is expressed in writing.
8 Rmai Śīrāya.
9 Metre: Śālāśīvākṛṣṭa.
2 chaṇa-कान्ति-बांधुरितव-सङ्ग-सिंधु-राजी-धार्म-मद्यनम् नेल देवा-दामपति-सताक्रिका-विलसान नीचोऽधः-स्रिग-अभिराम-धामान्
3 व=नें शप्ता-दिवा-शप्ता-रंगाना-तोम-लंके-क्रीतीम् रामिकुष्मण्ण विद्ध-केल-कामदाराम् कानाकान्त-दक्षिण-दर्शन-वनपुर-कुंतलश-धरेयाम्
4 विनुताय चालुक्यार-सर्दर-मन्नु-सूत्रदा तिक-सङिबनः चारित्रायाम् वासव-रिक्षानिलसं-धर्माणाश्च-प्रचारते राज्य-स्रीः-सतियोऽन्विते नैरेः
5 दाः साङ्क-भाषुर-चालुक्यद्वारे हदिनेवः ते नेवा त्रिभुवनाः-विशिष्टाम् किसुवतः-तनाग-वायु-राजदहानिः शादी-अभिनु-कर्तिर्म् कालित्यारदेवाः
6 ना तां देवे तम्मन-अन्वाय-प्रभावस-विनिपे पाठ्या चालुक्यारा सांतारीम्-सुरेशंद्र-साम्बन-सदसाम् चालुक्या-कुंल-भाषुरान-भूषण-साचार्यम्-धर्मायाम् पेषाः
7 र्वेत्ता-अयना-नरी(परी)पाति जस्व-सेवा चालुक्या-विक्रमादित्यायाम् साहसा-मुरा पुञ्जिनात्र श्री-वसुदेवाम् पुञ्जु-वान्ते यादव-कुलादोऽम् काशि-महिता-कर्तिर्म्-वाहा
8 जादु-पति-लक्ष्मण-राजा-पुत्रसं सुभाष्य-सामान्विते बृम्हादेवि जागन्मुत्रे देवकिशोर-निमिति विक्रमादित्य-शासनम् अहा || राज्य-नरी(परी)दीतिजा-कुला-साञ्चरीय-गभृतोऽन्वा चार
9 क्री-कुलका अश्भुदयाम् पुञ्जे भयव-षातिरायणे बेहन-अग्नि दिशा-धिपपरा साप्ताः सभेगालाम मुद्त्ये जासा || अद्या चालुक्या-वाम्मु-मह-जीतिम-पशिय-संरी विक्रमादित्यायाम् भोम्हादेवि
10 गाम मागाम तान-धारक्रीति-साधिकारा तालाम् बालितीने गाले तालाम् तेष्वेतिनुस्वार-वज्जोऽवायु-राज्य-धर्मान्ता वाम-कुलादोऽम् नाश्चित्रे अर्थात् धीरे
11 रदा मष्मायये भिरुतु पोर्गाय बारा-नाथार-सर्गी तार्गाया नेलो-गोऽद धृधि-पात्य-अग्ना दुर्गा-कुलाम कुमुऽगी पिन्यादे पर्म-म्याला-नाशणी स्वामिनी-धारी-राया
12 राजा-दा-शिन्ता बाहु-साहसा-समाग्रेत-आवमाला-तालाम् पारितं=त्त्वा=कंगा-विरषाम मसागीडा जावाती नोता-कार्याकृति-वानार-वाहसवाच-चारम्बद्याम् काकरान्ते(परी)परा-राना
13 कांभवर-अवालकाराम् सामहरिसुतांत जळा बाप्प-घनिन-विन-तालाके कुंताल-धर्मविन-धारसु-राजी-स्वयं-स्त्रायातियोऽते तालाम् लिल्यिम ताला-राजा || द्धा
14 राप्यन रसाजानादि तार-दुर्गारो-तंदिम सारसिनाथानु-ददासिद आदेश राज्यानु (परी)प्राग-धातात्तदिम जार्दू चालुक्या-राज्यानु-सानु-कर्तिर्म्
15 चिनानु-ददासिद आदेश जाने काले तालाम् मार्त्य-मुकुलनं-सालनं चालुक्या-राजा-लक्ष्मणीलिसा-गांधारानन्दी-हिमाचलक्री-क्षतिर्म् धृधि-ललान-साम् नरुम-मद्र-तालाम् तालाम् तालाम्
16 लान-आवमाला पराम-धर्मपादे-परापरे नीज-राजा-घभिव्री(वरी)द्धिगुः उद्धवावे-संपी एश्वरा-घालिसासांगो जागगरुगो हरात-अभा-रावगो हरात-पुर्वा || राज्या-राना

1 मेत्र: कान्ति; इन्द्री व निली उत्तरी
2 इन अक्षरों को धंपति उत्तरी निर्णयको अन्तर्गत निर्माता गया।
3 मेत्र: शंकातमोऽवान-प्रवत्ती पयायाम् नेल देवा-सावेत्य-कान्ति-सुरेशार्कर।
4 मेत्र: कान्ति; इन्द्री उत्तरी व निली।
5 इसर अक्षरों को धंपति उत्तरी निर्णयको अन्तर्गत निर्माता गया।
6 मेत्र: शंकातमोऽवान-प्रवत्ती पयायाम् नेल देवा-सावेत्य-कान्ति-सुरेशार्कर।
7 मेत्र: कान्ति; इन्द्री उत्तरी व निली।
8 मेत्र: कान्ति; इन्द्री उत्तरी व निली।
9 मेत्र: शंकातमोऽवान-प्रवत्ती पयायाम् नेल देवा-सावेत्य-कान्ति-सुरेशार्कर।
raṭṭa-vesar=kdhareg-iṭṭalav=ene rājya-pattabambiḥ-ōt̬savadol=koṭṭāṁ Maṇīgavallīyaṁ=ōṭṭajīkege kājasav-īdava tegadim Tallaa || Dharo³ pogaḷalu Chalukya-pati=Talla-nri(nri).}


21 j-ākara-vipra-paṃchasata-čaṃchad-brāhmaṇa-tēpō-nay-ābharsanān ranjīsugum mahiMaṇīkvāllī pura=Maṇu-mārggakke maṇi-pradīpa=enisuva=āchāra-sampatti

22 sājana-ḥarsh-āṭhīge chaṃdra-lakṣmiṇi=enisuva-āndāryav-ugra-divvad-ghana-darpā-āḍrige balpa vajra=enisuva=emtn=āniṁ bāḥyam param janare bāppu Maṇīgavaḷīya mahēdhō.

23 varkal=aṇuṛrvuva || Chāruteya² saha-āśrame rājijīpa Tarddavādi-sāsir̥dol=emb=ōriya kucha-ruchir-ālaṁkārav=enal dharege ManiMaṇīkvāḷīya sēbha(ṇya)m= || Ā

25 negalда Maṇīgavaḷīya bhū-natar-aṇuṇvvar=olage Kāṣyapa-gōtra-āmbhonidhi-śaśi Gōvarddhananān-ānta-ripu Vāji-vaṃśa-varan=udayisidān || Hurrvina jarvav viśī-

26 aśṭhara haravida bādāñtana korvan=udugisum=adarīṁ hurrvinsvar=emba nāmada gurvina Gō vardhanānē namdan=enipa || Jana=nūta-Bēvāṣa-vibhūg=ātmajharagraṇī Nāgađēvan=ō-o.

27 ṇpina kaṅi Vishṇu punya-nīdhi Goyyarasam Hujdham dharitri jīl=ene pesar-vetta nālva-nvār=kiyajān hiriyam jagakke sajjana-nīdhi Chaṃdraśaṁ jasanam=cydiṣidāṁ Himavān-nagē[ṃ].

28 drmaṇā || Ą³ Chaṃdirāja-vibhugamā śrī-Chaṃdrāmbikegav=aṭmaṇāṁ puṭṭidān urvṛt-chakra-nuta-guṇ-ābdhī sad-āchārtyeyim nimirochi jasaṇam Basava ||

29 || Ārjunjita-saktīyo=Mahēśvara-pada-bhaktiyō=tenage pāṣṭīya-aparmeṛa=emba hemme-yscale=Maṇīgavaḷīya hādhāmara-paṃchasat-anurāga-paṃkaraṇa-vi

30 kāśa-bhāskaran=enalu negaldaṁ Basavaṁ guṇ-ākara || Kayyaṁ⁷ noṣalge damd=emm=ayayim guṇi=emdu pogale dharo sale lōkakk-ayyaṁ=enisippa

31 Basavasaṣyaṁ śrī-Manīgavaḷīya vilīg=ūṛjjitav=enisal || Ōṁ || Idu⁶ vēda-traya-tat[ṛ]va-dhāmav=-indent-ānādi-samiddhav=imt̥-idu tējōma-dibya(ṇya)-śingav=īdu litt-lōkā-sāṃnidyav= emba day-ābhyyāmnati cheṃ-

32 nan=āda Kalidevēśame lōk-ōtav-āspadamanā maṇīsidamāni niṃ-anvayya-samāhām nēgamāṁ || Idu⁵ rajatādēriyind-adhikav-embinegav Bhavaṁ nīvāsā-sampadaman-ō-o.

33 darchechiṇāñ ManiMaṇīkvāḷīya vipra-varar=Kkubēranol=puduv=enis-irppa bhaktiyutara=iliye sanmaṭa=irppen=emba saṃmida(dha)tanav=oppuv-amite Kalideva-mahēśa nīvāsav=oppugum ||

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¹ Metro : Champakamālā. ³ Metro : Mattēbhavikrēdita; and in the next two verses.
² Metro : Kanda; and in the next two verses. ⁴ Metro : Champakamālā.
⁵ Metro : Kanda. ⁶ Metro : Champakamālā.
⁷ Metro : Kanda. ⁸ Metro : Mattēbhavikrēdita.
34 Sale¹ mūraka-jagav=old-upārįjīsida punyaṁ mūrtti-vett-amte nirmm̬a-la dharmam-
āṇṇati-saṁnutam sakalā-lakshoṁ-vāsam=ād-amte bhū-la-la-la laḷaṅkri(kṛti-ratna-
raśī nered-ṛdd-amtāvagam raṅji-
35 kuṁ Kalid̪ēva-sa-la-bhāsura-grī(grī)haṁ lōkayaś-sōbhavaham || Ōṁ || Ōṁ
Svasti Samastabhvanāryaṁ śīpīri(grī)thvivallabham mahārajādibirājaṁ
paramēśvaran param-
36 mahābhātarakam Satyasā-ruka-ti-la-kaṁ Chājuky-śhbarapam śrīmat-
pratāpa-chakravarti-Jagadēkamalladēvara Kalyāṇaparudam neleviṇo-sukha-
saṁkathā-vinā.-
37 didim rājyaṁ-geyyantam-ire [1]² Tat-pada-padm-aḥpaṇī mahāpaṛchanda-daṇḍa-
nyakaṁ mane-veraggaḥ Bhamaṇa-yyamaṇaḥ mahāprabhu-Mādirāja-pramukha-
38 mahājanagala=aynurav-var-anumatiṁ biṁnapaṁ-geyyal-svadhāriṁ śrimai-Jagad-
ēkamalladēvara Mahiṁgavaṇiṣya daksīna-śrī-Siddhālinga-Kalidēvēśara-
39 đevarge nīja-bhūja-vijaya-nām-aṅkita-varaṁdha śhṇya Duṇḍubhi-samvatsaraṁ
Pushya³ sūdhā 10 Bṛi(brṛi) haspati-vārad-āṁd-uttarāyaṇa-saṁkrānti-vyati-
pāta-pa-
40 rvva-nimittav-āgī jagatnagama-Bhūjaṅgavaij-kula-ti-la-kālāmukha-naishthika-parama-
tāpōnīṣṭha-bhrāmyakula-bāla-bhrāmahaśi-śrī-Sadyojāta-paṇḍita-dēvāra
41 kālāṁ karchebhi dhāra-pūrvvukaṁ-mādi deva-kārýyamaṁ nadāyisuv-amt-āgī
cauda-vaṇja-vaṇja sāla-vaṇja saṇōd-dēvigaśa
42 tṛṇya paṇḍula Hommoleya vacca kyéiṁ mūjalas Mulāsthamā-dēvāva
Kēn̥gaṇava-dēvīya kyéiṁ baṇagala Chēmaṇa-Gēśimayana bīṭṭa varamogeyiṁ
tēnka-
43 1 kaṭṭidd-alagīna nūlvattu-gēṇa haṇḍiya-gaṇḍiṁbada ghaleya matar-ayvaṭam
koṭṭar-a matar 50r-olage dēva-aṅgabghoṇa, Chaṇa-pavitra dhūp-arūṭe naivē
44 déya haṇḍiya-sphuṭita-ṭīraṇa-kṛdā-rāhakam matar-ippatt-nuḍy maṭhaḍa śrī-Sārdā-
dēvīvar-aṅgabghogakam tapōdhanar-ahara-dānakam matar-enţu maṭhaḍalu
kaṇmāraṇaṁ
45 vakkabhaṇṣuva-upādhyāyagge matar-nuḍu dēva brahma-purigal nālvarṛgaṁ
matar-enţu Amri(mṛt)tarasī-paṇḍitaṛga muḷiga-vṛtti-āgī sarvva-bādbhā-
pariḥa-
46 rav-āgī kāṇḍuva matar nālu antu matar 50kkav-agruvaṣṭāva mattarwī že
47 haḷaddiṁ baṇagala Valajkave(?vi)ya-Keśyaṇana tōntadiṁ mūjul Mah[3]⁴-
vishnu-bhaṭṭṭa tōntadiṁ teṅkal Kūliya-bāṣadiya tōntadiṁ paṇḍula hāruva-gōla
maneeyi paṇḍula Bhagavati-gūriya bhiṭḍiṁ baṇagala rāja-bhiṭḍiṁ mūjul
Ayaṇa-sa-
49 tṛṇya=aṅgadiyin teṅkal dēvṛga sarvva-nāmaṣya(sa)yav-āgī koṭṭa aṅgaḍi nālu [1]³
Ōṁ [1]³ Dēvāva kēry=olage dēvṛga haṇḍā-divige sarvva-nāmaṣya(sayav)-
āgī koṭṭa guṇav-ondu [1]³ Ōṁ [1]³ Dēvāva-
50 ra kēry=olage dēvāra brahma-purigal[1] nālvarṛga Amri(mṛt)tarasī-paṇḍitaṁ koṭṭa
nīvēṣanaiā nālu alli kaumārad-upāṭhāyagge koṭṭa nīvēṣanav-ondu [1]³
Ōṁ [1]³ Dēvāva
51 kēry=olage dēvāra brahma-purigala nīvēṣa[n]ṭadīṁ teṅkal sauva[r]⁶ppaṇe
Amri(mṛt)tarasī-paṇḍitar koṭṭa nīvēṣanav-ondu [1]³ Ā nīvēṣanāgarā pramāṇu
tēnkā-ādīyin mo-

¹ Metre : Mattēbhavikriṇṭa. ² Read lōk-ātika. ³ Read đrati, or đṛti. ⁴ Read sarva-bādbhā. ⁵ Read Pauṣha.
52 [da]-omdu bathagaka mère vara[da*] nāl-gēça pramāṇ[ī]na kayalu parisūtradiṃ
paduval mūgya-battayeṃ kaḷeṣu-minnēṣaṃ saladal nī✈eṣanadṣagaleṣu-aṅ-
gay[y*]i nila
53 badinaydu kayya pramāṇu || Óm Svasti Vi ṅāṭ-ānēka-vēda-vēdāṃga-ta[l*]va-
jāna-mārttaṃda-jvāla-māṃḍita-pumdērīkā'ks ha .. r h m a l a k sh mi l a k sh it a-
viśīlā-vakshe[h*]ṣṭhāla-hāṃsa-
54 yuvati-sarājī-virājāmanār-appa śrīmad-uttā[m[a]d-ograhārāṃ Maṇlingavalliya
mahāprabhau-mukhyav-āsēsha-mahājanaṅgag-aṅṇārvvra vi4 dharmamamān tāmna
55 dharmav-āgi sa[d*]dharmanāmā śāsana-maryādeyindav-ā-ch[a[nad]r-ā[akka-tāram
baran pratipālīsuvu || Śāmānō'yaṃ dharmma-sētur-ṃrti[ṃ*] pādavāṃ kālē-
kālē pālaṇyō
56 bhavadbhi sarvāṇ-ētan-bhāgīnaḥ pārthivēdhādron bhūyō-bhūyō yāchatē Rāma-
chāndra[h*] || Svā-ḍatt[ā*]m para-ḍatt[ā*]m vā yō harēti[/a] (a) vasūndhāra[ṃ*]
śaṣṭhir-varbād-[sa]haaraṇī
dviṃ thāyaṃ tánkii || śāsanaṃd-id-āvnd-ellīya śāsana-v-āsittara-eke
salisuṃv-int-i śāsanaṃm-embam pātakanā sakaḷam maravakke galagaḷan-
iliγum ||
58 [Ur*]ḍey-ar-akke gaṣgav-akk-ūr-āl[v-aras-akke nāḍa-kōmōde[te]yar-a-k-izī-ār-i
dharmamān-alidā[e*] vōran-īn maravakke galagaḷan-iligm[ṃ*] ||
Gaṁgāsāgara-Yamnē-śaṅgamado Vāraṇāsī Ga-
59 yee-embcc tīrthangagala[gagita-sad[d*]vijapunagava-gokulavan-alidan-im=ii[dana-
]lid[a[m*] || Óm Svasti Śrīmat-Kałachuryya-bhuja-bhakṣva-ṛttirībhuvan-
sakavīr-Bijjaladēva-varsha-
60 da onēya Viṣh[a*]-samvatsarada Bhādrapada bahuła s Maṅgalavāṃ-
ād[a Svasti] Samasta-vistāraṇa-guṇerṇā-ācārapa-nīnā-bhāṣaṇā-pruṇ[ṇu]t-
āṇu(nu) ta-bhuvana-vekhyāta-paṇcheṣṭa-
61 virā-sāsana-labdh-anēka-guna-gan-ājāmkri(kri)ta-satya-ṣauch-āchār a- ch āru c h ā r i t r a-
na[yα-vinaya]-vijāna-virā-BAmpīna-dharma-pratipālana-appa śrīmad-Ayyāvo-
ley=aynūrvv[a[r*] svāmiga-
62 la mukhyav-āgiy-emtu nāḍa padinauruvaruṃ nāṇa-dēś-ābyamatara-
avaresā[juṃ mūn]muraṇdēñamānuṃ paṭṭa[da] mānu Maṇlingavalliya mahā-
naḍ-āgi nered-ekā-sṭhā-āg-irdd[alī-
63 ya prabhu mukhyav-esnā-sūrvvvaruṃ talada sēṭṭiyaram nakaraṅgāluṃ (lum
aḍa ........ hēṛgva sēṭṭiyaram eleya-gātrigaram telliga-
gottalīyun Tarddavādī-sārada hīṭṭina
64 galēya bārikanuṃ nered-ekā-sṭhā-āg-irdd[alī-
65 tii haṃnīr-ddhānya samasta-bhaṁḍavāne māṇikav-oah-āgi tāvā māṛu-gōnd=
amattpa bhaṁḍakke hoṅg-ara-visamaṇ koṭṭarā gātrigaram tāvā maṛid-eleve
hoṅg-ayvat-eleya koṭṭar hēṛgva
66 sēṭṭiyaram hōpagaṇividad tānda haṃnīr-ddhānya modał-āgi samasta-bhaṁḍavāne
māṇikav-oah[ā]ji taṅdu māṇitakke hoṅge visamaṇ koṭṭarā i sthaladal
tāvā māṛu-gōndu tumbida
67 bhātakke hoṅge visamaṇ koṭṭar telliga-gottalīgaṇa dēvava maṃḍā-dīvigege
ganaṅgalal-omdu omdu hoṅgēy-enpeyaṃ koṭṭarā sālīa-samaṇāngal, gauḍa mukhyav-āgi nūla-pa-

1 This akṣara, ed, was at first omitted, and then was inserted above the line.
2 This is, perhaps, a mistake for sarōja.
4 Metre: Śañiṇī.
5 Metre: Śūkha (Anuṣṭabb).
6 Read aṅguvaveśa.
7 Metre: Kanda; and in the following two verses.
ABSTRACT OF CONTENTS.

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

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1 The vowel of the first syllable is illegible; it may be any other vowel, quite as much as a.
2 This is, perhaps, by mistake for dharmavatman-ena.
3 This is an imaginative statement, not in accordance with facts.
4 This is a purely imaginary person, not mentioned in any other record that has yet come to notice; unless, indeed, the name is intended for that of Kṛttivarman II., who, however, did not stand in the asserted relationship to Ayuyana I.
5 The modern Pāṭṭadakal, in the Bādāmi tāluka, Bijāpur district.
6 Why this particular number should be mentioned, is not apparent. In the same way, the Eastern Chalukya king Narendramuṅgaśa-Vijayakāti II. is said to have fought a hundred and eight battles, by day and by night, during twelve years, with the armies of the Gaṅgas and the Raṭṭas (see Ind. Ant. Vol. XX. p. 161).
7 The Rāṣṭrakūṭa king Kakas II.
thrown by the Raṭṭa kings. So this Nūrmādi-Taila (II.), otherwise called Trailokyamalla and Āhavamalla (ll. 15, 16), became the lord of the whole earth; and, at the festival of his installment in the sovereignty, when his name, “the grindstone of the Raṭṭas,” began to fill the earth, he gave (the town of) Maniṅgavalli, with libations of water, to Īśvaragājīsā, the Jagadguru or pontiff of the world, the sun of the water-lilies that are (the members of) the Harita (gōtra), who was considered to be the cause of the great growth of his sovereignty (ll. 16, 17). And Īśvaragājīsā, the leader of the family of the Haritas, whose feet were worshipped by king Taila (II.), the leader of the Chaḷukyas, gave the choice Maniṅgavalli, in the Tārdavādi thousand, to the five-hundred excellent Brāhmans of whom he himself was the chief, as a grant to endure as long as the moon and sun might last (ll. 17-19).

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

Hail! (l. 35). While the asylum of the universe, the favourite of fortune and of the earth, the Mahārājādhikāra, the Paramēśvara, the Paramabhaṭṭāraka, the glory of the family of Satyārāya, the ornament of the Chaḷukyas, the glorious and valorous emperor Jagadēkamalladeva (II.) (l. 36), was reigning, with the pleasure of an agreeable interchange of communications (with his feudatories), at the capital of Kālyānapura,—on his feudatory, the most intrepid Dāṇḍanāyaka, the Manavagurudeva Māmanapāyya (l. 37), preferring a request, with the assent of the five-hundred Mahājānaas headed by the Mahāprabhu Mādīrāja,—the glorious Jagadēkamalladeva (II.) (l. 38), having well thought over it,—to the god Kalidēvēśvā, the holy Siddhālīṅga of the south, of Maniṅgavalli,—on account of the

1 This biruda did not really belong to Taila II. He had only the biruda Āhavamalla. The two biruḍas Trailokyamalla and Āhavamalla belonged to his descendant Sūmēśvara I.
2 Meaning, apparently, of the sect of the Vājāsanēyas or followers of the White Yajurveda.
3 Sakkha-mā-kathā-viśadda.
vystipāta and parvan of the Uttarāyana-saṃkrānti of Thursday (coupled with) the tenth tithi of the bright fortnight of (the month) Pauṣa of the Dundubhi saṃvatsa, which was the fifth of the years marked by the name of the victory of his arms (l. 39),—having laved the feet of the youthful Brahmathārin, the illustrious Sadyojatapandaśita-deva (l. 40), who was the glory of the Bhujāngavatī family, eminent in the world, who was completely conversant with the Kālāmukha doctrines, who performed the most austere penances, and who belonged to a family of Bṛāhmaṇs,—with libations of water,—for the purpose of maintaining the rites of the god,—gave fifty mattras (of land) in (the hamlet of) Mögovāḍa of the southern fields of Manimangavalli, (according to the measure) of the pole1 called the bor-staff (of the length) of forty spans, on the west of the road to Kallīnuṟūke, on the east of the cultivable land of the Honnoleyavaru, on the north of the cultivable land of the goddess Keṅgāna of (the shrine of) the Mūlasathāna god, and on the south of the . . . . . . . . of the ridge of the paddy-field2 of Chenna-Gēsimayya. In those fifty mattras (l. 43), twenty-five mattras were for the aṅgabhūga of the god, and for the purificatory rites of (the month) Chaitra, the waving of burning incense, and the repair of whatever might become broken or torn or worn-out; eight mattras were for the aṅgabhūga of the goddess Sāradādevī of the mātha, and for the provision of food for ascetics; five mattras were for the teachers who explain the Kaumārā3 in the mātha; eight mattras were for the four (Bṛāhmaṇs whose households made up the) Bṛāhmaṇ settlements4 of the god; and four mattras were an outright allotment, free from all demands, to Amṛitāśīpaṇḍita. As the aṁsa-tax on these fifty mattras, they shall pay one . . . . . . . . on each mattr.

For the flower-garden of the god (l. 46), they gave one mattr of the circle (of lands), (by the measure) of the Bṛāhmaṇs' staff, as a sūramasya-grant, on the north of the stream called Nṛnguḷi, on the east of the garden of Valajikkavey-Kāṣyapa, on the south of the garden of Mahāvishnupathita, and on the west of the garden of the Jain temple called Kuliyabasaḍi.

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

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

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

In the street of the god (ll. 50, 51), on the south of the site of the Bṛāhmaṇ settlements of the god, Amṛitāśīpaṇḍita gave one site for the saumesa.

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

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

1 Ghaḷa seems to be another form of gaḷa, 'a bamboo rod or stake; a pole, a staff.'
2 Bṛffer is thus explained in Reeve and Sanderson's Canarese Dictionary. But Kittel's Dictionary gives it in only the sense of 'a missile weapon; a dart, spear, javelin.'
3 i.e. the Kṣaṇātra-grammar.
4 A literal translation would be 'to the four persons (māṇḍap) the Bṛāhmaṇ towns.'
Hail! (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhādrapada of the Vishu samvatsara which was the sixth of the years of the glorious Kaḷa-chhurya Biṣṭiladēva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,— when, headed by the five-hundred Sūtāmin of the famous (town of) Ayyāvole (l. 61) who were preservers of the strict Banāja-religion, the sixteen of the eight districts (l. 62), and the Gauaras of many districts, and the Mumuruḍanḍa, were met together in a great district (assembly) at the royal abode Maṇiṇgavalli, and were standing in one place,— and when, headed by the Prabhu of that place (l. 63), the two five-hundreds, and the Seṭṭis of the locality, and the Nakaras, and the Seṭṭis who made a business of ladings ..., and the betel-leaf Gāṭrigas, and the guilds of oilmen, and the sealer of flour and churning-sticks of the Taravāḍi thousand, were met together and were standing in one place,— on account of the festival of the vyatīpāta of the (tithi called) kapila-chāṭṭi (l. 64), to the god Siddhalinga-Kalidēvēśvara, in order to continue the rites of the god, the Nakaras gave half a visa per honnus on each bale of the things which they bought, including rubies and all the stock of cotton and the twelve kinds of grain; and the Gāṭrigas (l. 65) gave fifty betel-leaves per honnus on the betel-leaves that they sold; and the loading Seṭṭis (l. 66) gave a visa per honnus on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a visa per honnus on the paddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one haṅgge of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the Gaṅḍa (l. 69) gave five vīsas per poll, year by year, for the nālu-festival; and the Kottajis of the god (l. 68) gave five vīsas per poll, year by year, for the nālu-festival; on those who dealt in milk, thread, and ..., and the guilds of artisans gave five vīsas per poll of the Kuribā-sēṅgiras (l. 69), year by year, for the nālu-festival; and the three-hundred of the caste of toddy-drawers (F) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basket that they sold of ripe fruit, ..., and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and ..., in order to maintain for ever the ..., the maṇḍa; and the groups of the kinsmen of the village-headman, headed by the Gaṅḍa himself, gave, as a perquisite of the god, five vīsas on each marriage (l. 71), no matter whether of a boy or of a girl, and two bāśis year by year.

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

B.—Of the time of Biḷjala; A.D. 1165.

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

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1 The modern Aihole, in the Hungund tāluks, Biḷjāpur district.
2 i.e. the five-hundred Sūtāmin of Ayyāvole, and the five-hundred Maṅḍjas of Maṅiṇgavalli.
3 Kittel's Dictionary explains kottajis (which would become gottajis in composition) as 'a multitude or assemblage, as of fishermen, etc.'
4 Reeve and Sanderson's Dictionary explains kārika as 'one who applies a public seal or stamp.'—Whether hīrras and gāsas are really to be taken as meaning here 'flour' and 'churning-stick,' is not quite certain.
5 i.e. here, and throughout, 'agreed to give annually.'
6 Kittel's Dictionary explains vīsa as 'one-sixteenth of a hāṅga; hāṅga as 'four annas and eight kēsa; and kēsa as 'the smallest copper coin, a cash.'
7 The same explains honnus as 'a gold coin, the half of a vardha (one rupee, seven annas, four cash).'
8 Bhaṅgāda seems to be for bhaṅgāda, 'a pack or bale of goods or merchandise.'
9 Bhaṅgādanic seems to be another form of bhaṅgādana = bhaṅgādana, 'capital, funds; stock, store.'
10 The mention here of the Gaṅḍa or village-headman seems rather incongruous.
11 i.e. a capitulation-tax of five vīsas each.
another from the top of the tablet to about the centre of line 10: but very few letters have been completely lost thereby, except near the middle of lines 1 to 8; and in other respects the record is very well preserved.— The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are.— The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual ꦶ all through: the virāma is represented by the mark for the vowel u, throughout; and a pointed instance of this is the word ꦧꦸꦧꦸ, line 4. The average size of the letters is about 1⁄8. — The language is Kanarese; except for the two opening Sanskrit verses.— As regards orthography, the only points calling for special notice are— (1) the use of ṛ for ṛ, e.g. in vr̥tiya, line 24; (2) the use of b for v in byatipāta, line 20; and (3) a frequent confusion between the sibilants, e.g. in vr̥ṣabhā, line 5, and aṅkusāma, line 7.

The inscription is a record of the time of the Kālaçhārya king Bijjala. And it registers certain grants that were made to a temple of the god Viśnu in the form of Channa-Kēśava.

It is dated at the time of an eclipse of the sun on Sunday coupled with the new-moon tīthi of the month Mārgaśira of the Pārthiva saṅvatara, which was the tenth year of the reign of Bijjala. The given saṅvatara was Saṅvat 1088 current. And the corresponding English date is Sunday, 5th December A.D. 1185, when the new-moon tīthi ended at about 8 hrs. 23 min. after mean sunrise. On this day, however, there was no eclipse of the sun. 1

TEXT. 2

1 Om² Om⁴ [||*] Nama⁵-tasmāi Varāhāya līlāy-וכר[d⁸]dhara[tō maḥ]bhī khur-
madhya-gatō yasya
2 Mēru⁵ khaṇḍakhaṇḍāyate || Namaḥ ... āra-vilasad-rāpa-
3 lāvasya-śiṁdhavē ||(l) gopījana-manō ... rājahamsāya Śa-
4 ṛigīṇē || Om Svasti Samadhitapānchama[ḥā]suda-mahārājādhi-
5 rāja Kāḷā(ja)mējara-puravā-nilhisva(śva)ruṣā s[uvarṇa]a-vrīṣabhā7-dhāvajain
   dāmar[u].
6 ga-tūrya-nirghōsa[(da)]pañ Kāḷāchāryya-[kula]-kama[la-mārttamā ḷa kada-
8 gata-vajra-pañjjararn pratāpa-Lāṅkēsva(śva)raṃ para-[u]-āri-sahōdāram giri-
durgga-ma-
9 llaṅ chalad-anīk-Rāmaṇ vair-ibha-kaṇṭhirāvai nissa[sa]a[m]ma[m] malla nām-
   ādi-prasa[sa]a[t]i-sa-
10 hitam śrimatu bhujabala-[chakrava][r]ṭti vira-Bij[i]laladēvaru Kalyā-
   ᷥada n[e]levi-
   Om Om
12 Om Svasti Yama-niyama-svādhya-a-dhyāna-dhārāṣa-mō[mau]n-ānushṭā-
   (aḥṭhā).

1 But there was a solar eclipse, not visible in India, on the preceding new-moon day, of the month Kārttika, falling on Friday, 5th November (see Von Oppolzer’s Canon der Fünftausend, pp. 226, 227, and Plate 113).
2 From the ink-impression. This record is not included in the Caradatti-Dēsa Inscriptions.
3 This word is represented here by an ornate symbol, which stands above the first word, Om, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.
4 Here, the word is expressed in writing.
5 Here, the word is expressed in writing.
6 Read Mēruḥ.
7 Read vrīṣabhā.
ABSTRACT OF CONTENTS.

The record opens with invocations of the god Vishnu as the boar (line 1), and as Śatrughin (ll. 3, 4). It then refers itself to the time of the Bhujabala-chakravartī Bijjaladeva (l. 10),—the Mahārajādhiraja who had attained the pañchamahakanda (l. 4); the supreme lord of Kālaṅjara, the best of towns (l. 5); he who had the banner of a golden Garuḍa; he who was heralded in public by the sounds of the musical instrument called ḍamaruga (ll. 5, 6); the sun of the water-lily that was the Kālachurya family (l. 6),—who was reigning at the capital of Kalyāṇa (l. 10) with the pleasure of an agreeable or friendly interchange of communications (with his feudatories) (l. 11).

All the Mahājñānas, headed by Mādiraja (l. 14), the Prabhu of the agrahāra of Mani-gavali, and the Karanās,6 headed by the Mahāpradhāna and Daṇḍāvayaka Ammaṇapayya (l. 15),—for the aṅgabhōga, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Channa-Kēśava (l. 17), which had been established by Daṇgeya-Vāsudevanāyaka (l. 16),—on account of the vyatipāta of an eclipse of the sun (l. 20) (on) Sunday (coupled with) the new-moon tithi of (the month) Maṅgaśira of the Pārthiva saṁvatsara which was the tenth year of the Kālachurya emperor Bij jaladeva (l. 18),—gave a plot of cultivable land (l. 20) on the west of the road to Ukcali7 (ll. 20, 21), on the north of the cultivable land called Tuppāraju-geyyi, on the east of the road to (? Ralakkīyabaya-Hāñchikīke, and on the south of the cultivable land called Harekāpa-geyyi. (And) Daṇgeya-Sīgarasa and Daṇgeya-Vāsudevanāyaka (l. 23) allotted twelve mattsara (by the measure) of the big staff, as a sarvanamasya-grant, in the site of their allotment. For the perpetual lamp of the god, the there was allotted one oil-mill (l. 25), as a sarvanamasya-grant. (And), headed by the

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1 Read Ammaṇapayya; as in line 27.  
2 Read āgaṇam.  
3 Read Channa.  
4 Read jānuddādrakām.  
5 The scribes, the accountants.  
6 The modern Ukki, seven miles to the north-east of Manago.  
7 The meaning of the word daṇcēdīgeyya is not known.
Mahápradhána and Daṇḍányaka Ammaṇayya (l. 27), the Karanaś allotted one bāla of paddy per héra of their perquisites.

C.—Of the time of Saṅkama; A.D. 1178.

The writing of the whole record covers an area about 1'11½" broad by 2'11" high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.—The sculptures at the top of the tablet are, in the centre, a liṅga, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual ṇ: the virāma is represented by the sign for the vowel u, throughout; and pointed instances of this are śrimatu, line 24, and pārthīvēhādrānu, line 41. The average size of the letters is about 1½.—The language is Kanarese; there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imprecatory verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic m, e.g. dhanamānī, line 33, and with the n, e.g. dharmamānī, l. 38, where, from the use of the anusvāra before the n, we seem further to have exactly the modern form, dharmamānī.—In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by varṣāda, line 24, and sudhāha, line 25.

The inscription is a record of the time of the Kaḷachurīya king Saṅkama. And it registers grants that were made, by the direction of the king himself, to the Mahájanas or Brāhmanas of Manigavalli, headed by the Maháprabhū Isvārādeva, and to some other persons.

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

TEXT.4

24 . . . . . . . . . . . . janai || ōṁ śrīmatu-kaḷachurīya-

bhujabalāchakrāvartti-saṃkamadēva-varṣā(ṛha)da mūrane-

25 ya vīja[ūnī-saṃ]vatara-āśāḍhaśūdhāha 11 ādityavāra dakṣiṇāyana-

saṃkrānta-parvva-nimittām śrīman-mahā-

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1 Kittel's Kannada-English Dictionary explains bāla, bālā, as 'a measure of capacity, the fourth part of a koṭa or four māñṣa.'
2 The exact meaning of mālyā is not apparent.
3 Kittel's Dictionary explains hēru as 'a load, especially a bullock-load.'
4 From the ink-impression. This record is not included in the Carūtāna-Dēva Inscriptions.
5 Represented by an ornate symbol, both here and at the end of the record.
6 Read Āśāḍha.
7 Read śūdhā.
ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishnu under the name of Purushottama (line 1), followed (ll. 1, 2) by the well-known verse Jayatī-devakritāṁ Vishnur, etc., in praise

1 Read chaṭṭukhupadi.
2 Read kavyeyumāṁ.
3 Metro: Śaśānti
4 Metro: Śālīnt.
5 Metro: Śālīnt.
6 Metro: Kanda ; and in the following two verses.
of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (II. 2, 3), the favourite of fortune and of the earth, the Mahāṣājā-
dhirāja and Paramēṣvara, the supreme lord of Kālañjara the best of towns, he who had the banner of a golden Garaṇḍa (I. 4), he who was heralded in public by the sounds of the musical instrument called damarūga, the sun of the water-lilies of the Kajachurya family (II. 4, 5), he who was successful (even) on a Saturday (I. 6), the champion against hill-forts, the Kajachurya-bhujabala-Chakravartin, the glorious Saṅkamadēvārasa (I. 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the neleśva of Navile (I. 9), with the pleasure of an agreeable or friendly interchange of communications (with his feudatories) (II. 9, 10). He who subsisted (like a bee) on the water-lilies that were his feast, was the Daṇḍāhipa Kēśava (I. 12). The Mahāprabhu of Manīgaṇavallā (I. 18) was Iśvaradēva. His son (I. 18), a very moon of the ocean of the Harita family, was the Prabhā Mādirāja (I. 19), whose virtues are praised in the next few lines, with another mention of Manīgaṇavallā in line 23.

On account of the festival of the sun’s commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) Āśāda of the Viśambin saṁvatāsra, which was the third of the years of the Kajachurya emperor Saṅkamadēva, (II. 24, 25),—at the command of the emperor,—the Daṇḍāṇḍyaka Kēśimayya (I. 26), a very Nārāyaṇa among leaders of the forces, and his nephew the Mahāprabhu and Daṇḍāṇḍyaka Brahmadēva (I. 27), and the Hṛgade of the latter, Māṭharasa, gave the following religious grants to all the Mahāyanas, headed by the Mahāprabhu Iśvaradēva, of the agraṇāra of Manīgaṇavallā (I. 28) which was the seat of their authority, and to the Mālīgas (I. 29) and to . . . . . . of the five maṭhas, and to all the people, and to all the castes; namely, at Manīgaṇavallā (I. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children, . . . . . . and any kinsmen and relatives of the same gōtra, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields; and, if none such should survive, (the authorities of the village) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a saṅkamadēva-grant, twenty maṭtars (of land), (by the measure) of the large staff, to the god Shambikēśvara (I. 34), in order to do worship after proclaiming the aiṇḍra-festival and making Brāhmapa read who are versed in the Vedas; this they gave with libations of water, saying that . . . . . .

should not be said in the houses of Brāhmaṇas.

The record then ends (II. 36 to 46), with a mandate to the Aḥkārī, the Karaṇa, the Prabhā, the Mahāyana, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

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

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

1 I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.
2 Apparently, some festival on the eighth day in the second half of the month Mārgasīrṣha, and of the month Pauṣa (see Monier-Williams’ Sanskrit Dictionary, s. v. aiṇḍra).
3 The meaning of kēśa, line 36, is not apparent.

[30]

EPIGRAPHIA INDICA.

[Vol. V]

d 21 tt=enisu=1 Maṅikyavallī-purāṇa prabhū⁵ vīkhyaṭa-Harita-gōṭra-tīlakaṃ Lakshmi- 22 dhavān || Allīya mahājanav-aṇṇavrava mahīmeye-ēṃ
25 dhi Gaṇḍāśva-muni-paṇāśā-aṭm-āṅga-śiṣya[sha]m jīta-Śmara-Ś八十 sucharitra- 26 vṛddhi Malāyā-Śhāmarā-sram[ra]-vra(m)a tāsvanā-ādam tad-āpattya-
26 [n=a]tyanuṇamaṃ nānā-ka-kōviḍaṃ dharaṇ-ṭiṣṭhāna-vāvramaṇaḥ 10 || Āchā[r]=ṣy-āṅvaya=emt-emādaḥ || Vara-viṣṇyā-ṇi-

1 Metro : Champakamālā.
2 Read viṣayay-āśka.
3 Metro : Kanda. This verse has already been met in, in A. line 24. In the first word, for chārūtaye, read chārūtaye.
4 Metro : Champakamālā; and in the next verse. The last three podās of this verse have already been met with, in the verse commencing dhaṇa pogaṭāna Chaṇḍukya-pati, in A. line 17.
5 Metro : Māṭeṭhavikrīḍita; and in the next three following verses. The first three of these verses have already been met with, in A. lines 19 to 24.
6 Metro : Champakamālā.
7 Read pura-prabhu, as in A. line 20. A. has enisitaṃ, instead of enisita.".
8 A. has gōtra-viṣṭa-Lakṣmēdēvaṇam.
9 Read bāhū.
10 It is usual to find this word written aṇṇavravām, — with ay, not a, in the first syllable.
11 The remainder of the record is broken away and lost.
ABSTRACT OF CONTENTS.

The inscription opens with a verse, occurring also in A., which mentions the mountain Mandara (line 2). It then mentions Jambudvipa, or the central division of the world (l. 3); and then, again, the mountain Mandara, to the south of which there is the land of Bharatakeśa or India, in which there is the country of Kuntala (l. 4). The ruler of that country, born in the race of Yadu (l. 5), was Bhīllama (l. 6). And his son was Jaitugidēva (l.) (l. 6, 7), also called Jaitapāla (l. 7), who conquered the Gurjaras, the Pândyas, and the Chōjas, and the countries of Lāla (Lāta) and Gaṅja (Gaṅḍa, part of Bengal). One of Jaitugi’s officers was the Daṇḍanātha Sahadēva (l. 8), who defeated the leaders of the forces of Mālava, Kaṭiṅga, and Pānchālaka (l. 9), of the Turushkas, and of Nēpālaka. And Sahadēva’s elder brother was Mallidēva (l. 11), who also held the post of Daṇḍanātha. His authority appears to have been limited to the district known as the Taddavādi thousand (l. 14, 15). In that district there was the town of Māṇigavallī (l. 15) or Māṇīmavallī (l. 17), which Īśvaraghaḷisāsa, of the Harita family, had presented to the five-hundred Brāhmaṇas (l. 16). And the Mahāprabhu of that town was Īśvaradēva (l. 17), son of Mādirāja, a very moon of the ocean that was the Harita family (l. 18). The record then mentions a Prabhū of the town of Māṇikeyavallī (l. 20) named Mādhava, of the Harita gōtra,— evidently identical with the Prabhū Mādirāja, son of Īśvaradēva, who is mentioned in C. line 19, though the verse used to describe him here is that which in A., lines 19, 20, is applied to his grandfather Mādhava or Mādirāja, the father of Īśvaradēva. It then proceeds to recite the virtues and accomplishments of the five-hundred Mahājanas or Brāhmaṇas of Māṇikeyavallī or Māṇīmavallī (l. 20 to 24). And this part of it concludes by telling us that, in the lineage of the Ākāraṇas, there was a certain Gancadēva (l. 25); his chief disciple was Malayāla-Jñānārāṣṭī; and the son of the latter was Dharmarāṣṭī (l. 26).

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

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

By E. HULTZSCH, PH.D.

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

1 Compare above, Vol. IV, p. 308, note 3.
A descendant of this Rājarāja was Vijayāditya (I.) (A. v. 6). The latter had a son named Rājarāja, who was the minister of Vīranāśiṇiha (A. v. 7). This Rājarāja had two sons, viz. Vijayāditya (II.) (A. v. 9) or Vijayārka (D. v. 1) and Purushāṭṭha (B. v. 1, and D. v. 2). Purushāṭṭha’s son, Jagannātha or Viṣvanātha, was a vassal of Virabhāṇudēva (C. Ill. 11 to 15). For Vijayāditya II. we have the date Śaka-Saṅvat 1195 (A.), for Purushāṭṭha Śaka-Saṅvat 1199 (B.) and 1240 (D.), and for Jagannātha Śaka-Saṅvat 1231 (C.). Consequently king Vīranāśiṇiha whom Rājarāja, the father of Vijayāditya II., served as minister (A. v. 7), has to be identified with the Gaṅga king Vīranāśiṇiha I., whose reign ended 18 years before that of his grandson Vīranāśiṇiha II., the 21st year of whose reign corresponded to Śaka-Saṅvat 1217. Virabhāṇudēva, the sovereign of Jagannātha or Viṣvanātha, is identical with the Gaṅga king Virabhāṇudēva II., the successor of Vīranāśiṇiha II.3

The alphabet of the four inscriptions is Telugu. The language of A. and D. is Sanskrit verse, and that of B. and C. Sanskrit verse and Telugu prose. A. records that Vijayāditya (II.) granted twenty-five cows, the milk of which had to be used for ghee to feed a lamp in the temple. B. contains a similar grant of fifty-two1 ewes for a lamp by Purushāṭṭha.

C. consists of 47 lines, of which I am publishing only lines 1 to 16 and 28 to 30, omitting two passages in Telugu prose, which enumerate various offerings and the persons among whom they were distributed, and one imprecatory verse (navānāhām etc., l. 47 f.). The inscription records a grant of 40 half-pagodas (nīṣṭha, l. 4 f., or gaṇḍamāda, l. 23) by Viṣvanātha for providing offerings to the god. D. was composed by the poet Nṛśiṇiha (l. 6 f.) and states that Purushāṭṭha granted a golden necklace to the god.

A.—Dated Śaka-Saṅvat 1195.4

TEXT.5

East Face.

1 खसि । चौमाभूत पुरा काबिकीस्यविं सहायभ। [4] चाहु-
2 चक्षुविज्ञानादिकादेवस्य भ्राम्यानिं । [१] एव एव नभूदिये
3 तय तं च विचित्रमंडले । [२] तद्धाम्यात । चित्तिमंडले।
4 चित्तिमंडले। [३] चित्तिमंडले। चित्तिमंडले।
5 यहृं [५] चक्षुविज्ञानादिकादेवस्य भ्राम्यानिं । यहृं
6 चित्तिमंडले। [५] चित्तिमंडले। चित्तिमंडले। चित्तिमंडले।
7 चित्तिमंडले। [५] चित्तिमंडले। चित्तिमंडले। चित्तिमंडले।
8 द्रव्याणि । [५] द्रव्याणि । द्रव्याणि । द्रव्याणि ।
9 चाँगु । [५] चाँगु । चाँगु । चाँगु ।

1 Joura. Bengal As. Soc. Vol. LXV. Part I. p. 270. According to p. 269, verse 96, Bhūmādeva I., the father of Vīranāśiṇiha II., married Jākallādevi of the Chālukya race, who was probably a relation of Vijayāditya II.
3 Thus in l. 6 f. of the Telugu portion. The Sanskrit portion (l. 2) has only fifty ewes.
5 From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.
6 Read नभूदिये.
7 The aśandra stands at the beginning of the next line.
8 The aśandra stands at the beginning of the next line.
9 The aśandra stands at the beginning of the next line.
10 The aśandra stands at the beginning of the next line.
North Face.

10. सन्या यस्याद्वयजोवितानवितति (:) पाथि-
11. द्वृः नृणां। बायारे तद्विभोवाणवलुण्डशा-
12. नानुभिमः[4] सितसां प्रवरिजितिपालमीयिम-
13. विश्वभीराजातात्रिंश्यः।[५] तद्विधि विजया-
14. दिलेव इति ख्याति नृपामवत्। मानवपालादिकाः[ष्ठी]
15. विजयोहिनिले[६]।[७] तद्विदाराजेश राजेशु राजरा-
16. ज इति ग्रुः।[८] संगी वीरनुसिल्लश्च वाच्यस्वितम-
17. धाराति।[९] तथा षुद्धकुरायोहसुविक्लोहमित्रम:।[१०]
18. जानाति विदुयं योली गुणं राधाकरोपम्।[११]

West Face.

19. खसि योगाधि वर्णिविशिष्याविनाशिनः[१२] तुलारी निर्ता-
20. हे सीमवारे सिद्धुविजस|दान]त: कृपानायाख्या निम्बे। प्रा-
21. दानात्यव वृंदावनविद्याविणितिविनिर्ता। सति-
22. ये "छाकुकांवबृंदावनाशिष्यविज्ञाविद्याविणितिविनिर्तातो"।[१२] नाद-
23. ल्ये निर्माणपनस्वस्ववनविनिर्तिवतिविनिर्तम:।[१०] ग्रामगैरिषय धर्मायं
24. पालमित्।[१४] प्र[व]स्तः।[१२] [१००]

TRANSLATION.

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

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

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

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

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

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1 Read सिविकसतम्.
2 Read ब्रह्मज्ञ.
3 The letter इ seems to be corrected from व, and इ from ऽ; read दुर्विशिष्यः.
4 Read दीवे.
5 Read शाय.
6 Read नायक.
7 Read चाय.
8 Read भाय.
9 Read दुख.
10 Read पाण्डीयः.
11 This punctuation is expressed by some ornamental symbols.
12 Read निर्तम्.
13 Read ब्रह्मचार.
14 Read चाय.
15 Read धर्मायः.
16 Read प्रायः.
17 Read प्रा.
18 Read द्वाराय.
19 Read शाय.
20 Read शाय.
21 Read शाय.
22 Read शाय.
23 Read शाय.
24 Read शाय.
25 Read शाय.
men that of a collection of clouds, formed by the mass of the dust rising from that (army); (and) on rivers that of a shower of rain by the rutting-juice trickling from the huge temples of its (viz. the army’s) elephants.

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

(V. 7.) From him was born a moon among kings, named Rājarāja, who resembled Vāchapsati in great wisdom (and was) the minister of Virānrisimha.

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

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

B.—Dated Śaka-Saṁvat 1199. 4

TEXT.

1 खल्कि योकणकवरि ॥[नब]निविचिथोभिमभिमिती दीपारि ॥ कामि जतः ॥

2 'भुरुक्तिपोराचंततारागण [14] पंचां सभा[श] सभा[र]स्वरस्वरा हुष्ठदिति[.8] योक- ॥

3 ३ मिलिष्कठोर [सं]प्रतिपिति दल युष्मदमिति पिति[.8] चिर[.8]जराज[.8] ॥

4 कलित ॥ [14] गक्ष[.8]धक्षु ॥ ॥ ११.५०११ युगुति वीकुर्मीन[.8] धेववर- ॥

5 कुनखंडपुपु संतामै वेशकरु र[.8]जराजदेवविश[.8] की- ॥

6 डुरु पुष्पदस्त वचकवरि ऐविन्न मोदिष्यलब ऐविन्- ॥

7 रेन्तु [14] ै धर्मुकु वैयवरच् ॥ ॥

TRANSLATION.

(Verse 1.) Hail! In the prosperous Śaka year measured by nine, the treasures (9), the earth (1) and the moon (1),—(i.e. 1195),—the virtuous prince Purushottama, the son of the

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

2 I.e. Bhāsaspati, the minister of Indra.

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

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

5 The word नब is written on an erasure.

6 Read दीपारि.

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

8 Read वर्कार.

9 Read धेववर.- ॥

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

11 The first and third figures of "1195" are engraved on erasures.

12 Read नाम.

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

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

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

C.—Dated Śaka-Saṃvat 1231.²

TEXT.

South Face.³

1 स्निति चीषकवर्य भिन्नुरविव चा[चबु]-
2 [क्ष]कपचे मासी चौदिययने सुर-
3 शुद्धदवेश कृष्णनामस विशी: [19] प्रादा-
4 तू विग्नारोगों दशकुरकुरुन नि-
5 व्यक्तानतार बीमचारुकामणी-
6 द्रष्टितिमिनरकादिहीनायामिकोधानात् \[19\]
7 बीमस्तुद्धिभिन्नविक्रियानां चेमार्यामिकोधानात्
8 कहौ 'कृष्णम(मछी)पुरोक्षरस \[भवन्तुक्रियामिकोधानात्[19][वि]वे:।
9 भुयायो दत्तारांविक्रियामिकोधानांतुद्यमनेभुर्जी
10 पुष्पोतमि[ि]पति: पुष्प संपति। [20] स्निति चीषकवर्य-
11 चन्द्र १२६१ सुन[ि] चीजग[ि] जयदेवर विजयरावसंब[ि] अरवु-

East Face.

12 लु [19] चाहि कन्यापुरुषवर्गलक शुद्धवारसुन चीषकवाणिद्विजी[ि]-
13 नंगारि वेहरसुन्दुर चालस्तुम्भाव्यङ्गमचुसुतवसुपसुपोऽि-
14 न माणवसोफ्तु ¹⁰बीमस्तस्तदेवीयनमान्यारि \[चुपुषीके।
15 न बीमाक्रियानवेशायस्य दमकुरारायस्यैं[ि]मित्रि।
16 चिंतुं तुश्चोकवर्मसिंतियूं¹³ गला . . . . . .

¹ Kosala is synonymous with kūrma, from which the name Śrīkūrma is derived.
² No. 332 of the Government Epigraphist's collection for 1593.
³ The figure of a boar— the crest of the Chālukyas— is engraved on the left of lines 1 to 6.
⁴ Read प्रादारुपारा।
⁵ Read चीषकवाणिद्विजी।
⁶ Read बीमस्तुद्धिभिन्नविस्तु।
⁷ The engraver has placed horizontal lines over the three syllables मही in order to show that they have to be omitted.
⁸ Read भावसहारा।
⁹ Read पुष्प।
¹⁰ Read पुष्पोतमि।
¹¹ The ल of चन्द्र is entered below the line; the second part of the ऋ of ऋम stands at the beginning of the next line.
¹² Read 'भवन्तु।
¹³ Read 'भवन्तु।
North Face.

28 शौकृश्नायःनिन्मं बोधसुन्मं गंगामालु 40 [I°] द° धमुः ।
29 व शौकृश्नायामिनिनाचार्याकेयागा श्रीस्वामायामधुवासु ।
30 बशालयादि [II°] . . . . . . . . . .

TRANSLATION.

(Verses 1 and 2.) Hail! In the prosperous Śaka year containing the moon (1), the qualities (3) and the sun (12),— (i.e. 1231),— in the bright fortnight of the month of Aśvayuj, on the Kauṭėya-tīthi, on a Thursday,4— having founded (in the temple) of the lord of Kūrmapuri, who is an ocean of divine love, the sinless (and) wonderful rite (called) "the holy (rite of) Jiyāna-Viśvanātha" after that moon in the ocean of the glorious Cālukya race, who was named Viśvanātha,— he (viz. Viśvanātha) gave to Vishnu, the lord of Kūrma, ten double pairs (i.e. 40) niśhkas (as) śṛṅgāra-bhōga,6 (which is to continue) as long as the moon and the stars, (and) which may confer prosperity on this (Viśvanātha), the crest-jewel among Sāmantas, who surpasses (Indra) the enemy of Danu's sons in prowess, (and who is) the son of the glorious prince Purushottama!

(Line 10.) Hail! In the [3rd] year of the victorious reign of the glorious Jagannāthadeva, (which was) the prosperous Śaka year 1231, on Thursday, the 5th (tīthi) of the bright (fortnight of the month) of Kanyā,— while the glorious Vīrabāṇudēva-Jiyya was ruling,6— the glorious Viśvanāthadēva-Jiyya, the virtuous son of the glorious Purushottamadēva-Jiyya who was a Cālukya emperor (and) belonged to the gotra of the Māṇavas, paid 40 gaṇḍa-moḍas into the treasury of the lord of Śrīkūrma . . . . . . . . . . in order to obtain for himself long life, health, wealth and prosperity, and an abundance of sons and grandsons.

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

D.— Dated Śaka-Saṃvat 1240.7

TEXT.

1 यी: [I°] बिसामायः सममवत्रु सुभा राजस्वादेशकत्तानभिस्मतो नृ- ।
2 पथशालपतिः । तस्मृतारसिजविजयाकुवदवान्मा सनो- ।
3 वचर्यापर्यन्त कत: || [II°] तद्वित वुष्मोलिनो गुणिनिविवुवी ।
4 द्यावारिनि: शौकृश्नायामिनायतन्नकायामधुवासु[I°]।

1 Read नामायः। 2 Read यी। 3 Read बनायात्वायः।
4 Regarding this date and the corresponding one in the Telugu portion (l. 10-12) Professor Kielhorn remarks: "I have not found Kauṭėya anywhere for 5 (or any other number) but taking the date to be Śaka-Saṃvat 1231, Thursday, the 5th tīthi of the bright half of the lunar month Aśvini and the solar month of Kanyā, I find that it is incorrect for Śaka-Saṃvat 1231 current and expired (as well as for 1230 current and 1232 expired). It would correspond, for Śaka-Saṃvat 1231 current, to Friday, 20th September A.D. 1908, when the 5th tīthi ended 23 h. 39 m.; and for Śaka-Saṃvat 1231 expired, to Tuesday, 9th September A.D. 1909, when the 5th tīthi ended 23 h. 5 m. So the date is of no value."
5 This technical term appears to mean a fund for defraying the expenses of the rite founded by Viśvanātha.
6 In l. 29 below it is called Śrī-Viśvanātha-bhōga.
7 This term veṣāraṇa is probably a tādāka of veṣāraṇa, 'roaming.'
8 No. 288 of the Government Epigraphist's collection for 1906.
TWO GRANTS OF DADDA IV. PRASANTARAGA.

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

BY G. BÜHLER, PH.D., LL.D., C.LE.

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

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

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1 Read दीर्घितितुः भवं नमीवक्षादाहिया।
2 Read सूर्यच।
3 Read वैदेयकृ।
4 Read वीधिप।
5 Read वीधिप।
6 This is a single gpda in the Vasantalikā metre.
7 Those who consider the three Gurjara grants of Śaka-Samvats 400, 415 and 417 to be spurious, call this prince Dadda II. Praśantaragā.
8 A German paper on the two inscriptions appeared in the Sitzungsberichte der philos.-histor. Classe der Wiener Akademie, Vol. CXXXV. No. VIII.
9 See the Grundris der Indo-Arischen Philologie und Altertumskunde, Vol. I. Part ii. (Palaeography), paragraph 28, A.
Valabhi śāsanas, stated to have been written by the same writer, as may be seen from a comparison of those drawn up by the divirapati Skandabhaṭa. Among the signs of interpunction we find, besides single and double vertical strokes, a single dot, e.g. after ṣṭimī (No. I. l. 10) and after ṣandhi-cha (No. I. l. 13), as well as a double point,1 looking like a visarga, after saḍavrīkaḥ-cha (No. II. l. 11). The language, except in the imprecatory verses from the Mahābhārata, is good Sanskrit prose, and the orthographical and clerical mistakes are very few.

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

The object of the grants is to convey two fields, one at Suvarṇārapali (No. I.) and one at Kshirasara (No. II.) in the Saṅgamakhaṭaka-śishya, to the Brahmaṇ Śūrya for the purpose of defraying the expense of his sacrifices. The gain from these inscriptions for the history of the Gurjaras of Broach is but small. Their date, the full-moon day of Vaisākha of (Chēḍi-)Saṅvat 382, shows, however, that Dadda IV. Prāṇantāraṇa ruled at least until A.D. 621-2, and that the Saṅkhēḍa grant3 of (Chēḍi-)Saṅvat 381 was really issued during Dadda’s reign as Mr. Dhrāva conjectured. Its grantor, Rāpagraha, the son of Vītāraṇa, whom Mr. Dhrāva rightly considers to be a brother of our Dadda, probably held some villages as his āra. Further, the two inscriptions show that the territory of the Gurjaras extended up to the frontiers of Khandesh and Mālva. For the town, after which the Saṅgamakhaṭaka-śishya was named, is undoubtedly the modern Saṅkhēḍa. Saṅgamakhaṭaka means etymologically ‘the village at the confluence of (two rivers),’ and the Uṇchh and the Or4 join near Saṅkhēḍa. The śishya or province of Saṅgamakhaṭaka probably included the Saṅkhēḍa Prānt of the Gaṅkāvadh’s possessions, as well as the neighbouring portion of the Rāvaḥkatāṭha Agency, still called Saṅkhēḍa Māvās.5 The partial identity of the names of the two districts indicates that they once belonged to a larger province, the capital of which was Saṅkhēḍa. As the Trigonometrical Survey maps of these districts are not accessible to me, I am unable to fully prove these assertions by the identification of the villages of Aṭāvāṭaka, Kukkuṭavallikā, Kshirasara and Suvarṇārapali, mentioned in the two grants. But I may state that an old map of Gujārāt in my possession shows south-east of Saoncéira (Saṅkhēḍa) the village of Kookreyle (Kukrēlī), the name of which corresponds to Kukkuṭavalli.

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

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1 See the section of the Grundriß quoted, paragraph 36, C. 5 (p. 84). Numerous instances, in which this sign is used, have been found of late by Professor Knauer in the MSS. of the Māṇava-Gṛihyakāra; see the Preface to his edition.


6 See Dr. Fleet’s Gupta Inscriptions, pp. 79, 142. Add to Dr. Fleet’s list of passages, mentioning Daśapura, Māṇḍada, verse 48 (Wilson).
Two Grants of Dadda IV. Prasantaraga.

Dasapura is mentioned in the spurious grant of Dharasena II., dated Saka-Saivvat 400, and a member of the Brahman caste of Dasapura (Dasapura-jātī) composed the Chitorgarh inscription of Mokala of Mevād. At present Dasapurlyas are not found in Gujarāt.

The writer of the grant, the Sañdhivigrāhika Vēva, is known from the Khēḍā grants. The name of the dēgaka, Karka, in No. II. line 27, is new. His title, bhōgikapālaka, literally 'the protector of the bhōgikas or village proprietors,' the technical meaning of which is not known to me, occurs also in the Sañdhēḍā grant of Saivvat 391, where in line 9 the facsimile has dētakśa-bhōgikapālaka-Duṣīdāna, and not, as Mr. Dhruva reads, bhōgika-Pālaka-duṣīdāna.

Text of No. I.

First Plate.

1 ̄ चौँ  सङ्ख्या  नामोगुप्तलघुग्रंथवेदनात्मकाराविविधेः ।
2  प्रतानाशिकितमोक्षमकनिकमसमक्षप्रसंस्करणानागतित्वमुसामसीत्वमालुकवाहा ।
3  तस्मातिदृढ़चतुर्थोमात्मनोधिविल्लिहिकाप्रतापी ।
4  सौभाष्यवस्त्रकारिणिहिरोदिलितिविजितज्ञमकुटिदासितिगृहः ।
5  गतार्जनायक्षिणयपरीरतिविमत्तवादरत्विवृद्धीविद्यमानविद्ययेककामहामान्तः ।
6  चयः  प्रणविक्षितपादसानित्रितमत्रमपूर्वेत्तपूर्वचनोपपादितप्राचाराः ।
7  ज्ञातिविस्तारवर्तकामी ।
8  संधिविगतपूर्वमहायमनोधिविलिहिकाप्रतारापां ।
9  यात्रमहत्तराविन्धारिकारायसनुवल्लो । विस्तरत्वभाभी: सहस्रे- ।
10  थेतयातापि ।

No. I.

वध-वधाराप्रभाबो पूर्वकोहिच | तत्त्वान्तिके सीतिकितिचावरे च [11] ।

No. II.

चौरसामोपपदिशांसीच | वृह-वव- ।

[10] वानिन वीज्ञानपत्रकावां चें ।

[2] स्वाभावित्तिकं पूर्वकं: । चौरसाम- ।

सीतामिश्रित:। उत्तरत: कुक्कुलविकाराम- ।

2 From ink-impressions received from Dr. Hultzsch.
4 Expressed by a symbol.
6 In No. II. line 1 ends with "सङ्ख्या".—No. II. has "संकुट".
6 In No. II. line 2 ends with "सङ्ख्या".
7 In No. II. line 3 ends with "सचिवा (को)".—Read "सकुंटो" with No. II.
8 In No. II. line 4 ends with "वृहद".
9 In No. II. line 6 ends with "सबिजी".
10 In No. II. line 8 ends with "वृह".
11 In No. II. line 7 ends with "कुक्कुल".
12 In No. II. has "वातवाकसा कावी".—In No. II. line 8 ends with "सकुंतलद्विंशस्रवण".
13 Read "चालेपदिशांसीच".

No. II.
No. I.

सीमासमिति: [12] चतुरः भाष्यदेवसने वटत्वानीः। तलाशका ्च। दिखाना: 
कुस्मरात्परस्मिनांगामो यंत्म।
[13] भाटवीपतर्काशास्त्रवर्तः एव-सेवतारातात्तिनिः केवलं सोद्रः।
14 सौपरिकरं सर्वादानसमस्यां सर्वहिकित्रिसः राजसंविभिकापलिप्रियोः

Second Plate.

15 भूमिकेश्वरवाहिकाचारणर्गचक्राबंधनार्कार्याभ्यासित्तिसिद्धांकाळी शिला
16 पुष्पदम्पतियोऽथ दाङपुरविनीर्तिकीसर्पकाशास्त्रवाक्यवर्गीयवाच्याः
17 निम्नमाणीदिनसर्पाङ्कारिसार्बासूर्याय बलिस्तनिर्नारायणीयपञ्चमाश्रया- 
18 यो भ्रमणोऽथ भागाचीराबाबुं मुक्ता भागार्यस्तीतिपति: वा ग्राह ब्रह्ममन्जु- 
19 तिष्ठत् या राश्चभागादेशबोध्याणुसारिकोभिषिप्पिततिं: प्रवलापनस्मरिताद्विधिविज्ञान- 
20 जीवलोकभावमुश्तागसारायामवादीवर्गायामबाहुः ्
21 दानजनक: भगवानविविकः ्
22 यह वास्तवित्तिरायावतान्तिरटनाध्यायादाध्यायमार्गां वातुमोदित स प 
23 खादिलुक्ष्यं भगवतं वेदसंसार: ब्रह्मिन्। विष्णु वेदसंसारिण खाने 
्तिष्ठति भूमिति: [18] भाक्षेत्र चालुसः

1 This sign of interpunctuation looks like a visarga.
2 Read \"विस्त्रित\".
3 Read वटत्वानी:.
4 Read पम्मा:.
5 Read चतुरः.
6 In No. II. line 12 ends with चतुरः.
7 In No. II. line 13 ends with चतुरः.
8 Read दाङपुरि with No. II., which omits चतुरः and reads चतुरः for चतुरः.
9 No. II. has चतुरः.
10 In No. II. line 16 ends with चतुरः.
11 In No. II. line 17 ends with चतुरः.
12 In No. II. line 18 ends with चतुरः.
13 In No. II. line 19 ends with चतुरः.
14 In No. II. line 20 ends with चतुरः.
15 In No. II. line 21 ends with चतुरः.
16 In No. II. has चालुस:.
17 In No. II. has भाक्षेत्र:.
18 In No. II. line 22 ends with भाक्षेत्र:.
Sankheda Plates of Dadda IV.—[Chedi-] Samvat 392.

No. I.
No. 6.—EIGHT VAṬTELUTTU INSCRIPTIONS OF CHOLA KINGS.

By E. Hultsch, Ph.D.

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

Five of the inscriptions (A. to E.) are engraved on two boulders in the Sthāpānāstha temple at Sucohindram between Kottāru and Cape Comorin in the Travancore State, and the remaining three (F. to H.) on the north wall of the shrine in the Rāmasvāmin temple at Shērmadēvi in the Tinnevelly district. They belong to the reigns of the Chōla kings.

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1 No. II. omits the verse नि (ि) घाठयोधिकानि.
2 No. II. has राजसिद्धि.
3 In No. II. line 23 ends with यस्य देवस्य. — Read यस्य देवस्य with No. II.
4 In No. II. line 23 ends with यस्य देवस्य. — Read यस्य देवस्य.
5 In No. II. line 23 ends with यस्य देवस्य. — Read यस्य देवस्य.
6 In No. II. line 23 ends with यस्य देवस्य. — Read यस्य देवस्य.
7 In No. II. line 23 ends with यस्य देवस्य. — Read यस्य देवस्य.
8 In No. II. line 23 ends with यस्य देवस्य. — Read यस्य देवस्य.
Parakēsavarman (A.), Parāntaka I. (B.), Rājarāja I. (C. to G.) and Rājendra-Chōja I. (H.). The fact that all these inscriptions are found in the extreme south of the peninsula proves, what the Vaṭṭelattu inscriptions of the earlier Pāṇḍya kings suggest, that, about the 10th century of our era, the Vaṭṭelattu was current in the country of the Pāṇḍyas, but unknown in the native territory of their Chōja conquerors.

The characters of the subjoined inscriptions agree more closely with those of the Cochin and Tirunelli plates than with those of the plates of Jatilavarman. Throughout F., G. and H. once in C. and twice in D. occurs a variant of y, which is known from the Kottayam plates of Stāṇu-Rāvi. In H. the double k is written as a group, as in many inscriptions in the Tamil alphabet. As in all other Vaṭṭelattu inscriptions, Grantha letters are occasionally used in the subjoined eight records. The following is a list of the Grantha words and letters:

Svasti śrī at the beginning of each of the eight inscriptions. — A., l. 11, sabhai. — C., l. 4, brahma; l. 5, Mahādeva; l. 11, sabhai. — D., II. 4 and 6, ja of Rājarāja; l. 7 f., brahma and m of brahumāyam, and Sujinivira. — E., l. 8, brahmāde and mahā[ś]abhai. — F., l. 3 and 4, Rājarāja; l. 4 f., brahma, mākā and chchatuvrat. — H., l. 1, śrī and jendra of śrī-Rājendra, ja of Irārāja; l. 2, brahma; l. 2, 8 and 9, sa of Vaiyagasa; l. 5 and 6, śrī.

A.— Inscription in the Stāṇuṇātha temple at Suchindram.

This inscription records the gift of a lamp to the Śiva temple at Tiruchohivindiram, the modern Suchindram, and is dated in the 34th year of the reign of the ancient Chōja king Parakēsavarman. As we know from the large Leyden grant and from actual examples in the history of the later Chōjas that the titles Rājakēsarin and Parakēsarin were borne alternately by reigning kings, some of those inscriptions which are dated in the reign of Parakēsavarman—without any distinguishing epithet, as Madira-koṇḍa in the case of Parāntaka I.—may perhaps be attributed to Vaiyālaya, the grandfather of Parāntaka I. and the earliest historical person that is referred to in two genealogical inscriptions of the Chōja dynasty.

**TEXT.**

1 Svasti śrī [I*] Kē-Pparakē[śa]ri[vaṃsa]-
2 ṛkku y[ā]ṛṛu muppattu-nālu 1.
3 vv-[a]p-[d]u Nāṭji-nā[ṛ]tu Tiruch-
4 chivistambattu [M]ād[ā]varkku Te-
5 nāṭtu Talaikkulattu [A]raiyan-A-
6 ravin[daṇ] sandi[r-ād][i][tta]-va[la]-
7 m[14] niyadi ṣalakkv ne[y] mutṭ[ā]-
8 mal erivādāga vaiχhca tiru-no-
9 ndā-vaļakkv oṭṭ̣u vaic[cha*]
10 [A]jav [mū]vā pēr āḍu a[m]badu [I*] [I]vai
11 aimbadum parai[ai]-sabhaiyārkku [I*]

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3 In yam, l. 8, and ujaigya, l. 12.
4 Compare above, Vol. III. p. 66 f.
5 No. 81 of the Government Epigraphist's collection for 1896.
6 To the same reign belong Nos. 85 and 148 of South. Ind. Inscr. Vol. I., and No. 11 of Vol. III.
9 From an inked etampage.
10 Bead ṛku or ṛkku.
11 Bead -vai.
TRANSLATION.

Hail! Prosperity! In the year thirty-four (of the reign) of king Parakăsarivarman,—in this year Arayin Aravinda of Talaiikkulam in the southern country (Tennu-dādu) gave to (the temple of) Mahādēva (Śiva) at Tiruchohivindiram in Nāţi-nādu one sacred perpetual lamp, to burn without fail (one) ujakku of ghee per day, as long as the moon and the sun exist. For (this lamp he) gave fifty full-grown ewes, which must neither die nor grow old. These fifty (ewes were made over) to the members of the assembly (of the village).

B.—Inscription in the Śhāgūnātha temple at Śuchindram.

This inscription is dated in the 40th year of the reign of "Parakăsarivarman who conquered Madirai (Madhurā) and Īlam (Ceylon)," i.e. the Chōla king Parántaka I, and records that a merchant of Karavandapuraṃ granted two lamps to two shrines of Vishnu, which seem to have been located in the Śiva temple at Śuchindram.

TEXT.

1 Svasti [śrī] [jīr] Māḍi[raiyum] Īlamum koḍa 'kō-P-
2 para[kē]s[a]ri[v]aṇmarkku [yān]du nāpādu i-
3 v[v-ā]du[ ] Ku[m]ba-nā[y]i[g] [r]—Tiruchohi-
4 vindira[t]tu [ ] Emberumāṅakkku-Kkalak-
6 [n]g[g][u] Arāṅga[ŋ] vaitta tiri-nondā-vilakkku o-
8 uja[kk]-a-rai ne[y] mūṭṭā[mal] pa[galu]ni iravum
9 [sā]nā[d]i[r]-ād[i][tta-var] e[r]i[vad]dga [vi]tt[ta] [sā]vā mū-
11 vē[ŋ]ga[d][nilai]kkku [vaitta tiri]-[non]-dā-vilak-
12 ku on[i][ŋ]ku [n]i[sā][da][m] āl[ā][k]kku ne[y] mā-
13 [pa]d[i] [e][ri][va]d[ga] vi[tt]a ād[u] irubatt-ai-
15 [kāṭ]Įi-ki[k]du[t]i[na] [i*j]

TRANSLATION.

Hail! Prosperity! In the year forty (of the reign) of king Parakăsarivarman who conquered Madirai and Īlam,—in the month of Kumbha of this year, Orunāgai Arāṅga, a merchant of Karavandapuraṃ in Kālakudi-nādu, gave one perpetual lamp, weighing thirty palm, to (the temple of) Emberumāṅ (Vishnu) at Tiruchohivindiram. In order that this

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1 I.e. which have to be replaced by fresh ones when they die or cease to supply milk for the ghee; compare South-Ind. Insgr. Vol. II. p. 375, note 3.
2 Sabhāi or ēvārī is the Tamil form of the Sanskrit sahād, and paradai is perhaps a corruption of the Sanskrit parishad.
3 No. 82 of the Government Epigraphist’s collection for 1896.
4 An inscription of the same year is noticed in South-Ind. Insgr. Vol. II. p. 374 and note 8.
6 The same place is mentioned in two Pandyā inscriptions; Ind. Ant. Vol. XXII. pp. 67 and 74.
7 As stated in South-Ind. Insgr. Vol. II. p. 132, note 3, nanda-vijakku or nand-d-vijakku are corruptions of nand-d-vijakku, which occurs in H. line 4, and in an inscription at Tirukkalukkuṟṟam (above, Vol. III. p. 284), nand-d-vijakku, the form tiri-nand-d-vijakku in the present inscription further suggests that tiri-nand-d-vijakku, a sacred lamp which is never trimmed, has been developed by folk etymology from tiri-nand-d-vijakku, a lamp the wick of which is never trimmed (because ghee is continually supplied to it).
(lamp) might burn without fail, as long as the moon and the sun exist, during day and night, (one) uṇakku and a half of ghee per day, (he) granted seventy-five full-grown ewes, which must neither die nor grow old.\(^1\) For one (other) perpetual lamp, which the same person gave to (the shrine of) Tiruvēṅgaḍa[nilai],\(^2\) (he) granted twenty-five ewes, in order that (this lamp) might burn, in the same manner as stated above, (one) dīkku\(^3\) of ghee per day. Altogether one hundred ewes were shown and made over to the members of the assembly.

C.—Inscription in the Śṭhāṇunāṭha temple at Śuchindram.\(^4\)

This inscription records the gift of a lamp by a native of Ceylon (Ila-nādu) in the 10th year of the reign of the Chōja king Rājāraja I, who ascended the throne in A.D. 985.\(^5\)

**TEXT.**

1 Svasti āri \([||^{*}]\) Kō Irāsairāsha-Kēśarivan-
2 markku yāṇḍu pattām yāṇḍu tvaṇ-
3 gīna Karṇaṭaṇa-hā[ry\(^*\)]ru [Nā]jī-nāṣ[ty]
4 brahmādēyam Tiruchchih[vyin][di]r̥at[ty]
5 Mahādēvark[ku] Ḳ[la]-nāṭ[ty] Maḷa[va]-
6 [raiya]n [Śe]n[pi] [ka]ṇḍa[n] [niṣada]m u[la]-
7 [k[ka]] ney śāḍhī-āṭha-val ira-
8 [vu]m pa[ga]lum [mu\(^*\)][t]ā[ma]l erivādāga [va]-
10 vai[ch]cha [sā]\(^6\) muvā-ppēc-sādu [nāmba]dū \([||^{*}]\)
11 ivai mūl-paṇḍa[-sa]bh[i]jār vaśam kāṭī-
12 kucuṇṭaṇa || mūla-panḍa-[chčha[vai]jārum
13 Emberumā[\(V\)]tēṭhirkudi [Pa]dait[ta]rum-
14 [ma[n] Kaṇaṣ[ya]n-dn[guj[y]a[y-kk] k[ka]\(^8\) va[śa\(^*\)][m] k[a]ṭṭī-
15 k[ka]d̊uṇṭaṇa \([||^{*}]\)

**TRANSLATION.**

Hail ! Prosperity ! In the tenth year (of the reign) of king Rājāraja-Kēśarivarman, in the month of Karṇaṭaka with which (this) year began, Maḷa[raya]n[Śe]n[pi] Ka[ṇḍa]n of (I)[la-nādu gave to (the temple of) Mahādēva at Tiruchchivindiram, a brahmādēya in Nāṇji-

D.—Inscription in the Śṭhāṇunāṭha temple at Śuchindram.\(^10\)

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

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\(^1\) See above; p. 43, note 1.

\(^2\) Vēṅgaḍam is the Tamil name of the hill of Tirupati, which is sacred to Vishṇu.

\(^3\) dīkku = sūkku; see South-Ind. Inscri. Vol. II. p. 48, note 5, and p. 130, note 8.

\(^4\) No. 71 of the Government Epigraphist’s collection for 1906.

\(^5\) See below; p. 48 and note 6.

\(^6\) Read māṭha.

\(^7\) Read onpūdātu.

\(^8\) Read māṭṭi (7).

\(^9\) See above, p. 43, note 1.

\(^10\) No. 75 of the Government Epigraphist’s collection for 1906.
TEXT.
1 Svasti [ār] [11*] Kāndajūr-Sālai kalam-āruttu
2 [Kaj]āga-pādīyum Nulamba-pādīyum Taṭi-
3 [y]ga-vajī[y]um Vēṅgai-nādum ko-
4 [u]da kō Bājarāja-[K]ēsarivaṇma-
6 νdu Vī[ru]ch[ch]īga-nā[y]ī[1][r]nu Irājārāja-
7 [va]janāṭtu Nāṇji-nā[t]tu brahmādē-
8 yam Sujintirattu Emmerumā[g]1
9 tēvadāṇam Niruṣa[ś]ēgar[va]janallū-
10 r-ppāl [T]ēvajanallūr mūn3
11 kīl-kkārṇmai uḍaiya [k]uḍi-
12 ga] tāndā uḍaiyār uḍaiya

TRANSLATION.

Hail! Prosperity! In the year fourteen (of the reign) of king Bājarāja-Kēsarivarman, who, having destroyed the ships (at) Kāndajūr-Sālai, conquered Gaṅga-pādi, Nulamba-pādi, Taṭiga-vāli4 and Vēṅgai-nādu,—in the month of Vṛśchika of this year, the cultivators who were formerly sub-tenants of Tēvajanallūr, a portion of Nṛpaśēkaravājanallūr, a dévadāna (of the temple) of Emberumāṅ (Vishṇu) at Sujindiram, a brahmādēya in Nāṇji-nādu, (a district) of Bājarāja-vaṇjanādu,6 at the bidding of Nērīyaṇ-Mūvēndavēḷ.8

E.—Inscription in the Sthāpunāṭha temple at Sūhindram.7

This inscription is dated in the 15th year of the reign of the same king as the two preceding inscriptions (C. and D.). It consists of 22 lines, of which lines 9 to 23 are here omitted because I cannot make them out in full.

TEXT.

1 Svasti ār[I] [I1*] Tiru-mag[1] pōļa=ppor[u]-nī[1a]-chchelvi[y]un=daŋak[kēy=uri]-
3 ĳga-pāḍ[i]u[m]m Nulambār-pāḍ[i]u[m] Taṭi[ya]r-pāḍ[i]i[u]m [Vēṅga]-
4 nādu[m]m Ku-
6 ṽdu-do[1-Udeḥ][1a*-] vīla[n]gam yāndēy [Sṛ]Awīrāti tēsu ko kō Irāṣarā[ś]-
9 nāṭtu [Nāṇji]-nāṭṭu brahmādēyaṁ T[iruch]chiv[nd]irattu mah[a*]-
10 sahāyīṁ kala-

1 Read Emberumāṅ.
2 Read maṇ.
3 Read kīl.
4 Other inscriptions have the forms Taṭigaṇḍi, Taṭigaṇḍi, Taṭigaṇḍi and Taṭiyanṭi; see South-Ind.
6 This designation was bestowed by Bājarāja I. on the Pāṇḍya country; see ibid. Vol. II. p. 149, note 7, and Vol. III. p. 15, note 4.
7 The same person is mentioned again in the unpublished portion of the same inscription, l. 167.
8 No. 95 of the Government Epigraphist's collection for 1896.
9 Read 'īr-.
10 Read -pāḍiyum.
TRANSLATION.

Hail! Prosperity! In the year fifteen (of the reign) of king Bājarāja-Kēsaṅharman, who, (in) the belief that, as well as the goddess of Fortune, the goddess of the great Earth had become his wife, was pleased to destroy the ships (at) Kāndājūr-Sālai; who conquered by (his) army Gaṅga-pādī, Nuḷambar-pādī, Tādiyav-pādī, Vēṅgai-nāḍu and Kuṭagamalai-nāḍu; and who, in the long time during which his youth was resplendent, deprived the Sūlijyās (i.e. the Paṇḍyas) of (their) splendour at the very moment when Udagai, which is worshipped everywhere, was (most) resplendent;—in this year, on the day of Pārva-Bhadrāpadā, which corresponded to a Tuesday, three evenings having expired of the month of Kanyā,—we, the members of the great assembly of Tiruvohivindiram, a brahmaṇḍa in Nāḷi-nāḍu, (a district) of Bājarāja-valaṇāḍu,

F.—Inscription in the Rāmasvāmin temple at Shērmadēvi.

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

TEXT.

1 Svaro śriḥ [Śri] Tiru-maṇal pōḷa=perru-nilva-chhelo-ṛiyun-daṅakkēy=urimai pāṇḍamai [mama]-kkōl-Kēnda[jūr]-Choh[a]-
4 vaṇmarku yāṇḍu padīg-sājavadu ivv-āṇḍa Bājarāja-vaḷ[a]nāṭṭu [M]uḷḷi-nāṭṭu brahmaṇḍa śeṃnāṃ-mah[a]devi-ochhatu-
5 [r]vvēdimaṅgalat[ru].

TRANSLATION.

Hail! Prosperity! In the fifteenth year (of the reign) of king Bājarāja-Kēsaṅharman, who, etc.—in this year of Śeṃnāṅ-mahādevi-chatur-
vedimaṅgalam, a brahmaṇḍa in Muḷḷi-nāḍu, (a district) of Bājarāja-valaṇāḍu,

G.—Inscription in the Rāmasvāmin temple at Shērmadēvi.

This inscription opens with the usual historical introduction of the later inscriptions of the Chōla king Bājarāja L, which, however, has been left incomplete by the engraver.

1 Other inscriptions read Nuḷambo-pādī, Tādiya-pādī (compare above, p. 45, note 4), and Kuṭagamalai-nāḍa.
3 No. 182 of the Government Epigraphist’s collection for 1895.
4 These two words are engraved in large letters to the left of lines 1 and 2.
5 Read -läuft.
6 The historical introduction of this inscription agrees almost literally with that of the inscription K.
7 This is the ancient name of Shērmadēvi. In a later inscription (above, Vol. III. p. 240) the form Śeṃnāṅ-mahādevi occurs. Both Śeṃnāṅ and Śeṃnāṅ are Tamil designations of the Chōla king.
8 The introduction agrees with the Tirumali inscription of the 21st year (South-Ind. Insr. Vol. I. No. 66) in not mentioning the conquest of Raṭṭapaḍī, which is first referred to in an inscription of the 22nd year at Tiruvaiyār (No. 217 of 1894).
H. — Inscription in the Rāmasvāmin temple at Shērmadēvi.

This inscription is dated in the 3rd year of the reign of the Chōja king Rājendra-Chōja I., who ascended the throne in A.D. 1001. It records that certain Vaikhnānasas pledged themselves to supply daily one half of the amount of ghee that was necessary to keep one lamp burning in the temple, which bore the name Nigarili-Sōja-Vinnagar. Shērmadēvi itself had then the surname Nigarili-Sōja-chaturvēdimangalam. These two surnames suggest that Nigarili-Sōja, i.e., the unequalled Chōja, was a biruda of Rājendra-Chōja I.

TRANSLATION.

Hail! Prosperity! In the third year (of the reign) of king Parakāśarvarman, alias the glorious Rājendra-Sōlādeva,—we, the Vaikhnānasas of the Nigarili-Sōja-Vinnagar (temple) at Nigarili-Sōja-chaturvēdimangalam, a brahmādēya in Mulīlī-nādu, (a district) of Rājarāja-mandalam, having previously received money from the cultivator (Veḷḷādam) Kāḍaṇa Śēndan, who resides in this village, and having (thereby) become bound to burn a sacred perpetual lamp for this god, have been burning half a lamp. We shall have to burn (one) dākkalu of ghee per day in this half lamp. As long as this holy temple exists, and as long as

1 Read "nāḍaṇa."
2 No. 179 of the Government Epigraphist’s collection for 1895.
3 Above, Vol. IV. p. 266.
4 On Vinnagar or Vinnagaram, *a Vinnagar temple,* see South-Ind. Insor. Vol. II. p. 115, note 6; p. 260, note 2; and p. 344, note 3.
5 Read ma"
the moon and the sun exist, we shall have to burn (it). If (we) do not burn (it), those who shall be in charge of the holy temple at that time, shall make (us) burn (it), causing (us) to supply double the quantity of the missing ghee (as fine). Thus we, the Vaikhānasa, shall have to burn without fail (one) dākka of ghee per day. Having thus agreed, we, the representatives of the Vaikhānasa who have received that money, shall have to burn (that lamp).

No. 7.—DATES OF CHOLA KINGS.

By F. KIELBORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from Vol. IV. p. 266.)

A.—RAJARAJA.

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

1 Svasti śr[ī] [||?] Tiru-maga[||] pōla-  .................................................................
2  .................................................................
5  .................................................................

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

We have found before (above, Vol. IV. p. 266) that Rājarāja’s reign commenced between the 24th December A.D. 934 and the 26th September A.D. 935. A date of the month of Kanyā (August-September) of the 15th year of his reign, therefore, will be expected to fall either in A.D. 999, in Śaka-Saṅvat 921 expired, or in A.D. 1000, in Śaka-Saṅvat 922 expired. As a matter of fact, this new date works out correctly for Śaka-Saṅvat 921 expired.

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

The date reduces the period during which the reign of Rājarāja must have commenced to the time from the 24th December A.D. 994 to (approximately) the 29th August A.D. 995.6

B.—KULOTTUNGA-CHOLA I.

No. 26.—Inscription in the Rājagopāla-Perumāl temple at Maṇṇārgudi in the Tanjore district.

1 Svasti śrīḥ Ā. Pugal-mādu viś[ō]ga  ................................................................. kOV-
2 Irājākēśarivarman-āṇa Tr[i] bhuvaṇaḥkāravṛti[i][a] gāl[ś] Kulottunga-Śōla-

2 The first 9 lines of this inscription are published above, p. 44 (No. 6, E).
3 i.e., either on the night of the third solar day, or on the fourth solar day.*
4 The moon also was in Pūrva-Bhadrapadā on Monday, the 25th September A.D. 999, which was the 30th day of the month of Kanyā.
5 The full-moon śītha ended 13 h. 36 m. after mean sunrise,
6 According to the Suchindram inscription C. (p. 44 above) it commenced in the month of Karkatakā,— E H.
7 No. 103 of the Government Epigraphist’s collection for 1897.
2 dé[v]a-rk-iyā[p][d]a 48 avadu Makara-nāyaśa pūrva-pakshattu trayódasiyam
tīnga-kilāmaiyam perja Tiru[v]ādiraiī-

"In the 48th year (of the reign) of king Rājakēśavarman, alias the emperor of
the three worlds, the glorious Kūlōttunga-Chōladēva,—on the day of Ārdrā, which
 corresponded to a Monday and to the thirteenth tithi of the first fortnight of the month
of Makara."

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

No. 8.—RAYAKOTA PLATES OF SKANDASISHYA.

By E. HULTSCHEL, PH.D.

This inscription is edited from two sets of Sir Walter Elliot's ink-impressions, which I owe
to the kindness of Dr. Fleet. On the wrapper in which I received the impressions are the
following remarks in Dr. Fleet's hand: — "The original copper-plates belong to Sir Walter
Elliot. Three plates, about 3\frac{1}{8}" by 3\frac{1}{8}". In good order. They are quite smooth; the edges
are not raised into rims. The ring has been cut. It is about 3\frac{1}{8}" thick and 3\frac{1}{8}" in diameter.
The seal is circular; 2" in diameter. It has, in relief on the surface of the seal, a kneeling
bull facing to the proper left, and some small emblems, which I do not quite understand, above
it: and a line of writing, which I cannot read, all round it. The label on them says that they
were received from Captain Campbell of Royakota." Royakota is the former spelling of
Rāyakōta (properly Rāyakōṭe in Kanarese), a hill fort, village and post office in the
Krisnaṇgiri taluka of the Salem district.²

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

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

¹ The tithi of the date therefore is one of the Kālpūdis.
² Mr. Sewell's Lists of Antiquities, Vol. I. p. 196.
³ Wherever the doubling is inadmissible, I have enclosed one (or two) of the consonants in round brackets.
the Rāyakōṭa plates lies between the two Kil-Muṭṭungr inscription of Narasimhavarman as the upper limit, and the two Āmbūr inscriptions of Nṛpatuṅga-Vikramavarman as the lower one.1

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

The Tamil portion states that, in his fourteenth year, the king issued a written order to the inhabitants of the district of Paṇḍuvūr-kōṭṭam and to the inhabitants of Mēl-Aḍaiyārū-ṇāḍu, a subdivision of this district, by which he granted to a Brāhmaṇa the village of Śārugar (l. 14) in the same subdivision. This village received the surname Skandaśīśhyamaṅgam (l. 22 ff.) in honour of the donor. Among its boundaries we find (the hill named) Tiruvēḻalumudi (l. 26). This is the Tamil equivalent of Vēḻalūkham, a hill which is mentioned in the Udayēndiram plates of Pallavamalla6 among the boundaries of Udayachandramgaim — the modern Udayēndiram in the Guḍiyātām taluka of the North Arcot district.7 Consequently Śārugar must have been situated near Udayēndiram, which, like Śārugar and Āmbūr, belonged to Mēl-Aḍaiyārū-ṇāḍu.8

The etymological meaning of Skandaśīśhya is 'the pupil of the war-god.' The dynasty to which he belonged is not named in the inscription. That he claimed connection with the Pallavas is evident from the two facts that his seal bears a bull,9 and that he derived his descent from the same mythical ancestors as the Pallava kings of Kāachal. On the other hand, the two words kō vijaya which are prefixed to his name, and the title Vikramavarman which follows it, in line 11, connect him with certain other princes who profess to have been descendants both of the Pallavas and of the Western Gaṅgas.10 As I have stated before, the alphabet of the Rāyakōṭa plates would well suit this allocation. The legend according to which Skandaśīśhya was a remote descendant of another Skandaśīśhya, who was born to the sage Āsvatthāman by a Nāga woman, seems to be connected with a similar legend, the heroes of which are the Chōḷa king Kōkkilḷi and the Toḷpāsaimān (i.e. the Pallava king) Īḷandiraiyaṇ.11 An inscription at Tirukkōḻukkuṟṟam mentions a Skandaśīśhya who was anterior to the Pallava king Narasimhavarman I.12 and who, accordingly, must have reigned long before the king who issued the subjoined grant.

According to line 12, the grant was made at the request of Mahāvali-Vānarāja, who must have been a feudatory of Skandaśīśhya. The title Bāṇādhirāja or Māvali-Vāparāya was bestowed on the Western Gaṅga king Prithivipati II. by the Chōḷa king Parantaka I.14 and appears to have been the hereditary designation of the Bāṇa chiefs, who derived their descent from the demon Bali.15

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1 See above, Vol. IV. pp. 182 and 360, Plates.
3 See, in addition to the three inscriptions quoted in the last sentence, the Amarāvatī pillar inscription of Siddhavarman II. (Ibid., Vol. I. p. 225) and the Kūram plates (ibid. p. 144).
5 Above, Vol. IV. p. 190.
7 Ibid. p. 365.
8 South-Ind. Inscri. Vol. II. p. 322.
Rayakota Plates of Skandashyana.
TEXT.  

First Plate.

1 Svasi śri[b — ] 2Lakshmidhāma radhā. bētu-vasudhāsambhattu-Kaṁsat vishah 4  
2 patmāksha[b] 5gajganatālakshanarampraisalinduvidhiḥ kshirambodhi. 6  
3 sayānu-Dānavadvādhuvaḥdhyavadāsā Hari[h*] || [1*] Āśad-Āmbājayōni.  8  
4 s=tribhuvana-janāga 9 Śripadēnābhisampatmapratasasy-Āṅgirā svaṁ samajā  
5 ni Dīshapatatasvā 10 sūnur=svabhāvaḥ Śayutasyamaye=ḥūt samabhavad-amn  
6 dhāḥ 11 śri-Bhārdavāya-nām[a*] drōṇāḥ 12 Drāṇāḥ praviṇaḥ charaṇam-upagatām 13  
7 labhā-  
8 vān janma tasmān || [2*] Aśvatam-āsta 14 tartiṇu-bhavati khalu purā  
vikramāyaka. 15  
9 tāriyāḥ  
Dvijihv-Āṅgini-putrābhvahritiyatajagatām 16 Skandhāī-  

Second Plate : First Side.

1 shyādhirajā || tal 18 vaṁśāḥ 19 śrīśri-Skandhaśīshāḥ samachani 20 chaturasya-ākā  
9 rāna-śaṭum-iśaḥ kartā vējā-viṁśaḥ Kalaśabhava iva bhrumayasa-kāshi-  
11 raṇā 21 || [3*] Svasi śri [1*] kō viśaṅyā- Kanḍasīśyā- Vīkkrīmaṇaparṣu[ma*]jīrku  
12 yandu  
13 padipālavadv Mahāvali-Vaṇarājar viṇapattāl Mahē-  
15 śvara[b]-bhaṭṭar ṛṣaṇi=āga-Paḍu(y)yūr-kkṣaṭ[tua*]  Mōl-Āgāi  
15 pádu[m]a-nu-kāḍum pudilīgaḥ yum ulu-kollasya eṛi-kāḍum(m) ma[y*]ru  
16 m (k)kālum (k)karaiyum (p)pariśum (k)kurambum (t)talai-pēḷaiyum  

Second Plate : Second Side.

17 (m)margum 22[a]ppōr-ppaṭa nil[a]jum Vatsa-gōṭrattu Prāvachchana. 24  
18 sutrattu Mā[dha*]vaśarman-bhaṭṭar[k*]ku=kuṇḍu[t]tō(mm)m-eṛu 26 kōṭṭatār-k.  
19 kun=naṭṭakku(m)m-eṛju 26tīnumgam 27arumg[am] 22arulu=cheχoydū viḍūṭa 28 [1*] adu kaṇḍu  
20 kōṭṭa[t]tāru[m]u=nāṭṭārum (t)toḷu[du] talaikku vai[1*]tu-kkōyik 29  
21 karapatnkkukku-kkōyil-āgapikum mūṇ=āy=kall[uh]*galiy(m)-  
22 n=naṭṭu-kkūṭtntu [1*] eludi viḍūṇa 20 aṣāy-ōlai-ppaṇi i-Krandaśīshyā-21  

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1 From Sir W. Elliot's ink-impressions.  
2 Before this word there seem to be traces of a symbol, perhaps ōm. 3 Read Lakṣmē.  
4 Read rathāgahēti-vasudhāsambhattī-Kaṁsat vishah. 4 Read padmākshā. I am unable to correct the remainder of this poda. 8 Read kāḷatāmbūdhī.  
6 Read śripatēna-dānā-padmi-patrasasay-Āṅgirā vah.  
7 This verse contains only three podas. 6 Read Āmēkōja.  
8 Read janakaś Śripatēna-dānā-padmi-patrasasay-Āṅgirā vah. 10 Read Dīsahāyas-tasya śaṁu-bahũvaḥ i-Śambatasyādānajā.  
11 Read taḥ. 13 Read dragō Dragō.  
12 Read kecharamaṇa-upagatāla-labdhabhāva-janma tānati. 14 Read Acesahām-i-śaṭa toṃtare. 15 Read śrīvrama-yaṅkṛtī-ḍrījrītā. I am unable to correct the remainder of line 8 as far as jagatāṁ. 

Dvijihv-Āṅgini is probably meant for Dvijihv-Āṇyad (i.e. Nāga-kanyā), which, however, offends against the metre. 16 Read Skanda*. 17 Read Skanda*. 18 Read šrījaḥ. 19 Read samajāt. 20 Read kdr.  
21 Read űrālu. 22 Read viḍūṭa.
23 maŋgalattukku=kkl-p(1)-e[*]lai [Ma]jittidali (mē[ζ])(k)kum ten-
24 p(1)-e[*]lai Kuruṣadaṇiyu vaḍakku mēl-p(1)-e[*]lai ila[t]-

Third Plate; First Side.

25 tta[jyppadiy=egovum mudn-padi[yin](kku)1 kilakku ku (v)vaḍa-pa-
26 i(k)k=eellaiy Tiruvēḷai(m)mudiyi(m) mēlai=kkurukku[di*j]iyiṃ
27 (t)teḵyum [*] ikkāp[ai] (*a) aga-paṭṭa perun-nag(k)g=eellaiy a-
28 gamb dedicate bhumi 2un-nil(m)(m)m=oliv=igri udumb=ōdī āmai-
29 y (n)namal(v)vad=eellām 1-brāhmaṇar[k*]ku=kkaduttā=kkaduttā pa-
30 rihār(m)m=āvāṣa taqcium (k)kūlamum (t)ta[ij](ār*)-kkaṇaṇum (t)taq-kku(r)[i]-
31 yu(m)m=nall-āv(m)m=nall-erduṃ 1(l)a-pāchchiyam idai[–p]-
32 pāchchiyam ul=irkkaiyam (m)mazgum 4oppōr-paṭṭa sa[r]yyav-

Third Plate; Second Side.

33 tpa-[pari]hārattā || Vasubhrī1 vasu[dh]ā dattā rājabhi[b] Savirājabhi[b]7 [*]
34 ya[a]sya yasya yadhā3 bhūmitasya tasya śatā phalam || [4 il*]

TRANSLATION.

A.— Sanskrit portion.

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

[Verses 2 and 3, which are very corrupt, contain the following genealogy: — From the lotus on the navel of Śrīpati (Vishṇu) was produced the lotus-born (Brahmā). His son was Āṅgiras; his son Dhīshaṇa (Bṛhaspati); his son Śāmyu; his son Bharadvāja; his son Drōṇa; and his son Aśvatthāman. His son (?) by a Nāga woman (Deviṇke-dāgasa[ḍ]) was the overlord (āḍhirā) Skandaśishya. In his family was born (another) Skandaśishya, who resembled the pitcher-born (Agastya)].

B.— Tamil portion.

(L. 11.) Hail! Prosperity! In the fourteenth year (of the reign) of the king, the victorious Skandaśishya-Vikramavar[ma]n, — (the king) was pleased to issue the following written order to the inhabitants of the kottam and to the inhabitants of the nāḍu: — "At the request of Mahāvali-Vānaraṇa, Mahēśvara-bhāṣṭa being the executor,10 we have given to Māṇḍaka-vaṣaṇa-bhāṣṭa, of the Vatsa gōtra (and) of the Pravacana ādītra,11 (the village of) Śārugūr in Mēl-Ada[iy(ā)]ru-nāḍu, (a subdivision of) Paḍuvūr-kottam, — the waste land under cultivation which surrounds this village, (the land) irrigated by water-levers, cut jungle, pīdīliga,12 dry land under cultivation, burnt jungle, commons,13 channels, embankments, ferry-boats, causeways, talaiippēla,14 and all other kinds of land."

1 The engraver has himself cancelled the ṭu of (kkv) by placing a horizontal line above it.
2 Read sa-nilas. 3 Read sa[gar]ra[da].
3 Read sa[gar]ra[da].
4 Read ṭaṭṭa-. 5 Read sa[gal].
6 Read ṭaṭṭaṃ.[s]aṭa[ya].
7 Read Sa[gar]-dē[śi].
8 Read ṭaṭṭaṃ.[s]aṭa[ya].
9 Read ṭaṭṭaṃ.[s]aṭa[ya].
10 Āṇṭхи is the Tamil form of the Sanskrit ṛṣyaṭṭha; compare line 106 f. of the Kalākūḍi plates.
11 According to Professor Jolly (Recht und Stile, p. 4), Pravacanasūtra is the same as Bandhāyaganasūtra. The same term occurs in two of the Udayadīran grants; see above, Vol. III, p. 144, and South-Ind. Insct, Vol. II, p. 375.
12 The same term occurs in line 283 of the large Leyden grant.
13 Mōra occurs in line 281 of the same grant.
14 The same term occurs in line 80 of the Kūrām plates.
(L. 19.) Having seen this (order), the inhabitants of the kōṭam and the inhabitants of the nāḍu reverently placed (it) on their heads and planted stones and milk-bush (along the boundary) before an accountant of the royal palace and an elephant of the royal palace.

(L. 22.) According to the royal order which was issued in writing, the eastern boundary of this (village of) Skandaśishyamaṅgalam (is) to the west of Maṅittigal; the southern boundary (is) to the north of Kurumudī; the western boundary (is) to the east of the ancient village called Nattaiṇṭaṇī; and the northern boundary (is) to the south of Kurukkuḍi (on the west of the Tiruvēḷālamudi (hill).

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

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

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

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

By G. V. Ramamurti, B.A.; Padakimedi.

These plates were discovered in 1837, deposited in a small square receptacle in a brick mound in the village of Konkuduru, 5 miles north of Rāmāchandrapuram in the Gōdāvarī district. They were not claimed by any one as private property, and Mr. S. H. Wyne, the Collector of the Gōdāvarī district, sent them in September 1893 to Dr. Hultsch, to be kept in the Madras Museum. The set consists of seven copper plates with raised rims and strung on a ring. The ends of the ring are secured in the crescent-shaped base of an oblong pedestal, which bears a recumbent figure of the sacred bull Nandi, with the symbols of the sun and the moon in front of it. One end of the ring is loose, and the plates may be detached from the ring by bonding it. The size of each of the plates is about 104" by 53", and the ring-hole is about 3/4" in diameter. The ring measures about 4½" in diameter and is about ½" thick.

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

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1 Compare line 110 f. of the Kaśākudī plates.
2 Compare II. 174-176 of the large Leyden grant; and Ind. Ant. Vol. XX. p. 288 f. and Vol. XXII. p. 75.
5 The two terms tari and kālam occur in the same order in line 77 of the Kūram plates. Instead of this, two later inscriptions have tarī-iṁrī, 'the tax on looms,' and bṛṇḍaṭ-iṁrī, 'the tax on shops'; see South-Ind. Insocr. Vol. I. p. 69 f.
6 With tattār-kēṇaṁ compare tattār-paṭṭaṁ, ibid. Vol. II. p. 114, line 2 from below; Vol. I. Index, s. v. tattār; and I. 303 of the large Leyden grant.
7 Instead of tari-kēṇaṁ, the same grant (I. 303) has the synonymous term tari-pasāraṁ.
8 The same two terms occur in line 137 of the Kaśākudī plates and in line 304 of the large Leyden grant.
9 Instead of ṭaṇ-ṭēṭakaṁ, the same grant (I. 286) reads ṭaṇ-pūṭakaṁ.
10 With idāi-pūṭakaṁ compare ṭaṇ-iṁrī-paṭṭaṁ in the same grant (I. 304) and idāi-iṁrī in South-Ind. Insocr. Vol. II. p. 117.
11 No. 18 on the Madras Survey Map of the Rāmāchandrapuram taluk.
on the left margin of the second side of each. Each plate bears writing on both sides. A few letters on the first side of the first plate and a few others of the other plates, which are indistinct, being excepted, the inscription is on the whole well engraved and in good preservation. The language is, from line 1 to 130 and again from line 179 to 190, Sanskrit verse of various metres, while the intervening description of the boundaries of the village granted (ll. 130-179) is in Telugu prose. Some ungrammatical and archaic as well as obsolete words occur in the Telugu portion. The anuvādra in such words as ādikā (l. 135) and vādugu (l. 139) is now omitted or attenuated into half-anuvādra.1 The following are some of the peculiarities of the alphabet and orthography of this inscription:— (1) The alphabet closely resembles the modern Telugu character; ā, ī, ō, ū in ādikā, and a few other letters, however, present older forms. (2) In such conjunct consonants as ūga, the anuvādra is used instead of the proper nasal. (3) The anuvādra is improperly used in several cases, as prasāna (l. 126) for prasanna; in tvahāma (l. 138) the i is superfluous. (4) In ānaṁgī (l. 158) and aśittā (l. 174), ṭ and t are incorrectly doubled; the doubling of y in ṛānātifā (l. 182) appears to compensate for the shortening of the preceding long vowel, though it is incorrect. (5) Except in the word svargya (l. 184), consonants are not doubled after r. (6) The vertical bottom-stroke which the modern alphabet employs to mark the aspirates is here generally dispensed with, except in the case of bh.2 Where the top-stroke is not used, a small vertical stroke or a mark like a circumflex is placed beneath or by the side of the letter (ll. 35, 37). The bhā of viśūdhi (l. 33) is distinguished from the bhā of bhāla (l. 34) by the angle under which the d is affixed to the consonant. (7) The secondary form of l has two different shapes; compare (in l. 99) Malla'yārī with Jallikollai. (8) Conjunct consonants as ra, ṛa, re are expressed, as in modern Telugu, by the full form of r, to which the secondary form of y or v is attached (ll. 43, 47, 54); but re and re are also expressed by the ṛepa mark on the top of vē and vē. (9) No distinction is made between the short and long sounds of a and o even in Telugu words. (10) Two ways of marking ṣ and ṣ are noticeable. (11) In conjunct consonants the secondary form of v is not distinct from that of p (ll. 31, 32, 35). (12) The second k in āṅkūntā (l. 35) is a full k without the top-stroke. (13) The n of Ṛigvēda (l. 100) has a top-stroke.

As may be seen from the abstract of contents (p. 67 below), the inscription contains the following pedigree of the Rāj end of Allaya-Dōḍā of Bājamahēndra:

**Doḍā I.**

of the [Po]rōla-gōtra,
a subdivision of the Paṇṭa-kula.

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| Annavrōla. | Kēṭaya. | Alla or Allāḍa; m. Vēmāmbikā, daughter of Bhimā of the Chōḍa family |
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<table>
<thead>
<tr>
<th>Vēma</th>
<th>Virabhadra.</th>
<th>Doḍā II.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>or Allaya-Doḍā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>or Allāḍaṛṛi-Doḍā.</td>
</tr>
</tbody>
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1 See above, Vol IV. p. 315.
The date of the grant was the time of Ardhodaya in the month Pausha of Śaka-Saṁvat 1332 (expired), which corresponded to the cyclic year Sādharāṇa (v. 23). Professor Kielhorn kindly contributes the following remarks on this date:— "The Ardhodaya takes place on the new-moon titthi of the amānta Pausha, provided this titthi falls on a Sunday, when during day-time the nakshatra is Śravaṇa and the yōga Vyātipāta. This most auspicious conjunction for making donations did take place in the given year. For in that year the new-moon titthi of the amānta Pausha ended 2 h. 20 m. after mean sunrise of Sunday, 14th January A.D. 1431, when the nakshatra was Śravaṇa for 17 h. 4 m. and the yōga Vyātipāta for 18 h. 56 m. after mean sunrise."

The object of the grant was the village of Gumpinī (v. 23), which was surnamed Allāda-redḍidoḍḍavaram (v. 24) or Doḍḍavaram (ll. 146, 155, 159, 169, 173, and v. 89). This village cannot be traced on the map. But its position is defined by several villages which are mentioned in the description of its boundaries, and which, as Dr. Hultsch informs me, are found on the Madras Survey Map of the Amalāpuram tāluka. These are Dēvarapalli (No. 27 on the map), Palavela or Palavela—now Palivela (No. 42 on the map), Mūrmaḍvaram—now Mūrmaḍivarapāḍu (No. 26 on the map), Ithakōṭa—now Ithakōṭa (No. 22 on the map), Kērājupallī (No. 19 on the map) and Vedurēvaram—now Vedurēvaram (No. 20 on the map). The northern boundary of Gumpinī was the Kaṇṭēva river. This must be another name of the Gantam, or of its southern branch which passes to the north-east of Palivela.

I may here insert some facts mentioned in two Telugu poems composed by Śrīnāthah, viz. the Kāṭikāhāsya and the Bhūmikāhāsya, as they confirm and even add to the information recorded in this inscription. The poet was contemporary with the last three Reḍḍi princes of the dynasty and dedicated the former poem to Virabhadrareḍḍi, the brother of the Doḍḍaya-reḍḍi who issued the present charter, and the latter poem to the minister of Virabhada. The Kāṭikāhāsya contains the following account:— Among the divisions of the Śūdra caste, one is famed by the name of Paṇṭa-kula, of which Perumāḍireḍḍi, of the village Dūvūru, became celebrated as a devotee of Śiva. He belonged to the Dēsati-vaṁśa. His wife was Anamāmēba, by whom he had five sons, Allaya, Pedaḍōṭa, Annapōla, Doḍḍaya and Pinnakōṭa. The fourth, Doḍḍaya, is styled Paṇṭakularāja. He married another Anamāmēba and had three sons, Prōla, Kōṭa and Allāda. The last is described as a great conqueror, and from the description the poet gives of his achievements, he seems to have risen to some importance and perhaps established a petty principality. His wife was Vēmāmēba, the grand-daughter of king Anavēma, who bore four sons,— Vēma, Virabhada, Doḍḍaya, and Annaya. The eldest of them is said to have led an expedition as far as the Vindhyas and to have conquered Saptamāḍiya-rāya, the king of Jhūḍa-jantara-ṇāḍu, the chiefs of Bavahondi, and the kings of Oḍḍāḍi and Kaṭaka. He is also said to have received tribute from Paṇḍuvāsamudrāhāni, the king of Oḍḍō-dēśa, the king of Kaṇḍaṭa, the king of the Yavanas (?), and the chiefs

1 This famous Telugu poet lived about the year 1435 A.D. He was patronized by the Reḍḍi chiefs of Rājamahendrā. Of his many works, the Paṇḍitārāgacarita was dedicated to Māṇḍi-Pragadaya, commander-in-chief of Vēmārēḍḍi's forces; the Naikadham to Māṇḍri-Siṅgam, Pragadaya's brother; the Bhūmikāhāsya to Bēṇḍapōla Annavaya, minister to Virabhadrareḍḍi; and the Kāṭikāhāsya to Virabhadrareḍḍi; see Rao Hādhuρ K. Vīresalingam's Telugu Poets, Part I, p. 66.

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

3 Compare verse 4 of this inscription.

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

5 Vēmāmēba was, according to the inscription, the daughter of Bālōs of the Chōda family.

6 There is a peculiarity in the nomenclature of these Reḍḍis. The name of a chief is often prefixed to that of his son. Allāda's sons are known as Ala-Vēma, Ala-Vīra or Allānṛja-Virabhada. So also, Kaṭa's son is called Kaṭaya-Vēma or Kaṭamāṛṛi-Vēmāreḍḍi; see above, Vol. IV, p. 328.

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of Báráhadonti-manne and Saptamádiya. The titles by which he was well known are—Ráyavéyavánbhújanga, Saígrámapátpátha, Karpurávasastrárya and Jaganobbagánaga. The second chief, Virabhadra, is described as even more powerful than his brother. The chiefs of Kasimikóta, Vénkátáyi, Kappakónda, Killeda and others are said to have been subdued by him. He was crowned during the life-time of Vémáreçáti. Virabhadra married Anitali, the daughter of Véma, the son of king Káta. He was a votary of Siva and a great warrior. The third chief, Doçáda, is also reported to have made many conquests. He led an expedition to the north and reduced Doçáda, Śríngárumúkóta and Lóttrgeçáti. He was a very skilful horseman. On the race-courses he made his horse jump over a space of twenty-four cubits in one bound. After briefly describing the virtues of the youngest, Annya, the poet expresses the wish that his patron might rule the whole country including Chíkañá, Kálíga, Chíkisaumurá and Sinhsáilá from his capital Rájámaráhéntra.

As regards the connection between the Reçá of Konçávídi and those of Rájámaráhéntra nothing definite is known. The Bhítmakahanádam states that the chief Alláda became the ruler of a kingdom extending as far as Sinhsáiri, with his capital at Rájámaráhéntra, by the influence of his relationship with Prálaya, Anavéma, Anapóta, Alavéma, Kúmrágiri and others, who were the rulers of Pákamádu. It is probable that the Anavéma whose grand-daughter, Vémamá, according to the Kátsíkkanádam, was married to Allájabhúpáti, is the Anavéma of Konçávídi. But the present inscription says that Vémamíká was the daughter of Bhíma of the Chóda family. To reconcile these two statements, it may be conjectured that Vémamíká was the daughter of Anavéma’s daughter and that Bhíma was her son-in-law. We learn from the Tottaramádu plates that Kátaya-Véma’s wife and mother were, respectively, the daughter and sister of Anavóta, the elder brother of Anavéma; and the Kátsíkkanádam tells us that this Kátaya-Véma’s daughter was married to Virabhadra, the second son of Vémamíká. Though the relationship between these two Reçá dynasties is thus established, it is not easy to explain how the kingdom of Rájámaráhéntra came into the hands of Véma and Virabhadra. Kátaya-Véma is said to have received it as a gift from Kúmrágiri of Konçávídi, and he must have possessed it at least A.D. 1416, the date of the latest inscription.

1 Saptamádiya probably means ‘seven hills’ and Báráhadonti-manne ‘twelve hill states’ (?). Doçáda is in the Vizagapatam district and Káta in Orissa. There is a village called Pápaúva in the Góddvari district. The Yavanás are the Muhammdanas.
2 This is the Reçá chief Kátaya-Véma of Rájámaráhéntra, on whom see above, Vol. IV. Nos. 46 and 47.
3 This is the Reçá chief who issued the present grant.
4 These places are in the Vizagapatam district.
5 Compare verse 19 of the inscription.
6 Chíkañá is at present a Zameldári in the Gañjáí district. The extent of Káliága was perhaps at this time much reduced. Chíkisaumurá is the lake Chíka to the north of Gañjáí. Sinhsáilá is a hill with a temple in Vizagapatam.
7 The position of Rájámaráhéntra is described in the Kátsíkkanádam as follows: The river (Góddvari) along the western city wall, the temple of Sít–Mullagári-Sakti in the N.E. corner, and the temple of Mudam-Gódpála in the fort.
8 Regarding the Reçá of Konçávídi Mr. Sewell says in his Líst of Antiquities, Vol. II. p. 157:—“After the subversion of the Gaçapati Rájas of Orajail by the Muhammdanas in A.D. 1323, the Reçá chiefs in different parts of the eastern coast rose to power. Amongst these the Konçávídi chiefs were for a century so important that their government rises to the dignity of a kingdom, and their family to that of a dynasty.” Then he gives a list of six chiefs with dates which do not tally with those given at p. 53 ff. Kúmrágiri-Reçá is said to have ruled from A.D. 1351 to 1395 (p. 157); but on p. 59 two inscriptions referring to him are recorded, which are dated in A.D. 1405 and 1407.
9 The tract of country from Konçávídi in the Kistna district to Kandukuru in the Nellore district is said to be called Pákamáda. Compare above, Vol. III. p. 24.
10 No. 4 in the genealogical Table of the Reçá of Konçávídi; above, Vol. IV. p. 321.
12 Ibid. p. 311.
referring to him. He had a son, but it is not known whether the latter inherited the principality.

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

TEXT.

First Plate; First Side.

1 ॐ ज|ब्रज| पवित्रतां तनोतु भवां भद्रपितममन्तां [के]लक्ष्मीवतनुखा-
2 मस्तानां रक्तवर्णी दिविषा। चेष्टाहि धर्मां निज[के]करमणि कर्तु र-
3 [च]धम्पुष्क[५] तवमवेष्टकृताभावारुपानीति व[६] सत्त्वरोमामवत् [७] पस्तु
4 [च]क्रीठा चक्षुमुखे चक्षुकरं [व]खमञ्जुलनिहिते। याकलदर्दकमला
5 [विलस]ति चरिरीलपरालपलाच्छ। [ऱ] कांकपतेषां कलयायि मालान
6 कलयायि बिलासार्थुपां। यवतर्यांकिषुध्रात्रीमातीलखुंज-
7 य: पोतविषा गुष्योभुत [८] पशस्त प्राक्समिष्यम पृच्छ: पुरा-
8 ऽसस्तय कानामुखुधुस्मेतदधूमन। वर्षा बिजप्रभुतय[९]
9 [हर]पराजनां व्यक्ष्वमूलागति पंकुलब्र द्रोटिकां [१०] तज्जीविलकाच्छि
10 मकणपलकी मानसखातुरतखागी दोहरिमातिकसुरतवान‌
11 [वी]क्लोमगच्छण्यि। ददर्पंका बिलिनिज्यो मतिदुरावमद्राय कलप-
12 ह्रीमो मौली वल्लकमलस्तुरामरां भक्त्या भजव्याधारां [११] शीवक-
13 बोलपिक्षीयमत्यास्मं पूर्वीशरातस्य सुता: प्रधुता:। सबे-

First Plate; Second Side.

14 न सलेन जयन चर्मनुभोमस्माधुरनुत्थुरपां। [१२] तेषां कानियोपि च
15 [च]चनामुखेषो। [ु]सुप्राक्षरधरात्तेषि। चंद्रीधरावकरास्तुपेति
16 श्रीमोपि संयुक्ततां प्रयात। [ऱ] प्रतापसानि प्रकटं यदिई विजुः

2 See *ibid.*
3 In his *List of Antiquities*, Vol. I. p. 41, Mr. Sewell notes two inscriptions at Palkot, dated A.D. 1415 and 1416, which refer to Alladja-bhupala (the father of Vema and Virabhadas).
4 From ink-impressions supplied by Dr. Hultsch.
5 The *anuvadana* stands at the beginning of the next line.
6 Read "भादुद्धपां चतुर्भुजा।"
7 Read "कलयायि बिलासार्थुपां।"
8 Read "कलयायि बिलासार्थुपां।"
9 Read "कांकपतेषां कलयायि मालान।"
10 Read "नामसुरतवान्।"
29 या संस्थानवीरम् ॥ [१४८] च्योरसिद्धित्यो विभावति ॥ [१४८] पञ्चनृपवीरम् विभवस्।
30 सुध्र वितीर्थितम् ॥ पुजामरितसंबंधः वलितवलमद्रमादृष्ट ॥
31 तिभ्रः ॥ [१५१] चाकाराजितजयती जगति जयती विपशोभायती ॥ अभित-
32 दण्डः॥ वेमेस्वरबिश्रामवाकोति ॥ [१६६] राजीलयो रघुगुणिज्ञातः ॥ शी-
33 दीर्घमूली विजितासिंहः । विभावति कव्यसंज्ञाराजवंशामनीसः जानीयानंगानः ॥ [१७४] च्योरसिद्धित्यो लक्षितविप्लवप्रथितोनासिंहावाच ॥
34 दिकौताकुवदनायि- ॥ तथसंवरोदीदीर्घमूलादिचित्रशः पासौ ॥ विजयते दीर्घमूलानायि- ॥
35 यक: ॥ [१८४] 'धारामंडललक्षणीतिसुरक्कियायात्वे दीर्घमूली वाहं कथय- ॥
36 तिदिच्छा विगुणिताराजगुमात्रां सुभवं। चित्तं किसु तदहोतासिंहः (१) सारी- ॥
37 हो दिवाजानं शूरविश्वासिंहपायंति क्रियेनिविरसत प्रवर्षः ॥ [१८४] सुभव-
38 निषिद्धः।

1 Read सक्रियः। 2 The ansura stands at the beginning of the next line.
3 Read देवदा। 4 Read पञ्चनृपवीरम्। 5 Read दण्डः। 6 Read दीर्घमूली। 7 Read च्योरसिद्धित्यो विभावति ॥ [१४८] पञ्चनृपवीरम् विभवस्। 8 Read दण्डः। 9 Read श्यामारितसंबंधः। 10 Read विशिष्टाश्च। 11 Read दीर्घमूली। 12 The word दीर्घमूली has to be taken with laghayati and not with trignwita, as the description of the same incident in the Edikkhandam gives the length of the jump as 24 cubits.
Second Plate; Second Side.

43 ले तस्काताराजसो प्रद्दरणामकाँकतरीमहिमावंदिगाते ले [21°] कदा-  
44 विद्यमाण हृदयामल  
45 यो गंगातिशाराणये दातमेष [चक्त]व [22°] चित्ताचे करवाणविवरणमुक्ते  
46 रेण वकारे पीथियाराणाय ऋषिसय गोभिरंगानाय  
47 अर्धश्रीया साहित्यिकेन सूक्ष्मात्माहोरताय  
48 चंद्रमाताराये [23°] चनाकुतूरकुतुरावसंगोदितमूर्तिसयमदेवते  
49 मह निग्रानाध जलवानताराणेषदर्दितवर [24°]  
50 रा लिखते शास्त्रम कामात  
51 : [25°] चंद्रा युजिय शास्त्राची वाचनात नूपुर्णित  
52 श्रीशिंगाध्याय-  
53 श्रीशिंगाध्याय-  
54 श्रीशिंगाध्याय-  
55 श्रीशिंगाध्याय-  
56 श्रीशिंगाध्याय-

Third Plate; First Side.

57 धि श्रींदा[३°] श्रीकामसिरसुधे  
58 र्यू कारण युजियांविधि [29°] शाखाताखिलाणाताशाशाखाणानि  

1 Read "भे तेषाँ".
2 Read सच्ची.
3 Read "हेमाकुमार".
59 तः। चरितो गुरुदेश्वरे संवेदनां की िर्थः। 
कीऽतेरः।
60 यथाज्ञ।। विद्याधिन्त्री च आमासिदिको खुशः। 
वीढ़िया पुराणस्य।ः।
61 वीढ़िया द्वासः। वीढ़िया। काश्यपः विकल्या नारायणसुखः। 
वीढ़िया।ः।
62 ते सुखः वस्य विद्याधिकारे विज्ञानः। सरसतीमूलः। कौड़िको राजः।
पूजितः। ॥ [११४४] संग्रामः। वेदविद्यादिभवः। चरितं।
च गोपिसेष
64 वसिथिः रायायुः। ॥ [११५४] भारसाही वेदाय:ः। जमघाड़ी गुणनः।
श्रेष्ठः।।
65 मानवमयेश्वरी करंगायः। देंकिः। ॥ [११५५] यजुविजायः चविन्द्र्वधानः।
गोपिसे।।
66 वीढ़िया विवाहारीबिया। कौड़िकोपणायः। ॥ [११५६] वीढ़िया।
67 श्रीवि श्रीको वीढ़िया। ॥ श्रीशुभावनांवधारिणी बाहिरेचितः।
68 श्रीशुभावनांविवेंद्र: दैनः। निपोती कामगोभः। गुणुरुसनायशेषे। साध्
69 रूपायुः विवाहायनः। ॥ [११५७] गोदाप्रकाश प्रावित्तिचारः। गोपिगोचरः।।
घर्नता।
70 वीढ़िया गुणुरुसनायसः। द्वारः। ॥ [११५८] पीतानुगीतिपोतिमही। यजुः।
कांवि।

Third Plate; Second Side.

71 शारदः। लिखे राजस्युम्रा मानी। पीठार्यमन्वः। ॥ [११५९] कौण्डिकःः।
त्रियादयः।
72 नर्षायणारयः।। पथवेदक्षेत्रसूचिमारः वानाय:। ॥ [११५३] गोपिसे।
वीढ़िया।
73 वीढ़िया। काश्यः। सिंहवाकः।। श्रीमानः। सांगरुक्षः। गुणी। वर्षापनः।
74 कारकः ॥ [११५४] श्रीविः। श्रीकुंमुगुलवाष्ट्राध्वस्तायः।। यजुः।
म्भः।
75 युवी दैत्य। श्रीमानः। गुणप्रियः। ॥ [११५१] कौंडिकःः। श्रीवनागरिः।
माधवायसः।

1 The anuvra stands at the beginning of the next line. ² Read माहृष्टक। ³ Read सुली।
76 चंद्रमा: । नृत्संहित्यिष्टक्षणकृष्ण । यजुष्विवर्षपारम्यज्ञः । [४४*] चीयाकुर्निमा—
77 गायिकायथा वशिष्णूण्व: । यजुर्विवर्षितारुपमत:। कौशिकी विनयायः
78 श्रवण: [४७*] पालकपाटिनिरर्षिङ्गः। कौशिकायमयत्वजात।। कौशिकी
79 कोशीरी गुप्तवानु यजुराद्विला समस्तवधाय: । [४६*] श्रवण: । श्रवण
कस्मन्वी
80 ब्रह्मविदेर्ज्ञान: । प्रतापवानुम्यक्षु: । पूर्वाक्षासापाय: । [४८*] चीयावर्दी
81 महसूस्तिः हरिती । गंगायाय: । कर्मणु[४*] । चीयांश्चारक्षात्सृष्टितः जयमण्डलः
82 । [४०*] भारहाजी देवरपुरसर्यंियायंनं:। शुराधेतः यजुविधे । श्रीमान्
83 सुपक्षु: । [४१*] संहित्यिष्टक्षणकृष्ण सती नरहरिकुक्ति:। । भारहाजी
84 वज्जुविदेर्यः
85 व्याक्येवादिनुस्तुती: । दयावनु । दीपिती: । सहानु: [४२*] कामना[४*] । चीयाम्
86 गर्गमयीः
87 यायंतुनवः । पीतायं । यजुविवर्षातात्तिमद्य: करः । [४४*] चीयासः
88 रुपम्विराय: । वाहाय: । माचायाय: । यजुविवर्षातः
89 जमनामवानु [४५*] । चीयाओऽयोष्टिकेर्षितावर्षिः जरितावर्षिः:। । चीयाः
90 ब्राह्मायिकयोऽद्वितीय: । यजुविवर्षिं: । [४५*] । चादिवार्यसुतः । गुप्तमारः
91 दाजीय: । चीमान् । वाहायिकोऽयोष्टिकेर्षितावर्शिः । माचायायः
92 व्याक्येवादद्वितीय: । विनम्रः दिनमः: [४५*] । कोदाविदितधर्माय: । महायानः
93 चेयायच्छः । चीयातनवाय गुणाविनाहितीय: । चंजःक्षमे । [४५*] नैतमः
94 [४*] चीयाः
95 महायिरनयी: । नयम्भृतः। । चीयातनवाय मातिनान् । यजुर्वायः
96 पकोतमः [६०*] । रामपन्धुसामाय: । [४५*] । चीयायच्छः । तिपप्णीः
97 व्यङ्गाधियाय: । प्रायःयाय: । चंजःक्षमे । [६२*] । रामोदीय राजस्विकोऽचेति

Fourth Plate: First Side.
85 म्याप्स्तनुपूर्वी: दयावानु । दीपिती: । सहानु: [४२*] कामना: [४*] । चीयाम्
86 गर्गमयीः
87 यायंतुनवः । पीतायं । यजुविवर्षातात्तिमद्य: करः । [४५*] चीयासः
88 रुपम्विराय: । वाहाय: । माचायाय: । यजुविवर्षातः
89 जमनामवानु [४५*] । चीयाओऽयोष्टिकेर्षितावर्षिः जरितावर्षिः:। । चीयाः
90 ब्राह्मायिकयोऽद्वितीय: । यजुविवर्षिं: । [४५*] । चादिवार्यसुतः । गुप्तमारः
91 दाजीय: । चीमान् । वाहायिकोऽयोष्टिकेर्षितावर्शिः । माचायायः
92 व्याक्येवादद्वितीय: । विनम्रः दिनमः: [४५*] । कोदाविदितधर्माय: । महायानः
93 चेयायच्छः । चीयातनवाय गुणाविनाहितीय: । चंजःक्षमे । [४५*] नैतमः
94 [४*] चीयाः
95 महायिरनयी: । नयम्भृतः। । चीयातनवाय मातिनान् । यजुर्वायः
96 पकोतमः [६०*] । रामपन्धुसामाय: । [४५*] । चीयायच्छः । तिपप्णीः
97 व्यङ्गाधियाय: । प्रायःयाय: । चंजःक्षमे । [६२*] । रामोदीय राजस्विकोऽचेति
Fourth Plate; Second Side.

98 भागी यज्ञकारी ! यास्मान्यिनं गीतमार्गंजत्तप्रवत्तानिन्तं: ॥ [८१]
वसिष्ठिः ॥

100 [८१] कपवेदायांपि द्रुचि वल्लिंचनाभिः ॥ भारमान: गिर्यंवर्येषं
101 [८२] पदवतरीतिमि: ॥ [८३] वालंडुलसलस्वमिरिष्किदयसुशकि ॥ भारमान:
102 जो वल्लिंचनाती यज्ञविधि यात्रध: ॥ [८४] नवि: किलिमया महायर्गं
103 नूतवः । वाप्पू नम्बरा (१) शायंतिविश्रु ग्रहंद्वपः ॥ [८५] नीयंतृसिंह-
104 कामायिन: भारमान: सनवेन: । यज्ञवेदायां पुषी वल्लिंचनात्तया
105 नस: ॥ [८६] हुंदुकोरिङ्गपार्यकुमारी मागमानय: । नीयंतृसिंहः
106 यम नियिन: यज्ञः ॥ नवि: किलिमया ॥ [८७] नीयंतृसिंहः ॥ किलिमयाः
107 श्रीपिनायांर्गंतुभ: । यज्ञवेदसिंहः ॥ नीयंतृसिंहः: सनवेन: ॥ [८८] द्वन्ति
मार्गः ॥

108 नीयंतृसिंहं मार्गंदय: । यज्ञः यज्ञवेदसिंहं द्वन्तिदय: ॥ [८८]
109 भारमान: सनवेनितस्वमार्गः । श्रीमानायिन: यज्ञः
110 यितकमार्गविद्विचिच्छः ॥ [८९] कामश्चिन: तियतियथः ॥ नूती
महेन्द्रगणः । नीयंतृसिंहः

111 [८१] हरीवार्थः ॥ चर्याधारियभूमिः ॥ [८१] नीयंतृसिंहं मार्गंदयः
112 यः ॥ नीयंतृसिंहः ॥ चर्याधारिः: कामगीयो यज्ञवेदसिंहः ॥ [८२] नीयंतृसिंहः

Fifth Plate; First Side.

113 वेदिनायांतयाः: केसः: सनवेन: । काम्यभः निमित्त: शल्यसुण्डे सुन्ति-
114 भाग: ॥ [८४] काम्यभः मंडवेदाहितविभार्यम्स: भाग: । तिरहु सनवेनभः
कामः
115 यार्थः शल्यसुण्डेप्दः ॥ [८५] शल्यसुण्डाभिभार्यस्य कुमार: श्रीमानः
117 गंगानायांग्रांस्वमुदारिः: ॥ कामिः: अश्वसुण्ड: सनवेनभः
118 रूपः ॥ [८७] गुप्ति कामगीयात्तीतोवामान्यान्नः । कामिः: मार्गः
119 चमंचीयो राजनायंवृंचरः ॥ [८८] वशूरवसागरायो गुप्ति

1 Read बत: स्थितात्तित्वतः। 2 Read वसीष्ठिः। 3 The letters दु: गुप्ति are written on an erasure. 4 The मिता at the end of the line is badly engraved.
KONKUDURU PLATES OF ALLAYA-DODDA.

120 कीसिंभुयु: । चापसंतव राजमान्यः कौडिया श्ववनिमानन् ॥ [५००] सुधि-।
121 निमिनगनाय: कौडिये यहुः पत: । विदानः संगीतसाधकस्मातः।
122 मार्गांचुः: ॥ [५१] सार्वांतापयामिलिकः कौडिये राजार्तम: ॥ मिर-।
123 रवादी रविघरी सुखावान् सुजनामः ॥ [५२] सनभारावगिनः[५]।
विक्रेषगु-।
124 यंत्रन्वय: । बौधुवागीसीपणायः शुभवानः[१]शुलायः ॥ [५३] चेठने-।
125 निमिनगनाय: विश्वाभाय: । कात्यायनसंजातो य[५]।-
126 वेंद्रे महामाति: ॥ [५४] प्रसन्नवल्लभरे स्वालागी[शर]वच । चावायाहरे
लासः [५]-।

Fifth Plate: Second Side.

127 सं वृत्तिवं हयोः ॥ [५५] चावायाहरे शार्करस्त्राश्च ग्राम्यः[शा]श्चैमुनुकः। ॥
प्रातादध-।
128 रायसं प्रति श्वबहादसुपति: ॥ [५६] [श्री]भक्कामात्यतनयनाराश्चुतिः
मस्विनः: ॥ खः।-
129 विकारवर्णस्तुतिः सार्वाबारि,सतूत्यः । [५७] अवश ग्राम्यः शी[श]पनो
दिशु पूर्वादिशु क्रमः।
130 तु । सर्वां सुग्रीवोर्य लिङ्गते देशभाषया ॥ [५८] ॥ चर्गार्गेचः।
टोदकरपु शीमा-।
131 निष्किषु: ॥ शायाबारि कौर्यांमभायदि दार्शिषवते भविषो धुंडरडः।
132 तु पालवल्लोपालसं सिंदिसानुमृदुति कौर्ये वचि मलगि परिषमुक्ते की-।
133 वत्स वचि मेंदिसातयुक्त दार्शिषवते कौर्ये वचि नदीः ॥ मेंडिसायु-।
134 वंकु मुरस्मुक्ते कौर्ये वचि एपाठ इदिषवते राजस्कु व-।
135 चि का पूंपे पढ़ि वरवल्लांका ॥ वचि मदी पुद्दिसमुक्ते सामुकु व-।
136 चि कोरिक्के वदिक च नदुपुः पहुःकी त्रायेयुसमुक्ते कौर्ये वचि
तृष्णुःसमुक्ते।
137 राजसुल पुंडने कलमी।१० चकः दार्शिषवते श्रायार्थिते नदुळु पहुःमां
चावायारुः।

1 The first six syllables in this line are engraved on an erasure.
2 Read चावायायः।
3 Read रेवहि।
4 Read निष्किषु।
5 Read प्रमायतिः।
6 The anacrusa stands at the beginning of the next line.
7 Read मदी।
8 Read दुर्जित।
9 Read ॠत्रायः।
138 लं गशिरः तृृक्षपुरुषस्मीं कौङ्यामैर वनिव दर्शनमुखः रेंदू पेट तुङ्गाशल न- 139 दुःसरी सुदुसा वायु दुधुक्क्षिन दिनतल तृृक्षपुरुषां देवरणवः। 140 रस सूक्खक पक्षायुक्त वचेनु पृवसिद्धः। चंतनुंदिः 141 मक्कु पापसुखमभु कवि दर्शना पृृतनासुर दुधुक्क्षिन वरवषकम पुरा- 142 कु भवितक परत्सु दर्शनसु पृतनलिमित पुक्कु वेविक्क गवेदिनिन्त दर्शनाः पृतनलिमित पु- 143 दक्कु भवितक परसुसमास्महं चेसरुदु दर्शनसु पृतनासासुनाबु क्वितक चंतनुंदिः 144 चका दर्शनसमभु पृतनलिमित पुक्कु भवितक वस्ने दर्शनसुभुमें देवरणवः मनस्। 145 जिर्दिक्मानासु क्वितक भवितक चकानु पल्लवलुंदिव वशिनु 146 जितक्क पापसुदिः तृृक्षपुरुषभु पृतनासुभु पद्धत गुंणानु देवरणविस पल्लवलुंदिव दृवसचय 147 गुजेदिरः सुर्यासुदुनिक्कमानाबु क्वितक चंतनुंदिः दर्शनसुभुमभु। 148 दुभुविक्षिस्ति कौङ्यामैर पाणि चंतनुंदिः पापसुखमभुमभु महे पद्धत कौङ्य- 149 भर पाणि मेवितावंकतु गहे पद्धत दर्शनसुभुमभु कौङ्यामैर पाणि चं- 150 संतुंदिव पापसुखमभु मेवितावंकतु कौङ्यामैर पाणि पृवसु गमिः। दर्शन- 151 सुकुम पृतनासुविक्षिस्तिनेश्वरविनिदिमिक्षक बेवितक चंतनुंदिव पापसुखमभु 152 में पल्लवलुंदिव गहे पद्धत कौङ्यामैर वचि पल्लवलुंदिव- 153 नाक्कितावंकतु क्वितक उत्तरसुभुमभु गहे पद्धत वचि मेवितावंकतु पापसु- 154 कौङ्यामैर वचि चंतनुंदिव मेवितावंकतु चंतनुंदिव पापसुखमभुमभु पद्धत- 155 मसुखमभु गहे पद्धत पल्लवलुंदिव मुवसिव्यवस होड़वसपुृ 10 मोलिमभु मुवसल- 11 नाक्कितावंकतु क्वितक उत्तरसुभुमभु गहे पद्धत वचि मेवितावंकतु चंतनुंदिव पापसुखमभुमभु 11 नाक्कितावंकतु क्वितक उत्तरसुभुमभु गहे पद्धत वचि मेवितावंकतु चंतनुंदिव पापसुखमभुमभु 11 नाक्कितावंकतु क्वितक उत्तरसुभुमभु गहे पद्धत वचि मेवितावंकतु चंतनुंदिव पापसुखमभुमभु
Sixth Plate; Second Side.

156 गुटन्दिकाबाणक वशेषन [१८] वे १ पौल दिविशाण वलबलीपौल १ बुम खंड-पौल धरी।
157 के पुड़े। वे नूक्लामुद [१८] दिकाबाणलुहिड उत्तरसुखम नूह्पन्दिकाबाणक विदिर्धु पुं-सुम।
158 ठन्डूमे पड़ि पौड़ पूंतुक वशिः अन्त्युहिड पूंतुनामे पड़ि पसिमसुखमें वे।
159 वकोट दोह्वरपुर १५ङंतुपूंतुक वेङ्हुकृत। अन्तुंदिध पिसिम पूंसकु उत्तर-मुख।
160 मे पूंतुनामे पड़ि बचवरपुपादी ४७ नूह्पतिमूल ५७ दिकाबाणक विदिर्धु ब्रह्म-मुंदिध पिसिमसुखमे गड़े पड़ि कौमभरू वीण्यि अन्तुंदिध उत्तरसुखमे।
161 कौमभरू वशिः अन्तुंदिध गड़े पड़ि तूपसुखमे बचवरपुपादी पड़में।
162 हि पूंत गलामः उत्तरसुखमे पूंतुनामे पड़ि केतराजुपादी।
163 बचवरपुपादी निदिम पलाणकू वेसिज़ ७ ब्रह्मुत्त्र ब्रह्मुत्त्र कुंटुड़िच-पुरे।
164 नामकु वेसिज़ अन्तुंदिध आमेबसुखमे केतराजुपादी बढ़े दिरिसृ दिविशाण।
165 न करसीद वेसिज़ शरिली कौमभरू वशिः अन्तुंदिध दिविशाणसुखमे वेड़रे-मुख।
166 पू बचवरपुपादी १० निदिम गड़ु बहुकौनि कौमभरू वशिः अन्तुंदिध तू-पुसुखमे गड़े पड़ि कौमभरू वशिः अन्तुंदिध दिविशाणसुखमे वशिः वेईरुः।
167 शरुप दोह्वरपुर निदिम पूंत गलामः १६ अन्तुंदिध तूपसुखमे पूंतुनामे।
168 हुमे पड़ि कौमभरू वशिः राहुल पूंत गलामः १३ अन्तुंदिध उत्तरसुख-सुम।

Seventh Plate; First Side.

171 मे पूंतुनामे राहुल पिसिमांगम वशिः अन्तुंदिध वेईरुयरपुर दोह्वरपुर।
172 पू १३संगुरहु बहुकौनि १२वार्वयसुखमे कौमभरू वीण्यि १५। अन्तुंदिध के-के।
173 तरालापुपादी दोह्वरपुर निदिम गड़ु बहुकौनि उत्तरसुखमे कौम[म]रे वीण्यि।
174 अन्तुंदिध एपादी १८ गड़े [पड़ि] पिसिम गौतमभरू वीण्यि अन्तुंदिध गड़े पड़ि उत्तरसु-सुम।

1 Read दृ।
2 Read पूर्वियि।
3 Read परिट।
4 Read शंभर।
5 The secondary form of १८ is also added to दृ; read शंभरु।
6 Read मध्यिः।
7 Read पौड़ि।
8 Read मध्यिः।
9 Read पिलामक।
10 Read मध्यिः।
11 Read वेईरुः।
12 Read विश्वाम्य।
13 Read वेईरुः।
14 Read विश्वाम्य।
15 Read मध्यिः।
16 Read एपाद।
17 Read पौड़ि।
18 Read एपाद।
ABSTRACT OF CONTENTS.

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

---

1 Read एकादि देवे.
2 Read प्रति देवी.
3 Read चरणरूप.
4 Read गणेश्वर.
5 Read "पशुमनुषयर्गुणे.
6 Read "भोजीयसु.
7 Read पदः प्रकाश
8 Read विविधमान.
9 Read "भृति वर्गे.
10 Read एकादि देवे.
11 Read एकादि देवे.
foot-born (i.e. the Śūdras) was the Panta-kula1 (v. 4). To this family belonged prince Doḍḍa (I.) of the [Pojlvala-gotra (v. 5). His sons were the princes Annavrāla, Kōṭaya and Alla (v. 6). The youngest of these, Alla (v. 7), married Vēmāmbikā, the daughter of prince Bhima of the Chōḍa family (v. 9). Allāḍa (i.e. Alla) had four sons,— Vēma, Virabhadra, Doḍḍa (II.) and Anna (v. 10). The eldest of these, Allaya-Vēma (i.e. Vēma, the son of Alla) (v. 11) or Vēma, had for his capital Rājamahēndranagar (v. 12 f.). His younger brother Virabhadra was also anointed to the kingdom of Rājamahēndra[nagar] (v. 14). Verse 16 praises Vēma and Virabhadra, who were apparently joint rulers. Their younger brother, Doḍḍa (II.),] had the surnames Karpūravasantarāya,2 Samgrāmabhima and Jaganobbagānda3 (v. 17).

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

(V. 23.) "In the prosperous Sākā (year) reckoned by the hands (2), the arrows (5), and the Viśvas (13),—i.e. 1352,—in the (cyclic) year Sādhārana, in (the month of) Pausha, at the auspicious time named Ardhādaya, on the bank of the Kaṃṭēyagāṅga, king Allaya-Doḍḍa gave to Brāhmaṇas the village named Gumpini, with its cultivators (and) the eight kinds of bhūgas,4 (to be enjoyed by them) as long as the moon (and) as long as the stars (endure)."

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

List of donees (vv. 26-84).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Śītāyajiva-Perumāḍimakhin</td>
<td></td>
<td>Gantama</td>
<td>Yajus.</td>
</tr>
<tr>
<td>Pannā-Kommaya</td>
<td></td>
<td>Kaṇḍinya</td>
<td>Do.</td>
</tr>
<tr>
<td>Śītāyajiva</td>
<td>Son of Śītāyajiva</td>
<td>Harita</td>
<td></td>
</tr>
<tr>
<td>Māṇḍava-Māḍhava</td>
<td></td>
<td>Kaṇḍinya</td>
<td>Yajus.</td>
</tr>
<tr>
<td>Kārša-Bharata</td>
<td></td>
<td>Ṭrāya</td>
<td>Do.</td>
</tr>
<tr>
<td>Īśāvā-Mallabhāṭṭa</td>
<td></td>
<td>Śaunaka</td>
<td>Do.</td>
</tr>
<tr>
<td>Gaṇḍimeṭṭa-Sarvāvavamakhin</td>
<td></td>
<td>Harita</td>
<td></td>
</tr>
<tr>
<td>Māṇḍimakhin</td>
<td>Krottār-Appayayajvan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vaḷlabhārya-Nārāyaṇa</td>
<td></td>
<td>Kāśyapa</td>
<td></td>
</tr>
<tr>
<td>Saravat-Pruḷāṇāṭṭa</td>
<td></td>
<td>Kaṇḍinya</td>
<td></td>
</tr>
<tr>
<td>Rāṇaya</td>
<td></td>
<td>Vaiśāḥya</td>
<td>Rich.</td>
</tr>
<tr>
<td>Annavajiva-Śītāyajavadikṣitta</td>
<td></td>
<td>Bhāravāja</td>
<td>Do.</td>
</tr>
<tr>
<td>Yerrāyavadhānīn</td>
<td>Appaya</td>
<td>Kaṇḍinya</td>
<td>Yajus.</td>
</tr>
<tr>
<td>Īśāvā-Maṇīchandavadhānīn</td>
<td>Vissaya</td>
<td>Śaunaka</td>
<td>Do.</td>
</tr>
</tbody>
</table>

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1 See above, Vol. IV. p. 319.  
3 See same p. 64, note 9.  
4 The eight reputed bhūgas are: habitation, bed, raiment, jewels, women, flowers, perfumes, and areca-nuts and betel-leaves.
<table>
<thead>
<tr>
<th>Name of donee</th>
<th>Father's name</th>
<th>Gōtra</th>
<th>Vēda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guṇḍūra-Nāgayadvedin</td>
<td></td>
<td>Kapī</td>
<td>Yajus and Śaman.</td>
</tr>
<tr>
<td>Ananta</td>
<td>Gōḷapalli-Appaya</td>
<td>Śrīvatsa</td>
<td>Yajus.</td>
</tr>
<tr>
<td>Pūṇuṅgőṭi-Pūṭibhaṭṭa</td>
<td>Pūṭaya</td>
<td>Ātrēya</td>
<td>Do.</td>
</tr>
<tr>
<td>Beldéri-Kēśava</td>
<td>Śiṅgaya</td>
<td>Kāśyapa</td>
<td>Yajus.</td>
</tr>
<tr>
<td>Appaya</td>
<td>Kandugula-Mādhava</td>
<td>Śrīvatsa</td>
<td>Do.</td>
</tr>
<tr>
<td>Nṛśīṁha</td>
<td>Bonagiri-Mādhava</td>
<td>Kausūka</td>
<td>Do.</td>
</tr>
<tr>
<td>Ākunḍī-Nāga</td>
<td>Vīśṇu</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Pāmalapāṭi-Narhari</td>
<td>Rāmaya</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>Kaluvakka-Vallabhadvedin</td>
<td>Mallaya</td>
<td>Harita</td>
<td>Rich and Yajus.</td>
</tr>
<tr>
<td>Śrīyampad-Anbhajadvedin</td>
<td>Gaṅgaya</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>Gopapatī</td>
<td>Devārṣu-Narhari</td>
<td>Bhāradvāja</td>
<td>Yajus.</td>
</tr>
<tr>
<td>Narhari</td>
<td>Sundīṣa-Kṛṣṇabhaṭṭa</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>Pūṭaya</td>
<td>Śiṅgarṇa-Yāggaya</td>
<td>Kāśyapa</td>
<td>Yajus.</td>
</tr>
<tr>
<td>Māchana</td>
<td>Kṛṣṇguṇṭi-Kōṭa[ya]</td>
<td>Śaṅḍilya</td>
<td>Do.</td>
</tr>
<tr>
<td>Allāda</td>
<td>Koppṭaya-Pedda[ya]</td>
<td>Harita</td>
<td>Do.</td>
</tr>
<tr>
<td>Bondalapāṭi-Pedḍaya</td>
<td>Āḍīṭya</td>
<td>Śuṅga-Bhāradvāja</td>
<td>Do.</td>
</tr>
<tr>
<td>Gaṅgaya</td>
<td>Māṇapūrī-Dēcha[ya]</td>
<td>Ātrēya</td>
<td>Do.</td>
</tr>
<tr>
<td>Pūṭana</td>
<td>Kondāṭi-Pōchana</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>Tammaya</td>
<td>Kāmaya</td>
<td>Gautama</td>
<td>Do.</td>
</tr>
<tr>
<td>Tippaya</td>
<td>Rāmpallī-Kaḥana</td>
<td>Śrīvatsa</td>
<td>Do.</td>
</tr>
<tr>
<td>Prōḍaya</td>
<td>Jallipallī-Śiṅgaya</td>
<td>Śaṅḍilya</td>
<td>Do.</td>
</tr>
<tr>
<td>Bājukonḍa-Peddibhaṭṭa</td>
<td>Gauṭama</td>
<td>Yāska</td>
<td>Do.</td>
</tr>
<tr>
<td>Jallipalli-Nṛṣīṁha</td>
<td>Chitipedi-Mallaya</td>
<td>Vasīṣṭha</td>
<td>Do.</td>
</tr>
<tr>
<td>Śiṅgaya</td>
<td>Vallūrī-Maṅchana</td>
<td>Bhāradvāja</td>
<td>Rich.</td>
</tr>
<tr>
<td>Artaṅgūḍrī-Kāma[ya]</td>
<td>Vāḷabha</td>
<td>Bhāradvāja</td>
<td>Yajus.</td>
</tr>
<tr>
<td>Narāśimha</td>
<td>Kaṅchārēpalli-Nārāyaṇa</td>
<td>Kauṭipīṇya</td>
<td>Do.</td>
</tr>
</tbody>
</table>
List of donees—concl.  

<table>
<thead>
<tr>
<th>Name of donees</th>
<th>Father's name</th>
<th>Gōtra</th>
<th>Vēda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tippana</td>
<td>Māraṅgri-Krishṇama</td>
<td>Harita</td>
<td>Yajus</td>
</tr>
<tr>
<td>Māchana</td>
<td>Subruṣṭi-Yallaya</td>
<td>Bhūruḍvāja</td>
<td>Do.</td>
</tr>
<tr>
<td>Mallela-Gaṅgana</td>
<td>Mallaya</td>
<td>Kāśyapa</td>
<td>Do.</td>
</tr>
<tr>
<td>Chitāna</td>
<td>Keṣa-ṛiyaṅgha</td>
<td>Kāśyapa</td>
<td>Do.</td>
</tr>
<tr>
<td>Kēsava</td>
<td>Mahāveli-Naṅga[ya]</td>
<td>Do.</td>
<td>White Yajus</td>
</tr>
<tr>
<td>Kūmaya</td>
<td>Mahāveli-Vallabha</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>Sāraya</td>
<td>Nāntaki-Gaṅgana</td>
<td>Kauṇḍinya</td>
<td>Do.</td>
</tr>
<tr>
<td>Māchamantrin¹</td>
<td>Kalaṅgara-Kommayāṃṭya</td>
<td>Do.</td>
<td>...</td>
</tr>
<tr>
<td>Vallār-Ayālamāntrin</td>
<td>...</td>
<td>Do.</td>
<td>...</td>
</tr>
<tr>
<td>Muṣīya-Siṅgama</td>
<td>...</td>
<td>Do.</td>
<td>Yajus</td>
</tr>
<tr>
<td>Bont-Appaya</td>
<td>...</td>
<td>Do.</td>
<td>...</td>
</tr>
<tr>
<td>Yēruva-Gūpaya</td>
<td>Kēṣapa</td>
<td>Māna-Bhūrgava</td>
<td>...</td>
</tr>
<tr>
<td>Vissaya</td>
<td>Chēruva-Appaya</td>
<td>Kāśyapa</td>
<td>Yajus</td>
</tr>
</tbody>
</table>

Two further shares in the agraḥāra were given to the Viṣṇu temple called Prasanna-vallabha and to the Śiva temple of Brahmāṅgaṇēśvara (v. 85). Finally Dodda (II.) gave to the agraḥāra the village of Annavarām for subsistence (graṃagṛḍārthaḥ²), with the exception (?) of 4½ khaṛis belonging to Nāranamantrin, the son of Aubbhaḷāmāṭya (v. 86 f.). The boundaries of the granted village are written in the language of the country (i.e. Telugu) (v. 88).

In the detailed description of the boundary-line of Alāḍaṇeṭṭidōddavaram (II. 130-179), the following villages are mentioned:—Dēvarupalli, Palavela or Palevela, Mūmaḍivaram, Īnthakōṭa, Annavarpūḍu, Kēṭarāḷupalli and Vedurēśvaram. The northern boundary was the Kauntēya river.³

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

³ The addition of the titles mantrin and emāṭya shows that the donee was a mityāra.
² [Compare graṃgṛḍapāśa, above, Vol. III. p. 23, text line 100, and graṃagṛḍārtham, Vol. IV. p. 359, text line 51—E.H.]
³ In the Telugu portion (II. 191, 177 and 178 f.) this river is called Kauntēya. In the Sanskrit verses occur the forms Kauntēyagāḍa (v. 23), Gśāga (v. 22) and Āḍikuntā (v. 89).
NO. 10.—PITHAPURAM PLATES OF VIRA-CHODA,
DATED IN HIS TWENTY-THIRD YEAR.

BY H. KRISHNA SASTRI, B.A.

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

The plates are nine in number. Each of them bears writing on both sides, except the first and last which are engraved only on their inner sides. They are not of uniform size; but each measures, on the average, 10" by 5½". To the proper right of each plate is a hole, 3⁄4" in diameter.2 Through these holes is passed a massive ring which is now cut. It is ½" thick and 7 ¼" in diameter. Its ends are secured in a circular seal which measures 3 ¾" in diameter. As may be seen in the collotype No. 2 on the Plate facing p. 104 of Vol. III. above, the seal rests on an expanded lotus flower and bears, in relief on a counter-sunk surface, the legend śri-Tribhuvana[āu]kūk[ū] in Telugu letters. Above the legend it bears a boar which faces the proper left and has an elephant-goad overhead. In front of the boar are a chaullī, a conch, and the moon; and behind it, another chaullī, a svastika, and the sun. Below the legend there is a ād̐r̂̃um (?), an expanded lotus flower, and apparently a wooden stand for supporting the abhisheka dish.

As observed by Dr. Burnell, the inscription is written in the transitional Telugu alphabet.3 This is shown e.g. by the two forms, one the earlier and the other later, in which the mū of Daśkṣṇamūrti in ll. 162 and 163 appears. The final m is used in two cases, viz. in ll. 45 and 63; but in all other cases the anusvāra takes the place of final m. The only groups in which the nasal is not represented by anusvāra are ṇita, ṇita, nita and nita. The difference in the secondary forms of a and ā, ṭ and ṭ, u and ū, o and ō and u and u is not kept up throughout. In three cases the long ā is marked by ā and u, viz. in the ā of maṇḍuka in ll. 215 and the ā of dūrpūna in ll. 262 and 263. The ā of ṭ of bhūmāśapyaśaka in ll. 278 is added to the secondary y. The writing is protected by raised rims and is consequently in a state of perfect preservation, except certain letters written over erasures. The language of the inscription is Sanskrit poetry (verses 1-35) and Sanskrit prose (ll. 2-17: 18-31: 68-71: 80-186: 271-277: and 279 to 280). The description of the boundaries (ll. 187-271) is in a mixture of Telugu and Sanskrit prose. As regards orthographical peculiarities, it may be noted that a consonant, besides being, as usual, doubled after the secondary form of r, is frequently doubled after an anusvāra, as in ll. 2, 21, 23, 28 etc.; that ri is used for ri in kriṭa for kriṭa (ll. 2 and 20) and Hriṣṭīkēśa for Hriṣṭīkēśa (l. 115); and that in conjunct consonants the secondary r is not only omitted in several cases, but is mistakenly represented by ȳ in sāddhā for sārāḥ (l. 12), by ɨ in nīgītya for nīrgta (l. 15), and by ɨ in Vīṣṇuvedādhanō for Vīṣṇuvedādhanō (l. 22). Snāna for snāna (l. 20) and sārthavan for sārthān (l. 61) are due to the vernacular pronunciation of Sanskrit words. The symbol for r is used in the following cases:—(1) in proper names,—Chiriyādkī, Erasēka, Erīyapōta, Kaḍalusirukkāla, Perumburakkāṇal and

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1 See Dr. Burnell’s prefatory note, p. v. paragraph 3.
2 On the margins of the ring-holes of plates III. a, IV. s and IV. b, and V. a, respectively, the Telugu numerals 3, 4 and 5 are scribbled. The last figure is not so clear as the first two.
3 See note 1 above.
Tirukuruuguḍi; (2) in the endings of Telugu names of towns,—kurru, parṣu and torra; (3) in the Telugu words,—cheruva (a tank), ēru (a stream), karru (a bank), korru (the stump of a tree), kṣīrākṣaṅka (?), muṇīru (the sea), pāru (to flow), podaru (a bush) and ṛdī (a stone); and (4) in the Telugu names of trees or plants,—asuru, ṛdula, reḷu, and evaduru.

The only copper-plate inscription of Vira-Chōḍa, which has been published before, are the Chellur plates of his 21st year.¹ Like these plates and other inscriptions of the later Eastern Chālukyas, the subjoined inscription opens with a mythical genealogy of the Chālukya family (ll. 1-18) and a historical account of the Eastern Chālukya kings (l. 19 ff.). This part of the inscription contains nothing new to us, but agrees in every detail with the account given in the Chellur plates.² The reign of Vira-Chōḍa is described in verses 18-26. Of these verses, 18-21 correspond to verses 18-21 of the Chellur plates. Verse 20 gives the correct reading of the town where Vira-Chōḍa was crowned, viz. Janamāthangari,³ which is perhaps a poetical form of Rājamahendrapura, the modern Rājamahendri. In verse 21 the Śaka date of Vira-Chōḍa's accession is expressed by the numerical words saṭi-khāmbar-ēndu. This various reading shows that Dr. Hultzsch was right in understanding the word khadevya in saṭi-khadevya-ēndu, as the corresponding verse of the Chellur plates reads, to represent 'two cyphers,' and not a 'cypher' and a 'two,' which would be another possible explanation.⁴ Verse 22 states that Vira-Chōḍa bore the title Samastabhūvanārāja.⁵ Verses 23 and 24 state that his father, the emperor, viz. Kulottunaga-Chōḍa I., recalled him, but sent him back "for the conquest of the north" in the fifth year, apparently of Vira-Chōḍa's reign. The recall of Vira-Chōḍa and his temporary stay with his father may be considered either as a punishment for misbehaviour and rebellion, or he may have been recalled to help his father against a foreign enemy, perhaps against the Pāṇḍya king who, according to the Pithāpuram pillar inscription of Prithvīśvara, was defeated by Veddura II., a vassal of Vira-Chōḍa.⁶ On the same occasion the Pāṇḍyas may have adopted the title Rājiga-Chōḍa-mahābhaṅga, 'one who frustrated the wishes of Rājiga-Chōḍa,' i.e. of Kulottunaga I.⁷ Vira-Chōḍa's subsequent return to Vēṅgi may have been due to political troubles in his province, his absence from which may have contributed to the rise of feudatory families like the Velanāḍu and Kōṇa chiefs, who, later on, obtained possession of the Vēṅgi country.⁸

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

² The only difference, probably due to a mistake of the writer, to be noted in this portion, is the length of the reign assigned to Guna-ga-Vijayaśītya. He is said to have ruled forty (chatuḍrimāṅgaḷ) years (l. 26), instead of forty-four (chatuḍchatuḍrimāṅgaḷ) as in all the other Eastern Chālukya inscriptions.
⁴ This title was borne by all the Western Chālukya kings.
⁶ The name Viddayabhāṣṭṭa occurs also in the list of donees.
⁷ See above, Vol. IV. p. 36.
⁸ See above, Vol. IV. p. 36 and p. 84.
The donors of the grant were no less than five hundred and thirty-six Brähmanaśas, who are grouped according to their gōtras. Appendices A. and B. contain the names of these Brähmanaśas, and the names of the various gōtras to which they belonged, in alphabetical order. The titles which are added to their names are: — sahaśa, sahaśaṅgavī, bhaṭṭa, Dākapūrībhaṭṭa or Dākapuriyabhāṭṭa,1 trivedīṁ or trivedīdbhaṭṭa, and sūmayāṁ or bhaṭṭasūmayāṁ.2 Arasabrahmā and Pārthasārathī are the only two names that occur without any titles. The majority of the names are of Tamil origin. For most of the following explanations of these names I am indebted to Mr. V. Venkayya, M.A. Tillanāyaka and Ambalattādi are names of the god Naṭarāja at Chidambaram. The former means ‘the lord of Tīllai’ (Chidambaram), and the latter ‘the dancer in the (Golden) Hall.’ Kāmakṛīta hasara is called after the goddess Kāmakṛīta at Kāśi. Taṇiṣa-perumāṇ stands for Taṇiṣa-perumāṇ, i.e. the god of Taṇiṣa, which is another name of Tiruttapi near Arkanam. The temple at Tiruttapi is dedicated to the god Subrahmaṇya. Kanda is a Tamil (or Prakrit) form of the Sanskrit Skanda. Veṇpākutha is a modified form of Vennekkuttan, i.e. Kṛiṣṇa, who was very fond of butter (veṇpēy). Ulakamunḍān means ‘one who swelled the universe.’ This may perhaps refer to Kṛiṣṇa, who, while yet a child, was once suspected by Yaśoda of having swallowed mud. On being asked by her to open his mouth, he did so, and to her astonishment Yaśoda found that the whole universe was within him. Karimākya is probably a mistake for Karimākya, ‘the black gem,’ a Tamil surname of Kṛiṣṇa. Kariyakō, ‘the black king,’ also refers to Kṛiṣṇa. Chendamaṇakānna has to be dissolved into śōn-dāmarai-kaṇṇan, i.e. ‘he whose eyes resemble red lotuses.’ This is the Tamil equivalent of the Sanskrit Pundarikākha, an epithet of Viśṇu. Palligondo, ‘he who is sleeping,’ refers to Śeśaśayin (Viśṇu). Simhapīrān is the lion-god Nṛsiṁha. Śrīlaṅkō stands for Śīr-ṉaṅ-go,3 which means ‘the illustrious yugandha.’ This refers to Lakshmaṇa, who is often called Ijaiya-Perumāṇ in Vaṭaṇakya works. Kādalusīkāla refers to Hanuman, who jumped over the sea (kañḍa) as if it were a small canal (śīr-ṉaṅ-ṉaṅ). Mahalinya-niṇḍan is properly Mahalinya-niṇḍa, meaning ‘one who stood so that the mountain bent.’ This refers to the sage Agastyā, who commanded the Viṇḍya mountain to prostrate itself before him. Tiruvattacamudāyān and Tirumalayudāyan are named, respectively, after the gods at Śrīraṇgam and Tirumalai (or Tirupati). Arulāra or Arulāla is derived from the Arulāla-Perumāṇ temple at Little Kāśi. In Attiyārālibhaṭṭa, Attiyār is perhaps a mistake for Attiyār, the Tamil name of Little Kāśi. Chevā stands for Sēla, i.e. Šelvappillai, the god at Mēlukōṭe in the Mysore State. Tirupoliyaniṇḍan means ‘one who stood resplendent.’ This is the name of the god of Tirukkurūrūrūr, as mentioned in the Guruparamparāprabhāva. Tiruvāyikkulamudāyan is perhaps derived from Tiruvāyikkulam, one of the names of the Rājagopāla-Perumāṇ temple at Mārapīḷal gam in the Chingleput district.4 Viṭṭirindān, ‘one who is pleased to sit,’ is the name of the Vaṭaṇakya temple at Dōsī in the North Arcot district.5 Tirukkūrūningiṇḍhaṭṭa is called after the village of Kūrūṅgūḍi in the Tinnevelly district. According to the Guruparamparāprabhāva, Yajñamūrti was the name of a certain saṅgyādaśa of the Advaita School. It is said of him that he held a dispute with Rāmānuja and, being defeated, became a convert to the Vaṭaṇakya faith. Ālidēvayabhaṭṭa is named after Tirumāṇgai-Ālyār, who in Tamil works bears the

1 According to Dr. Fleet (Gupta Inscriptions, p. 79, note 2) Daśapura is the ancient name of the modern Māṇḍādī; see also above, p. 38.
2 The title prāṇitī occurs only in the erased word Prabhāsavapāṇitī (I. 177, foot-note), which seems to be the name of a Śeṇa (Arddhaya) Brāhmaṇa.
3 The name Śrīraṇgō occurs in two inscriptions at Mārapīḷalgam; South-Ind. Inser. Vol. III. Nos. 35 and 38.
4 The name Mālapīḷalinyaṅgō occurs in three inscriptions at Mārapīḷalgam; ibid. Nos. 35, 39 and 41.
5 Ibid. Nos. 33 and 38.
6 See the Government Epigraphist’s Annual Report for 1922-23. The name Virvirundān also occurs in an inscription at Mārapīḷalgam; South-Ind. Inser. Vol. III. No. 40.
epithet Tiruvâlinâdaṅ, i.e. 'he who comes from the prosperous Âli country.' Álavandâ and Añâhiyamaṇavâla are the names of two Vaishnava Âchâryas. The first of these was the grandson of Nâdamuni, and the second name is a corruption of Añâgiyaṇāpâvala or, in Sanskrit, Ramyâjâmatrî, i.e. 'the beautiful bridegroom.' Ghritâsî is probably a Sanskrit rendering of Neyyûnda, which forms part of the name of Neyyûndâlvâr, one of the Vaishnava Âchâryas mentioned in the Gurupararpārâprabhâva. The list of Âchâryas given on pp. 82 and 83 of this work, includes, among many others, the names of Sundarântâlâdâiyân, Peryândâ and Chiriyândâ, while that of Periyamambi occurs on p. 183. Sundarântâlâdâiyân also occurs in the Tirupararpâlukumram inscription of Sundara-Pândya and means 'the god who has beautiful arms.' Tirunândaṭâdayânabhaṭṭa is called after Tirunânda, which occurs in Vaishnava works as a synonyn for Vaikuntha, the abode of Vishnu. The title Ndâvirukkum, which means 'one who is in the middle,' 'an arbitrator' (madhyastha), occurs in l. 177 of the subjoined inscription and is found also in the large Leyden grant, l. 188. Châda in Châdayâṭṭa is the same as âli, a Tamil form of âliya, a pupil. Tâvâḷ means 'the feet (i.e. the servant) of god.' Árâmuṇ means 'fresh nectar;' Manattukkinâyan means 'one who is pleasing to the mind;' and Áyirâmajôti 'the thousand-rayed,' i.e. 'the sun.' Two of the Mañîmaṅgam inscriptions mention the names Dônya and Dônâya; the similar name Dônya occurs repeatedly among the donees. Such an abundance of Tamil names in the list of donees of Virachôdachaturvâdimaṅgala leads one to infer that a large immigration or importation of Tamil Brahmanas to the north must have taken place during the reign of Kulottunga-Chôla I. The large proportion of Vaishnava names among the donees further suggests that about this time the Râmânuja faith counted many devotees, who adopted as their names the Tamil equivalents of Sanskrit names, which occur in the sacred works of Vaishnavas. Three of the donees bear the title Brahmanamahârâja, which must have been an invention of the Chôla king Râjarâja I. in whose inscriptions it is first found. Of these three donees one was called Kulottungachôdachâbrhamamahârâja after the reigning sovereign. The second was a military officer (sêndâpati) and had the title Râjarâjabrahmanamahârâja, which, as we know from the Chellur plates, had been conferred on a certain Pôtana. The third had the name Kumâranârâyanabrahmanamahârâja, which was perhaps derived from a surname of Virâ-Chôda himself.

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

1 [An abreviated form of this name is Nâtha in Sanskrit, as will be seen from the expression sâdhâyaḥkāntimânâbhâd Nâthâdayâ, which occurs on p. 36 of the Yatendrahalalâdâpikâ of Sûrîlavisâdâsa, Telugu edition, Madras, 1888. In his remarks on this work (Report on the Search for Sanskrit Manuscripts for the year 1888-84, p. 70, No. 154), Dr. Bhandarkar gives a list of the Vaishnava Âchâryas mentioned at the beginning of the Yatendrahalalâdâpikâ. In this list occurs Sûripâkarâksanâtha as the name of one of the Âchâryas. But the term Sûripâkarâksanâtha evidently two individuals, Sûripâkarâ and Nâtha, the former being the name of Nâmmâlîvâr, âliya Sâthâri or, in Tamil, Sâdugûpâ. The latter, Nâtha, refers to Nâdamuni.—V.V.J.

2 This is the name given to Râma in Vaishnava works.

3 Madras edition, Kâtiyândâ 4090, Virûðhikân.

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

5 South-Ind. Inscr. Vol. III. Nos. 31 and 36.

6 The Nâlajigirisârasambhañam, which is called the 'Drâviḍa-Vêda,' is a collection of Tamil poems written by the Âlva. The Râmânuja Vaishnavas, especially those of the Tengalai sect, have a greater regard for Tamil which is the language of their sacred texts, than for Sanskrit, just as the Mâdhrâ Vaishnavas prefer the Kannaḍa language.

in the grant, the following admit of identification. One of the two villages which formed the southern boundary of Virachōḍachaturvēdimaṅgaḷa, Ponnavaḍa, may be identified with Ponnada which is found to the east of Piṭhāpuram on the Madras Survey Map of the Piṭhāpuram division. The western boundaries, Kolliprōlu and Chebrolū, are found on the same map as Gollaprol and Chebrolū, on the high-road from Piṭhāpuram to Kattipudi. Beṇḍapūṇḍi, one of the northern boundaries, is Beṇḍapūṇḍi, on the road to Vizagapatam. Two other villages between which the northern boundary passed, Sīṅgavikrama and Donṭeṅgi (l. 25), are found on the map as Srungarrukham and Tondangi between Beṇḍapūṇḍi and the sea. Among the boundaries of Navavāḍa, a hamlet of Virachōḍachaturvēdimaṅgaḷa (l. 266), we find Beṇḍapūṇḍi (the modern Beṇḍapūṇḍi) and Duggavāḍa. This village is identical with the modern Durgada, which is found on the map between Beṇḍapūṇḍi and Chebrolū. Chebrolū, the modern Chebrolū, belonged to the district of Bottepineṇḍu (l. 209). The district of Prōḷunāṇḍu, in which Mālavelli and Ponnatorga were situated (ll. 69 and 182), is already known from two inscriptions in the Kūntimādhavā temple at Piṭhāpuram, and included also Navakahandavāḍa (near Piṭhāpuram) and Sarpavaram.

TEXT.

First Plate.

1 ॐ श्रीमानोज्जचन्द्रादिदेवः । सदु विनिर्गमित्वाज्ज्वलिनाभिः । पञ्चात् [१*]

2 तथाभद्धुकिल महामुनिरविवेकोभि महेश्वरमिखांतखितप्रतिष्ठा ॥ १८ ॥

3 तस्मात् भविष्यवः तस्मात् सः तस्मात् यथाचः तस्मात् पूर्वः ।

4 : । तत् प्र[१*]चित्रम् । तत्स्मात्क्षयमिति । ततो भृत्यपति । \[२*\] तत्साधवभीमः ।

5 तत्साधवानि । तत् ब्रह्मानि । ततो दैविकि । तस्मादृढः । तस्मादृढः ।

6 ततो वीणः । ततो दृष्टः । ततो भृ[२*] ततो भृसः । ततो इति ।

7 रः । तस्मात्तवः । तत: परिचितः । ततो भृसः । \[२*\] प्रदीपः ।

8 पाण्डुरः । तत: पाण्डवः । \[२*\] वंशारदेजनामीतम् । तत: परिचितः ।

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

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

3 See above, Vol. IV. p. 239 and note 1.

4 From the original plates.

5 ॐ Read श्रीमानोज्जचन्द्रादिदेवः.

6 ताप्त Read ताप्तिनाभिः.

7 Read भृ.

8 Read भृसः.
9: तत: चें[सु]क:  ततो  नरवाचनः  ततश्वातानिकः  तत:  प्रश्नविचित्रवतः
10:  संतानियोधिरांसिंहः[1*] सनासिणीनिर्विकाशपिदितकस्वतिपुः  गतेशु  ततश्चौ विज्ञाशादि[व्यो]
11:  नाम  राजा  विज्ञापिणया  दुचिलापयं  गला  वित्तीचनयम्भवसंविचित्रियाः  दैव-
12:  दुरीश्याः  शोः
13:  कांतरमगमः[सु]  [1*]  तख्याः  संकुःते  पुरोहितेन  वहामालैषि  'सावेंतव्यं}]  
14:  पत्ति  'कलाकारचतुर्णि  कश्म[१]चिप्लि'  
15:  का[१]रिधूला  तासहवेन  [१*]  स  च  माता  विज्ञाः
16:  ततश्चौ  निर्ज्ञायः  चरोंचतीर्थिरो  नदासभाति  गौरीरामायु  कुमारनारायण-
17:  मारुगांशम्  सं[३]
18:  सहतपांकाश्यांश्च बागः[श]  बदादी[मनि]  कुलकोकायानि  १०निच्छानीव  
19:  सार्काज्ञाचिक्रीः
Second Plate; First Side.
20:  नि  समादाय  कविकार्यानिभूविपाकिनिविज्ञाय
21:  चेतुनाधामभः  देशापयं  पालयामसः
22:  स[१*]  तपासितयखादिलो  विशुवजनभूषः:  [१*]  पक्षवान्यजाताया
23:  समावेश्यां  संनद्दः  [२*]  तत्तुतः
24:  तपुःकेशिवभः
25:  'वित्तिवभः'  तख्या  तनंयः  शीमंतं  समक-
26:  सुरसंस्कृरांमानानाश्च
27:  सम्पति[१*]  चारोनाग्रामायाणि  
28:  कौशिकीयरमाताद्वालं  राज्यानामसेवायम्[भू]  यथार-
29:  नपरिहारितपुपम्[१५]  चः
30:  लुक्सानो  कुलसंकारिकोकिश्यासायवकंद्रमसः  भवति  कुमारविण्यवनीहद्रेमः

1 Read वाँचाः.
2 Read वांचितः.
3 Read वांचि.
4 Read सार्थकमनः.
5 Read सार्थकमनः.
6 The word अग्राशिः is written partly on and partly below an erasure.
7 Read विज्ञायः.
8 Read शिवायः.
9 Read विज्ञापिणया.
10 Read विज्ञापिणया.
11 Read कीमिः.
12 Read कीमिः.
13 Read संधिक्रियाचारयवकंद्रमसः.
14 Read विण्यवनीहद्रेमः.
15 Read विण्यवनीहद्रेमः.
16 Read विण्यवनीहद्रेमः.
17 Read भागाद्रि.
22 तकुती ज्यांजिवस्वभक्ष्यविशिष्टविगुरुः सस किन्न- 
तत्तीती विषुववर्मा[नी] नव वर्णविप्र तत्
23 कुकुजुत्वराजः पंशविशिष्टविगुरुः ज्यांजिवस्वभक्ष्यविद्यम 
तदर्जः कौरमिलयुवाचार्यः (त) तस्य भक्ता विषुव- 
24 इत्यादित्वावर्मा "समारंभविक्षव्यवहार" तत्ततो विषुववर्मा [नी]
25 यज्ञविद्येहिने तत्तुते नरेश्वराजातितारिणीति तत्तुते: कौरमिलयुवाचार्य- 
26 धी तकुती गुणविज्ञायिक्षविषुववर्मारिणीति वर्णविप्र तत्ततो लुम्बर्मा [नी] राज- 
27 बुलबुलीविशिष्टविगुरुः तत्तुते: कौरमिलयुवाचार्यविद्यम तकुती [नी] राज- 
28 मारसिम्बराजः धी तत्तते विनिमयविद्यम तस्य दिव्य एकादश 
29 भक्तानुभाषिक्षविद्यम तस्य देशमतुरो राजानुभाषिक्षविद्यम तस्य देशमतुरो राजानुभाषिक्ष
30 तस्य बुलबुलीविशिष्टविगुरुः बुलबुलीविशिष्टविगुरुः तस्य बुलबुलीविशिष्टविगुरुः तस्य बुलबुलीविशिष्टविगुरुः
32 तत्ततो नयासही अज्ञात्विन्ध्यम राजार्जनिधि [भर्स] च विनिमुखितम च विनिमुखितम च विनिमुखितम
33 भक्तानुभाषिक्षविद्यम तस्य बुलबुलीविशिष्टविगुरुः तस्य बुलबुलीविशिष्टविगुरुः तस्य बुलबुलीविशिष्टविगुरुः
34 जानिन्हें | भीम भीमसुभुभवं विद्यवान भार्यण भालवासाणानं चित्र- 

Second Plate; Second Side.
35 [भै] जग्जारामः ॥ [४६] राजासावलुप्त[रूपः] विभवान्तःग्रामणात्ता भूति प्रकाशात्मुखयते। ॥ विविधवर्गीयाः जग्जारा।
36 यां जग्जारारः जग्जारारः विधववर्गीयाः जग्जारारः जग्जारारः
37 चर्च्योर्रवन्तःप्रवक्तःशिल्पिकाशिल्पिकालिनिविद भूमिनोक्तिः। [१०] गंगाधरः
38 राजा विद्याः प्रकृति। ॥ [१०] "भूमि[दु:] विकसित[दु:] प्रवक्तः" ॥ राजासर-मध्याय 
39 [स]हुः[भूमि]कवित्वः। [१०] "उपाध्यात्मकप्रतिभमबन्धुप्रवक्तः" शासकाः
40 [ताः]धिममः देशाः [द्वयः] [द्वयः] [१०] "भूमिः भूमिः भूमिः भूमिः" शृङ्गाः च्युः
41 कीर्तिन्तंतः भूमिकाः [जूम:]
42 भूमिकाः भूमिकाः भूमिकाः भूमिकाः [१०] ज्ञेयं भूमिः प्राप्तिः ॥
43 बहुकारः विनासमहत्वेऽधिनान्तिः चोद्रार्ज्ज्येभियतः। [१०] बहुकारः
44 ज्ञेयं यं राजः[राजः] राजः भूमिः भूमिः भूमिः ॥ [१०] ज्ञेयं राजः राजः
45 नयन्तं विद्यात्मााःपरमेत्वं लक्ष्मीमुद्धयतः ॥ नयन्तं जग्जाराः\n46 व निर्माणः । ज्ञातामध्या विनेशा इत्य चौरीकः। [१०] भूमिकाः भूमिः
47 ध्रुव नयब्रजनेनिनां श्रीराजराजः प्रति [प्रो]खा वाचिमा[म]श्रेयत
पिता "सर्वराधिणी"-
48 खर इ (१२°) वस वंगीमहीराजः सया दिविनवयविषयः [१४] भविष्य
नूये पुरा वसं विवाचिकर।
49 भूमित्व [१२°] स च पंचदशाधारि वंचाननपराकम: [१४] भविष्य भूमिकाः
रचक्करी[वशी] दिवं देवोपमो गत:। [१४°] कुलक-
50 भगवता धरे धरुं वेंगीभूवी बच वाला बापु हाथ भ्रामयिन्यः चमासेजन
किन: कहु। [१४°] ध[चु]का तां धरुं

Third Plate : First Side.

51 दत्ताः गुहुशश चक्रवतिः[न]ः। चस्महश्यश्वेतीयोगि विनयाधिकित क्ष पि स। [१६°] वीरपादस्वाकस[तो]
52 गुहुशश न जातु राजाः सुखम्बिनवेच्छा [१४] सरस्व वेंगीभूवेकमः
भूमिक पिनीरगमिनीयोऽ। [१६°]
53 तदनेवम: धरे धरे नीरवारुऽ कुमारु सुणमिव नन्दलब [१४] विकलमचक्रवती
[१४] उदयमिव रविस्वरूपः प्रायः वेंसी।-
54 खरल् विततु [१७] गिरिश पारं भुवालार्मिवचनिकुर। [१५°] रचामीश्वरोऽ
समस्मग्य रूपास्त्यारातुः
55 तदनेवम: धरे धरे नीरवारुऽ कुमारु सुणमिव नन्दलब [१४] विकलमचक्रवती
[१४] उदयमिव रविस्वरूपः प्रायः वेंसी।-
56 वितु। [१५°] सर्वनंदममा वरुऽ राजनिकरानाचार्याः भाना परान्तु[२०] ताला
भिनीवल्भी भुजमलिनी काला तः
57 धरे [२०°] कालिन जननामालोगरायन्यायाः विसुंबरीमृत्तिकाः
भूषान [२२] नुषुसी ब[१]-
58 लक्षीविच्युत्ति। [२०°] शाकाचे श्रियशांस्वेश्च[नु] मगिती सिंह [व] विद्युते
रवी चंद्रम मुब[वि]-

1 Read त्वः।
2 Read राजः।
3 Read सर्वोपरि।
4 Read सर्वराधिणी।
5 Read दश।
6 Read शार्ताः।
7 Read वायोः।
8 Read राजः।
9 Read विद्युते।
10 Read चंद्रम।
11 Read श्रीमानः।
12 Read श्रीमानः।
13 Read श्रीमानः।
14 Read श्रीमानः।
15 Read तत्त्वाः।
16 Read तत्त्वाः।
17 Read तत्त्वाः।
18 Read तत्त्वाः।
19 Read तत्त्वाः।
20 Read तत्त्वाः।
21 Read तत्त्वाः।
22 Read तत्त्वाः।
23 Read तत्त्वाः।
24 ध्रुव is corrected from द्; read द्वी।
25 Read सर्वोपरि।
26 Read दश।
27 Read वायोः।
28 Read चंद्रम।
29 Read श्रीमानः।
59 मति चवीद्वयर्मि । वारे गुरीत्विणि । लमेह श्रवणे समस्तजगतीराज्याभिन्नी वहुदे
60 लोकाप्रसिद्धि क्रम [प]दमनः *[ऩ] वीरवर्धनी श्रुवः । [२१] यो 
दीनकोटिमभिभाविन्सितवस्तुदानीस्वरोधीतो-४
61 नन्दितासमयसन्तु वजने । रक्षससमस्त्वर्गमानात्यनम सावैः वसे प्रजाय 
निजरक्ष परि- 
62 सहेश । [२२] भूकीर्णदुविता महाविभत्ती कुमारस्यबन्धिनी संका- 
[ला] [ख] विवेकधार्य परमीता लोकायोगिन्ना [१] न-७
63 पिस । "समासाधनविवतो भूवलय परिवतो पवाद[वो]गामिनी गंगा । कौनिर- 
संप्रदास्या । दुक्षालक्षितराम ॥ [२३] खा-
64 का भूमार्गीय । १६ पशिपरं रहित गर्तालीक । सवा । निन्याकला- 
सीता । परमिनिष्ठस्वरुपिनि [से]-
65 दिनी च । कैलासबाणीः । [ह्र][ज] जानामपि मस्तविवहैयंदिवते । दववन्दृविखया 
[मृ] वसमस्य दिवते । [ब]-
66 च भूमार्गाकजः । [२४] भूचतः [वो] मही रक्षगुण्डा चवालिना । 
आहुरी ववनीकम्बेहि । [ह्र] [ब]-

Third Plate ; Second Side.

67 दितः [च] या । [२५] का [१] तिरवावमतुदिनवल्लभाभिः युन्तीलिंदास 
यथा [शी] जयेन्द्रः [१] प्रभावमस- 
68 नस्तनिजय पंचमाहे प्राक्षामयवनवंदीश्रवयात् १९ सवा [मृ] ॥ [२६] स 
समवेशोकाढय्यः । [व] [स] [शी] नववनम-३०
69 छाराजः  || [ह्र] चिकरे राजपरमेशः परमभाद्रा [१] स्वकः परमभाद्रा [१] यो- 
वीरवर्धनिवेदः । मोकुनाशुवियानिनि-
70 वासिनी राजस्वसमुखानु कुंडविनमक्षयानु समाकू पंचिपोषितमति- 
खुरारहथ । [ह्र] ||
71 [ह्र] कस्मचिविमात्रायनति । वधा । वेदाना ॥ परिवृत्ते ज्ञातमर्तिरवादिके 
देवस्यापश्चा संज्ञायंवस्मूर्ग मम-
72 वानः ब्राह्मणा । रेवांश्यं महात्माभ्यमानेः ॥ यथावित द्रितं सारं प्रातिष्ठा ॥ द्वितीय विश्वं ॥ जीवांति देवा-।

73 दिव ॥ [२७] दुर्भो जाशा प्रक्षला कल्पितं श्रद्धय: कृतक्रमः ॥ यथार्थमेकं विश्वं प्रसादं प्रसङ्गितं द्वीर्मात:।

74 तिनकुऽः ॥ [१८] राजां वंशः विराजनु बहुसुक्तवक्षरश्रेण्यभिषिकी वेयांमेकं काश्च वैपात ॥ मधुरीपि नहुँः।

75 पापिती नाकोकातुः ॥ [२५] ब्राह्मणग्मविन्यामि संवेदिति ॥ विधा ॥ वेयां विनियोगः।

76 [धिः]वर्त्तुः सपथिः विलीकरणानां विजिते ॥ [२५] वेयां प्रभावं वेयां महानामा रचाँसि ॥ संयोजित्य।

77 विपुण्य ॥ विभास निर्मितविनोक्तं प्रचारी जगति रचनः जगद्विचः। [२०] विशेषं तेषामुलिङ्गवानं विश्वा।

78 तम्मेवकृतात्मे ॥ प्रस्तवकामाशुमलवानां वे भांति वेदा देवे मूर्तिमं ॥ [२१] वे वाक्यामिः।

79 तिनिसारस्वत्वानीवीकल्कोलकर्म्रामाबासा ॥ विभास जगतः हृदयं दधाना:।

80 वेदा: ॥ [२५] ते नामती गोवितः निरालंदे । तच तात्त्विकर्माभिषीरंहः रिन्विर्यातपुरुषीहः॥ भा।

81 गद्यवानः ॥ चीसं भर्तः । चीर्धश्च: । चीर्धरभं: । चाष्मरबर्त्त: । चीसं भर्तः । चाष्मरबर्त्त: । सवब्धीवर्त्तणेगाजी।

82 वेशभर्तः । तन्त्यशर्मासुद्धा ॥ चाष्मरबर्त्त: । चाष्मरबर्त्त: । चाष्मरबर्त्त: । चाष्मरबर्त्त: । सवब्धीवर्त्तणेगाजी।

83 लघुराव्यावधि: साजनभं । चीर्धभर्तः: । चीर्धभर्तः: । चाष्मरबर्त्त: । चाष्मरबर्त्त: । कङ्गुलाजः ॥

84 च्येस्रभर्तः । नार्सिंहभर्तः । च्येस्रभर्तः । चाष्मरबर्त्त: । चाष्मरबर्त्त: । सवब्धीवर्त्तणेगाजी।

* After this word four aśkaras are missing; नारसिंहः चा चे चे चे चे would suit the metre.

1 Read येयाः।
2 Read येयाः।
3 Read येयाः।
4 Read चन्द्र।
5 Read प्रभावंस्।
<table>
<thead>
<tr>
<th>No. 10.</th>
<th>PITHAPURAM PLATES OF VIRA-CHODA.</th>
<th>81</th>
</tr>
</thead>
<tbody>
<tr>
<td>85</td>
<td>गोविंदभद:</td>
<td>वेंबयवंदगवित्। नंदकुमारभद:। तिस्मलेयुद्यायनभद:। चन्दनभद:। सी।</td>
</tr>
<tr>
<td>86</td>
<td>मदीभद:</td>
<td>दा[ली]दरभद:। जायंकणातिचव:। निर्बादंदिचव:। ॥नारा-यन्यंतन्यंगवित्। कामनि-यू।</td>
</tr>
<tr>
<td>87</td>
<td>दंगवित्।</td>
<td>बालालमयंविमुचिर:। गंगा[ध]रभद:। भ(िद)रलभद:। चन्द्रभद:। [मा]धरभद:। तिष।</td>
</tr>
<tr>
<td>88</td>
<td>मलयुद्यानभद:।</td>
<td>वामभद:। वामभद:। नारायणयंगवित्। चर्यं-नाथभ:। ॥ द्वारनाथ।</td>
</tr>
<tr>
<td>89</td>
<td>कभ:।</td>
<td>विषुभद:। तिस्वरवासिस्वह:। विषुभद:। नारायणभद:। पायसारचिद:। नारायणभद:। वेंबकृत।</td>
</tr>
<tr>
<td>90</td>
<td>भम:।</td>
<td>श्रीमारामभद:। नागदत्तभ:। कुपयभद:। नगदीनयभद:। ॥अन्विताति-भद:। चंद्रमारकशभद।</td>
</tr>
<tr>
<td>91</td>
<td>श्रीयश्नभद:।</td>
<td>नितिवंगदसिस्व:। नारायणभद:। चित्रिकल्लभद:। गोविंद-भद:। पीतिय।</td>
</tr>
<tr>
<td>92</td>
<td>भम:।</td>
<td>ज[व]त[ब]दिरभ:। श्रीयश्नभद:। चित्रिकल्लभद:। चित्रिकल्लभद:। गोविंद-भद:। पीतिय।</td>
</tr>
<tr>
<td>93</td>
<td>गुडेश[भ]द:। [ि] दीनय[भ]द:।</td>
<td>चीनारसिंहभद:। वामभद:। वेंबकृत-सिस्व:। नारायणभद।</td>
</tr>
<tr>
<td>94</td>
<td>चस:।</td>
<td>पीवंगदसिस्व:। [ि] चीरभद:। केसवभद:। का[म]सिस्व:। दीनयभद:। चीरभद:। देश[ि]स्रूयित।</td>
</tr>
<tr>
<td>95</td>
<td>भम:।</td>
<td>धर्मीदरभद:। नारायणभद:। सबदीदेवभद:। नारायणभद:। केस-वमभद:। नारायणभद:। तिस्वर।</td>
</tr>
<tr>
<td>96</td>
<td>गनारायणसिस्व:।</td>
<td>दमोदरभद:। सावपभद:। वामभद:। तिस्मलयु-ड्यान[भ]द:। गंगा-गङर।</td>
</tr>
<tr>
<td>97</td>
<td>भम:।</td>
<td>चीगंगदभद:। सावपभद:। तिस्मलयुद्यायनभद:। [चा]सिस्व:। विषुभद:। नागदीव।</td>
</tr>
<tr>
<td>98</td>
<td>सहस:।</td>
<td>पीवंगदसिस्व:। चीरभद:। तशियपेतमानसिस्व:। भरकैलासुधयान्-सिस्व।</td>
</tr>
<tr>
<td>99</td>
<td>शालियंदानभद:।</td>
<td>पिंडभद:। घुटा[ग]भद:। भारासुधभद:। श्रीयश्नभद:।।</td>
</tr>
</tbody>
</table>

---

1 Read भम:।
2 This name is inserted in the place of चंद्रनारायणभद: which has been erased.
3 Read नारायण.
4 Read गङर.
5 Read श्रीयश्नभद:।
6 Read नारायणभद:।
7 The anwanda stands at the beginning of the next line.
8 Read चंद्रभद:।
9 The vianas at the end of this line belongs to the erased name भुजियभद: which is still partly seen.
100 गंगाधरमः भ्रविन्दसहः नारायणमः श्रीरामः नारायणमः

Fourth Plate; Second Side.

101 इश्वाजावित्सलुतरतसंख्य भार्षायणीच्छाः गौरविन्द: 'कुमारस्वामिभः' यज्ञामयिभोः

102 याजी तारिकृमारमः विशुभः दोषयभः कारिव[व]कोशवः नारायणमः दोषयभः द्रति संकाति

103 गोविन्दा नव श्रीरामः देव्यम्यः तिष्वरः अनुमूचः दोषयभः चित्रासमः विषमित्

104 भकः गंगाधरमः दाम्यम्यांगितुः गौरविन्दः उद्यसुकान्तः श्रीरंगानाथः कुमारस्वामिभः

105 द: नारायणमः माधवमः तिष्वमुद्यान्तः विशुभः माधवमः चौड़ीयांगितः दोषयभः

106 द: नारायणमः कोशारमः चतारिब[ः]: चतुरमः दामोदरमः श्रीरंगानाथः चड़िः

107 वम्भांगान्तः भार्षायणीच्छाः दोषयम्यः कुमारेश्वरसान्तः तिष्वरः अनुमूचः शिखः

108 वभः भूमनाथमः गौरविन्दः यन्त्रदेशमः उत्तरेश्वरांगितः चतारिब[ः]: श्रगः

109 रनाराय[ः]मः विशुभः श्रीर[ः]मभः वासुदेवमः चेतसः मश्वुः श्रगः

110 द: नाराय[ः]मः श्रीरामभः 'माधवमः द्रति तंकितराजालिनः काश्मिराणीच्छाः गः

111 सुभः कुमारस्वामिभः विशुभः माधव[ः]मभः देवकिसारमः विषमित्वंगः

112 विषमित्वं खश्चनियांगितमः श्रीकुमारमः चक्षुरः यन्त्रमृतिभः दोषयम्यांगितमः रेशः

113 नदिविन्दमितः श्रीराघवंगितमः माधवभः कामयांगित्वेदः कुमारस्वामिभः गः

114 कार्यंगितमः खश्चपरानुमूचः नामयभः वर्णार्यान्तः दोषयम्यांगितः श्रगः

1 Read कुमारः
2 Read यन्त्रमृतिभः
3 Read माधवः
4 Read श्रगः
5 Read श्रगः
6 The annadra stands at the beginning of the next line.
Fifth Plate; First Side.

115 रानारायणभ: | तिष्ठबुद्धानमभ: | चिह्नकेरमभ: | चिंतरभ: | बाको-निलकपालभ: | लेखभभ: 
116 चलारसहस: | तिष्ठलकंडभ: | तिष्ठबुद्धानमभ: | चिंतरभ: | चिंतरभ: | चिंतरभ: | [१] चिन्नारायणभ- 
117 ह: | तिष्ठबुद्धानमभ: | चोलवादनसहस: | चुंदरतीलबुद्धानमभ: | नारा-
यणभभ: | वैश्वनामभ-

118 तस्यस: | च[०]चिरकरभ: | नंभियाणातुभभ: | वामभभ: | चिंतरभभ: | विपिकभभ: | मा- 
119 विषयमारित् | द[१]मोदरसहस: | चोलार्कोभभ: | चेलोभभ: | बन्यसहस: | रसभभ: 
120 विषयमारित् [भभ:] (सेम्यही) | परियाणातुभभम्यभभी | चोलारभभ: | चोरिय(१)मथिभभ: | इति ह- 
121 [चर]च्यो[चर]का: | पंचतकतप्योत् | [१] नारायणभभ: | मंगाकरभभ: | नारायणभभ: | चोरामदमणिभभभ: | सी-
122 रतुनभभ: | चबौद्रभभ: | चिंतरभभ: | मेडिभभ: | पोतियमारित् | मन्त्विओनियन्नभ- 
123 ह: | भा[स्त्र]रम्भ: | [प]चौदिकमभभ: | मेडिभभमारित् | नीलाकंठभभ: | निति- 
124 'विषयमारित्: मा[चं]विषयमारित्: चुंदरभभमारित्: | जवयसहस: | चिंतरभभम- 
सहस: | जपमविष: | च[०] व- 
125 यभभ: | नेवलिश्चरभभ: | चंदरसहस: | तिष्ठबुद्धानमभभ: | [१] परियाणान्नमभ: | चोराम- 
127 गहिरि | पत्यमारित् | नंदिकमानभभभ: | [वेशभ]भभभ: | चिंतरभभमारित् | भायिकर्तिजीतिश-
128 हस्स: | महादेवभभ: | चापनमभभभ: | चारोदरभभभ: | परिया[ढ्या]न्नभभभ: | कुमारधामभभभ: | दामथ- 

¹ Read चवी।² Read दुमा।³ Read पदभभ-।⁴ Read चवी।⁵ Read सादर।⁶ Read दामथ।
129 यमहः। बोधिनानविचरु[ब्य]दिमहः। शिल्लास्मातः:[1] दृति कौशिक-गीतः। (१) चट्टीरचरव्यायाभिवः। शी- 
130 गुहदंपुरीभाषः। [ब्य]वेत[श]कृतमहः। दृति है गम्यगीतति। शृम्यभाषः। 
    परालारदमपुरीर्यभः। [२] 
131 चंद्रीआरभः। भीमनाल्यभः। खरासुभः। श्रीन्द्रश्रुमपर्यभः। 
    तिश[श]परसुमुहानुभः। 
132 [३]। चादनकेभः। इवान्ती वापूलानीतः। श्रीन्द्रश्रुमः। श्रीन्द्रश्रुमः। 
    दृति है किन्योविचरजः। यश्न[म्]ः। 
133 तिष्ठभः। दारायवंगतिः। दीनवेचियनी॥ भीमभाषः। दृति चलाव- 
    (३) कृष्णगीतः। [१४] श्रीन्द्र[श]भाषः। 
134 नारायणभः। ग्रण्यवेशभः। कौशम[४]ः। श्रीकुमारभः। सुर्य- 
    देवभः। श्रीन्द्रश्रुमः। वासुदेवः। 
135 वभः। इवान्ती वादरायणगीतः। तिष्ठवर्ज्जेवभः। सम्बेदवभः। 
    शीरामभः। सम्बेदवः। 

Fifth Plate, Second Side.  
136 भः। वेष्क्षुतभः। श्रीतरभः। श्रीन्द्रश्रुमः। कामियवंगगितः। 
    वीरिर्दरानभः। [१] 
137 कौशमशानभः। मगजितिविनान्यभः। इवान्तद्वन्द लीलितगीतः। श्री- 
    कृष्णभः। श्रीन्द्रश्रुमः। ना- 
138 रायभः। दृति चयोः। [र]कामकायनगीतः। शीरामभः। श्रीन्द्र- 
    श्रुमः। परमेश्वरः। 
139 भः। ग्रण्यसङ्कमभः। देवदेवशभः। समुद्रनभः। माधवभः। शीराम- 
    भः। वासुदेवः। 
140 वभः। विषुभः। इवभः। दृगभः। देशम्भः। दविश[१५]सूर्तिभः। 
    यन्त्रमभः। कुमारलाभभः। शी- 
141 रामभः। शीर्षणिकोभः। शंक्तनारायणभः। नारायणभः। श्रीम्यभः। 
    दामीरभः। शी- 
142 वासुदेवभः। नारायणभः। भीमिष्कराभः। दीनयभः। सुर्यकधभः। 
    परालारभः। तिष्ठवर्ज्जेवभः। [१६]। 

[१] Read भः। [२] Read चयः। [३] Read महाद्वन्दः।
167 रिवासुकमलव्यवायनम्: माधवभाद: पश्चिमोनाम्[५]: यज्ञसूरितः माधवभाद: नारायणमहसीमायायी: च।
160 गिरि: माधवभाद: [ि] चेतरामभाद: चेतरामभाद: हुज्जाकृतमभाद: चेतरामभाद: वेसव[भ]म: पुष्पोतमभाद:
161 [ि] रायस(भ)सहस्त्र: द्विवासुक्तिमभाद: वेशिकृतमभाद: चेतरामभाद: विरिवासुकमलव्यवायनम्
162 द: सिंगिपर[ि]म[भ]म: शेखरसहस्त्र: नारायणसहस्त्र: श्रीम[र]सहस्त्र: श्रीकृष्णभाद: द्विवासुक्तिमभाद:
163 शेषवस्त्रसहस्त्र: शिष्वरासुकमलव्यवायनभाद: शिष्वरासुकमलव्यवायनभाद: शीरवासुकमलव्यवायनभाद:
Sixth Plate; Second Side.

172…


174 दमा[वित्] । दि शालावतमीत्राभस्त् । यज्ञाभवतसीमयाजि । श्रीक्षण-ः भव: । गीविदभव: यीमरत्मभ: । दि चला:-

175 री विष[1°]मित्रगीत्राजः । सुभैसवधस्थः । ध्रयभ: । केषवभ: । कुलीङ्गचोोिचश्रमाराजः । सेिनापति:। राज:-

176 राजश्रमशहाराजः भागचतूःस्व[नु] कुमारनारायणश्रमाराजः भागचतूःस्वः । दिवाकरभः । न:-

177 दि विश्रुः कालकालभः । केषवभः । दि सुभलगीत्राय नवः नारायणभः: प्र०

178 दि ही वालकील्गीत्रिः कारीदरमसीमयाजि । कुमायभ[न०] नित्रवाणहुः ऴुःधाम(1°)निर्मितः दि:-

179 दि चलरस्थात्मीत्राजः: वालदेवभः । केषवकृतस्थः: नारायण[न०]भः: । दि श्रीक्षणगीत्राभस्त्: निंब[दे]विच्यः

180 [: ।] देवकी विषुः । नारायणभः: गीविदभव: श्रीक्षणभः: दि चवः: पारारप्यगीत्राजः । दि घ:-

181 [०]चिंगुदुरदरपंचंसंतकस्येत्: (०) पटकम्मेवनिविन्तः हृिविधिमाभैः चतुः शालारिंगदिविधंगः

182 चतुष्कालस्य कावगन्तुः परिकल्प भविदिव्यं हादसपूःःविण्विण्वितमालिीवनिनाम-ः । पौरुषी[न०]ः:-

183 मयाराज उत्तरकलसविविवं चालसमायायामधिति यामनयमेकीकल्य यीवी—वीचत्तुःढिर्दिमंगः

184 लनाशा सुभलिङ्ग[१°]श्राहरिङ्गक्षभ क्रतिसंवक्षभवः प्रतिभांग सारः निम्कः कः परिकल्प वदाटीन्यकिदा[वा]:-

1 Read ह्रमतः.

2 Read शीमधारीः.

3 Read सेनापति:

4 The rest of this line after नि has been erased; but the erased words प्रीथिचित्तिः सहित भागयवान् are still faintly visible.

6 Read निरलेभीः.

7 The assurdra stands at the beginning of the next line.
Seventh Plate; First Side.

191 डु दीन [जै]रतिनं जमड़ा तीजा ताहु दीन पडुमटुपयुक्तितें टोबाडवाक बीचिन् बीचिड़ेकः

192 तुरुबुदिमंगस्नम् [प]दस्वन चेचुनिमेहदु दीन दिचचशुन बूकुकोयनुहुपु- टेज नु [ह]पिम्चि

193 पादिन भैलवका दिचचशुनवा-हुणिंचिनकाशातु दीन जामेयसुन सिंगुसुकिड़ा बूकुकोयनुपु [प]-

194 टेज नु गुडिन चोटि जाती [महेद] दीन दिचचशुन सिंगुसुकिड़ा जामेयसुन [प]वुकु गुटिय दीन द-

195 चिचशुन निगलवुनालियु गोदेकणु गुडिन चोटि दीन दिचचशुन पुलुवुगुकिड़ि दिचचशुन गोडे-

196 र पालातु दीनिंगब पडुमट "वैरिमुख वातुकुकण रचिष्ठालुत दीन पडुमट मधिम[1] तु दीन पडुमट मायल-

197 कहमन्दि ताहिनिभियु दीनिक पडुमट कहमन्दि बाजयु दीनिक पडुमट काद [स]मिनी चोटि चवितिमेहदुतु

198 दीनिक पडुमट ताहितमिथ तीजा मेदलु दीनिक पडुमट बाद उत्तरांचिमिलाणविनेकंखकंटिच वातुस्न दी-

1 Read दिनसि.
2 Read निमित.
3 Read विभ.
4 Read दीनिम.
5 Read बाद.
6 Read तु.
7 Read चु.
8 Read चगुट.
9 This line up to रद्धसम is written on an erasure.
S P I T H A P U R A M PLATES OF V I R A - C H O D A.

199 nika vāyavasun Ṛṇḍu śeṣeṣucul nādiri pūḍuṇu dēnīk vāyavasun
bōvāvādakū pūḍumāṭ pu-

200 Ṛṇḍu nādiri jñānakāṭāhū dēnīk pūḍumāṭ pucchumāṭ gūḍhūn
dēnīk pūḍumāṭ gārpaṭa-

201 kī naerateṣuṇa dēnīk pūḍumāṭ punṣuṇu pūḍumāṭ anuṣuṇa
gūḍhūn dēnīk pūḍumāṭ-

202 bōvāvādakūmāṭi bōvīn pānīṣuṇu tūṇeṇ pūḍuṇu dēnīn pūḍumāṭtanḍarāčīna-
māṇ anuṣuṇa-

203 gūḍhūn pūḍumāṭ nairōkṣīṇa gūḍhunānati kāṭīf pūḍuṇu sīma II maṇeṣuṇa ṛī-

204 ṛī | utassuṇa māṇbāḷīrūnā bōvāvādakū gūḍhun vīḍī ṛṭāyūnū dēnīn
uttassuṇa vābīlā niścīṣṭa pūḍuṇu-

205 dēnīn utassuṇa kā[du] dāvīsānun māṅkī tīḍīṁ ṛṣṭīsūṇu pūḍuṇu pūḍumāṭ vād-

206 gōdī tṣeṣu, uttassunīvīṁukīvīṁuṇānāko kōvīvāsāku māṇbāḷīrūnū gūḍhun
tīḍī pūḍuṇu sīma | pāṭrīsū[1]-

uttassuṇa gūḍhun māṅkī pūḍuṇu dēnīk utassuṇa-

208 n kaṇḍiṣuṇa māṅkī pūḍuṇu dēnīn utassuṇanīcūkī tīḍīṁ pūḍuṇu dēnīn
uttassuṇa g[4] sāmbāṇta dēnīn utassuṇa

209 bōvāvādakū dēnīn utassuṇa kōvīvāsāku bōvāvādakū dēnīn utassuṇa
bōvāvādakū [5] gūḍhun vīḍī tāṃbāṇdheβuṇu pu-

vēlāṅkū dāvīsānun gārpaṇātu dēnīn-

dēnīk utassuṇa[n]tūṇu dēnīn-

---

1 Read नैषान्तिमल.
2 Read आषारोऽस.
3 Read नैषान्तिमल.
4 Read गृहिणा.
5 Read गृहिणा.
6 Read गृहिणा.
7 Read गृहिणा.
8 Read गृहिणा.
9 Read गृहिणा.
10 Read गृहिणा.
11 Read गृहिणा.
12 Read गृहिणा.
13 Read गृहिणा.
14 The anuśtrasa stands at the beginning of the next line.
15 Read गृहिणा.
16 Read गृहिणा.
17 Read गृहिणा.
18 Read गृहिणा.
19 Read गृहिणा.
20 Read गृहिणा.
21 Read गृहिणा.
212 निक उत्तरसुन् भोजूनु दीनिक तूपुन वीरदरपटि कादि छूरिकादुत
 दीनि उत्तरसुन वल्लिन कनुमकूलतुः

213 रमेन तुम्हातु दीनि उत्तरसुन कलम कादि० गोकालातु दीनि उत्तरसुन
 वीरदरपटि कादिः

214 दीनिक उत्तरसुन् गोकालखड वीरदरपटि गूढन चठूँ दीनिक पठस्ट
 गोकालखड उत्तरसुन वल्लिन तुम्हा

215 बांजू भूषणु दीनिक वायुसुन्दर में[व]
पृथकु भूषणु गूढन
 चठूँ चाकिकपूलु कादिनिक उत्तरसुन श्य

216 भूषणु दीनिक उत्तरसुन भूषण तोडि बेंगमातु दीनि उत्तरसु
 में[व] वन्दरिकियु गूढन चठूँ भूषण वैलमुन

217 राशु भूषणु सोमसु " वायुवा दिमि दीनिकिनामिनयसुन् दीनिक भूषण वन्दरिकियु
 गूढन चठूँ भूषण वैलमुन

218 नुनु दीनिक तू[पुण] दीनिकिनामिन चठूँ पठुय सोमसु " उत्तरसु दिमि
 दीनि तूपुने पठुय दीनि

219 क तूपुने जोडिमिनातु दीनिक भामियसुन तुष(त)धानि तोडि पठुयु
 दीनिक भामियसुन वेह

220 सु तोडि पठुयु दी[नि]क तूपुन चंडुभानि तोडि पठुयु दीनिक तूपुन
 वैंगमातु

221 दीनिक भामियसुन जोडिमिनातु दीनिक भामियसुन गोकालखड़ातु दीनिक
 भामियसुन चंडुभानि

222 दीनिक दिवससुन सुनुमलुः दीनिक दिवससुन दरिकियु बेंकुमति
 पृथकु गूढन

223 चठूँ बरुकुपुरवु दीनिक तूपुन पठस्टु वें[व] जोडिमिनातु दीनिक
 तूपुने चठूँ पठस्टु

224 गड जोडिमिनातु दीनिक तूपुन चठूँ नठुरुः वैंचिन चठूँ
 तूपुः गड तुम्हातु दीनिक तूपुः

225 उपि पठस्टु गोकालखड तोडि पठुय दीनि तूपुः पठस्टुतुतरसु
 वल्लिन तुम्हातु दीनि तूपुः

226 न उपि पठस्टु पठुयु दीनि वायुसुन्दर तुम्हातु दीनिक वायुसुन्दर
 वैंगमातु चठूँ चौराही

1 The d of mal is expressed by d and n.
2 Read नूपु.
3 Read गलि.
Eighth Plate; First Side.

229 ग तीर्थ गारे
230 न तीर्थ गारे
231 न तीर्थ गारे
232 सुन पालिमुख में चिंतित कड़ी "बोलकुपलम" डंकलपूर्ण पोलसुन गामशेवंगम
233 न तीर्थ गारे
234 दीर्घ वायुसुन गारे
235 पुड़ियारकु उत्तरसु विनायक तीर्थ चिंतित गारे
236 लुपिन वंडुघंड पोलसुन मणिमणिगुण
237 न तीर्थ गारे
238 उ दीर्घ वायुसुन ढंगु तीर्थ पुड़ु दीर्घ वायुसुन मणिमणि
239 क वर्गमुन वंकल चिंतित गारे

1 Read तीर्थ.
2 Read मुख.
3 Read तीर्थ.
4 The annexed stands at the beginning of the next plate.
5 Read तीर्थ.
6 Read तीर्थ.
7 Read गारे.
8 Read गारे.
9 Read जाकल.
10 Read पुढ़िया.
11 Read मणि.
12 Read जाकल.

91
240 तीर्थ विंमानातु दोषक ईशानसुन चोकुरनुसिन्नुहूँ दोषक तूपुँन पेद विंमानातु दीर्गक ईशानान्

241 सुप नेबैः तीर्थ पद्धतु दोषक ईशानसुन नृवन्चिनियाह गीतिकम्बालुन दोषक ईशानसुन पद्धतु दीर्गक ईशानान्

242 नसुन वेसु तीर्थ सुँ[ड]ूँ वर्गाल विंमानातु दोषक ईशानसुन वेसु
पद्धतुः तीर्थ पद्धतुः दीर्गक ईशानसुन

243 वहाकारातु दीर्गक ईशानसुन वेसु तीर्थ विंमानातु दीर्गक तूपुँन भोमाप्रसुतम वंडुःपूडः पोलसुँ

244 सूडः चोटि विंमानानि पद्धतुः दीर्गक तूपुँन कळेल तीर्थर चंडुमानातु दीर्गक तूपुँन चंड्रमानातु तीर्थर

245 चढ़ युवुँ दीर्गक तूपुँन युवनिविंमानातु दीर्गक तूपुँन वेलगमातु दीर्गिनिनामेयसुन वेलगमातु तीर्थर

246 पाबालातु दोषक तूपुँन तीर्थर वेलगमाकंकलुतु दोषक तूपुँन चंड्रमानातु तीर्थर

247 शामनसुन् गीतिकम्बालु तीर्थ वेलगमातु दीर्गक शामनसुन[ख] कायानपरिण सुसूरसुन वेलगमातु

Eighth Plate; Second Side.

248 दोषक तूपुँि वर्लिविंमानातु दोषक तूपुँि गहुवलीविमिवंबवक तोंड चंड्रमानातु दीर्गक शामनसुन[ख] नां

249 सुश्वश्वरकुटित कित्ति विंमानातु दीर्गक "तूपुँनलालमुखरेवव्हलानेरि
उत्तरसुँ कह कित्ति[ख]भाजालु दीर्गक तूपुँि

250 नियोट कित्ति सुविंमानाकुँलु दीर्गक तूपुँि परि कित्ति चंड्रमुँ वेसुँ
सुमि[छृःमानकुळु दीर्गक ईं

251 शामनसुन इश्वरवहुँ चेसुकुँ नद्युँगा वर्ल ईशानसु उत्तरसुँ विंमानातु दीर्गक ईशानसुनिश्चिति दोषक ईं

252 सहु तीर्थ वेनसानातु दोषक तूपुँनिनिश्चिति कित्ति वेसु तीर्थं गीकिन-मातुर दीर्गक तूपुँि ईश्वरि ईं

1 Read चुँि
4 Read चुँि
5 Read चुँि
6 The omadtra stands at the beginning of the next line.
8 Read पद्धतुः (P).
9 Read तूपुँि
10 Read चुँि
२५३ वेसु लोकें गोकामागुळुत दीन तूर्ण च्याच्या किंचि वेळगमानिन 
पूर्ण दीन तूर्ण तिमाचीत [५]- 
२५४ दीन दशिरकाेणु लोकें चालुक्य चालुक्याेणु चित्रणीती[५] विश्व अंधाविदि 
गूढ़िच चीट पॆडिसांगातुर 
२५५ दीन दशिरकाेणु लोकें पूर्ण दीन दशिरकाेणु वेळ वेळग- 
वुत दीनक अन्यायसुन्त गामनिती[५]- 
२५६ नि गूढ़िच्या दीनक अन्यायसुन्त लोकें चालुक्याचूलु दीनक अन- 
यायसुन्त लोकात्तु 
२५७ दीनक उत्तरसुन च्याच्य चालुक्याचूलु दीनक उत्तरसुन दीन तिमाच्या दीनक उत्तरसुन लोकें तो- 
२५८ दि वेळगमान दीन दीनक उत्तरसुन च्याच्याचूलु दोषेंनिमित्त गूढ़िच चीट 
लोकागात्तु दीनक निमित्ताते 
२५९ यसुन लोकें तूर्ण वसुंगवेळळगय' सीमा [१०] एशाभां दिशि [६] 
दीन तूर्ण' वेळतीरखातुर दीन तूर्ण तीर 
२६० पूर्ण [७] निमाच्याचूलु अर्थ तूर्ण अन्यक ऋदिर्मानातु दीनियाच्यामानु 
चित्रणातु दीन तूर्ण प्राप्त 
२६१ नेपासुन दीन तूर्ण वेळतीरखातुर वायकुल वायकुलातु दीन 
देशाह[७]सुन च्याच्यामान तूर्ण पैट[९] 
२६२ [१०] दीनक तूर्ण विश्वाच्य दिव्याचार प्रयोगनय' 'हृ[१०] पूर्ण उपुर्णेंचे काठाचिच्या 
वदिल च्योरुत दीनक दशिरखातु व- 
२६३ दि पद्मरतिव तक भोळबोळचिच्या गुळे किंचि चित्रणातु दीनिका 'हृ[१०] पूर्ण 
केळी [१०]चिच एट तूर्ण च्याच्यामान तूर्ण 
२६४ रेशु वित्त्युत' दीन तूर्ण वित्त तूर्ण च्याच्यामान दीन तूर्णवेंचे 
तालु दीनियाच्यामानु रांगी 
२६५ तालु दीनियाच्यामानु प्रसंगिक तूर्ण तालु दीन तूर्ण संसुरात 
किंचि यसुन तूर्ण तिमाचे 

Ninth Plate.

२६६ हृ[१०] दीन तूर्ण संसुरात सीमा [१०] विष्णूरूपाक [१०] पूर्ण म् न वाळं 
सीमा: [१०] पूर्णतः[११] वेष्टपूर्ण कॊंबले-

१ Read कृपया इति। 
२ Read तूर्ण। 
३ Read सुप्पावेळाच्यामुळे। 
४ Read सुप्पावेळाच्यामुळे। 
५ Read धीर्पीरुस्त। 
६ Read धीर्पीरुस्त। 
७ Read धीर्पीरुस्त। 
८ Read धीर्पीरुस्त। 
९ Read धीर्पीरुस्त। 
१० Read धीर्पीरुस्त। 
११ Read धीर्पीरुस्त।
267 रघु सीमा । चारायान दिशि वेष्णपूर्विन्दिक पोलगहस सीमा । पचिषित: वेष्णपूर्विन्दिक पोलगहस सीमा ।
268 नैरायान दिशि वेष्णपूर्विन्दिक पुरावायु गूढिन चोटि चण्डुमंडकुल सूद्धुत सीमा । पलकः मतः
269 पुरावायु नागदसु गूढिन पोलसु वेष्णकिशन । सीमा । वाययान दिशि नागदसु चुम्पिकिशनान
270 गूढिन विंचातातु वाययान । उत्तरते: चुम्पिकिन पोलिसु वाययान । ऐहायान दिशि चुम्पिकिशु वेष्णपूर्विन्दिक
271 गूढिन चोटि सुकृत वाययान सीमा । चतु व्याकरणम व्याचयस्मात: नवस्तेव वलवः भागः एकः सीः
272 महावाययानार्थो है । वेदांत व्यास्यानिर्देशः काश्यवेष्णपांचिरेत[ः] यजुर्वेष्णपांचिरेतः
273 रेकः मार्नि गापितरेकः । क्षत्व[ः] वर्णावधानिरेकः । भूपालः क्वावधानिरेकः । पुराणः वाचितरेकः क्षमः
274 दस्क्ते[ः] विद्वा विक एकः । क्वीतिविनं एकः । इति गुप्तवृत्तिभागः भादुः । भाषाशास्त्रविवेशस्तेविशुद्ध[ः] भादुः
275 काव्य भागः है । पशुभूम्न दिक्काभागविवेशस्तेव च हो वीरसास्तेवाय हो इत्तरायः वालुः[ः] एकः दछा
276 ति सम देवभागः । दस्क्ते[ः] न वेशनिरि बाधा कस्तवः यः क्षमः । रोतिव सः यजुर्वेष्णपांचिरेतानुः क्रियति
277 तदाः चोल भगवतः व्याचिन । खदस्ता पारद्वारः यो चहेत ववहरां [ः] वशिष्य वशसाधारिन्दिक विद्वान्या जानेव त्रैः
278 विशि[ः] शुभः[ः] गणिश्च[ः] का शशिश्च[ः] का शशिश्च[ः] रथवाण्याणं गुरुवानं [ः] चूरव:-
279 रक्माप्रसङ्गिता यवद्धमानतं सृश्चे[ः] विशुद्धशवत् । [ः] चूरव:-
280 संबंधरे दत्तसाध्य गायकस्यास्तिः । पंच पञ्जापना: । काष्ठकार्तिर विद्याधिक: । लेखाः पंच[ः] चाराः । फैफः ।

1 Read वाङ्.
2 Read खा� spanking भयाण.
3 Read मध्यमिविवसते.
4 Read दत्तसाध्य.
5 Read प्रवाण.
6 Read दत्तानो.
7 Read दत्तानो.
8 Read श्रेष्ठ.
9 The d of pyed is added to the secondary form of y.
10 Read ज्ञान. 
ABRIDGED TRANSLATION.

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

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

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

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

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

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

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

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

(L. 68.) This asylum of the whole world, the glorious Vishṇuvardhana mahārāja dīvīrāja, rāja paramaṇeva, paramabhātītara, the most pious one, the glorious Vira-Chōḍa, having called together all householders, (viz.) the Rākhātīs etc. inhabiting the district of Prōṭumāḍu, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the doorkeepers:—

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

[L. 80.] These (Brāhmaṇas) are enumerated with their names and gōtrās.

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

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1 This verse follows verse 15 of the Chellūr plates. In these plates it is omitted by the engraver, though required by the context.
2 This verse follows verse 31 of the Chellūr plates.
3 The attributes given to the name and to the Gaṅgā admit of a second explanation, suggesting that the former went to heaven and the latter to hell.
4 The names of 8 dōnes have been erased, eis. of [Mājīmāṇbhaṭṭa and Mējīyabhāṭṭa in L. 99]; of Adāhlābhāṭṭa in L. 111; of Śrī-Vāyuṇđābhāṭṭa and Śrī Ramaṇīyaśaśaṇābhāṭṭa in L. 123; of Āśvāndābhāṭṭa in L. 154; of Śrī-Mahābhāṭṭa in L. 166; and of Prabhūdīvapāṇḍita in L. 177. On the other hand the following 6 dōnes received 8 extra shares:—Abhirāmamūrti who was the officiating priest (purāhita) of the king (L. 80);—1 extra share; Niravadvabhāṭṭa who performed the Vajapīya sacrifice (Ll. 148-149);—1 extra share; Dāmārābhāṭṭa (L. 172);—1 extra share; Rājarājābhumaṁābhāṭṭa who was the commander of the forces (śadpāta) (L. 173);—3 extra shares; Kūttarārāyanabhumaṁābhāṭṭa (L. 176);—1 extra share; and Prabhūdīvapāṇḍita (L. 177);—1 extra share. The totals of the dōnes and of the shares, as stated in L. 181-182 of the text (536 and 544), may be arrived at by adding the 8 erased names to 528 which is the number of dōnes actually named in the plates, and by adding 8 extra shares to the single shares of the 536 dōnes.
(L. 180.) "Be it known to you that,—having assigned five hundred and forty-four shares—(some getting) less and (some getting) more—to these (Brāhmaṇas), five hundred and thirty-six in number, who are engaged in performing the six duties; having united three villages, viz. the village named Mālavellī with its twelve hamlets (pāṇḍī) and the village named Ponnatorra, (both) in your district, and the village named Ālami in the Uttaravarṣa district; having converted (these three villages) into a well-established agrahāra, by name the prosperous Virachōḍachaturvēdimāṅgala; having fixed an annual assessment of one and a half nīshka on each of these shares; and having remitted the siddhāya, avēṇḍīya, abhinava and other (revenue) besides this (assessment), (the tax) called krīḍarasukla, and what is due to the king from merchants and well-to-do people,—we have given (the said village), with exemption from all taxes, with libations of water, to last as long as the moon and the sun, on the occasion of the summer solstice.

(L. 186.) "The boundary villages of this (village are):—In the south Ponnavāda and Mallavrōlu (form) the boundary; in the west Kolliprōlu and Chembrōlu (form) the boundary; (and) in the north Polakumbāra, Daṅkalapūṇḍi and Beṇḍapūṇḍi (form) the boundaries."

[Ll. 188-266 contain a more detailed description of the boundary-line of the granted village. In this passage the following villages are mentioned besides those already referred to in ll. 186-188:—Līngamakurru, Puluvangurru, Gārapurru, Mēdaparru, Dārekī, Jammāparru, Bhimāvura, Kappaniparru, Śingavikrama and Doṇṭēngi. The boundary in the east was the sea (l. 188).]

[Ll. 266-271 contain a description of the boundaries of Navavāda, a hamlet (pāṇḍī) of Virachōḍachaturvēdimāṅgala. In this passage the villages of Beṇḍapūṇḍi, Duggavāda, Nāgada and Trummiṇki are mentioned.]

(L. 271.) "In this (village) one share (was assigned) for the maintenance of one who expounds grammar; two to the expounder of Mīmāṃsā; one to the expounder of Vēdānta; one to the teacher of the Rēgāda; one to the teacher of the Yajurveda; one to the teacher of the singing of the Sāman; one to the expounder of Rāypadātra (†); one to him who teaches the reciting of the Purāṇas; one to the physician; one to the barber; one to the poison-doctor; (and) one to the astrologer. These are the twelve shares for the maintenance (of holders) of offices. Two shares (were assigned) to the god Vishnu who resides in the centre of the village; two (shares) also (to Vishnu) who resides on the western side (of the village); two (shares) to Śrī-Kailāsadēva; (and) one (share) to the other local deities. These (are) the seven shares of gods."

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

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

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<tr>
<td>11</td>
<td>Kuśdina</td>
<td></td>
<td>46</td>
</tr>
<tr>
<td>12</td>
<td>Kutsa</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>13</td>
<td>Lōhita</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>14</td>
<td>Mudgala</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>15</td>
<td>Nītandi</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>16</td>
<td>Pārāśarya</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>17</td>
<td>Rāthitara</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>18</td>
<td>Śālavata</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>19</td>
<td>Sāmkriti</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>20</td>
<td>Śāṇḍilya</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>21</td>
<td>Sāta</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>22</td>
<td>Vādhūla</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>23</td>
<td>Vāslaḥliya</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>24</td>
<td>Vāsāḥṭha</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>25</td>
<td>Vatsa</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>26</td>
<td>Vishnuvṛddha</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>27</td>
<td>Viśvāmitra</td>
<td></td>
<td>4</td>
</tr>
</tbody>
</table>

**Total number of donees** 528

### APPENDIX C.—LIST OF TREES.

<table>
<thead>
<tr>
<th>Tree</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ári.</td>
<td>avadu, avuru, suru, —rushes, bulrush.</td>
</tr>
<tr>
<td>Babilla, s. a. prabali,—the rattan tree.</td>
<td></td>
</tr>
<tr>
<td>Būruva, Būrunga, s. a. Būranga.—Bombax heptaphylla.</td>
<td></td>
</tr>
<tr>
<td>Chandru, s. a. Chandra,—Mimosa catechu.</td>
<td></td>
</tr>
<tr>
<td>Chevuḍa, Chemadu, s. a. jemaud,—Euphorbia tirucalli.</td>
<td></td>
</tr>
<tr>
<td>Chikureṇgu, chikureṇu, s. a. chikirëni,—a medicinal plant.</td>
<td></td>
</tr>
<tr>
<td>Chīschanika.</td>
<td></td>
</tr>
<tr>
<td>Chīnta,—the tamarind tree.</td>
<td></td>
</tr>
<tr>
<td>Daṅgu, Daṅgu.</td>
<td></td>
</tr>
<tr>
<td>Drofichi.</td>
<td></td>
</tr>
<tr>
<td>Gōṇki.</td>
<td></td>
</tr>
<tr>
<td>Goṭṭu, s. a. Goṭṭi,—bramble.</td>
<td></td>
</tr>
<tr>
<td>Ida, s. a. Ida,—the date tree.</td>
<td></td>
</tr>
<tr>
<td>Ilindi, s. a. Ilinda.</td>
<td></td>
</tr>
<tr>
<td>Jammī, sammī, s. a. Jamī,—Prosopis spicigera.</td>
<td></td>
</tr>
<tr>
<td>Juvvi,—Ficus infectoria.</td>
<td></td>
</tr>
<tr>
<td>Kāra, s. a. Gāra,—bramble.</td>
<td></td>
</tr>
<tr>
<td>Kumudu, Gumudu,—Gmelinii arborea.</td>
<td></td>
</tr>
<tr>
<td>Movali.</td>
<td></td>
</tr>
<tr>
<td>Mōvī.</td>
<td></td>
</tr>
<tr>
<td>Musiqḍi, s. a. Musiḍi,—Strychnos nux vomica.</td>
<td></td>
</tr>
<tr>
<td>Nelli,—Emblia myrobalan.</td>
<td></td>
</tr>
<tr>
<td>Oḍi, s. a. Oddi,—Odina pinnata.</td>
<td></td>
</tr>
<tr>
<td>Puṅga.</td>
<td></td>
</tr>
<tr>
<td>Rāvi,—Ficus religiosa.</td>
<td></td>
</tr>
<tr>
<td>Rēgu,—Zizyphus jujuba.</td>
<td></td>
</tr>
<tr>
<td>Rēla,—the Cassia tree.</td>
<td></td>
</tr>
<tr>
<td>Rella,—Saccharum sara.</td>
<td></td>
</tr>
<tr>
<td>Riṭṭa.</td>
<td></td>
</tr>
<tr>
<td>Tāḍu,—the palmyra tree.</td>
<td></td>
</tr>
<tr>
<td>Tāngadu, s. a. Tāngōḍu,—Cassia auriculata.</td>
<td></td>
</tr>
<tr>
<td>Trummi, s. a. Trumka,—Diospyrus glutinoso-tumma,—Mimosa arboica.</td>
<td></td>
</tr>
<tr>
<td>Upī,—Volkamoria capparis sepia.</td>
<td></td>
</tr>
<tr>
<td>Vani.</td>
<td></td>
</tr>
<tr>
<td>Veḍatru.</td>
<td></td>
</tr>
<tr>
<td>Velaṅga, s. a. Veḷaṅga,—Feronia elephantum.</td>
<td></td>
</tr>
<tr>
<td>Veḷekki.</td>
<td></td>
</tr>
<tr>
<td>Vēmpa, s. a. Vēma,—the margosa tree.</td>
<td></td>
</tr>
<tr>
<td>Vēṅga, s. a. Vēṅgisa,—Pterocarpus bilobus.</td>
<td></td>
</tr>
</tbody>
</table>

1 This is the Tamil name of the tree known as Delbergia arborea. It is called ṣanōga in Kanarese and kāṇugā in Telugu. Puṅga is not found in the Telugu dictionary.
2 In Marathi, riṭṭa means Sepindus emarginatus.
3 Vani in Tamil and bāṇi in Kanarese mean the same as the Sanskrit sanskriti,—Prosopis spicigera.
Maunggun Gold Plates.

**FIRST PLATE.**

Positive of front.

Negative of back.

**SECOND PLATE.**

Positive of front.

Negative of back.

W. GRIGGS, PHOTO.

FULL-SIZE.
No. 11.—Maunggun Gold Plates.

By Maung Tun Nyin, Honorary Archaeological Officer, Burma.

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

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

TEXT.

First Plate.

1 || Ye-dhammā-hetupabhavā tessuñ-hetu-Tathāgato āha-tessañ-cha-yo-nirodho
evabhādi-mahasamano-ti || chātāro-iddhipādā
2 chattāro-sammapadhānā chātāro-satipāṭhānā chāttāri-arīyasachchāni chattu-nes[ā]* rajjāni pañchindriyāni pañcha-chakkhūni chha
3 asaddhāraṇāni sattā-bojjhāgā ariyo-aṭṭhikiko⁵-maggo nava-lokuttarā
dhammā dasa-balāni chuddasā-Buddha-koni⁶ āṭṭhārasa-Buddhadhammāni

Second Plate.

1 || Ye-dhammā-hetupabhavā tessuñ*-hetu-Tathāgato-āha tessuñ-cha-yo-nirodho
evabhādi-mahasamano-ti iti-pi-so-bhagavā-araham
2 sammasambuddho vijjācharapaśappanno sugato-lokavidu anuttaro-paripaphasammasārathi
sattā-devamanusānaṁ Buddh-bhagavā-ti
3 svākhāya-bhagavatā-dhammo sanditikiko akiyiko ehipassiko opaṇāiko⁶
pachchattaṁ-veditavvo viññāhi-ti ||

TRANSLATION.

First Plate.

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

(He has also explained) the four means of obtaining supernatural power (iddhipādā); the four kinds of right exertion (sammapadhāna); the four kinds of earnest meditation (sati-parītā); the four sublime truths (ariyasacchā); the four subjects of fearlessness (vesārajja);

¹ From the original plates. As in Professor Bühler’s editions of the Aśoka edicts, words written continuously in the original are connected by hyphens in the transcript.
² Read asadhaṇṇaṁ.
³ Read aṭṭhikiko.
⁴ Read vesāraṇjā.
⁵ Read opaṇāiko.
⁶ Read sampanna.
the five moral qualities (indriya); the five kinds of vision (chakkha); the six kinds of uncommon wisdom (asādharana [sāna]); the seven requisites for attaining supreme knowledge (bodhikāya); the sublime eightfold path; the nine transcendent conditions (lokuttaradhamma); the ten forces (bala); the fourteen requisites for the attainment of Buddhahood; the eighteen attributes of a Buddha.

Second Plate.

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

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

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

No. 12.—AHMADABAD INSCRIPTION OF VISALADEVA;
[Vikrama-]Samvat 1308.

By Rev. J. E. Abbott, B.A.

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

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

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

1 For a description of this mosque see the Bombay Gazetteer for Ahmadabād, p. 276; Hope’s Architecture of Ahmadabād; and Arch. Survey Reports for 1874-75, p. 4 f.

2 I am indebted for information regarding Mānā, Mēsānā and Mahisā to Mr. F. S. P. Lely, who has kindly had inquiries made regarding these places, and to Lieutenant Carter, who has personally visited the ruins of Mahisā.
here, then Māhinsaka would be the name of a village on the site of Aḥmadābād, whose name has been otherwise lost.

**TEXT.**

1 . . . [सं]वत् १०४ वर्ष . . . .
2 [दि] ११ रवि चादेह मालिकेये
3 महाराजाधिराजवीरमुखीर[श]दे-
4 विविधराज्यो तबियुजसमहाप्राप्त[न]
5 राणकविर[न]देवस | तथा महराज | वा-
6 दे¹ कोठीदेवि² [म]सा[च]को पेशडे-
7 न °|रौतरेखरदेवमंडपे जाली
8 का[र]पिता | उपदेशा रा० म[श]ि
9 सृष्टि सुमन |
10 वा³

**TRANSLATION.**

In Saṃvat 1308, on the 11th day of . . . . . , on a Sunday, to-day, here in Māhinsaka, during the victorious reign of the Mahārājādhīra, the glorious Visaladeva, while the Mahāpradhānas appointed by him (were) Rāṣaka sīr-[V]aḷa[m]a and Māḷarāja,— a trellis (jādi) was caused to be made in the maṇḍapa of the god sīr-Uttarēśvara by Pēdhā, the maṇḍapam² of the lady Sōdhaladēvi. The overseer (was) Rā[utta] Ma[ll]ā, (and) the architect, Sūmāpa.

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

**BY E. HULTEZCH, PH.D.**

A.— Undated inscription at Chidambaram.⁷

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

**TEXT.**¹⁰

1 Svasti sīr[h] !— Pāṇḍyāndandē[na] jītvā prachura-sara-muchā paḥcha paṇchānana-

---

¹ From inked estampages, prepared by myself.
² Read वाह.
³ Read बाहि.
⁴ Read उत्तरा.
⁵ This syllable is engraved at some interval below line 9.
⁶ This is perhaps a mistake for mahādāna. According to Kittel's *Kansaṇa Dictionary*, sāsā means 'a groom.'—E. H.
⁹ See above, Vol. IV. p. 263.
¹⁰ From fresh inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.
3 Pūṇyāh Saṁhūḍri-sūṇīgho tribhuvana-vijaya-stambham=ambhōḍhi-pārē svacchhandam Pārasaṁnān-tarunā-ya-ya-vatibhir-gglyatē yasya kṛttīṁ [1*]
4 sa śrīmān=a-sastraḥ prabala-bala-bharaḥ pañcha Pāṇḍyaṁ-vijitya kṣubhiyat(t-)kṣubhiśā-cha-kraṁ(kraṁ) savidhikam-akarōc=chhri-Kulōṭṭuṇga-Chōḷaṁ [II 2*]

TRANSLATION.

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

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

B.—Inscription of the 38th year at Tiruvenkāḍu. 5

This inscription is engraved on the south wall of the shrine in the Śvētāranyāśvara temple at Tiruvenkāḍu in the Tanjore district. It is written in the Grantha alphabet and consists of a single Sanskrit verse in the Sragdhārā metre. It records the gift of a lamp to the temple of Śiva at Śvētāranya 6 in the 39th year of Kulōṭṭuṇga-Chōḷa,—perhaps the first king of this name.

TEXT. 7

2 tṛṇa-Śvētāranyāśvara Chōḷē nissīmaṁ=taṁ-mahimnō jagati viṭātaṁ ta-
3 n-navatṛitisār=varōhē [1*] Saṁskrityā=āy-ārthāṁ=urvīṁ=dvijā-kula-tīl-
4 kō nītīya-dīpāṁ-nyaṁdha Ṛṣayaśāṁ kṣiti-viditaṁ
5 Mahādeva-nāmā vīpaṁchit ॐ.

Mamgalam=mahā-śrīṁ ॐ.

TRANSLATION.

Hail! Prosperity! While the glorious Kulōṭṭuṇga-Chōḷa was protecting the earth from (Rāma’s) Bridge to the Snowy Mountain, in his thirty-ninth year, in order that his boundless power might spread over the world,—a scholar whose name Mahādeva was renowned on the earth (and who was) the ornament of a family of twice-born, dedicated (a piece of) land for (the supply of) ghee 8 and granted a perpetual lamp to (the temple of) Śiva at Śvētāranya. Bliss! Great prosperity!

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1 Read Saṁhūḍri.
2 The word Āsstraḥ seems to be corrupted from Āstraḥ.
3 This is a Sanskritised form of Kōṭṭār near Cape Comorin; see South-Ind. Inscri. Vol. II. pp. 230, 231 and 236.
4 This word is expressed twice, by śrīmān and by śrī.
5 No. 110 of the Government Epigraphist’s collection for 1896.
6 This is the Sanskrit equivalent of the Tamil Vēṇkōṭaṁ.
7 From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.
8 The ghee was required for feeding the lamp which is mentioned immediately after.
Grantha Inscriptions of Kulottunga-Chola.
C.—Inscription of the 44th year at Chidambaram.  

This inscription is engraved on the outside of the north wall of the innermost prākāra of the Naṭarāja temple at Chidambaram. That portion of it which contains the date has been published before in the Indian Antiquary, Vol. XXIII. p. 297 f. and above, Vol. IV. p. 70. The alphabet and language are Tamiḻ. Lines 1-5 and 9-14 are in prose, and lines 6-9 contain one verse.

The inscription is dated in the 44th year of Jayadhara (l. 5 f.). From the Kaliṅgattu-Paraṇi we know that this was a surname of Kulōttunga-Chōla ḍ, to whose reign the present record must be assigned accordingly. Professor Kielhorn has calculated the details of the date (l. 6 f.) and has found that it corresponds to Friday, the 18th March A.D. 1114.  

The first portion of the inscription records donations made to the temple at Chidambaram (Tillai, l. 7 and 9, or Tiruchchiprambalam, l. 12) by Kundavai Āḷvār, (the daughter of) Rājarāja and younger sister of Kulōttunga-Chōla. She presented the god with a golden vessel (l. 3) and a mirror (l. 10) and covered (the roof of) the shrine with gold (l. 8). The second portion (l. 10-14) states that a stone which the king of Kambōja had given to Rājēndra-Chōla was, by order of the latter, inserted into the wall of a hall in front of the shrine.

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

TEXT.  
1 Svasti śri(sīrī) Tirimbuvaṇachakkaravattigal śri(sīrī)-Kulōttunga-  
2 Sōḷadēvar tiru-taṅgaṅiyar Rājēndraṅ Kundavaiy-Āḷvār  
3 āl-uḍaiyarkku tappi(ṇ)ṟ. amudu śeyd-arula iṭṭa [m]iṇḍam o-  
4 uṟiṅgal kudi-nāy-kal nipa Madurāngarap-mādaiyōdu okkum  
5 poṇ 50 pa aip(m)bād[i][g] kala[n]ju s. Nāyilattai7 muja-dāṅḍa Jaya-  
6 dararkku nāṟṟattu-nāl-ānḍil Mi(m)i[ṇa=niga] nāyaru Veṭṭi pe-  
7 ṭra Urval-pāḷ-ḻabam pōdāl tēṅḷam-poḷir-Tillai-nā-  
8 [ya]gar-daṅ-gōyil-elām  ṭin-bōn mēyndāl-ṅavaraun-dōjul-ā-  
9 ttam Rājarājaṅ Kundavai pā-vindaṅḷā  ṭ. Tillai-nāyaga-dēṟavku=  
10 tiru-kkaṅṭāliyum iṭṭa [Śri]ṣri(rī)-Rājēndra-Sōḷadēvarku Kambōsār  
11 rājaṅ kāṭchiy-āga-kāḷṭaṅga kallu [—] idu uḍaiyār Rājēndra-Sōḷa-  
12 dōvar tiru-vāy moḷing-arulī udaiyār Tiruchchiprambalam-uḍaiyār kō-  
13 yilil muṇ vaṭtaṇdu mēlai-ppattiyilė vaṭṭadu  ṭ.  
14 l-śarattil tiru-muṇ-pattikku Kambōsār

TRANSLATION.

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

1 No. 119 of the Government Epigraphist’s collection for 1887-88.
5 As I have stated in the Ind. Ant. Vol. XXIII. p. 298, note 13, Kundavai, the elder sister of the Chōla king Rājarāja ḍ, and his daughter Kambavai must be distinguished from the present Kundavai. Rājarāja, Rājēndra and Kundavai evidently were favourite names with the Chōla dynasty.
6 From an inked estampage, prepared in 1888.
7 In this verse, nippattai rhymes with Mīna, tēṅḷam and ṅavaraun.
for offerings of water, one vessel (miṣṭam), weighing, (by) the true standard of the city, 150 paśa—fifty kaḷaṇja,—of gold which was equal (in fineness) to the Madurāṇdoga-māḍai. 3

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

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

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

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

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

TEXT. 6

1 Trīṁasat(t-)samē Jayadharaṃya tu va[r]tamāne śrī-Jāṇamūrtti-
2 suktim-Madhurāṅtak-ākhyā [10] āchāṇḍram-Ādhīpura-vaśi-Mahē-
3 śvarāya prāḍāṭ prabuddha-timir-aika-ripum pradīpam ||

TRANSLATION.

While the year 7 thirty (of the reign) of Jayadhara was current, one named Madhurāṅtaka gave to (the god) Mahēśvara (Śiva) who resides at Ādhipura a lamp which checks (its) unequalled enemy—darkness, (which is) a charitable gift (for the spiritual merit) of the illustrious Jāṇamūrti, 8 (and which is to continue) as long as the moon.

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

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

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

1 Instead of kūṭī-sar-kul, 'the true standard of the city,' the Teḻjāṉūr inscriptions (South-Ind. Inscri.
Vol. II. No. 6, paragraph 1; No. 7, 1, and No. 8, 1 and 8) have kūṭī-sai-kul, 'the standard of the city.'

2 This symbol appears to denote the weight of one kaḷaṇja.

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


5 Ādhi-pura is the Sanskrit equivalent of the Tamil Orrīy-ār, 'the mortgage village.'

6 From an inked impression, prepared by Mr. T. F. Krishnaswami Sastri, M.A.

7 Samē is incorrectly used instead of samādyēnē.

8 This may have been the father or preceptor of the donor.
village of Dibbida Agrahāram, in the Viravilli taluka of the Vizagapatam district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first of which is inscribed on one side only, and each of which measures about 9½” broad by 3½” high. They are numbered in Telugu figures, which are engraved near the proper right margin of the second side of each plate. The plates have slightly raised rims, and, with the exception of the fifth plate which is broken in three pieces and of which a small marginal piece is missing, they are well preserved, so that the writing on them nearly throughout may be read with absolute certainty. The plates are strung on a ring which had not been cut when they were received by Dr. Hultzsch. This ring is about 3½” in diameter and ½” thick, and has its ends secured in a seal which bears two fishes, in relief, on an elliptical surface of about 1” by ½”.—Though not very uniform, the writing, on the whole, is well engraved. The characters are intermediate between those of the latest Eastern Chālukya inscriptions and the Telugu characters, properly so called. On the forms of individual letters only few remarks are necessary. The signs for th and dh throughout are open at the top (e.g. in dávaka, l. 36, and raśāhira, l. 31), and the sign for bh is generally open at the bottom (e.g. in cañaca, l. 1). The sign for ṣ (e.g. in Pāṇḍava, l. 30, and pārāganḍa, l. 25) has no top-stroke (talakṣṇa) and therefore closely resembles the of the Eastern Chālukya inscriptions; on the other hand, a top-stroke is employed in the sign for  (in ajīgaļam, l. 12, bhṛha-taruḥ, l. 59, and -udāḥa, l. 61), the right top of which, besides, is formed into a loop. For the initial ri we have an unusual (perhaps incorrect) form in Rgvedādaḥ- at the end of line 32; and the signs for the medial s and ṣ are hardly ever, if at all, properly distinguished. The size of the letters varies between about ½” and ⅛”.—The language is Sanskrit, but the description of the boundaries in lines 52-64 contains some Telugu words. Up to line 36 the inscription is in verse, and five more verses occur in lines 65-73. In respect of orthography, the chief points to be noted are that consonants (especially q, ṣ, t, and bh), but also ch, j, t, d, dh, p and v), which follow upon an anuvṛtta are frequently doubled; and that, when such is the case, bh and ḍa are doubled by prefixing to them the same aspirated letters, except in the word vamudādaḥa in line 68. Before v, t is doubled in muni-tīrīdāsa, l. 5; and y is doubled after s in trīṇyā, l. 32, and pālaṇyā, l. 71. Besides, instead of ṣṇ we have ṣn in avatīrṇas, l. 6, and na in Jātākyam, l. 41.

The inscription records (in vv. 20, 21 and 26) that on Saturday, the Akshaya-tritiya of the month Vaisākha of the Śaka year counted by the moon (1), the apertures of the body (9), the earth (1) and the moon (1), i.e. of Śaka-Saṅvat 1191, the chief Arjuna of the Matsya family, for the spiritual welfare of his father Jayanta, granted to certain Brāhmaṇas, as an agrahāra, the village of Drubbidi, which he called Jayanta-Nārāyaṇa after his father. The full genealogy of the donor (in vv. 1-12) is as follows:

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

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1 The 'Dibbadee Agrahāra' of the map, Indian Atlas, No. 108, Long. 82° 56' E., Lat. 17° 48' N.
2 The figure '5' of the last plate is almost entirely effaced.
3 Compare, e.g., the Chellur plates of Kaliṭhakṣa-Cōḷaḷaḷa, II., Ind. Ant. Vol. XIV. p. 55 ff., Plates.
4 In ajīgaļam, l. 12, the loop does not show on the front of the impression, but is clearly visible on the back of it.
5 In the word ajīgaļa, mentioned in the preceding note, the writer has used the aspirant of the causalty instead of a past tense of the primitive verb.
6 We similarly have garbhāśa instead of garbhāśa, in line 12, and Yuddhāmalla instead of Yuddhamalla, in line 20.
called Satyamārtanda (vv. 1-8). When Jayatsena, the lord of Utkala,\(^1\) came to know this boy, he gave to him in marriage his daughter Prabhavati, and appointed him to rule over the Oḍḍavādi\(^2\) country (vv. 9 and 10). In the Matsya family, founded by Satyamārtanda, there was a long line of chiefs (rājasa, nṛīpa, bhūpa, etc.), whose names (from vv. 11-19) are given here in a tabular statement.

1. Gaṅga, a younger brother of Bhima.
2. Vallabha.
3. Yuddhamalla.
4. Gōnaṅga [I.].
5. Bhima [I.].
6. Rāvana [I.].
8. Guḍa [I.].
9. Āditya.
10. Kanci [I.].

12. Rāvana [II.].

13. Gōnaṅga [II.].
14. Guḍa [II.].

15. Kanci [II.].

17. Guḍa [III.].
18. Bhima [III.].

20. Māṅkāditya.


23. Arjuna, the donor of this grant (made in Śaka-Saṃvat 1191).

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\(^1\) *I.e.* Orissa.

\(^2\) Oḍḍa is one of the names of Orissa; see *Soutā-Iad. Jāscr.* Vol. I. p. 97, and above, Vol. IV. p. 315.

\(^3\) Ārīya is not numbered because apparently he was not a ruling chief.
Of the village granted, two shares were set aside for the gods Hari and Harā (l. 51) while one share was assigned to each of the following twenty Brāhmaṇas (ll. 37-51): The Purūḥita (or family priest of the chief) Vāmadēva, a Śoma-yāga sacrificer, of the Bhāradvāja gōtra; the teachers of the Rigveda Mērubrahmana and Viddana of the Hārita gōtra, Nāmanī of the Kuṇḍīna gōtra, Vennakūta of the Śālavata gōtra, Pūtasarmac of the Vādhula gōtra, Rēmani of the Mudgala gōtra, and Domana of the Bhāradvāja gōtra; the students of the Rigveda Vennakūta of the Hārita gōtra, Mānasarmac of the Śālavata (?), and Āyamārtārya of the Kuṇḍīna (Kuṇḍīna) gōtra; the teachers of the Yajurveda Akoḍī of the Vatsa gōtra, Bhūmēśvarārya of the Bhāradvāja gōtra, Śrīraṅgārya of the Kuṇḍīna gōtra; Virabhadrārya of the Gautama gōtra, and Lōkanātha of the Kāśyapa gōtra; the students of the Yajurveda Rāghava of the Mudgala gōtra and Purushottamaḥarman of the Gautama gōtra; the student of the Kāṇya śākhā (of the Yajurveda) Mādhavārya of the Jātukārāṇa gōtra; and the student of the Śrī-bhāga vata (Purāṇa) Māṉikanārya of the Hārita gōtra. The grant made in favour of these done included the services or taxes, due from the village artisans, viz., the carpenter, goldsmith, barber (?), blacksmith, potter and sesamum-grinder (v. 22); but apparently was exclusive of eight drōnas of land which had been previously given by the chief to the minister Peddana (ll. 66 and 67).

The boundaries of the village were (ll. 52-64): 'On the east, a babāl tree on the northern side of the embankment of the tank of Māṇki-Nāyaka; then to the south-east of this, a house, thence (the village of) Kākati khaṇḍi; then to the embankment east of a nimb tree; thence the embankment of (the) Edjaranda (tank); then an ant-hill; and then the western corner of the embankment of the tank of the low-caste people. On the south-east of the village, a fixed stone; to the west of this, the tamarind trees of Tūr fūrul; (and) then the bricks of a temple. On the south-west of the village, a garlic field on the west of a poison-tree; thence a house of bricks; thence the space between a wood-apple tree and a poison-tree; thence a bhīka tree; thence the tamarind trees of Anupumāli; thence a green piece of land to the south of Bodāppādu; thence an ant-hill; thence three tamarind trees; thence a young palm tree (and) then a stone on an ant-hill. On the north-west of the village, a stone on the top of a hill; on the east of this, a grinding-stone; thence a shed and a rock; thence a saipurushā tree; thence a kāhāra-tree; thence an ant-hill; thence an old fixed stone; (and) then an ant-hill. On the north-east of the village, a fixed large stone.'

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

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

The date of the grant regularly corresponds, for Śaka-Saṅvat 1191 expired, to Saturday, the 6th April A.D. 1289. On this day the third tithi of the bright half of Vaśākha ended 6 h. 6 m. after mean sunrise, and the day therefore was the proper day for the Akṣaya tritiya festival.
First Plate.

1 SvastiŚrī-vallabhasyaśān-nabhāyām=am[bb]bhūru[ham]=mah[ahat] [1*]
2 tatō Brahmap jagat-kartā tasmād=Ātrīr=abhūt=kramāt [II 1*]
3 Kaśyap-ākhyas=tatas=tasya Nāraṅggo munir=svanyē [1*]
4 kadāchchid=anābbarē gachchen=sa dadarē mahā-nadim [II 2*]
5 Mukumddā-giri=sambhāṛūtām=muni-trīḍāṁ=sēvītāṁ [1*]

Second Plate; First Side.

6 prasanna-salil=anabhbhūjāṁ=Matsyā-ākhyām bbhuvī viśrutāṁ l(l) [3*]
   Avatīrṇa(rā)sa=sa
7 tat-thre ghoyaṁ chakrē tatas=tapaḥ sva-pada-avyutī-bhītōna Śrakṛē prē-
8 ahiṁ tadā l(l)[4*] Nanartt=āparasāṁ=ādyā Maṁjjuḥbōḥśā munōḥ
9 puraḥ || amoghaṁ sō=srijāv=vīryaṁ drīṣhtāvā tāṁ
10 kāma-vihvalaḥ l(l) [5*] Chikahēpa cha jala viṁ[1]jyaṁ tapō=vighna-krudhā tā-
11 ṭaṛ ṭaḥ = saśāpa cha munir=maṇḍyāṁ bbhava matsyā=ēti tāṁ kasaṁāt l(l) [6*]
   S-ajīga-
12 jān=munēr=urvīyaṁ śāpa-matsya sur-āṅggaṇā | sadyō garbhbhāṁ(rbhāṁ)
   ddadhau ta-
13 tra kāḷe cha suṣubhe suṭaṁ l(l) [7*] Trikāla-jñaiṁ=sīsūm=tatra munibhi[r]=vvi-

Second Plate; Second Side.

14 hita-kriyaḥ || Satyamārtatṁaḥ=nāṁ=āsid=atulya-bala-vikramabh l(l) [8*] Taṁ
   vidīt[ta] kālā-
15 dhiśō Jayateeno narāḥihpāḥ | pradāṁ=Prabhāvatīṁ tasmāi sva-putrim śubha-
16 lakaḥa-
17 pāṁ l(l) [9*] Abhishtiktaṁ=sa tēn=āsāv=Oḍḍavādi-samāḥvāyō | dēśe prabhrashtā-
18 rā-
19 janyō mahāṁ chiram=apālayat l(l) [10*] Khyātāṁ=tadvā=jśa=anabhbhūtā-rājā-
20 no bharōvah gataḥ || Bhimabhūp-anuṣṭasmin-vām
21 ñē=bhūd=Ganaga-bhūpātiṁ l(l) [11*] Tasmād=Vallabha-bhūpālo Yū-
22 dhdha(ddha)mallaṁ=tatō nriṇāḥ || tasmād=Gōnaṅgga-nāṁ=āsid=Bhimas=tasmā-
23 n=nriṇ-öttamaḥ l(l) [12*] Rēvān(ñ)=ākhyas=tatas=tasmāt=Kokkilō nāma bhū-

Third Plate; First Side.

22 patiḥ || Guḍḍa-nāmā sutas=tasya tasmād=Āditya-bhūpatiḥ l(l) [13*] Kaṇḍḍi-
23 nēmā nṛpās=tā-
24 smāt=tasmād=Bhimānriṇāḥvyaḥ || Rēvān(ñō)=varajas=tasya tasmād=Gōnaṅgga-
25 bhūpātiṁ l(l) [14*]
26 Guddas=tasya=ānujō bhūpas=tasmāt=Kaṇḍḍi-nriṇō=bhavat || taj-jād=Ārūyya=nriṇād=āst-
27 =Paragaṁdaṇa=nriṇas=tatāḥ l(l) [15*] Guḍḍa-bhūpas=tatō Bhimā-bhūpas=tasya=ānujō
28 nriṇāḥ || Nṛṣīṁhas=tasya putrō=bhūd=b(h)bhiṁ | Mātyakul-öttamaḥ l(l) [16*]
29 Tasya=-s-
30 stid=ṛaja-ṛ[a][r]jddalo Māmādiṭyō mahipatiḥ | tasmād=varisṇa-pradiplō-bhū-
31 d=Bhimō Bhimārāj-ṛpamāḥ l(l) [17*] Tasyā-ānujō mahipalō Jayantītō jaya-la-

1 From an impression supplied by Dr. Hultsch.
2 Metre of verses 1-19 : Śloka (Anuṣṭubb).
Dibbida Plates of Arjuna of the Matsya Family.—Saka-Samvat 1191.
Third Plate; Second Side.

30 nas=tasmāt-Pāṇiḍava-Ārijuna-vikramaḥ | tēna satya-pratijñāna dattam prastṛya-
31 tē-dhunā || [19∗] 1Sāk-ābbē chaṁdra-raṁdhra-kshiṭi-saśi-gaṇitē y-ākshay-ādya-
32 tri-
33 tiyyā(ya) Vaiśākha māsi tasyāṁ Havisuta-divasa Matsya-vamśa-Ārijun-śeṣāh [1∗]
34 vipṛēbhyyō vēda-vīdbhyaḥ kahiṭi-pati-tilanā(ka)ē-Chiṅggaṁaṁbba-suputraḥ
35 prāddē-da[†]tv-āgraḥaraḥ vrimala-maṭira-idaṁ śāsanaṁ śāsita-āriḥ || [20∗]
36 Jayanta-Nārāyaṇā-nāma kṛtvā grāmo-dya vō Drubbidir-ārka-chaṁdraṁ | ।
37 a-āranyā-
38 sasy-āvasthataḥ pradattāḥ put[r∗]=mmam-āmutra sukhāya viprāḥ ||(l) [21∗]
39 Asminy=agra-
40 hārē pratigrahitāra imē pratyēkam-ēkaiča-bhāginaḥ | Bhāradvājā-gōtraḥ

Fourth Plate; First Side.

43 purōhitō Vāmadēva-sōmayājī | Vatsa-gōtrō Yajurvēd-ādhyāpa-
44 ka Ākoumēdi-nāmā | Rigvēd-ādhyāpaka Harita-gōtrō Mērubrahmā | Rigvēd-
45 ādhyāpaka
46 pakaḥ Kauṁḍūjīnō Nāman-ākhyāḥ | Rigvēd-ādhyāyī Harita-gōtrō Vennakūta-
47 nāmā | ।
48 Jātukarmna(rūṇa)-gōtraḥ 2Kauṁḍāvā-śaṅk-ādhyāyī Mādhavāryyāḥ | Yajurvēd-
49 ādhyāpaka
50 Bhāradvājā-gōtrō Bhimēśvarāryyāḥ | Yajurvēd-ādhyāpakaḥ Kauṁḍūjīna-gō-
51 tra Śrīrāma-gārīvyāḥ Yē(ya)jurrvēd-ādhyāpaka Gantama-gōtrō Virabhadrēśvarā-
52 ryyāḥ | 3Śrībhāgavat-ādhyāyī Harita-gōtrō Mānkānāryyāḥ | Mudgala-grō(ṛ)gōtrō
53 Yaju-
54 rved-ādhyāyī Rāgḥav-ākhyāḥ | Rigvēd-ādhyāpakaḥ-Śālavata-gōtrō Vennakūta-nāmā | ।
55 Kāḷyāṇa-gōtrō Yajurvēd-ādhyāpaka Lōkanāṭa(tha)-nāmā | Gautama-gōtrō Yaju-
56 rved-ādhyāyī Purushottamaśārmmaḥ | Rigvēd-ādhyāpaka Vādhūla-gōtraḥ8 Pō.6

Fourth Plate; Second Side.

57 taśarmmā | Rigvēd-ādhyāpaka Mud[g∗]ala-gōtrō Rōmana-nāmā | Rigvēd-ādhyāpaka
58 Hari-
59 ta-gōtrō Viddan-āhvah | Rigvēd-ādhyāpaka Bhāradvāj-gōtrō Domman-ākhyāḥ | ।
60 [Śālavata?]7-
61 gōtra 2Rigvēd-ādhyāyī Mānaśarmā | Kūndina-gōtrā [Rī]-
63 gin(śan) ||(l) Adhā(tha) grāmā-sīmā [1∗] Pūrvvataḥ9 Mānkīnāya-
64 ka-tāṭākā-sētūtara-pārvē ba[r∗]būrāḥ etad-āgnēya-
65 tō dhiṣñhi10 atāh Kākastikhamāḍīḥ atō niṃbā-pūrva-sētūh a-

1 Metre: Sragdhāra.
2 Metre: Upajāti.
3 Read Kāṇṣa.-
4 Originally Śrīthākṛṣṇavat. was engraved.
5 Originally -gōtrō was engraved.
6 Originally Pō. was engraved.
7 This word is almost entirely effaced, and the reading is very doubtful. The writing in line 50, and in line
51 before the word dēvō(van), is rather carelessly engraved.
8 Read Yajūnāmārtyāryaḥ.
9 Here, and in other places below, the rules of sandhi have not been observed.
10 This is clearly the actual reading. The intended reading probably is dhiṣñā, as in l. 58.
55 ta Ed̐̑ga-ba-inda-sêtaḥ atô valmikânaḥ atô-śnyâja-tatâka-sêt-ú-
56 ttara-kôna[ḥ] [1*] grâm-agnyataḥ khâta-sîlâ ētāt-paśchimattas-Tür[ûf]-

Fifth Plate; First Side.

57 [ra?] chîmchâ atâḥ prâsad-ēshṭakâḥ [1*] grâma-nirurutyâh! vihartaru-pa-
58 šchima-grînîjanâ atâh ishākâ-đhâšnii[ḥ] atâh kapittha-vishatru-madhyâm
59 atô bhîlā-taruḥ atâḥ Anupumâl-śhîmchhâḥ atô Bodâpaṭâḥ dakh-
60 ṣá-pasurungiya atô valmikânaḥ atas-tri-śhîmchhâḥ atô śâla-tá-
61 laḥ atô valmikî śîlâ [1*] grâma-vâyavîy parvvat-āgra-korschchâ-
62 sîlâ atâh prâchâyî nîrû-sûlâ atô smântâpa-drishatap(dau) atâ svâ-
63 ṛagh-paḥbâ(hshpt) atâh kshira-tarûḥ atâh krôn-valmikânaḥ atâh purâ-
64 ṣa-ka-hsta-sîlâ atô valmikâna [1*] [grâm-āi]sânyâ(nyâna) khâta mahati sîl-ēti [11*]
65 Takshakâ śvaruṣârâ(kâ)raś-oha ksh[arikaḥ ?]5 ka[r*]mmakârakah [1*]
   kulâlas-ti-

Fifth Plate; Second Side.

66 la-[ha]jûttâ [cha] pradattâ grâma[=kârakâ ?]4h (11) [22*] Peddan-âmâtyasya
   purâ-
67 ta-na-dattâm mâ-shaṭa-drôṣa-mâna-[n ?] . . . 7[kshô ?]traṁ (11*) 8Sva-dattâṁ
   ppara-dattâṁ vâ
68 yo harê-etu vasumādhârân [1*] [shaśtînî]9 vvarsha-sahâsraṇî vihaṭhâyâ-
69 m jâyatê krimî[ḥ] 1(1) [23*] Sva-dattâ[â*]pâ[â*]-dvi-guṇam pp[u]nyam 10paradatt-
   ânupâlanaṁ [1*]
70 paradatt-âpah[â*]jêṣa sva-dattâṁ nishphalaṁ bhâvêtâ(t) (11) [24*]. Śatrau-âpi
   krita dha[r]mmâḥ
71 pâlâyasya(yaḥ) prâyânt­staṭaḥ [1*] šatrur-eva hi śatru syâd-dha[r]mmâ=śatru-
72 [r*]na kaśyachit (11) [25*] Matsya-vâmśa-pradîp[â*]na Jayaṁṭa-nîpâ-sömûnâ
   [1*] datta-
73 m=Ar[r]juna-bhûpêna âsasanaṁ [dh]dha[r]mmâ-sêtunâ l(11) [26*] Śrî śrî śrî [1*]

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

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

The originals of these inscriptions are now in the Lucknow Museum. My account of them is based on impressions, kindly furnished to me by Dr. Führer,21 who also has informed me where and when the original plates were found.22 I have treated of them in the same manner as of the Kamauli plates of Govindachandra, above, Vol. IV. p. 101 ff.

1 Read -nairûṭyâḥ.
2 The reading may possibly be ēdâla-.
3 The ordinary Sanskrit spelling would be mûpa-.
5 With the exception of part of the sign for aw, the letters in these brackets are broken away.
6 The akṣhara in these brackets, which I have conjecturally supplied, are entirely broken away.
7 Here about three akṣharas are broken away.
8 Metro of verses 23-26 : Śôka (Amashtubh).
9 The word in these brackets is entirely broken away.
10 Originally paradatt- was engraved.
11 Of the inscription C. an impression was given to me some years ago by Dr. Burgess.
12 See also Dr. Führer's Monum. Antiquities and Inscriptions in the North-Western Provinces and Oudh, pp. 185 and 263.
A.—Pālī PLATES OF GŌVINDACHANDRA AND HIS MOTHER RĀDHANADÉVĪ, OF [VIKRAMA-]SAṂVAT 1189.

These plates were found at the village of Pālī in the Dhuriāpār pargāna of the Bāṅgāl tahsīl of the Gōrākhpur district of the North-Western Provinces, and were in January 1895 presented to the Lucknow Museum by the Collector, Dr. Hoey, who had obtained them through Pirthipal Rai, the Zamīndār. They are two in number, each of which measures about 1’ 1½" broad by 10" high, and is inscribed on one side only. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate, but the ring on which the plates were strung is missing. With the plates, however, is preserved a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend śrīmad-G[ō]vindachandradēva, in Nāgarī letters about 1½" high; above the legend, the figure of a Garuḍa, squatting down and facing to the proper right; and below the legend, a conch-shell.—Each plate contains 17 lines of well-executed writing. The size of the letters is about ½". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter d is everywhere denoted by the sign for v; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and j is used instead of y in the word jāti, l. 20.

The inscription is one of the Paramabhaktāraka Mahārājādhirāja Paramāśvara Gōvinda-
chandradēva. The king records in it that, after bathing in the Sati at the ghāṭa of the god Svapnāśvara, on the occasion of the Akṣhaya-trīṭiyā festival in the bright half of the month Vaiśākha, he made over to his mother, the Mahārājīū Rādhānādévī,1 ten nālukas (of land) in the village of Guduvī, in the Gōyara pattalā of the Oṭavala pathaka, as a gift for the Thakkura Jayapālaśārmaman, son of the Thakkura Indrāditya and son’s son of the Thakkura Pēvala, a Brāhmaṇ of the Mudgala gātra, whose three pravars were Mudgalya, Āṅgira, and Bhārmyāśa. The taxes specially mentioned (in line 26) as due to the donee are the bhāgabhāganaka and pravaranaka. In line 34 the inscription is dated, in figures only, on Saturday, the 8th of the dark half of Jyaishṭha of the year 1189. The grant was written by the Thakkura Vīshnu.

The date in line 34 regularly corresponds, for the Kārtīkādi Vikrama-Saṃvat 1189 expired and the pārmanīmānta Jyaishṭha, to Saturday, the 29th April A.D. 1133, when the 8th tīthi of the dark half ended 15 h. 48 m. after mean sunrise. The preceding Akṣhaya-trīṭiyā, on which the donation was made, fell on Sunday, the 9th April A.D. 1133, when the third tīthi of the bright half of Vaiśākha commenced 1 h. 17 m. and ended 23 h. 5 m. after mean sunrise.3

The localities I am unable to identify.—From the present inscription it appears that the pattalā, so often mentioned in cognate grants, was a subdivision of the pathaka, a term which does not occur in the inscriptions of the kings of Kanaūj hitherto published, but which is met with also in another Pālī plate of Gōvindachandra that will be referred to below. Another unusual term in this grant is nāluka, in line 19. This word apparently is derived from, and is equivalent to, the Sanskrit naiva, a measure of distance equal to 400 (or, according to others, 100, or 120) hastas. The same term occurs, both in the form nāluka and in the abbreviated form nāl, in the Kaha (now Lucknow Museum) plates of the (Kalachuri?) Mahārājādhirāja Sōghadēva, the successor of the Mahārājādhirāja Maryādāśagaradēva, of V. 1135, of which Dr. Führer has kindly sent me an impression.

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1 In other inscriptions the name is both Rāhagadēt and Rāhhadēt; see above, Vol. IV. p. 113.
2 The tīthi, on which the donation was made, therefore was a kṣhaya-tīthi.
3 See Gupta Inscrip. p. 172, note 1.
4 See below, p. 114, note 4.
First Plate.

15  śrīmad-Gōvindachanda-madde vijayī ||

16 Gudvati-grāma-nivāṣi(si)n=khila-jañapadān=upagata=ap-ītara=-rāja-rājāḥ= yuvaraṣa-mahā-purāṇa-

17 hita-bhāṅḍāgārīk-Akha(s) ta-patalika-bhishag-n a-mittik-āntaḥ purika-dūta- karitra-pattanākaranagōku.

Second Plate.

18 lādhikārī-purushān-ājñāpayati vo(bō)va(dha)yaty-ādiśati cha || Viditam=asti

19 ta-grāmārājānāsād=ānūkē=pi nāluka 10 sajala-sasthala-salavapākara-samatsyākara-sa-

20 garttōsaṇa-sāramadāhukavanavīpapāvājakātīrṇājā(uy) tigōchara-sōrdh [vê] ādha-

21 gōtraya Maudgala-Āṅgirasa-Bhārmaṣa-trīṭhāvṛtarāya10 ṭhakkura-śrī-Pavalasha-

22 rnāṅgā-jaṇapalasa(s)rmnapē vrā(bra)j̄hmanāya Vaisāh(s)khē māsi śi(si)nte pakṣē12

23 tē(tī) Satyasā vidhirta=snātṛā dōva-manتجا-bhūta-pitṛ-gaṇanāi-tarpayita

24 1sā[ī]ra=ṣa-pujā-pūrvarakam Bhavānti-patiṁ samabhyarchya prachura-pā-

25 yasōna havishā havirbhujaṁ huvā tribhuvana-trātṛa=bhagvatō Vāsudēvasya

26 yasō(s)bhuvīrddhāyā gōkaṇa-kuśalanā-pūta-kuralatalō-kāṃ13 māṭi-mahārajī-śrī-

27 Rā̱l̄hanaśī14 aśa hastā pradattō15 ma-

26 tvā yathādiyamāna-bhāggabōgakara-pravapikara-prabhṛti-samastam-i(n)y a t - ā dāyan

27 Bhavanti cha-ātra ślokāḥ ||

1 From an impression supplied by Dr. Führer.

2 Up to this, the text is practically identical with the text of the Kamaṇi plate of Gōvindachandra, published

3 above, Vol. IV. p. 100 f. The nine verses at the commencement of the inscription are numbered here with

4 numeral figures.

5 This sign of punctuation is superfluous; read vijayī.

6 The aksara in brackets looks as if it had been first engraved, and then altered to ś. Īṣḍasa, corrected

7 out of īṣḍasa, occurs as part of the name of a pathka in a Pāṭl copper-plate inscription of Gōvindachandra of

8 V. 1171, the first plate of which has been presented by Dr. Hoey to the Lucknow Museum. In line 13 of

9 that plate, of which also I owe an impression to Dr. Führer, we read: Sareṇḍrapaṇavā-pathka śīrṣa-śa-

10 Pāḷāgrāma-prabhṛti-grāmāsau.

11 Instead of apatāra—nearly all the other plates of the same dynasty have apī cha.

12 Originally reṣṭra—was engraved, but the aksara rs is struck out.

13 Originally gṛma-prabhṛtiṣau was engraved, with a sign of amṣodra above the line, between ṣa and aṣva;

14 but the word prabhṛtiṣau is struck out again, and the sign of the vowel ā above the ma of gṛma is faintly visible

15 on the back of the impression.

16 One would have expected here daia nālukā anhā=pi nāluka 10 sa-jala-sthalah sa-lavay-ākardh, etc.

17 Read dādhā.

18 Originally -Bhārmaṣa—was engraved; read Maudgala-gōtrāya Maudgala-Āṅgirasa-Bhārmaṣa-trīṭhāvṛtarāya.

19 Read elrā-Indraa.

20 Read pakṣē=śahya.

21 Read karatal-ōdaka-pōraṃ.
B.—MACHHLÍSHAHR PLATE OF GÓVINDACHANDRA
OF [VIKRAMA]-SAÑVAT 1201.

This is a single plate which was found, in September 1888, in a field close to a small hamlet seven miles north of Machhlishahr (Ghiswā) in the Jannpur district of the North-Western Provinces, and is now in the Lucknow Museum. It measures about 1' 3 3/4" broad by 11 3/4" high, and is engraved on one side only. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2 1/2" in diameter and bears the same legend and emblems as the seal of the inscription A., but apparently not so well preserved. The plate contains 29 lines of writing which, on the whole, is well preserved. The size of the letters is between 1/4" and 1/8". The characters are Nagari, and the language is Sanskrit. The writer has done his work well, and, in respect of orthography, therefore, it need only be stated that, except in the word bāhramavā in line 9, the letter b is denoted by the sign for v, and that the dental sibilant is occasionally employed instead of the palatal.

This is another inscription of the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Góvindachandradeva, who records that, on Monday, the Akṣaya-tritiya tithi of the bright half of the month Vaiśākha of the year 1201 (given both in words and in figures), after bathing in the Ganges at Benares, he granted the village of Pérōha in the Mahasōya pattala to the Paṇḍita Vaiśadhārasarman, son of the Paṇḍita Padmanātha and son's son of the Paṇḍita Bharata, a Brāhmaṇ of the Kāśyapa gōtra, whose three pravaraś were Kāśyapa, Āvatsāra and Nāidhrva.—The taxes specified (in line 20) are the bhagabhaṅgakara, praṇaṅkara and turushkadaṇḍa. The grant (tāsara) was written by the Kāyastha Dhandhūka.

About the exact equivalent of the date I am somewhat doubtful. It is true that, for the Chaśtriḥ Viṣṇu-Saṁvat 1201 current, the date would regularly correspond to Monday, the 19th April A.D. 1143, when the third tithi of the bright half of Vaiśākha ended 21 h. 52 m. after mean sunrise. But as current years are only quoted very exceptionally, and as for the Kārttikāṛi Viṣṇu-Saṁvat 1202 expired the date would correspond to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of Vaiśākha, I am rather inclined to assume that this is really the day on which the grant was made, and that in the inscription the year 1201 has been quoted erroneously instead of 1202.

Regarding the localities I can only say that the Mahasōya pattala of this inscription undoubtedly is the same district which in an inscription of Jayachandhrā is called the Mahasō pattala.

EXTRACTS FROM THE TEXT.¹

12 . . . . . . 4.āśräm.Góvindachandradevō vijayā 11? Mahasōya-
pattalāyām | Pérōha-grāma-nivāsinō ni[kh]jila-janapaṇi-upagatān-api cha
rāja-rājō-ruvarā-jamān-

¹ I am somewhat doubtful about the aśkesa in brackets; above it the sign for the medial ṭ was engraved, but has been struck out again. The Paṇḍhūra Viṣṇu wrote the grant of Góvindachandra published above, Vol. IV. p. 113 f.
² This very probably is the same writer who in another inscription of Góvindachandra is described as the 'Paṇḍhūra Dhandhūka'; see above, Vol. IV. p. 114, inscription L.
³ There are numerous other dates, of both the Viṣṇa and the Śaka era, in which we find the same error.
⁴ See above, Vol. IV. p. 122, line 18 of the text.
⁵ From an impression supplied by Dr. Führer.
⁶ Up to this, the text is practically identical with the text of the Kāmaṇi plate of Góvindachandra, published above, Vol. IV. p. 100 f.
⁷ This and the other signs of punctuation in lines 12-19 are superfluous.
C.—BANGĀVAN PLATE OF GŌVINDACHANDRA AND HIS QUEEN GŌSALADĒVĪ, OF [VIKHAMA]-SĀMVAT 1208.

This also is a single plate which was found, in December 1887, in a field near the village of Bangāvan in the Darya-bad pargāna of the Bāmsanehi-Ghāt tahsill of the Bāra Bankī district of Ound, and which is now in the Lucknow Museum. It measures about 1' 5¾" broad by 1' high, and is inscribed on one side only. At the lower proper left corner a square piece, about 1¾" broad by 2¾" high, is broken away, causing the loss of about four aksharas at the end of each of the lines 19-25; otherwise the plate is well preserved. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2½" in diameter and bears the same legend and emblems as the seal of the inscription A. The

1 The reading of the letters in these brackets is doubtful, because some correction has been made here in the plate; originally there was not room for more than one akshara between "gām and dhihu." Read "gōm-dhādihiu.
2 Read sāmvat 1001; the figure for the unit (1) is quite clear and distinct, and cannot be read differently.
3 Read -vārṇasya.
5 Metro: Vasanta-tillakā.
6 So far as I can judge from the impression sent to me, the legend on the seal actually is jīmadd-gōvindachandrodeva, in Nāgarī letters between ½" and 3½" high; and the Garuda above it seems to be very much like the figure of Garuda on the Māndhātā plates of Javasimha, above, Vol. III, p. 50, Plate.
THREE GRANTS OF GOVINDACHANDRA.

plate contains 25 lines of writing. The size of the letters is about 7/8. The characters are Nāgarī, and the language is Sanskrit. The writer and engraver have done their work in a rather slovenly manner so that the text contains a large number of minor mistakes. As regards orthography, the letter b is denoted by the sign for v, the dental sibilant is often employed instead of the palatal, j is used instead of y in -parjantaḥ, l. 16, and the word śekara is written śekara, in line 19.

This is another inscription of the Paramabhaṭṭaraṇaka Mahārājādhirāja Paramēśvara Govinda Chandra Bāndhāvē. The king records in it that, on Tuesday, the full-moon tithi of Kārttika of the year 1208 (given both in words and in figures), his queen, the Pātīmaṭhādēvi Mahārājñī Gōsaladevi, endowed with all royal prerogatives, after bathing in the Ganges at Benares near (the temple of) the god Lōlārka, in the presence of that deity, with the king's consent, gave the village of Gatiari in the Bhimamayūtāsa... pattalā to the Thakkura Anataśarma, son of the Thakkura Kulha, a Brāhmaṇa of the Vasiśṭha gōtra and student of the Chhandoga śukha (of the Sāma-vēda), who had come from Pātaliputra.—The taxes specified (in line 22) are the bhogabhogakara and pravacikara. The writer's name either was not given or is broken away at the end of the inscription.

The date is irregular; for the full-moon tithi of Kārttika of Vikrama-Saṃvat 1208 current ended 17 h. 43 m. after mean sunrise of Monday, the 6th November A.D. 1150, and that of Vikrama-Saṃvat 1208 expired, 3 h. 58 m. after mean sunrise of Saturday, the 27th October A.D. 1151. The date would be incorrect also for Vikrama-Saṃvat 1209 expired. but correct for both 1206 and 1210 expired.

Of the localities, Pātaliputra is the modern Patna in the Patna district of Bengal; the village Gatiari and the pattalā in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT. ⁶

12... 7-śrimad-Govindachandradēyō(vō) v[i]jay
13 Bhimamayūtāsa... 8-pattalāyāṁ Gatiara-grāma-nivāsino niy(i)la-janapadān =
14[ bh]āmāgārīv-ākshapātalika-bhishag-ni(mai) mistik-āntālpurika-sū(dū)ta-karituraya(ga)-patanākaraśthānānihūkārajāri-purushānājānapayatiFY =ādīśati
15 vō(bō)dhayo cha 1 yathā⁹ viditam-satv bhavatāṁ yath-ōparilikhita-grāmaḥ
16 sa-jala-sthalaḥ sa-lōsa(ha)-lavañ-ākaraḥ sa-gartt-ōsaraḥ sa-na(ma) dhūkāh(ka)-
17 chūna-da(va)na-vījapa-[vā]ṣi
18 kā-trīpa-yūti-gochara-parjñ(a)ntaḥ s-ōrdh[ν]⁸-s[dha]j-schatu-āghaṭa-visu(śu)ddhaḥ
19 sa-s(a)ma-paryantaḥ ¹⁰ samvatsarānāṁ ¹¹ as[ḥ⁴]jāvi(dhi)ka-dvādtya(śa)-sa(śa)teśhū Kārttikē māsi [su(ṣu)]kla-

¹ Compare the inscription of Govindachandra and his queen Nayaśakēlidēvī of V. 1176, above, Vol. IV. p. 107, P.
² Lōlārka is a form of the Sun.
³ The two ākāharas of this name are illegible in the original.
⁴ The part of the plate which contained the name is broken away.
⁵ Compare Ind. Ant. Vol. XIX. p. 367, No. 158 (where on p. 368, line 2, 16 October is a misprint for 15 October).
⁶ From an impression supplied by Dr. Führer.
⁷ The inscription begins with the words om om siddhiḥ (instead of om svasti); otherwise the text, up to this, is practically identical with that of the Kamauli plate of Govindachandra, published above, Vol. IV. p. 180 f.
⁸ Here two (apparently damaged) ākāharas are illegible in the impression.
⁹ This word is superfluous.
¹⁰ This and the other signs of punctuation in lines 16-22 are superfluous.
¹¹ Read rāṣṭram.
17 pakvē(kshē) paurnāmasyām tithau Bh[au]ma-dinē śkvē(ńkē)-pi samvat 1208 Kārttiaka-sudi 15 Bh[au]me || ātatt-sammayā
samastarājaprakriyā-pēta-sarrvālankā-
ravibhūṣhita-va(pa)[u]mahādēvi-mahārājai-śrī-Gōsaladēvibhīḥ śrīmad-Vāraṇasyām
ra-paṭala-pa[t]a[n]mn[2]Uṣh[va]rōvi[chi]hsam-upaśhāy = A u s h a d h i p a t i - s a ( ā ) k a l-
[ā]sē[ns]a[k]ha[ms] samabhyaarchchya trilu(bhu)vana-tratūr-Vvāsudēvavaya[ns]
pājām vidhāya havishā havirbhujān [hutvā mātā]-.govārām-
pitōrō-ātmavanā-cha puṇya-yasō(ā)vi(bhī)vyṛddhayē svargga-dvāraka-kapāṭ-ārggal-
ōdghāṭanāyē4 āyuḥ-śrōtyāh-kām-ārthā va(ch)a | dēva-srī-Lōlārkkā-āgrē
gōkar[uv]a[k]u[nsalatā]-
21 pūta-karatal-ōdaka-pūrvaam-asmābhīḥ5 Pāṭalī[ll]putra-vinirgatāya [Chchha]ndōga-
sa(ā)ku-ādhvyāyē Vasishṭha-gōtrāya ṭhakkura-srī-Kulē-potrāyā(ya !) ātā-srī-

22 putrāyē(ya !) 16 ṭhē-grā(ary)-Aparatasa(ā)rmāṇē vrā(bra)hmanāsα(ya)
śasanikṛitya pradattō matvā yathādāyamāna-bhāgabhōgakara-sra(pra) vaṃkika[rr]*-prabhriti-
[ma]nst-[ādāyān=]a[jhā]-srava[ns]-
23 pa-vidhevi(yil)bhūyabhūya[ns] dāyap(th)-ōti || chchha || Bhavantī ch-ātra dharm-
ānnai(sa)sinai ś[II]ōkāḥ || ||

No. 16.—SIX EASTERN CHALUKYA COPPER-PLATE INSCRIPTIONS.

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

A.—ĒDĒRŪ PLATES OF VIJAYĀDITYA II.

[A.D. 798-843.]10

These plates were found, about twenty-five years ago, at the village of Ēdērū (the 'Evra' of the Indian Atlas, map 94, long. 80° 45' E., lat. 16° 43' N.) in the Nūzivēnu Zamindāri of the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has already been published, by Pandit S. M. Natesa Sastri, in the Indian Antiquary, Vol. XIII. p. 55 ff.;11 I re-edit it from an excellent impression, supplied to me by Dr. Hultzsch.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 7" broad by 2½" high. The plates have slightly raised rims,

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1 One would have expected here armat-sammayā; see above, Vol. IV. p. 109, l. 10 of the text.
2 Read -pētan-paṭu-mahāsaṃ.
3 The akṣaras in brackets at the end of lines 19-22 are broken away.
4 Read śandāya. This armakē is superfluous.
5 Here three or four akṣaras are broken away.
6 Read -vīḍhāvahīya dē.
7 Here follow the four verses commencing Bāmīniḥ yath pratiyathati, Śākham bhadr-śanām, Gāmā
dēsa, and Śaṅkī śaraḥ-sakṣaṃcyā.
8 I.e. ṭhakkura.-
9 Here and below I add the times of the reigns of the donors, from Dr. Fleet's account of the Eastern Chalukya dynasty in Ind. Ant. Vol. XX., to indicate in a general way the period to which each of the six inscriptions belongs.
10 Compare also Dr. Fleet in Ind. Ant. Vol. XX. p. 101, H.
and are strung on a ring which had not been cut yet when the impression was taken by Dr. Hultzsch. The ring is about 3¼" in diameter and ⅛" thick, and has its ends secured in the base of an elliptical seal, about 2½" by 1½" in diameter. The seal bears across its breadth the legend Sri-Tribhumavanakunda (for śrī-dhūvakunda), with, below it, an expanded lotus flower, and, above it, the sun within the moon’s crescent. — The writing, which is rather roughly engraved, is, on the whole, well preserved. The characters belong to the southern class of alphabets, and are of the regular type of the period and part of the country to which the inscription belongs. As regards individual letters, it may be stated that for kḥ (which occurs in pramukhān, l. 15, and in khaḍgika, l. 21) and for b for b we have throughout the older square forms, and that, with perhaps one exception, the older, not the later cursive, form is also used in the case of l. It may moreover be noted that the sign for b is generally open on the left (or proper right) side — a form of b, which is employed throughout already in the Chipurapalle plates of Vishnumardhana I. of A.D. 632 — and that occasionally a similarly open sign is used for j, e.g. in Dharmasaja[ā]nuṣa, l. 11, and a[Ā]jñāapti, l. 25. Final forms of consonants occur for n in pramukhān, l. 15, and perhaps for m in su-adati[ā]*m, l. 27, and vasundharām, l. 28. The size of the letters is between ⅛" and ¼". — The language is Sanskrit and, with the exception of three verses at the end, the inscription is in prose. The text generally is plain, but contains a number of mistakes, due to carelessness of either the writer or the engraver. Whether the word kāta, which in line 15 occurs in the place of the usual rāshtrakūta, is correct or not, I am unable to decide. In respect of orthography, it may suffice to state that the Dravijian į is used in kālādākauta, l. 12, and in the names Chaukyaṉāṁ, l. 4, Pañja-bhaṭṭ[iā]*rāk[ā]*ya, l. 20, and Bālaṛṇḍuṭṭi, l. 24; that the sign of the medial d is frequently omitted; and that the word padma is spelt pāma, in line 9.

The inscription is one of the Eastern Chalukya Vijayāditya [II. Narendra-rugarāja], the son of Vishnumardhana [IV.] and son’s son of Vikramarāma (i.e., apparently, Vijayāditya I.). It records the grant, on the occasion of a solar eclipse, of part of the village of Vā[ṇ]ḍi[ṇ]rūpiṭeyu in the Kandergavādi-vishaya, to a Brāhmaṇ named Pañja-bhaṭṭāraka, an inhabitant of Minamini. The Ājñāpti (or īḍāka) of the grant was Bōjana.

The inscription is not dated. Of the localities, none of which have been identified, the Kandergavādi (or āvati) vishaya is mentioned in South-Ind. Inscr. Vol. I. p. 40, l. 43, and p. 45, l. 21, and was most probably mentioned also at the end of line 16 of the inscription published ibid. p. 33 and Ind. Ant. Vol. XX. p. 415, which mentions the villages of Vā[ṇ]ḍi[ṇ]rūpiṭeyu and Kōṛpaṇu (or pāṛṇu) of the present inscription. Below, p. 129, text l. 23, mention is made of the Uttarakandergavādi vishaya.

1 I refer to the sign for l, used in -gāy-ḍakamāda in line 20, which comes very near to the later cursive form.
2 See Plate xxvii. of Dr. Burnell’s South-Indian Palaeography. Occasionally the open form of the square b occurs also in other early Eastern as well as Western Chalukya inscriptions. It is met with also in Pallava and Eastern Ganga inscriptions, and is used throughout in the Chikkula plates of Vikramādityarvan II. (above, Vol. IV. p. 195), while in the Ōḍāvari plates of Prithivimālā (Jour. Bo. As. Soc. Vol. XVI. p. 116) it occurs only once or perhaps twice, out of six times.
3 On the open j see below, p. 122.
4 The only important omission of the sign for d occurs at the end of line 5, where it might seem doubtful whether the proper name, given there, should be read Vikramarāma or Vikramardmā. In favour of the former reading one might perhaps quote the name Vīkramarāma which occurs above, Vol. IV. p. 310, ll. 3 and 4 of the text; but the fact that in the present inscription the name is immediately preceded by the word abhirāma, in my opinion, renders it certain that Vīkramardmā is really intended.
5 See below, p. 120, note 10.
6 With the name Bālaṛṇḍuṭṭi in line 24 of the present inscription one might compare Bṛṇḍuṇa[ṇu]ddala in Ind. Ant. Vol. XIII. p. 180, ll. 18 and 21.
TEXT.

First Plate.

1 Svasti [*] Śrīmatāṁ sakala-bhuvana-saṁstātyāmāna-Mānaveṣa-go-trāya[n]cām Hārī-
2 tiprutānāṁ 5Kaṇṭaki-vara-prasā[ḍa]-labhā-ra-īya-ṇāṁ bhagavan-Nā[r]ya-ṇa-pra-śa- 
sam[ā]-[n].
3 śādita-va-ra-varahalāśchhan-ēkṣaṇa-khaṇa-vaśi-krit- ārātī maṇḍalāṇāṁ 3 aśva- 
mēdha-avabhrīṭa(ṭh)saṁna-pavitrī(trī)kṛita-vapaṣaṁām Chaḷukyaṇāṁ kulam=alakṣa- 
rishno[r] = vīividha-yuddha-labdhā-vijaya-siddhā[r] = bhuvana-manū-bhirāma- 
Vikramara[n]ā-
6 masya pautraḥ pratāpavanata-paramāndala-nripatimandalasya Śrī-Vi-

Second Plate; First Side.

8 rā-prasamita-parachakra-vikramaḥ 6sa[k]ītṛy-ālaṁkṛita[ḥ] kahra-sāgarā 
9 iva Lakṣhmī-prabhā[ḥ]vṛ̥[d] dinakara iva satata-rajījita-patnāḥ 6 saṇādha-
10 ra iva [ku] mudavana-priyō Dharmmaja iva nīja-dharmma-nirmāmbā 
11 Dharmmaj-[ā]nuja iva Duśāsana-kshaya-karaḥ 7 Mūr-iva sthirā-sthii-
12 tir=atula-tulādhīrita-k[a]dhaутa-dhaутa-durbala-malināḥ para-
13 mabva[bra]hmanyo Vishnu[shuru]riva jishnu[shuru][ḥ] sama-stabhuva-

Second Plate; Second Side.

16 ṇkuṭunāṁnas=svayam-ājāṇpayati [n] Viditān=asta vō=smābhīḥ 12 
17 Minamini-[ā]sṭavāya Kāśyapa[y]a-pa-gōtrāya Āpastabhaṁ-sutrāya Taitrī. 13 
18 ya-bva[bra]hmanchārīṇe 10Tu[t]rkaśarmma-trēiti-pautra 15 vēḍa-vēḍ[āṁ]ga-vi-

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1 From impressions supplied by Dr. Hultzsch.
2 Read Kauṣīki.-
3 Read "nāma-prabhā.
4 Read "tānayō.
5 The third akṣara of this word looks as if iya had first been engraved and then altered to tra.
6 Read "padmaḥ; Mr. Natesa Satrī read rakṣita-padmaḥ. The sun always redens the water-lilies; the king always pleased the goddess at fortune (Padmā) or 1,000 billions (padma) of people. The moon is dear to the night-lotuses; the king was fond of fostering the happiness of (the inhabitants of) the earth.
7 Read "karī.
8 He washed off the dirt of the weak (i.e. the poverty of the needy) by the unprecedented (amount of) gold and silver (kaḷāhaṁ) which (equivalent to his own weight) was placed on the balance.' Compare Ind. Ant. Vol. XIII. p. 186, l. 8 : anka-tulādhīrita-śatamukha-rītrāṇa[ṇ]a-vaddita-karī(r)jaṇya.
9 The impression looks as if originally, between the akṣharas ṣe and ṭa, the sign of siṇāya had been engraved.
10 Mr. Natesa Satrī omits this name. By Dr. Fleet (Ind. Ant. Vol. XX. p. 101) it was read Pāmrapiṇya or Vamrapīṇya. The village is the same which, as situated west of Karshapura (see below, l. 29), is mentioned in line 44 of the other known grant of Vijaya-dātā II, where the name by Dr. Hultzsch was read Vṛdha[r]pe[dayā] and by Dr. Fleet Vṛdṛdaya-padaya; see South-Ind. Inscri. Vol. I. p. 34, and Ind. Ant. Vol. XX. p. 417.
11 The sign of anusvāra in this word is placed within the sign of the vowel i of ṭi.
12 Read "vēḍa-vēḍ[āṁ]ga-vi-
A.—Ederu Plates of Vijayaditya II.
ABSTRACT OF CONTENTS.

The son's son of the Vikramāraṇa (l. 5), who adorned the family of the Chalukyas (l. 4) who are of the Māṇava-gotra and are Haritiputras (l. 1), and who obtained the success of victory (vijaya-siddhi) in various battles:—

The dear son of the Mahārāja Vishnuparvadhana (l. 7):—

The asylum of the whole world, Vijayāditya (l. 13), the Mahārāja-dhīrāja, Paramētvara and Bhāṭṭāraka, who is most devoted to religion and is victorious like (the god) Vishnu, thus issues to all the cultivators, headed by the Kūṭakas, of the village of Va[nd]rṣipīṭa[yu] in the Kaṇḍeṣvarvi-vishaya (l. 15):—

"Be it known to you! On the occasion of an eclipse of the sun (l. 20), a field in this village, the extent of which is such that it may be sown with kōḍraya14 grain to the amount of twelve khaṇḍikas, (and ?) a dwelling-place have been given by Us, with exemption from all taxes, to the Brahmāṇa Paḥa-bhaṭṭāraka, an inhabitant of Mināmī (l. 17), who belongs to the Kāyapa gotra and Āpastamba sūtra, and is a student of the Taittirīya Veda, a son of the student of three Vēdas Dōṇaśarmaṇ and son's son of the student of three Vēdas Tūrkaśarmaṇ."

The four boundaries are (l. 22): On the east, the boundary-line of Kṛraparṇa; on the south, a tank; on the west, Ramāṭi; and on the north, Rendoṇuvaṭi (and ?) Bojarenḍuvaṭi.

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1 This is the actual reading, and the name occurs, spelt in the same way, in other inscriptions; the correct spelling would be Drōṇaśarmaṇa.
2 Read -putrīya.
3 Read -ālaṅkṛitīya.
4 Instead of khaṇḍika Mr. Naṭeṣa Sastri read śeṇḍika; the correct reading has been already given by Dr. Fleet, in Ind. Ant. Vol. XX. p. 106, note 20. Compare also ibid. Vol. XIII. p. 250, l. 27 of the text, ṛṣya-
māṇīva dēṣaṇa khaṇḍikā(-)kōḍraya-bhaṭṭa-śeṇḍa-śeṇḍa-kēṭra; and Vol. XIV. p. 55, l. 116, dhēṣa-kaṇḍakāṇi.
5 The engraving is quite clear here, but I cannot read the akṣaras in these brackets with any confidence. The following sign of punctuation is superfluous. After śeṇḍamaṇi one would have expected cha.
6 Read -parīhārtītya.
7 Instead of this one would have expected Tvaya chateḍrōvadhayah, or only Tvaya-vedhayah.
8 Apparently intended for ite chateḍrōvadhayah.—I suspect that some similar phrase is intended in line 45 of the other grant of Vijayāditya II. (mentioned above, p. 120, note 10), where the published texts have eka[turaṁ]śeṇḍa[i] dēṣaṇa[-] and ṛṣya-śeṇḍa-pīṭai(-)tīta.
9 Metro from here to the end: Śloka (Aum śūntubh).
10 Originally harēṭī appears to have been engraved; read harēlyā.
11 Kōḍraya is stated to be an inferior sort of grain, Paspe[le]n frumentacem.
Lines 25-28 give the name of the Ājñāpti, Bojama, and contain two benedictive and imprecatory verses.

B.—MASULIPATAM (?). PLATES OF VIJAYĀDITYA III.

[A.D. 844-888.]

There is no definite information as to where these plates were found, or what became of them; but, judging from the dimensions, this may perhaps be a grant which is entered as follows in a memorandum of Sir Walter Elliot:—"5. Inscription on 5 plates, received from Mr. Porter, Collector of Masulipatam, 19th December 1846; Vijayāditya. Seal, a Boar, and Tribhuvanāśhkuṭa. Length 9½; breadth, 3½. Weight, 258 rupees." I edit the inscription1 from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet to whom I also owe the preceding information.

These apparently are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures 9½" broad by about 3½" high. They were strung on a ring for which there is a hole on the proper right side of each plate. The writing on the original plates undoubtedly is well preserved, but the impressions contain some partially illegible passages, owing to the fact that many letters in the original are blocked up with hard rust, which was not cleaned out before taking the impressions.2—The writing is well done, and carefully engraved. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, the chief points to note are, that for kh and l everywhere the later, cursive forms are used, while for b we have the older square form; and that the signs for both b and j throughout are open on the left (or proper right) side. Of the open b I have spoken above, p. 119. The open j is used occasionally already3 in the Ēdērā plates of Vijayāditya II. (above, p. 120), and in the Āhādanakaram plates of Vīrāsparvātana V. (Ind. Ant. Vol. XIII. p. 186, e.g. in kanañāmājaj, l. 30). It is also found now and then, and more or less developed, in Eastern Ganga inscriptions, e.g. in lines 1 and 2 of the Chichacole plates of Indravarman of the year 146 (?) and in line 25 of the Vizagapatam plates of Dēvendravarman of the year 254 (ibid. Vol. XIII. p. 123, and Vol. XVIII. p. 144); and it occurs pretty frequently in the Chikkkula plates of Vīkramendra-ravāman II. (above, Vol. IV. p. 195), which have also the open b. And both the open j and the open b are used throughout in the two Bāpa inscriptions, published in Ind. Ant. Vol. X. p. 39, which therefore, in this respect, come nearer to the present inscription than any other records examined by me.4 Of final consonants which are not joined with a following letter our inscription only contains t (in kēñachit, l. 29) and n (in pramukhān, l. 18, pārtithivēndrān,

1 For an account of the contents of the inscription see Dr. Fleet in Ind. Ant. Vol. XX. p. 103, J.
2 Excepting the word which precedes the name Īrkkatāmānapa in line 20, and one or two aksharas in the names of villages, the illegible passages cause little difficulty.
3 I do not venture to quote with confidence the Nellore district plates of Vīshnuvardhana II. of A.D. 664 (Ind. Ant. Vol. VII. p. 186), where the open j seems to occur in Bhārodradā, l. 16, and veamukh-ājata, l. 67.—The Tables in Dr. Burnett's and Prof. Bühler's works on Indian paleography contain no specimen of the open j.
4 On the Plate facing page 167 of Ind. Ant. Vol. X. there are photolithographs of two short Paṭṭadakal inscriptions, one of which has the ordinary open j (consisting of three separate lines), while the other furnishes an instance of that peculiar form of the open j, which has a vertical line in the middle and three horizontal lines to the right of the vertical line. The origin of the latter form of j, which, together with the ordinary open j, is used e.g. in the spurious Merkara plates (ibid. Vol. I. p. 362), is well shown by the different forms of j, employed in the Chichacole plates of Devendravarman (ibid. Vol. XIII. p. 275; compare the different forms of j in e.g. Nāgārī, l. 23, niśa, l. 7, and viṭa, l. 1). The origin of the later, cursive j, in my opinion, is equally well shown by some forms of j in the Alamanḍa plates of Anantavarman of the year 806 (above, Vol. III. p. 18; compare the forms of j, e.g. jñita-jaya, l. 6, and niśa, l. 8). Perhaps I may state here that a form of j, which comes very near indeed to the later cursive j, is used already in the grant of Attivarman (Ind. Ant. Vol. IX. p. 108, e.g. in jāna, l. 3, and yajna, l. 6), which shows an early form of the Grantha alphabet and is, in my opinion, not later than A.D. 650.
l. 33, pratápa, l. 35, and śríman, l. 38). Of these two, t is denoted by the ordinary sign for ta, and s by a slightly smaller form of the ordinary sign for na, with the sign of virāma, which hardly differs from the sign of the superscript r, placed above them. The size of the letters is between y' and i'.—The language is Sanskrit. In addition to four benedictory and imprecatory verses and two others which give the names of the Ājñapti and the writer, the text contains five verses eulogizing the donor and his predecessors and the donee; the rest is in prose. Verse 3 does not admit of a proper construction, and in verse 5 an essentially necessary word is omitted. The orthography calls for no remarks.

The inscription is one of the Eastern Chālukya Vijayaditya [III. Guṇaka], the son of Vishnudevadāna [V.] who was the son of Vijayaditya [II. Narēndramārgarāja], here also called Chālukya-Ārjuna. It records that, apparently as a reward for advice which was given in the matter of the defeat of an enemy named Mahārī, the king, on the occasion of a lunar eclipse, granted the village of Trāṇḍa[pa?ru] in the Gudravāra-vishaya to the Brāhmaṇ Vinayakādārman, a son of Dāmārāsaśrāman and son's son of Tūrkarśarman who was an inhabitant of Urpuṭūra. The Ājñapti of the grant was Paḍārāga (whose name occurs again below, p. 130, text l. 46, where a grandson of his is mentioned), and the writer Kaṭṭā[ya].

The inscription is not dated. Of the localities, none of which have been identified, the Gudravāra-vishaya is also mentioned below,1 p. 137, text l. 22, and in South-Ind. Jour. Vol. I. p. 48, l. 25. Below, p. 141, l. 22, the name of the district is spelt Gudravara; and an earlier form of the name is Gudrāhara, in Ind. Ant. Vol. XIII. p. 138, l. 17, and Vol. VII. p. 191, l. 12, and a later one Guḍḍāvṛdī, ibid. Vol. XIV. p. 53, l. 77, and Vol. XIX. p. 431, l. 79. The name of the village of Urpuṭūra occurs ibid. Vol. XX. p. 416, l. 25 and 33.


TEXT.4

First Plate.

1 Svasti [ imprisonment
Śrīmatāṁ sakala-bhuvana-samastāyamāna-Māṇavyasagotraṇāṁ
Hāritipu-
2 trāṇāṁ Kāṇḍik- varaprasāda-labāha-rājyanāṁ Mātrigana-paripālitānām Svāmi-
3 Mahāsāna- pādānudṝyātānāṁ bhagvan-Nārāyaṇa-prasāda-samāśādi-
4 ta-vara-varahalāśchhān-ekṣaṇa-kashaṇa-vaśikrit-ārātimandālanāṁ-āsavāmedh-ā v a b h r i -
5 [thajānāma-pavitrika-vapushaṁ Chālukyānāṁ kulam-alakharishnoḥ
samastabhuvan-

Since writing the above, I have been able to examine impressions, kindly sent to me by Dr. Hultzsch, of the inscription (or inscriptions) on the Madras Museum plates described in Mr. Sewell’s List of Antiquities, Vol. II. p. 24, No. 174. I find that lines 1-33 of these plates contain a complete inscription of a Chōja chief named Śrīkantha, who is recorded to have given the village of Mandara to the god Śiva (under the name of Pratiśvara?); and that in this inscription, exactly as is the case in the inscription B, here edited, the letters n and g throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and that in this inscription, exactly as is the case in the inscription B, here edited, the letters f and s throughout and
Second Plate; First Side.
6 nāśraya-ārā-Vijayāditya-mahārājasya sakala-digam[g]nā-lalāṭikāyamāna
7 yaśōmadalasya1 Gaṅgakula-kālānalasya kalīkāla-mada-bhājānamasya Chāluky-Ā-
8 rjuna-nāmadhēnasya 2 Utkūṭhta-sātataravāri-viḍārit-ārīṅgāldhipasya ha-
9 rīṇāḍhipa-vikramasasya [1*] śokākul-ārivanitā-nayanāmbu-sōkaiḥ kōpānalaḥ
prāsamam-ē.
10 ti vinā na yasya ([1] [1*] Tasya priya-tanayaḥ sarvalokāśraya-ārī-
Vishṇuvardddhana2-mahā-

Second Plate; Second Side.
11 rājāḥ || 'Yaśminn-ārūḍha-dantinyari-kulaṁ-adhisamrōhati kshmābhrīdr-agraṁ
yad-bāhāv-āṭṭa- 3
12 khaḍgē ripuyuvati-karā gṛhiṇatē chāmarāṇi [1*] ābaddhāyaṁ bhruhuṭyanāṁ
madhu ripu- 4
13 bhavanē yasya badhnanti bhruṅgā yaḍ-dhāmamy-ājibhērī-dhvananam-anu śivās-satrū-
14 dhāmni dhvananti || [2*] Tasya priya-tanayaḥ || Kāntēr-induḥ5
kshamāyaḥ kahitir-amara-tarsa-tyāga-śaktēḥ
15 pratāpasya-ārkkaś-śanryasya simhō jaladhīr-api mahāsa[1*]tvatāyā yath-āyaṁ [1*]
sthānam

Third Plate; First Side.
16 saṇḍ-ēvam-ananyan-na hi bhavati mam-ēt-īva bhītan-nitā[nta]ṁ nityaṁ
sarvātmanā yam prabhajati vimu- 6
17 khē yatra n-anaya-pratiṣṭhānam [[[1[[1]*] Sa samastabhuvanāśraya-
ārā-Vijayāditya-mahārājāḥ7 Gudravāra-
18 viṣhaye sarvēvā évā rāṣṭrāṇa-pramukhān kuṭumāṇa ittham-ājñāpayati [1*]
Vidūṭa- 8
19 m-nstu v-o-smābhīh Urppuṭuru-vāstavyasya Kauśika-gōtrasya Āpastamba-
20 sūtrasya Veṃni(ṇi)[yā?]ma . . . sya9 Türkkaśarmmaṇaḥ pautrāya shaṭkarmma-

Third Plate; Second Side.
21 niratāya Taṭṭtirīya-grīhasdhā(ṣṭhā)ya vēḍa-vēḍāṁga-vidaḥ Dāmōda-
22 raśarammaṇaḥ putrāya || Yāh-ṣaṇṇān-ādhābhājā[m=avajji[ta]-jagatā[m= 
abh][ya]jaiṣhēd-arīṇaḥ
23 vargaṃ yamn prāpya Paṃkūrubhuvam-api cha vyasāmar[d=brahma]-9 
kakṣmīḥ [1*] gūṣṭhēti-jōshaṁ gu-

1 Originally māṇḍalasya was engraved, but the d of sd has been struck out.
2 Metre: Vasantatilakā.
3 Originally, over the s of caḍḍhana, part of the vowel i was engraved.
4 Metre of verses 2-4: Sragdhārā.
5 This sign of vīṣṇya was originally omitted.
6 The general sense of the verse is, that beauty and the rest eagerly pay homage to the king, aware that even the moon etc. would not be so suitable a home for them; but the verse, in my opinion, does not admit of a proper construction.
7 Here, and in other places below, the rules of saṃdā have not been observed.
8 The akṣara- which precedes the syllable sya is quite illegible.
9 The two akṣaras in these brackets are illegible, but, I think, been correctly supplied; compare brahma[ṛ-ūḍacara-gustiḥ], ' resplendent with holiness,' in South-Ind. Incr. Vol. I. p. 46, l. 26.
B.—Masulipatam (?) Plates of Vijayaditya III.
The asylum of the whole world, the Mahârâja Vîjaya-ditya (l. 6), who adorned the family of the Châlukyas (l. 5) who are of the Mânavya gôtra and are Hâriti-pitrâs (l. 1), was a fire of destruction to the Gaṅga family, and, as he broke the frenzy of the Kali age, was named Châlukya-Arjuna (l. 7).

1 Metre: Mandakrântâ.
2 Over the akṣaras dâhâ the vowel ī has been engraved, but it seems to have been struck out again.
3 The subject of the sentence apparently is Vîjaya-dityaḥ, which must be supplied from the context.
4 Metre of verses 6 and 7: Sûka (Anuśûṭbha).
5 Metre: Śârista.
6 Metre: Sûka (Anuśûṭbha).
7 Metre: Aṛṣyâ.
8 Metre: Sraujâhṝā.
9 The letter in brackets may possibly be om.
(V. 1.) Valorous like a lion, he with his unsheathed sharp sword split open the lordly elephants — his adversaries; the fire of his wrath is not extinguished unless it is sprinkled with the tears of the sorrow-stricken wives of his enemies.

His dear son was the asylum of all mankind, the Mahārāja Vishnupardhan (l. 10).

(V. 2.) When he ascends his elephant, his enemies ascend the mountain-tops; when his arm takes the sword, the hands of the young women of his adversaries take up the chowries; when he knits his brows, the black bees make honey in the palace of his adversary; when the war-drum is sounded in his abode, the jackals howl in the abode of his opponent.

His dear son — who excels the moon in beauty, the earth in endurance, the tree of paradise in generosity, the sun in splendour, the lion in bravery, and the sea in greatness of disposition — the asylum of the whole world, the Mahārāja Vijayarādyāti (l. 17), thus issues a command to all the cultivators, headed by the Rāshtrakūtas, in the Gudravāra-vishaya —

"Be it known to you! On the occasion of an eclipse of the moon (l. 27), the village of Tanaḍā[p][a] Ḟaru (l. 28) has been given by Us, with exemption from all taxes, to the Taittirīya householder Vinayaśiṣṭārman (l. 27), a son of Dāmōdrasārman and son's son of the inhabitant of Uṛṇaṭhūr (l. 19), the . . . Tūrkaśārman, who belongs to the Kauśika gōtra and Āpastamba sūtra.

(V. 4.) He has conquered the host of the six enemies of mankind who have subdued all the world; when she came to him, the Glory of holiness forgot even the lotus-born Brahman; in his society the assemblage of virtues find pleasure, such as they have nowhere experienced; true to his word, he in jest even does not give utterance to false speech.

(V. 5.) When on the field of battle, strewed with horses, soldiers and infuriated elephants that were struck down by various weapons, (the king) had slain Māngi, who had defeated the whole host of hostile kings who in the excess of his fury had ridiculed the king’s liberality, bravery and power, he was well pleased with the marvellous advice of this best one of the twice-born.

The boundaries are (l. 28): On the east and south, Aṅgalūr; on the west, Velpūr; and on the north, Chavīṭṭa?paru.

The rest of the inscription warns the people not to obstruct this grant; quotes three benedictory and imperatory verses, ascribed to Vyāsa; (in verse 9) gives the name of the Aśāpūti of the grant, Pāṇḍarāsta, who for his prowess and valour in war is compared to Bibhatsu, i.e. Arjuna; (in v. 10) contains a prayer for the welfare of the people and the progress of religion; and (in v. 11) records that this edict (āśana), by order of the king Vijayarādyāti, was written by the foremost of goldsmiths, Kaṭṭa[ya], the son of Mādhave and son’s son of Isāna.

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1 There is no doubt that this was present to the mind of the author of the verse; compare, e.g., Vācavadātīṇa, p. 102, hari-kharana-khara-videśi-takumkhi-takalay-veda-ṛsya. According to Dr. Fleet in Ind. Ant. Vol. XX. p. 101, the word saṇḍukṣha would seem "to have a double meaning, and to indicate also a defeat of some hostile chief of the Nāgas."

2 The presence of the black bee in the palace of the enemy as well as the howling of the jackals portend evil. Compare Harshacharita, Bombay ed., pp. 180 and 181, evat tad śītānām jñāyāḥ... bahūrbhām bharāmām不易 made salutem.

3 I only give the general sense of verse 3, which I cannot construe. The king was māhā-mūtive on account of his noble disposition; the sun is so, because it contains a number of big creatures.

4 Here one word, apparently a name, is partly illegible in the original.


6 The original has Pāṅkāra-khā; compare, e.g., Amābdābhava and Jalajābhava in Ind. Ant. Vol. XII. p. 92, l. 40, and p. 93, l. 46.

7 According to the dictionaries, the word jñāka, in classical Sanskrit, would seem to be used only as an adverb, in the form jñākham; but it occurs as a substantive, in the sense of sukha, e.g. in Harshacharita, Bombay ed., p. 159, l. 8.

8 This has necessarily to be supplied; the king, of course, is Vijayarādyāti himself.
C.—BEZVÄDA PLATES OF CHÂLUKYA-BHÎMA I.
[A.D. 888-918.]

These plates were found\(^1\) on the 25th June 1897 in the rock-hewn chamber of the quarry-compound at Bezvāda, in the Kistna district of the Madras Presidency, and were sent to Dr. Hultsch by Mr. J. K. Batten, I.C.S., the Acting Collector of the Kistna district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultsch.

These are five copper-plates, each of which measures about 7" broad by 3" high. Plates 2-5 are inscribed on both sides, but the writing on the second side of the fifth plate is less than half a line. The first plate is inscribed on the second side only, and on the first side contains, from the proper right to the left, representations of a conch-shell, the sun, and a club.—With perhaps the exception of the first plate, the plates are quasi-palimpsests. On the plates 2-4 the writing which had first been engraved on them is well beaten in, so that only few traces of it remain; but on both sides of the fifth plate the original writing is still so clearly seen that much of it may be made out without any difficulty. The characters of this original writing closely resemble those which were afterwards engraved on the plates; and this, together with the fact that the words at the bottom of the second side of the fifth plate are sa sarvalokâdraya-ti, Vishnuvardhanam-srastvam, in my opinion, leaves no doubt that these plates originally were used for another grant of Bhîma I., which either was not composed or for some reason or other was cancelled.—The plates have high rims, and are struck on a ring, which had not been cut yet when this record came into Dr. Hultsch's hands. The ring is about 4½" in diameter and 3½" thick, and has its ends secured in the back of a circular seal, about 2¾" in diameter. The seal bears, in relief, the legend śrã-Tríbhuvan[śrã]ma[khj], with a flower below it, and, above it, a conch-shell which faces to the proper left and is surmounted by the sun and the moon's crescent, while behind it is an elephant-goad.—The writing is well preserved throughout. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, kh, j, b and l are denoted throughout by the later, cursive signs; but for the initial i (in Isāra, l. 8) we have here still the earlier form, consisting of two horizontal dots with a wavy line above them. Of special signs for final consonants the inscription only contains one, for n (in dattavān, l. 21, but not in pratāpavān, l. 46); and of letters which occur more rarely, the initial t, ai and ṭ (in Iksonātaḥ and Airiviyaguhṣṭha, l. 32, and ūm, l. 1.1). The size of the letters is about 3½".—The language is Sanskrit, except that some Telugu words occur in the proper names. In addition to five benedictory and imperative verses, the text contains one verse referring to the donor and another which gives the name of the Ajjñapati; the rest is in prose, but in lines 15 and 17 reads as if the official who drew up the grant had had verses before him. The text is full of minor mistakes. In respect of orthography, it will suffice to note the doubling, before y, of t in Satyādva, l. 6, and Vījyādāyita, l. 13, of n in tānay-ēca, l. 37, and of l in nirmañālā, l. 44; the doubling of t before kun yañacakārāṇi, l. 44; the doubling of m after anuvāda in tāhām mmayā, l. 40; the employment of t and d for the corresponding aspirates in saphātītā (for saṁprāttītā), l. 21, pārthivāndrān, l. 42, dharmādṛṣṭa-, l. 44, and sādhu, l. 45; and the use of the palatal for the dental sibilant in sañādraśi, l. 36.

The inscription is one of the Eastern Châlukya Bhima [I.] Vishnuvardhana (usually called Châlukya-Bhîma), of whom no other inscription has yet been found. After having stated (in verse), in a general way, that at the time of his coronation (pattabandha) king Bhîma gave away a village in perpetuity, it formally records that the Mahārājâdhirājâ Vishnuvardhana granted the village of Kúkipara in the Uttrakaṇḍerauvâcī-vishaya to a student

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\(^1\) The plates were found together with a set of plates professing to contain a grant of Vishnuvardhana III., which I consider to be spurious.

See line 21 of the text of the present inscription.  \(^2\) See Dr. Fleet in *Ind. Ant. Vol. XX.* p. 105.
of the kramapótha named Pótmayya, who (or whose grandfather) was an inhabitant¹ of Úmmarakaññhibol. The Ájñapti of the grant was Kañcérāja (a grandson of the Pándarāṅga of the preceding inscription), and the writer Koññchalārya.²

The inscription is not dated. The localities mentioned in it have not been identified.³

It may be noticed that, up to the present, this is the earliest record which gives the full historical genealogy, with the lengths of the reigns,⁴ and that this grant for Bhima J. gives the second name Vishnuvardhana.

TEXT.⁵

First Plate; Second Side.

1 Ōṁ namō. Nna(nā)rāyaṇa [i[*]] Svasti [i[*]] Śrīmatāṁ sakala-bhuvana-

sasti[ya]manā.-

2 Mānayṣagotraṁāṁ Hārītputraṁāṁ Kanākī-vara-prasāda-labdha-rajyaṁāṁ Ma-

3 trīgaṇa-paripāḷitānāṁ Svāṁi-Mahāśeṇa-pādānadhyaṭānāṁ bhagavan-Nā-

4 rāyaṇa-prasāda-samāśāda-vara-varāhāmikhana-ekṣhaṇa-

5 kešaṇa-vaśikrit-arātināḷanāṁ aparāśvāḥ-āvabhṛthasaṁāṇa-pavitrikri-

6 ta-vapuṣṭāṁ Chālyukyanāṁ kulam-alānīkārpaṁōḥ Satyaśraya-valla-

7 bhendrasya bhṛtā Kubja-Vishnuvardhanno-śhādaṁ saṁhāṇa[i[*]] tat-putṛō Jā-

Second Plate; First Side.

8 yasimgha(ha)-vallabhas-trayastrīṃśaṁ-paṁśaṁ-varshāṇi[2[*]] tad-anuja.⁶

9 priya-tanayō Vishnuvardhanno(nō) nava-saṁvatsaraṇī[4[*]] tat-putrō Maṇi-yu-

10 varāja[h[*]] paṁchāvīṃśat-saṁvatsaraṇī[11[*]] tat-putrō Jayasimgha(ha)-tra-

11 yādaśa saṁvatsaraṇā[12[*]] ta[d[*]]-dvaimātura-ānā(nu) jah Kōkkili(liḥ) shan(y)-mā-

12 sah[13[*]] tasya j[y[*]]aṅga bhrātā Vishnuva[r[*]]ddhana sv-ānajamadam-14

13 uchchātya saṁpat-

14 tat-tanujō Vijayaōddyta-bhaṭṭārakaḥ[15[*]] ashṭādaśa

15 tat-ausaśa Vishnuřaḥaḥ saṭṭhāvīṃśa-advānī[17[*]] tat-sutō Vijayaōddytaḥ

chatvārīmśa-

Second Plate; Second Side.

18-taśaṁ[2[*]]h 19ashṭottamaśaṁ-śriṁa(ma)nrānādbeva-[a[r[*]]] tad-ātma[ja] ka-

16 li-Vishnuvardhandhaṁ sārdha-saṁha[20[*]] tan-nandanō Vijayaōddytaḥ-chatu-

1 Literally, 'a master of the Vēdas and Vēdāṅgas' (l. 20).
2 This name occurs again as the name of a writer ibid. Vol. XIII. p. 250, l. 37.
3 Regarding the name of the inskaya, see above, p. 119.
4 See Dr. Fleet in Ind. Ant. Vol. XX. p. 206.
5 From impressions supplied by Dr. Hultsch.
6 Read ‘dādaṁ’; the sign of anuṣedra may have been struck out already in the original.
7 Originally ‘maṁṣaṇa’ seems to have been engraved; read ‘idaแดน.
8 Here, and with similar accusative cases below, we have to supply a verb meaning ‘he reigned.’
9 Read ‘tatam varṣādi.’
10 Read ‘anu-ja-Edra.’
11 Read ‘vāṁśaṁ saḥ.’
12 Read ‘tārdṛi.’
13 Read ‘enad.’
14 Read ‘saḍa.’
15 Read ‘tālaṁ samdh.’
16 Here, and in other places below, the rules of samādhi have not been observed.
17 Read ‘tataṁ-āddāni.’
18 Read ‘tām sa.’
19 From here up to -kdraṇaḥ the text apparently is half an Anuṣṭubh verse.
20 Read ‘samād.’
Bezvada Plates of Bhima I.
17 śaṭtvārīṁśād-varahāṇī [1*] 8 Tad-bhr�taryuyvarājaya Vikramādi-
18 tya-bhūpatēḥ pattrō Bhimaḥ [1*] 5 Śrimān-kirīṭi-śaśāṅka-raśmi-visā-
19 dibhūt-ākhiś-āvān-vyōmā sri-Kusumāyudhena guṇīmā vidvajja-
20 n-ānandauḥ [1*] vīrō-sau nīja-paṭṭabandha-samaye santsaṁśṭayāṅ(u)-śāsvata[m] 1 grā-
21 māṁ sri-jayādhamā-Bhima-uripatis-sapārśītītā dattavān l(1) [1*] Sa sarvvalō-

Third Plate; First Side.

22 kāṣasya-sri-Viṣṇuvardhaman-a mahāraṇāja-ādhirāja-paramēśvara-parama-
23 bhātārakāḥ paramabrahamanā Uttarakaṇḍerrvādī-śīvayasa-nivasinō
24 rāṣhṭrakūṭa-pramukhān-kutumh-binasasaruvān-samāhūyā-cē-
25 tham-aśūpyati | Viditam-astu vah [1*] Kō(kau)ndināya-gōtraḥ Umma-
26 rakaṇṭhipibō-vedvēdēṅga-pāragah Rēvamayaṁ7 tat-patrō

Third Plate; Second Side.

27 Drōgasahitaḥ tat-patrō 8 Pōtamayya-kramayitaṁ-nāṃmē Kūkipa-
28 rruṇāma-grāma[h*] sarvya-kara-pariḥram-unadakapravain kṛtvāśmābhī[1*]-dattā-
29 mśit10 [1*] Asya-āvadhayaḥ pūrvvataḥ Pōtaryamgari-cheruvu Āgnē-
30 yataḥ Paruvula-guṇṭha[ṇa] dakhya(kshi)nataḥ Chāki-cheruvu
31 Nairītayaḥ śi- Mānaśa sima(mā) paścha śeχi)mataḥ Chinṭarēni-cheruvu Vānaryāṭaḥ Juvvi-
32 Paruvula-guṇṭha[ṇa] Yūrvi-guṇṭha[ṇa]

Fourth Plate; First Side.

32 uttarataḥ Īvaiśanāṭaḥ Aiviriya-guṇṭha[ṇa] [1*] Asya-ōpari 11kō-
33 nachid-bādhaṁ karotī yath sa paṇchanbhīr-mmahāpātakair-lli(i)pyātē [1*] Vyāsa-
34 gītā-śīlōk[ā*]ḥ [1*] Bahubhīr-vvvasudhā dattāḥ(tā) bahubhiś-ĉh-āņupāli-
35 tā [1*] yasya yasya yadd bhūmīḥ tasya tasya tadd phalān || [2*] Shashṭhiṁ(shtiṁ)
36 varṣa-sahasrāvṛāṇi[ṇi]11 svarggē médati bhūmīdāḥ | ākshēptā chā-

Fourth Plate; Second Side.

37 va(nu)mantā cha tāny-ēva narakō vaso[ṇ] ||(1) [3*] 11 Mad-varāṇājā
38 paramahipati paramahipati-
39 vaṁśajā vā || 14 pāpād-apēta-manasō bhuvī bhāvī-bhūpā[h*] | yē

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1 Read "stāna varahāṇī.
2 From here up to the word Bhimaḥ the text is part of an Anushṭubh verse; compare Ind. Ant. Vol. XIII. p. 249, l. 13.
3 Metre: Śāradālavikridita.
4 Here a full stop was engraved, but has been struck out again.
5 Read 'kaṇḍeravādī'; see above, p. 120, l. 14.
6 Read sampārthātītī.
7 At first sight the reading might be taken to be Revamayya, but what looks like the sign of the vowel d, is really the remainder of an abhāra ki, which has been beaten in. Read 'mayyāh.
8 Read tat-potrāṣya.
9 I take kramayita to be a mistake for kramayata, used (as in Ind. Ant. Vol. XIII. p. 214, l. 40) for kramaka or kramavat; compare South-Ind. Inscri. Vol. I. p. 45, l. 25, Dēṇyā-kramaka, and l. 22, Kommaṇa-kramavid.
10 Read datta iti.
11 Read Nairītayaḥ.—After this word the proper name of a village has been apparently left out before it.
12 Read gāḥ kaśchid-bādhdām karotī sa.
13 Metre of verses 2 and 3; Śūka (Anushṭubh).
14 These signs of punctuation are superfluous. 
15 Metre: Vasanatilakā.—Originally mapaṇāḥ was engraved.
ABSTRACT OF CONTENTS.

Om. Adoration to Nārāyaṇa! Kubjā-Vishṇuvardhana (l. 7)—the brother of Satyārāyaṇa-vallabhānḍra, who adorned the family of the Chākulyaś (l. 6) who are of the Mānavaṇa gōtra and are Hāritiputraś (l. 2)—(reigned) for eighteen years; his son Jayasīṁha-vallabha (l. 8) for thirty-three years; Vishṇuvardhana (l. 9), the dear son of his younger brother Indra-bhaṭṭāraka, for nine years; his son Māṅgi-yuvārāja (l. 9) for twenty-five years; his son Jayasīṁha (l. 10) for thirteen years; Kokkili (l. 11), his younger brother from a different mother, for six months; his eldest brother Vishṇuvardhana (l. 12), having expelled the younger brother, for thirty-seven years; his son Vijayāditya-bhaṭṭāraka (l. 13) for eighteen years; his son Vishṇurāja (l. 14) for thirty-six years; his son Vijayāditya (l. 14), who built a hundred and eight temples of Śiva Narāṇḍrēśvaram, for forty years; his son Kali-Vishṇuvardhana (l. 16) for one year and a half; (and) his son Vijayāditya (l. 16) for forty-four years. Bhima (l. 18) is the son of his brother, the Yuvārāja Vikramāditya.

(V. 1.) That glorious hero, by whose fame all quarters, the earth and the sky are whitened as by the moon's rays, and who gladdens the learned with the excellent god of love, that glorious home of victory, king Bhima, at the time of his coronation, well pleased, has given a village in perpetuity, requested to do so.

He, the asylum of all mankind, Vishṇuvardhana (l. 22), the Mahārāja-dhāhirāja, Paramāvatī and Paramabhaṭṭāraka, who is most devoted to religion, having called together all the cultivators, headed by the Rādhraṇākūṭas, who inhabit the Uttarakaṇḍa-uvādi-viṣṇaya, thus issues a command to them (l. 25):

"Be it known to you! The village of Kukiparṇa (l. 27) has been given by us, with exemption from all taxes, to the student of the kramapātha Pōtamayya, the son of Droṭabhaṭṭa who is the son of Rāvamayya, a member of the Kaṇḍināya gōtra and a Vēdic scholar (inhabiting) Ummaraṇaṭhābōl (l. 25)."

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1 Read sattam, without the sign of punctuation.
2 Metre: Śālini.
3 Metre: Indravajrā. 4 Read narbadraśīnā.
5 Read -adattā.
6 Read maddattā. 7 Metre: Śūkas (Anuṣṭubh).—Read Ājaśāptīnā.
8 This sign of punctuation is superfluous. The following Pāda contains one syllable too many.
9 Read maddattāyasīnā. 10 See Dr. Fleet in Ind. Ant. Vol. XX. p. 100
11 I do not see the exact force of this statement. In another inscription Bhima is called kauṣṭha-kandarpa, 'in purity the god of love'; see Ind. Ant. Vol. XIII. p. 249, l. 14.
The boundaries are (l. 29): On the east, the Pōtaryāngari-cheruvu (tank); on the south-east, the Paruvula-guntā (tank); on the south, the Chākī-cheruvu (tank); on the south-west, the boundary-line of (?)1; on the west, the Chintarōṇi-cheruvu (tank); on the north-west, the Juvvi-guntā (tank); and on the north and north-east, the Airiviya-guntā (tank).

The rest of the inscription warns the people not to obstruct this grant; quotes five benedictive and imprecatory verses, ascribed to Vyāsa; (in verse 7) gives the name of the Ājñāpti of the grant, Kaḍeyarāja, whose grandfather was Pāṇḍarāga; and records the name of the writer, Kondāchārya.

D.—MASULIPATAM PLATES OF AMMA I.

[A.D. 918-925.]

These plates were found, some twenty years ago, in the vernacular record room of the Collector’s office at Masulipatam, in the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the Indian Antiquary, Vol. VIII. p. 77 ff.;2 I re-edit it from an excellent impression, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 8½" broad by 4½" high. The plates have raised rims, and are strung on a ring which had been cut before this record came into Dr. Fleet’s hands in the year 1884. The ring is about 5½" in diameter and ¾" thick; it is joined to a circular seal which is about 3½" in diameter. The seal bears, in relief on a slightly countersunk surface, the legend ārī-Tribhuvana[as]ākāra; below the legend, a floral device; immediately above the legend, a boar, standing and facing to the proper right; and above the boar, an elephant-goad surmounted by the moon’s crescent. With the exception of a small part of the first plate the writing of which is somewhat corroded, the plates are well preserved.—The writing and engraving are good. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. For kh, j, b, and l we have throughout the later, cursive signs. The initial x does not occur in the text. Of the three final consonants which occur, n and m are denoted by special signs (in māṣaṇa, ll. 9 and 13, triśatam, ll. 10 and 11, and chautāvīśatam, ll. 12 and 14), while for t the ordinary sign for ṭa is used, with the sign of virāṇa above it (in Kumārayat, l. 27, and aṁnē(na)kaṭa, l. 29). The size of the letters is about 3½".—The language is Sanskrit. Besides two benedictive and imprecatory verses, the text contains eight verses treating of the donor and the donee and their ancestors; the rest is in prose. In respect of orthography, it may be noted that the rules of sansādhī have been frequently neglected, and that there is a fairly large number of other minor mistakes, omissions of letters, etc. A special point which may be drawn attention to is, that after an anusvāra a consonant is doubled3 in Mahāgī, l. 8, Vēmūgi and Tribhūtiṅga, l. 17, pāṇcchāvīṇśatī, l. 8, kīnchaka, l. 30, and in vaṭsārāṇḍha mniṭa, l. 16, but not in other places where the same rule might have been followed.

The inscription is one of the Eastern Chalukya Ammarāja [I.] Vishṇuvardhana. It records that the king granted the village of Drujjuru in the Pennāṭavāṇi-viṣhaya to Mahākāla, a general, and son of a foster-sister, of (Ammarāja’s grandfather) Chālukya-Bhima (or Bhima I.). The Ājñāpti of the grant was (the ?)4 Kāṇḍarāja.

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1 See above, p. 129, note 11.
2 See also Dr. Fleet in Ind. Ant. Vol. XX. p. 256, K.
3 The same rule is observed once (in regard to m) in the preceding inscription C. We also find it occasionally observed e.g. in the inscriptions published in South-Ind. Inscr. Vol. I. p. 39 ff., and Ind. Ant. Vol. XIII. p. 213 ff. See also above, p. 107.
The inscription is not dated. Of the localities, the Pennatavadi vishaya is mentioned also in Ind. Ant. Vol. VII. p. 16, l. 39. The village of Drunjur has by Mr. Sewell been identified with the village of Zuzzuru in the Nandigama taluka of the Kistna district, the 'Joodjoor' of the Indian Atlas, map 75, long. 80° 25' E., lat. 16° 44' N. Mr. Sewell may be right, but, excepting 'Goteemockola' which may be Gotiprulu, I do not find, the names of the villages which in the inscription are said to form the boundaries of Drunjur, anywhere near the 'Joodjoor' of the map.\footnote{1}

**TEXT.**

**First Plate.**

1 Šivam=astu sarvva-ja[ga*]tah \[\] Svasti \[\] Śrīmatām sakala-bhuvana-
   sa[na]śāyamāna-Mā-

2 navyasagotraṇāṁ Hārit[iputraṇāṁ Kau]śīkhi(śi)-varaspaśā-labdha-rājyaṣām
   (nām) Mā-

3 trīgama-paripālītānāṁ Svāmi-Mahāsēna-pāda-nandhyatānāṁ bhagavan-Nārā-
   yaṇa-prasāda-samāsādi-vāra-vāraha-lāmchhaṇ-ekshaṇ\[\]a[k]a[k]-
   kshaṇa\[\]a-vāśikri-

4 t-arātīmaṇḍalānāṁ = astamēlī-hāvabhitha sānā-pavitrākri-
   t-a-vāpushhām

5 Chaulyānāṁ kulam-alamkarishñōḥ Satyāśraya-vallabhasya bhrātā Kubja-
   Vīshnuvardhanah=

6 sāttādāsa varshāūīṣ [\[\] tat-putrō Jayasimha-vallabbhō[ha]s=trayastrirnād-varshāūīṣ [\[\]
   tad-bhrātu-

7 r-Indraśāyā sutaḥ\[\]a Vīshnurajō nava| tat-putrō Māṁggi-yuvarajāḥ\[\]
   paṁchchaviṁśātiṁḥ\[\]a [\[]\[\]

8 tat-putrō Jayasimhaḥ trayādaṣa| tad-paṁcāmātur-ānūjaḥ
   Kokkilīḥ

\[\]

**Second Plate; First Side.**

10 tasya jyāṣṭhō bhrātā tam-uchchāṭya Vīshnuvardhanas=saptatrimśatsam\[\]
   tat-putrō Vījayā-

11 ditya-bhāṣṭāraṇāḥ asṭādaṣa| tat-sutō Vīshnuvardhanah sāṭṭhrīmśatsam |
   tat-sūnur=asḥtōṭṭa-

12 ra\[\]ā-Nāhōndrōśvar-āyatanānāṁ karita\[\] | Vījayādityaās=chatvārīmśātām |
   tat-ātmajāḥ
   Kali-

13 Vīshnuvardhanō=āṣṭādaṣa māsān | tat-putrō Vījayāditya-mahārājās=cha-

14 tuṣchatvārīmśātām12 | Tad-ānuja-yuvarāja=Vikramāditya-nāmaḥ

15 prabhur=abhaṛavārāti-vṛtta-tūl-ānāl-anghāḥ\[\]a [\[\]14 | nirnpama-nṛpina-Bhi-

\[\]

\footnote{1 See Ind. Ant. Vol. VIII. p. 76, and Mr. Sewell's List of Antiquities, Vol. I. p. 46.}
\footnote{2 According to Mr. Sewell, a village named Tadigummi is west (not east) of Zuzzuru; and east (not west) of it, "on the east side of forest-covered hills which would thus have been included in the grant, is the village of Malikpuram."}
\footnote{3 From Dr. Fleet's impressions.}
\footnote{4 Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'}
\footnote{5 Read 'talam varśādī. '}
\footnote{6 Here, and in other places below, the rules of sanādi have not been observed.}
\footnote{7 Read 'Māṁgi.'}
\footnote{8 Read paṁcha.'}
\footnote{9 Here one would expect varśādī.}
\footnote{10 Here the word \textit{sata} has been omitted; compare the text of the preceding inscription, line 15, and South-Ind. Inscr. Vol. I. p. 59, l. 13.}
\footnote{11 This sign of punctuation should be struck out.}
\footnote{12 Here, again, one would expect varśādī.}
\footnote{13 The metre of the whole is \textit{Mālinī.}
D.—Masulipatam Plates of Amma I.
16 mas-trimśātah vatsarāpāṁ nni(ni)ja-guṇa-gaṇa-kirtti-vyāpta-dikchakras[vā]laḥ [ll 1*]
Tat-sūnu-
17 [r]=Vījaya-dityāḥ, sāhn(ā)n=māsan=Vēmgi-manḍalam¹ Trikālīmmg-ātavi-yuktaṁ
paripāya [di*-]
18 vaṁ yat(ba)yaḥ | Ajāyata² sutas-tasya bhūb[b]aḥ-övyahana-kṛshana[h | *]
Ammara-

Second Plate; Second Side.

19 ja-mahāpālaḥ pālīt-āśeṣa-bhūtalaḥ [ll 2*] Yasya pādāmbuja-chehā(chēhā)yām=ā-
20 śrītaṁ rāja-manḍalam [*] dāṇḍit-ārāti kōdanḍaṁ maṇḍitana maṇḍala-trayē
ll [3*] Kund-ėndu-dhaṁ
21 valam yasya = yaśo ranijita-bhūtalaṁ | gāyaṁti galit-ārāte ll[*] ra=
Vāvidyātā[r]yyāṁ=
22 pi viyāyā [ll 4*] Sa sarvvalōkāraya-sīr-Vishṇuvarddhana-mahārājaḥ Pe[n]jāta-
23 vādi-vishaya-nivāśinō raśhtakūta-pramukhān=kutiṁ(tum)binas=sarvān=āh[ā].
24 =ēttham[a]=jā[h]ayaṁ [ll] Viditaṁ-astu vaḥ [ll*] Chālu KYa-Boh̄ma-bhūpala-dhā-
25 tāḥ dhār(i)ya= ch=aśparā [=] khamayā kahatiya-prāyā Nāgipōṭīr=iti
śrūtā ll [5*] Ā-
26 sit=tasyā[a]=satā Gāmakāmbā nām=Āmbikā-samā | mātu stanyam samikrītya
Bhī-
27 ma-rājēna yā papan ll [6*] S=ājijanat=kumāraṁ [cha*] śakti-yukta[ch]
Kumāravat | Bhī[ma]-rāja-

Third Plate.

28 syā sēn[a*]nayaṁ | Mahākālam=mahā-matiṁ ll [7*] Yās=ch-ānékaṣaḥ Anyony-
29 [a*]stra-samāyō- mahāhavē [ll*] svāminō-grasarō dhīro ripu-sainyam=
29 ga-saṁjāt[a*]gnau anīnē(ṇa)sat ll [8*]
30 Kīmchcha² rūpēṣa Manasiyaḥ kōpēna Yamaḥ śāryēga Dhamanīyaḥ
sāhasai[b*]
31 Śūrakhaṁ ll Tasmāi Drujjērū-nāma-grāmō-sāmakhis=sarva-kura-parihā-
32 reṇa mānykṛitya dattah [ll*] Asy=āvadhaṅgaḥ pūrvvataḥ Tājummmi-sī-
33 m=āiva simā [ll] dakshina(ṇa)taḥ Gotprōṭu-sim-āiva simā [ll*] pāśchimataḥ
Malkapōramu-sim(s)ma-āiva
34 simā uttaraṁ Adupu-sim-āiva simā [ll*] Asy=ōpari bādh[a] na karttavya [ll*]
Tathā cha Vyāsēṅ=ōktah | Bahubhir=vasu-
35 dhā dattā bahubhīs=ch-ānupālita [ll*] yasya yasya yadā bhūmis=tasya tasya
tād phalāṁ l [ll] [9*] Sva-dattām=para-dattām
36 vā yō harētu(ta)³ vasunbharaṁ [ll*] shashtiṁ varsha-sahasranī(ṇi)
viṣṭhā(śthā)yaṁ jāyāte krīmiḥ [ll 10*] Ājūnapt[ḥ*] Kaṭakaraṁā [ll]

¹ Read Vēngi- and Trikālīmng-
² Metre of verses 2-10 : Śūkla (Aṣṭubṛtha).
³ These signs of punctuation are superfluous.
⁴ This sign of punctuation is superfluous.
⁵ Read kīmchē, and omit the following sign of punctuation.
⁶ Mr. Sewell read this and the two next names Tājummi-, Gotprōṭu-, and Malkapōramu-.  
⁷ These signs of punctuation are superfluous.
⁸ Perhaps this correction has been made already in the original.
ABSTRACT OF CONTENTS.

Commencing with the words 'May the whole world be blessed!,' lines 1-14 give the genealogy, with the lengths of the reigns, as far as the Mahārāja Vijayaśītya, the son of Kali-Viśṇuvaridhana, in substantially the same manner as the preceding inscription C. (V. 1.) From his (i.e. Vijayaśītya's) younger brother, the Yuvarāja Viṣṇukāla, sprang that mighty fire-brand to the cotton—the host of his adversaries, the incomparable king Bhima, who filled the horizon with the fame of his many excellent qualities for thirty years.

His son Vijayaśītya (I. 17) went to heaven when he had ruled the Vēngi-maṇḍala, joined with the Trikaliṅga forest, for six months.

(Vs. 2-4.) To him was born a son, able to bear the burden of the earth, king Ammarāja, who rules the whole surface of the earth. The kings in a body have resorted to the shade of his lotus-feet; the bow with which he chastises his enemies is glorified in the three worlds. Even the Vidyāḥarisa sing to the lute his fame which, white like the jasmine and the moon, has reddened the surface of the earth, the fame of him whose enemies have perished.

He, the asylum of all mankind, the Mahārāja Viṣṇuvaridhana (I. 22), having called together all the cultivators, headed by the Rāṣṭrakūta, who inhabit the Punnatavādi-viṣhaya, thus issues a command to them:

"Be it known to you!"

(Vs. 5-8.) King Chālukya-Bhima had a foster-mother, named Nāgipōti; she was (to him) like a second earth, like a warrior endowed with endurance. She had a daughter, named Gāmakāmba, like unto Ambikā, who drank her mother's milk, sharing it with king Bhima. She brought forth a son, endowed with strength like Kumāra, the high-spirited Mahākāla, (who became) a general of king Bhima. In battle where fire is produced by the clashing together of the opponents' arms, going before his master, this brave one more than once has annihilated the enemy's army.

To him the village of Drujjūru (I. 31) has been given by Us, with exemption from all taxes."

The boundaries are (I. 32): On the east, the boundary-line of Tāljugummi; on the south, the boundary-line of Gottpārī; on the west, the boundary-line of Malkapōrī; and on the north, the boundary-line of Adupu.

The rest of the inscription warns the people not to obstruct this grant; quotes two benedictory and impercatory verses, ascribed to Vyāsa; and records that (the ?) Kaṭarārāja was the Ājñapti (of this grant).

E.—MASULIPATAM (?) PLATES OF CHĀLUKYA-BHĪMA II.

[A.D. 934-945.]

These plates belonged to Sir Walter Elliot, and are now in the British Museum. From a rather illegible label on the original, they seem to have been obtained through Mr. J. C. Norris from Masulipatam. I edit the inscription which they contain from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet.7

1 Instead of this, the other known grant of Amma I., published in South. Ind. Inscr. Vol. I. p. 39 ff., has an Ausfutu verse, conveying the same meaning.
2 Verbal differences are: The family name here, in line 6, is Chālukya (not Chālukya); in the same line we have Satyārāja-vahā (instead of Satyārāja-hā); in line 8, Indra (instead of Indra-kahā); in the same line, Viṣṇuvaridhana (instead of Viṣṇuvaridhana); in line 11, Viṣṇuvaridhana (instead of Viṣṇuvaridhana); and in line 13, Viṣṇudīya-mahārāja (instead of only Viṣṇudīya).
3 Maṇḍala-traya (the bhā-maṇḍala, gajana-maṇḍala, and fā-yakṣa-maṇḍala) is equivalent to 3-trī-kāla.
4 Or 'has gladdened the inhabitants of the earth.'
5 I.e. the goddess Pārvatī.
6 Kumāra, the god of war, also is fātaka-yukṣa, i.e. 'furnished with a spear' (fātaka-dhara).
7 Compare Dr. Fleet in Ind. Ant. Vol. XX. p. 270, N.
These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $7\frac{3}{4}$" broad by $3\frac{3}{4}$" high. They have high rims, and are strung on a ring, about 4½" in diameter and $\frac{3}{4}$" thick, which had been cut already when the original came under Dr. Fleet's notice. To the ring is attached a circular seal which is about 2½" in diameter. It bears, in relief on a countersunk surface, across the centre, the legend śrī-
Tribhuvanānihūda; above the legend, the sun and moon, two sceptres (or perhaps lamp-
stands, or chowries), an elephant-goad, and a boar, standing and facing to the proper left; and below the legend, a conch-shell and a floral device. The engraving is good; the letters throughout show marks of the working of the tool.—The writing for the greater part is well preserved; but sides i, ii, and iii, towards the ends of the lines, have been subjected to the action of fire or some corrosive fluid, and in a few places the first and third plates are corroded right through. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. The consonants throughout have the later, cursive forms, and the later form is used also in the case of the initial ś (in śītham, l. 22). The sign of the medial ṣ is very similar to one of the signs of the medial ṝ, so that it is difficult to distinguish between the two signs. Special signs are used for the final n (in mādaśa, l. 9 and 15), and ṃ (in śtriḥštām, l. 7, viṁśatam, l. 8, etc.), but not for the final ṭ (in ṭpālayati, l. 7 and 17), which is denoted by the ordinary sign for ṭa, with the sign of viṁśa above it. The size of the letters is about $\frac{3}{8}$". The language is Sanskrit, except that one or two Telugu words occur in the description of the boundaries, in lines 32 and 33. In line 28 we have the unusual word pañcha-varāṁti, the meaning of which apparently is similar to that of the more common pañcha-buta. Besides two benedictive and imprecatory verses, the text contains nine verses treating of the donor and the donee; the rest is in prose. The grant has been written out somewhat carelessly, and in lines 8 and 9 contains two grossly incorrect statements. In respect of orthography, too, the text shows a fair number of mistakes, owing to the disregard of the rules of saunā, the omission of single letters and whole syllables, etc.

The inscription is one of the Eastern Chālukya Chālukya-Bhima [II.] Vishnū-
vardhana, but the first of these two names does not actually occur in the text, which describes the king only as 'the son of Melāmba and Vijayādiyā.' It records that the king, on the occasion of the sun's progress to the north, granted a field at the village of Ákulamananandu in the Gudrava-vishaya to a student of the kramapāṭha named Viddamayya, a son of the Śoma-sacrificer Mādhava, who was a son of Tyākkiya, a student of the kramapāṭha and inhabitant of Vaṅgiparṇa. No Ājānaṭi is mentioned.

The inscription is not dated. Of the localities, the Gudrava-vishaya has been spoken of above, p. 123. The village of Vaṅgiparṇa is mentioned also in Ind. Ant. Vol. XX. p. 416, l. 26 ff.; perhaps it is 'Vaṅgipurāṇa, Indian Atlas, map 76, long 80° 27' E., lat. 16° 8' N. Ákulamanaṇḍu, as Dr. Fleet points out to me, is the 'Aukulamaṇḍa' of map 95, long. 81° 10' E., lat. 16° 15' N.

The donee of this grant, Viddamayya, is the donee also of the Pāganavaram grant of Chālukya-Bhima II., published ibid. Vol. XIII. p. 213 ff., in which (in line 49) the name of his father's father is given as Tūrkama (not Tyākkiya).

TEXT.3

First Plate.

1 Śvasti [t*] Śrīmatāṁ sakala-bhuvana-saṁstāyaṁ-
2 tiputraṁ Kauśī[k]*-varaprasāda-labdha-rājyaṁ
Sv[ā].

3 Viddamayya occurs as the name of the father's father of the donee of the Yellivaru grant of Asma II., published ibid. Vol. XII. p. 91 ff.; but that Viddamayya belonged to the Kāśyapa (not the Gautama) gṛha.

From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.
3 mi-Mahásena-pâdânudhyâtânâm 1bhavagavan-Nârâyana-prasâda-samâ[sâ]dita-vara-
4 varâhâ(hâ)lânchâ(chhâ)n-ekshâpa-ksha-pa-vaśikrit-ârâtimandâlânâm 2mâva[m] ē d h- a vâ-
5 bhiritâsvâna-pavîrîtva-vapushâm 3 Châlukya[ânâm] kulam-alâma[karishnâp-Sâ-
Vêng[1]-mândalam-[uvapâ]-
7 layat || tad-âtmajô Jayasimhas-trayastri[â]sam || tad-anj.-àndra[râsa]-nandanâ
Vishnu[â]vardhanâ[n]nô
8 nava || tat-sûna[râ]-Mmamgi-yuvarâjâh paîchâvi[â]sam || tat-putrô
Ja[yasimhas]-trayastrî[rh]-

Second Plate; First Side.

Vishnu[va]rr[ddhanas]-tanm-uchchâ-
putrô Vi-
11 shnuvarddhanâ[ha]-va[sha]-tri[â]sam || tat-sû(su)ta[â] Vijayâditya-
Nârendrâ(ndra)mriga[râ]-jjas-sâhsthâchâ. 5
12 tvârrmî[â]sam l(||) tat-putra[â] Kali-Vishnuvarddhanâ-âdhyârdha-varshâ[m] ||
ta[â]-s[n]ta[â] Guha-
13 ka[ta]-Vijayâditya-mahârajâ=chatuschatvîrâ[sh]sata[m] ||
tad-anuja-yu-
14 varâjâ-Vikramâditya-bhûbhrid-âtma[â]-sâ Châlukya-Bhima-tri[â]sm[â]sam ||
ta[t-pa]trô Vijayâdî-
tat-suta[â]-Vijayâdityam krîta-ka[â]th[â]-li-
16 kâ-pâṭâ[â]bandh-âbhishekam || bâm[â]-uchchâtya Tâhâdhipô
mâsam-êkam ||
Châlukya-Bhima-tanayô

Second Plate; Second Side.

Vijayâditya-nandanâ
ysadh [|| 2] Lîlâ
râjâ[â]nî virâjanti[â] yasmin-ân-
Sa sarvalokâsha-ra-

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1 Read bhavagan.-
2 Instead of the akshara rā, kā was originally engraved.
3 The cognate inscriptions have pavîrîtva instead of pavîrîtva.
4 This is a mistake for trayâddasa.
5 This is a mistake for tad-devamûda[â]-dunja[â] or tad-svaraja[â].
6 After this one would have expected the word varshâni.
7 Here, and in other places below, the rules of samâhâra have not been observed.
8 The same reading ("râjasa-ad" in which the ea, prefixed to ashtâ, is quite out of place) we have in Ind. Ant. Vol. XIII. p. 249, l. 11, and it was perhaps intended in South-Ind. Inschr. Vol. 1. p. 47, l. 12. Instead of it, we have "râjasa-chad" (the cha of which is superfluous) in Ind. Ant. Vol. VII. p. 16, l. 12; Vol. XII. p. 22, l. 14; Vol. XIV. p. 62, l. 41; above, Vol. IV. p. 306, l. 40; and below, p. 140, l. 10. Both the ea and the cha are omitted in Ind. Ant. Vol. XIII. p. 213, l. 15 (in one of the earliest inscriptions which give 48 years as the duration of the king's reign); Vol. XIX. p. 429, l. 37; and Vol. XIV. p. 56, l. 13.
9 This sign of punctuation is superfluous.
11 Read nâdyatra.
ABSTRACT OF CONTENTS.

Kubja-Vishnuvardhana (1.6)—the brother of Satyāśraya-vallabhendra, who adorned the family of the Chālu kyas (1.5) who are of the Māṇavya gōtra and are Haritiputras (1.1)—ruled over the Vēṅg[l]maṇḍala for eighteen years; his son Jayasimha (1.7) for thirty-three (years); Vishnuvardhana (1.7), the son of his younger brother Indra-rāja, for nine (years); his son Maṅgi-yuvarāja (1.8) for twenty-five (years); his son Jayasimha (1.8) for thirty-three (years); his son Kokkili (1.9) for six months; having expelled him, his eldest brother Vishnuvardhana (1.9) (ruled) for thirty-seven (years); his son Vijayāditya-bhāttāraka (1.10)

1 Read madī=ṣaṇāmbraḥṇyaḥ.
2 I cannot decide whether the syllable which follows upon ṣad is thi or dhi; after pāya three syllables are quite illegible in the impression. Perhaps the first half of the verse should be read yad grihī-tāthā-pāyagāṇa pāda-pākteṣaṇe-devabhad.
4 This sign of punctuation is superfluous; it may have been struck out already in the original.
5 Here one akṣara is quite illegible, and another is obliterated, the plate being corroded through.
6 Between krama and kṣetra about seven akṣaras are illegible.
7 This should have been 'thirteen.'
8 This should have been 'his younger brother from a different mother' or simply 'his younger brother.'
for eighteen (years); his son Vishnūvardhana (l. 11) for thirty-six (years); his son Viṣṇyāditiya-Nārēndramāragāja (l. 11) for forty-eight\(^1\) (years); his son Kali-Vishnūvardhana (l. 12) for one year and a half; his son, the Mahārāja Guṇaka-Viṣṇyāditiya (l. 13), for forty-four (years); Chālukya-Bhima (l. 14), the son of his younger brother, the Yuvardāja Viṃkramādiya, for thirty (years); his son Viṣṇyāditiya (l. 14) for six months; his eldest son Amma-rāja (l. 15) for seven years; having expelled his son Viṣṇyāditiya, who had been inaugurated with the necklace and by the tying on of the tiara,\(^2\) (and who was still) a child, Tāh-ādhipa (l. 16) (ruled) for one month; (and) Viṃkramādiya-rāja (l. 17), the son of Chālukya-Bhima, ruled the earth for eleven months.\(^3\)

(Vs. 1-3.)\(^4\) (Now) the son of Mēlāmbā and Viṣṇyāditiya protects the earth, having tied on the hereditary tiara. He has uprooted the haughty adversaries and reinstated his relatives.

He, the asylum of all mankind, Vishnūvardhana (l. 21), the Mahārāja Viṃkramādiya and Paramēśvara, who is most devoted to religion, having called together the cultivators, headed by the Kṛṣṇākūtās, who inhabit the Gudravār-vishaya, thus issues a command to them (l. 23):

"Be it known to you (l. 32)."

(Vs. 4-9.) There was an inhabitant of the great village of Vāṅgipūrū, Tyākkiya, a student of the krama-pāṭha, of the Gautama lineage.\(^5\) His son was Mādhava, a Sūryā-sacrificer, devoted to Janārdana (Vishnū). His son, again, is Viddamayya, a student of the krama-pāṭha, eminent in religious learning and full of manliness; whose hospitality purifies the family to the seventh generation;\(^6\) whose sons and grandsons, youths eloquent at committee-assemblies, are honoured by the chief people who have made them serve on the committee of five; who engages in holy performances, follows Manu's guidance, and is not weary of repeating the Vēdas and the syllable ōṁ.

To him (l. 29), on the occasion of the sun's progress to the north, has been given by Us, with exemption from all taxes, the field in the western quarter of the village of

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1 Compare Dr. Fleet in Ind. Ant. Vol. XX. p. 100.
2 This seems to me to indicate that Viṣṇyāditiya had been inaugurated both as Yuvardāja and as king, the former by the necklace and the latter by the tying on of the tiara (paṭṭabandha). At any rate, there can be no doubt that the kaṇṭhikā and the paṭṭabandha are two separate inscriptions. Regarding the necklace (kaṇṭhikā) as a sign of the wearer having been appointed Yuvardāja, compare South-Ind. Inscr. Vol. I. p. 47, l. 14, where Viṃkramādiya, who in five other inscriptions is called Yuvardāja, is described as vilasat-kaṇṭhikāddāma-kaṇṭha, ‘one on whose neck there was the glittering necklace;’ and see the passages quoted by Dr. Fleet in Ind. Ant. Vol. XX. p. 103, note 27. In Bāha's Kēḷāmār, Nirūya-Sāgara Press ed. p. 222, it is said of Chandrāja, immediately after his inauguration as Yuvardāja, that he was abhiśekha-dorāndrāhām-gatāna saptarshi-mandāldāw-vaca hṛdayānāgīvata vaṇbhāhṭhalaḥ, ‘his breast was embraced by the pearl-necklace, which was like the constellation of the seven Rishis, come there to view the inauguration-ceremony.’ On the other hand, ibid. p. 214, the paṭṭabandha (in the shape of the uṣṇikā) is enumerated among the inscriptions which are bestowed at the inauguration of kings. Compare also l. 18 of the text of this inscription.— Six of the published inscriptions state merely that Viṣṇyāditiya was expelled while he was still a boy.
3 On the omission of the reign of Yuddhamalla, see Dr. Hultsch's remarks in South-Ind. Inscri. Vol. I. p. 44.
4 I do not think it necessary to give a full translation of the verses here and below.
5 Íe. of the Gautama gōṇa.
6 Compare, e.g., Ind. Ant. Vol. VI. p. 29, l. 10 of the text of the inscription.
7 Compare South-Ind. Inscri. Vol. I. p. 45, l. 28, where the first half of verse 8 of our inscription occurs, also with the word eva-gosāḥkīśa. Ėvāra here and in paṇḍika-vedō probably denotes the member of a committee; the word occurs, by itself and in eva-pramāṇa, in an apparently similar sense, in the Śiyādhi inscription, Ep. Ind. Vol. I. p. 173 ff. The meaning of paṇḍika-vedō perhaps is similar to that of the more common paṇḍika-kūla; compare with it also the word paṇḍikhīṭa in line 16 of the Nepāl inscription in Ind. Ant. Vol. IX. p. 173. According to the late Dr. Bhagvandan Indrajī (ibid. p. 171, note 30) temples and endowments, at the present day, are administered in Nepal by committees called gāṭṭī (gāṭṭī).

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Åkulammannaṅdu, which¹ . . . . . . . Dāmōdara, a student of the kramapāṭha because he is his grandson."

The boundaries are (l. 32): On the east, a large rivulet;² on the south, a rivulet; on the west, the boundary-line of Kraṅkaṭāvva; and on the north, the same.

The rest of the inscription warns the people not to obstruct this grant, and quotes two benedictory and imprecatory verses.

F.—MASULIPATAM PLATES OF AMMA II.

A.D. 945-970.]

These plates also were found, some twenty years ago, in the vernacular record room of the Collector’s office at Masulipatam, and are now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the Indian Antiquary, Vol. VIII. p. 74 ff.;³ I re-edit it from two excellent impressions, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 8½” broad by 3½” high. They have high, very sharp rims, and are strung on a ring, about 4½” in diameter and ½” thick, which had been cut already before this record came under Dr. Fleet’s notice in the year 1884. To the ring is attached a circular seal, about 2½” in diameter. It bears, in relief on a countersunk surface, across the centre, the legend śrī-Tri[bh]uṇānukuta; above the legend, a boar, standing and facing to the proper right, and surmounted by the sun; in front of the boar, a conch-shell with the moon above it; and behind the boar, an elephant-goad; and below the legend, a floral device.—The writing is good, and generally in an excellent state of preservation; but a small piece of the first plate is broken off at the lower proper right corner, causing the loss of two akṣaras, which can be easily supplied. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. With regard to individual letters,⁴ it is sufficient to state that a special sign is used only for the final n (in māsāv, ll. 8, 13 and 15, ṅdhatam, l. 16, and dattavā, l. 25). The size of the letters is between ½” and 1”.—The language is Sanskrit, except that several Telugu words are used in the description of the boundaries, in lines 26-30. Besides one benedictory verse, four verses occur in the genealogical part of the text; the rest is in prose. The orthography does not call for any special remarks.

The inscription is one of the Eastern Chālukya Ammaraja [II.] Vijayāditya, also called Rāja-mahēndra. It records⁵ that the king granted some fields at the village of Pāmbarru in

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¹ The illegible words perhaps stated that the field formerly belonged to Dāmōdara, of whom Viddamayya (although called his pustra) probably was a daughter’s son.
² According to Campbell’s Telogol Dictionary the Telogol word kōḍu means ‘a rivulet, the branch of a river’; in Kannarese, the same word means ‘the peak or top of a hill.’
³ Compare also Dr. Fleet in Ind. Ant. Vol. XX. p. 271, Q.
⁴ I am doubtful about the form of the initial i which occurs towards the end of line 25. It has not come out clearly in the impressions.
⁵ It should be noted that the sentence in lines 22-25, which records the actual grant, although preceded by the usual ittham-dīṇḍapayati, is not worded like an order, but merely states the fact that the king made the grant, and that the donor is spoken of in the third person, as Ammaraja, instead of being denoted, in the ordinary way, by some form of the pronoun of the first person (aṅkā dattavā, or asmin bhir-un-dattam). Moreover the first two words (aṭha taṣyā, ‘now to the son of that Pammavā’) of the sentence suggest the idea that it was taken from some other record in which the donor’s mother had already been spoken of, and that the grant was made in consequence of something or other, done by her or her son.
the Gudrāvāra-vishaya to the Yuvārāja Ball[ā]jadēva-Vēlēbhasā, also known as Bodīḍya, the son of (the lady) Pāmmavā (of the family) Paṭṭavardhīnt (family). No Ājāṉītī is mentioned.

The inscription is not dated. Of the localities, the Gudrāvāra-vishaya has been spoken of above, p. 123; the villages which are mentioned I am unable to identify.

TEXT.  

First Plate.

1 ॐ Svasti [1*] Śrīmatāṁ sakala-bhuvana-saṁstāyamāna-MAṇavasasagotrāṇā[m] Hāritiputra[ā]-

2 nāṁ Kausīki-vaṇarasāda-labha-rājya[nāṁ] Mātrigama-paripālaśīmāṁ Svāmi-

3 dānudhyātānāṁ bhagavan-Nārāyaṇa-prasāda-saṁsādita-vara-varahā[ha]lājaśhan-

4 yā-vaśkrīt-āhātmanāmāśvamādh-āravahrita-tha saṁhā-pavitri kṛita v a p u hāṁ Chālukya[ā]-

5 nāṁ kalam-śaṁkarishnah Satyāraṇa-vallabhāṇḍasya bhratā Kubja-

6 Vēṅgāl-daśām-vālapatta tadātmajā Jayasimhas-trayastrīṃśatam | tad-anuj-

7 śuṇvardhanō nava tat-sūnur-MAmaṇgi-yuvārāja[h] paṃchahāṃśatiṁ |

8 daśa | tad-avaraṇāh Kokkiliḥ [sha]ṇu-māśan | taśya jyāśṭhoh bhratā

Vishnuvardhanas-tam-nohchāṭya saptatrin[tāṁ |]*

Second Plate; First Side.

9 tat-pūtra Vijayāditya-bhaṭṭārakō-saṁśāda | tat-sutō Vishnuvardhanash-

10 Vijayāditya-Narēndramugarājas-

11 rddha-varshah | tat-pūtra Guṇagāžika-Vijayā[di]yīṣa-śatam-cātvarīṃśatam |

12 v-Vikramāditya-bhūpatēs-sūnus- Chālukya-[Bh]1ma-bhūpālas-trīṃśatām | tat-sutah

13 Kollabigaṇḍa-Vijayādityaś-ḥaṃ-

14 tam Vijayādityaṁ bālam-nohchāṭya līlayā [1*] Tālādhipatir-ākranyā māsām =

15 d-bhuvaṁ [1*] [1*] Tam jītvā Chālukya-Bhima-tanayō Vikramāditya ēkādaśa

māsān | tatas-Tālādhipa-

1 In the original the first name is written Ballaladēva, probably by mistake; the name Vēlēbhasā also occurs in Ind. Ant. Vol. XII. p. 250, l. 36.


3 Mr. Sewell, in Ind. Ant. Vol. VIII. p. 78, states that the modern name of Pāmbharra is Pamerca; that Vēḷpūr is a village close to Pamerca, Krishnā east of delta; and that Guntahāsa also is a village in the Krishnā eastern delta. I find 'Guntaslah' in the Indian Atlas, map 95, long. 81° E., lat. 16° 12 N.; about 11 miles north (not south) of it, 'Paumur'; and about 4 miles west (not north) of Paumur, 'Vailpool.'

* From Dr. Fleet's impressions.

5 The corner of the plate, with the aśkasāras in those brackets, is broken away.

6 Between to and tpa another aśkasāra appears to have been originally engraved.

7 metre: Śloka (Aunāṭṭūbbh).
F.—Masulipatam Plates of Amma II.
16 sūnu[r*]-xyuddhamalla[h*] sapta varshaṇī | 1Nirjity|=Ārjuna-sannibho janapadat=|tan=nirgāmamay=uddhatan dayā-

Second Plate; Second Side.

17 dān=inabhānu-lma-bhagas-ākārān=vidhāy=ētarā[n | 1Vajr=īv=ō[r*]jita-nākam=Amma=|nirpātēr=bhratā kanyāu-bhuv

18 van Bhimō bhima-parākramas=saṃabhunak-saṃvatsarād(n)=dvāḍaśa | (ll) [2*] Tasya3, Mahēśvaru=mar(mu)=rtēr=Umī-saṃ-akritēh

19 Kumār-ābbhā [1*] Lōkamahādevyāḥ khalu yas=saṃabhavād=Ammarāj-ākhyāḥ | (ll) 3 Kavi-gāyāk=kalpataru[r*]=dvīja-muni-

20 dīn-āndhā-bandhujana-Surabhī [1*] yādhakajana-chintāmaṇiḥ=avaniṣa-maṇiḥ=mmah-|ōra-mahāsā dyumāṇiḥ | (ll 4*)

21 Sa samastabhuvan[a*]ārya-śri-Vijayaāditya-mahār[ā]jō[r*] jādāhīṛa-paraśāv[a*] paramabhāva-

22 t[ā*] rakah5, Gurdvāra-śvishaṇa-nivāsinā rashtakūṭa-pramukhān=kū(ka) tumbinas=|sarv[ā*] n=ittham=a-jāṇapayaṭi | A tha

23 tasyāḥ Paṭṭavarddhinyāḥ Pammav-ākhyāyāḥ(yāḥ) sutāya yuvāraja-|Ball[ā*]lādeva-Vēlaḥbhāṣaya

24 Bodhiya-nāmnē Pāmbarṛṇa-nāma-grāmasya dakṣiṇāṣyāṇ=diṣ Nōmi-kahētraṁ| Pūtās[pa]*vi[ya?]

Third Plate.

25 kshētraṁ7 Ammarājō R[āj]a-mahēndrō dattavān | (ll) Asya kṣhe[trn*] dvāyasī=a[a*]vadhaḥyāḥ | (1* Pūrvvataḥ Inda[ni]-

26 cheṛuvu | dakṣiṇatāḥ | 2 Raṭṭ[ō]dī-čēnu | paṣchimatāḥ Su[gu?]mm[ā] chēna(ni) garsu | uttaratāḥ Vēlpū-jēnu(ni)

27 turpāna10 pannasa | Pūrvvataḥ Dāmapiya-pannasa | dakṣiṇatāḥ pedda-trōva | paṣchimatāḥ yō-

28 ṛṇ | uttarataḥ[ḥ] Gaṇṭhaśāla-yappavavasyari-[pa]|mnā(na)sa11 | Gṛha-kahētraṁ cha | Pūrvvataḥ Badāra-

29 ṛma[ji?]ya-patū | dakṣiṇatāḥ Tinṭhū[r]tama-patū | paṣchimatāḥ Jīvarkahē-|patu

30 uttaratāḥ rachoḥ | (ll) Asya=āpari na kēnschid=bādhā karttavāya [1*] yāḥ karōti sah[12] paṇca-mahāpātaka-ya-

31 kō bhavati | (ll) Tathā ch-ōktam Vyasēna | 13 Bahubhir=vvasarudā dattā bahubhīṣch-ānupālitā [1*] yasa [ya]-

32 sya yadā bhūmis-tasya tasya tadā pa(ph)a[la]m[ā]| (ll) [5*]

ABSTRACT OF CONTENTS.

Lines 1-20 give the line of succession, with the lengths of the reigns, from Kubja-Vishṇuvaradhana to Ammarāja, the son of Bhima (i.e. Chālukya-Bhima II.) and

1 Metre: Śārdulavikriṣṭa. 2 Metre: Āryā. 3 Metre: Āryāgīti. 4 Read warō. 5 Originally Gurdvāra- was engraved, but the sign of the last d has been struck out. 6 One would have expected cha after this. 7 In the description of the boundaries which follows, there are several expressions which I do not understand, and I am unable to state with confidence which of the names in it are names of villages. The word pannasa is also found in Ind. Ant. Vol. XIII. p. 250, l. 30, and paṭu apparently ibid. Vol. XIV. p. 59, l. 73. 9 This may possibly have to be read Roṭṭī. 10 Read turpāna. 11 I make the correction in this word, because the word is spelt pannasa above, and in Ind. Ant, Vol. XIII. 250, l. 30. 12 Read sa. 13 Metre: Śūkṣa (Ānushṭubh).
Lökamahādevī, in substantially the same manner as lines 1-30 of the inscription edited and translated in *Ind. Ant.* Vol. VII. p. 15 ff.

He, the asylum of the whole world, Vijayasīya (l. 21) the Mahārāja, the Kājādhīrāja, Paramēśvara and Paramabhāṣṭāraka, thus issues a command to all the cultivators, headed by the Rādhārāja, who inhabit the Gudrāvāra-vishaya:—

Now to the son of that (lady of the) Paṭṭāvardhini (family), named Pammava, viz. to the Yuvārāja Rājagotrīdevī-Velābhāṣa, named Boddiya, Ammārāja Rājāhamendrā gave the Nōmi field (and) the Pātāla[pa][ri][ya?] field in the southern quarter of the village of Pāmbarā.

The boundaries of these two fields are (l. 25): [of the first field], on the east, the Inda[n]-cheṇyava (tank); on the south, the field of Raṭṭ[ō]di; on the west, the margin of the field of Su[gu?]mu; and on the north, the panasa east of a field of Vēlpυ; [of the second field], on the east, the panasa of Dāmapiya; on the south, a big road; on the west, a river; and on the north, the panasa of Gauḍāsāla.

[He] also gave a house-field [the boundaries of which are]: On the east, . . . . . . . . . . on the south, . . . . . . . . . . on the west, . . . . . . . . . . and on the north, the court of audience.

Lines 30-32 warn the people not to obstruct this grant, and quote a benedictive verse, ascribed to Vyāsa.

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No. 17.—CHEBROLU INSCRIPTION OF JAYA;

AFTER SAKA-SAMVAT 1135.

BY E. HULTZSCH, PH.D.

This inscription is engraved on the four faces of the right one among two pillars in front of the gopura of the Nāgēśvara temple at Chebrolu in the Bāpaṭāla taluka of the Kistna district. I edit it from an excellent inked estampage, prepared in 1897 by Mr. H. Krishna Sastri, B.A. The inscription is in very good preservation. The letters are so clear and well-formed that it can be read as easily as print. The alphabet is Telugu, and the languages are Sanskrit verse (lines 1-110 and 149-158) and Telugu prose (ll. 110-149).

The inscription opens with some invocations (verses 1-4). Then follows the genealogy of the (Kākatiya) king Gaṇapati, who traced his descent from the Sun (v. 5), his son Manu (v. 6), and the family of the Raghus (v. 7 f.). The earliest historical ancestor, mentioned by name, is Dūrjaya (v. 8). His son Bēta (v. 8) is identical with Betma, alias Tribhuvanamalla, of the Ekāṃranaṭha and Anmakoṇḍa inscriptions. After him ruled Frōla and his son Hūdra (v. 8), Mahādeva, the uterine brother of the last (v. 9), and Mahādeva's son Gaṇapati (v. 10), who

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1 Minor differences which may be mentioned are: In line 1 we here have the spelling Hāṛṭti—(instead of Hāṛṭti—), and in line 13 Kollabigandha (instead of Kollabhipanta); in line 15 we have only Vikramaditya (instead of yuvārāja-Vikramaditya), and in lines 14 and 15 Tōlāḍhipati and Tōlāḍhipa (instead of Tōlāpa and Tōlāpa-rāja); moreover in line 6 the length of Jayasīha's reign is (correctly) given as thirty-three (instead of thirty) years—. Verses 2-4 of our inscription occur, in addition to others, in the inscription mentioned above; verse 2 is also found in *south-Ind. Insor.* Vol. I. p. 43, l. 20; and verse 3 ibid. l. 22, and in *Ind. Ant.* Vol. XII. p. 9, l. 23.

2 Lr. Ammarāja.

3 The writer perhaps meant to say only 'the Mahārāja-dīhārāja.'

4 I.e. 'the great Indra (or chief) of kings.'

was surnamed Chhalamattigandha (vv. 18 and 19). This genealogy agrees with that derived from other Kākaṭiya inscriptions, but acquaints us with the name of Bēta's father, which was hitherto unknown.

Verses 13-27 refer to Jáya (v. 20) or Jāyana (v. 13), a chief whose genealogy is given in detail in the Gaṇapēsvaram inscription of Śaka-Saṅvat 1153. He was the chief of the elephant-troop of king Gaṇapati (v. 13) and received from his sovereign, in Śaka-Saṅvat 1135, the city of Shaṃmukha (v. 20), or Tamrapūrī (v. 19), or Tamraṅgari (v. 27). The two last names are Sanskrit equivalents of the Telugu word Chembrōlu (l. 120), the modern Chēbrōlu. The same town is designated the city of Shaṃmukha on account of its temple of Kumārasvāmin (v. 22 and l. 114), which is now called Nāgēsvara. Jáya is stated to have built a wall round Chembrōlu (v. 27) and to have repaired its temples (vv. 21-25).

The Telugu portion consists of a list of the villages and shares which were the property of the temples at Chēbrōlu, and of the persons who had granted lamps to these temples. This list was evidently compiled from the records of the temples at the order of Jáya, after he had received Chembrōlu in gift from king Gaṇapati. The majority of the villages and shares apparently belonged to the temple of Kumārasvāmin (ll. 110 and 114). The temples of Chōḍaṁbhimēśvara and Vāsuđēva (l. 119 ft.) cannot now be identified at Chēbrōlu. The temple of Ananta-Jina (l. 121) may have been located on the site of a Śiva temple, in the court-yard of which Mr. Krishna Sastri found three beautifully carved Jaina figures. Two further temples at Chēbrōlu, Mūlāsthāna and Kāṭuṇṭēśvara, are mentioned in verse 26.

Of the villages which are referred to in the Telugu portion I can identify only three, vi-Kollōru (l. 114 ft.) in the Bēppaḷa tālnā, Kōḷaṅkalōru (l. 116), now Kolakalōru, in the same tālnā; and Vāḷḷōru (l. 117), 9 miles south-west of Chēbrōlu in the Bāṇḍaḷa tālnā.

As stated before, king Gaṇapati granted Chēbrōlu to Jáya in the month of Chātra of Śaka-Saṅvat 1135, the cyclic year Śrimukha (v. 20), i.e. A.D. 1213-14. This is the earliest authenticated date of Gaṇapati's reign. The inscription itself may have been incised some years later; for Jáya must have required several years for accomplishing the buildings which are referred to in the inscription.

TEXT.7

East Face.

1 खर्च ोऽ । जय िि िवराह: नेशय.
2 भांत्यवीरसनपरीर्भम-.
3 दृष्टि ैस । पुङ्क्कड़ुकितांभ-.
4 खोमक्यवीरायणः । पुनरिररक्ष:-
5 खल्दी-धृरेपुरी ॥ [११] ैंसवभक्ष.
6 विजयवंवसुकुम गीरश्र्यी-.
7 असवःश्चल्लन्तिदीपक्षि.

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1 This biruda is elsewhere spelt Chalamartigandha. It was borne by Rudrāmba and Prataparudra (Ind. Ant.
Vol. XXI. p. 199), and by the chief Vanapati (above, Vol. IV. p. 315).
2 See above, Vol. III. p. 95.
3 Above, Vol. III. No. 15.
4 Compare verse 38 of the Gaṇapēsvaram inscription.
5 A Chēbrōlu inscription (No. 151 of 1887) of Gaṅa of Valaṅgān, dated in Śaka-Saṅvat 996, the Naṅga-
sanātaka, records the gift of three lamps to the temples of Mūlāsthāna-Mahādeva and Kumārasvāmin.
6 See Mr. Sewell's Lists of Antiquities, Vol. I. p. 79.
7 From an inked etchmark, prepared by Mr. H. Krishna Sastri, B.A.
8 गंगामृणाकंकुर । देवश्र चिपुर-
9 दुःखिविविन युगेशुषुण मस्त- ।
10 के विवश्चकुशविभावे विजयते
11 चूडंसर्वांगी: कला Š [२८] पावाद: प-
12 रविरत्नाकनलप्रामाप्रासरस्वा-
13 तारायणाकोलसर्वागिरिकु करास्वान्
14 देव मंदाकिनी: देवश्राभिप्रित्री-
15 धरा संहवर्यमभाविन: यशोरंगुः
16 मृदंगवद्यारंभनारंभय वंधीर: Š [२७]
17 दसा: पञ्चावर्षा यदंतास्वामुः
18 भाषा: । पररःरसरस्वादि सोवारार्ष्ण
19 नं ज्ञुम: Š [२६] प्राचीनवुष्णविनेकपपण- ।
20 राह: प्रख्यायते दिन्भ मावारा किरवं
21 ध: [१] यव युगिणायणमनि संविन- ।
22 ने देवो विश्रवायण: पुष्पः पुरा-
23 ण: Š [२५] मनुरशुमोत्थ घुषुमिरीत
24 एवमुद्दितशक्मावश्वा: । निगान्दि-
25 व सर्वभूभोवेरास्तुभिन्ननोरीव राज-
26 चंद्रवंशा: Š [२४] तत्त्रादिश्रृकुःकुःकुरसेवकुरुपिर व
27 गरसुतरस्तालकुस्ताप्रावरुः दिशीपतमत
28 द्रमवरमुकतो रामचंद्र: । यवीरवी-
29 लासा विवकंतलीनोदकीलासजाली-
30 त्रीदातुकान्ताकुमरविपत्तनानसे दिपतः
31 ने धृढः । [२३] एवं बंगे रुपणा चिनिपत-
32 नमवभुजयशीर्यसेनवर्णां त-
33 तोभुलिकारिजविजयायते वेदराज: ।
34 [२४] के विक्रांतराहस्यनुं वच्चमयीपा-
35 लान प्राळभुपंतपुरो बदेशसुदु-
36 दिपर च नूपीलंसर्वं वामुः Š [२६] तत्त्सृद्धिदेव[:]
37 श्रमशुद्धसमाजयमत्तीता महादेव-
38 चौरोभण द्रति गीताक्षिशुवनि । बशूके-

¹ The anuvraha stands at the beginning of the next line.
² Read "सकुसम".
39 वानमसितिपतिशिरोमंडकसितिप्रभा-
40 भवेत्तादांवुधकरंद्रव्याकरकः [७८]

North Face.

41 चय गणपतिदेवः प्रावरणसिद्धाण्डा-
42 सुरतिरव विष्णुविख्यातविवाहनस्यः ।
43 विश्वरति फलिकमुः क्षास्वेदापेता सः-
44 रान्मलयजाः यद्ये भूम्याः [१००]
45 यथा प्रस्थानेऽरोखरितमेववघः-
46 झरं सैन्यथोऽ खुला प्रवहितंकांतः प्रः-
47 शिविलकरिभारसंहास्मात् । भवः-
48 भवायतविश्वनातिकादरविशेषः-
49 संस्करितवियोगोतात्मीयात्रप्रशुमां-
50 प्रकरितेऽवः विश्वासंति [११०] मा लं म-
51 इत्य मदनाय पुरतः पांचाल सुः-
52 चांतं गार्ग्य दशिः विदेशसिय पदवी-
53 रघुर श्रं वान्नेः इत्ययमः [२४] च चणेणगमि ज-
54 श्रीच गमने कागायका संद्रता यथा-
55 नारि विजुर्खंते वियर्मिति व्यापारकोलासी-
56 खः [१२०] वर्षी खरुः वसुंघरापेतस्य सिंहुः-
57 रघुसुरुः जनवनकालामाः-
58 वैदिकब्राह्मि: कविषबाहिष्यामि: [११०] य-
59 चौरिस्तीलितामुः रात्रिशक्तिसिद्धेऽर्षिकाराभिसती-
60 शमश्येषु पुष्करेऽमः । तामिलप्रकाशः-
61 रघुनाथपि चंद्रकाभः कीलाचकिरसियुः-
62 नामिव विश्वोत्तरे [१४०] यथागाधतनिन्तिते-
63 रिव पयस्वंसिधुसिय सैंस्कर्त कापि प-
64 जायतिपि भर्तरंगम महाभोधने । य-
65 कौनकिनमिति नकारालकोलासीयुः लघासः-
66 दा विद्यामुन्तियोगप्रभुज्ञाने नेता-
67 रघुसुरुः च [१४०] एति: पुरा न: चित्तिकापुरी-
68 चार्ष्टिरिताःः खंतिति दत्तदेवः । इति-
69 व वैदिकविलाससः खंदहरूमार्मोऽन्तिप्रार्थिप्रियरः
70 सा बिहये। [१४८] सुतुदु वदनकार्त्तिं वाससः
71 कः पलवेन कमय शिललिपुरे। दुःखम्
72 वर्म भा भूतः। इति गिरिसिपप्पः चक्षः
73 चुरितिःः काश्यति निजकार्तं चंद्रः
74 कावतालोः [१६८] मंची नायकेनिबध्ये
75 नियमुद्देशिंवर्मयोः कावारः
76 विठ्ठी गमि: सच्चरसंगीतंगंगा॥
77 ने। कर्ती गिरिकुलाकळिविपप्ये समन्वे।
78 ये विंकरी युः यश्नसम्यांमां
79 पल्लवेशरी बर्तः॥ [२८८] पवित्रकिला दच्चदासः
80 श्र[६४] श्र[८४]श्र[१०४] पीन्द्रातु विज्ञ वीरो विनियतमानः। मः
81 [६४] पत्रां तान्तुकुरीमायानाचः
82 क्षतादत हस्तिनागः॥ [१८८] पंचसिमवुः
83 पीतज्ञसमृद्धार्थे गकाये कही मा
84 वर्म यथिसंवकः स नरिन्द्रिीनायके।
85 भूते [०] पूर्वज तान्तकालाद्रातूलभुजः।

West Page.

86 संरचिताः पाशुकुमारभवं सदानगः॥
87 पुरतिंकार वा पालयङ्किदात ॥ [२०८] बच स
88 सकलकारादानां प्रकारः किलिंकारकाप्रकृति
89 सकलद्वर्य मव विधाय समंततःः। यः
90 श्रूव दुः सुधालोपिन्त प्रकारः ततः: पदः कः
91 नकलकम्ूःः स्थिर प्रतापमिव जवातु ॥ [२१८]
92 स खलु सकलाद्रालं कनकमयीमकं
93 त तारकारातः। प्रति किलिंकारब्रह्मणगणः
94 विच्छिन्नः तनुवं मिव || [२२८] सर्वोपचारः
95 राक्षसभास्थः पान्वर्प्रतिघातः। सीवणः राजः
96 तं तस्म तांकः च वहुः विधातु || [२३८] मः
97 चार्य लोप्त्रतिः भक्तवणोः स तथः
98 ऐवै च विधाय तामशीः। प्राकारसुम्ब गमिः।

* Read "विच्छिन्।
* Read "प्रमजः।
* The樊取rotnda stands at the beginning of the next line.
* Read "विच्छिन्।
* Read "विच्छिन्।"
99 मंदवं महासिनिविकं गोपुरमयकः
100 क्षयत् \[24^{*}\] चावैतायथाकारीन् प्रतिमकर्षणा-\[1\]
101 तिदिवसं महाबिष्ट्रीकोनस्म[वि]इत्तथे सं-\[1\]
102 टपस्वी । यदालेके शेषवरसरसमेतैः
103 गुम्र क्वम्ह विभावते देवशुर[सम]रसर-\[1\]
104 भर्चना: \[25^{*}\] मूलखाताय मिंगश्च काठुवि-
105 हेशरस्य च । नवप्रतिहारबाहोरीश्चूः
106 भम: परिहारयो । \[26^{*}\] दूरी च तांतवगरीः
107 समिलो यथतः प्राक्षारसूमंतसूरः
108 वितगौर सः । ब्राह्मणिन वीन चरस्य-
109 निपपिनिजितन चौपेशि का सिंहविशिष्टिधिशिवि-
110 नेव \[27^{*}\] दे देवर कंडु । गूढ़े मीतुवीकाः प्र-
111 दलिसुभुग तीरीकादुमुच्चिति चंदे-
112 खलु । कोरिकाचंद्र कोरिकाचंद्र । वेंजेदुल।
113 चर्चरतपुरूः । चंद्रपुरूः । सर्पुरूः । सुजुः
114 काकपुरूः चांद लामेदरवर्तु सगुः । गोरूः
115 बिर चान्तिशंकरवर्तु सगुः । गुम्रपुरूः । व-
116 बुंदीदूरूः । गुड्डूरूः । नितासु \[1^{*}\] कोलंकरूः
117 निरःपिनिजितन नरिकाः पोलसु ख १५ वलूरु
118 ख १६ कौटि ख २ क्षितगाम ख २ कौटि ख २ \[1^{*}\]
119 चौदभोजारदेववर्तु ताड़वूळूः । वासुदे-
120 वर्कुः काकपुरूः ख १[2] । वशिकली पोलसुकृष
121 नतु चान्तिशंकरवर्तु ख ५ पूजाक्कु ख १२
122 देवर ब्राह्मपुरि रामानु ख १४ शासना-
123 बिहारिकाविचवशंखकु ख २ जैसूनिक ख २ बै\[बु\]-
124 निक ख २ कंगदकु ख २ करवानकु ख २ सारुकु
125 सुरक्षर्नीनातु परिमित्तेत् बस्सु[न]-
126 गुंडेन गुरामोजिनीवारिकेराहू थीकीकुड़कु ख २
127 यक्षारिक ख २ नदीरिक ख २ भावकारिक ख २
128 महेकारिक ख २ वासिकारिक ख २ पादीवारिक
129 थीकीकुड़कु ख २ धवलगंधुवारिक ख २ धारवा-
130 निक ख २ गेयशवारिक ख २ नविकारिक ख २ ग[ग]वार-
131 निक ख २ जवचंतवारिक ख २ परंकारिक ख २

\[1\] The anuvresas stands at the beginning of the next line.
ABSTRACT OF CONTENTS.

A.—Sanskrit Portion.

The inscription opens with invocations, addressed to the boar-incarnation of Vishnu (verse 1); to the crescent of the moon on the head of Śiva (v. 2); to Gaṇapati (v. 3); and to Sarasvatī (v. 4). Verse 5 praises the Sun. His son was Manu (v. 6). His son was

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1 The syllable ॐ is entered below the line.
3 The anusvāra stands at the beginning of the next line.
4 Read ॐ.
5 Read ॐ.
Ikešvāku, who was followed by Sagara, Kakutstha, Dilipa, Daśaratha, and Rāmachandra (v. 7). In the family of these Baghus was born Durjaya, and from him Bēta; after him ruled Prōla, whose son was Rudra (v. 8). He was succeeded by his uterine brother Mahādēva (v. 9). His son was Gānapati (v. 10). The Madra king, the Pāṅchāla, the Vīdēśa king, the Hammira, the Hūṇa, and the king of Kāśi are stated to have been waiting at his door (v. 12).

(V. 13.) "Verily, prosperous is Jāyana, the chief of the elephant-troop of that lord of the earth (viz. Gānapati), the leader of all actors and Vēdic scholars, (and) the crest-jewel of the assembly of poets."

He was the favourite servant of king Chhalamattigandha (viz. Gānapati) (v. 18).

(V. 19.) "Now once, returning from the conquest of the kings of the Southern region, the heroic Chhalamattigandha came on the way to Tāmrapurī, (a city) with fluttering banners."

(V. 20.) "In the Śaka year eleven hundred and thirty-five, in the month Madhu (i.e. Chaitra), in the (cyclic) year Śrimukha, that king gave (Tāmrapurī) to the glorious general Jāya, saying: 'By my order rule thou from to-day this city of Śrīmukha (Kumārasvāmin), which has been protected before by the arm of the maternal uncle of thy mother.'"

He (viz. Jāya) repaired and whitewashed all the temples (prāsāda) in that city and placed golden pinnacles (kalasa) on them (v. 21). He covered with gold the image of Tārakāratti (Kumārasvāmin) (v. 22) and supplied vessels of gold, silver, copper and brass for the worship of this god (v. 23). He gave another image of the same god and images of his two consorts, which were made of base metal (līka) and were meant to be carried about in procession at festivals (maha), and built an enclosure, a maṇḍapa of Śani (Saturn), and a gopura of three storeys (v. 24).

(V. 25.) "Then he made for this (god) a maṇḍapa for resting after the sport of the 'great hunt' on the day of every Makara-Saṅkranṭī. On the painting in this (maṇḍapa), the gods, assembled for the occasion, regard with a thrill the representations of fierce battles between the gods and the demons."

(V. 26.) "He set up again the liṣṭa of the Mūlaśṭhāna (temple) and (the liṣṭa called) Kāḍuvīṭṭēśvara, which had both been destroyed by robbers."

He surrounded Tāmranagari with a wall surmounted by towers (v. 27).

B.—Telugu Portion.

(Line 110.) "The villages of this god (are), from the east towards the south:—Nārikēdapumbudi. Mānhadeļu. Kōvilambundi. Vēnejḍu. Ummētalapundi. Suddhapundi. Śrēnapundi. Mulūkalamundi; of this (village), one half (belongs) to the god (Kumārasvāmin), (and) one half to the god Anantēśvara at Kollūru. Gummapiṇdi. Vāḍlambundi. Gūḍapundi."

(L. 116.) "(The following are) the shares:—15 kha of land in the middle of the peacock pillars at Kolaṅkalūru; 15 kha at Vellūru; 2 kha at Kranteṇa; 1 kha at Kāḷukūru; 1 kha at Kōṛūru."

(L. 119.) "To the god Chōḍabhimēśvara (belongs) Tāḍlambundi; (and) to Vāsudēva 12 kha in Kaṭṭempundi."

2 Or possibly, 'by the arms of thy mother and of thy maternal uncle.'
3 Viz. Vallī and Dēvasēṇā; see the colophon of No. 1064 in my Second Report on Sanskrit Manuscripts, p. 102.
4 See above, Vol. III. p. 73, note 8.
5 The temple of Kumārasvāmin (now Nāgaḷīvara) is meant.
6 This is an abbreviation of khaṇḍī (or pufți); see Brown's Telugu-English Dictionary, a. v. pufți.
7 This bird is sacred to Kumārasvāmin.
(L. 120.) "In the land of Chêbrôû, to the god Ananta-Jîna, 5 kha; to the pûjâris, 12 kha; to the 14 Brâhmapas of the Brahmâpurâ of the god, 14 kha; to the superintendent of edicts and the emperor of poets, 2 kha; to the astrologer, 2 kha; to the doctor, 2 kha; to the chamberlain, 2 kha; to the accountant, 2 kha; among the three hundred dancing-girls, to each of all those who serve in the temple from the age of eight years, 2 kha; to the door-keeper, 2 kha; to the dancing-master, 2 kha; to one who beats the big drum, 2 kha; to one who beats the small drum, 2 kha; to the vâsekkhû, 2 kha; to each of the singers, 2 kha; to one who blows the white conch, 2 kha; to one who blows the trumpet, 2 kha; to one who plays the gaurû, 2 kha; to one who beats the kettle-drum, 2 kha; to the jagadavâju, 2 kha; to one who beats the gong, 2 kha; to one who decorates (the temple), 2 kha; to the garland-maker, 2 kha; to the pûlgaragavâju, 2 kha; to the potter, 2 kha; to the carpenter, 2 kha; to the blacksmith, 2 kha; to the masons, 4 kha; to the washerman, 2 kha; to the torch-bearer, 2 kha; to Alli-Bôya, 2 kha."

(L. 135.) "These persons shall live in peace, doing their respective work and enjoying (their) shares. And the three hundred Brâhmapas shall assign one part (of the produce) of their land to the god and enjoy (the remaining) three parts themselves."

Lines 140-149 record the names of 20 persons who had granted lamps. Verses 28-31 contain the usual admonitions to future kings.

POSTSCRIPT.

Another inscription of Jâya and of his sovereign Gañapati (No. 250 of 1897) is engraved on three sides of a pillar which is now built into the roof of the Lingôdbhavasvâmî temple at Tsandavôû, the capital of the chiefs of Vêlamândû. The second face of the pillar is turned towards the roof and is hence invisible. The first face opens with the same passage as the Chêbrôû inscription published above, and breaks off with the words विहरति फलिष्यस्: श्र-
of verse 10. The third face bears five Sanskrit verses, the first of which is incomplete at the beginning, and a passage in Telugu prose. I subjoin the text of the first sixteen lines of the third face.

1 भावत जायवेश्वरा|कथा|विनि स-
2 दि शंकरे च भलिस स[दु]मलमलम-
3 स्नृि पालि[वित] न् ॥ क्|सीतुषुगरा-
4 जेनमांकित|थमः|रापीत शं-
5 करे श्वानुषङति ॥ [वंसिक]शारे जाय-
6 वेनाविनायसदार[भ] तैतुष्डपाय-े-
7 [क्]शति ॥ चौरतिरिष चलितस पुरा-
8 श्विपि पीठांतर व चतुर विविच-
9 विधाय ॥ प्राणादिर् घामालांच-
10 नेतुरंगासामायनियमकरी-
11 दुतूकामःशिक्षि: ॥ सर्वुपचारितादी-

1 See above, Vol. III. p. 296, note 9, and Vol. IV. p. 123.
2 See above, Vol. IV. p. 33 f. and Additions and Corrections, p. v. The inscription itself refers to two of those chiefs; see below, p. 161, notes 5 and 6.
3 From an inked stamph, prepared by Mr. H. Krishna Sastri, B.A.
4 Read सिद्धवे.
No. 18.—SRAVANA-BELGOLA EPITAPH OF MARASIMHA II.

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

This inscription, engraved on the four faces of the base of a pillar, which is known as the Kāge-Brahmadāva-kambha, at the entrance to the area occupied by the temples on the Chandragiri hill at Sravana-Belgola, was first brought to notice and edited by Mr. Rice, in his Inscriptions at Sravana-Belgola, No. 38 (see also, id. Introd. p. 18 ff.). I edit my version of it from ink-impressions supplied to me by Dr. Hultszch.

The writing consists of one hundred and fourteen lines: twenty-seven on the south face of the pillar, covering an area about 1' 11" broad by 2' 8" high; twenty-eight on the west face, covering an area about 1' 9" broad by 2' 10" high; twenty-eight on the north face, covering an area about 1' 10½" broad by 2' 10½" high; and thirty-one on the east face, covering an area about 1' 10½" broad by 3' 1" high. Lines 28 to 49 on the west face, and the whole of the writing on the north face, are very much damaged; so much so that no connected passages, worth reproduction, can be made out. The rest of the record, however, is in a state of good preservation.—The characters are Kanarese, of the regular type of the period to which the record refers; and they were boldly formed and well executed throughout. They shew, of course, only the later or cursive forms of the kṣ (in Mānyakhetā, lines 12, 100) and b (e.g. bāja, line 12, aśramam, line 84). They do not appear to include the separate distinct form of the lingual ḍ. They shew the vīḍa, represented by its own proper sign, in bhūjaṇa and bāja, line 2, kōl, line 112, and śr, line 113; and they do not include any final forms. In lines 1 to 109, the average size of the letters is about ½" or ¾". In lines 110 to 114, the characters are somewhat smaller and thinner, though of the same type, and possibly written out by the same hand, with the rest of the record: this may be due to the person who wrote out the record, for the engraver, having not enough space to finish it in completely uniform characters; or the
passage may be, as suggested by Mr. Rice, a slightly later addition. — The language is Sanskrit in lines 1 to 83, and Kanarese, of the archaic or stilted type, in lines 84 to the end. There are verses in lines 1 to 4, 28 to 99, and 112 to 114; and I am indebted to Mr. H. Krishna Sastri for several very useful suggestions in dealing with both the text and the translation of some difficult passages in the Kanarese verses. The Sanskrit gāyya or ornate prose, in lines 5 to 27, is not very successful, there not being enough of the usual alliteration and rhyming endings; and there is nothing remarkable in such of the Sanskrit verses as remain in lines 50 to 55: in the Kanarese portion, however, the author, who was evidently an accomplished writer in that language, has done full justice to his topic and to himself, both in sonorous diction and in sense. — The orthography does not present anything calling for special notice.

The inscription is a panegyric of the Western Gaṅga prince Mārasimha II. It mentions him by his proper name in line 42, and throughout the rest of the record by various bīrūdhas and epithets, of which the most frequent and evidently the most highly prized one is Nojambaku-Antaka, "the Death of the family of the Nojambas," — with reference to his successes against the Pallavas of the Nojambavāḍi thirty-two-thousand province. Lines 110 to 114, at any rate, were written after his death; and they tell us that, a year after his completion of the career of conquest which is the subject of the earlier part of the record, he abdicated, and died in the practice of religion, at the feet of a Jain teacher named Ajītasēna, at Bankāpur in the Dhārwār district,—starving himself to death, like so many others whose epithets are at Śravaṇa-Belgola, by a three-days fast.1 And it seems plain, in fact, that, like various others of the records at Śravaṇa-Belgola, the whole of this inscription is an epitaph,—not a contemporaneous record engraved while he was still alive. The record is not dated; but it may be placed in A.D. 975, as an inscription at Mālāgāni shows that Mārasimha II. either died or abdicated in or shortly before June-July, A.D. 974.2 The contents of it are noticed in detail on page 169 ff. below.

I have given, elsewhere,3 a full exposé of the spurious nature of certain copper-plate grants, which purport to present an unbroken genealogical list of the Western Gaṅgas going back to the second century A.D. And I have shewn how utterly unreliable, for purposes of ancient history, are those grants and a Tamil chronicle, called Koṇgudēka-Rājakal, which purports to furnish information of the same kind. The results of the inquiry on that occasion were, that the earliest authentic Western Gaṅga names are those of Śrīpurusha-Muttarasa, who, pending more precise discoveries, was to be placed somewhere in the period A.D. 750 to 850, and of Śivamārā, who was to be placed either immediately before or immediately after Śrīpurusha-Muttarasa; and that the alleged genealogy was invented in the ninth or tenth century A.D., when all the great families of Southern India were beginning to look up their ancestral belongings and devise more or less fabulous pedigrees. Since the time when I wrote, some new records on stone have been brought to notice, and a critical version has been published of a copper-plate grant which was already known but was not satisfactorily available for use. And these new materials, militating in no way with the conclusions at which I arrived, enable me now to put together a genealogical and successional list of the Western Gaṅgas of Tājakāḍ (see page 153),4 and to make a first serious attempt to determine the real history and chronology of the family.

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1 For a description of the salādakhanda or vow of starving to death, see Mr. Rice's Inscre. at Śrav.-Bel. Introd. p. 16 ff. He has pointed out (ibid. p. 17) that, among the various instances of it mentioned in the records there, there is one of even so late a date as A.D. 1809 (No. 72). The process sometimes lasted for three months (No. 2). But it was accomplished in three days in also the case of Mallihēga (above, Vol. III. p. 207, verse 72).

2 See page 168 below, and note 6.

3 Above, Vol. III. p. 150 to 175.

4 The numbers before some of the names indicate the members of the family who actually ruled, or probably ruled, over the Gaṅgavāḍi province, and the order in which the succession went. When the exact relationship between two consecutive individuals is not established, dots are used instead of lines.
The Western Gaṅgas of Taijakad.

(1) Śivamāra I.
   (About A.D. 755 to 765)

(2) Prithivī-Konguni-
    Śripurusha-Muttarasa.
   (About A.D. 765 to 806)

(3) Śivamāra II.
   (About A.D. 805 to 810)

   Aparājita-Prithivipati I.
   (A contemporary of Amoghavarsha I.
    in the period A.D. 814-15 to 877-79)

Mārasimha I.

Hastimalla-Prithivipati II.
   (A contemporary of Parāntaka I.
    in the period A.D. 900 to 940)

   (4) Nitimārga-Kongunivarma-
       Permanadi-Ranavikrama.
       (About A.D. 810 to 840)

(5) Satyavākya-Kongunivarma-
    Permanadi-Rājamaṇḍa
    (A.D. 870-71)

(6) Satyavākya-Kongunivarma-
    Permanadi-Būtuga I.
    (A.D. 870-71 and 891-92)

   (7) Nimitārga-Kongunivarma-
       Permanadi-Egeyappa.
       (A.D. 893-94 and 900-10)

(8) Rāchamalla I.

(9) Satyavākya-Kongunivarma-
    Permanadi-Būtuga II.
    (A.D. 940 and 945-50)

By Rāvaka.

Maruladēva;
   married Bijabbe.

(10) Rachcha-Gaṅga.

By Kallabbarasal.

   (11) Satyavākya-Kongunivarma-
        Permanadi-Māraseśa II.
        (A.D. 963-64 to 974)

   (12) Satyavākya-Kongunivarma-
        Paṇḍahaladēva.
        (A.D. 975)

   (13) Satyavākya-Kongunivarma-
        Permanadi-Rāchamalla II.
        (A.D. 978 and 984)
The earliest authentic Western Gaṅga name is that of Śivamāra I. His existence is proved by an inscription at Vellimalai in the North Arcot district, about eighty miles to the east from the Gaṅga town of Kōlar, which enumerates four generations,—Śivamāra I.; his son, Śriśrurusha; Šriśrurusha’s son, Raṇavikrama; and Raṇavikrama’s son, Raṇajmalla,—and says that Raṇajmalla, having seen the hill on which the record is, took possession of it, and founded a Jain temple there in token of having done so. The record, indeed, does not tell us that these persons were Gaṅgas. But their names fit so exactly with the statements in the spurious grants and in certain unquestionable records in the Western Gaṅga territory itself which will be mentioned further on, that no hesitation need be felt about identifying them as Western Gaṅgas of Taḷakāḍī.

There are records in Mysore, which may be ascribed to Śivamāra I. One is a stone inscription at Débūr, which mentions him as simply Śivamāra, without any regal title of any kind, but uses a technical expression which stamps him as holding a rank and authority considerably greater than those of any mere local governor. And others are stone inscriptions at Rāmpura and Mūḍhahalli, which mention “the Koṅgūni king (arasa) Śivamāra,” and

1 Above, Vol. IV. p. 140, A.—In the Postal Directory of the Madras Circle, the name of the place is given as ‘Vellimalai.’

2 The spurious grants describe Śriśrurusha (whose proper name, Muttaras, they do not give) sometimes as the son, and sometimes as the grandson (without mentioning the father’s name), of Śivamāra I.; to Śriśrurusha they allot two sons, Śivamāra II. and Vijayāditya; and they represent Raṇajmalla as the son of Vijayāditya (see the tables, above, Vol. III. pp. 161, 177): and curiously enough, it is the pretended earlier records, from Hoṇḍur, Nāgamaṅgala, and Māṇgala (for the last, see page 160 below, note 7), which wrongly represent Śivamāra I. as the grandfather of Śriśrurusha; while the Śārī grant, purporting to be written nearly a century and a half after the Māṇgala grant, correctly speaks of the two persons as father and son.—This short but valuable record from Vellimalai disposes finally of one step in the fictitious pedigree, viz. the step which some of the spurious grants place between Śivamāra I. and Muttaras (see, also, page 150 below, note 5).

3 Mr. Rice’s Epigraphia Carnatica, Vol. III., N. 28.—Mr. Rice has preferred to allot this record to the second Śivamāra. This record mentions a person named Eṣāya. With this person Mr. Rice identifies the Maḥāraṇa Eṣāsya of an inscription at Māḍūr (ibid. M. 68), and the Eṣa or Eṣā of an inscription at Mūḍhahalli (ibid. N. 133), and the Kṛṣṇa-Vemunda of a spurious record at Gaṭṭavaḍi (ibid. N. 199, with a lithograph) which purports to be dated Śaka-Saṅnava 111. He thus refers the Maḍūr and Mūḍhahalli records, as well as that at Débūr, to the time of Śivamāra II. And he alters the date of the Gaṭṭavaḍi inscription from Ś-S. 111 to Ś-S. 711, so as to bring the record on to A.D. 780-80—sufficiently near to the period of Śivamāra II. The Gaṭṭavaḍi inscription, however, has the later cursive form of the b, in solabhjasara, line 10, and ḍīḍim, line 11; therefore it cannot be placed before A.D. 804 (see page 151 below, note 8); and the general style of the characters suggests a period at least a century later than that time.

4 The expression in question is prithiśaṛṇaṛjaṇa-paṇca, or keṣu, “to reign over the earth.” It is a technical expression of paramount sovereignty (see the second edition of my Dynasties of the Ekanare Districts in the Gazetteer of the Bombay Presidency, Vol. I. Part II. p. 423, note 4); but the exact way in which it is to be applied, has always to be determined by the context and general surroundings. The Western Gaṅgas of Taḷakāḍī were not paramount sovereigns, except occasionally. They belonged to the class of great feudatory nobles, who were more or less independent in their own hereditary territories, and whose position is always very clearly recognisable, if the records are studied attentively, from the various technical titles and expressions that are so carefully used or abstained from. The Śālakāras of Karāṭād, and the great feudatory nobles of some other families, used the expression suṅka-suṅkabhaṇḍa-vinādanda rājya-paṇca, or, in Banakrī, suṅka-suṅkabhaṇḍa-vinādanda rājya kāri. The expression properly used by the Western Gaṅgas, in their own province, was prithiśaṛṇaṛjaṇa-paṇca; and it will be found in almost all of their records which exist in their own hereditary territory: to the contrary I can quote, at present, only rājya uttar-uttarāci vallutam-ic (another expression of, strictly, paramount sovereignty) in the Kāḷangara inscription of the time of Eṣyapāṇa, and the use of the purely subordinate expression ḍiṇ, ‘to govern,’ in the cases of Eṣyapāṇa in the Bāḍgh inscription, and of Pāṭavi II. in the Āṭakār inscription. On the other hand, the proper expression to denote their position and authority outside their own province of Gaṅgavāḍi, was ḍiṇ; and we find this duly used in the case of Mārathihā II. In the inscriptions at Adānagadhi, Gunḍhur, and Hebbal, and even in the case of Pāṭavāṇī in the inscription at Muṅgund.

5 Ep. Carn. Vol. III., N. 60, 127. The Rāmpura inscription, again, has been assigned by Mr. Rice to Śivamāra II. But the use of the title arasa is a strong indication that the records are to be ascribed to the first Śivamāra. Muttaras became eventually a Maḥāraṇa-dhikāraṇa and Paramaṇācara; in the amplified form Dharma-
use the same technical expression of high position. These three records are not dated in any era. And there is nothing in the contents of them to enable us to establish any synchronisms, and so to assign an exact date to them. But the characters of the Döbür inscription are attributable to any time within about fifty years on either side of A.D. 800. The period of the record will be determined more closely further on.

The authentic existence of the second of the four persons mentioned in the Valjimalai inscription, viz. Śripurusha, had already been established by some undeniably genuine stone records at Talakad, Sivāra, and Śivarpata, in Mysore. The Talakad inscription, which is dated in his first year, and the inscription at Sivāra, give him the full style of "the Mahārāja Prithvī-Koṅguni-Muttarasa-Śripurusha;" while, of the Śivarpata inscriptions, one styles him "the Mahārāja Śripurusha," and the other, which is dated in his twentieth year, — perhaps the ninth, — calls him "the Koṅguni Mahārāja Śripurusha;" evidently, Muttarasa was his name, and Śripurusha, "husband of Fortune," was a biruda. Like the records of Sivamāra I., these records of Muttarasa, — and also those which will be mentioned further on, — are not dated in any era; and they do not contain anything by means of which synchronisms can at present be established. But they are, similarly, to be referred, on paleographic grounds, to the period A.D. 750 to 850, or thereabouts. And one particularly instructive character, — the old square form of the letter ṁ, —

Mahārājāśākhā (regarding which, see page 168 below, note 2), the use of the first of these two titles was continued by all his descendants from Nāpanikraṁ onwards; and it does not seem likely that his son Śivamāra II. would revert to the simple designation aśaka. — Another inscription at Muḍābhāli (Nj. 126) is probably also of the time of Śivamāra I.; but the name of the prince is illegible.

1 I write on the authority of an ink-impression, which Mr. Rice kindly sent me for my inspection. I have not had the means of examining the Āṃpurā and Muḍābhāli-records in the same way.

2 The spurious Hallégere grant (Ep. Carr. Vol. III. Mād. 113, with a lithograph) cites a date in the month Jyāthika (May-June), 853 expirèd, falling in A.D. 718, as being in the thirty-fourth year of Śivamāra I., and so would revert to the simple designation aśaka. — Another inscription at Muḍābhāli (Nj. 126) is probably also of the time of Śivamāra I.; but the name of the prince is illegible.

3 I write on the authority of an ink-impression, which Mr. Rice kindly sent me for my inspection. I have not had the means of examining the Āṃpurā and Muḍābhāli-records in the same way.


5 Prathama-nīyoga-sambataśram Kārtīka puṣpam-aṇu; lines 3, 4.

6 The words 'nīyoga-saṁbataśram', 'kārtīkā puṣpam-aṇu', are quite clear, in line 2. I conjecture that what follows them stands for 'tombhātana[j], or at least 'tombhātana[v]. — For the passage (and, in fact, the whole of the remainder of this record) has been spoilt in painting the stone for photography, that is a matter of conjecture only. Since writing this note, I have found an indication that Mr. Rice would take the record to be dated in the twenty-eighth year (Ind. Ant. Vol. XIII. p. 188). The 'nīyoga-samvataśram', however, seem insufficient for the space and for the marks shown in the photograph. — This practice of painting inscriptions by hand for photography cannot be too strongly condemned; it presents the records as they appear to the eye of the person who paints them; and not as they really are; it introduces mistakes, or at least doubts, in even the clearest passages, — for instance, in the lithograph of the Talakad inscription of Muttarasa shown in the word 'tombhātana[j], line 9, an anusvāra in the second syllable which one cannot believe to be in the original, and the word 'kāmadhūr or 'kāmadhūr in one of the Śivarpata inscriptions, contrasted with what reads at first sight as 'kāmadhūr or 'kāmadhūr in the other record at the same place (see page 161 below, note 1), is another case in point; it often results, as in the date of this Śivarpata inscription, and in fact throughout the record, in the creation of arbitrary and fantastic signs which render whole passages quite unintelligible; and, in short, it prevents altogether the purely mechanical reproduction which is absolutely necessary for the satisfactory and critical study of the records.

7 It occurs in the Talakad inscription (see the lithograph) in the words 'sambataśram' (line 4) and 'tombhātara' (line 9). — For the importance of the old or square and later or cursive forms of ṃ and ṇ, as a help in fixing the dates of records of the period with which we are dealing, see above, Vol. III. pp. 162, 163. Records containing the cursive forms of these two letters, cannot be placed before A.D. 804. The square forms continued in use up to A.D. 866. But the cursive forms, — the introduction of which, into epigraphic records, seems to be connected up to A.D. 886. But the cursive forms, — the introduction of which, into epigraphic records, seems to be connected up to A.D. 886.
proves that at any rate they cannot have been engraved much, if at all, after A.D. 850; while the general paleographic standard of the Tašakād inscription points distinctly to a time somewhat earlier than A.D. 800, as the date of the preparation of that record. It is, thus, not impossible that the person or persons who fabricated the spurious Hosur and Nāgamaṅgala grants, had available, or hit off, true dates for him, in A.D. 762 and 776-77, or at any rate in the latter year. But it is not possible that, in A.D. 776-77, he had already been ruling for fifty years, as is claimed by the Nāgamaṅgala grant, for the synchronisms which are established for some of his descendants, in both lines, show plainly that the long life and rule, which he undoubtedly enjoyed, were made out by continuing into the ninth century A.D. The approximate limits for him will be indicated below.

There are other records of Śripurusha-Muttarasa in Mysore, at Dēvalāpura, Varṇa, Pūrigāli, Hemmige, Bannūr, and Hoḷalavādi. The first four of them belong to the earlier part of his career: for, the Pūrigāli record styles him "the Mahārāja Śripurusha," as also, apparently, does the Dēvalāpura stone; the Varṇa record calls him "the Kōṇāṇi Mahārāja Śripurusha;" the Hemmige record describes him as "Prithivi-Kōṇāṇi-Muttarasa," without any title; and the Bannūr record probably styles him "Prithvī-Kōṇāṇi-Muttarasa Śripurusha," again without any title. All of the records which contain such a reference at all, use the same technical expression of high position and authority which is used in the case of Śivamāra I. And the Hoḷalavādi inscription marks an epoch in his career, by also giving him the paramount titles; it styles him "the Kōṇāṇi Mahārājaḍhārāja and Pāramāṇāvara Śripurusha."

As far, therefore, as individual names go, the authentic history of the Western Gāngas of Tašakād starts with these two persons, Śivamāra I. and his son Śripurusha-Muttarasa. Records giving names for earlier times may, of course, be obtained hereafter; for,

Amśātavarga I. (A.D. 814-15 to 877-78).—were then in use, and are found in a record of A.D. 865. And a record of much about the same date shows both the forms of b, mixed (loc. cit. p. 163, note 1).—The old or square form of the b occurs also in one of the Sivapata records of Muttarasa, in the word Kadehār, line 5; and doubtless also in the same word in line 3 of the other Sivapatna record, where, however, the true appearance of the original has been much spoiled by painting the stone for photograph. I do not find a b of either form in the Sivāra record. And none of the four records appears to include a kā. —Mr attention has been drawn to the fact that a curved kā appears in the lithograph, at the end of line 12 of the Harivar grant of Vinayakitya of A.D. 604 (Ind. Ant. Vol. VII. p. 300). An inspection, however, of the photograph, which is given with the lithograph in F. S. and O.C. Inscri. No. 17, will show that this is only due to an injudicious touching up by hand of a damaged square kā: this was done at a time when it was thought more important to publish clear and easily legible lithographs, than to produce absolutely mechanical and faithful facsimiles which an unpractised eye might find it difficult to deal with.

1 Just as a possibly true year may have been available, or was hit off, for Būtana II., in the spurious Sādhī grant (see page 167 below, note 2) which refers itself to his time. But calculations show that the details of the dates cited in the Hosur and Sādhī grants are not correct for the years that are quoted; and this detracts a good deal from any value that might be attributable to them.

2 This would place the commencement of his rule in A.D. 727-28. And, as the spurious Sarahānupura grant (see page 109 below, note 7), which cites the Saravijā saṃmaṭaśrī, Śaka-Saṅkarā 720 (expired), = A.D. 807-808, as the third year of Śivamāra II., would thus place the commencement of the rule of Śivamāra II. in A.D. 805-806, this would give Muttarasa a total rule of seventy-eight years.

3 Ep. Cara. Vol. III., Mv. 23, 55; Ml. 87; TN. 53, 113; Nj. 23.—He is apparently also mentioned as Śripurushhāyya in an inscription at Belavette (ibid. My. 6), and as Muttarasa in another inscription at Bannūr (ibid. TN. 115), from which Mr. Rice has inferred (ibid. Introd. page 3) that Bannūr was his birth-place. This Bannūr inscription mentions also the name of Eṇyappā, and therefore seems to be, not of Muttarasa's own time, but about a century later.


5 Mr. Rice (Ep. Cara. Vol. III. Introd. pp. 3, 7) has placed between them a Mārasimha I., whom he identifies with the alleged and unnamed son of the first Śivamāra and father of Śripurusha-Muttarasa) who is mentioned in some of the spurious grants (see page 154 above, note 2); quoting "the Salem grants" as his authority, for doing so. But there is no foundation in fact, of any kind, for this. The alleged generation between Śivamāra I. and Śripurusha-Muttarasa has now been disposed of by the Vellimalai record (page 154 above).
that the Western Gaṅgas were a people of importance and power at least a couple of centuries before the time of Śivamāra I., is shewn by the fact that the Kadamba king Mrigēśvarman claims to have defeated them. But it is not at all probable that they will give a connected genealogy: the plainly imaginary nature of some of the names which the spurious grants place before that of Śivamāra I., is a strong indication that materials for compiling a genuine earlier pedigree were not available even then; and the most that we may expect, is, a few detached notices. All that we know as yet about the Gaṅgas during the centuries immediately following the time when Mrigēśvarman was in conflict with them, is, that they were conquered by the Western Chalukya king Kirtivarman I. in the period A.D. 567-68 to 597-98, and again by his son Pulikēśin II. about A.D. 608, and that the Harihar grant of Pulikēśin's grandson Vinayāditya, dated in A.D. 694, speaks of them as hereditary servants of the Western Chalukya kings. And it is plain that they first came prominently to the front on the downfall of the Western Chalukya dynasty. Even then, they did not immediately assert the independence which, undoubtedly, they subsequently enjoyed for a while. That they felt their way gradually to the latter step, is shewn by the facts that Śivamāra I., while adopting a technical expression indicative of considerable power, used simply the title of araśa, “king,” and that Muttarasa, though making an advance on this, did not at first assume any higher designation than that of Mahārāja, and developed into a Mahārājādhirāja and Paramēśvara, as which he figures in the Hojaravāḍi record, only at some later time. Now, the last Western Chalukya king, Kirtivarman II., lost the northern and central portions of his dominions to the Rāṣṭrakūṭas, under Dantidurga, before A.D. 754. He was still in possession of the southern territory up to A.D. 757. But shortly after that time he was completely overthrown by Dantidurga’s successor, Kṛishṇa I.,—say, about A.D. 760. And the same period saw the extinction of another great dynasty of Southern India,—that of the original Pallavas of Conjeevaram, who also, through the possessions that they held in the Noḻambavāḍi province, must have had much to do, though not so directly as the Western Chalukyas, with the Gaṅgas of Tāḷakāḍ. The last great Pallava king known to us,—and, unquestionably, the last representative of his line,—was Pallavamalla-Nandivarman, Nandipōtaravarman, or Nandipōtaraja, son of Hiranyakavarman. He was a contemporary of the Western Chalukya king Vikramāditya II., at some time in the period A.D. 733-34 to 746-47. And we have records dated in his twenty-first, twenty-second, and fiftieth years. Now, he succeeded to the Pallava throne after a distant kinsman, Paramēśvaravarman II., the latter was preceded by his father, Narasimharavarman II.; and Narasimharavarman was preceded by his father, Paramēśvaravarman I., who was contemporaneous at some time in the period A.D. 655 to 680 with Vikramāditya I.,

And the person whom Mr. Rice thus misplaces,—through a mistake which is to be attributed to the imperfect original rendering of the Udayēndrīram grant of Hastimallā-Prithvirātī II. in Mr. Foulkes' Manual of the Salem District, Vol. II. p. 339 ff.,—is Mārasimha I., grandson of the second Śivamāra (see page 162 below).

1 *Ind. Ant.* Vol. VI. p. 25; for “the family of Tuṅgaṅga,” read “the lofty family of the Gaṅgas.”

2 This much, at any rate, is certain,—as I have already said (above, Vol. III. p. 175),—that nothing will ever be obtained to authenticate such dates as those of A.D. 248 and 466 which two of the spurious grants purport to give for Harivarman and Avinśata-Kongari, unless it upset in some way or other the genealogy that is asserted by the grants; and, on the other hand, if the genealogy asserted by the grants (or anything like a real basis from which it can have been concocted) is ever authenticated, then the dates will be upset, in favour of much later ones. The genealogy and the dates cannot possibly stand together. It is not likely, however, that there is any real basis of ancient fact for either the asserted genealogy or these two dates; see the Postscript, page 174 below.


4 *Id. Vol.* VIII. p. 244.

5 See Dr. Hultsch's *South-Ind. Inscrip.* Vol. II. p. 342 ff.

6 They are, respectively, the Udayēndrīram grant (*South-Ind. Inscrip.* Vol. II. p. 361); the Kaśākūḍhi grant (ibid. p. 342); and an inscription at the Pāṭalipūṭādvaranali hill (above, Vol. IV. p. 188, A). In respect of the last of them, we must understand that it is dated in the fiftieth year in which he was still reigning; not in simply the fiftieth year from the commencement of his reign, cited at a time when he himself was dead,—a rendering, suggested as possible by the editor of the record, for which there is no substantial authority.

7 And there was, perhaps, also a short intermediate reign, of Mahēndravarman IIII.
the great-grandfather of Vikramāditya II. In such circumstances, it is not at all probable that Pallavavamalla-Nandivarman can have completed the fiftieth year of his reign between A.D. 733 and 747. It is much more likely that his reign did not even commence till A.D. 715 or later. And fifty years from that point would bring him on to just the time to which we may refer Śivamāra I. and Muttarasa. The spurious Maṇḍe grant, indeed, would carry him on to even later times; it says, speaking of Śivamāra II., that "his forehead was adorned by a fillet (of royalty) placed there with their own hands, when they performed (his) anointment to the sovereignty, by the two ornaments of the Rātṛakūtā and Pallava lineages named Gōvindarāja and Nandivarman, who were (already) anointed on (their own) foreheads." Gōvindarāja seems to be the Rātṛakūtā king Gōvinda III., whose reign began about A.D. 783-84 and ended in A.D. 814-15: Śivamāra II. was undoubtedly contemporaneous with him towards the end of his reign; and we shall find reasons, further on, for believing that he did assist or recognise the succession of Śivamāra II. to the leadership of the Gaṅgas. Nandivarman must be Pallavamalla-Nandivarman, son of Hiranyakavarman. He cannot have had anything to do with Śivamāra II. at so late a time as the date of his succession on the death of Muttarasa. And it seems that, mixed up with a real act of Gōvinda III. towards the second Śivamāra, the Maṇḍe grant has preserved an anachronistic reminiscence of a real act of Pallavamalla-Nandivarman towards the first Śivamāra; vis. that, on the downfall of the Western Chalukyas, he formally recognised Śivamāra I. and crowned him as the chief, more or less feudatory, of a powerful tribe on the borders of his own outlying province of Nojambavājī. The date of A.D. 760, mentioned above as the closely approximate time of the complete extinction of the Western Chalukya power, is within the period to which Śivamāra I. is to be referred, and within the time to which the reign of Pallavamalla-Nandivarman may be carried on. And we shall probably be very near the truth, if we take A.D. 755 as the initial date of the succession of Śivamāra I. to the leadership of the Western Gaṅgas, and A.D. 760 as the time when he was recognised by Pallavamalla-Nandivarman. We may then place the accession of Muttarasa about five years later, in A.D. 765; and, as there are indications, as already mentioned, that he had a long rule, and as we have a record which is actually dated in perhaps his twenty-ninth year, we may assume that he ruled for about forty years, up to A.D. 805. As the record which seems to be dated in his twenty-ninth year still gives him, like the earlier ones, the title of Māhārāja, it would appear that it was in the last ten years of his time that he threw off all semblage of vassalage and assumed the paramount titles; till then, he must have been more or less feudatory, at first to Pallavamalla-Nandivarman, and then to a kinsman of his own, Vijaya-Narasimhavarman, who, as we shall see just below, succeeded to the Pallava throne after Pallavamalla-Nandivarman.

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1 For this record, see page 160 below, note 7.
2 The original, which I am able to quote from photographs which Mr. Rice kindly sent me, runs—(plate iv, a, line 10 ff.)—Bh[i]śra-kṣa[kṣ]a-Palav-vaṇṇa-tillakāhhyādā mūrtdh-ābhīśhikta-Gōvindarāja-Nandivarmanābhihādhyādāṇa samanvita(ś[ṛ]ṇ-[ṛ]ṣ[a]-ṛaja-ābhīshka-kāhhyādāmnaiṣ-[ni]ṣa[kṣ]a-kara-ga[ṇ]ṭa-patt[ta]vābhaśīka-ladda-pattāḥ. I have taken ladda-pattā, 'the flat surface of the forehead,' as simply an alliterative expansion of ladda. Otherwise, we might divide the compound, ladda-pattā, and translate "the (hereditary Gaṅga) fillet (of royalty) on his forehead was adorned by (other) fillets placed there with their own hands," etc.; this, however, does not seem so satisfactory a rendering.
3 It might, perhaps, be said, he is the later Nandivarman, also called Vijaya-Nandi-Vikramavarman, son of Dantivarman (see page 159 below). But this does not seem at all probable. And, if it were so, an anachronism in the other direction would be involved; for, Nandivarman, the son of Dantivarman, cannot be placed as early as A.D. 797, which is the pretended date of the Maṇḍe grant; he cannot be placed before A.D. 804, which is the date that we have for Dantivarman.
4 The Hunscha inscription of A.D. 1077-78—(see Mr. Rice's Annual Report for the year ending 31st March 1891; this record contains a great deal of mythical matter, relating to the Śāntara family as well as to the Western Gaṅgas, and is, of course, of no more value than the spurious copper-plate grants in respect of the early history which it pretends to give)—asserts that Śrīparūsha-(Muttarasa) was the first of the Western
We shall revert presently to the descendants of Śrīparuṣha-Muttarasa. Meanwhile, we may conveniently notice here another branch of the Western Gaṅga family, which succeeded to the Pallava dominions.

Two virgals or monumental tablets at Āmbur in the North Arcot district,1— which commemorate the death in battle of two heroes, followers of a certain Pirudi-Gaṅgaraiyar, on an occasion when the army of the Naḷamba, i.e. the Pallava prince of Nolambavāḍi, attacked the village for a cattle-raid,— cite the twenty-sixth year of a king named Vijaya-Nripatunaga-Vikramavarman. There are other inscriptions of the same king in the Tanjore and Trichinopoly districts.2 And on palaeographic grounds, as well as for reasons connected with the history of that part of the country, it is necessary, Dr. Hultzsch tells us, to place the reign of this Vijaya-Nripatunaga-Vikramavarman before that of the Chōja king Parantaka I. (about A.D. 900 to 940). There are also two copper-plate grants of the same king,3 one of which, obtained at Bāhur near Pondicherry, and dated in his eighth year, names his immediate ancestors and gives the pedigree that he claimed. That pedigree is, first, the Purānic genealogy of the Pallavas, from the god Brahma to the eponymous Pallava, the alleged founder of the family. From his family, the grant says, there were born Vimala, "Koṅkanīka," and "other kings." When they had passed away, a certain Dantivarman became king. His son was Nandivarman, whose wife was Śaṅkhā, of the Rāṣṭrakūṭa family. And their son was Nripatunagadēva, or Vijaya-Nripatunagavarm as he is called in the Tamil portion of the grant,— i.e. the Vijaya-Nripatunaga-Vikramavarman of the stone records at Āmbur and elsewhere. Now, the seal of the other grant of Vijaya-Nripatunaga-Vikramavarman bears the bull-crest of the Pallavas,— in due accordance with the descent that is put forward for him. But we may safely adopt Dr. Hultzsch's suggestions, that the name of "Koṅkanīka" is a reminiscence of the "Koṅkani" who is represented as the original ancestor of the Western Gaṅgas in the Udayēndiram grant of Hastimalla-Priyēndi II,4 and who is, of course, the mythical Koṅguṇivarman whom the spurious grants from Mysore claim as the founder of the Western Gaṅga family; and that consequently, in spite of the Pallava pedigree, a connection with the Western Gaṅgas was claimed by Vijaya-Nripatunaga-Vikramavarman. And we may also safely follow Dr. Hultzsch in his identification of Dantivarman with the Dantiga, king of Kāśchi, whom the Rāṣṭrakūṭa king Gōvinda III. subdued and levied tribute from in A.D. 804,5 and in his inference that the Rāṣṭrakūṭa princess Śaṅkhā, wife of Nandivarman, was a daughter of Gōvinda's son and successor Nripatunaga-Amōghavarsha I. (A.D. 814-15 to 877-78), after whom her son must have been partly named.

There are also, we are told by Dr. Hultzsch,6 various stone records, not yet published, which may be attributed with some probability to Dantivarman and Nandivarman: there is a record of Dantivarman in the Vaiṣṇava-Perumāḷ temple at Conjeeveram;7 and there are inscriptions at the Virūchiśvara temple in the North Arcot district, and at Śaduppēri, near Vēḻur in the same district,8 dated in the ninth, forty-seventh, and fifty-second years of a Vijaya-Nandi-Vikramavarman who may be identified with Nandivarman, son of Gaṅgas to assume the designation of Perunandā, and that he took it from a Pallava king of Kāśchi, on defeating him. We have already seen that it was Muttarasa who first assumed the paramount titles. And so, though his records have not yet disclosed the use of the designation Perunandā by him, the Haumcha record very possibly preserves, in the above assertion, a real historical item, mixed up in the usual mythical matter in which it follows more or less the spurious grants. The said king of Kāśchi, defeated by him, would be his kinsman Vijaya-Nārasīhavarman,—defeated when he threw off the yoke of vassalage.

2 Ibid. p. 181.  
3 Ibid. p. 180.  
4 For this record, see page 163 below.  
8 Id. Vol. I. p. 133, Nos. 124, 125; p. 130, No. 108.
Dantivarman. And at Ukkal in the North Arocht district there are inscriptions\(^1\) giving the name of a Kampavarman, or more fully Vijaya-Kampa-Vikramavarman, who may have belonged to the same family with Vijaya-Nripatunga-Vikramavarman and his ancestors.

But, of more importance for present purposes, is the fact that, at Kili-Muttugur in the North Arocht district, there is an inscription,\(^2\) dated in the eighteenth year of a king Vijaya-Narasimhavaran, which shows, in the sculptures below it, the Western Gauga emblems of the elephant and the goose or swan,—the emblems being connected with Vijaya-Narasimhavaran himself by the fact that he was, evidently, the maker of the grant that is registered in the record. The name of this person is, characteristically, a Pallava name: but the emblems mark him as a Western Gauga; and he has been appropriately described by Dr. Hultsch as "a Pallava by name, but Western Gauga by descent." Now, the alphabet of this record at Kili-Muttugur is more archaic than that of the Ambur inscriptions; and Vijaya-Narasimhavaran must therefore, be placed at any rate before Vijaya-Nripatunga-Vikramavarman. That he was connected with Vijaya-Nripatunga-Vikramavarman, and also with Vijaya-Kampa-Vikramavarman, is plainly indicated by the use of the prefix kō, "king," in all three cases, and of the word vijaya, in the Tamil form viṣaya, as part of the proper names: and it appears that one of the grants of Vijaya-Nripatunga-Vikramavarman actually places a Narasimhaha in the genealogy, before Dantivarman.\(^3\) Whether Kampavarman came before Narasimhavaran, or after him, is not yet known. But the retention of the Western Gauga emblems by Narasimhavaran refers him to a period when the members of this branch of the Gauga family had not fully turned themselves into Pallavas. And it seems probable that he was the one who secured the succession to the Pallava dominions. If so, as he must have done it on the death of Pallavamalla-Nandivarman, son of Hirapayavaran, we may place his initial date somewhere about A.D. 760 to 770.\(^4\) He was eventually followed by Dantivarman, Nandivarman or Vijaya-Nandi-Vikramavarman, and Vijaya-Nripatunga-Vikramavarman. And one or other of them, or perhaps Vijaya-Kampa-Vikramavarman, discarded the emblems of the Western Gaugas and adopted those of the Pallavas,—thus converting himself into a Pallava, just as the Eastern Chalukyas became Choljas in the time of Kulottunga-Choljadiva.\(^5\) The exact connection of Vijaya-Narasimhavaran with Sivamara I. remains to be discovered.

We revert now to the descendants of Sripurusha-Muttarasa. The spurious Sati grant gives the name of Sivamara II., as his eldest son,\(^6\) and the spurious grants from Sura-

1 See above Vol. IV. p. 182, note 4.— Two of these inscriptions are at Ukkal, in the Arocht taluka; and one of them is dated in his tenth year, and the other in his fifteenth year: these two records mention him as Kampavarman. An inscription at Dali, near Mamanjor in the same taluka, gives his name in the fuller form of Vijaya-Kampa-Vikramavarman. I am able to quote these details through Dr. Hultsch's kindness in sending me advanced proofs of some pages of his South-Ind. Inscrip. Vol. III.

2 Ibid. p. 177; see also p. 182.

3 See Mr. Sewell's Lists of Antiquities, Madras, Vol. II. p. 39; this is the grant in the office of the Collector of North Arocht,—not the Bhukhar granted quoted in the text above.

4 See page 158 above.


6 This grant (for which, see page 167 below, note 2) would give him the second name of Saiqoṭṭa; so also, the Humcha inscription of A.D. 1077-78 (see page 158 above, note 4). He is evidently the Saiqoṭṭa-Sivamara, an alleged feudatory of a king Amogha-varsha, for whom a record of about the eleventh century A.D., at Kalbhavi in the Belgama District (Ind. Ant. Vol. XVIII. p. 309), purports to furnish a date in A.D. 303, 314, or 339 (the details of the date are so incorrect that the exact year which is intended cannot be determined).

7 These two grants are mentioned by Mr. Rice in his Ep. Cora. Vol. III. Introd. p. 3. The Sura-dhenupura grant is not yet available in detail. But I am able to quote the Manço grant from photographs which Mr. Rice was kind enough to send me. It appears that the Sura-dhenupura grant cites the Sarajit asbhrastara, Saka-Śivarat 729 (expired), = A.D. 807-808, as the third year of Sivamara II., and thus would place the commencement of his rule in A.D. 805-806. The Manço grant, however, taking the genealogy as far as
Sivarataḥ inscriptions makes mention of a Śivamāra who was governing the village of Kadabur or Kaḍabur,1— which may be identified either with the modern 'Kadabur' in the Gundlapūṭī taluka of the Mysore district, or with Kaḍaba in the Gubbi taluka of the Tumkur district,— in the time of Śrīpurusha-Muttarase, and in, perhaps, his twentieth year.2 There is nothing in this record to establish any relationship between this Śivamāra and Muttarasa. But we may take it as tolerably certain that he was a son of Śrīpurusha-Muttarasa, as stated in the spurious grants, and that we have here another authentic name, that of Śivamāra II. We have already noticed the fact that the spurious Maṇḍe grant speaks of a fillet of sovereignty being placed on his head by the Rāṣṭrakūṭa king Gōvinda III. (from about A.D. 783-84 to A.D. 814-15). Spurious as the record is, there is nothing impossible in the truth of the statement; especially if it is taken in connection with certain statements in the records of Gōvinda III. himself, which tell us that he released from long captivity, and sent back to his own country, one of the Gāṅgas, who had been imprisoned by his father Dhruruva.3 The Rāṣṭrakūṭa records, indeed, do not disclose the name of the Gāṅga who was thus treated. But the clue to his identity is furnished by the spurious Maṇḍe grant, which asserts that Śivamāra II. made himself famous by being victorious against the armies of the Rāṣṭrakūṭas, the Chāḷukyas,4 and the Haihayas (i.e. the Kalachuris), when they were encamped at a village named Mudukundūr, and that he defeated the countless cavalry of Dhruruva which had overrun the whole earth.5 Śivamāra II. may very well have been entrusted with the command in some war between his father and Dhruruva. And we may suppose that, during the campaign, he was eventually defeated, captured, and imprisoned by Dhruruva, and that, on Muttarasa's death, he was liberated by Gōvinda III., in order to succeed to the leadership of the Gāṅgas, on which occasion the Rāṣṭrakūṭa king would very likely crown him,— as the spurious Maṇḍe grant asserts,— with some feudatory crown. This event may be placed somewhere about A.D. 805. The same passages in the Rāṣṭrakūṭa records tell us that, after no long time, Gōvinda III. found it necessary to re-conquer the Gāṅgas, who through excess of pride stood in opposition to him, and to put him in fetters.

Śivamāra II., son of Śrīpurusha, then tells us that Śivamāra's son was Mārasimha; it then proceeds to record a grant that was made to a Jain temple at Mānyapura with the permission of this Mārasimha, who, having attained the position of Yemārdga, was administering the whole of the Gāṅga maṇḍapa; and then, after specifying the boundaries of the grant, it gives the date, in the mouth of Ashāṭha (June-July), 805. The grant, falling in A.D. 797. It would thus establish for Śivamāra II. a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Surāḍhēnpurā grant,— A Mārasimha, son of Śivamāra II., is not mentioned in any other record that has as yet come to notice. And the person who is introduced in the Maṇḍe grant seems to be the Mārasimha I. of the Udayendiran grant,— in reality the grandson of Śivamāra II.

1 In this record, the third akshara of this name appears at first sight to be a badly formed mb; but this must be attributed to the original being spoilt in painting the stone for photography. A place which is undoubtedly the same, is mentioned in also the other Sivarata inscription; there, the third akshara is something but mb, and, unless we assume that the painting of the stone has produced the obliteration of an anusvāra over the second akshara, the name is distinctly either Kadabur, with the dental d' or Kaḍabur, with the lingual d.

2 See page 155 above, note 7.


4 To avoid attributing to the Maṇḍe grant any more anachronisms than are inevitable, we may take this as referring to the Eastern Chāḷukyas. Nārāḍraviggarāja-Vijayādītīya II., of that dynasty, is described (see Ind. Ant. Vol. XX. p. 101) as waging war for twelve years, by day and by night, and fighting a hundred and eight battles, with the armies of the Gāṅgas and the Rāṣṭrakūṭas: the passage, however, does not mention the name of any individual Gāṅga; and the period of Vijayādītīya II., A.D. 799 to 848, covered a great deal more than the time of Śivamāra II.

5 The original runs—(plate iv. a., line 3 f.—) Maṇḍukūndur-antara-gāmām-garāmām-Kaḍaburah-Kaḍaburah-kaṭa-Chāḷukya-Haihaya-prāsaṇkha-pagāna-prabādaṃ-kaṭa-prabādaṃ-kaṭa-prabhādaṃ [? Apī] cah (read cha) Ḍhōr-ḍhōryāḥ saumudalpravādaṃ-pagāna-yudha-dik-chakrantā sa-grhān-va-nilanjana-svākhyam iṣṭa-etc. — Ḍhōra is the Prākrit form of the name of Dhruruva; it is used in also the passages referred to in note 3 above.
again. This would probably be about five years later,—say in A.D. 810. And it was doubtless this second imprisonment of Śivamāra II. that let in his younger brother Raṇavikrama to the Western Gaṅga succession.¹

A copper-plate grant from Udayēndiram in the North Arcot district² carries this line of descent three generations further: it mentions, in the lineage of “Konkāṇi, the first of the whole Gaṅga race,” in which lineage, it says, following the spurious grants, there had been born Vishūṅgūpā, Hari (i.e. Harivarman), Mādhava, Durvinita, Bhūvikrama, and “other kings,”—Śivamāra II.;³ his son Prithivipati I., otherwise called Aparājita;⁴ Mārasimha I., the light of the Gaṅga family,” son of Prithivipati I.; and Mārasimha’s son, Prithivipati II., otherwise called Hastimala, “a flamingo in a tank of the Gaṅga family.” In the way of historical information, it tells us that Prithivipati I. saved Irīga and Nāgarāja, sons of king Diṇḍi,—one of them from Amōghavarsha, i.e. the Rāṣṭrakūṭa king Amōghavarsha I. (A.D. 814-15 to 877-78), and the other from the jaws of death; that he fought a battle at a place named Vaimbalguḷi; and that he defeated the Pāṇḍya prince Varaguna in the great battle of Śrīpurambiya,⁵ and that Prithivipati II. received from Madairakonja-Parakāśaravarma-Paranataka, i.e. the Chōja king Paranataka I. (about A.D. 900 to 940), “the dignity of lord of the Bāṇaas,”—i.e. that Paranataka I. conferred on him the leadership of the Bāṇa kingdom,⁶ which is defined elsewhere as “the land to the west of the Andhra country.”⁷ And it registers the fact that, at the request of Prithivipati II., Paranataka I., in the fifteenth year of his reign,—i.e. in or about A.D. 915,—converted the village of Kacaikkottār, together with Udaysandiramangalam (Udayēndiram itself), into a brāhmaṇadeva, or grant to Brāhmaṇa, which was then called Viranāraṇyaṇaṭhachchēri after one of his own appellations. The record says that, from the time when the Bāṇa kingdom was conferred on Prithivipati II., it was thought that he was born of the race of Bāṇa, i.e. of the Bāṇa race; and the Tamil portion of it actually calls him Śembiyasa-Māvali-Vānarāya, meaning apparently, “(he who was appointed) Mahāblai-Bāṇarāja (by) the Chōja king.” And it further discloses the fact that, while retaining the Western Gaṅga title of “lord of Nandi (i.e. Nandāgiri),” he took the title of “lord of the city of Paṇḍivipuru,”⁸ and assumed the banner of a black-buck and the crest of a bull. It is thus evident that, like his connections who became Pallava, Prithivipati II. turned himself regularly into a Bāṇa.

¹ Somewhere about the end of the time of Śivamāra II. there was,—if the Kaḍaba grant (above, Vol. IV. p. 332) might be relied on,—a certain Chākira, who is described in that record as “king of the whole of the Gaṅga province,” in A.D. 813. But I have not found any trace of such a name in the Gaṅga records.
² South-Ind. Itiner. Vol. II. p. 375. It was first brought to notice by the Rev. T. Foulkes, in the Manual of the Salem District, Vol. II. p. 339 ff. But it has only recently been made properly available, by Dr. Hultsch’s critical edition of it; and some remarks by me (above, Vol. III. pp. 165, 167), based on Mr. Foulkes’ version of it, require alteration.
³ The synchronisms which the record establishes for Prithivipati I. and his grandson,—and still more, the actual date of A.D. 915, or closely therefore, for the grandson,—oblige us to identify this person with the second Śivamāra, not with his grandfather of the same name.
⁴ Dr. Hultsch has suggested (above, Vol. IV. p. 183) that Prithivipati I. may be the Pirudi-Gaṅgāraiyar who is mentioned in the Ambrur records of the twenty-sixth year of Vijaya-Nāripatūṅga-Vikramaśvarman (page 159 above).
⁵ The modern Tirupparambiyam (the ‘Thiruparambiam’ of the Madras Postal Directory) in the Kumbhakonam taluka of the Tanjore district (see South-Ind. Itiner. Vol. II. p. 381).
⁶ An inscription of Paranataka I. at Sholinghur in the North Arcot district, six years earlier in date (above, Vol. IV. p. 221), also mentions the conferring of the Bāṇa kingdom on Prithivipati II., and the popular belief, from that time, that he belonged to the Bāṇa race; it further gives him the name of Vira-Chōja, and speaks of his defeating some unnamed enemy in the battle of Vallaṭā.
⁸ In the Sholinghur inscription (see the last note but one) this name appears in a slightly different form; Prithivipati II. is there called “the king of the people of Paṇṭival.”
In the other line of descent from Śrīpurasha-Muttarasa, the Valjimalai inscription has given us the names of his son Rāṇavikrama, and Rāṇavikrama’s son Rājamalla.1 The latter is evidently the Dharma-Mahārājadhirāja Satyavākya-Koṅgūnivarma-Permanādi-Rājamalla, “lord of Kovalāla, the best of towns,” and “lord of the mountain Nandagiri,” who is mentioned as the ruling prince in an inscription at Husukūrūn, in Mysore,2 dated Śaka-Saṅvat 792 (expired), = A.D. 870-71. This must be taken as his final date. An earlier record, at Dodbhāndā in Mysore,3 mentions him as simply Satyavākya-Permanādi, and his father Rāṇavikrama as the Dharma-Mahārājadhirāja Nittimārga-Koṅgūnivarma-Permanādi, “lord of Kovalāla, the best of towns,” and “lord of the mountain Nandagiri;” this record was written on the death of the father; it tells us that Nittimārga died, and that there survived, to (render service to) his son Satyavākya, a domestic official named Agaraṇya, who is apparently described in the text, and represented in the sculptures above it, as tending Nittimārga in his dying moments.4

The Husukūrū inscription of A.D. 870-71, quoted above, mentions also a certain Būtarasa, who then, in the time of Rājamalla, was governing the Kongalnad and Pānād districts, as Yuvardāja. With this person, whom we may conveniently enter in the table as Būtugā L.,5 and who, as the Yuvardāja or chosen successor, was in all probability the actual successor,

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1 The spurious Śūdi grant (see page 167 below, note 2) gives Rājamalla’s name, and two of his secondary appellations, correctly.—Satyavākya-Koṅgūnivarma-Rājamalla. But it calls his father Vījayaditya; as, also, do some other records of the same class.—It is not unlikely that the name of Vījayaditya was borrowed, by a particularly gross mistake, from the Eastern Chalukya dynasty, two members of which had hostile relations with the Gaṅgas; for one of them, Narēndramūrgarāja-Vījayaditya II., see page 161 above, note 4; the other is his grandson, Ēṇakṣa-Vījayaditya III., who, we are told, being prompted by the Rājkurūṭa king, conquered the Gaṅgas, at some time in the period A.D. 844 to 888 (see Ind. Ant. Vol. XX. p. 102, and above, Vol. IV. p. 226); in this passage again, there is unfortunately no mention of the name of any individual Gaṅga.

2 This title means literally “a Mahārājadhirāja by or in respect of religion,” or by free translation “a pious or righteous Mahārājadhirāja.” It occurs, in earlier times, unquestionably as a title of paramount sovereignty, in the case of the Pallava king Śira-Skandavarman. In the Western Gaṅga records, however, it is an amplification which attracts attention, of the plain title Mahārājadhirāja which, coupled with Paramādeva, is given in the Hoḷalavādi inscription (see page 156 above) to Muttarasa, who, in one period of his career, was undoubtedly a Gaṅga king. And the recurrence, in the subsequent Western Gaṅga records, of the same amplified form without any other paramount title, suggests that it was used by the Western Gaṅgas more as a hereditary and honorific designation than with the intention of implying any claim to paramount sovereignty. Like the great feudal nobles of other families, the Western Gaṅgas were doubtless semi-independent in their hereditary province; but in all other respects they seem distinctly to have acknowledged the supremacy of the Rājkurūṭa kings.

4 Íd. TD. 91; with a lithograph. The original stone is now in the Bangalore Museum.—That this record, was written not much, if at all, after A.D. 850, is shown by its containing the old square form of the ṇ, in ṇdkaṇa, by mistake for ṇṭya, line 6.
5 Mr. Rice’s transcription of the text gives purasārōṣaṇa; but his lithograph shews paraparasvaroṣa; while a genuine photograph from the stone itself, sent to Dr. Hultzsch, shews clearly paraparasvaroṣa, which may stand either for purasārōṣaṇa, or for pura-parasvaroṣa.—These two hereditary titles are used in the records on almost every occasion. But it will not be necessary to repeat them in every instance in the following pages.
6 ṇe seems to be represented as drawing out from Nittimārga’s left side a dagger with which the death-blow had been given.
7 The name Būtaraṇa is only another form of Būtugā; other forms are, in Kannarese Bātayya, and in Sanskrit Bātàraya, (see page 106 below); and we may at any time obtain genuine records mentioning Būtaraṇa as Būtugā or Būtayya. He is, in fact, spoken of as Būtugā in the Humcha record, and in the spurious Śūdi grant says that he married Abālalbā, daughter of (the Rājkurūṭa king) Amudhavaraha (I.) (A.D. 814-15 to 877-78). This statement, however, remains to be verified; and it may possibly be based on nothing but the fact that his descendant Būtugā II. married a daughter of Amudhavaraha-Vaddiga (see page 106 below).—The name Būtugā is rather a peculiar one, if, as according to Kittel’s Kannada-English Dictionary, it means “foul, shameless, obscene language; obscenity,” but to which Reeve and Sanderson’s Kannarese Dictionary would give the meanings of exaggeration, fear, apprehension.
of Rājamalla,—we may venture to identify the Dharma-Mahārājādhirāja Satyavākyakoṅguṇivarman-Permanāḍi of an inscription at Bījūr, in Coorg, which cites a date in the month Phāḷgūna (Feb.-March), Šaka-Saṅvat 809 (expired), falling in A.D. 888, as being in his eighteenth year, and thus fixes the commencement of his rule in A.D. 870 or 871. And, as we know that not long after this date there was a ruler of the Gaṅgavāḍi province named Ereyappa, whose son Rāchamalla was killed by Būṭuga in or before A.D. 940, to Būṭuga I. we may also ascribe an inscription at Iggali, in Mysore, which, again, mentions the ruling prince as the Dharma-Mahārājādhirāja Satyavākyakoṅguṇivarman-Permanāḍi, and mentions Ereyappa also, and further speaks of a certain Rāchéya-Gāṅga, who, it tells us, died fighting against the Nolamba, i.e., the Pallava prince of the Nolambavāḍi province, in the twenty-second year, i.e., in A.D. 891-92. 1

Būṭuga I. must have been succeeded by Ereyappa. We have a record of this prince, mentioning him by the name of Ereyappa, in the Bāḡūr inscription, which describes him as a spotless moon in the sky that was the family of the Gāṅgas, and says that, having deprived all his enemies of power, he was governing the Gaṅgavāḍi ninety-six-thousand as an united whole, and which further mentions a war between the army of the Nāgattarā and a certain Vira-Mahēndra who was probably one of the Pallavas of Nolambavāḍi, and an attack upon a person named Ayyapadēva. 2 And, from the way in which the date fits in, we may ascribe to

1 The spurious Śūdi grant (see page 167 below, note 2) would make him a grandson of Rājamalla, giving the intermediate names of Nītimārga-Koṅguṇivarma-Ereyappa, son of Rājamalla, and of a second Satyavākyakoṅguṇivarman-Rājamalla, son of Ereyappa and an elder brother of Būṭuga-(Būṭaras). As Yavardha, he may, of course, have been the grandson, quite as well as the son, brother, or nephew, of Rājamalla. But I cannot find anything to authenticate any of the alleged intervening names.

2 Ind. Ant. Vol. VI. p. 103, No. II., with a lithograph: Coorg Inscriptions, p. 5.—As is to be expected from its date, this record shows the later cursive form of the b, in Bījūr, line 8, beddore, line 9, epadimbavānah, line 10, and several other words, and the later cursive kā, in likhītākā, line 18. In sareba, for sareca, line 7, and in some similar combinations, and in Bējūr, line 14, it has a form of b which might suitably be called the “open” b.


4 I am dealing with only the really important and useful records,—mostly those which can be used to determine the succession or may be referred to specific individuals, through their giving personal names or dates, or which otherwise present points of leading interest. In Ep. Caru. Vol. III., a record at Kāṭanahalli (Sr. 147, with a lithograph) mentions Satyavākyakoṅguṇivarman-Permanāḍi and Ereyappa, and another at Māhābhalli (Nā. 130) mentions Pūrṇaḍi, Mahādēvi, and Ereyappa; inscriptions of a Satyavākyakoṅguṇivarman at Rāmpura (Sr. 148, with a lithograph), at Kuppudgā (Nā. 66), at Gāṭvāḍi (Nā. 97), and at Nāgarā (Nā. 155), may be records of Satyavākyakoṅguṇivarman-Būṭuga I. (or of some other Satyavākyakoṅguṇivarman), and so also may another inscription at Kōṭūr, in Coorg (Ind. Ant. Vol. VI. p. 103, Nā. III.; Coorg Inscriptions, p. 6); and an inscription at Paṭṭasōmnahalli (Sr. 134) may be referred either to Būṭuga I. or to Ereyappa. But these records teach us nothing, and cannot be placed with any certainty until we obtain other records, assignable without any doubt, mentioning the priests, etc., whose names occur in them.

5 Ep. Ind. Vol. I. p. 346; for a lithograph, see the frontispiece of Mr. Rice’s Mysore Inscriptions.

6 The expression in the original is kēva-cēkhaṭṭha-cēkhaṭṭhayo, “under the shadow of a single umbrella.” Its purport is explained by such passages as that which tells us that Gaṅgārāja, the minister of the Hōysalā prince Vishvavardhana, having driven out all the feudatories of the Chōla king from the Gaṅgavāḍi province, “brought under one umbrella all that (territory) which had become (split up into various separate) districts.”—add-cēkhaṭṭa-cēkhaṭṭhayo, cēkhaṭṭhayo, etc. (Ep. Caru. Vol. III., Mā. 31, line 34); and compare a similar passage in Inscr. at Śrīv. –Bej. Nā. 90.

7 Mr. Rice (Ep. Caru. Vol. III. Introd. pp. 4, 5) seems to identify this person with the Mahādēvabhājana of an inscription at Bāḡūr, who was the son of Pallavādhirāja and of Jyābha, younger sister of a Gaṅga who had the appellation of Nītimārga, i.e., apparently, of Ereyappa himself.—From a transcription which Mr. Rice has kindly sent me, it appears that the Bāḡūr inscription describes the younger sister of Nītimārga as also a daughter of Rājamalla. This Nītimārga, therefore, was a son of Rājamalla.

8 I have said (Ep. Ind. Vol. I. p. 350) that it is possible,—but by no means a certainty,—that this person may be the Western Chalukya Ayyānā I., of the time between the period of the Western Chalukyas of Bāḍāmi and the period of the Western Chalukyas of Kāḷyāṇa. Mr. Rice, however (see Ep. Caru. Vol. III. Introd. p. 4,
him an inscription at Kōlagere, in Mysore, which mentions the ruling prince as the Dharmamahārājā Nimmārka-Kongunivarman-Permanadī, and is dated Śaka-Saṅvat 831 (expired), = A.D. 899-910. The Iggali inscription has given a date for him in A.D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Hōntiyakahanalī, it would appear that his rule began in Ś.-S. 815 (expired), = A.D. 893-94. It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tāyudrā, in Mysore, i.e. within the Western Gāṇga territory, which is dated Ś.-S. 817 (expired), = A.D. 895-96, and mentions, as then reigning or ruling, a certain Nālambūdhirāja,—that is to say, the Pallava prince of the Nolambavāḍi province. The explanation of this is evidently furnished by the statement in the Bēgūr inscription that, when that record was drawn up, Eryyappa was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gāṇgas was opposed, and chiefly by the Pallavas of Nolambavāḍi, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Atakur inscription, we know that Eryyappa had a son named Rāchamalla I, and that it was by fighting and killing Rāchamalla that another member of the family, Būtuka II, obtained the succession. As will be seen further on, this occurred in or before A.D. 940. We have no records attributable to Rāchamalla I. But the length of time from the initial

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1 Ep. Cern. Vol. III., Ml. 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all; and we want more facsimiles in the case of the records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (ibid. Introd. p. 4, and see also his Classified List which follows page 36), he would identify the Nimmārka of the Kōlagere inscription, and Eryyappa, with, respectively, the Nimmārka and his son Satyavākya (whom I identify with Bāṇavikrama, the son, and Rājamalla, the grandson, of Muttarasa) of the Doḍahunḍi inscription (page 163 above); whereas, the date of the Kōlagere inscription, and the period in which we must of necessity place Eryyappa, are altogether inconsistent with the use of the old form of the k in the Doḍahunḍi inscription. And he would further identify with the Nimmārka of the Kōlagere inscription the Satyavākya (whom I identify with Būtuka I) of the Iggali inscription (page 164 above); whereas, it seems clear to me that a Nimmārka is not to be identified with any Satyavākya.

2 Mentioned by Mr. Rice in Ep. Cern. Vol. III. Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of Nimmārka, and that he does not simply allot it to a Nimmārka (namely, to the Nimmārka to whom he would allot also the Doḍahunḍi and Kōlagere records) on some merely inferential grounds.

3 Here, again, I am dealing with only the really important records. Other records of Eryyappa, in Ep. Cern. Vol. III., are TN. 115, at Bāmūna, and Nj. 78, at Husekūr. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to him records of a Nimmārka at Kāmpēghāla (TN. 140), and at Gaṭavāḍi (Nj. 98).

4 Ep. Cern. Vol. III., Ml. 13.—Mr. Rice (ibid. Introd. p. 4) speaks of it as “apparently an independent grant by Nolambādhirāja,” but also suggests that Nolambādhirāja was “perhaps subordinate to Nimmārka,” i.e. to Eryyappa. I think, however, that the true explanation is that which I suggest. He also (loc. cit.) proposes to treat as “an intrusive Pallava inscription” another record at Tāyudrā (Ml. 14, with a lithograph), which is dated in the month Śaṅkā (July-Aug.); Śaka-Saṅvat 829 (expired), falling in A.D. 937; here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

5 See page 166 f., below.

6 The Humba inscription (see page 168 above, note 4) appears to give his name in the form of Rājamalla, as, also, probably does the spurious Sūḍi grant (page 167 below, note 2). The Sūḍi grant would give him the appellation of Nimmārka, and the birada of Kachchhaya-Gaṅga, “the quarrelsome or fighting Gaṅga,” but the Humba inscription appears to shew Rājamalla and Kachchhaya-Gaṅga as separate personages.
date of Egrayappa, A.D. 893-94, to the latest date that we have for Bütuga II., A.D. 949-50, renders it probable that he did actually succeed to the leadership of the Gaṅgas, though perhaps for no long period; and the Rāṣṭrakūṭa record which mentions his overthrow and fixes the latest date for it, seems, in fact, to describe him as actually in possession.

The next in succession was Bütuga II.,¹ whose name appears in Kanarese in also the form of Btáya and in Sanskrit as Bhūtārya, and who had the full appellation of the Dharmajñādhirāja Satyaśākya-Kongunivarana-Permananda-Bütuga,² and the birudas of Gaṅga-Gāṅgēya, "a very Kārtikēya, Karuṇa, or Bhishma, among the Gaṅgas," Gaṅga-Nārāyana, "a very god Vishnu among the Gaṅgas," Nāmiyā-Gaṅga, "the truthful Gaṅga," and Jayaduttaśringa, "the linter of victory."³ It has already been noted that the Āṭakūr inscription tells us that he obtained the succession by fighting and killing Rāchamalla I., son of Egrayappa; and, that this occurred in or before A.D. 940, is shown by a Rāṣṭrakūṭa grant from Deōli, dated in that year, which mentions the fact of the overthrowing of Rāchamalla (therein called Bṛhayamalla), and implies that Bütuga (therein spoken of as Bhūtārya) received material assistance from the Rāṣṭrakūṭa king Kṛishṇa III.⁴ The Hēbbāl inscription of A.D. 975, from the Dharwār district,⁵ tells us that, during the reign of the Rāṣṭrakūṭa king Kṛishṇa II., Bütuga II. married Rāvaka, who was a daughter of Vaddiga (grandson of Kṛishṇa II.) and an elder sister of Kṛishṇa III., and that he received, as her dowry, the districts known as the Pulige or Purige three-hundred, which was the country that lay round, and was named after the ancient name of, Lakshmēshwar, in the Miraj State, about the centre of the Dharwār district,— the Bejvola three-hundred, which lay in the same neighbourhood and included, as various records show, Gadag, Appigere, Kurttakōṭi, and Nargund, in Dharwār, Hàlī in the Belgaum district, and Kukkanur in the Nizām’s Dominions,— the Kisuḍa seventy, which was a small district of which the chief town was Paṭṭadakal, the ancient Kisuḍaḷ and Paṭṭada-Kisuḍaḷ, in the Bāḍāmi tāluka, Bījāpur district,— and the Bāge, Bāgenāḍ, or Bāgaḍage seventy, which ... another small district lying round Bāgalūṭ, the ancient Bāgaḍage and Bāgaḍige, the chief town of the Bāgalūṭ tāluka in the same district. This marriage must be placed somewhere towards the end of the reign of Kṛishṇa II.; say, about A.D. 910.⁶ The same record mentions also another wife of Bütuga II., named Kallabbarasi, and his mother Bhunjābbarasi, the elder sister of Bāṭgāya, Sinhwavarmaraśa, and Chechchāpaya. Of the time of Bütuga II. himself, we have an inscription at Āṭakūr, in Mysore,⁷ dated in the Saumya sahacāsara, Śaka-Saṅvat 872

¹ The Humecha inscription and the spurious Sūdī grant represent him as a younger brother of Rājamalla, i.e. Rāchamalla I. This statement, however, has not yet been verified.
² The spurious Sūdī grant would give the first component of this appellation in the form of Satyaśākya; this, however, is an anomalous form, which is not at all likely to be authentic.
³ These birudas are given in the Āṭakūr inscription. In the last of them, jayada is, by euphonic combination, for jayada, the Kanarese genitive singular of jaya.
⁴ The original says, according to Dr. Bhandarkar’s translation, that Kṛishṇa III. “planted as it were in a garden in the field of the Gaṅgas the holy tree of Bhūtārya, having uprooted the poisonous tree of Bṛhayamalla” (Jour. Bo. Br. R. As. Soc. Vol. XVIII. p. 251); so, also, the Karād grant of A.D. 950,— “he planted in Gaṅgapāṭ, as in a garden, the pure tree Bhūtārya, having uprooted the poisonous tree Bṛhayamalla.” (above, Vol. IV. p. 289).
⁶ Kṛishṇa II. succeeded to the throne in or very soon after A.D. 878; and the latest date that we have for him is A.D. 911-12. According, therefore, to the actual wording of the Hēbbāl inscription, the marriage may have taken place at any time between A.D. 878 and 912. But we must place it as late as possible in that period; because Kṛishṇa II. was a great-grandfather at the time of the marriage, and Mānīdēva, the son of Būtuga II. and Rāvaka, was not born,— so the record tells us,— until the reign of Vaddiga, i.e. between A.D. 933 and 940.
⁷ Ep. Ind. Vol. II. p. 168; since then, it has been edited by Mr. Rice also (Ep. Corr. Vol. III. Mh. 41, with a lithograph), to whose rendering I owe the name of the bound Kāji in line 10.— Mr. Rice (ibid. Introd. p. 6, and see the Classified List of the Inscriptions) would connect with Būtuga certain inscriptions at Varugia in Mysore (My 35 to 37 and 40 to 45), which appear to mention Chāṅkya princes named Narasinhha and Gugga or Goggi,
(current), A.D. 949-50, which records the facts that Krishna III fought and killed the Chola king Rajaithya at Takkola,—the modern Takkolam, on the south-east of Arcot Junction in the North Arcot district, Madras Presidency,1—and that Butuga II., being pleased with the prowess in battle of his follower Manusurar, of the lineage of Sagar, who had the biruda of Butugana-anakakara, "the warrior or champion of Butuga," and the hereditary title of "lord of Valabhi, the best of towns," bestowed on him, as a mark of favour, a hound named Kali; that the hound was set at a big boar on a hill in the village of Belatur in the Kajale district; that the hound and the boar killed each other; and that, in commemoration, the stone which bears the record, and which has on it a sculpture shewing the fight of the hound and the boar, was set up at Atakur, and a small grant of land was made. It is an addition at the top of this record which tells us that Butuga II. had, previously, obtained the Gangaavadi province by fighting and killing Rachamallor, the son of Ereyappa; and it adds that it was Butuga II. who actually slew the Chola king Rajaithya, and that Krishna III. then gave to Butuga II., i.e., confirmed him in the possession of, the four districts mentioned above as forming the dowry of Revaka, and also gave him the Banavasi twelve-thousand province.3

The Hebbl inscription tells us that the son of Butuga II. and Revaka was Maruladova; but it does not say that he ruled, and perhaps implies that he did not. To Maruladova and Bijabbe, it says, there was born a son, whom it perhaps names as Rachcha-Ganga; and he, it says, did rule: we have, however, as yet, no records attributable to him.

Next in succession, it tells us, there came another son of Butuga II., by another wife named Kallabbarasi, viz., Marasimha II., who had, as we learn from it and other records, the full

1 I owe this identification to Dr. Hultzsch, who tells me that at Takkolam there is, among other records, an inscription of Krishna III. himself.—Takkolam is a postal town, in the Vallajapat taluka, and, as such, is duly mentioned in the Indian Postal Guide, which I had overlooked.

2 A copper-plate grant from Sodhi, in the Dharmar district (above, Vol. III. p. 168, with a partial lithograph), purports to be another record of Butuga II., and to be dated in the month Karticca (Oct.-Nov.), falling in A.D. 938 or 939, of the Vikrama samvatasara, coupled with Saka-Samvat 820 expired, perhaps correctly (according to the northern luni-solar system of the sixty-year cycle), or perhaps by mistake for 861 expired (according to the southern luni-solar system). It presents a perfectly possible date for Butuga II.; and it quotes his birudas correctly. On the other hand, it includes the fictitious genealogy, before Sivamara I., which is given in the unquestionably spurious records; in mentioning a real historical fact, viz., the marriage of Butuga II. with a daughter of Ambagavarasas-Wadiga, it leaves us to infer that her name was Divalambu, whereas the name given in the Hebbl inscription is Revaka; the characters in which it is engraved present a decidedly later general appearance than the Atakur inscription, and of any records, that I am acquainted with, belonging to within fifty years or so after the asserted date; and the details of the date do not work out correctly for either of the two years to which it is possible to refer them. These points present reasons for viewing the record with great suspicion. And there is the following additional reason for stamping it conclusively as a spurious record: namely, it mentions the victory over the Chola king Rajaithya as a fact already accomplished in A.D. 938 or 939; whereas, not is this event not mentioned in the Sodhi grant of A.D. 940, which enumerates the achievements of Krishna III. pretty fully, and would certainly not have omitted such an event as that, if it had occurred, but also the Atakur inscription distinctly places the event in A.D. 949-50.—I have said (above, Vol. III. p. 170) that the characters of the Sodhi grant seem to be distinctly more modern than those of the Korumell grant of Rajaithya I. (Ind. Ant. Vol. XIV. p. 49, and lithograph), which was issued in or after A.D. 1023. The Korumell grant is from the eastern part of Southern India. Among the western records, the characters of the Sodhi grant resemble most closely those of the grant of the Silahara prince Marasinha, of A.D. 1063 (Case-Temple Inscriptions, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102, and lithograph).—The Sodhi grant purports to supply various other items of history in connection with Butuga II. (amongst them, that after the defeat of Rajaithya, he besieged Tanjappuri, i.e., Tanjore, which was possibly a fact; see above, Vol. III. p. 280), and a few in connection with some of his predecessors. I do not quote them; because it is undesirable to encumber my pages, further than cannot well be avoided, with alleged names and events for which we have no reliable authority.
style of the Dharma-Mahārājādhirāja Satyavākya-Koṅguṇivarā-Peramāṇu-Mārasimha, with the birudavā of Gaṅga-Kandarpua, “the Gaṅga god of love,” Gaṅga-Vidyādharavā, “the Gaṅga Vidyādharavā or demigod,”1 Gaṅgāchūdāmaṇi, “the crest-jewel of the Gaṅgas,” Gaṅgāmanḍalika, “the Gaṅga chieftain,” Gaṅgāvājra, “the Gaṅga diamond or thunderbolt,” Gaṅgārasimha, “the lion of the Gaṅgas,” Gaṅgārākṣaṇa, “the hero among the Gaṅgas,” Gaṅgāraṇa-Gaṅga, “the Gaṅga of Gaṅga,” with reference, apparently, to the town of Gaṅga in the Bellary District,2 Nojamb-Āntaka, “the Death of the Nojambas,” and Nojambakul-Āntaka, “the Death of the family of Nojambas,” i.e., of the Pallavas of the Nojambavāţi province, Chataduttarāṅga, “the lintel of firmness of character,” Dharmanāṭāra, “the incarnation of religion,” Jagadēkāvira, “the sole hero of the world,” and Maṇḍalika-Tripātra, “a very god Śiva among chieftains.” He is evidently the Satyavākya-Peramāṇu, in connection with whom an inscription at Kāravā,4 in Mysore, cites a date in the month Māgha (Jan-Feb.), falling in A.D. 968, of the Prabhavā saṅvatvāra, Śaka-Saṅvat 890 (current), as being in his fifth year,—thus at his initial point in A.D. 963 or 964. And an inscription at Melagāni,5 in Mysore, which mentions him as Peramāṇu-Mārasimha, tells us that news that he had passed away.6

1 Some of them occur in the Hebbaj inscription, and all of them in the Śravāṇa-Belgoja epigraph.—He was, perhaps, also known as Rājachūdamani, “the crest-jewel of kings;” in which case, he was the father-in-law of the Rājtrakūta prince Indra IV. (see page 170 below, note 4): but this is not certain.

2 The word vidyādharavā denotes a “particular kind of good or evil genius attending upon the gods” (Monier-Williams' Sanskrit Dictionary).

3 But, taking gutti as a corruption of gupti, we might render this birudavā by “the secret or reticent Gaṅga,” on the analogy of Nauniya-Gaṅga, “the truthful Gaṅga,” which occurs in the case of his father (see page 166 above).

4 Ep. Cara. Vol. III. Nj. 192.—The day is called Pēratle-divas, “the day of Śiva.” (pēra-tale, pēra-dale,—he on whose head is the crescent’); the same day of Śravāṇa is mentioned in an inscription of A.D. 907 at Tāyaldur (ībid. Mā. 14; noticed on page 165 above, note 4); and the same day of Mārgasīrha, in an inscription at Pampura (ībid. Sr. 145; noticed on page 104 above, note 4). One would think, at first sight, that the expression denotes the day of the fourteenth of the dark fortnight, on which there is the Śivarātri-festival in honour of Śiva, in every month, all through the year; in which case, we might compare with it the expression Śiva-tīthi, “the tīthi of Śiva” (in No. 292 of Prof. Kielhorn's Śaka dates; Ind. Ant. Vol. XXIV. p. 202), applied in verse to Māgha krishṇa 14, which in another record (No. 325 in the same list) has the fuller name Śivarātri-mahātīthi, also in verse. But it really denotes the eighth of the tīthi, as rendered by Mr. Rice in his translations; thus, a verse in the Chatuccharpa-Chintāmani, Vol. III. Part II. p. 866, line 9, for which I am indebted to Prof. Kielhorn, says—saptamī Saptasaptamī-amāte-sakāshāmi, “the seventh is Śrīya's tīthi, and the eighth that of Śiva;” and it appears to be applied to the eighth of both the bright and the dark fortnights. In a similar way, the spurious Sāhā grant (see page 167 above, note 2) names the eighth of the bright fortnight of Kārttika “the tīthi of Nandīsvara,” i.e. of Śiva as the lord of the bull Nandi; and the Nandīsvara day of the bright fortnight of Phalguna, without any specification of the tīthi, is mentioned in the Peggu-br inscription of A.D. 975 (see page 173 below).—In this last record, the name is followed by a word which has not been satisfactorily settled yet. Mr. Kittel read Nandīśvarānam talpa-talpa-daśamānas-dos, and translated “when the Nandīsvara (day) was the chair-day” (Ind. Ant. Vol. VI. p. 102); and Mr. Rice has suggested the reading of Nandīśvarānam talājya-daśamānas-dos (in which, however, we have to interpret it as talājya-daśamānas rather than talpa-daśamānas) (to which Mr. Kittel). And we have the same expression, talājya-daśamānas-dos, in a Chōḷa inscription of A.D. 1032 at Suttruru (Ep. Cara. Vol. III., Nj. 116); treated by Prof. Kielhorn, from another transcript, above, Vol. IV. p. 69), in a passage which mentions the full-moon of Kārttika as the talājya-daśamānas, and then specifies the second tīthi (of the dark fortnight) as the date of the record. It has been proposed to translate talājya-daśamānas in this passage by “first day” and “in support of which we might quote talājya-bhāgata, ‘front door, principal entrance of a house,’” and talājya-eśa, ‘a chief place;’ but it is not apparent why the full-moon day, which is the last day of the bright fortnight, should be called “the first day” with reference to the second tīthi of the dark fortnight, and still less why the Nandīsvara day, the eighth tīthi, should itself be called “the first day.”


6 The word in the original is attā, literally ‘gone by.’ It may mean that he was dead; or it may refer to his abdicating and going into religious retirement at Bāṅkāpur.
had reached the Pallava princes Pallavādītya, Nojamāndhirāja, and Chorayya-Nojamba, who were then at Śayra-Miniyār, in the month Āṣādha (June-July), falling in A.D. 974, of the Bhāva saṅwattara, Ś.-S. 896 (expired). An inscription at Nagarle, in Mysore, dated Ś.-S. 892 (expired), = A.D. 970-71, mentions him as Permādi. An inscription at Advaruṅnchi, in the Dharvar district, with a date in the month Āṣāvayna, falling in October, A.D. 971, of the Prayāpata saṅwattara, Ś.-S. 893 (expired), mentions him as then governing the Gaṅgavādi ninety-six-thousand, the Purige three-hundred, and the Belvola three-hundred; in the reign of the Rāṣṭrajāta king Khoṭigā. An inscription at Gondūr, in the same district, with a date in the month Āṣādha, falling in June, A.D. 973, of the Śrīmukha saṅwattara, Ś.-S. 896 (current), mentions him as still governing the Purige three-hundred and the Belvola three-hundred, in the reign of Khoṭigā’s successor, Kaka II. The inscription of A.D. 975 at Hebbal, in the same district, speaks of him as having had his hands, in the course of his career, the government of a very large area, including not only the Gaṅgavādi province, the Purige three-hundred, and the Belvola three-hundred, but also the Nojamāndhirādi thirty-two-thousand, the Banavasi twelve-thousand, the Sāntulige thousand, and everything included as far as “the great river.” And his epitaph at Śravana-Belgola, now edited, gives a full list of his

1 This may perhaps be the ‘Minur’ of the Madras Postal Directory, in the Guḍḍyātām tāmaka, North Arcot district.


3 Ind. Ant. Vol. XII. p. 255.— It may be noted that this and the record next quoted distinctly refer to Khoṭigā and Kaka II. as the reigning kings, and do not allot the usual title Dharmā-Mahārājādhirāja to Mārasimhā II.

4 Ibid. p. 271.

5 The word used in the original is perdore, which is a compound from per, ‘great,’ and tor, ‘a stream or river;’ in other places, it appears in the forms of peddore and beddore; and we may at any time meet with the later form beddore. Kettel’s Dictionary gives perdore and beddore in the sense of ‘a large stream or river,’ but without suggesting any identification. And Mr. Rice has said that the term generally denotes the Krishnā (Coorg Insers. p. 5, note), and has applied it in that sense in an inscription at Basarā in Mysore (Ep. Curn. Vol. III. Md. 122, and Introd. p. 19). But there are passages in which it certainly does not denote the Krishnā. The Bijlār inscription of A.D. 888 (see page 164 above, under Bātunga I.) speaks of that village as peddore-gareya Bijlār (line 8), which may no doubt be literally translated, as was done by Mr. Rice, by “Bijlār of, i. e. on, the bank of the peddore,” but means more probably “Bijlār of (the district that was known by the name of) the banks of the peddore,” especially if we pay attention to the expression beddore-gareya elpadimbaram nity-akalam in lines 9, 10 of the record. And the Peggurār inscription of A.D. 979 (see page 173 below, under Rāchamallā II.) mentions a certain Rakkasa, described as beddore-gareya adhut-vire (line 5), which may no doubt be literally translated by “while governing the bank of the beddore,” but seems much more properly to mean “while governing (the district that was known by the name of) the banks of the beddore.” These two records are in Coorg, and belong to that part of the country only. There can be no reference in them to the Krishnā, which, even at the nearest point, is three hundred miles away. And Mr. Rice has suggested (Coorg Insers. p. 5, note) that in these two records the words peddore and beddore probably denote the Lakshmanapithra. In this, he followed Mr. Kettel, who said (Ind. Ant. Vol. VI. p. 100) that the term may perhaps here denote the Lakshmanapitha, especially because that river is also called dodda-hole, a term in which dodda, again, means ‘great,’ and hole is synonymous with tor. Now, perdore would be exactly represented in Sanskrit by mahādhdh, which is explained in Monier-Williams’ Sanskrit Dictionary as meaning “any great river which has a long course.” The Lakshmanapitha is a perennial river, which supplies several important irrigation canals. Yet its whole course is not more than sixty miles; after which it flows into the Kāvē. There is no apparent reason why it should be classed among the great rivers. And it seems much more likely to me that — as was, in fact, suggested as an alternative possibility by Mr. Kettel (loc. cit.) — in the Bijlār and Peggurār inscriptions, the words peddore and beddore denote the Kāvē, which, with its course of about four hundred and seventy-five miles, may fairly be classed among the great rivers of India: the Kāvē, also, rises in Coorg; and it runs right through the very centre of the province, whereas the Lakshmanapitha only runs for some twenty to twenty-five miles through the south-east corner of it; and the province might be called “the banks of the Kāvē” much more appropriately than “the banks of the Lakshmanapitha.” — It may be noted here that, in Thacker’s Reduced Survey Map of India, 1591, and in Constable’s Hand Atlas of India, 1593, plate 34, the name Lakshmanapitha has been applied, not to the Lakshmanapitha itself (which is, in fact, not fully shown), but to that part of the Kāvē which lies in Coorg. The Basarāl inscription, mentioned above, defines the limits, apparently in A.D. 1297, of the territory of the Hūyā, a king Vira-Sūmēśvara: and it specifies, on the east, Kāfīchī, on the west, Vēṣavura, i.e. Pēlīr in the Hūyā’s king Vira-Sāmēśvara: and it specifies, on the east, Kāfīchī, on the west, Vēṣavura, i.e. Pēlīr in the
achievements: it mentions several times his successes against the Pallavas of the Nolambavadi country (lines 19, 22, 86, 88), which bordered on his own hereditary territory; it further tells us that he became known as "the king of the Gurjaras," through conquering the northern region for the Rashtrakuta king Krishna III. (II, 7, 8), — that he overthrew a powerful opponent of Krishna III. named Alla (II, 9, 84), — that he broke the power of the Kiratas or mountain-tribes in the neighbourhood of the Vindhya mountains (II, 10, 11), — that he protected the encampment of the emperor (i.e., probably, of Khojotiga, or else of Kakka II.), at the town of Manyakheta (I, 12), — that he crowned Indraraja, i.e. Indra IV. (grandson of Krishna III.), — that he prevailed against an opponent named Vajila (II, 14, 85), — that he despoiled the ruler of the Banavasi country (I, 15), — that he made the Muttaras do obeisance.

Hasan district, Mysore, — on the north, the perdore, — and, on the south, a place the name of which Mr. Rice tells us, is defaced but looks like Chalaserevari, and which, he seems to suggest, may possibly be 'Chalaserei near Poukani in the Malabar district. Here, the term perdore cannot denote the Kaveri; because Belur is to the north of that river. Nor can it denote the whole course of the Krishnâ; because at that time the Devagiri-Yalava king Singhasana was in possession of the territory lying south of the Krishnâ and west of the Tungabhadra, as far as any part of Banavasi. In this record, therefore, perdore probably means the Krishnâ on from the point at which the Tungabhadra joins it. In the Hebblâ inscription of A.D. 975, mentioned in the text above, perdore may mean either the Krishnâ towards the north, or the Kaveri towards the south. In the Nagund inscription of the same year (see page 172 below, under Fahechadâva), it must mean the Krishnâ, because of the mention of the southern ocean as the boundary on the south, and because the record itself is to the north of the Kaveri.

1 There is also a mention of him in a record at Deodah (Ep. Corn. Vol. III, T. N. 99); but the record is rather fragmentary, and the published text cannot be quoted to any useful purpose. — Mr. Rice would find a reference to him, under the name of Maraminhabarman, in an inscription at Haje-Bogadhi (ibid. My. 15), which mentions also an Akshara, i.e., doubtless, one or other of the Rashtrakuta kings named Krishna. But here the termination barman seems to indicate someone else.

2 This person has not yet been identified. — As Dr. Hultzsch has reminded me, the name occurs in two inscriptions at Gwalior, in the case of Alla, a guardian of the fortress, who was a son of Vithilabasa of the Varjara family (Ep. Ind. Vol. I. p. 154 ff.); his date, however, was A.D. 875-76, a century before the time of Maramshina.

Manyakheta (Malikbed in the Nizam's Dominions) was the Rashtrakuta capital. — Sylaka-Harana, one of the Parakara kings of Malwa, claims to have taken the wealth of Khojotiga in battle, and, apparently, in A.D. 972-73, to have sacked even Manyakheta itself (Ep. Ind. Vol. I. pp. 225, 226). The present passage may mean that, on that occasion, Maramshina repulsed the invader at the very gates of Manyakheta; or it may refer to some event in the warfare between Kakka II. and Talia II.

4 This is evidently done in an attempt to continue the Rashtrakuta sovereignty after the overthrow of Kakka II. by the Western Chalukya Talia II. in A.D. 973 or 974. The attempt is to be attributed to the close connection that existed between the two families: as we have already seen, Bâtuga II. was a brother-in-law of Krishna III., and owed his possession of the Gaugavadi province to that king (page 168 above); and Indra IV. was the son of a son of Krishna III. by a daughter of Gaugâ-Gângâyana, i.e. Bâtuga II. (Inscr. at Srawa. Bel. No. 57: Mr. Rice, id. Introd. p. 21, at first identified the Gaugâ-Gângâyana of this record with Bâtuma II., a successor of Maramshina; but his grounds for doing so were completely erroneous, and he has now adopted the correct identification in Ep. Corn. Vol. III. Introd. pp. 5, 6). We are also told (again in Inscr. at Srawa. Bel. No. 57) that Indra IV. was the son-in-law of a person called Râjchâdhamani, "the crest-jewel of kings," whom Mr. Rice (id. Introd. pp. 20, 21) was disposed to identify with a certain Billa who is mentioned in another record at Srawa-Pelgoja, No. 59); but it does not seem that the biruda Râjchâdhamani, in that record, is intended to belong to Billa, and it appears not at all unlikely that it really denotes Maramshina II. The attempt to carry on the Rashtrakuta sovereignty was not successful, though Indra IV. lived on for some nine years, eventually dying in A.D. 982 (see Inscr. at Srawa. Bel. No. 57, and Ind. Ant. Vol. XX. p. 85, where some corrections have to be made in the relationships stated by me). — Mr. Rice (Inscr. at Srawa. Bel. Introd. p. 19) would identify the Indraraja of this passage in the epitaph of Maramshina II. with the Rashtrakuta king Kojotiga; on the ground that, on the analogy of the biruda of Nityavarsha-Indra III., the name Indra indicates a Nityavarsha, and Nityavarsha was the biruda of Kojotiga also. But I cannot follow him in this circular reasoning: "Kojotiga" is itself the Sanskrit form of a proper name, analogous to "Gojijia" for "Goviuda"; and, whatever may be the Sanskrit word which it represents, that word is at least not "Indra."

5 This person might be identified with Vajila II., one of the Kshap branches of the Silahara family, whose initial date was somewhere about A.D. 975. But another record at Srawa-Pelgoja, No. 109 (noticed further on), appears to describe him as the younger brother of Pâlakamalla, which name does not occur in the Silahara records.
to him,—that he reduced the hill-fort of Uchchaṅgi, which even the Kāduvaṭṭi, great as was his prowess, had previously failed to reduce (ll. 20, 93),—that he destroyed a Šābara prince named Naraga (ll. 21, 54, 96),—that he made the Chēras, the Chōḷas, and the Pāṇḍyas, as well as the Pallavas, bow down before him (ll. 21, 22),—and that he destroyed a Chāluṅga prince named Rājātīyaka, who had declared war against him (H. 50, 51).3 In recapitulating some of his conquests, lines 100 to 102 add, among the places at which he was victorious, the banks of the river Tāpt (the Tapt), the town or village of Gōnur, and Pāvaseya-kcce or the fortress of Pāvase:4 it says that he preserved the doctrine of Jina (l. 23), and founded Jain temples at various unnamed places; and finally, as already noted, it tells us (ll. 110 to 112) that eventually he abdicated, and ended his days in the practice of religion at Bāhkapur (in the Dhārwar district), at the feet of a Jain teacher named Ajitasēna.5 From other sources, we learn that Mārasimha’s successes against Vajjala and at Gōnur and Uchchaṅgi were actually achieved for him by a minister named Chāmuṇḍārāya or Chāmuṇḍārāja, who wrote the Chāmuṇḍārāya-Purāṇa7 and was a minister of also Rāchamalla II, who came next but one in the succession after Mārasimha II. Thus, another record at Śravasa-Belgola8 tells us that the array of his (Chāmuṇḍārāya’s) enemies was broken, like a herd of deer, on him, resembling a tusked elephant running to and fro (among them), when he stood in front of the victorious elephant, his lord, the glorious king Jagadeśavira-(Mārasimha II.,) when the latter, at the command of king Indra,9 lifted up his arm to conquer Vajjalādeva, whose strength was as terrible as that of the ocean disturbed (and bursting its boundaries in the universal disorder) at the end of the age, (and) who was the younger brother of Pātalāmalla:10 and the Chāmuṇḍārāya-Purāṇa tells us10 that Chāmuṇḍārāya was born in the Brahma-Ksatra race,—that he was a pupil of Ajitasēna,—that his lord was

1 From a transcription which Mr. Rice has kindly sent me, I find that the Mēlāgāni inscription of A.D. 974 (see Inscrip. at Śrav. Bel., Introd. p. 18, note 7) goes on to mention a person who was called "the affliction (ṣadgāṭha, = saṅkhaṭha, = saṅkaṭa) of all people; the ornament of the Pumula family; born in the Kāduvaṭṭi race; supreme lord of Kālchāpura; he who is like a thunderbolt in the van of battle;" . . . . . . . (just after this, unfortunately, the record comes to an end, without disclosing his name). This shows us that kāduvaṭṭi, in line 92-93 of the epitaph, is not a verbal form, but is the nominative which is required in apposition with tuṅga-pardkramas and the following verbs. And we can now recognize the same name, for an earlier period, in the Gulgāpode Bāga inscription No. II, which mentions "the whole of the forces of the Kāduvaṭṭi" (Ind. Ant. Vol. X. p. 39, text line 6).

2 This person has not been identified yet.—The same name occurs among the Chāluṅgas, about a century and a half earlier, in the case of Rājātīyaka, father of the Mākādājuna Būdāvarasa, of the Sālaṅkīka (= Chāluṅka, Chāluṅka) race, who is mentioned in the Tirthāhīlī grant (above, Vol. III. pp. 57, 58).

3 Mr. Rice tells me that Gōnur is the village of that name,—the ‘Goonor’ of the Indian Atlas, sheet No. 99,—three miles on the north-east of, Chitlör. It may be noted, however, that the Madras Postal Directory mentions also a ‘Goonur’ in the Salem district, and a ‘Gonur’ in the Bangalore district.

4 There is a village named Hāwasi (= Pāvase) in the Karajgi tāluka of the Dhārwar district. It is doubtful, however, whether this can be the place intended.

5 The word mūnastambha, which means literally "a column of honour," is explained by Mr. Rice (Inscre. at Śrav. Bel., Introd. p. 19, note 2) as denoting technically "the elegant tall pillars, with a small pinnacled mantapa at the top, erected in front of the Jain temples;" and he refers us to a discussion regarding them in Ferguson's Indian and Eastern Architecture, p. 279.

6 This work appears to have been finished in the Iśvara śākatsara, Śaka-Saṅkhyat 900 (current), = A.D. 977-78 (Inscrip. at Śrav. Bel. No. 22). A record at Algōḍ (Kp. Cmm. Vol. III. TN. 69) mentions the names of Gōvindaayas, his sons Mālālaya and Iśvaraayas, who were followers of Nōlaṁbukal-Āntaka, i.e. Mārasimha II., and Māblaṛaya’s son Chāmuṇḍāya. Can this person be the minister Chāmuṇḍāra? See Inscrip. at Śrav. Bel. No. 103.—In Mr. Rice’s text, I alter Vajjala into Vajjala, and ahot-abhāk into ahot-abhāka. I assume that the rest of the text is correct.

7 Inscrip. at Śrav. Bel. IV. p. 34.—The Purāṇa mentions various other bīrudas and achievements of Chāmuṇḍāra; they may be quoted when the text can be verified.
Jagadéka, otherwise called Nojamukul-Ántaka, i.e. Mārasiñha II.—and that he acquired the "bhūdā" of Samudra-randhara, "the yoke-bearer or leader in war," from his defeat of Vaiṣalasyā in "the Kheṣa war," and the "bhūdā" of Viramārāṇa, "a sun among heroes," from the valour which he displayed in the slaying of Gomūr in battle against the Nojambas, and the "bhūdā" of Kaparāṅgasimha, "a lion in the battle-field," from his fight at the fort of Uchehaṅgi. The details given in the epigraph and the Purāṇa indicate, in addition to external fighting, some local insurrections, which must probably be attributed to opportunity afforded by the absence of Mārasiñha on the campaign in Gujarāt for Krishṇa III. And not the least remarkable among them is the statement that he had occasion to despoil the ruler of the Banavasi country; for, that province had been given to his father by Krishṇa III., and presumably had passed by inheritance into his own hands. The explanation of this, however, and of the immediately following mention of the reduction of the Māṭuḷas, seems to be furnished by a record at Dēogiri in the Karajjī tāluka, Dhāwrā district, of the tenth century A.D. and referable to A.D. 958, which mentions a Mahādeva-vārman of the Māṭuḷa family, with the hereditary title of "supreme lord of the town of Trikundapura," and having the Nandamana-umbrella, the crest of a horse, and the mirror-banner, who was governing the Banavasi twelve-thousand. From A.D. 878, or earlier, to 945, the administration of the Banavasi province was in the hands of the Chellakōṭanas family. In A.D. 949-50 Krishṇa III. gave the province to Bātunga II., who doubtless allowed the Chellakōṭanas to continue to govern it for him. Bātunga must have died a few years before A.D. 963-64, when Mārasiñha II. succeeded Rachestra- attackers. And it would seem that when he died, or else during the time of Rachestra-Gangā, the Māṭuḷas seized the province for the Chellakōṭanas, and that they retained it until Mārasiñha could make it convenient to reduce them.

Mārasiñha II. must have been immediately succeeded by the Dharma-Mahārājā-Maṭrīraja Satyavārya-Koṅguśvarma-Paṭhuladēva, whom a fragment at Mulgund, in the Dhāwrā district, with a date in the Yuvan saṃvat-saṅg, Saṅga-Saṅvata 897 (expired), falling in August, A.D. 975, describes as governing "without any disorder" the whole territory from the eastern, the western, and the southern oceans as far as "the great river." Paṭhuladēva seems, then, to have taken advantage of the confusion that must have attended the overthrow of the Rāṣṭrakūṭa king Kakkī by the Western Chālukya Taila II., to set himself up as an independent king; but he was shortly afterwards killed in battle by Taila II. Earlier facts connected with him are to be found in the Madaragūṅḍi inscription, which tells us that in A.D. 971, when Mārasiñha II. was governing the Gangavāḍi ninety-six-thousand, the Purigere three-hundred, and the Belvola three-hundred, under the Rāṣṭrakūṭa king Khoṭīga, he himself was governing a small circle of villages which was known as the Sebbi thirty and

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1 Dr. Hultsch has suggested to me that "Kheṣa" may stand for Kheṣa, i.e. Māṅguṇṭha.
2 The inscription is on a stone in Survey No. 65. I quote it from an ink impression. It is dated, with full details, in the Kālayanty saṃvat-saṃg, coupled with Saṅga-Saṅvat 522 by mistake for 520 or 523. But the characters place it in the tenth century; and I believe that the real date of it is Monday, 14th August, A.D. 958, in the Kālayanty saṃvat-saṃg, S.-S. 880, expired. It does not register a grant of land; and it is, therefore, difficult to say, at present, why a false date should have been cited in a record which, in all other respects, seems to be thoroughly genuine.
4 At the temple of Rāṇa-medita; I quote from an ink impression.
5 The date of the record are Bṛhaspativāra, i.e. Thursday, coupled with Bhadrapada kṛṣṇa 2 and the Kanyā-samkrānti. And the corresponding English date is Thursday, 26th August, A.D. 975; on this day, the Kanyā-samkrānti occurred at 10 h. 5 m. after mean sunrise (for Ujjain), and the given tāti equals about 26 minutes earlier, but might doubtless be made the current tāti of the samkrānti by more exact calculations.
6 The term used in the original is pādek, which must here denote the Kṛṣṇa; see page 169 above, note 6.
7 See page 169 above, and note 3.
probably took its appellation from the ancient name of Chabbi or Chebbi in the Hubli taluka, Dharmavaram district, and in the Gundur inscription, which mentions him as governing a ninety-six district in A.D. 973; this ninety-six district has not been identified; but possibly the expression is an abbreviation for the Ganga dvi ninety-six thousand, which Mārasimha II., who is mentioned in the same record in connection with the government of only the Purigere three-hundred and the Bevola three-hundred, under Khọtiga's successor Kakka II., may have entrusted to Pañchaladēva, in the course of ridding himself of the cares of office before passing into religious retirement at Bankapur. The Mulgund inscription describes Pañchaladēva as Chalukya-pañchākāna, "a lion to the Chalukyas," and also as "subsisting (like a bee) on the waterlilies that were the feet of Chaladuttaranga, Jagatākavrī, the glorious Nolambakul-Āntakadēva:" these epithets both stand in the string of titles that precedes the mention of Pañchaladēva's name; and the second of them, while capable of being interpreted to mean that Mārasimha II. was still alive, in retirement at Bankapur, in August, A.D. 975, may perhaps refer to only the previous relations between the two persons.

Shortly after Pañchaladēva, there was Rāchamalla II., who had the full style of the Dharma-Mahārājādhirāja Satyavāka-Kongunivarṇa-Permanadi-Rāchamalla. An inscription at Peggurī, in Coorg, which mentions him by all his appellations, furnishes a date for him in the month Phālguna (Feb.-March), falling in A.D. 978, of the Īśvara cakṣūtara, Śaka-Saṅvat 899 (expired), and speaks of a certain Rakkasa, with the biruda of Appanabanta, "the warrior of his elder brother," who was governing the district called "the banks of the great river;" and an inscription at Dodda-Homma, in Mysore, which, however, does not mention him by his proper name, perhaps furnishes for him (or else for Pañchaladēva) a date in the preceding year. He was probably the last of the great Western Ganga princes; and his final date seems to be A.D. 984. Chāmudarāya, who has already been mentioned in connection with Mārasimha II., was a minister of Rāchamalla II. also; and, while holding office under this master, he caused to be made the colossal Jain image of Gommaṭa or Gommatēsvara at Śravanabelgola, and attained so great a reputation for devotion to the faith to which he belonged, that he was remembered long after his death, and was quoted as one of three special promoters of

1 See page 169 above, and note 4. In lines 8, 9, of the text, the reading should be Pañchola, not Pañjola.
2 Ind. Ant. Vol. VI. p. 102, No. I., with a lithograph, and Vol. XIV. p. 76; see also Coorg Inscriptions, p. 7, also with a lithograph. — The day is called the day of Nandīvara, followed by an expression, probably talatāna-vamadeva, which has not been satisfactorily settled yet (see page 168 above, note 4).
3 The expression used in the original is beddore-gare; as regards the meaning of beddore and its application here to probably the Kavērī, see page 169 above, note 6.
4 Ep. Carn. Vol. III. p. 183; according to the published reading, the prince to whom this record belongs had the biruda of Jagaduttaranga, "the lintel of fame." — The full details of the date are, the Īśvara cakṣūtara, Śaka-Saṅvat 899 (expired); the full-month of Āśāha; Āghāravāra, i.e. Tuesday; an eclipse of the moon. And the corresponding English date is Tuesday, 3rd July, A.D. 977; on this day, the given tithi ended at about 13 hrs. 30 min. after mean sunrise (for Bombay), and there was an eclipse of the moon.
5 Mr. Rice has allotted to him a record at Kottatti (Ep. Carn. Vo. III, Md. 107) which would give his name in the form of Rājarama, with the biruda of Jagaduttaranga, "the lintel of the world" (which seems rather dubious), and Haraj-Āntaka. The published text represents the date as the Pramādin saṅkṣetara, coupled with Śaka-Saṅvat 899. Pramādin, however, was either Ś-S. 876 current, = A.D. 953-54, or Ś-S. 936 (current), = A.D. 1013-14; while Ś-S. 899 current, = A.D. 976-77, was the Dīdān saṅkṣetara, and Ś-S. 899 expired, = A.D. 977-78, was the Īśvara saṅkṣetara. Even if Pramādin has been read by mistake for Pramāthin, there still remains a mistake, either in the original or in the reading of it, of Ś-S. 899 for 931 (expired) or 903 (current), = A.D. 979-80.
6 Mr. Rice tells us (Ins. at Śrav. Bel. Introd. p. 22) that he has inscriptions, not yet published, which prove that the reign of Rāchamalla II. ended in Śaka-Saṅvat 906 (expired), = A.D. 984-85.
7 This is recorded in Ins. at Śrav. Bel. Nos. 75, 76, and more fully in No. 65, verses 5-7. — The image still exists. For a full account of it and of the legends connected with it, see the Introduction of Mr. Rice's book, p. 22 to 33; the frontispiece of the book gives a photograph of the image.
the Jain religion,—the other two being Gaṅgarāja and Hālla, ministers of the Hoysāla princes Vishnuvardhana and Narasimha I. in the twelfth century A.D.¹

POSTSCRIPT

While the first proofs of the above article were passing through the Press, I began to make a fuller examination, than has as yet been attempted, of the dates of the spurious records of Western India, for all of which there should be some explanation forthcoming, if we can only find the clue to the solution of them.

I have referred to two of these dates in note 2 on page 157 above. One of them is from the spurious Tanjore grant (Ind. Ant. Vol. VIII. p. 212), which purports to give a date in A.D. 248 for an imaginary Western Gaṅga whose name is given in this record as Arivarman, by a mistake—(due to the carelessness of the writer in writing, in line 10, śrīmadhāraṃvaraṃma instead of śrīmadhārivarṇama, i.e. in omitting a subscript dbh)—for the Harivarman of the other spurious records of the same series. The details of the date are the Prabhava saṃkṣatra, coupled with Śaka-Saṃvat 169 expired, the new-moon titki of Phālguṇa, Friday, the Rēvati nakṣatra, the Vṛiddhide yōga, and the Vrīshabhā lagna. And, in the period to which the concoction of this record is to be referred on paleographic grounds, I find that in the Prabhava saṃkṣatra, ś.-s. 1009 expired, the new-moon titki of Phālguṇa ended on Friday, 25th February, A.D. 1088. The moon, indeed, was not then in Rēvati, and did not come to Rēvati till about 4 hrs. 28 min. after mean sunrise on the Saturday: but the moon often is in Rēvati on the new-moon day of Phālguṇa, and may possibly have been actually so shewn for that day in ś.-s. 1009 expired by an erroneous almanac or by a calculation worked out wrongly for the person who fabricated the record; or the forger may have added that detail on chance, simply to give a greater air of plausibility to the record, as he certainly did in respect of the Vṛiddhi yōga, which cannot ever occur on the new-moon day of Phālguṇa.² The result of the 25th February, A.D. 1088, fully meets the paleographic requirements of the case, and, I believe, fixes the actual time at which this record was concocted: viz., the forger was working on, or had in view, Friday, the new-moon day of Phālguṇa of the Prabhava saṃkṣatra. ś.-s. 1009 expired; and he produced the necessary appearance of antiquity by striking off from the Śaka year,—in order to suit, more or less, a fictitious pedigree and chronology that had already become established and well-known,³ and at the same time to obtain a saṃkṣatra which would be correct according to the southern luni-solar system,—exactly fourteen of the sixty-year cycles, and thus obtained the year ś.-s. 169 expired which he actually quoted in the record.

The second of the two dates to which I have referred in note 2 on page 157 above, is from the spurious Merkara grant (Ind. Ant. Vol. I. p. 368, and Coorg Insers. p. 1), which has been supposed to give a date in A.D. 466 for an imaginary Western Gaṅga named Avinīta-Koṅgrip. This date has to be explained in a different way. The details of the date are the year 388, not specified either as current or as expired, the fifth titki of the bright fortnight of Māgha, Monday, and the Śvāti nakṣatra. The saṃkṣatra is not specified; and so we have not the particular help that we have in the case of the Tanjore grant. Also, the era is not specified. As regards this detail, it has always been assumed that the Śaka era was intended, with-the

¹ The verse, which mentions Chāmnūvarāya as “Rāya, the minister of king Rācharaṃalla,” is to be found about half-way through Insers. at Śrav.-Bej. No. 137.
² At sunrise on the Friday in question, the yōga was Subha; and the Vṛiddhi yōga had occurred about eleven days earlier.—The remaining detail, the Vrīshabhā lagna, means only the rising of the sign Taurus. I cannot calculate it with the Tables available to me; but it would naturally occur at some time or other during the twenty-four hours of the Friday.
³ The Tanjore grant was certainly not the earliest of the spurious records in order of fabrication.
exception that Prof. Kielland has marked the point as dubious in examining this date as a Śaka date (Ind. Ant. Vol. XXIV p. 11, No. 169, and p. 181, No. 7); and no doubt the person who fabricated the record did intend the year to pass muster as Śaka-Sahvat 388. But, even with the correction made below, the date is not a correct one for Ś.-S. 388, either current or expired; and it is not by means of the Śaka era at all, that we solve the puzzle of this date. The solution is furnished by an era which is still in use in Bombay and Madras under the name of the Fasli or harvest reckoning with the epoch of A.D. 590-91, which is the true original epoch, and in other parts of India with the artificial epochs of A.D. 592-93 and 593-94. It has, indeed, always been supposed that these harvest reckonings were created in the sixteenth and seventeenth centuries A.D. by the emperors Akbar and Shāh Jehān. But, if so, a most extraordinary coincidence happened, in the creation by Shāh Jehān of a reckoning with the exact epoch of an era which had existed a thousand years before his time; and I think it can be made clear that what Akbar did was simply to adapt an original Hindū era to official purposes in certain parts of the country, with an alteration of two or three years in the proper reckoning of it, and that what Shāh Jehān did was to accept for official purposes in other parts of the country the true original reckoning which had survived there.1 The era with the epoch of A.D. 590-91 appears first in the Goa grant of Satyāśraya-Dhruvaśraya-Indravarman (Jour. Bo. Br. R. As. Soc. Vol. X. p. 348), which is dated in the twentieth year of his government, coupled with Ś.-S. 532 (expired) = A.D. 610-11. It appears next in the records of the Eastern Gāṅga kings of Kaliṅgānagāra, who were his descendants; for instance, in the Chiccacole grant of Indravarman II., dated in the year 128 (Ind. Ant. Vol. XIII. p. 119), the donation was made on the occasion of an eclipse of the moon in the month Mārgaśīra, which eclipse is that of the 12th November, A.D. 718. Traces of it are distinctly to be found in several of the spurious dates of Western India. And I believe that the fictitious Western Gāṅga chronology and pedigree derive their origin from genuine dates in this era, which were ignorantly or intentionally applied as Śaka dates and were then coupled with imaginary names. As regards the date now under consideration, that of the Mērkara grant,—the specification of the Śvāti nakṣatra, if it means anything at all, requires us to understand that the writer of the record wrote "the bright fortnight" by mistake for "the dark fortnight"; for, the moon can never be in Śvāti on Māgha śukla 5, but may be on Māgha krishṇa 5. In the year 388 of the era of A.D. 590-91, Māgha krishṇa 5 began on Monday 20th January, A.D. 979; but the moon did not come to Śvāti till late on the Tuesday or soon after sunrise on the Wednesday. In the next year, however, 389, Māgha krishṇa 5 ended on Monday, 9th February, A.D. 980; and on that day the moon was in Śvāti at sunrise and for more than ten hours after sunrise. The result meets fully the paleographic requirements of the case. If we take the date of the 20th January, A.D. 979, we must assume that the mention of the Śvāti nakṣatra was introduced in circumstances similar to those suggested above for the mention of the Rēvatsī nakṣatra and the Vṛiddhi yōga in the Tanjore date. But I believe that the result of the 9th February, A.D. 980, is the proper one and fixes the actual time at which this record was concocted; viz., the forger was working on, or had in view, Monday, Māgha krishṇa 5, of a year which was described in the almanac that was consulted as the Śaka year 901 (expired), and may have been also described there as, or else was known to him to be, the year 389 of an era to which possibly no name was attached; he produced the necessary appearance of antiquity by adopting the figures of the more recent era, with the intention that they should be supposed to be figures of the earlier era, the Śaka; he purposely omitted to quote the saṁvatsara, because he saw that, the difference (901—389 = 512) being not divisible exactly by sixty, the saṁvatsara for Ś.-S. 901 expired would not be correct for Š.-S. 389; and, in copying out the date, he made the mistake of writing sūrdha.

I shall go into the matter fully in separate articles on the Records of the Eastern Gāṅga Kings of Kaliṅgānagāra and on the Spurious Dates of Western India.
(actually *sudhāka*, as he put it) instead of *kṛishṇa*, and for some reason or other cited the year as 388 instead of 389.1

**TEXT.**

**South Face.**

1. Ōm³ [Sva]sti [ll*] M — — — — — — — um-ndadhim kṛitva-āvadhīṁ médīṁ —
2. — chakra — — — — — dharō bhuṁjan bhuja-āśer=b[b*]ajāt | —
3. nya-śrī-jaga — — — — — patir=Ggaṅ-gaṅag-vanitā-vaṅkat-ēndu-mēgh-ōdavaḥ [ll*] Ōm Ōm
4. Ōm Gadyāṁ | Tasya sakalajagati-tal-ōttungag-Gaṅga-kula-kumudda-
5. kanmud-mahāt=[ējā]yamānasya | Satyavākya-Komuniva-
6. rma-dharmamahārājādhirājasya | *Krisnaṇāj-ōttara-dig-vijaya-
7. vidita-Gū[gun]jjar-ādhirājasya | Vanagajamalla-pratimalla-balavā-
8. d-Alla-darppa-dalana-prakāṣkrita-vikramasya | Gaṇḍamārttaga-p[r]jṭā-
9. pa-parirakshita-simhasan-ādi-sakalaj-raja-chihhasya | Vindhyāṭa-
10. [v]ji-nikāṭa-varīti — — — — pāka-[Krija]-prakara-bheṣā karaṣya /
11. [bhuja]-bala-pari[pālīta]-Māṇyakhēta-pravēśita=cha kṛavartti-kaṭa
12. [kasya] | vikrama-[ānushtita]-ārimad-Indrarāja-pratibandhōtsavaṇya /
13. — — — — — samutsāhita-samara-sajja-Vajjalra-
14. — — — — — gha — — — — — — — — nasya | bhay-ōpanata-Vānasū-bēś-
15. ādhi—
16. [pa] — — — — — maṇikunḍala-madadvip-ādi-samasanta-vastugra-
17. [ha]ja-samupalabdha-samkṛttanasya | prapata-Māṭu-paṇḍa[ṣya] /
19. tta-sakalaj-Nalamb-ādhirāja-samara-viḍhvaṇaṇakasya | samunmūn
20. līta-raja-kaṇṭakasya | samchūrṇita-ōcchamgī-giridurggasya | simhiṛ-
21. ta-Narag-ābhīḍhāna-Śalbha-pradhaṇnasaṇya | pratāp-āvanata-Chē-
22. ra-Chōja-Pāṇḍya-Pallavasya | pratipālīta-Jina-sāsanasya /
23. — — — — [ma]hā-dhvaṇyasya | balavād-ari-nripa-dravīp-āpaharana-

1 It is probable that the year was 389 current; and he may have turned it into 388 in order to cite the expired year. Be that as it may, instances of the quotation of a wrong year can be added from unquestionably genuine dates. And, among the spurious dates, an interesting and instructive instance is furnished by the Kuruksetra grant (Ind. Ant. Vol. VII. p. 217), which purports to be of the time of the Western Chalukya king Vikramaditya I. and to be dated Śaka Śaṃvat 530 (or 532) expired: the details of this data are correct—(except that the solar eclipse, quoted as a total one and described conventionally as such, was an annular eclipse; to the extent, however, of eight and a half digits, and therefore a well-marked one)—for Sunday, 11th May, A.D. 1119, in Ś-S. 1041 expired, and in the year 529 (current) of the era of A.D. 650-91: here, the forger produced the necessary semblance of antiquity by distinctly quoting the year of the later era as a Śaka year; and here, again, he intentionally omitted to quote the *śaṃvatsara*, because he knew that the *śaṃvatsara* for Ś. S. 1041 expired would not be correct for Ś-S. 529 or 530 (or 532) expired.

2 From the ink-impressions.

3 Represented by a plain symbol, here and throughout, except in the case of the centre one of the three at the end of line 27, where an ornate symbol is used.

4 Metre, Sārdalaviṇḍita.

5 Mr. Rice’s text has *pravēśita*, which of course, at once suggested *pravēṣita*, “expelled (from Māṇyakhetā).” The real reading is quite clear.

6 Mr. Rice’s translation represents the Nalamba as swollen with pride from receiving obeisance from the son of the Māṭura family; and this implies some proper name, illegible, after *vamaja*. But there is no room for any name: at the beginning of line 18, there is only one illegible *akṣara*, which is evidently to be restored as *rd*; and at the end of line 17, after the *ja*, the lack of the impression distinctly shows remnants of *ya*.
28 Lines 28 to 47 contain five Sanskrit verses, in the Śārdūlavikṛādīta metre. The original has suffered so much damage that only a few detached words can be made out—no connected passages capable of translation. And it is sufficient to note that we have—śrī-Gaṅga-chuḍamaṇī, line 31; Pallava, line 33; Gaṅga-bhūpati and Nojamba-Āntakāḥ, line 35; Nojamba-Āntakāḥ, line 39; Pallava, line 41; and Śrī-Māرادīthika, line 42. Lines 43 and 49 contain the first two pādas of another verse, in the same metre, which, again, are almost quite illegible; and the verse ends as follows:

50 ṭityādhī(ṃ)āhkrīta-vīra-saṅgara-girāḥ Chāḍukya-chuḍamaṇē
51 Raḍāditya-haṇḍeśa-dvāgirināṁ śrī-Gaṅga-chuḍamaṇē[raḥ l]|]
52 Daityā-Andraira-Madhu-Kaṭābha-prabhrītrībhur—dvastair-Mmuraḍv[ēṣhipā]
53 kim mayā-aśristham-uṭthitam-īti kṣamā-śaṅkā-kuśa[ṃ]
54 —— laiś-Nnarag-śaṅkaraṇa vasudhā-āndās-dura-mūnasi-si[ṃ] ——
55 —— tv(?)air-akarot-sarāgama-avani-chakram Nojamb-Āntakāḥ[ḥ l]

56 These twenty-eight lines appear to contain six or seven more Sanskrit verses, of which we can recognise that one is in the Sragdhāra metre, and one in the Śārdūlavikṛādīta metre. The original has here suffered still more damage; and nothing worth quoting can be made out, except śrī-Gaṅga-chuḍamaṇī, line 74.

57

East Face.

84 Bagaya[ṃ]-auniham-sappa balad-Allāna[m=6]dīsi[ṃ] gelda [śaur]yyama[m]
85 pogaḷveno dhūṭrīyō[n]=negājda Vajjalanaṁ bidey-āṭṭid-ēgeyām
86 pogaḷveno Pallav-ādhip[ra]— o o maṁ tava kṛṣṇam po-gaḷveno pēlim=e vogalven=end=āryēm Chalad-uttaraṁganaṁ ll
87 Ťiye[ṃ] kōdu Pallavara pan-daley=lluman=seyde dāṭi kā-
89 pāḷikar=ūri śaṅī para-maṇḍalakārk[a]man=maṁ ṛnu[m]=īy=ō-
90 lige nima pan-dalegajam baral-iyade kaṇḍu bāḷv[n=dā]-ōliy[ṃ-
91 ]=eṃbina[ṃ=] negadud=ottājā Maṇḍalik[a]a-Tripētaṇaṁ ll Taṅga-pa-
92 rākramam palavu-kālām=agurvive suttī-vuttī bīṭṭ-unāqda Kā-
93 duvaṭṭi koḷal-āra[da] munnam=enippa pempī=Uchcharaṁgiya ko-

1 The mānyavisēxadgaṭe in Mr. Rice's text suggests, at first sight, a mistake for another reference to Māṇyaḥkṛta. The original, however, really has (line 30) mānya evadadhī, "no other enemy, indeed."
2 Metre, Śārdūlavikṛādīta.
3 Metre, Champa-kālā.
4 Mr. Rice's text gives ballo Dallānaṁ keṭi, which does not even suit the metre. In line 8-9, he read ballo-dallāla, correctly; but, instead of recognising that it was to be divided into ballo-dallāla, he treated it as if it stood for ballo-dallāla, and thus obtained the name of Dalla, instead of Allā.
5 Metre, Upalasāmākā; and in the next verse.
6 We have here āfevāḍu, an optional form of the 2nd pers. plur. imperat. of āḍi, 'to live, to be alive,' etc.; so, also, niṅuḍu, in line 114.
94 teyam jagam-asun-gole kouda [ne]galte muru-loka-malolam
95 pogalte-edey-adudu Guttinya-Ganga-bhupana || Kaka[n]dami ||
96 Kalamo Ravanano Sisupala no tan-ensi nega[da Nargana ta[le]
97 tanhal-ada kagye vandudu hel-asadhyadolu Ganga-chudamaniyaa ||
98 Nuqadane kavudane elde-gejadr-vir[vu] Javan-itta-rakke ninag-ivudana
   enu
99 didane el[1*]adu kavyadu nuqadudu tappugume Ganga-chudama
   maniyaa ||
100 Om Intu Vimgdy-agati-vikal-Tapal-tatavun | MANYAKHE-
101 vaan | Gomuru | Manuchangiyo | Banavasi-dasavun | Pava-
102 seya2 kotevuni modal-age palav-edeyolam-ari-
103 yarae piriya ravu kaddi gedlu palav-edeyolam mahab-dha
104 jamandetis mahab-danaam-geydu nega[da Ganga-vidyadhara
   Ganga-
105 rol-gandam | Ganga-singan | Ganga-chudama | Ganga-Kand-
106 darpam | Ganga-
107 vajrak | chalad-uttarangam | Guttinya-Gangam | dharm-m-aataram |
108 d-eka-virak | naqita-ante-gandam | ahita-marttanda | kadana-
109 duka-virak | naqita-sandana | ahita-marttanda | kadana-
110 mandali- Tripetam [[*] sriya Nolambaku-Antakadeva palav-
111 pala Ganga basadigalmu maha-stambha-malolam mudi-sidam
   112 111a Man-
113 gangam 111a
114 Om Dharmamangalam namasyaa-nadayisi baliyam-ondu varaha
   raiyamae pattu-vir[ru] Baim[ka]-
115 puradol-Ajitasena-bhaktarahara sri-pada-sannidhiyo-aradhan-
116 vidhiyim muru-d[iva-
117 saar non[ru] samadharcha sadhasidi || VRAM || Ele3 Cho-
118 la-kahitipala santav[deya]m niil nivi-kol | 4 ni-
119 nna — ge go le manq-datt-iru Pandya Pallava bhaya-
120 goq-dedad-
121 ir j nina manqaldami
122 pingade nilvusela — — — — Ganga-manqalikam deva-
123 nivasadatta vijaya-m-geydaa Nolamb-Antakam [11*]

TRANSLATION.

[After the exclamations Om !, Hail !, the record opens with a verse, a good deal of which is illegible and cannot be restored, but which is directed to the praises of a person not mentioned in it by name apparently, but identical of course with the Mārasimha of the rest of the record, who is here described as enjoying, through the power of the sword of his arm, the whole earth, up to the ocean,— as being a very jewel to adorn the kings of the Gaṇga lineage,—and as darkening, like a bank of clouds, the moon that was the faces of the women of his foce. It then proceeds]:

(Line 4) — Om ! Om ! Om ! Ornate prose:— Let the record of the prowess and the record of the piety of him, the glorious Nolambaku-Antakadeva,— who played the part of

1 Metro, Kanda; and in the next verse.
2 Mr. Bice's text has Puriṣṭa. But the second akṣara is distinctly sa, not ri.
3 Metro, Māttēbhāvikriṣṇa.
4 * * These marks of punctuation are very exceptional in the middle of a verse. There ought, for uniformity, to be a similar mark after the word Pandy ; there, however, it is omitted.
the great lustre of moonlight for the water-lily that is the Gaṅga family, standing up very high on the surface of the whole earth; who had the appellation of Satyavākya-Konguṅivarman, the pious Mākāṛādādēhīrājā; who became known as the king of the Gurjars, by conquering the northern region for Krishnārājā (III.); who displayed prowess in destroying the pride of the mighty Alla who set himself in opposition to Vanagajamalla-(Krishnā III.) who by (his) might preserved the throne and all the other insignia of royalty for Gaṇḍamārtanda-(Krishnā III.); who dispersed the bands of the Kirātas who dwell on the skirts of the forests of the Vindhyā mountains; who by the strength of (his) arm protected the encampment of the emperor, when it was located at the city of Mānyakēṭa; who by (his) prowess accomplished the festival of the binding on of the fillet (of sovereignty) of the glorious Indrarājā (IV.); who by prevailed against . . . . . . of Vajjala who was (ever) prepared for war; who came to be greatly extolled for capturing the pearl and the jewelled earrings and the rutting elephants and all the other possessions of the lord of the Vanavāsi country who bowed down in fear; who made those who belonged to the Māṭura lineage do obeisance to him; who destroyed in war all the kings of the Nojambas who misconducted themselves through self-conceit in consequence of the arrogance of the strength of arm of hundreds of princes and the pride of troops of elephants; who eradicated the thorn-like troubles of (his) kingdom; who ground to powder the hill-fort of Uchchaṅgī; who destroyed the leader of the Šabaras named Naraga; who by (his) prowess made the Chāḷas, the Chōḷas, the Paṇḍyas, and the Pallavas to bow down (before him); who preserved the doctrine of Jina; who . . . the great banner . . .; who [acquired the means for making] great gifts by appropriating the wealth of powerful hostile kings; (and) who protected the surface of the (whole) earth by building bridges and . . . . . . — travel abroad throughout all countries to the end of time, as long as the moon and stars shall endure! Om! Om! Om!

[Lines 28 to 47 mention the person who is the subject of eulogy as the crest-jewel of the Gaṅgas, the Gaṅga king, Nojamb-Āntaka, and Maṛasimha, and speak of victories over the Pallavas. And then the record continues]—

(L. 50) — He, the glorious crest-jewel of the Gaṅgas, became a very forest-fire for the destruction of the lion Rājaditya, the crest-jewel of the Chāḷuṅkya, who in these words had made a brave declaration of war. When the world was wasting away with a fearful apprehension that Madhu and Kaiṭabha and other leaders of the demons, slain by (the god Vishṇu) the foe of (the demon) Mura, had thus risen again, (old) foes in (fresh) illusory disguises, he, Nojamb-Āntaka, made the (whole) circuit of the earth happy with the . . . . . .[lamentations] of the demon-like Naraga, which intermingled with the tears of joy of the earth.

[Lines 56 to 83 contain a further description of the prowess and conquests of the same person, who is mentioned again as the crest-jewel of the Gaṅgas in line 74. But no connected passages can be made out here. The record then continues]—

(L. 84) — Shall I praise the valiance which put to flight and conquered Alla, who was possessed of strength that was too great to be realised? shall I praise the magnificence which brought shame to Vajjala, who was famous in the world? shall I praise the bravery which utterly slew the . . . . . . of the Pallava kings: say, how shall I praise him, the lintel of firmness of character? I know not how! Glorious was the array of him

1 Referring to an illegible passage in lines 48, 49.
2 Mr. Rice has in his text given offaja, which means 'a heap, mass, company, abundance, a row,' but in his translation has given 'tribute,' for which the proper Kanarese word is offaja. The actual reading is offaī, which is probably to be taken as a variant of offaja.
who was a very Triṇētra (Śiva) among chieftains, at that time when the skull-wearers, having cut off (and arranged) in a string all the newly decapitated heads of the Pallavas, (and) having greatly tottered (under the burden of them), (and) having placed (them) on the ground; made proclamation to the other chieftains and said — “Aho! Let not your own newly decapitated heads come into this string; but, having seen (what has happened to the Pallavas), preserve yourselves (by timely submission) in the ranks of (living) men!” The achievement of him, the king Gaṅga of Guttī, became the theme of praise in all the three worlds,—the achievement of taking, amidst a slaughter of the (whole) earth, the great fortress of Uchchhāṅgi, which previously had been found impregnable by (even) . . . . . . the Kāduvaṭṭī, possessed of eminent prowess, who, inspiring terror for some time, surrounded and besieged (it), but had to quit (it). Kanda:—With the very greatest ease, the head of Naraga, who had acquired such fame that he was considered to be a very Kāla or Rāvaṇa or Śiśupāla, (but) who became (his) bondsman, fell into the hand of him, the crest-jewel of the Gaṅgas. He has spoken, (and) he will protect; let not your courage fail; the protection of Yama (shall be with you): he will give you that which he has promised: shall any of the deeds or words of him, the crest-jewel of the Gaṅgas, ever fail?

(L. 100)—Oṃ! Having thus fought (and) conquered (the aforesaid) enemies, and numerous other people, on the banks of the Tāpi in the neighbourhood of the forests of the Vindhya mountains, at Mānakhēṭa the best of towns, at Gomīr, at Uchchhāṅgi, in the Banavāśi country, at the fortress of Pāvase, and in various other localities, (and) having set up great banners at various places, (and) having bestowed great gifts, he, the glorious Nōjaṃbakuṭ-Āntakadēva, who had (thus) become famous,— (who had the titles of) the Viśvādhara of the Gaṅgas, the hero among the Gaṅgas, the lion of the Gaṅgas, the crest-jewel of the Gaṅgas, the Gaṅga Kandarpa (god of love), the Gaṅga diamond (or thunderbolt), the lintel of firmness of character, the Gaṅga of Guttī, the incarnation of religion, the sole hero of the world, the keeper of promises, the sun (for the destruction) of enemies, the rough in battle, the very Triṇētra (Śiva) among chieftains,—caused to be made, at various places, Jain temples and mānastambhas. (May there be) auspiciousness!

(L. 110) — Oṃ! Having carried out acts of religion in a most worthy fashion, one year later he laid aside the sovereignty, and, at the town of Baṅkāpura, in the performance of worship in the proximity of the holy feet of the venerable Ajīṭaśēna, he observed the vow (of fasting) for three days, and attained rest.

(L. 112) — Metre:— Aho! Chōja king, quiet down by gentle rubbing (thy pāṇi-pānita) heart!; O Pāṇḍya, cease thy . . . . . . , and give up weeping!; O Pāllava, run not away in fear!; O . . . . . . retreat not from thy territory, (but) remain . . . . . ! the Gaṅga chieftain, Nōlaṃb-Āntaka, has gone in triumph to the abode of the gods!

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1 A kāḍālikā is a worshipper of Śiva, characterised by carrying skulls of men as ornaments and by eating and drinking from them. The mention of kāḍālikas is introduced here in connection with the comparison of Māṇimihna with Śiva as “a very Triṇētra among chieftains.”
2 For “the Kāduvaṭṭī,” see page 171 above, note 1. In line 92, I analyses bīṭha niṃgaḍa. The latter word may possibly be a proper name; or it may be something similar to gaḍa, “indeed, certainly” or it may perhaps stand for niṃgaḍa, = niṃgaḍa, = niṃgaḍa, “excess; affliction, trouble.”
3 In ede, we have another variant of erde, erde, “the chest, (the heart), courage; it occurs again in line 112. For erde-pīr, “courage to fall,” see Kittel’s Dictionary, under erde.
4 Dānuṣya, “banner,” probably stands here for dānuṣya-stambha, “flag-staff,” i.e., a stone column representing a banner.
5 See page 171 above, note 5.
No. 19.—ASSAM PLATES OF VALLABHADEV;
Sara-Samvat 1107.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

These plates belong now to the Asiatic Society of Bengal, to which they were presented by Mr. W. Winckler, Assistant Executive Engineer of Tezpur, the chief town of the Darrang district of Assam, Constable's Hand-Atlas of India, Plate 30 Bb. The text of the inscription has already been published by Dr. Hultsch, in the Zeitschrift D. Morgenl. Ges. Vol. XL. p. 42 ff. I re-edit the inscription from excellent impressions which were taken by Dr. Fleet in February 1886, and given to me by him some years ago.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures from 7 ½" to 8" broad by from 5½" to 5⅓" high. Plates i to iv are numbered with numeral figures, which are engraved on the proper right margin of the second side of each plate. In the middle of the upper part each plate has a hole for a ring, which had been cut already when the impressions were taken. The ring is 1 ⅓" in diameter and ½" thick; on it there slides another, thin pear-shaped ring, the ends of which are joined and were evidently run into the socket of a seal; but the seal is not now forthcoming. Some sides of the plates are quite smooth, others have rims, partly raised and partly fashioned; but, on every side, the writing is in a perfect state of preservation. The engraving is good throughout; the letters are shallow and, though the plates are thin, do not show through on the backs. The average size of the letters is about ¾".—The characters belong to a variety of the northern alphabet which was used, about the 12th century A.D., so far as I can judge at present, in the most eastern parts of Northern India. They closely resemble those of the Deopara inscription of Vijayasena, published with a photolithograph in Ep. Ind. Vol. I. p. 305 ff., and apparently also those of the three Sina copper-plate inscriptions, published with indifferent photolithographs (or lithographs) in the Journal Beng. As. Soc. Vol. VII. p. 43 ff., Vol. XLI. P. I. p. 11 ff., and Vol. LXV. P. I. p. 6 ff. That this alphabet belongs to Eastern India, is shown at once by signs like those for sā (e.g. in šatā, l. 47), kha (in kha-dal khalu, l. 2), nka and nka (in Nāthaśekasivihāra, l. 23, and maṅkaluka, l. 3), ta (in tapa-prakāśā, l. 2), ta (in bhagavatā, l. 1), etc., as well as by the numeral figures on the margins of the plates; and signs like those for ja, (in jagatā, l. 3), pāha (in saphalā, l. 15), la (in kha-dal, l. 2), and especially those for jha (in jhaṭa, l. 41), and for the initial ō (in ōti, ll. 49 and 54), together with other peculiarities which the characters of this inscription have in common with those of the Deopara inscription, clearly distinguish the alphabet here used from another variety of eastern writing. As a trustworthy photolithograph

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1 I take this information from Dr. Hultsch's account of the inscription.
2 When I suggested to Dr. Hultsch the great desirability of having the plates photolithographed, he most readily gave his permission to do so, and himself requested me to re-edit this record. The photolithograph has been prepared under Dr. Fleet's supervision.
3 I do not know whether there is a numeral figure on the second side of the fifth plate; there is none on the first side of it.
4 See above, Vol. IV. p. 255.
5 The figures for '1' and '3' are the same as those used in the Gayā Buddhist inscription, Ind. Ant. Vol. X. p. 342, Plate; that for '2' occurs, in the same form, in the last line of the Tezpur plate of Lakṣmanasena, Jour. Beng. As. Soc. Vol. XLIV. P. I. p. 12 (where it has been mistaken for '3'); and that for '4' in line 53 of the Kamauli plates of Vaiḍyadēva, to be mentioned below. The same places, in line 53, and the line 43, have a different form of '1.'
6 I allude to the alphabet used, e.g., in the Kamauli plates of Vaiḍyadēva of Prakṛyāśāstra, published with a photolithograph in Ep. Ind. Vol. II. p. 347 ff. One special feature of that alphabet, which is essentially the same as that of the Gotapuri inscription of the poet Gangāśara, published ibid. p. 330 ff., is, that many letters, at the top, have a kind of triangle. And another peculiarity is, that the letter r, before another consonant, is denoted by a short line which is sideways attached, on the proper right, to the middle of the akṣara of which r forms part. In the Gotapuri inscription r is so written in all conjuncts; in the Kamauli plates, this
is published herewith, I need not attempt a minute description of all individual characters; but one or two more general points may be drawn attention to. In deciphering the text, as was stated already by Dr. Hultsch, a difficulty is occasionally caused by the great similarity of two or even three different letters. Thus, it is not always easy to distinguish between $p$ and $y$, between $u$ and $l$ (compare nālinī-dalasya, l. 6), between $ch$ and $r$ (compare kāri chandrā, l. 9), $ch$ and $v$ (compare vackbhār, l. 32), $v$ and $dh$ (compare vadhā-vadhavya, l. 11), or between the subscript $u$ and $r$ (compare indūh, l. 4, and rupāndava, l. 7); and where letters like these happen to occur in proper names such as we find in lines 36 and 43-49, it is impossible to vouch for the absolute correctness of the transcribed text. Another matter which may be mentioned is, that for some letters we have two or more different forms. This is particularly the case with the subscript $u$, but also, e.g., with $l$ and $dh$; (for the forms of $u$ compare Vāsudēvāya, l. 1, duumāniṇḍa, l. 1, pūnādyugē, l. 8, indūh, l. 1, and pānūta, l. 15; for those of $l$, nālu, l. 7, Lalavādaṇa, l. 3, and kālī-kula, l. 25; and for those of $dh$, dhritā, l. 6, and khaḍg-dvandha, l. 34). I may also state that the letter $r$, which it immediately precedes another consonant, is written by the ordinary superscript sign, except in the conjuncts rgg, ṛṇa, and rth, the forms$^1$ of which may be seen from svarga, l. 33, Udayakaraṇaḥ, l. 17, and ētyartham, l. 15. In the word varṇāvali in line 2, the superscript $r$ has been wrongly engraved on the top of an akṣara which would be ṛṇa, already without it.$^2$ The sign of avagraha is not used in the inscription; nor are there any special signs for final consonants. The sign of amunāra is always written above the line and is nowhere employed in the interior of a simple word, instead of the nasal of one of the five classes; and the sign of visarga, differing from the sign which is used in the Deopara inscriptions, is much like an English $s$, except that at the bottom, it has a short tail.$^3$—The language

sign for $r$ is generally used when the sign of the consonant with which $r$ is combined has a triangular top, as is the case in conjuncts like rkk, rcoh, jij, rll, rdd, rll, rll, rre, etc. Neither of these two peculiarities is found in the Deopara inscription or in the inscription here edited. It is true that in these inscriptions the signs of certain akṣaras, such as ku, tu, tra, tri, trai, etc., are more or less frequently, have an angular top, but we nowhere see the triangle; and $r$ never is denoted in them by the side-line, described above. [In lines 1-46 of Vaidyadeva's inscription, according to Mr. Venis's edition, the letter $r$, as the first part of a conjunct, is omitted by the engraver 36 times,—twice (according to the impressions only once) before $y$, once before $m$, and no less than 33 times where the $r$ would ordinarily be denoted by the side-line. According to my experience, this side-line generally is very thin and shallow in the original inscriptions, so that often it does not show at all clearly in the impressions; and, in the case of Vaidyadeva's plates an examination of four impressions, of which I owe one to Mr. Venis himself and three to Dr. Führer, enables me to state with confidence that the engraver is not guilty of so many omissions as would seem to occur at first sight.] As regards the letter $jā$, it will suffice to compare the sign for $jā$ (which is almost exactly like the $jā$ of the modern Bengali) in jāḍa in line 41 of the present inscription, and that for $jā$ in the akṣara jāhi (not jāhi) of uṣṭhitē in line 21 of the Deopara inscription, with the quite different signs for the same letters in the words jāṭīti and uṣṭhitē in lines 23 and 7 of Vaidyadeva's plates. The initial $i$, in the Gāndhārapur inscription, is denoted by two circles, placed side by side, with a kind of circumflex above them; and in Vaidyadeva's plates we have two signs for $i$, one with two circles below (as in iti, l. 3), and the other with the two circles at the top (as in iṣa, l. 45, and inā, l. 66), both quite different from the $i$ of the inscription here edited. [I may mention that Vaidyadeva's plates furnish two corresponding forms of the rare initial $i$. One of them occurs at the end of line 40, in Pāl, where the photolithograph omits the vertical line between the two circles, by which $i$ is distinguished from $i$, and which is perfectly clear in the impressions; and the other form we have in the word īḍa, in line 54, the $i$ of which has been erroneously taken to be ai.] If I had to suggest special names for the two varieties of the alphabet spoken of above, I, with my present knowledge, should call that of Vaidyadeva's plates the Pālā, and the other the Śena variety.

$^1$ The same signs, which of course owe their origin to the fact that the sign for $r$ was written on, not the top-line, are used in the Deopara inscription and elsewhere.

$^2$ The same mistake was made by the engraver of the Gauḍāṭi plates of Idrāpalavarmā (Jour. Beng. A. Soc. Vol. LXVI. P. i. p. 123 ff.) in the word arṣṣas, Plate iii, l. 5; compare the proper sign for ṛṇa, without the superscript sign for $r$, in arṣṣas, ibid. Plate iii, l. 2. The sign transcribed by ṛṇa (corrected to ṛṇya), ibid. Plate iii, l. 3, is really ṛṇya in the original. Whether in the Gauḍāṭi plates, in the conjunct ṛṇa, $r$ is written on or above the line, it is difficult to decide.

$^3$ The two circles were joined, so as to enable the writer to form the sign of visarga with one stroke of the pen. To a similar process we owe the form of the initial $i$, here used.
Assam Plates of Vallabhadeva.—Saka-Samvat 1107.
of the inscription is Sanskrit, and, with the exception of the introductory ṥāṁ ṣāṁ namo bhagavatō Vāsudēvaya, the whole is in verse. Of unusual words, or words used in an unusual sense, the text offers nārapatya, l. 20, 'rule, reign,' kēda(sa)ra, l. 33, 'a buffao,' chāturīkāra l. 34, 'one who is skilled in the use of the dagger,' jhāta in the technical expression sa-jhāta-vitapa, l. 41, 'with the woods and thickets,' and ākāshaka, l. 45, 'the extent (? of a piece of land).'

In respect of orthography the following points may be noted: The letter ṭ is written by the sign for ṭ; the palatal and dental sibilants are confounded in saṁśāra (for saṁśāra), l. 25, kāśāra, l. 33, śimā, l. 42, śrīṅgāra, l. 24, subhē and sostē, l. 41; the guttural nasal is employed instead of the sign of anusvāra in the word vaśā, ll. 9, 16, and 52; before y, l is doubled in śalīya, l. 31; and eight times the rules of saṁdhi have not been observed in regard to the final consonant of a word before a following consonant. Besides it may be noted that in line 21 samujjātān is used instead of samuchchārtāni.

The inscription is one of a prince Vallabhadeva of whom, in verses 3-10, the following genealogy is given: In the race of the Moon there was a certain Bhāskara; his son was the king or chief Rāyāridēva-Trailōkyaśimha (whose wife1 was Vasumati (?) ); his son, again, was Udayakarna-Nīhāsakasimha, whose wife was Ahiavadēvi2; and their son was Vallabhadeva-Śrivallabha. Nothing of historical importance is recorded of any of these chiefs.

According to verses 13-22, Vallabhadeva, at the time of the sun’s progress to the north in the Śaka year 1107 (given in numerical words), at the command of his father and for the spiritual welfare of his mother, founded an alms-house or place for the distribution of food (bhaktasālā, anna-sattra), near a temple of the god Mahādēva (Śiva) to the east of Kirtipur in the Hāpyachā district (maṇḍala); endowed it with (the revenues of) certain villages and hamlets the names and boundaries of which are given, and (so far as I understand the text) assigned the services of five men, whose names also are recorded, and of their families.

The localities mentioned in the inscription I am unable to identify. The date does not admit of verification; it would correspond to the 25th December of either A.D. 1184 or 1185, according as the Śaka year 1107 is taken as a current or an expired year.

**TEXT.**

1. **First Plate.**

| 1. ōṁ | oṁ namō bhagavatō Vāsudēvaya || Yad-gaṇḍa-maṇḍala- |
| 2. taṭā-prakāṭa-āli-mālā | varuṇ-āvalīva kha-dalē khālu ma- |
| 3. śalāsaya | Lamvō(mbō)daraḥ sa jagatāṁ yaśasāṁ prasāram-ā- |
| 4. nandatāṁ | dyuṣmaṇiṁ saha yāvad-induḥ [1*] Pāṭalā-palva- |
| 5. la-talād-divam-utpatiḥnīr= | Vīṣṇūḥ punātu krita-gṛhīṣṭi- |
| 6. tanās=tauṁ=vvāḥ | yat-tuṇḍakhaṇḍa-dhrista-bhū-nalīndalasya sā- |
| 7. lūka-nāla-sadṛṣaṇ | kamaṭh-ōragendrāu [2*] Fśid-bhūmibhū- |

**Second Plate; First Side.**

| 8. jām=maṇi-manī-jāla-varstrikā | yēva=opānadv-yugē= |
| 9. kārī | Chandra-vaṇāśē sa Bhāskarab [3*] Tasmāt10 saūrya-vibhāva- |

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2. Or, perhaps, Ahiavadēvi.
3. Compare the name Hāpyachā, in Hāpyachā-viṣhaya in Plate iii, line 6, of the Gauhaṭṭi plates of Indrabāvanman, mentioned above.
4. From Dr. Fleet’s impressions.
5. Metre of verses 1 and 2: Vasantaślakā.
7. Expressed by a symbol.
9. Read -taṇḍūṭ.
10. Read -tasmiśā.
Second Plate; Second Side.

15 shamē sāṭṭā-pa-yuddhāvāravē [16] yēn-ātyartham-ayaṁ svayaṁ sarphala-
16 хи Trailokyasimhō vidihiḥ sō-bhūdā-Bhāskara-vaṁśa-rājatila-5
17 kō Rāyāridēvō nripaḥ || [5*] Udayam- Udayakarṇaṁḥ pūrṇa-chandra-
18 ḍ Sumērau vivu(bn)dha-samabhīrāmē rājī Rāyāridēvē l karma-
19 vibhava-kalāpair-ṇandayan sarvva-leenān dadhad-īha pada-
20 māpa kasmāhbritāṁ mastaḵēhu || [6*] Nīhsāṅkasimhō-nripatēr-īha nā-
21 rapatyē bhūṁibhujāṁ svu-bhuva-virya-samatspitāṁ || santatyajau-

Third Plate; First Side.

22 r-yaḍi na vā giri-kandarē-pī tisṭṭhaṁ daṁ-vibhavaḥ katham-anyathā vā || [7*] Rā-
23 jō Nīhsāṅkasiṃhhasya mahāśa prāha-sammitāṁ | nām-Āhivaḥdēvēlti sa-a-
24 śid-yasyaṁ pratī[sh]ṭhitam || [8*] Nīhsāṅkasi[m*]ḥa-nripa-mānasā-rājavarhiṣi 
25 kēlī-kula-kairava-candra-kāntiḥ [1*] saṁśi(sh)raśā-raśa-saras-saraśrupha-śrī-
26 rā-virvva(rbb) bhūva susham-ākṣa-nivāsabhūmiḥ || [9*] Tābhyaṁ-tūṅga-tapaḥ-
27 prabhā- 
28 va-muditāt samaṁbhya Gauri-pāṭe11 yaḥ || sarvvaṁ-nripa-virya-putra-
29 Garuḍē12 Nārāyanō gyaṭe | lavdhaḥ(bdbh) putratāya prasadam-au-
30 lam Śri-vallabhō Vallabhadēvō vairi-kumāra-vāravanitē-vikrā-

Third Plate; Second Side.

30 nti-līḷā-patiḥ || [10*] Yasy-ākheśa-kathōra-patōna-patōr-āṭopa-
31 mālōkiṃbhū || a mūlānāḥśā-āvāl praviśataḥ sālānya dē-
32 va-vrājaḥ | āyātā jaya Vallabha-ṛtya-anuyayuḥ sarvā vachōbhīr-muṇu-
33 dā tatrāvō śīvaṃ bhūva svā-kāśa sala-paritrapāya yātō Yamaḥ (||) [11*]
34 ḍ Khaḍg-ayudha-jaśāḥ15 chhauriśka-ākṣa-mukhō dhānushka-vidyā-prasaha(țha)maharē-
35 khaḥ16 ī Kāṃvō(mbo) ṛja-vṛja-vṛja-vāmaṇendra-yant-ābhavaḥ-Vallabhadēva ē-
36 va || [12*] ḍ Hāpyaṭchā-maṇḍaḍa-madhya-sthē19 Mahādēvasya sannidhan ma bhaktai-
37 dhārtīnā[ṃ*] Kṛiti-pūrvva-puraḥ puraḥ (||) [13*] Dadē Ra(va)labhadēvēna
Nīhsāṅkasi[m*]-

1 Read yasmin. 5 Read ov.
2 Read rama-. Originally -rāṭitaḥ was engraved, but the i of ji is struck out again.
4 Metre: Mālī. 6 Metre: Vasantālikā. 6 Read -sama-chakrītai. 
9 The akshara pa looks as if originally ma had been engraved.
13 Metre of verses 10 and 11: Śravālavikṛtiṁ.
14 Read -patrasyaḥ sv.” 15 Read Garuḍaiin. 16 Read -jām Ślokā (Aṇuṣṭhūb). The first rāt of verse 13 is incorrect.
18 Read -aḥka; perhaps this correction has been made already in the original.
Fourth Plate; First Side.

38 ha-sūnumā [1*] akshaya-svarga-lābhāya jananyā janak-ājñayā || [14*]
   Īstamā(syā) bha-
39 kta-sālāyā nirvābh-ārthamā mahā-bhujāḥ | viśāla-kṛiti-tālīnyāḥ śṛ-40 mān=Vallabhādeva kaḥ || [15*] śākē naga-nabhā-Rudraīḥ samkhyāte
   ch-ōttarāyanāt(ṛ) [1*]
41 su(sū)bhe śubhe kṣaṇē rāsau sa(sa)stē vyasta-tamogruṇau || [16*] Sa-jhāta-
   viṭapā[n]1
42 grāman sa-janān sa-jala-sthalān [1*] dadan sapta chatuḥsāl(as)ma-saṃsthiti[j]ā.-
43 n=nāma-lēkhitān || [17*] Chāḍī Dvānākōṭhī cha Sa[j]jāpīg-āpī
   Vaṁga[ka]ḥ [1*]
44 Samāsakhīkōṭhikā ch-aiva Dō[shr]jīpātaka-saṃyuktā || [18*] Sōṇchipātaka-
   sa[r]n[j]jūna
45 ś=cha sapta grāman-imān3 śubhān || (1) simā cha likhitā yatnāta4
   bhūmyā-śka-

Fourth Plate; Second Side.

46 rahaka-sāsamā || [19*] Pūrvvate Munṭakāśvasthāḥ paśchimē Gōśaridharāḥ ||
   uttarē
47 Rājakāmī=cha dakshīṇe Karddamālikā || [20*] Īst-simā vahiskri(shkir)tya
   Maitaḍā-
48 Dvāripāṭavāḥ [1*] madhyē sahu[5] pātaka dattā Achaḍāhōḍikā tathā ||(1) [21*]
   Tha-
49 Šhī-Pradharn-Vaṭhōla Lōhataḍ-Rasāyaṇaṁ [1*] iti paṇcha sahaṭyās=cha pntra-
50 dāra-samanvītāḥ || [22*] A śhāskarāḍ-aparimāṇa-paraśuparāṇa-rajyē bhavē-
51 d-yadi nripaḥ katamō madhyē [1*] tāṁ tuṅga-maṅgala-girā praṇayāt5
   vra(bra)yitī
52 Śrī-vallabhō mama yaśaḥ paripālay-ṛiti || [23*] 10Asmad-vahē11 parikhīpē
53 kō-pi vyāk-yadi bhūpāṭiḥ [1*] na syāṁ kō nāma tasyaḥ-āhaṁ yō mē kṛitiṁ na
54 lumpati || [24*] Iti12 likhita-samastē sima-saṁbhīna-dēśē vidadhati yadi

Fifth Plate.

55 kēchit kvāpī pāpanā kadāchita(ś)13 tad-iti samavadadhre vrā(brā)maṇaip=
   vṛdoa-vīdbhīh
56 sapadi diśati tēshāṁ śāstim-agrō Varāhaḥ || [25*] Iha surapurayāt-āmitra-

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3 The term sa-jhāta-viṭapa also occurs in line 38 of the Tarapandhi plate of Lakshmanaśena (Jour. Beng. Asia. Soc. Vol. XLIV. P. I, p. 12), in line 45 of the Madanapāda plate of Viṣvarūpaśena (ibid. Vol. LXV. P. I, p. 13), and in line 50 of the Bākergaḍ plate of the same (ibid. Vol. VII, p. 46); in the first inscription the published text has samādāviṭapaḥ, in the second samādāviṭapaḥ, and in the third saśuddhi-viṭapaḥ; but the published lithographs, inferior though they are, sufficiently show that the second syllable of the word is neither mād nor ad. I have not found sa-jhāta-viṭapa elsewhere, and the occurrence of it in the present inscription, therefore, quite accords with the fact that this inscription is written in an alphabet which is peculiar to the Śena inscriptions.
4 I suspect jhāta to be a Dravidian word.
5 This akshara looks like nad, altered to ṭad. In the Śena copper-plates the corresponding term is chaṭanām-dosākāśhīna.
6 Read vīdasā. 8 Read ītām-samā-vahishkritā (?)
7 The sign of eśrāma of this f is very faint, but it is there.
8 If the division, adopted in the text, is correct, the last word should have been spelt Rasāyaṇaṁ.
9 Metre: Vasantālīkā.
10 Read praṇapīda. 12 Metre: Śīkā (Anushṭhāb).
11 Read -osahā.
13 Metre of verses 26-27: Mālinī.
TRANSLATION.

Oh! Oh! Adoration to the holy Vāsudēva!

(Verse 1.) May Lambōdara† rejoice over the spreading of the glory of the worlds, as long as the moon continues with the sun,— he, the row of bees on whose round cheeks verily is like the line of letters of a blessing on the leaf of heaven!

(V. 2.) May the body of Vishnu purify you,— the body of him who, in the body of a hog, rising, as from a pool, from the lower regions towards the sky, bore on his tusk the earth, like a lotus-leaf of which the tortoise and the lord of serpents looked like the root and the stalk!

(V. 3.) In the race of the Moon there was that Bhāskara, who on his pair of sandals put a multitude of jewels from kings' diadems, as straps.

(V. 4.) From that sun of valour sprang, dear to the earth, for the confidence which he inspired, a leader in battle whose banner was (the performance of) the sacrifice,— the widowhood of his enemies' wives, a destroyer of lakhs of adversaries, king Bāyaridēva, (residing) with whom Fortune, to the end of his life, divested herself of her most patent blemish, that of fickleness.

(V. 5.) He, king Bāyaridēva, the frontal ornament of the kings in Bhāskara's race, it was, who, at the gorgeous festival of battle which was fearful on account of the presence of the lordly elephants of Vānça, made the enemy abandon the entire practice of arms on the battle-field; and who, in his own person, rendered the creation of 'the Lion of the three worlds' exceedingly fruitful.9

(V. 6.) As the full moon, rising on the Sumārū which is dear to the gods, delights all the worlds with the collection of her rays, and takes her place on the mountain-peaks, so

1 To judge from the back of the impression, it is possible that the aksāra hri has been altered to kṣ, or that an original kṣ has been altered to hṛ.  
2 Meter of verses 28 and 29 : Śūkā (Anuśūkha).  
3 Read -dattām not -dattād.  
4 Read dhūmēm.  
5 I.e., the god Gaṇeśa, 'who has a large or protuberant belly.' It is hardly necessary to remind the reader that Gaṇeśa has the head of an elephant and that this is the reason why the bees settle on his cheeks. With the end of the verse compare Ep. Ind. Vol. I. p. 197, verse 2.  
6 The earth is carried by Śēhu, the lord of serpents, who again rests on the back of a tortoise. Compare, e.g., Ind. Ant. Vol. XV. p. 13, verse 14.  
7 I suspect that Varmacāti was the name of Bāyaridēva's wife.  
8 Compare expressions like ripuñandhā-vedānva-baddha-eratā in other inscriptions.  
9 Bāyaridēva had the surname Trādākṣārīha. The poet therefore says that he was created a Trādākṣārīha and that, by his valorous acts, he really was a lion of the three worlds.
Udayakarna, springing from king Bāyaridēva who pleased the learned, delighted all people with heaps of wealth, and took his place over the heads of princes.

(V. 7.) In the reign of king Nīśāṅkasmimha (other) kings entirely ceased to uplift their valorous arms; but for this, how would their wives and their wealth continue even in mountain-caves?

(V. 8.) King Nīśāṅkasmimha had a queen, dear to him as his life, who bore the name Ahiavadēvi.

(V. 9.) A swan in that Mānaśa lake which was the heart of king Nīśāṅkasmimha, for every kind of amorous dalliance what the moon in loveliness is to the water-lily, glorious as the lotus in that lake which is the quintessence of mundane existence, she stood manifested as the one dwelling-place of exquisite beauty.

(V. 10.) Having received on unprecedented favour from the Lord of Gaurī who was pleased with the might of their great austerities, they obtained as a son the Favourite of Fortune Vallabhadēva, who by all the valiant sons of kings, as if they were Garudās, is sung of as Nārāyaṇa, and who by his heroism sportively overcomes hostile princes, as if they were courtisans.

(V. 11.) The groups of the gods, having come to witness the might of his arrow which, able to pierce whatever is hard (to pierce) in a chase, entered up to the butt into a row of buffaloes, all followed him, joyfully shouting ‘Be victorious, Vallabha!’ Only one of them, Yama, turned back, to preserve his own buffalo.

(V. 12.) Vallabhadēva alone knew how to wield the sword, is the chief of those skilled in the use of the dagger, is sole and supreme in the science of archery, and is a rider of teams of Kāmbōja horses as well as of lordly elephants.

(Vs. 13 and 14.) In the proximity of (the temple of) Mahádeva, situated in the Hāpyachā mandala, to the east of Krtipur, Vallabhadēva, the son of Nīśāṅkasmimha, at the command of his father, gave an alms-house for the hungry, in order that his mother might obtain heaven everlasting.

(Vs. 15-17.) For the support of this widely famous alms-house, the long-armed illustrious Vallabhadēvakā, who has thrown off the quality of darkness, in the Śaka year counted by the mountains (7), the sky (O), and the Rudras (11), at the sun’s auspicious progress to the north, at an auspicious moment, and under a happy sign of the zodiac, granted—with their woods and thickets, with the people in them, with their water and land, and settled within their four boundaries—seven villages, the names of which are written here:

(Vs. 18-20.) Chāṭi, and Dēvūnikōñchī, and Sajjāpiṇā, (and) Vāṅgaka, and Sāṁsārahikoñchikī together with Ḍōṣharpāṭaka, and (the village) named Sōⁿchhipāṭaka—these seven pleasant villages.

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1 If the kings had opposed Nīśāṅkasmimha, he would have entirely exterminated their families and appropriated all their wealth. The words yadi as ed of the original text seem to me rather superfluous.
2 The name may possibly be Abiavaḍat.
3 Ir. the god Śiva, Gaurī’s (Pārvatī’s) husband.
4 The meaning is that other princes served Vallabha as readily as the Garudā, Vishṇu’s vehicle, serves that deity. The passage, in my opinion, does not imply that Vallabha was named Nārāyaṇa.
5 Yama has a buffalo for his vehicle.
6 In the original the past tense is used in this verse.
7 The original has pratham-ātka-rākhā (for, in my opinion, rākhā), the meaning of which is given in the St. Petersburg Dictionary, under the word rākhā. In the Madamapāḍa plate of Viśvarda (Jour. Beng. As. Soc. Vol. LXV. P. I. p. 9 ff. we have saundarya-rākhā, in line 25, in the sense of ‘exquisite beauty,’ and in line 13 Lakshmapāṇāna is described as trāłīkya-rākhā-dābhata, which I take to mean ‘marvellous in being the most exquisite being of the three worlds.’
8 Ir. in Śaka-Saṃvat 1107.
9 In the original we have the compound nāma-liṅkhitā, instead of liṅkhitā (or liṅkhitā-)ndaman.
The boundary also is carefully written (here), settling the extent (?) of the land: On the east is Munṣṭakāvasthā, on the west Gōṣaridhara, on the north Rājakānī, and on the south Kardamālīkā.

(Vs. 21 and 22.) Outside these boundaries, in Mātačā and Dvāripātā, six hamlets were given, and also Achaḍāhēḍikā. Also five assistants (were given), viz. Thāṭhi, Pādhara, Vāṭhōla, Lōhataḍi, and Rasāyāna, together with their wives and children.

(V. 23.) Whatever king there may be in this royal lineage of mine, descending without limit from Bhāskara, to him Śrīvallabha, with words of good omen, frankly says: 'Guard my fame!'

(V. 24.) And if, when my own race is extinct, some other king come, what indeed will I not be to him who does not curtail my fame!

(V. 25.) If any persons ever commit any wrong in regard to any part of this (grant) which has been thus fully described, and the localities of which with their boundaries have been stated, and the fact be ascertained by Brāhmaṇas conversant with the Vēdas, then the primeval Boar at once will mete out due punishment to them.

(V. 26.) Whoever, even for a moment or even in thought, does the slightest kind act to this alms-house, which is both a pilgrimage to the city of heaven and a victorious march against adversaries, he in this world defeats his enemies and is the recipient of all good fortune, and in the life to come rejoices in the coveted world of the immortals.

(V. 27.) People who, religious by nature and with their minds solely directed to acts of religion, do anything whatever here in regard to this (alms-house), may they with their children and children's children enjoy prosperity in this world, and in the life to come obtain the manifold delights of everlasting glorious heaven!

(V. 28.) Whosoever taketh away land, whether given by himself or by others, he becometh a worm in ordure and is burnt together with his ancestors.

(V. 29.) Land has been granted by many kings, commencing with Sāgara; whosoever at any time possesses the earth, to him, for the time being, belongs the reward (of a grant).

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No. 20.—DEOLI PLATES OF KRISHNA III;
SAKA-SAMVAT 862.
BY R. G. BHANDARKAR, M.A., PH.D., C.I.E.

The copper-plates, a transcript and translation of which are given below, were found in a well in Déōli, about 10 miles south-west of Wardhā near Nāgpur. They were first published by me in Vol. XVIII. of the Journal of the Bombay Branch of the Royal Asiatic Society. The

1 Viz. for the management of the alms-house, or as servants. I cannot be sure that I have given the proper names, which follow, correctly.

2 The original has ṛdhī, literally 'in this kingdom' or 'reign'; but the context shows what is in the author's mind.

3 I.e. I promise (or am ready) to be to him whatever he wishes me to be; I will be to him even—as the text implies—a nāṣa-dēka, i.e. an animal (such as a beast of burden) 'which is marked with the nose-string (nāṣa-dēka)'. In an Orissa copper-plate inscription (Jour. Beng. As. Soc. Vol. LXIV. P. I. p. 161, l. 3) the second half of a similar verse is: tadāyān kara-lagnāḥ ydāṁ gṛḥa-mātirītām na lampaṭi.

4 Compare above, Vol. III. p. 262, l. 23, and similar passages in cognate inscriptions.

5 I.e. the god Vishnu.

6 I take the writer to have formed a Drandra compound (which may always be used in the neuter singular) of asuraspurāyḍārī and amitrāyḍārī.
Editor of the *Epigraphia Indica* having procured the original plates from the Secretary of the Society and having got a new facsimile prepared, I now publish a revised edition of my paper on those plates.

The plates are three in number, each being about one foot in length and about eight inches in breadth. The inscription is engraved on one side of the first plate, on both sides of the second, and on one side of the third. The letters are carefully and well formed in the first part, but in the latter the work is negligently done, and in consequence several letters look alike. The seal bears a figure of Śiva.1

The inscription is a charter announcing the grant of a village, named Tālapuruṇabaka (ll. 53 and 57) and situated in the district of Nāgapura-Nandivaradhana,2 to a Brāhmaṇa named Rishiappa or Rishiyapaya (ll. 53 and 57), of the Vedic schools of Vājin and Čaṇva and of the Bhāradvāja gōtra. The grant was made by Kṛishṇa III. or Akālavarsa of the Rāṣṭrakūṭa family in the name of his brother Jagattuṅga (ll. 48 f. and 51), while staying at his capital Mānyakhetā (l. 46 f.), in the year 882, expired, of the Saka era, corresponding to 940-41 A.D., on the 5th tīthi of the dark half of Vaisākha, the cyclic year being Śaṅkarin (l. 47 f.). The genealogy of Kṛishṇa III. is thus given:

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. . . . .
  2. Kṛishṇarāja.
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1. Dantidurga.
  4. Nirupama or Kalivallabha.
  5. Jagattuṅga.
  8. Indrarāja.
10. Gōvindarāja.
11. Amōghavarsha.
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1 [Dr. Gerson da Cunha was good enough to send me the plates and seal for examination. The seal is soldered on the two ends of a copper ring, which is $\frac{1}{2}$" in diameter and about $\frac{1}{4}$" thick. The ring had been already cut when I received the plates. The seal is of square shape, like that of the Kṛdha plates of Kakka II. (*Ind. Ant. Vol. XII.* p. 263). It measures $2\frac{1}{2}$" both ways and bears, in relief, a seated figure of Śiva, which faces the front and holds a snake in each hand. On Śiva’s proper right are, from top to bottom, an image of Gapatasi, a bāṣurti and a lamp; and on his proper left the goddess Pārati riding on a lion, and below her a sevānika. At the base of the figure is inscribed the legend Śrīmatō śrāhādasya, in which Arāhadasya, the giver of wealth, must be taken as a synonym of Ādalarasya, which was a biruda of Kṛishṇa III. Along the margin of the seal passes a border of various indistinct emblems, among which a śīva and an elephant-god are recognisable.—E. H.]

2 [It deserves to be noted that the names of the village granted and of its boundaries and district, as well as those of the donor and of his father, śākhd, gōtra and native village, are engraved on erasures. Hence the names of the four boundaries of Tālapuruṇabaka are difficult to read and uncertain.—E. H.]
This grant clears up several doubts and difficulties as regards the genealogy of the Rāṣṭhāṭṭhā. In the first place, the Rāṣṭhāṭṭhā family is said to have sprung from the Sātyaki branch of the Yādava race and to be known by the name of Tūṇḍa (verse 6). The genealogy begins with Dantidurgā (verse 8), as it was he who acquired for his family the supreme sovereignty of Mahārāṣṭra or the Dekkan, the limits of which were the Narmadā in the north and the Tūṇḍa-gabhādr in the south. He was succeeded by his paternal uncle Kṛiṣṇa I, who is represented to have decorated the earth with many temples of Śiva, which looked like the Kailāsa mountain (verse 9). I have shown in my Early Dekkan History that a temple of exceedingly great beauty was caused to be constructed at Ellora by this Kṛiṣṇaparājya, and have said that it was perhaps the Kailāsa itself. I should have said that it could be no other than the Kailāsa. For, if the demigods saw it while moving in the sky in their aerial cars, and were struck with its beauty, as stated in the Baroda inscription, the temple must have had a carved exterior; i.e., it must have been a temple entirely cut out from the rock, and not a mere cave temple without an architectural exterior. There is one such only at Ellora, and that is the Kailāsa. The comparison, made in the present grant, of the temples constructed by Kṛiṣṇaparājya with Kailāsa points, I believe, in the same direction.

The circumstances under which Dhrūva Nirupama superseded his brother Gōvinda II. are distinctly given. Sensual pleasures made Gōvinda careless of the kingdom; and, entrusting the affairs of the state to his younger brother, he allowed the sovereign power to drop away from his hands (verse 10). Nothing particular is stated about Gōvinda III. or Jagattuṅga. His son, known as Amoghavarsha, the greatest patron of the Digambara Jainas, is here called Nṛpatuṅga (verse 12), which name is found in a Jaina work also. The city of Mānyakhaṭṭa, which, in one grant, is mentioned as simply flourishing in his time, is represented here to have been founded by him. His son, Kṛiṣṇa II., who is also known by the name of Akālavarsa, is spoken of as a powerful prince, and several particulars are given about him. He frightened the Gūḍa, destroyed the pride of the Lāṭa, taught humility to the Gauḍa, and his command was obeyed by the Aṅga, the Kaliṅga, the Gāṅga and the Magadhā (verse 13). As this Kṛiṣṇaparājya was not the reigning prince, whom the writer of the charter might be suspected of flattering, and as the grant is not reticent about the faults also of some of the other princes, this account may be relied on as true. Akālavarsa is represented as a powerful prince in the Prasasti at the end of the Uṭṭara-Parāṣa of the Jainas also. The Lāṭa prince alluded to seems to have belonged to the Gujarāt branch of the Rāṣṭhāṭṭhā family, which was founded in the time of Gōvinda III. or Jagattuṅga, who assigned the province of Lāṭa, that he had conquered, to his brother Indra. Akālavarsa, the grandson of Jagattuṅga, seems thus to have humbled or uprooted his kinsmen of the Lāṭa country.

Jagattuṅga was the name of Akālavarsa's son. From the mere fact of the mention of his name in the grants, he was supposed to have been a reigning prince; and, following others, I stated in the first English edition of my Early Dekkan History that he became king after his father. But from a number of circumstances it soon appeared to me that he could not have been an actual king, and in the Marāṭhī edition of the work I corrected that statement. This inference of mine has now been confirmed by the grant before us, in which he is represented to have been taken away by the creator to heaven without having succeeded to the throne, as if through the solicitations of the heavenly damsels who had heard of his beauty (verse 14). Akālavarsa was thus succeeded by his grandson Indra III., the son of Jagattuṅga.

There has hitherto been some confusion as regards the next prince, named Amoghavarsha, who was the son of Indra III. He is not mentioned by name or as a king in the Sāṅgall grant of his brother and successor, but is noticed in the Khārēpāṭaṇ grant; while, in the third and only other grant which gives us information about the two princes, there is a mistake which has led all writers on the subject to drop Gōvinda IV. altogether and regard Amoghavarsha as
the only prince. But the grant before us clears the difficulty. Amôghavarsha is there spoken of as “having immediately gone to heaven, as if through affection for his father” (v. 17). He reigned therefore for a very short time (for a year, as stated in the Bhâdâna grant published after this), and hence is not noticed in the Sângall grant. The next prince, Gôvinda IV., is of course highly praised in his Sângall grant. But the grant before us represents him to be a prince addicted to sensual pleasures, and to have died an early death on account of his vicious courses (v. 18). The Khârêpâta grant agrees with it in speaking of him as “the abode of the dramatic sentiment of love” and as “surrounded by women.”

Our grant agrees also with that found at Khârêpâta in representing his successor as a very virtuous prince. His name was Amôghavarsha, and he was the son of Jagattuniga, and consequently the uncle of Gôvinda IV. He assumed the throne, being entreated to do so by the feudatory chiefs, who thought there was none else able to maintain the power of the Râshiâkûtas (v. 19). The Khârêpâta grant gives his proper name, which was Baddiga. He was assisted in the government of the kingdom by his son Krîshna III., who was engaged in wars with his neighbours and subjugated Dantiga and Vappuka (v. 22). He uprooted Rachhyamalla and placed on the throne in the Gângâ country (Gângapâti, i.e. Gângavâdi) a prince of the name of Bhuârtya (v. 23). In an inscription at Atâkur, noticed by Mr. Rice and published by Dr. Fleet, one Bûtuga is represented to have killed a prince of the name of Rachamalla and to have made himself master of the Gângâ country. Bûtuga assisted Kannarâdêva, i.e. Krîshna III., who is mentioned at the beginning of the inscription, in destroying Râjaditya, the Chôja king, and received a reward from him. Bûtuga is elsewhere called Bûtayya, and our Bhuârtya is a Sanskritised form of this, while our Rachhyamalla is clearly the Rachamalla of the Atâkur inscription. But in the latter, Krîshna’s connection with the destruction of Rachamalla and the rise of Bûtayya are not mentioned. The reason probably is that it was not necessary to state the fact in that manner. But there can be no question that Bûtayya was assisted by Krîshna III. and owed his elevation to him, since, in the fight with Râjaditya, Bûtayya acted as if he was his feudatory and received a reward as from a master. The name of the Pallava whom Krîshna III. is stated to have subdued was Anûga (v. 24). Who the Dantiga and Vappuka were, that he put down, it is difficult to say; but the former name was borne by some Pallava rulers of Kâṭchî.

On the death of Amôghavarsha, which seems to have taken place a short time before the date of this grant, Krîshna III. ascended the throne (v. 28). He was called Akâlavarsha also, as the other princes of this dynasty, bearing the name Krîshna, were. Here too the present grant clears up a difficulty. Misunderstanding a passage in the Kardâ grant, Krîshna III. is made by writers on this dynasty to be an elder brother of Amôghavarsha, and another Krîshna is brought in, who is identified with one of his younger sons, who never reigned, but is represented to have reigned and is called Krîshna IV. In my Early Deccan History I have given the true sense of the passage and shewn the mistakes. The Khârêpâta grant, which gives the true relationship and is perfectly clear on the points, was disregarded. But now the present grant confirms the account in the Khârêpâta plate, so far as it goes, and, according to them both, Baddiga or Amôghavarsha had no brother of the name of Krîshna who could have preceded or succeeded him; the king who preceded him was his nephew Gôvinda IV.; and the Krîshna who succeeded him was his son. There was no other Krîshna, who followed this last and could be called Krîshna IV., according to any of our authorities. Jagattuniga, the brother of Krîshna III., in whose name the grant of the village is made, must have died before him; for the latter was succeeded by Khottiga, who appears to have been Krîshnasâya’s step-brother according to the Kardâ grant, and he was followed by the son of his brother Nirupaama.
Jagattunga's name therefore does not appear in the subsequent history, but those of his brothers who were probably his step-brothers.

The name of the grantee ends in appa, or apaya, which shews that he was a Southern Brāhmaṇ. He belonged to the Kāva school of the White Yajurveda, and even at the present day there are followers of that school near Nāgpur. The village Tālapurumāhike, which was granted, was bounded on the east by another of the name of [Mādatadhināhara], on the south by the river [Kanhanā], on the west by the village of [Mōhama] or [Mōhama]grāma, and on the north by [Vadhri] (1. 56 f.). Of these, Kanhanā is the present river of the same name, which has a course from the north-west of Nāgpur to the south-east; Mōhama or Mōhamagrāma is the Mohaan of the present day, situated in the Chhinda wārā district, about 50 miles to the north-west of Nāgpur; and Vadhri is Berdi in the vicinity of that town. Nothing corresponding to the remaining two names appears on the map, and I am not able to identify them.

TEXT.1

First Plate.

1 चो ॥ [19] स जयति जगद्यव[व]प्रवेशप्रयाणपर: करपक्षवी सुरारेश: लक्ष[स]मूलयःका-

2 "शांकाल्पणस्तनकशासनसनमिव: ॥ [19] जयति च गिरिजाकथाप- विवाहधिनातयः ॥

3 चिन्तित्तांसमिति: ि चिन्तित्तांसमिति: ि चिन्तित्तांसमिति: ि चिन्तित्तांसमिति: ि [29]

4 चिन्तित्तांसमिति: ि चिन्तित्तांसमिति: ि चिन्तित्तांसमिति: ि [29] तेव सम्बन्धयानवः ॥ कुसुदिने- नोगातुभु-

5 गानितित्तांसमिति: ॥ निम्नान्वासत्यार्यान्ततुमास्वासासन्नाति: ततोस्वासासन्नाति: ॥ गिरशा शुभ- पियातया

6 नृष धृत: शाशुकाः ॥ [19] तत्तकाहितकालपर: कुसुदविनानो त्रावंधकार- दलन: परिपूरिताः: ॥ वी-

7 [क्व]प्रवावः त्व दर्शितयुपल: प्राचवं चितितलि चितितपालयं: ॥ [19] जमबदु[क]-

8 वानित्तव सुमिवासीविव वव यमवयो उष्णिन्ध्रुवमानिः ॥ लिनितां- चरिताः: [19]

9 वसावनानीविशिष्ठवनांस्तो भूषन [वी] सुवोभूतः ॥ [19] वहृ[व] तेव- लक्षकरानासनासिद्धतुस्तः [व]-

10 वत्तारमकोरतुमुः पुराणः ॥ तद्भन्य जयति साधस्वान्विवभावसुनगर चिन- चिनित्रिषु: च [विष] ता

3 From Dr. Hultsch's ink-impressions.
4 Read लक्षं
5 Expressed by a symbol.
6 Read नीच्चो.
7 Read दीचिनि.
11 वभूः। ॥ [४] चित्रतलशिलकाक्षदन्धि च च[त]रिपदित्वप्तितोषिनिह रङ्गः।
   तमुन्त च दृश्यय[इकृ] टः। 
12 नाचा भुवि चित्रीर्जनि राजमुकृवसः। [७] तत्त्राददातिव[नि]ताकुच- 
   चा[क]हरीवर्धानुः[क] दगा। 
13 दिति दर्दिर्युः। एकम् [च]कार || चरुरुक्कुपापकलसिर से च || [७]
   तदस्तिस्तांगलिमित्रुः॥ [८] [त]गा। 
14 दपालयदिम् वसवं पिनुः। श्रीकाव्यराजनृपणि: शरदभयुः। यक्षा-
   रितिकारण्यूः॥ 
15 [म] खनेकाशीलेशाशिलिपिसंरिपिभुवे चिरं विषाणिष। [६] गोविन्दराज दृति
   तत्कवभूः। नाचा नृत्यक्षभो। 

Second Plate; First Side.

16 गहर[भ]कु राजव[य]वतः। चामानुजे निन्धु[भ] विनिवेश्या सम्प्राप्ता-
   चामीवरपद शिविलीचकार। [१०] [श]। 
17 तातप्यवछितवचनुविक्षोभोदायः। कलिवाचार्यत्। तत: केतारातितिबिभ- 
   भंगो जाती जालनुः। 
18 [म] गाविराजः। [११] ततैतननात्स्वपी नृपतगमे शौभूकसैन्यभरमुग- 
   रिताहिर[र] जात:। यो मानवदे। 
19 ट[म] मरेन्द्रपुररोपलसी गीतार्ष्यगब्यस्व खर्वियतुः व्यजनः। [१२]
   तत्सीते
   नाबिनगौरौहृतस्ताटादिः। 
20 ऋषीमदे गोविन्दान्त विनयवतायायकु कस्मासुद्रनिर्दाहः। इरस्तानु[म]
   कलिवग- 
   गांगमाठे। 
21 रस्याचितादिबंधिर सुतुसुतूत्वादस्मुष्य: परिष्कृत: श्रीकाव्यराजोभवतुः। [१२]
   घ्रुवमकु ंग दृति प्रसः। 
22 ख[ख] दंग: श्रीनयनालब्धताः। [१०] भवभरायः स दिवश्व विनिन्धे दिव्य- 
   गानार्तायन्येव भाषा। [१४] तः त:- 
23 ख[द] न: चित्रमालयदिन्दराजो युक्तस[ख] वपराभवभीमोहैव। मानानुः- 
24 [व सम] नन्द पिनमकापाशिकोपामिना निजङ्कुः। कथा० [ख] भाषा। [१५]
   [१५] [त]श्रादमोग्यवरूः।
25 [रै]द्रथन्तुर्भुज[नि]तवलम्बित्माः। राम इव राष्ट्रीयकामधारिनिधर्मश्रयते। \[16\] चिन्ता दिः।
26 यथा पितृविर यथा प्रशान्तत्स्त सत्यासुः मनुजाचार्यद्वारामुविद्धः। राज्ये देवे
मदन्तीक्ष्या।
27 विलासकंदी गौरविन्दराज विमत् विसमुनानमेियः। \[17\] सोभन्याननानयनपावनि[क]इवुचिश्वरम्[क]।।
28 भूमिक्रियामुखितस्मयः। दीयप्रकोपिधिप्रमक्रियः। वर्णान् प्रव्रद्धिः सह
जतेऽः।
29 स्म जाता[वी]। \[18\] [स]मच्छिन्नरः करराज्यमहिमालम्बाखियः। देवेनापि पिनाकिनाः चरिकुः।
30 श्रीकान्तेश्वरा अन्तः। यथावत् प्राप्तः विशेषतः किष्किष् [ज]नुमाकाँचीमोहा
वाक्यप्रयोगः।

Second Plate; Second Side.
31 रामोऽध्वजनूपितः शिवेष्टरसंहासन। \[18\] श्री[व]श्रीरद्वस्तभायरंगः।
रादिगिन स्वतः।।
32 [व]: मिराधर: चामी कुमाराभिवृक्षविधिः। \[20\] [शी]श्रीराज्यपुरवर
रचापिरः। मदन यः।
33 ख्यातः। विपुला विलंबनमः: ख्यायम्। द्रोहिष्ठ[शी]ग्र[स्त]रत्। \[21\]
येन मुखीकष्टभाववेल पुनः।।
34 [भो] जनोपमहावः। चीरवस्थन निष्ठाति भूवि द्विनगवपुकी दुक्ते।
\[22\] र[शा]म[श]विष[झुम]सुस्द-,।
35 [स्] निष्ठ्येन यीकल सनायाः। भूतायुव्यक्त्य व्याट्सिव गांपाठीच
\[23\] परित[श्]विष[तािक]।।
36 [म]परिव्रविचारस्वाद्यक्षरी[श्] विश्वायायनः। विकुतिर्यथ्यतपे श्रीविद्यादेशे
[श्]गांगीधे व 7 [24] य[श्]।।
37 प[श्]वेचितातिखंदविरिफ्यस्तुविज्ञानांस्तेऽगलता गृहराज्यद्यातालंजः।
38 रचनेकृताता \[25\] जनस्वाय पूवायरज्ञानिधिश्चरक्षीमिंतंडंपात् ।
यं [ज]न्।।

1 Read वस।
2 Read विषुन्त।
3 Read श्रीवत।
4 Read श्रीवत।
5 Read श्रीवत।
6 Read श्रीवत।
7 This ` represents a mark of punctuation (i).
39 काजीवशमिष्में मध्यिनवयखलखभ[यन्]। [२६४] चिन्तमानमवहँ 'पल्ल- 
भुजि[या] पीनायतीर[क्या]
40 [मृ]यक्षी कीर्तितातितातम्यञ्जीवैं सालीवे। 
जाला य दु[यो] नम 
[भर]वर्जित चिन्तमध्रभा।
41 [भ]जूती शले धर्म्य लं गत[ः]। प्रेममिनामाय: ज्ञातयः पियः 
42 दिव्य[विं] दीतायिशिप्त निवाने भाविः तहरे५ राज्याभिः कीवे वे 
पृ[र] व[र] करष्टीयादः
43 समवल्यापानरागोदयायित्क[या]। 
क्षमपथारैष्ममवल्यमानुक्तियमाः। [२५८] 
स च पर[म]।
44 भवरकरक्षराजाधिराजपरमेश्वरीमद[सी] चवर्यावदायणांतप र भ[म] [२] १ -५ 
45 रक्षरक्षराजाधिराजपरमेश्वरि[या] चर्यामद[क] चवर्यावदायणांतप [सी]
संविदित[ं] यथा [शी]भा[या]

Third Plate.

47 [खे] [ट] राजाधानीकितेन श्रवषपकालान्तिसंभव[व] रक्षेच्छेत(१) दु[द] दिव्य[द] दिव्ये- 
[प] शाबरिःं
48 [बशर] नगर्नवेशाशवंधुपुत्रसवां२ मम प्रा[श] भयोपि प्रवयतमस्म करनेव[सी] 
भावः। शी[भा]
49 [शज] गरुंदेवलय पुष्यायोबिशुधि॥ वापः कु म [श] भातिं कुर्बंता 
निस्मानम [भी] सं हिजो
50 [लक्ष्य] श्व: सी[वल्य] [ग] [म] नीथवः सुविदित रामस्म ध[चाक्ष] ना४
कान्या शी[श] विश[भ] च वेन सततं शी[वल्य]।
51 शशीको जग[मु] गवया [क्ष] भिन्नाचित्तम[द्विम] तर्क्यति दानं शुभ: [२८४] 
अनेनाभिमभविना मया नगः
52 वैज्ञानिकम् [मं] तमारकाजस्[शी] यद[सी] कालह[शाव] सत्र्याचारिमाद्रासुतवेद[वदीं-
[घ] ]२९

1 Read प्रलम्बा.
2 Read विक्षम.
3 Read दु[यो]।
4 The lower dot of the विशार्याय after गत is missing.
5 Read तीव्रस.
6 Read यवसंयायः
7 Read [विक्षमानुक्त्य]।
8 Read विक्षमानुक्त्य।
9 Read सन्नविव.
10 Read विक्षमानुक्त्य।
11 Read शाबिः
12 शाबिः
13 Read शीवि.
14 Read विक्षमा.
15 Read विक्षमानुक्त्य।
16 Read जश्मानुक्त्य।
17 जश्मानुक्त्य.
18 Read जश्मानुक्त्य।
19 Read जश्मानुक्त्य।
TRANSLATION.

[The first 28 verses are identical with verses 1-8, 10-13, 15-21, 24, and 26-33 of the Kāthā plates and have been already translated above, Vol. IV. p. 286 ff.]

(Line 43.) And he, the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the great devotee of Mahēśvara (Śiva), the prosperous Akālavarshadēva Prithvivallaḥtha, the prosperous Vallabhanārēndradēva, who mediates on the feet of the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the prosperous Amōghavarshadēva,—being well, commands all the people of his country:—

(L. 46.) "Be it known to you that, while staying in the prosperous capital Mānyakhēṭa, when eight hundred and sixty-two years have elapsed from the time of the Śaka king, on the fifth tithi of the dark (half) of Vaiśākha falling in the year Sārvarin, for the enhancement of the holy fame of (my) younger brother, the prosperous Jagattuṅgadēva, who is dearer to me even than (my) life,—

(Verse 29.) "Let this grant of land fulfill the wishes of that Jagattuṅga who has always surpassed Lakṣmīmapa in serving (his) eldest brother with incomparable devotion, the god of love by (his) beauty, the well-known lovable son of Dharma (i.e. Yudhishṭhira) by (his) good deeds, the cool-rayed (moon) by (his) lustre, and the lion by (his) bravery;—

(L. 51.) "With this intention I have given to Rishiṣyappa, who has come from Nandivardhana, belongs to the Bhāradvāja gōtra, is a student of the Vājī-Kānva śākhā, (is)

1 Read व्रजः.
2 Read व्रजः चक.
3 Read कावः; the upper dot of the niṣarga is missing.
4 Instead of this प read र.
the son of Bháilla, and is conversant with the Védas and their subsidiary treatises, the village named Tálapurumshaka, situated in Nágapura-Nandivardhana, along with what is set aside, with the appurtenances, with the assessment in grain and gold, with the flaws in measurement and inflictions of fate, with all the produce, up to (its) four previously known boundaries, (and) to be respected (i.e. not to be interfered with) as long as the moon and the sun endure, in the manner of a gift to a Bráhmaṇa."

(L. 55.) To the east of it (is) the village named [Mádáśádhíghara]; to the south the river [Kanhaná]; to the west the village of [Móhama]; (and) to the north the village of [Vadhírira].

(L. 57.) No one should cause obstruction to Rishiyapayya while he cultivates Tálapurumshaka, defined by these four boundaries, causes (it) to be cultivated, enjoys (it) or causes (it) to be enjoyed. And he who causes obstruction will incur the five great sins; for it is said:

(V. 30.) "He who takes away land that has been given by himself or others, becomes a worm in ordure and is cooked (in hell) together with (his) ancestors."

(V. 31.) "Rámahadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, (which is) common to (all) kings."

(L. 61.) Engraved by Yó[gráshta], the brother of [Ché]vána[nvéna].

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No. 21.—DATES OF CHOLA KINGS.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

(Continued from page 49.)

A.—RAJARAJA.

No. 27.—Inscription in the Vaikuntha-Perumál temple at Mañimangalam.1

1 [Ti *]ru-magal pól
2 k-iyaṇṭu lóvadu Isha[bha]-ná[y]ru pùrvva-ba[pa]khaṭatu [da]sámiyu[m*]

"In the 15th year (of the reign) of ... on the day of Hasta, which corresponded to a Thursday and to the tenth tithi of the first fortnight of the month of Rishabhha."

As Rájarāja's reign has been found to commence between the 24th December A.D. 984 and (approximately) the 29th August A.D. 985 (above, p. 48, No. 25), a date in the month of Rishabhha (April-May) of the 15th year of his reign will be expected to fall either in A.D. 999 (in Śaka-SAṈvat 921 expired) or in A.D. 1000 (in Śaka-SAṈvat 922 expired).

In A.D. 999 the month of Rishabhha lasted from the 23rd April to the 24th May. During that time the 10th tithi of the bright half (of the lunar month Vaisákha) commenced 0 h. 53 m. after mean sunrise of Thursday, the 27th April, and ended 1 h. 44 m. after mean sunrise of Friday, the 28th April; and the nakṣatrás on the two days were—

on the Thursday, by the Brahma-siddhánta and according to Garga, Uttara-Phalguní the whole day; and by the equal space system, Pürva-Phalguní up to 9 h. 12 m., and afterwards Uttara-Phalguní;

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1 No. 289 of the Government Epigraphist's collection for 1897.
2 The name of the king is lost, but the historical introduction, the whole of which is preserved, makes it certain that the inscription belongs to the time of Rájarāja I.
on the Friday, Uttara-Phalguni, by the equal space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhánta for 7 h. 13 m.; and afterwards Hasta.

In A.D. 1000 the month of Rishabha lasted from the 23rd April to the 23rd May; and during that time the 10th titthi of the bright half (of the lunar month Jyaiśthī) ended 20 h. 53 m. after mean sunrise of Wednesday, the 15th May, when the nakshatra was Hasta, by the equal space system and according to Garga for 22 h. 20 m., and by the Brahma-siddhánta for 19 h. 3 m., after mean sunrise.

From this it follows that, if the year of the king’s reign is correctly given, either the nakshatra (Hasta) has been quoted incorrectly, or the weekday (Thursday). In A.D. 999 the 10th titthi of the bright half of the month of Rishabha may undoubtedly be joined with Thursday, the 27th April, because the titthi commenced as early as 0 h. 53 m. after mean sunrise of that day;1 but during no part of the Thursday was the moon in the nakshatra Hasta. On the other hand, for A.D. 1000 the day of the date would undoubtedly be the 15th May, when the nakshatra was Hasta up to nearly the end of the day; but the 15th May A.D. 1000 was a Wednesday, not a Thursday.

My own opinion is, that the day of the date probably is Thursday, the 27th April A.D. 999, and that the writer, confounding the solar and the lunar months Jyaiśthī, without verifying his statement, has coupled with that day the nakshatra Hasta, because in the great majority of years Hasta really is the proper nakshatra for the 10th titthi of the bright half of the lunar Jyaiśthī.

I may add that I have calculated the date also for the surrounding years A.D. 998 and 1001, as well as for A.D. 1009 and 1010, without any satisfactory results.

B.—KULOTTUNGA-CHOLA I.

No. 28.—Inscription in the Rājagopāla-Perumāl temple at Manimāṅgalam.3
1 Svasti śri ||[**] || Tīrthuvanachakkaravattiga śri-Kulottunga-Sōjadevarkku yāṇḍu 48āvadu Kumbha-nāyakku pūrvva-[pa]kshattu dvādaś[i]yum Ve-
2 [||]-kkālaiyum peṛra Śadaiya[i]tu nāl.

"In the 48th year (of the reig) of the emperor of the three worlds, the glorious Kulottunga-Chōjadēva,4— on the day of Śatabhishaj, which corresponded to a Friday and to the twelfth titthi of the first fortnight of the month of Kumbha."

Since, during the month of Kumbha, a twelfth titthi cannot possibly be joined with the nakhatra Śatabhishaj, I feel confident that the twelfth is wrongly quoted here instead of the second titthi of the bright half, and that the date, therefore, in every respect is the same as No. 20, above, Vol. IV. p. 262.

C.—KULOTTUNGA-CHOLA III.

No. 29.—Inscription in the Dharmsēvara temple at Manimāṅgalam.5

1 I could quote very many similar dates from my lists.

2 A comparison of twelve native calendars for different years has yielded the following result for the day on which the 10th titthi of the bright half of the lunar Jyaiśthī ended: In nine years the nakshatra was Hasta at the commencement of the day, and in two others towards the end of it; and in the remaining year the nakshatra at the commencement of the day was Chitrā, which follows immediately upon Hasta.

3 South-Ind. Inscr. Vol. III. No. 32.

4 The identity of this king with Kulottunga-Chōja I. is proved by the fact that three persons mentioned in this inscription are also referred to in another inscription at Manimāṅgalam (above, Vol. IV. p. 262, No. 20), which opens with the usual historical introduction of the inscriptions of Kulottunga-Chōja I. (Pugai-māda vilāga).

5 No. 262 of the Government Epigraphist’s collection for 1897.

"In the 2[9]th year (of the reign) of the emperor of the three worlds, the glorious Kulotṭunga-Chola Deva, who was pleased to take Madurai, Ilam, and the crowned head of the Pandyas,—on the day of Mrigasirsha, which corresponded to a Wednesday and to the seventh titthi of the first fortnight of the month of Mina."

As the reign of Kulotṭunga-Chola III. commenced between the 5th June and the 8th July A.D. 1178 (above, Vol. IV. p. 266), a date in the month of Mina (February-March) of the 29th year of his reign will be expected to fall in A.D. 1207 (in Śaka-Saṁvat 1123 expired); and for that year this date is correct.

In A.D. 1207 the month of Mina lasted from the 23rd February to the 24th March; and during that period the seventh titthi of the bright half (of the lunar month Chaitra) ended 20 h. 16 m. after mean sunrise of Wednesday, the 7th March A.D. 1207, when the nakshatra was Mrigasirsha, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 18 h. 23 m., after mean sunrise.

No. 30.—Inscription in the Vaikunṭha-Perumāḷ temple at Utta ramallūr.1

1 Svasti śrī [||*] Tiru-[v]áy-kálivi mñg-ágā Tribhuvanačchakravatt[i]gal
vīr ar abhishēkam[am] viśiṇy abhishēkamam paṇi aru[il][na] Tribhuvana-

"In the 37th year (of the reign) of the emperor of the three worlds Tribhuvanaviradēva, who was pleased to take Madurai, Ilam, Karuvur, and the crowned head of the Pandyas, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Hasta, which corresponded to a Sunday and to the ninth titthi of the first fortnight of the month of Mithuna."

According to what has been stated above, a date in the month of Mithuna (May-June) of the 37th year of the king's reign will be expected to fall either in A.D. 1214 (in Śaka-Saṁvat 1136 expired) or in A.D. 1215 (in Śaka-Saṁvat 1137 expired). As a matter of fact, this date is correct for A.D. 1215.

In A.D. 1215 the month of Mithuna lasted from the 27th May to the 26th June; and during that time the 9th titthi of the bright half (of the lunar month Ashāgha) ended 17 h. 17 m. after mean sunrise of Sunday, the 7th June A.D. 1215, when the nakshatra was Hasta, by the equal space system and according to Garga for 5 h. 55 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise.

The date reduces the period during which the reign of Kulotṭunga-Chola III. must have commenced (by three days, viz.) to the time from (approximately) the 8th June to the 8th July A.D. 1178.

No. 31.—Inscription in the Rājagopāla-Perumāḷ temple at Maṇimaṅgalam.2

1 Svasti śrī [||*] Tribhuvanaśakamvarttiga[[]
2 Madurai[yum*] [P]āṇḍiyāgai muḍ-ṭṭa-
3 laiyum koṇḍaruliya Kulol-
4 tuṅga-Śoladēvaṅku yāṇḍu 20-

1 No. 67 of the Government Epigraphist’s collection for 1896.
2 The syllable maṇi seems to be entered below the line.
3 No. 278 of the Government Epigraphist’s collection for 1897.
5 āvadu Viśashāba-nāyāru pūrva-pakṣhātu daśa-
6 miyum Viṣṇa-kījāmāyum prīya Svātī-nāl.

"In the 20th year (of the reign) of the emperor of the three worlds, Kuloṭṭunāga-Choḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Svātī, which corresponded to a Thursday and to the tenth tīthi of the first fortnight of the month of Vṛishabha."

From what has been stated above, this date of the month of Rishabha (April-May) of the 20th year of the king’s reign would be expected to fall in A.D. 1198 (in Śaka-Saṃvat 1120 expired); but for that year the date is quite incorrect.

In A.D. 1198 the month of Rishabha lasted from the 25th April to the 25th May, and during that time the 10th tīthi of the bright half (of the lunar month Jyaishṭha, as a kehaya-tīthi) commenced 0 h. 43 m. and ended 22 h. 43 m. after mean sunrise of Sunday, the 17th May, when the nakṣatras by the equal space system and according to Garga were Uttara-Phalguni and Hasta, and by the Brahma-siddhānta Hasta and Chitra.

Of the many years for which I have calculated the date, only the year A.D. 1200 (the month Rishabha of which would fall in the 22nd year of the king’s reign) yields an approximately correct result. In that year the tīthi of the date ended 7 h. 9 m. after mean sunrise of Thursday, the 25th May, which was the last day of the month of Rishabha, and on which the nakṣatra was Svātī, by the equal space system and according to Garga from 19 h. 42 m., and by the Brahma-siddhānta from 16 h. 25 m., after mean sunrise. Even this result I cannot regard as satisfactory, because, in my opinion, this Thursday, the 25th May A.D. 1200, would have been described as ‘the day of Chitra.’

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No. 22.—VAKKALERI PLATES OF KIRTIVARMA II.; SAKA-SAMVAT 679.

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

These plates were first brought to public notice, about twenty years ago, by Mr. L. Rice, C.I.E., who in the Indian Antiquity, Vol. VIII. p. 23 ff., gave the text and a translation of the inscription which they contain, with photolithographs prepared under Dr. Fleet’s supervision. The plates were obtained, and are still, at Vakkaleri, the head-quarters of a hōbaṭi in the Kōlar district of the Mysore state. My revised text is based on excellent impressions, furnished to me by Dr. Hultzsch, for whom the original plates were kindly obtained on loan by Mr. Rice.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 9 1/4" broad by from 4 1/2" (in the middle) to 5" (at the two ends) high. The plates have raised rims and are strung on a ring, which had been cut already before the impressions were taken. The ring is about 4 1/4" in diameter and 3/4" thick, and has its ends secured in the base of an elliptical seal, which measures about 1 1/4" by 1 1/4" and bears, in relief on a countersunk surface, a standing boar which faces to the proper right. The writing is well engraved and is in an excellent state of preservation, so that almost every

1 It is easy to prove that during the time, which is actually occupied by the tenth tīthi of the bright half, the moon cannot possibly be in the nakṣatra Svātī during the month of Rishabha.

2 A revised text of part of the inscription was given by Dr. Hultzsch, from the published photolithographs, in South-Ind. Insr. Vol. I. p. 146.—Dr. Hultzsch informs me that he cleaned the plates with diluted nitric acid before taking the fresh impressions, from which the accompanying photolithographs have been prepared under Dr. Fleet’s supervision.
single letter may be read with absolute certainty. The characters1 belong to the same variety of the southern alphabet which is used, e.g., in the Togarchēju and Karṇāl district plates of the Western Chalukya Vinayaditya, Ind. Ant. Vol. VI. pp. 86 and 89, and Plates. As regards individual letters, the chief point to note is that, except in the akṣara l, in which we have the full form of l of the older inscriptions, the letter l is everywhere denoted by the sign which in the earlier Western Chalukya inscriptions, so far as I know, is employed for the subscript l only.3 For other test-letters, such as kh, j and b, the ordinary earlier types are used throughout.3 The inscription contains no sign of punctuation, nor any form of a final consonant. The size of the letters is about 1c. — The language of the inscription is Sanskrit, and, with the exception of a well-known verse in praise of the god Vishnu in lines 1 and 2, and three benedictory and imprecatory verses ascribed to Vyasa, in lines 72-76, the whole is in prose. From the word śṛṇavātā in line 2 to śṛṇavātā in line 61 the text forms a single sentence, the construction of which is not always correct, and in which occur two forms4 which are contrary to the strict rules of grammar. In respect of orthography, it will suffice to draw attention to the use of the Dravidian l in pāṇḍava, ill. 20, 27 and 33, and in some proper names the most important of which are Kaṭahara, Keraḷa, Ohōla, and Śīrāla, and to the fact that visarga before surd guttural and labial letters has mostly been changed to the jhāvālīya and upādhaṃḍya, and has nearly always been assimilated to a following s and s.

In general, the text is remarkably free from clerical mistakes.

The inscription is one of the Western Chalukya Mahārājaśāhīrāja Paramēśvara Bhaṭṭāraka Kirtivarman [II.] Satyārāya, styled Śrīprithivivallabha, the favourite of fortune and the earth,' whose genealogy is given in lines 2-59. It records (in lines 61-69) that, when six-hundred and seventy-nine Śaka years had gone by, in the eleventh year of his reign, on the full-moon tithi of the month of Bhadrapada, while encamped at the village of Bhagdāravagvītage on the northern bank of the river Bhimarathi, the king, at the request of a certain Dohiraja, granted the village of Suṅgīyur, together with Neṣṭiyur and Nandivali, situated in the midst of the villages Tāmaramuge, Pāṇṅgala, Kiruvali and Bāḷavuru, on the southern bank of the river Aṅgore, in the Pāṇṅgala-vishaya, to Mādhavaśarman, the son of Krishnasarman and son’s son of the student of the Rīg- and Yajurvedas Vishnusarman, of the Kāmakṣāyaṇa gōtra. The charter (according to lines 76 and 77) was written by the Mahāśāhīvīravedika Anivara Dhanamūrja,5 styled Puyavallabha, the favourite of religious merit.

The date does not admit of verification; for Śaka-Saṇvat 679 expired it would correspond to the 2nd September A.D. 757. Of the localities mentioned, Bhandār-Kawto, in the Sholapur district—the ‘Kowth of the map—on a stream which flows into the Shna, which again flows into the Bhima (the Bhimarathi of the inscription); Pāṇṅgala is the modern Hāṅgal in the Dāhwār district, and Bāḷavuru seems to be the modern Bāḷur, three miles south by east of Hāṅgal; the other places have now disappeared.

1 See Prof. Bühler’s Indische Paläographie, Plate VII. col. xvi. The sign No. 12, given there as ḍka, is really ḍk; and the sign No. 19 is ṣg, not ṣka. Under No. 2, the sign ṭd is omitted (see l. 37 of the inscription); on the other hand, the form of ṭka, given under No. 28, does not occur in the inscription.

2 Compare, e.g., the subscript ḍ of the akṣara ḍ in the word callabha in the last line of the Togarchēju plates, Ind. Ant. Vol. VI. p. 87. This sign for ḍ differs from the sign ḍ which is used throughout in the Nauśā plates of the Gujarāt Chalukya Yavattra Śrīyāra-Sīlakṣita, and very frequently in the Surat plates of the same; see Jour. Bo. As. Soc. Vol. XVI. p. 2, and Plates, and Vizian Or. Congress, Arian section, p. 225, and Plates.

3 The sign for ṭ in labhā, l. 55, is open on the left (or proper right) side; see above, p. 119.

4 Āmadākṛtya in line 14, and hāstākṛtya in line 48.

5 This, perhaps, is the Anivara Puyavallabha who wrote the Kādāchi inscription of Vikramaditya (probably II., the father of Kirtivarman II.); see above, Vol. III. p. 260.
Of lines 1-59 of the inscription, which contain the genealogy of the donor, commencing with Polkeši-vallabha (Pulikēśi I), it would be superfluous to give a translation or even an abstract of the contents. Lines 1-35 have been translated by Dr. Fleet in Ind. Ant. Vol. IX. p. 128 f.; and lines 36-52 by Dr. Hultzsch in South-Ind. Insocr. Vol. I. p. 146 f.; and every historical fact, recorded in the inscription, has been fully discussed by Dr. Fleet and by Prof. Bhandarkar in their accounts of the Western Chalukya dynasty.

TEXT. 3

First Plate.

1 4Svasti [*] 3Jayatśā-vāishākhyātmā kshobhīt-ārṇavān [*] dakhin-ōmata-dāmāhīr-āgā-viśrānta-bhuvana[∗]

2 vapūṣṭā [∗] sakalā-bhuvana-saṃstūjyamāna-Mānasya-sagotāpām Hārīti-

purā-

3 nām sapta-lōkamātrībhis-sapta-mātṛībhīr-abhivarddhitānānān Kārttiyikā-parivakṣaḥ-

pra-

4 pta-kalāyaparamparāpāṇām bhagavan-Nārāyaṇa-prasādā-saṃsāda-vāraḥ-kālām-

5 chhanākhāpā-khaṇā-vasikrit-āśeṣa-mahīhṛhitān-Chalukyānā[∗] kulam-alani-kā-

6 rishīḥrā-sāvamēdh-avabhṛthāmaṇā-pavītrikṣita-gātrasya śrī-Polekēś?

7 śi-vallabha-mahārājasya sūnāḥ-parākram.[∗]krānta-Vanavāsya-adī-paranipati-ma-

8 nālā-prāṇibaddha[∗]-vīśuddha-kṛtti śrī-Ki(k)rttivarmma-prathivivallabha-mahārājas=

tasya-ā-

9 tma[ja]śambara-sahākta-sakalottarpātaḥ-svarāv-stārya śrī-Haśhavardhana-parāja-

10 y-ō[p]ātta-paramēśvarasāhabas-tasya[∗] Satyaśrasya-sriprithivina(va)-

Second Plate; First Side.

11 labha-mahārājādhirāja-paramēśvarasya priya-tanayasya praśāta-naya-

12 sya khatga(dga)mātra-sahāsya Chitrakaṇṭhābhīdhāna-pravara-tura[∗]gamē[∗]aśkē[n-

- nivō-

13 sādīt-āśeṣa-vij[∗]gītāh-avani-patitirnitya-Antaritām sva-guro 14 śriyam-āṭma-

14 sātikītya 15 prabhāva-kaliśa-dalīta-Paṇḍya-Chōja-Kērāja-Kalabhra-prabhṛiti-bhū-

15 bhrīd-adabhrī-aśvaramasyānānyāvanata-Kānchīpati-makuta-chumbita-pā -
VAKKALERI PLATES OF KIRITIVARMAN II. 203

16 dāmbujasya Vikramāditya-Satyāśraya-śripūrthivivallabha-mahā- 
17 rājādhirāja-paramēvarta-bhaṭṭārakasya priya-sūnō 1-Bālendūnēkha- 
18 raṣaya Tāraṅkārtārīva Daitya-balami-atīsamuddhataṃ trairājya-Kānchipati- 
19 balam=avuṣṭhabya karadikrita-Kavēra 2-Parasīka-Simhaḥ-ādi-dvip-ādhīpa- 

Second Plate; Second Side.

20 sya sakalottarapatha-nātha-mathan-ōpārjī-ōrjītā-pālidhvaj-ādi-samasta- 
21 páramāśīvṛyaa-chinna[na]syatina Vinayāditya-Satyāśraya-śripūrthivi(vi) vallabha-mahārā- 
22 jādhīrāja-paramēvarta-bhāṭṭārakasya priy-ātmaṇaḥ-ṣāsāva ēv-ādhegat-āśeśa-ā 
23 sthānāstrō daksapāśā-vījayini pitāmahē samunmūlita-nikhilakaṇṭa- 
24 kā-samhatrī-uttarāpatha-vijīgahār-guruvā-sagramata ēv-āhava-vyāpāra- 
25 m ≤ a h a r a m = a r rati ga j a g h a tā pāṭaṇa v iṣṭrīya maṇa kripāna- 
26 dhāras=saṃgra-vīgrahāra=snāh asa rasikāḥ parām ukhiṇāt krita 6-ā 
27 trunamūlalō Gaṅgā-Yamunā-pālidhvajā-pa[da]dhakkā 5-mahāśabda-chinna(hna)-mā- 
28 nīkya-matamgaj-ādī=piṇīṣṭā=k ur ṛ v a n p ara i iḥ palāyamā[nai] r ā sāsyā 
29 katham=api vidhi-vasād=apanīto[p[i] pratapād-ēva viśa- 

Third Plate; First Side.

30 ya=prakāpam-arājakam-utsārayan=Vatsarāja iv-ānāpēkhaḥ-āparsahā- 
31 yakas=td-avagrahaṇān=nirṛgaṇya svabhuj-āvahṣṭamba-prasādhit-āśeṣa-vīṣvambharah pra- 
32 bhūr=ākhaṇḍiva(ta)-satītrayatvāt(ch)chhatru-mada-bhājanatvād uḍāratvāni nirvadyatvā- 
33 dyasa=saṃstabhuvan-āśrayas-sakalā-pāra maṣa vṛyya v yaktī-hē tu pāli- 
34 dhvaj-ādya-nj[ī]vala-prājya-rājyō Vijayāditya-Satyāśraya-śripūrthivi- 
35 va[?] vallabha-mahārādhirāja-paramēvarta-bhāṭṭārakasya priya-putra- 
36 sanakala-bhuvana-sāmārya-lakahi(kahmi)-svayaḥvar-ābhishēka-samay-ānantā- 
37 ra-samupajaya-mahōtsahā Pallavasāya samūl-ōnmūla- 

Third Plate; Second Side.

39 nāya kṛita-matir-atitvarayā Tu[dm]dāka 12-vishayaṃ prápy-ābhimus(kh)-āgatan= 
Nandipottvā- 

1 The three Nērūr plates have -tādiḥ pitaro-dājaya B 4. 
2 The same plates have Kāmeda; see Dr. Fleet in Ind. Ant. Vol. IX. p. 127, note 24. 
3 Pāramāśīvṛya is formed from paramāśīvra as ēdājacurūṣya is from ēdājapura. 
4 Originally "dhatat" was engraved. 
5 Read pādāhuṣ. 
6 The three Nērūr plates have sat-sahas-. 
7 The nākhaḥ in brackets, which is not quite clear in the impressions, may possibly be ṣa (but is set ṣa). 
8 There is some actual uncertainty about the actual reading in the three Nērūr plates. Above, Vol. IV. p. 343, l. 50, 
9 the reading appears to be pada (not pada). In the Lakshmēśvar inscription noticed by Dr. Fleet in Ind. Ant. 
10 Vol. VII. p. 112, the reading distinctly is, in the first part, padaḥkakṣ, and in the second, padaḥkakṣ. Mr. 
11 Kittel's Kānada-English Dictionary gives padadakke and padaṇakke in the sense of 'a kettle-drum.' Above, 
12 the reading appears to be pada (not pada). In the Lakshmēśvar inscription noticed by Dr. Fleet in Ind. Ant. 
13 Vol. VII. p. 112, the reading distinctly is, in the first part, padaḥkakṣ, and in the second, padaḥkakṣ. Mr. 
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18 the reading appears to be pada (not pada). In the Lakshmēśvar inscription noticed by Dr. Fleet in Ind. Ant.
40 rmm-ābhidhānam-Pallavaṁ raṇa-mukbē samprahṛitya prapalasya(yya) kaṭumukha-
vādi-
41 tra-samudragnhēs-ābhidhāna-vādyā-viśēshān-1khaṇḍvāṅgadhvajā[m]- prabhūta-
prakhyāta-
42 hastivarān-svakiran-añkara-vikāsa-nirākṛita-timiram=māpikya-rāśi-
43 fi-cha hastēkṛitya3 Kalaśaabhavanilaya-haridāṅga-anāchitakāṁchilīya-
44 māmāṁ Kāṁchim-savināśya pravīṣya satataprvīṭta-dān-anā(ṇ)a4indita-dvīja(ja)-
45 din-anāthā-janō Narasiṁhapatīvarmama-nirmābīpa-sālamaya-Rāja-
46 sīmēśvar-ādi-dērakula-suvarpa-rāśi-pratyaḍpapau-ōpāriṭ-ōrjita-punyāḥ;4 a-
47 nivārita-pratāpa-prasara-pratāpita-Pāṇḍya-Chēla-Kērala-Kalabhra-pra-

Fourth Place; First Side.
48 bhṛti-rājanyakaḥ kahubhiba-karimakaṁ-kara-hata-dalita-sukti-mukta-mukṭapala-
49 prakara-mari(r).chi-jāla-viśāla-vēl-ākutē ghu(ghu) rupamāṇa-ārō-nīdhanē6 dakhīnā-
50 rpaē śarad-āmala-śādadhāra-viśāda-yaśōrāśīmayam jayama(sta)mēha.4
51 m-atishētipad =7VikramādiyayatSatyārayayatśriprihivivallabhasmaharajādhīrā-
52 ja-paramēsvara-bhaṭṭārakasāya prīya-sūnum-bālē suśīkshita-śastraśāstrasatru-
53 šatya(śva)ṛgga-nirgraha-paras-svagunah kal[1p]-ahanitala-hriyēnā pitṛ samā-
54 rōpita-yauvarājyāḥ svakula-vairāyāḥ Kāḍchī-patēr=ṣaṅgrahaya mān prēshaya i.9
55 ty=ādēṣam prārthya labdhvā tad-anātarmēva kīra-prayāpas-sann=abhimukham-
āga-
56 tya prakāsā-yuddham kartūm-amartthān pragviṣṭa-dureṣgama-Pallava[m]- bhagna-
śaktiṁ kṛitrā
57 mēttamataṅgaja-māpikya-suvarṇa-kōṭīr-ādāya pitrē samarpitavā-

Fourth Place; Second Side.
58 n=ēvaṁ kramēpa prāpta-sārvabhauma-padaḥ=pratāp-anurāg-śvaṇata-sāmanta-maku-
59 tā-mālā-rajā-punja-puṅjarita-charaṇasonsarthah10Kirttivarmam-a-Satyāraya-ārt-
60 prithividvallabha-mahārajanādhīrā jā paraṁēsvara-bhaṭṭārakasas=sarvānēva
61 m-ājñāpayati [15] Viditam-astu vō=āmabhīga(na)vasaptasya-uttara-śaṭchhatēshu
Śaka-varṣē-
62 śv=atīśēhu pravardhamāna-viṣayārāja-saṃvatsarē11 ekādaśē vattra-
63 mānē Bhimarathī-naḍy-uttaraṭṭastha-Bhanḍāragaviṣṭage-nāma-grāmā-
64 m-adhivasatijayerya-skandhāvāçe Bhādrapada-puruṣamāyayē śrī-Dōśiraja-
65 vijñāpanayā Kāmākāya-gōṭrīya Rīg-yajur-vvēda-pāraga-śrī-Viśnup-
66 ārmançapah-pautrāya Krishnās[ṛ]mmaṇçah-putṛkya Mādhava-armançē
67 Pā(n)ugal-viṣhayē Aṛadore-nāḍi-dakahīna-tatē Tamara-

Fifth Place.
68 muge Pānuṅgal-Kiruvallijī Bālavuru ity-ētēsām grāmāpahān madhyē Neṅgiyūr-
Nṇandivali-jī-

1 Read viśēshau.
2 According to the strict rules of grammar this should have been āhastē kritē; see Paṇini, L. 4, 77.
3 This correction may have been made already in the original.
4 Read -πυγδ=ṃśrīta-.
5 The reading, in my opinion, is distinctly nīḍhāṇa, not bhāḍĎāna.
6 There can be no doubt that the actual reading is jāyamamabhā-.
7 Instead of the passage from sarād- to atīśētipad, one would have expected a compound, commencing with stūdīsita-sarād- and ending with māyā-jayastambhē.
8 Here, again, one would have expected -bhaṭṭārakasāyu.
9 Read prēshhayē-.
10 Read 'strāhu.'
Vakkaleri Plates of Kirtivarman II.—Saka-Samvat 679.

J. F. FLEET.

SCALE .75

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

W. GRIGGS, PHOTO-LITH.
No. 23.—MINDIGAL INSCRIPTION OF RAJADHIRAJA;
SAKA-SAMVAT 970.

By H. Krishna SASTRI, B.A.

Mindigal is a village about eleven miles north-west of Chintamani, the head-quarters of the Chintamani tāluka of the Kolār district in the Mysore State. The older form of the name, Mindumgallu, occurs in line 9 of the inscription, which also states that the village belonged to the district of Koyyakoromadugu.

The subjoined record was first brought to my notice by a goldsmith of Mindigal, who sent me for examination a pencil-sketch of the writing on the stone, expecting some hidden treasure to be referred to therein. It was, however, found out to be an important inscription of the Chola king Rajadhiraja, dated both in the Śaka era and in a year of his reign, and I was at once deputed by Dr. Hultzsch to prepare inked estampages of the stone, from which I now edit the inscription. The slab on which the inscription is written measures 5' by 4' 9" and is fixed into the platform of the Someshvara temple in the fields to the north-east of Mindigal. At the top, to the proper right of lines 1 and 2, are engraved the figures of a cow and a calf. The characters are of the old Kanarese type and are neatly engraved between horizontal lines. The language of the inscription is throughout Kanarese, with the exception of the Tamil words kōvāroṣipadomāna uḍeyōr in l. 3, and yāṇḍu in l. 4.

As regards the orthography of the inscription, I have to make the following remarks:
(1) Except in the case of a, the secondary forms of long vowels do not differ from those for the corresponding short ones. (2) The anusvāra is represented by a small dot, which is placed at the right upper corner of the letter which it belongs. The same symbol is used in l. 1 for the cypher, as in other Kanarese and Telugu inscriptions. (3) The superscribed form of r does not occur in the inscription; and where such a form is required, it is indicated by the doubling of the consonant to which it was meant to be prefixed. (4) The anusvāra takes the place of other nasals before ga (ll. 9 and 13), gha (l. 5), da (l. 5) and pa (l. 8). (5) The virāma is

1 Read "aṇam t.
2 Metre of this and the following verses: Śūkṣa (Aṭṭhūṭh).
3 Instead of pha, la or lam seems to have been originally engraved.
4 Read "ilaṇḍāna."
represented, as in modern Kanarese and Telugu, by a zigzag line attached to the talekṣṭu. (6) The consonants ra and ra, ja and ja are used in their proper places, except in the cases of aḷṅvaṇī for aḷṅvaṇī (1.11) and goḷaṅgaṇī for goḷaṅgaṇī (1.14).

In goḷaṅgaṇī (1.15 f.) and Baḷaṅgaṇa (1.17) the accusative termination is, in strict accordance with the rules of grammar, affixed only to the last of the nouns which are the objects of the same verb, while the others remain in the nominative case combined with the copulative conjunction uṅ; but in Saḷya[rū] (1.3) the accusative termination is omitted. The word saḷvaṭṭuvaṇī (1.1 f.), which ought to stand after maṇvettuṇey (1.4), has been misplaced.

The inscription records the gift of some land and of an oil-mill to the temple of Sōmēśvara at Miṇḍunagallu by the Davadāyaka Appimayya, surnamed Rājendra-Chōḷa-Brahmanārāya (ll. 4 ff. and 11 f.), who governed the Mārājāvaḍī Seven-thousand country from his camp at Vaḷḷurū. This grant was made when a certain Baḷaryya, surnamed Rājendra-Chōḷa-Pōmpalāmārāya,1 the son of Muḍdarasa of Muṟuṅgaṇamale (l. 7 ff.), had repaired the temple of Sōmēśvara. The land granted was irrigated by two tanks,—Pallavakeṭu (ll. 9 and 12) and Baḷaṅgaṇa-Pōmpalakaṭṭu (l. 13 f.), the first of which had been built by Baḷaryya and the second by Appimayya.

The record is dated in the Śaka year 970, which corresponded to the current Saṅvat-samvatsara and to the thirtieth year of the reign of (the Chōḷa king) Rājakēśavirman, aliś Rājādhīrāja, ‘who took the head of the glorious Vṛapāṇḍya and the Saḷe of the Chēra king.’ This date corresponds to A.D. 1047-482 and has enabled Professor Kilburn to calculate the dates of four other inscriptions of the same king and to show that his reign commenced between the 15th March and the 3rd December A.D. 1018,3 i.e. during the reign of his predecessor Rājendra-Chōḷa I whose reign extended from A.D. 1011-12 to at least A.D. 1033.4 Consequently Rājādhīrāja must have been the co-regent of Rājendra-Chōḷa I. and did not rule independently before the death of the other.5 The bhūras of the chiefs Appimayya and Baḷaryya, viś. Rājendra-Chōḷa-Brahmanārāya and Rājendra-Chōḷa-Pōmpalārāya, were evidently acquired by them during the reign of Rājādhīrāja’s predecessor Rājendra-Chōḷa I. The conquests of Rājādhīrāja are described in detail in an inscription of his 29th year at Maṇimangalam. One of his achievements is stated to have been that he routed the Chēra king and followed the example of his ancestor Rājarāja I. in destroying the ships at Kāṇḍaḷur-Śalai.6 This is the incident alluded to by the bhūra ‘Śeṭamana Saḷya[rū]’ koṇḍa, which is given to Rājādhīrāja in l. 2 f. of the subjoined inscription. The ‘taking of the head of Vṛapāṇḍya’ is not mentioned in the historical introduction of the Maṇimangalam inscription, which refers to three other Paṇḍya enemies of Rājādhīrāja.7

Of the proper names contained in this inscription the following admit of identification. The Mārājāvaḍī Seven-thousand province (l. 6), over which Appimayya ruled, is mentioned in other inscriptions as Mahārājāpaḷā, Mārājāpaḷaī and Mārjavāḷa-rājya, and Vaḷḷurū (l. 6 f.), the residence of Appimayya, has been identified with a village of the same name, about 8 miles north-west of Cuddapah.7 Muṟuṅgaṇamale (l. 7) is identical with Muṟuṅgaṇamale, a village near Chintamani. The first of the two tanks mentioned in the inscription, viś. Pallavakeṭu, appears to have been situated near the Sōmēśvara temple (ll. 9-12). The ruins of it still exist a few yards to the east of the same temple.

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1 [On the Pōmpala family compare above, p. 171, note 1.—E.H.]
2 Compare above, Vol. IV, p. 216.
3 See ibid., p. 218.
4 [This will be shown by Prof. Kilburn under the Chōḷa date No. 34.—E.H.]
6 Saḷya is the Kanarese equivalent of Śalai, i.e. Kāṇḍaḷur-Śalai.
7 South-Ind. Inscr. Vol. III, p. 105. In his Epigraphia Carthtica, Vol. IV, Introduction, p. 20, Mr. Rice mentions Vaḷḷurū as being situated “to the north-east of Mysore and described as the capital of the Rāmarājāvaḍī Seven-thousand.” This name is perhaps a mistake for Mahārājāvaḍī.
TEXT.

1 Svasti śrī [ ][ ] Saka-varisha 970-nē yī Sabbajitu-saśiva-
2 tsaradal śrīmat-Virapāṇiyana tāleyuni Sērama-
3 na Sāleyu[m*] koḍa kōv-Irājakēsaripadmar-āna2 udeyar śrī-Rājādhi-
4 rājadēva[r*]ggo yānḍu muvattaneya [1*] śrīmat-[Da]jāpanāyakāma A-
5 pippayyan=appa o[r*]-kkettu-gaḍaṁ gaḍa-Nāraṇya Chōjana-simgham
Rājendra-
6 Chōjaa-Brahmāmarāya Mārājavād[i] Ėlusāsiravan=āluṣta V[a]llū-
7 ra bijin na sukha-sa[m]ghāta-vinōdāmin3 Āluṭ+rī[ ] Muruganamaleya
8 Muddarasa maṇgaṇ Bairayyan=app[a] Rājendra-Chōjaa-Pōmpalamāra-
9 r Koyyakore-naḍa Mṇḍumgalall Pallavakaṭṭ-endo hosa keṛya[r*]
10 kaṭṭiṣai tūṁhan=ikkisi bhūmiyaṁ til[i] Sōmēśvarādeva dēgulava
11 [a]livaṁ [sō]dīaṁ soteyan=ikkisal Appimayyan=appa Rājendra-Chōjaa-
12 Brahmāmarāya tiy-ūra Sōmēśvarādeva[r*]ggo Pallavagāṭṭina tūbina
13 modalal Chōjana-simgāṁ ko[ ]rāgadal kaṇḍūṅgaṁ gā[ ]yūn Baḍagaṇa-[Pōm]-
14 pa[l]ka[t]=endo keṛya kaṭṭi[sī] tūṁhan=ikkisai keṛya al-gōlaṁgaṁ4
15 gā[ ]yūn nan[d]-dīvege iy-ūra g(ā)ṇaṁ onduṁ bha[r*]t[a][r*]rīgī pattu
16 deyunvaṁ Sōmēśvarādeva[r*]ggo arasara-dammu-dattiy-āgā bi[tta][ ]r [ ][ ] 19
17 dammawan=ālidavā kavileyuṅ Bāṇa[r*]āsiyuvan=a[i]d[a] pa[pakke
18 pōpar [ ][ ]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Saka year 970 (which was) this (current) Sarvajit-
saśvatāra (and) the thirtieth year (of the reign) of king Rājakēsarivārmān, alias the
lord śrī-Rājādhirājadēva, who took the head of the glorious Virapāṇiya and the Sāle of
Sērama (i.e. the Chēra king);—

(L. 4.) while the glorious Daṇḍanāyaka Appimaya, alias Rājendra-Chōjaa-
Brahmāmarāya, a chief who alone makes (his enemies) tremble, a (very) Nāraṇya among
heroes, the lion of the Chōjaa (king), was governing the Mārājavādi Seven-thousand (province)
(and) was immersed in the delight of pleasing conversations in (his) camp at Vālūru;—

(L. 7.) when Bairayya, alias Rājendra-Chōjaa-Pōmpalamāraya, the son of Muddarasa
of Muṛuganamale, having caused to be constructed at Mṇḍumgalall in Koyyakore-naḍu a
new tank called Pallavaṅkaṭṭu and a sluice to be built, having levelled the ground and having
examined the cracks in the temple of Sōmēśvarādeva, had (them) plastered,—Appimaya,
alias Rājendra-Chōjaa-Brahmāmarāya, gave to (the temple of) Sōmēśvarādeva in this village
(one) kaṇḍūṅga of paddy-land, (measured) by the kolaga (named after) Chōjana-Simgha,10 at the
base of the sluice of the Pallavaṅkaṭṭu (tank);

(L. 14.) and, having caused to be constructed a tank called the Northern Pōmpalaṅkāṭṭu
and a sluice to be built, (he gave) to (the temple of) Sōmēśvarādeva, as a gift for the merit of

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1 From four inked stamnages.
2 Read "śeṣarasa."
3 Read saṁkathā. Saṁkāṭa might be translated by 'crowd' or 'abundance,' but the phrase occurs in
many other inscriptions as suka=sukkathā-vinōdāmin.
4 Read tīrī and compare with it the Tamil tirutti which, as Mr. Venkayya informs me, means 'having
reclaimed.'
5 Read aḷaṁāṁ.
6 Read Brahmaa.  7 Read iy.
8 Read golagāṁ.
9 Read l.
10 According to l. 5 this was a  środa of the Daṇḍanāyaka Appimaya.
the king,\(^1\) five kolagas of paddy-land at that tank, one oil-mill of this village for a perpetual lamp, and ten kolagas of paddy-land for the priest.

_(f. 16.)_ He who destroys this charity will incur the sin of destroying cows and (the city of) Bāparaśi.\(^3\)

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**No. 24.—DAULATPURA PLATE OF BHOJADEVA I. OF MAHODAYA; [HARSHA]SAMVAT 100.**

BY F. KIELHORN, PH. D., LL.D., C.LE.; GÖTTINGEN.

This plate is said to have been found, some thirty years ago, among the ruins of an ancient temple near the village of Sivā, the ‘Sewa’ of the map, about 7 miles E.N.E. of the town of Didwāna in Jōdhpur (Mārwād), Rājputāna, _Indian Atlas_, quarter-sheet No. 33 N.E., long. 74° 44' E., lat. 27° 27' N. It was taken at the time to the small fortress of Daulatpurā, about 4 miles E.S.E. of Didwāna, but since September 1897 has been deposited in the Historical Records Office at Jōdhpur. I edit the inscription which it contains from impressions, which were kindly furnished to Dr. Hultsch by Munsiff Debiprasad of Jōdhpur and by Dr. Führer.

This is a single plate, inscribed on one side only. It is very similar to the Dīghwā-Dubaulī plate of Mahāudrāpāla and the Bengal As. Soc.'s plate of Vināyakapāla, published by Dr. Fleet, with photolithographs, in _Ind. Ant._, Vol. XV. p. 105 ff. and p. 138 ff. The plate is about 1' 9½" broad by 1' 4½" high, and on to its proper right side is soldered a heavy brass seal, about 6½" broad by 9½" high, the top of which is raised into an arched peak. The letters of the legend on the seal are in relief, and the arch contains a standing figure which is only faintly visible in the impressions. The writing on both the plate and the seal is well executed, and in an excellent state of preservation. The size of the letters on the plate is between ½' and ¾", and on the seal, between ⅛" and ⅜". The characters belong to the northern class of alphabets, and are similar to, but in some particulars\(^4\) more antique than, those of the two plates mentioned above. They include, in line 16 of the plate, _numerical symbols_ for 100 and 10, and the _numeral figure_ for 3.\(^4\) The _language_ of the inscription is Sanskrit, and, with the exception of one verse in lines 15 and 16, the text is in prose. In respect of _orthography_, I may note the use of the sign for ṛ, to denote b; the constant doubling of t before ṛ; the employment of n instead of anusvāra in the word _anā_, in lines 10 and 14 of the plate; the use of _parambhagavatbhatta_ in lines 4 and 6 of the plate, and of _parambhagavatbhatta_ in lines 5 and 10 of the seal, for _parambhagavatbhatta_; and the occurrence of the term _samañjar_\(^5\) for _samavatsaraḥ_ or the ordinary _samvatsara_, in the date, in line 16.

The inscription is one of a _Mahārāja Bhōjadēva_, who, from his residence or camp of Mahōdaya, on the representation of one of the people concerned, renewed here a grant which had been made by his great-grandfather, the _Mahārāja Vatsarajadēva_, and continued by his grandfather, the _Mahārāja Nagabhāsasthādvēdeva_, but, in his own reign, had fallen into abeyance. The object of the grant is the village of Sivā, in the _Dēṇḍvāna-vishaya_ of the _Gurjaraṭrā_

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1. P. iz. his sovereign, the Chōjā king Rājādhīrāja.
2. Ṛ. Vārāṣad (Benares).
3. I refer especially to the different forms of the consonants f and š; of the subscript n in the _aksharas_ _ṣu, yu_ and _ṣva_; and of the medial _d_ (ai, ȯ, and _an_).
4. For other northern inscriptions which exhibit both _numerical symbols_ and _numeral figures_, see my _List of Northern Inscriptions_, Nos. 539 (which is about 78 years older than the present inscription), 541, 560, 602, 616, 651, and 655.
5. In line 6 the engraver has actually engraved _parambhajagā_.
6. See my _List_, Nos. 542 (where the actual reading also appears to be _samañjar_), 544, and 545.
bhūmi. The dātaka of this 'charter, issued by Prabhāsa,' was the Yuvarāja Nāgabhāṣa; and the date is the 13th of the bright half of Phālguna of the year 100.

Date of the Daulatpura Plate.

The genealogy of Bhūjadēva, which is given on both the plate and the seal, was known already from the Dīghā-Dubaulī and Bengal As. Soc.'s plates mentioned above. The Dīghā-Dubaulī plate, which is dated 55 years later, records a grant of his son Mahāndrapāla; and from the Bengal As. Soc.'s plate we know that Mahāndrapāla's son and successor was another Bhūjadēva (or Bhūjadēva II.), who in turn was succeeded by Vināyakapāla, his brother from a different mother. All the three grants were issued from the skandhādvara (i.e. either a camp or royal residence) at Mahādaya. As was first pointed out by Dr. F. E. Hall, Mahādaya or Mahādaya, according to the lexicographers, is another name of Kanyakubjā (Kanyakubja, or Kanauj), and there is no reason now why that identification should not be accepted here. So long as only the two other grants were available, which refer to localities about 250 miles south-east and 150 miles east by north of Kanauj, it could well be doubted whether the government of these Mahārājas had extended so far west as to include Kanauj; but we now see from the present inscription that these princes held sway even over a part of the country which is more than 300 miles west of Kanauj, and for the three grants together it would be difficult to find a place of issue more favourably situated than that well-known city.

Our inscription indicates the solution of another difficulty presented by the other grants. The plate of Mahāndrapāla, in line 14, contains the half-verse Śrīmad-Bhāka-prayuktasya āśanaṣya sthir-āyatēḥ, and Vināyakapāla's plate, in line 16, has the similar half-verse Śrī-Harskīṇa prayuktasya āśanaṣya sthir-āyatēḥ. To make some sense of these incomplete sentences Dr. Fleet had to supply the words 'this is the writing of;' but now a different explanation is furnished to us. Instead of the half-verse we here, in lines 15 and 16, have the full verse Prabhāsena prayuktasya āśanaṣya sthir-āyatē śrīmān-Nāgabhāṣa nāmā yuvārōjē-tra dātakaḥ. This verse makes it clear, that the half-verse of the other grants also is part of a customary verse, the object of which was to record, in the second half, the name of the dātaka; and that, through the force of habit (and perhaps for a reason which will appear below), the half-verse was inserted even when no dātaka was to be mentioned. The exact interpretation of the details of the verse solely depends on the sense of the word prayuktasya. In my opinion, the meaning which at once suggests itself for āśanaṃ prayuj, is, 'to employ a command for a certain purpose, to address an order to somebody, to proclaim an edict, to issue a charter,' and Prabhāsena prayuktōm āśanaṃ, therefore, could hardly be anything else than Prabhāsena āśanaṃ, 'an order or charter of Prabhāsa,' which, in the case of the present inscription, of course would mean of Bhūjadēva.' In accordance with this interpretation I take the three names, Prabhāsa, Bhāka and Harsha, to be second names of the three Mahārājas who issued the respective grants; and I suspect that in the grants of

1 See e.g. Halāyudha's Abhidānaroṭamāndal, II. 131: skandhādvara iti prājñāi rājadhān atigadyate.
2 See ibid. II. 132: Kanyakubja Mahādaya.
Mahendrapāla and Vināyakapāla. The by themselves meaningless half-verses, to some extent, were inserted for the very purpose of recording those second names of the donors. With the full verse of the present inscription I would compare the concluding verse of the Achyanatapram and Parā-Kiṃcī plates of the Gāṅga Mahārāja Indravarman, in which also the second name of that prince, Rājasiniha, is mentioned, as it were incidentally, only in connection with the writing of the grants.

The localities mentioned in this inscription admit of easy identification. The village of Sīva of course is the very place near which the plate was found, and the name of the Dēṇḍvānaka-viśhaya survives in that of the town of Didwāna which is about 7 miles W. S. W. of Sīva. The Dēṇḍvānaka-viśhaya is stated to have been in the Gurjaratra-bhūmi. I have not been able to trace the name Gurjaratra in any of the published records; but I find the term Gurjaratra-manḍalā, denoting the same part of the country (and no doubt synonymous with Gurjaratra-bhūmi), in an unpublished inscription of about the 8th century at Kālaṅjār. That inscription speaks of a man who had gone forth from Maṅgalānaka, situated in the Gurjaratra-manḍalā, and Maṅgalānaka, clearly is the ‘Māglona’ of the map, which is only about 28 miles N. N. E. of Didwāna.

The date of the inscription, like the dates of the two cognate grants, must be referred to the Harsha era. It does not admit of verification, but, judging by the date of Mahendrapāla’s plate, it would probably correspond to the 2nd March A.D. 706.

The Mahaṛāja Bhojajēva I. of our inscription was preceded by his father, the Mahaṛāja Rāmaḥbadradēva, and succeeded by his son, the Mahaṛāja Mahendrapālaladēva. The same names we find in the same order, in the list of the later Mahaṛājādhirājas of Kanaūj. According to the Peherā (Pehoa) inscription of [Harsha-]Saṃvat 276, No. 546 of my List, the Mahaṛājādhirāja Bhojajēva was the successor of the Mahaṛājādhirāja Rāmaḥbadradēva; and according to the Siyādžū inscription, ibid. Nos. 18 and 20, Bhojajēva was succeeded by the Mahaṛājādhirāja Mahendrapālaladēva. This alone would go far to prove that the later Mahaṛājādhirājas were descendants of the earlier Mahaṛājas. But in addition to this, like the Mahaṛājas the Mahaṛājādhirājas also, in the Siyādžū inscription, apparently are referred to as ruling at Mahādāya as their capital; and so far as we can judge from the known inscriptions, the extent and situation of their respective dominions, at least from the west to the east, were about the same. On the west, we have seen above, the plate of the Mahaṛāja Bhojajēva I. takes us to Didwāna in Mārvāṇ; and on the east, the plate of his grandson, the Mahaṛāja Vināyakapāla, records the grant of a village near Benares. The direct distance from Didwāna to Benares is about 540 miles; and from between the two places, and not far from a straight
line connecting them, we have, from west to east, the Rájórāgh (in Alwar) inscription of the reign of the Mahárdájádhirája Vijayapáladeva, No. 39 of my List, the Gwálier inscriptions of the reign of the Mahárdájádhirája Bhójadeva, ibid. Nos. 15 and 16, the Asni inscription of the reign of the Mahárdájádhirája Mahálpáladeva, ibid. No. 25, and the Jhúrl plate of the Mahárdájádhirája Trílochanpáladeva, ibid. No. 60. Since the reign of the Mahárdájádhirája Bhójadeva we besides have an inscription at Pehává (Pehoa) in the north, ibid. No. 546, and another at Dóbóghád in the south, ibid. No. 14, the kingdom, in his time, in either direction may have been far more extensive than under the Mahárdájas; but that they also ruled over part of the more northern country, is shown by the Dighwá-Dubaulí plate of Mahéndrapála which, like the Madhuban plate of Harsha, records a grant in the Srávasti-bhakti, and future discoveries may show that their rule extended farther to the north and south than we now know at present.

Regarding the connection of the Mahárdájas of Mahédaya with any of the earlier rulers of Kanauj, and particularly concerning their relation to the great king Harsha, I am unable to give any information. I can only draw attention to the fact that the manner in which their genealogy is given in their plates, and especially the way in which each of them is described as the devotee of a particular deity, remind one of, and apparently are adopted from, the corresponding portions of Harsha’s own grants.

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**TEXT.**

**The Plate.**

1. Ṣrī-Mahádáya-samávásit-ānēka-nau-hasty-aśva-ratha-patti-sampannas- skandháváhāya-tapasv-śri-

2. mahárája-śrí-Dévásaktidévasya-tasya puttras-tatpádánudhyátaḥ śri-

3. Bhúyikádévýām-otpápaḥ parama-

4. mabhévaro mahárája-śrí-Vatsarájádévasya tasya puttras-tatpádánudhyátaḥ śri-

5. Sundarídévýām-otpápaḥ śri-

6. sparambhágavatī-haktô mahárája-śrí-Nágarbhatadévasya-tasya puttras-tatpádánudhyátaḥ śri-

7. yásam-otpápaḥ paramádityabhaktô mahárája-śrí-Rámbhadrátadévasya tasya puttras=

8. tatpádánudhyátaḥ śri-

9. mad-Appádévýām-otpápaḥ sparambhágavatihaktô mahárája-śrí-Bhójadevátṛ Gýjáragåtrí-bhúman? Dēṇḍvána-

10. ká-vishaya-samáva(mba)dëhá-Śivágrám—[ā]graháré samupagatán=saruván-ëva

11. yathástréma-niýuktán=pratvāsína-schatá

12. smájánapayati | Bhaṛṭa-Hárshukóna(ṇa) vijñäpitaṁ | Upalikhit-āgrahárás sarváya-saméta a-chandr-ārka-

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1. Perhaps also the Kárra inscription of the Mahárdájádhirája Taśāhpála, who probably was a king of Kanauj, No. 62 of my List.

2. The same may be said of the genealogy in the Dák-Baramírk inscription of the Mahárdájádhirája Jvítaguptádeva II. of the family of the Gupta of Magadh, Gupta Inscr. p. 216.

3. From impressions supplied by Munisípp Debiprasad and Dr. Führer.

4. Expressed by a symbol.

5. Read parambhágavatī.

6. Read dëvā, and omit the following sign of punctuation.

7. This sign of punctuation is superfluous.

8. This clearly is the reading of the plate, but the forms of the consonants of the four aksaras Śivágráma appear to be more modern than the forms of the same letters, elsewhere employed in this inscription. The difference is particularly striking in the case of the s and s; but the gr of gṛd also does not agree with the gr of the following graháré, and the e of ed differs somewhat from the e in e.g. the word bhágavatī of the preceding line. At the same time, I see nothing in the impression which could lead me to think that another name had been previously engraved.
9 kshiti-kālaṁ pūrvvadatta-dēvavra(bra)hamāya-varjitaḥ paramādēvapādānām
prasātāma-mahārāja-śrī-Devasakti-
10 rājadevāna mat-pitāmaha-bhaṭṭa-Vāsudevāya śāsanēna dattō bhuktaḥ-ccha tēna
ch-śasya sahaṁ-ānōśa bhaṭṭa-Viṣṇuvā prā-
tigrnā-patṛkṛṇa dattōḥ pitāmaha-mahārāja-śrī-Nāgabhāṣṭadēvēn-ānumatīr-ddattā
dēvā-rājē tu tach-chhāsānam-anuma-
12 ti-ccha vigatām-upagatiḥ ["] Tad-īthāṁ virājapitaṁ śāsanam-anumatiṁ
pratigrasā-patṛkṛṇa bhūgaṇ(ā) ccha jūṭvā maṇī pritroḥ puyā-śābhivṛ-
dēhaṁ Kāśyapagotṛ-Āśvalyānava(ba)hṛchhasavra(bra)mahārāja-bhaṭṭa-Vāsudev-
ānaya-vrā(bra)haṃgāṁ Kātyāyanaṅgagotṛ-Āśva-
14 lāyanava(ba) hṛchhasavra(bra)mahārāja-bhaṭṭa Viṣṇūnaṅgavajavṛā(bra)m anāṇā ccha
prābhāga-kramāḥ siva yathānām-anumodita iti viditvā
15 bhavaddhisāmanumantavyaḥ pratīvācibhir- api-ajñāśāpana-vidhūyaib-vibhū(bhū)
svav-āyā ēśāṁ samupanēyā iti || Prabhāṣēṇā pruyuktā-
16 sya śāsanasya sthir-āyateḥ || śrīmān-Nāgabhaṭō nāmnā yuvājō-ttra dūtakaḥ ||
Samvatsrō 100 Phālguna-sūdi 10 36 niva(ba)dēhaṁ ||

The Seal.

1 Paramavaishnavo
2 dēvas-tasya
3 dévyaṁ-utpannah
4 śrī-Vatsarajādevās-tasya
5 śrī-Sundaridēvāyām-utpannah
6 mahārāja-śrī-Nāgabhāṣṭadēvās-tasya
7 tpādānudhyātaḥ śrīmad-Īsāṭādevāyām-utpannah
8 mādityabhaktō mahārāja-śrī-Rāmabhāṣṭadēvās-ta
9 sya puttras-tapādānudhyātaḥ śrīmad-Appādēvāyām-utpannah
10 ?parambhagavatibhaktō mahārā[ja]-śrī-Bhūjādevāḥ [II]

TRANSLATION.

(Line 1.) Ōm. Hail!
From the royal residence, furnished with many boats, elephants, horses, chariots and foot-
soldiers, which is fixed at the glorious Mahādāya:-

(There was) the devout worshipper of Viṣṇu, the Mahārāja Dēvasakti-dēvā. Begotten
on Bhūyikādevā, his son, who meditated on his feet, (was) the devout worshipper of Mahēś-
vāra (Śiva), the Mahārāja Vatsarājadēvā. Begotten on Sundaridēvā, his son, who meditated
on his feet, (was) the devout worshipper of Bhagavati, the Mahārāja Nāgabhāṣṭadēvā.
Begotten on Īsāṭādevā, his son, who meditated on his feet, (was) the devout worshipper
of the Sun, the Mahārāja Rāmabhāṣṭadēvā. Begotten on Appādēvā, his son, who meditates
on his feet, the devout worshipper of Bhagavati, the Mahārāja Bhūjādevā, issues these com-
mands to all appointed to the several offices and to the inhabitants, assembled at the agrahāra

1 Read -ādē. 2 Here one would have expected iti. 3 Read yathādēnām.
4 Metre: Ślokā Anushtubh. 5 Read samvasaraḥ.
6 The numbers 100 and 10 are denoted by numerical symbols, and 3 by a numeral figure.
7 Read paramabhaga. 8 Or 'from the camp . . . which is pitched at.'
9 The sentence is continued below, in the words 'the Mahārāja Bhūjādevā.'
10 In the original the names of the Mahārājas and their wives have the word śṛ or śrīmat, 'the illustrious,' prefixed to them.
11 I.e. either the goddess Durgā or Lakṣumī.
village of Sivā, which belongs to the Dēṇḍvānaka vishaya in the Gurjaratrā country (bhumi):

(L. 8.) The Bhatṭa Harshuṇa has apprised (us) that the above-written agrahāra, with every income from it excepting previous gifts to gods and Brahmans, by means of a charter was granted by our great-grandfather, the Mahārāja Vatsarājadēva, for as long as the moon, the sun and the earth endure, to his grandfather, the Bhatṭa Vāsudēva, and was possessed (by the latter), and that by him (the Bhatṭa Vāsudēva) the sixth part of it was given by a deed of donation to the Bhatṭa Vishṇu; that our grandfather, the Mahārāja Nāgabhaṭatadēva, signified his consent; but that in our own reign, that charter and consent have fallen into abeyance.

(L. 12.) Having heard, then, of that charter thus brought to our notice, of the consent, the deed of donation and the (fact of) possession, we, for the increase of the religious merit of our parents, have given permission that (the agrahāra), shared in exact accordance with previous possession, shall belong to the Brahmans born in the lineage of the Bhatṭa Vāsudēva, who are of the Kāśyapa gōtra and are students of the Āśvalāyana (ṭākha) of the Rīgvēda, and to the Brahmans born in the lineage of the Bhatṭa Vishṇu, who are of the Kātyāyana gōtra and are students of the Āśvalāyana (ṭākha) of the Rīgvēda. Knowing this, you should assent to it, and the inhabitants, being ready to obey our commands, should make over to these people all income (due to them).

(L. 15.) Of the firmly enduring charter, issued by Prabhāsa, the dūtaka is here the Yuvārāja, the illustrious Nāgabhaṭa.

Recorded on the 13th of the bright half of Phālguna of the year 100.¹

No. 25.—INSCRIPTIONS AT ABLUR.

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

Ablur is a village about two miles to the west of Kōḍ, the chief town of the Kōḍ tāluka of the Dhārwār district. Its name occurs in the ancient records in the fuller form of Abbalur or Abbalurū; and the record E. places it in the Nāgarakhaṇḍa seventy, which was a subdivision of the Banavasi twelve-thousand province (see below). Ink-impressions of seven inscriptions were obtained for me at this village. The most important of the inscriptions is E., the record which gives the history of the revival of Śāivism in the twelfth century A.D. This will be edited in full; so also F., a short record connected with it, and G., which is interesting as being a virgal or monumental tablet, belonging to a class of records of which not many specimens have as yet been made fully available. The other records all present points of interest: but they are not important enough to repay the time and trouble that would be required to edit them in full; and it will be sufficient to give abstracts of the contents of them.

A. and B.—Of the time of Vikramaṇḍitya VI.—A.D. 1104.

These are duplicate copies, almost word for word the same, but not absolutely so, of a record at a temple of Śiva which is now known as the temple of Basavēśvara, though, as the records themselves show, it was originally called the temple of Brahmēśvara² because it was founded by a Gāvāṇḍa or village-headman named Bamma or Barma, i.e. Brahma. A. is on a stone tablet outside the temple; and B. is on a stone tablet inside it.

¹ The text of the seal is identical with part of the text of the plate.
² Brahmēśvara-dēvārā dēgula, e.g., A. line 62; and Brahmēśvara-dēvālā-dēhāna, e.g., C. line 27.—The founding of it is mentioned in A. lines 27, 28.
In A., the writing, consisting of eighty-five lines of about seventy letters each, covers an area about 4' 1" broad by 6' 5" high: it is in a state of very good preservation as far as line 70: from there it has suffered a good deal of damage: but the illegible portions can almost all be supplied from B. In B., the writing, consisting of ninety-one lines of about sixty-five letters each, covers an area about 4' 1" broad by 6' 10" high: at about one-third from the proper right side, the tablet is broken into two pieces from top to bottom: but no entire letters are destroyed along the line of fissure: in other respects, it is in a state of very good preservation, except for a few places in lines 79 to 91, where, however, the illegible passages can almost all be supplied from A.—In both cases, the sculptures at the top of the stone are, in the centre, a liṅga, with an officiating priest, inside a shrine; on the proper right side, towards the top, the sun, and, in the lower part, a standing figure inside a shrine, with the bull Nandi near the edge of the stone; and on the proper left side, towards the top, the moon, and, in the lower part, another standing figure inside a shrine, with a cow and calf near the edge of the stone.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The size of the letters ranges, in A. from about $\frac{1}{2}$ to $\frac{3}{4}$, and in B. from about $\frac{3}{4}$ to $\frac{5}{4}$. The second part of the record, commencing in A. line 72 and B. line 77, was engraved by the Rādṛi 1 Honnōja or Honnōja; and the first part was engraved by the same person in conjunction with the Rādṛi Sōvōja: the writers or composers of the two parts were different people: but, on each stone, the execution is so uniform throughout that, in each case, the whole record must have been put on the stone at one and the same time, at or soon after the second date, in A.D. 1104, which must, therefore, be considered the proper date of the record.—Except for the opening invocation of Śiva, repeated in A. line 72 f. and B. line 77 f., and for the verse which follows it in the first instance, and for one imprecatory verse in A. line 71 f. and B. line 76, the language is Kanarese; partly in verse, and partly in prose. In addition to rādṛi, 'an engraver,' the record gives us another word, khaṇḍāraṇu (A. line 85, B. lines 77, 90), evidently meaning 'to engrave,' which is not found in Mr. Kittel's Kannada-English Dictionary, and dādī (A. line 6, B. line 7) as a variant of dāḍi, 'attack, incursion, invasion;' gauḍa (e.g., A. line 19) as a variant of gauḍa, gauḍa, 'a village-headman (the Marāthi pāḍi), and bāṇasau (A. line 75, B. line 80) as a variant of bāṇasa, bāṇasa, 'kitchen;' it also gives, in A. line 6, B. line 7, kutkīla, 'a mountain;' Kittel's Dictionary includes this word; but Monier-Williams' Sanskrit Dictionary seems to give only the form kūkīla.

The whole inscription is a record of the time of the Western Chālukya king Vikramāditya VI. It is a Śiva record. And it registers grants that were made in his twenty-sixth year, in A.D. 1101, and in his twenty-ninth year, in A.D. 1104. On the first occasion, when the Daṇḍanāyaka Gōvindaraṇa was ruling the districts known as the Ḥānungal five-hundred, the Bāsavura hundred-and-forty, and the Nāgarakhaṇḍa seventy, he came in state to Abbalūr, and saw the temple of the god Brahmēvara which Bammagāvūḍa had caused to be built there; and was pleased; and, at the request of Bammagāvūḍa's son Ēchagāvūḍa, he granted to the temple a village named Muriganaḥalī in the Nāgarakhaṇḍa seventy. On

1 Rādṛi is doubtless a tadhāraka corruption of the Sanskrit rāpakārī, 'a maker of images, a sculptor,' as suggested by Dr. Hultsch, who compares pāḍi and pāḍār (above, Vol. III. p. 207, note 8). Though Kittel's Dictionary does not include rādṛi, it gives rāvar, as well as rāya, as a tadhāraka corruption of rāpa.

2 This name is not found now in maps, etc.—The place is mentioned again in a record of later date,—an addition at the end of an inscription of A.D. 1182 at Bajagāmī (P. S. O.-C. Inser. No. 184; and see Ms. Inser. p. 96).—which registers a grant of the villages of Kāruni and Maruvasi and Muriganaḥalī and Kundaraṇa (?) in the Nāgarakhaṇḍa kaman, and Chiṅka-Kaṇgūge in the Ḥānungal kaman, for the nāgābhōya of the gods Dakhāṇ-Ḍāḍrēvīḷa (of Bajagāmī), Sōmanātha, and Brahmēvaras of Abbalūr. Chikka-Kaṅgūge is evidently the modern 'Chikkangūl' in the Hāṅgal taluka.
the second occasion, grants were made by some of the villagers to provide for the aṅgabhōga and the perpetual lamp of the same temple.

The record contains two dates. The details of the first date,— when the grant was made by the Daṇḍanāyaka Gövindarasa,— are Sunday, the new-moon day, when there was an eclipse of the sun, of the month Vaiśākha of the Vishu (properly called Vṛisha) saṅvatara, which was the twenty-sixth year of the reign of Vikramāditya VI. This date was not recorded correctly. The given saṅvatara was Śaka-Saṅvat 1024 current. There was, indeed, an annular eclipse of the sun, which was probably visible in Southern India, on the specified new-moon day.1 But the tithi ended, by Sewell and Dikshit's Tables, at about 2 hrs. 12 min. after mean sunrise (for Ujjain) on Tuesday, 30th April, A.D. 1101; and it cannot be connected with the Sunday at all, as it began at about 30 min. after mean sunrise on the Monday. The details of the second date,— when the grants were made by the villagers; shortly after which time, presumably, the whole record was put on the stone,— are, Sunday, coupled with the sixth tithi of the bright fortnight of the month Bhadrapada of the Tāraṇa saṅvatara, which was the twenty-ninth year of the same reign. The given saṅvatara was Śaka-Saṅvat 1027 current. And the corresponding English date is Sunday, 28th August, A.D. 1104; on which day the given tithi ended at about 18 hrs. 42 min.

Lines 8 to 17 of this record mention a Daṇḍanāyaka Gövindarasa, who is described as "ruling," but without any hint as to the sphere or nature of his powers. Lines 59 to 62 mention a Maḥāsāmāntādhikāti and Daṇḍanāyaka Gövindarasa, who in A.D. 1101 was "ruling" the Hānuṁgal, Bāsavura, and Nāgarakhaṇḍa districts. And a third passage,— A. lines 75, 76, B. line 80,— mentions a Daṇḍanāyaka Gövindarasa, who in A.D. 1104 was administering the Banavāsi province and the vaśādṛṣṭa-duty at the command of Anantapāla, a high minister of the Western Chālukya king Vikramāditya VI., who is mentioned in many of the records of this period.

The Gövindarasa of the first passage was the son of a certain Krishnārāja, whose pedigree is not disclosed, and of Padmaladēvi, an elder sister of Anantapāla. And he seems to be identical with the Gövindarasa of the second passage. This is inferred, partly from the fact that it would have been unnecessary to mention him with such prominence in the first passage, and especially as "ruling," unless more details were to be given about him further on, and partly from the description of the Gövindarasa of the second passage as mūraṇa-gaṇḍha-vāraṇa, which is taken to mean "the choice elephant of his maternal uncle,"— with reference to Anantapāla, who stood in that relationship towards the Gövindarāja of the first passage.2 It

1 See Von Oppolzer's Canon der Finkenmune, p. 220, No. 5484, and Plate 110.
2 Māra means "a mother's brother," and also "a wife's father." This record does not mention anyone, with reference to whom it could be taken in the latter sense in the case of the Gövindarasa of the first passage. And on the other hand, it does not seem at all probable that Raṣṭaragabhairava-Gövindarasa (regarding whom, see further on) was either a nephew or a son-in-law of Anantapāla; so no such hint is given in any of the passages mentioning him, though they describe him very fully. Moreover, the full description of the Gövindarasa of the second passage in this record (line 50 ff.) runs— Saumā-saṅvāmonkha-bhadra-kirnī-hāsa-saṅvatara ṃga-ratndkaṇaḥ saukara-sukra-pika-bhayu-mānuhakāḥ kirtī-laṅ-kamāḥ samara-saṅvāmo-saṅvataraḥ chaturu-Chaturmaṇkāḥ dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūσita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūσita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣita-dūṣi
may be remarked, in passing, that the allotment to the Gòvindaràsa of the second passage of so high a rank as that of Mahàsàmanta-dåhipati, is undoubtedly incorrect, whoever he may have been; just as much as in line 4 the record makes a mistake in describing Anantàpàla as merely a Mahàsàmanta, instead of a Mahàsàmanta-dåhipati.

The Gòvindaràsa of the third passage, however,—though the special biruda does not occur in it,—being described as having a much more extensive authority, is most probably another person, to be distinguished by the full name of Ràñaràngabhairava-Gòvindaràsa, who was apparently a paternal uncle of the Gòvindaràsa of the first passage, and regarding whom we learn the following facts from records at Bajàgàmi and Talàgund.2 He belonged to the Paràsàra gòtra, and was the son of Dàsuràja, son of Kàsiràja and Nilaätà, and of Sôvalà-devi or Sômàmbyiké (e.g., the records of A.D. 1102, line 24 ff., and A.D. 1114, line 37 ff.). The record of A.D. 1102 styles him (line 44) Krishnàràj-àunnya, "the younger brother of Krishnàràj,"—with reference, doubtless, to the Krishnàràj of the Ablûr inscription; and the record of A.D. 1112 styles him (line 37) aṣan-àṣukàhra, "the champion of his elder brother," and Krishnàràj-anúgina-tàman, "the affectionate (or beloved) younger brother of Krishnàràj." The record of A.D. 1114 further describes him as Lâtì-àswaya-lâlîta-màndala-tílaka, which expression, taking lâlîtamàndala as meaning much the same thing as lâlîtâpattà, we may render by "a forehead-mark of the broad forehead that was the lineage of the Lâtas:"); so, also, the record of A.D. 1102 describes Anantàpàla (in line 8) as Lâta-kuñumadavàna-vídhu-kàra, "a very ray of the moon to (open) the cluster of water-lilies (flowering at night) that was the family of the Lâtas:"); evidently, both the persons traced their origin to ancestors who were natives of the Lâta country; and this, no doubt, accounts in part for the intermarriage and the special favour reëwnt by Anantàpàla to Ràñaràngabhairava-Gòvindaràsa. His biruda of Ràñaràngabhairava, "a very Bhairava (Siva) in the field of battle," figures more or less prominently in all the records. And the record of A.D. 1114 styles him (line 40) Tribhuvanamallalàdeva-vijayà-daśhàmani-bhûja-daśña, "the staff of the victorious right arm of Tribhuvanamallalàdeva-(Vikrâmditya VI.)." In A.D. 1102, the Daññânyaka Anantàpàla, the Mahàsàmanta-dåhipati who had attained the pañcamañásabda,3 was "protecting, with the delight

1 No string of titles and epithets is connected with the name of Gòvindaràsa in this passage. After giving the titles of Anantàpàla, the record simply says [Anantàpàl] [arasa-bhàdhe śrivard-dandaipahak Gòvind-arasa Banaêtane-(etc., as in a note further below).

2 The records are:—


Of A.D. 1103, No. 171; p. 199.

Of A.D. 1107, No. 218; p. 199.

Of A.D. 1112, No. 172; p. 82.

Of A.D. 1114, No. 175; p. 175.

3 The term pañcamañásabda, meaning literally "five great sounds," denotes the sounds of five musical instruments, the use of which was allowed, as a special mark of distinction, to persons of high rank and authority. The epithet samadhyatapàñcamañásabda is found most commonly in connection with the names of great feudatories and high officials; the instances in which it occurs among the epithets of paramount sovereigns, are but few. I have given a general note on the term in my Gupta Inscriptions, p. 296; in the course of which I have quoted a paper in Ind. Ant. Vol. XII. p. 95 f., which tells us that the Lûkàyats Fîstuckhîntâmâpî enumerates the five instruments as being the śríga or horn, the támamâta or tambour, the kâhhā or conch-shell, the dhàmrî or kettle-drum, and the jaygaśângî or gong. And an inscription of A.D. 1032 at Suttårnà in Mysore (Ep. Ca. Vol. III. Nj. 164; I quote, however, from an ink-impression) enumerates them as the śívâ[.] daśña, khañçîke, jaygaśângî, and kôlê, and provides an allotment to the god Lûnâ-Kûrâm-udhârî for playing these musical instruments, and performing the worship of the god, three times a day,—For the kôlê, which is the same as the śríga, see a note further below. The word daśña may perhaps stand for daśdàna, which is explained in Kittel's Dictionary as 'the drum of a Domba.' The śívâ and khañçîke remain to be identified. The former of them was the special musical instrument of the Râshtrâkûta kings of Mâlhâk and of the Râta chieftains of Saundâtî.—For the special instruments of some other great families, reference may be made to my Dyn. Kan. Distra. p. 327, and note 7.—The custom of kings being heralded in public by musical instruments is mentioned by the Chinese pilgrim Hûns Tâns, in connection with Śîlâditya-Harshavardhana of Kâsañj; he tells us (Lîfâ, Beal's translation,
of an agreeable or friendly interchange of communications (with his paramount sovereign), the two-six-hundred (i.e. the Belvola three-hundred and the Puriţge three-hundred), the Banavase twelve-thousand, and the vadāraṇā and perjuṇka duties, and his subordinate, the DaṇḍanāyaKA Raṇaraṇgabhairava-Gōvindarāja, holding office by the favour of Anantapāla, was "protecting, with the delight of an agreeable or friendly interchange of communications (with Anantapāla)," the vadāraṇā of the melvaṭṭe, the eraṇu-bilkoḍe, and the perjuṇka. In A.D. 1103, Anantapāla, with the same titles and also those of Mahāpradhāna and Bhaṇanaṅgare, was "protecting, etc.," the Belvola three-hundred, the Puriţge three-hundred, the Banavase twelve-thousand, and the pandya-duty of the saptārāhalekše or seven-and-a-half-lakȟ country; and the DaṇḍanāyaKA Raṇaraṇgabhairava-Gōvindarāja, who had obtained the administration of the Vanavāsi twelve-thousand through his favour, was "protecting, etc.," the Banavase twelve-thousand, the vadāraṇā, and the achchupannāyā of... and had, under himself, a Samdhivindaddhikṣita or minister for peace and war named Ḥvarṇyāya. In A.D. 1107, the Mahāpradhāna, Bhaṇanaṅgare, and DaṇḍanāyaKA Anantapāla was "happily governing" the two-six-hundred (i.e. the Belvola and Puriţge districts) and the Banavase twelve-thousand; and his subordinate, the DaṇḍanāyaKA Raṇaraṇgabhairava-Gōvindarāja, who had attained good fortune by his favour, was "protecting, etc.," the Banavase twelve-thousand, the vadāraṇā, the perjuṇka, and the eraṇu-bilkoḍe; and this record mentions, as a subordinate of him, the...
a certain Trivalībhaṭṭa, of the Vatsa gōtra,—described as the mayduna, i.e. sister's husband, or wife's brother, of the Daṇḍanāyaka Gövindarasa,—who was holding office as Porgaṇḍa1 of the mahāvīḍḍa-village of Tāṇagunḍur (Tālgund). The record of A.D. 1112 introduces a new official superior of Raṣṭarāngabhairava-Gövindarasa: it tells us that, under Vikramāditya VI., the Pāṇḍya Mahāmānḍalēvara Tribhuvanamallâ-Kamarras, "the lord of Gōkarna the best of towns,"—who belonged to the line of the Pāṇḍya rulers of Siṇgalī, the capital of the Haive division of the Koṅkaṇ,—was "ruling with the delight of an agreeable or friendly interchange of communications (with his paramount sovereign);" that Anantapāla gave him the Vanavāsi country;2 that, on receipt of it, he made appointments; and that, by appointment from him, Raṇarāngabhairava-Gōvinda, mentioned further on in the record as the Daṇḍāṭṭevara Gövinda, was "protecting" the Banavase country.3 The record of A.D. 1114 does not make any reference to the Pāṇḍya prince: it speaks of Anantapāla as a feudatory of Vikramāditya VI., but, evidently with reference to past events only, as, ... the record of A.D. 1112, it does not couple any titles with his name; it speaks of the Daṇḍāṭṭevara Gövinda as a rājāhānśa or flamingo dwelling on the water-lilies that were his feet; and it describes him more fully as the Mahāsāmantādhipati who had attained the pāṇchamahādāta,4 he who was a very Raṇarāngabhairava, the Mahāpradhāna, the Manevergade, the Daṇḍanāyaka Gövindamaya, who was "governing" the Banavase twelve-thousand, the Sāntālige thousand, the two-six-hundred (i.e. the Belvola and Parrige districts), and the caḍdāmula and pannām duties. By this time, then, Raṇarāngabhairava-Gövindarasa had been promoted to most of the high offices that had been held by his patron Anantapāla.5

When the Daṇḍanāyaka Gövindarasa made his grant in A.D. 1101, as mentioned in line 59 ff. of the record, he laved the feet of a Śaiva teacher or priest named Sōmēśvara, who is introduced to us in a passage, commencing in line 51, which runs thus:—


1 The original has peggatana, which must be a mistake (unless it is found to be an authorised abbreviation) for peggatana.2 The original runs—Raṇaratāngbhairavasaṇīpadīsati-īva Banasasya Malapora jāju suddhā-nirmānā-paṇḍita-yaśak-prabhāvam-nidhi Gövindaṁ. The rendering in Mya. Inser. p. 85, and note, would find,—instead of suddhā, 'nectar, ambrosia,' with which the name of Gövinda is compared,—the Marathi word suddhā, 'together with,' along with, besides,' in its modern Kanarese corrupt form sudd, and would translate "was protecting Banasasa and the Malapora jāju (?) also." The word jāju, 'gambling,' seems to be used here, to suit the convenience of the composer of the verse, instead of jājuṣṭa, 'a gambler.' The idea evidently is, that Gövinda cut off the heads of the Malapas and used them as dice. And a Kanarese ballad somewhat similarly describes a Governor of Bombay as proposing to cut off the heads of Holkar and Scindia and play the game of juggling balls with them before the Fesha Bājīrao.

2 It is in this passage that Raṇarāngabhairava-Gövindanāja is described as amara-mukha-śaṇamukha (see page 215 above, note 2).

3 We have a later date for Raṇarāngabhairava-Gövindarasa in A.D. 1117-18, quoted by me (Dyn. Kan. Distric. p. 451) from a record which is not accessible to me at present.

4 Mebre. Kanda; and in the next two verses.—The first verse occurs in line 19 f. of an earlier record, of A.D. 1094, at Bāγāmāni (see page 220 below, note 3), with, in essential points, only the difference of manipati for yatipati. The whole passage from the words Dhareg-ṣeva to Naiṣāgyik-ādhyāvarāṁ, occurs in lines 31 to 35 of the Bāγāmāni inscription of A.D. 1105 (see the same cote); and it is from that record that I take the various readings given in the footnotes.

V. 1, munbhācana. 
Read prastatana. 
V. 1, yaśah-pāldhanā.
Srikanthaṁ vibudha-chūtavana-kajakamthaṁ || Hara'-pādāhābhojadalou chittaman-eesava mukhāhābbhojadalou || Bhārati-saucondaramaṁ chaṛitarodalo nirmmalateyan-akhiḥ-ānas'-āṁtadalou Śakra-dīk-kumjara-bhāsvat-kirtīyaṁ bāppure5 nilisidan-ūṇyad-guṇ-anāhagam munhumdrābharaṁ Srikantaṁ-dēvam budhā-jaña-tīkakaṁ tarka-vidyā-saumudram || Ā mahānuhavanā śīhane doreyan-endoḍo2 || kelabal2-starka-visāradar-kkelaśar-āpt-ālaśa-śambolhakar-kkelabal-nnataka-kövidar-kkelabal-oḷ-gabbanīgalāṁ ballaval=k kelabal=byā(vyā)karanā-jīr-sim-inuimām ballaṁ-anmaar-ill-ellaṁam sale Sōmeśvara-sūri ballan-anagalai Naiyāyāya-yik-āgrēśa(sa)ram || Akalajān-āṁrakunjāta10-Chaitra-samayamān Lōkāyat-āṁbhūthi-sītakaraṁ sāṁkhyā-diśa11-disāradanī māṁsā-āṅgānā-kāntu-kanṭha-kanan-mauktika-bhūṣhapatu Sūgata-nirējātā-chaṁdāṁsu tārkkika-Sōmeśvara-sūri peśpur-vādeyam Naiyāyāk-āgrēśa(sa)ram ||13— namely, "To describe the efficacy of the penances of the grandfather-preceptor of the holy Sōmeśvara-vāpaṇḍita-deva who was the preceptor of Echāgāvṛnḍa of the famous Abhur:—In the line named Parvatāvali, which was esteemed to be greatly (i.e. undoubtedly) the leading (division) of the sect, celebrated in the world, named Śaktiparshva, there became famous the eminent ascetic Kēdāraśakti, an ornament to the succession named Mūvarakōṇeṣaṃtati.13 Of that great ascetic Kēdāra, the disciple, praised indeed throughout the world, was Srikanta, abounding in extremely pure virtues, of spotless behaviour, a very cokool (or ring-dove) in the grove of mango-trees that are learned men. Amidst great applause, Srikanta-deva, abounding in great virtue, an ornament of great saints, a forecourt-ornament of learned people, a very ocean of the science of logic, firmly fixed his thoughts on the water-lilies that are the feet of the god Hara (Śiva), and made the beauty of the goddess of eloquence abide in the charming water-lily that was his mouth, and maintained purity in all his behaviour, and established to the ends of all the points of the compass a brilliant fame like that of (Airavata) the elephant of (the east which is) the quarter of Indra. To give an idea of the disciple of that great man:—Some people are learned in logic, and some can impart the knowledge of well-chosen speech; some are acquainted with the dramas, and some are conversant with good poetry, and some know grammar: there are none (others) who know all of these; but the learned Sōmeśvara, indeed, the sinless one, the leader of the Naiyāyikas, knows them all. A very season of Chaitra (i.e. a very month of spring) to (develop the fruit of) the mango-tree that is Akalan,14—a very cool-rayed moon

1 Metro, Mahāraṣṭhara. 2 Read mukhabhājadalou. 3 V. l., sundariyam. 4 Read dī. 5 V. l., chiṭtarade nilisidan-sod-guṇ-dāya(ākha)n. 6 V. l., kuṣa. 7 B., line 61, has the same; except that it gives śīhane. The record of A.D. 1102 has, similarly, śīhane doreyan-endoḍo. Read śīhane doreyan-endoḍo, or ēnd-endoḍo. 8 Metro, Mattēbhaṅkāra; and in the next verse. In the record of A.D. 1102 these two verses are transposed: this one comes after the other. 9 V. l., bāpp-īnu vidēbhaṅkāra-stādalou ballaṁ=sva-vaṁ-vaṁ-vaṁ nagaḷaṁ vidyā-dāhi Sōmeścaraṁ. 10 V. l., dābramaṅkāri. Read, in either case, āra, for dāhra. 11 V. l., chāra. 12 In the Abhūr record there follows one more verse about Sōmeścara: but it does not present anything of interest; and it is not included in the Balṣagāmi record of A.D. 1102. 13 I have not found anything yet to explain the meaning of this name. Māvar must be the genitive of māva, 'three persons,' unless it can be connected with mā, = mādu, 'advanced age.' For kēsa, of which kēsya is the genitive, the dictionary only gives the meanings of 'a pitcher; an inner apartment or chamber, a room.' 14 It seems impossible to avoid taking the word aklāna as a proper name; to render it by simply 'stainless people,' seems to give a very inadequate meaning to the text. At the same time, we do not yet know of any Śaiva writer named Aklāna; and Sōmeścara can hardly have given encouragement to the writings of the Jain Aklāna, even in the department of tarka or logic with which the name of that Aklāna is sometimes specially connected (e.g. in line 36 of a Jain record of A.D. 1077 at Balṣagāmi, P. S. O. C Insers. No. 163, Mys. Insers. p. 129).—The next three epithets, also, are puzzling. From line 65 of the Abhūr inscription, we learn that Sōmeścara was a follower of Lokñīṣa; and (see page 227 below) Lokñīṣa was an opponent of the Lōkāratas, Māṁsakas, and Sāṅkhyas. There are, perhaps, some hidden second meanings, which I have failed to see. Kēnta, for instance, may mean 'base-born,' as well as 'tree;' but the alternative reading māḥa is opposed to that.

2v2
to (bring to full tide) the ocean that is the Lökāyatas,— a very guardian elephant of that quarter of the regions which is the Sāṅkhya-doctrine,— a very pearl-ornament glittering on the white throat of the woman who is the Mīmāṃsā,— a very hot-rayed sun to (close) the water-lilies (blooming at night) that are the Buddhists,— the logician, the learned Sōmēśvara, the leader of the Nāyāyikas, attained greatness." And a further passage, in lines 63 to 66, describes him, in rhyming epithets, as—Yama-niyama-svādhyāya-dhāya-dhāraṇa-mannāvasthāna-japa-saṁādhi-saṁāpamaṇa nibuddha-jana-prasaṁna nīya-a-stāra-vistri(stri)ta-saṁjñana-prāśvāsana Vaiśēshika-vārddhi-varddhana-sa(sa)rat-saṁhāra sāṅkhya-āgama-praṇa-māṇiki-ābharaṇa guru-charaṇa-saṁsiṛha-saṁkōtaraṇa śābda-sāstra-saṁkāra- vana-prasānta prayā-ōday-ādbuddha-Lākula-siddhānta nirupam-ōpanyasa-dēvanadi-pravāha nīja-datta-mattra-prasāda-saṁvarddhita-saṁbhava-saṁdōha saṁhitā-vidyā-mahā-nadī-prāṃśh-āpna-saṁkāra prasārandrī prasārandrī-ābharaṇa bhakti-pravāha-paritṛṣṭa-Paramēśvara nīravādyā-nirmāṇa-tapō-guṇ-ākān- nilaya kṛtī-kaumudi-mudita-śrīnivasa-nāma-samāstā-prasāsti-sahita,— namely, "he who is possessed of the glory of such names as he who is endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, the observance of silence, the muttering of prayers, deep contemplation, and good character, and who is gracious to learned men; he who is a very sun to (open) the great cluster of water-lilies (blooming in the daytime) that is the Nyāyadāstra, and who is a very autumn-moon to bring to full tide the ocean of the Vaiśēshikas; he who is a very ruby-ornament of those who are versed in the Sāṅkhya-āgama, and who is a very bee on the water-lilies that are the feet of his teacher; he who is a very spring to the grove of mango-trees that is the Ādita-āgama, and who has given new life to the Lākula-siddhānta by the development of his wisdom; he who is a very stream of the river of the gods in unequalled reasoning, and who has made the assembly of his disciples to prosper by the favour of the counsel given by him; he who is a very ocean to (receive) the stream of the great river that is the Sāhityavāidyā, and who has quite satisfied the god Paramēśvara (Śiva) with the unbroken flow of his devotion; he who is the sole abode of the virtue of blameless and spotless penance, and who has delighted the whole circuit of the earth with the moonlight that is his fame."

We gather a good deal of information about the Mūvarakōgeya-saṁptati from various records at Balágami. And, in the first place, we find that it was connected with the sect of the Kālāmukhas, which is already fairly well known. We learn this from the record of A.D. 1112, which says (line 49)—Parvrat-āmnāyada Mūvara-kōgeya-saṁptāna Śakti-parisheyol=negaṭe-vadedu śīsya-chāttaka-varahākāla-mukhar=enisida Kālāmukharol,— "among

1 Lit. "has awakened."
2 Regarding Lākula, the founder of the tenets that were classed under the general head of Lākula-siddhānta, see page 226 ff. below. Several references to him and his writings will be quoted from the Balágami records. And mention is made of the Lākula-gama in line 18 of the Bījkūr inscription of A.D. 1074 (Ind. Ant. Vol. X. p. 129).
3 The principal one of which the first was edited by me, Ind. Ant. Vol. V. p. 342, at a time when the purport of the verse Dharmasamsa, etc., could not be guessed, and the others all deserve, for various reasons, to be properly dealt with in full.— are:

Of A.D. 1102 ; No. 163 ; p. 78.
Of A.D. 1112 ; No. 173 ; p. 82.
Of A.D. 1139 ; No. 178 ; p. 87.
Of A.D. 1139 ; No. 179 ; p. 134.
Of A.D. 1149 ; No. 180 ; p. 97.
Of A.D. 1155-56 ; No. 181 ; p. 100.
Of A.D. 1162 ; No. 184 ; p. 92.
Of A.D. 1162 ; No. 185 ; p. 109.
Of A.D. 1192 ; No. 201 ; p. 72.
the Kālāmukhas,\(^1\) who, having attained fame in the Śaktiparisha of the Müvaraśīna-samāna of the Parvatamṇya, had caused themselves to be spoken of as the very burst of the rainy season for the ēdāka-birds that are disciples,"—and then goes on to place among these "Kālāmukhas" Kēdāraśākti, his son Śrikantha, and Śrikantha’s son Sūmeśvara. This passage would, indeed, seem to identify the Kālāmukhas with the Müvaraśīna-samāna. But this appears not quite consistent with the fact that the college (sthāna) of the Kālāmukhas of the ancient Balligāve was the temple of Pañchālinga,\(^2\) whereas the college of the Müvaraśīna-samāna was a different building. And it seems probable that what the passage really means, is, that the founder of the Müvaraśīna-samāna was a member of the Kālāmukha sect who established some particular school, the tenets of which differed in some respects from the general doctrine of the Kālāmukhas. The verse Dhareg-esa, etc., seems to name, as the order of development, first the Śaktiparisha,\(^3\) then the Parvatāvali, and then the Müvaraśīna-samāna. On the other hand, the prose passage, just quoted, indicates first the Parvatāvali, then the Müvaraśīna-samāna, and then the Śaktiparisha. The verse used in the record of A.D. 1129 (see page 233 below), and in some subsequent records, does not mention the Śaktiparisha, and indicates first the Parvatāvali and then the Müvaraśīna-samāna. And the record of A.D. 1192 mentions only the Parvatāvali.

The members of the Müvaraśīna-samāna were the hereditary priests of the temple of the god Śiva in the form of Dakshiṇa-Kēdāraśāvaru, "the Kēdāraśāvaru of the South,"\(^4\) which, as we learn from line 57 of the record of A.D. 1112, was on the śrī or raised bank of a tank called Tāvaregora and Tāvareyakora, "the tank of water-lilies," which was in the southern part of the lands of Balligāve. They had also the temple of Śiva in the form of Nāgarēśvaru or Nakharēśvaru,\(^5\) which, again,—as we are told in line 26 of the record of A.D. 1094,—was at the Tāvaregora tank. And, from A.D. 1139 onwards (see page 224 f. below), they had also a temple of Śiva in the form of Kusuvēśvara, which was then built in connection with the temple of Dakshiṇa-Kēdāraśāvaru. Their maṭha or college is sometimes spoken of as the Kēdāramātha and the Kēdāraṭhāna. But its actual name was, in Kanarese, Kōdiyas-maṭha, which appears in a Sanskrit passage as Kōtimaṭha.\(^6\) From line 60 f. of a record of

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\(^1\) In every other passage known to me, this name is spelt with the long d in the second syllable. The short o is used here probably only in connection with the play on the meaning of the components, or supposed components, of the name. The word kālāmukha appears to denote 'a kind of monkey,' and also to be another name of the kālūgaru or black agaru-tree.

\(^2\) See page 227 below, and note 1.

\(^3\) It may be mentioned, incidentally, that another record at Bāsaγāmi, of A.D. 1098 (see page 223 below, note 2), discloses, in line 34, the name of another pārishad at the ancient Balligāve, eis. the Śālepārashāya.

\(^4\) Dakshiṇa-Kēdāraśāvaru was an image established at Balligāve as the southern representative of Śiva as worshipped at Kēdārna in the north, a famous temple and place of pilgrimage in the Garhwal district, North-West Provinces, situated, according to Thornton’s Gazetteer, in lat. 30° 44', long. 79° 5', in the Gunālaks, and standing 11,755 feet above the level of the sea.—From the titlings of the transcriptions, in Sir Walter Elliot’s Coronāda-Dēn Inscriptions, of some of the records mentioned in note 3 on page 220 above, it appears that the temple of Dakshiṇa-Kēdāraśāvaru is now known as the temple of Basavāṇa.

\(^5\) The name appears as Nākharēśvaru in the record of A.D. 1094. Elsewhere, it is usually written Nāgarēśvaru, which, no doubt, was the real correct form. Its name is explained in a passage in line 46 f. of the record of A.D. 1129, which runs,—"Balligāve-ga-dakshiṇa-dik-tata-akṣasa-varu maṇḍita-puṇḍartaka-sandha-patram-uṣṇi Śiva-janaṇāga-devśivah-agnya-puṇya-puṣṭeśvara Śiva-bhava-cd-ante Nāgarēśvarum-emite povr-eudu sagniśati-irppadu,—"at Balligāve, close to the southern boundary, there is an ornamental garden [uṣṇi seems to be used here for upāśana] full of water-lilies; and there stands, in all its beauty, the temple named Nāgarēśvaru, the veritable abode of Śiva, (an emōdiment) indeed (of) all the inestimable religious merit amassed by the people of the town."

\(^6\) This, which seems to be only a Sanskritised form, is taken from line 19 of the record of A.D. 1215. In the photographs of some of the records, the vowel of the first syllable might be taken to be d, instead of ḍ. But the name appears very distinctly,—Kōdiyas-maṭha,—in line 61 of the record of A.D. 1158 (see page 233 below, note 1).
A.D. 1152\(^1\), which speaks of “Vāmaśakti-paṇḍitadēva, the Āchārya of the Kōdiyamaṇa of the Hṛgadeśa Veṇpamārasa of that place (Bālligāve),” it seems to have been built for the members of the line by the said Veṇpamārasa. And it would appear that it was named the Kōdiyamaṇa because, probably, it stood somewhere near the kōgi or outlet of the Tāvaregēre tank. That the Kōdiyamaṇa was the mātha of the Mūvarakōṇeyasaṇtati, we learn explicitly from the record of A.D. 1162, which mentions, as belonging to “the succession of the family of the Chūraṇ of the Kōdiyamaṇa,” two persons, Ganta and the Veṇpamāti mentioned above, who, as will be seen, were disciple-descendants of Kēdārāṣakti. And the same record further gives (line 27 ff.) the following rather singular description of the mātha,—Dakshina-Kēdārā-
sthāṇamum Śiva-liṅga-pājā-pulaka-sasya-sarasas-kēdārāsthānānum naṁ bhuṣṭhi-brahmacharyya-
Śiva-munijān-ānumāṇēa-nīshthi-sthānānum sāṅga Rg-Yajus-Sām-Āthrav-sat̐yurvēdu-
vādhyāya-sthānānum Kaumāra-Pāṇiṇya-Sākaṭiyāna-Sābdānusāsan-ādi-ya(ya)karaṇa-
byāḥ(ya), khyāna-sthānānum nyāya-vaiśeṣika-mimāṁsā-sāṅkhya-bandhūḥ(ddh) ādi-
dsāna-pājā, vyāḥ(ya) khyāna-sthānānum Lākuḷasiddhāḥ(ddh)ūta-Pāṭalajī-ādi-ya (ya)gā-
śastra-
yāḥ, khyāna-sthānānum asaṅga-sarpaṇā-sarvapraśāstra-sakalakāhyā(ya) nātaka-
maṅga-jāti-kā-vividha-vidyā-sthānānum dhī-anātha-paṅgro-arāndha-bhadhār-kat haka-
-gāṛya kā-
vādaka-vāṃśika-nartika-vāśikā-nagna-bhagna-kḥapakak-airadāṅgi-tri dā ni-
hā-na-
paramahamsa-ādi-nānā-dēsa-bhikshuṣaka-anvārya-[?]-[?]-madāna-sthānānum nān-
ānāth-
ārōgiya-rodha-bhāṣṭhi-sthānānum sakalakā-bhūt-abhyā-pradāna-sthānānum-agī Kōdiya-
maṇha-vvarringudu,—nāmē, “there is the Kōdiyamaṇa, which has become the abode of the god Kēdāra of the South,—a very field charming with a crop which is the standing erect of the hirs of the body that is induced by doing worship to the līṣa of Śiva,—a place devoted to the observances of Śaiva saints[2] leading perpetually the life of celibate religious students,—a place for the quiet study of the four Vēdas, the Rīg, Yajus, Sāman, and Āthravan, together with their auxiliary works,—a place where commentaries are composed on the Kaumāra, Pāṇiṇya, Sākaṭiyāna, Sābdānusāsan, and other grammatical works,—a place where commentaries are composed on the six systems of philosophy, namely the Nyāya, Vaiśeṣika, Mīmāṁsā, Sāṅkhya, Bhaṭṭa, etc.,[3]—a place where commentaries are composed on the Lākuḷasiddhānta, and the Pāḍāṇḍala and other Yogāstras,—a place for (studying) the eighteen Purāṇas, the law-books, and all the poetical compositions, the dramas, the light comedies, and the other various kinds of learning,—a place where food is always given to the poor, the helpless, the lame, the blind, and the deaf, and to professional story-tellers, singers, musicians, bards, players, and minstrels whose duty it is to awaken their masters with music and songs, and to the naked and the crippled, and to (Jain and Buddhist) mendicants, to (Bṛdhmaṇ) mendicants who carry a single staff and also those who carry a triple staff, to hāmasa and paracmamāhāsa ascetics, and to all other beggars from many countries,—a place where many helpless sick people are harboured and treated,—a place of assurance of safety for all living creatures.”

The founder of the Mūvarakōṇeyasaṇtati appears to have been Kēdārāṣakti; at any rate, we have obtained no earlier name at present. For him, we have as yet no date.

The son and chief disciple of Kēdārāṣakti, and evidently his successor as head of the mātha, was Śrīkaṇṭṭha. The record of A.D. 1094 names him as his chief disciple (line 21); and the record of A.D. 1112 names him as his son (line 50). In the record of A.D. 1094, after the verse Dharey-neseus, etc., there is used (line 21 ff.), to describe Śrīkaṇṭṭha, a verse which we can now render more correctly, as follows,—Ā munipan-aṣana-sāhāya śrīmat Śrīkaṇṭṭha-

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\(^{1}\) P. S. O.-C. Inscts. No. 183; Mys. Inscts. p. 152.

\(^{2}\) The Śiva-munijāna of the text seems to stand for Śaiva-munijāna.

\(^{3}\) The usual enumeration of the six systems seems to be Nyāya, Vaiśeṣika, Pāṇiṇya-Mīmāṁsā, Ulta-
Mīmāṁsā, Sāṅkhya, and Yōga. This passage speaks of six systems, but names only five. The inclusion of the
Bhaṭṭa or Buddhist system is rather peculiar.

\(^{4}\) Māte, Kanda.
The son and disciple, and evidently the successor, of Śrikanṭha was Sōmēśvara. The record of A.D. 1094 names him as his disciple (line 22); and the record of A.D. 1112 names him as his son (line 52). In A.D. 1094,³ he was the Āchārya of the god Nakharēśvara; and his feet were then laved by the assembly of the Paṭṭanaṇāmā and other representatives of the people of the town, on the occasion of making a grant to that god. In A.D. 1101, as we learn from the Ablür inscription A., he was at Ablür, and his feet were laved by the Daṇḍanāyaka Gōvindarāsa, on the occasion of making a grant to the god Brahmeśvara of that village. The record of A.D. 1102 describes him (line 49) as the Āchārya of the sthāna of the god Dakshinā-Kēḍārēśvara, and tells us that his feet were then laved by the Daṇḍanāyaka Raṣpānābhairāvar-Gōvindarāsa, in making a grant to that god. And in A.D. 1112 his feet were laved by the Paṇḍya Mahāmaṇḍilāēśvara Tribhuvanamallā-Kāmadēśvara, when another grant was made to the same god.⁴ This last record describes Sōmēśvara, in line 34, as the Arādhya or family-priest of Kāmadēśvara.

The record of A.D. 1129 opens the account of these teachers with a new verse, which runs (line 58 f.)—Mūvara-kōṇeya-samātī-dēvabrā(vra)tan-esava Parvva-rāval i y o i = tān = śvibhibha(bbha)visidān-anajān-yāo-vibhu Kēḍārāsakti-papdi-dēva[m*],— "in the famous Parvata-vali there was born Kēḍārāsakti-papdi-dēva himself, the lord of pure fame, a devotee of the gods in the Mūvara-kōṇeyasamati." It mentions Śrikanṭha as the disciple of Kēḍārāsakti, and Sōmēśvarārāya as the disciple of Śrikanṭha. After Sōmēśvara there came, it tells us, his younger brother Vidyābharana. But he, it says, did not care for any occupation except the steady pursuit of knowledge; and so he transferred all the business affairs of the maṭha to his own chief disciple Vāmāsakti. In A.D. 1129, however, when the grant registered in this record was made,—namely, the allotment of a village for the repairs and other purposes of the maṭha,—it was Vidyābharana who was summoned (line 69), and whose feet were laved, by the Western Chālukya king Sōmēśvara III., who had then come south to make a state progress through his dominions and was encamped at Hulluṇiyatirtha.⁶ Vidyābharana's name was afterwards expanded into Vādividyābharana, by which appellation he is mentioned in the Ablür inscription C., and line 44 of the Balagāmi record of A.D. 1149.

As far as dates go, the next name is that of Jīmāsakti, who is mentioned as a disciple of Vādividyābharana in the Ablür inscription C. This record gives dates for him in A.D. 1130 and 1144. In A.D. 1130 his feet were laved by the Nālprabhu Barmagāvunḍa, when the latter made his grant to the god Brahmeśvara of Abbālür. In this record there is used a

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¹ The vowel in the first syllable of this name is properly the short a. It was lengthened here to suit the metre.
³ A record of A.D. 1098 (P. S. O.C. Insors. No. 167, Mys. Insors. p. 107) mentions (line 31 f.) "Śrikanṭha-panḍitadēva, the Āchārya of the temple of Pafchaliṅga." But he must have been a different person, if only because the date there given for him is later than the date of Sōmēśvara, the son and disciple of the Śrikanṭha who was the son and disciple of Kēḍārāsakti.
³ Mr. Rice (Mys. Insors. Intro. p. 90, note) would allot to him an earlier date, in A.D. 1071, from another record at Balagāmi (P. S. O.C. Insors. No. 160, Mys. Insors. p. 164). But the person there mentioned (lines 28, 29 f.) was a different person, namely Sōmēśvarapapdi, sthānapati of the god Mallikāmōdēśvara, and a disciple of Chandrabhūta-papdiṭa.
⁴ This record was composed by Mallikārjunārya or Mallikārjunabhāṭta, who describes himself as a servant (kiṅbara) of Sōmēśvara. In it, he three times (lines 34, 60, 64) speaks of Sōmēśvara as uś-arvata-mahiddaya, which may or may not mean anything more than simply "a master, a leader, of learned people."
⁵ Metre, Kanda.
⁶ Dig-vijayam-geyyal-endu dakhin-dhīmukhanagī bandu Hulluṇiyat-thiratho-dūnā bhīṣu.
variation of the verse given in the record of A.D. 1129; and the whole passage (line 36 ff.) runs
—Mūvra-kōneya-santati-dēvabrahm(vra)raṁ-esevā Parvata-dhāliyo-rāmā-vīrāgha-bhāva-susīdera-samāya-yāsā-vibhava-vinuśa-ra-mātrā-sāhārya-virtaka || Va || Avarasolga || Svasī Yama-
ṇīyama-svādhāya-sa-vadāna-dhāraṇa-mō (mau) nānushtāhāna-japa-samādhi-sīla-sa-sa-pramānusum ||
vibudha-jana-prasāambhurum śīramāṇa-śīramāṇa-pāmānta-dēvāṇa śīrșyāra-nam-appa śīramāṇa-
śīramāṇa-prasāambhurum kālām karche, etc. There does not appear to be any
mention of this Śīramāṇa in the records at Balagāmi.

We take up the line again from the record of A.D. 1129. The arrangement of this
document is rather unusual. The ordinary part of it,— ending with the date and the details
of the grant,— comes to a close in line 72. But the benedictory and imprecatory passages,
which would usually stand next, do not commence till line 76. And there intervenes a parenthetical
passage, which is now to be considered. As already stated, this record says, in lines 62 to 64,
that Vidyābharana transferred all the business affairs of the mahā to "his own chief disciple
Vāmaśakta;" the words in the original are, — Enisidā Vidyābharanaṁ vidyā-bharana-
vāśaṁ-gaṁ-allaṁ-tara-vāryaṁ-gaṁ-oḷadadhvāmaṁ nāyakā-piśiyuṁ guruk-
ula-samuddāraṇa-vāma-saktiyum-enisida Vāmaśakta-munīvaramo nīyōjīśid-āgale ; and this
prose passage introduces a verse which says that he directed Vāmaśakta to "protect" the mahā,
i.e. to manage it. But the opening verse of the record invokes the protection of the god
Kēdārēśvara for Gautama, who is described in it as having received the ādīpītpa of the
Kēdārēśvaram by the favour of the command of Vidyābharana. And the parenthetical passage,
which intervenes between the donative portion and the benedictory and imprecatory passages,
commences by telling us that Vidyābharana transferred the office of head of the mahā to "his
own chief disciple Gautama;" here, the text runs (lines 72, 73), in verse, with a prose
connection,—Ā Vidyābharanaṁ vidyā-vīvidha-vindōda-yōga-saukhyam[ām] sthititi-bhava-avah-
end-ādān-sājīs bhūvinā-nīyāgara [śīh][y][a]-Gan[tama-munīyō || Maṭh]-ādhipītyaṁ
nīyōjīśid-āgale. There is nothing in the record that explains why Gautama, as well as
Vāmaśakta, is called the chief disciple of Vidyābharana, and why Vidyābharana "censured " or
came to regret the happiness of having devoted himself to the various delights of learning
because it had proved "destructive of stability," and on that account, appointed
Gautama to the office of Maṭhpati. And it is not at all intelligible why,—after a verse
in lines 73, 74, which runs on in construction with the words nīyōjīśid-āgale, and says
that, just as saints before him, like brilliant lamps, had lit up the mahā, so Gautama lit it
up, like a very pure gem that serves as a lamp,—the parenthetical passage ends with a verse
(lines 74 to 76) which makes no mention at all of Vidyābharana, and says that the fortunes
of the mahā were nourished by Sōmeśvara, and then by Vāmaśakta, and then by Gautama. But,
evidently, when he entrusted the management of the affairs of the mahā to Vāmaśakta in
order that he himself might devote his whole time to study, Vidyābharana retained the actual
office of Maṭhpati in his own hands. And it seems clear that the record, though registering
a grant made in A.D. 1129, was not really drawn up till some time after that date. In the
interval, something or other must have occurred,—not disclosed in the record,—which
prevented the eventual succession, that was doubtless intended, of Vāmaśakta as Maṭhpati,
and led to the substitution of Gautama as being the next senior disciple.

The Vāmaśakta who is mentioned in the record of A.D. 1129, does not figure in any other
of the records. But, for Gautama we have subsequent dates in A.D. 1139 and 1149; and he
is mentioned in also some of the later records. The record of A.D. 1139 speaks of him as

1 Metre, Kanda. The aksharas in square brackets are illegible in the photograph, and are supplied from the
transcription in Sir Walter Elliot's Caradakha-Dēda Inscriptions. There can be no doubt, however, about the
correctness of them.
2 This verse, however, prevents our assuming that Vidyābharana's chief disciple had two names,—
Vāmaśakta and Gautama.
Gautamārya and Gautamādeva, the Āchārya of the Kōdiyamaṭha, and tells us that two sculptors named Bāvaṇa and Rāvaṇa, in order to do away with, i.e. to make amends for, some fault committed by their guild, founded a temple of the god Kusuvēvara in connection with the temple of Kēdāraśvara, and gave it to Gautama, and that, along with some other grants, Gautama himself allotted, for the purposes of this temple of Kusuvēvara, sixty kammās of rice-fields in the hakkaḷēlāya-land belonging to himself in the open plain on the east of the culturable land of the god Nārasiṅha. The record of A.D. 1149 speaks of him as Gautamārya and Gautamapaṇḍita-deva, the Āchārya of the Kēdāraṭhāna, and the disciple of Vādīvidyābharanapaṇḍita-deva, and tells us that his feet were then laved by the Sāntara Mahāmaṇḍalēvara Tribhuvanamalla-Jagaddēvara and his son Bhumara, who had come to Ballīgāve, on the occasion of granting to the god Dakshiṇa-Kēdāraśvara a village in the Sāntaliga thousand.

The successor of Gautama was his son and disciple Vāmaśakti,—the second of that name. He is mentioned first in a record which belongs to the end of A.D. 1155 or the beginning of A.D. 1156, according to the way in which we interpret the date, which is not recorded correctly. This record does not mention any members of the line previous to Gautama. It introduces him with another adaptation of the verse that is elsewhere found first in the record of A.D. 1129; here (line 33 ff.) it runs,—Mūvura-kōneya-santati-devavṛata Spacer Parvat-avaḷīyol tān-avirbhavisidan-amaḷa-yaśā vibhava-vaṅgat-anuṇa Gautama-muni[ṇa*]. The next verse tells us that Gautama’s son was Vāmaśaktipaṇḍita-deva. And the donative passage describes Vāmaśakti as the Āchārya of the sthāna of the god Dakshiṇa-Kēdāraśvara, and tells us that his feet were laved by the Mahāpradāhāna and Daṇḍanāyaka Māyīdeva-rasana, the Hergaṇṭe of the rdvīrāvāṇa and hejjuṭa duties of the Banavase twelve-thousand, on the occasion of making a grant to that god. A record of A.D. 1158 mentions him (lines 60, 61) as the Āchārya of “the Kōdiyamaṭha of the Hergaṇṭe Jvēṇāmarasa.”—in line 72, as the Ārādhya or family-priest of the Mahāpradāhāna and Daṇḍanāyaka Kēsimaya, Kēśiṛāja or Kēśavadēva,—in line 74, as the son of Gaṇatamanaṇi,—and in line 75, as the Rājaguru or royal preceptor; and it tells us that his feet were then laved by Kēsimaya. The record of A.D. 1162 describes him in line 40 as the disciple of Gaṇatamāchārya, and tells us that then, on the occasion of making a grant to the god Dakshiṇa-Kēdāraśvara, his feet were laved by the Kaḷachurya Mahāmaṇḍalēvara Bijjala, who was encamped at Ballīgāve in the course of a state progress undertaken with a view to secure the possession of the southern provinces. The record of A.D. 1166 mentions him again as the Āchārya of the sthāna of Dakshiṇa-Kēdāraśvara, as the Rājaguru, and as “the beloved disciple of Gaṇatamādeva,” and describes him (line 33 ff.) as “a very Pāṇini in grammar, a very Bhūshānāchārya in political science or moral philosophy, a very Bharata in knowledge of dramatic representation and the other Bharataśastras, a very Subandhu in poetical composition, a very Lakuḷēvara in establishing conclusive arguments, and a very Skanda on the earth at the feet of Śiva,” and tells us that his feet were then laved by the Mahādēmanta, Senādibhātaryanāyogadhisṭhāya, Mahāpradāhāna, Sarvādhikārīn and Mahāpasāyita, the Daṇḍanāyaka Bālīkēya-Kēsimaya, in making a grant to the god Dakshiṇa-Kēdāraśvara. A record of A.D. 1171 mentions him again as the Rājaguru Vāmaśaktideva. A record of A.D. 1179 speaks of him as “the beloved son of Gaṇatama,” and as the Rājaguru and Āchārya of the sthāna of the god Kēdāraśvara, and tells us that his feet were then laved by the Kaḷachurya

1 P. S. O.-C. Insers. No. 183; Mus. Insers. p. 152.
2 Dakshiṇa-dig-bhāgamaṇi addhāśata evam Bijjala-mahārājaḥ bējyan-gyeyu Ballīgāve-you bējaman-bītta.
3 The same verse, with certain variations, occurs in line 24 ff. of a record of A.D. 1179 (see note 5 below); but there we have the name of the poet Māgha instead of that of Subandhu, and the name of Lakuḷēvara appears in the form of Nakulīvara (regarding which, see note 2 on page 285 below).
5 P. S. O.-C. Insers. No. 189; Mus. Insers. p. 75.
king Saṅkama, who had come to the south, the best of all countries, with all his ministers, on a pleasure-trip,\(^1\) and also by the Mahāmāṇḍalēśvaras Tailahadēva and Egañaras, who added to the grant made by Saṅkama a grant by themselves because the Gurus of the sthāna were their own family-preceptors; and an addition to this record registers the fact that in A.D. 1188 Vāmaśakti himself granted some land to the masons Biskadōja, Bāvōja, and Sinígōja, being pleased with them for building a maṇḍapa of the god Kēdāra. And finally, we have a later date for him from the record of A.D. 1192, which mentions him again as the Rājaguru, the son of Gautama of the Parvatāvali, and tells us that his feet were then laved by the Mahāpradhāna, SarvādhikĀrā, and Mahāpasāyīśa, the Daṇḍānyaka Egyaṇaṇa, in making a grant, on behalf of his sovereign lord the Hoyaṣa king Vira-Ballāla II., to the god Dakṣīṇa-Kēdārāśvara.

After this, there were another Śrikanṭha and a third Vāmaśakti; and with them our knowledge of the line comes to an end for the present. We take their names from the record of A.D. 1215. This record contains, in line 19 t., the following verse, in connection with the temple of Dakṣīṇa-Kēdārāśvara which is mentioned just before it,—Upāstāt Kīrṇēśvaratātra Kūṭi-matēha-sthitē Vāmaśaktir-yyathā pūrvarva-pamanyur-manaḥ-pārapē,—“there they worship the god Virūpākṣa śvar; as formerly did the zealous Vāmaśakti, abiding in the Kūṭimāṭha, and practising severe penances.” The reference here may be to either the first or the second Vāmaśakti. The record goes on to mention, in lines 20, 21, “Vāmaśaktidēva, the disciple of the Āchārya Śrikanṭhadēva.” It speaks of him in line 24 as the Śūnādēvā. And it tells us that then, in A.D. 1215, his feet were laved, at the sukhadēvāra or office for the collection of customs of the Banavasi nāgā, by a certain Hemmayyāṇyaka, an official of the Mahāpradhāna, Sarvādhikārā and Mahāparamaścīdadānā Māyīdevapāṇḍita.

In the mention of the Lākṣīśiddhānta in line 65 of this record at Ablūr, and in certain allusions in some of the Bajāgāmi records quoted above, reference is made to the doctrine of a Śaiva teacher named Lākula, Lākullāsa, Lākullīśa, and Nakullīśa,\(^2\) the founder of the school of the Lākullīśa-Pāśupatasa, regarding whom some information may conveniently be put together here. The Cintā prāṣasti, which was composed in the period A.D. 1274 to 1296,—(edited by Dr. Bühler, Ep. Ind. Vol. I. p. 271),—claims that he was an incarnation of the god Śiva. It mentions, in connection with him, a place named Kārōhaṇa, in the Lāta country,—which Dr. Bühler has identified with the modern Kārvān, about seven miles towards the west from Dabhōl in the Baroda State,—where four branches of his school were established by four of his pupils named Kuśika, Gārgya, Kaurusha, and Mātrēya. And Dr. Bühler understood it to imply that Kārōhāṇa-Kārvān was his birthplace. Now, however, in the light of the facts that I shall adduce further on, it seems clear that the words used in the original, samēya Kārōhāṇam-adhyavāsa,—meaning, literally, as translated by Dr. Bühler, “he came to and dwelt at Kārōhāna,”—are not to be interpreted as implying that it was at Kārōhāna that the god became incarnate, but that Lākullīśa came from some other part of the country and settled there. Dr. Bühler has told us that the doctrines of the Lākullīśa-Pāśupatas are explained in Śāyapa’s Sarvaṇāśaṁsa-grāha. But, he added, “nothing is known regarding their history.” And it is interesting, therefore, to be able to fix, from the southern records, the period when the founder of the school lived.

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\(^1\) Saṃasta-pradhānar abhitaḥ vinidādānām dakṣīṇa-didēvānacakās vādā.

\(^2\) For this form of the name, see Dr. Bühler’s remarks (in his paper referred to in the next sentence), p. 274 and note 10. He has there told us that Nakullīśa is the form that is commonly used in Sanskrit literature; and he has expressed the opinion that the older form is Lākullīśa, which he explained as “a compound of lākula, i.e. lākula, and śīla, ‘the lord wearing the staff,’ i.e. the khaṭēṣāga.” We find the form Nakullīśara in the Bajāgāmi inscription of A.D. 1179 (see page 225 above, note 3).

\(^3\) Kārvān, being on the north of the Narmadā, is outside the original Lāta country, but within the limits to which, on the north, its country was extended about the middle of the eighth century A.D. (see Dyn. Kan. Distr. p. 309 ff.)
The most important record is an inscription at Balagami of A.D. 1035, of the time of the Western Chalukya king Jayasimha II. (P. S. O. C. Insers. No. 155; and see Mys. Insers. p. 146). It registers grants that were made in that year for the purposes of "the temple of the god Pañchalinga, founded by the Pândavas, which was the college of the Kâlâmukha Brahmans students of Balligâve, the capital of the Banavase twelve-thousand." And it states (line 11 ff.) that the grants were made,—samastā-tarkā-adi-sāstra-pāravāra-pāravāna vâdi-Rudra vâdhiha-mastaka-nâkhi-âsphāla(â)na-kisora-kâsari vâdi-mah-âranyâ-davadahanâmah dushtavâdi-nishtthâ-pâjośthâ-sârdulâna undhâ-âbdhâ-bhajvâmasukhâna Mimânâsakâ dhâtûdhârac-vajram Lâkâyata-mahâ-tarû-vidâra-krakachuâna sâukhyâ-hâlumb ra-ru m dra-Vainâtâya manâ-adhvâ-bhû-jâ-kâthkâra-Akâlâmâkâ-tripura-dahana-Tripiâtâma Vâdigharatha-disâpatahâ Mâdhâvabhaâtha-ghartha jâna Jânâmânâ-dama-bhaînâna[m] Visvâna[m]da-pralay-ûgr-ânâla-Abhayachâdra-kâlânaîna Vâdhibhasî[m]sa-sarabha m Vâdâ râjâ mukhamundra[m] Naya-pândî-disâpatahâ Nayâyikâsa[m]ra-kâsha-âksa-daksham sva-pâksa-pðsha-para-paksha-dûsha-pûta-tara-Viñi-manta vâgyadhû-mandâjan-âsthâna-Padâmâna-mâ-vivêka-Nârâyana-âmaka-Mahâ-âranyâ-âmârapag-pravâhan vâkhyâ mâ kâli[m]pa-mâna-sara-siihru-bhû-îrimag-sasâda-kirtti-dhva-janamâla-nîma-chartrinâ dvâhâ-darpishtha-pañcita-gala-Kâ[â]la-pâsa vâdi-Diganbha-dhûmâkâvudâru m dra-gupa-nâmâni-kâr-appâ shrîmâ-Lakulîśhava-pañcîtargge,—namely "to the holy Lâkulîśhava-pañcîta, who was distinguished by names, of great virtue, such as he who has penetrated to the very end of both the further and the nearer shores of (the ocean that is) the tarka and other śâstras; he who is a very Rudra (Śiva) among disputants; he who is a young lion in tearing open with his claws the heads of the elephants that are (hostile) disputants; he who is a juggle-fire to the great forest of (hostile) disputants; he who is a cruel and very crafty tiger to those who dispute unfairly; he who is a submarine fire in the ocean of the Buddhists; he who is a thunderbolt to the mountains that are the Mimânâsakas; he who is a saw to cleave asunder the great trees that are the Lâkâyatas; he who is a great Vainatâya (Gâruḍa) to the large serpent that is the Sâmâyika-doctrine; he who is an axe to the trees that are those who propagate the Advaita-philosophy; he who is a very Tripâtra (Śiva) to burn the three cities in the shape of Akâlâmâkâ; he who has utterly confuted the Vâdigharatha; who is the grindstone of Mâdhâvabhaâtha; he who has broken the pride of Jânâmânâ; he who is a fierce fire of

1 The text here (line 18 ff.) runs—(êrûmal-Lakulîśhava-pañcîtargge) Banavase-pânsirkechhâsaivada râjadhâni Bâlligâveo Kâlâmukha-brahmacâdri-sthâna Pândâ-pprotishthâya Pañchâlinga-dëvâra dyûlada khanda-sphuhitadâ mâtâkham, etc.—It is this same record which gives the tradition which the Pândavas establishing the five liâgas at Balagâvi, in a verse (line 2 ff.) which says that, in order to acquire the means for (a celebration of) the râjydasa-sacrifice that should astound the world, the five Pândavas went (somewhere or other), and, having there collected wealth and tribute, turned back, and came to Bâlligâve, and set up these five liâgas. The complete reading of the verse cannot be made out from the photograph; and no help is to be derived from the transcription in Carn.-Dîsa Insers. Vol. I. p. 59: but the end of it is runs—Pândâva-r- Bâlligâveo savamayur-ravdi lihardan-ivah samâbhupan-mûgdishar.

2 Read Vainâtâya.

3 The word that is used here, râdra, occurs twice in this passage. For a note on the origin of it, from rudda, see Ind. Ant. Vol. XXI. p. 273. Some other passages in which it has been met with, are, Ind. Ant. Vol. IV. p. 204, text line 7; Vol. VI. p. 24, text line 1; Vol. X. p. 252, text line 27; and Vol. XVIII. p. 38, text line 8.

4 Kittel's Dictionary includes it, with the meaning of 'large, great,' and says that it is the word which, instead of adra, appears in the Mysore Amarakâosa.

5 It is not necessary that the persons mentioned in this passage should have been actual contemporaries of Lakulîśa. And Akâlâmâkâ is, doubtless, the well known Digambara Jain teacher and author who flourished about the beginning of the eighth century A.D. (see Dyn. Kan. Distra. p. 401, and Ep. Ind. Vol. III. p. 186 f.).

6 Dîdâpaṭa. The word has been met with before, e.g., Jour. Bo. Br. R. A. Soc. Vol. XII. p. 35, text line 16, [and above, Vol. IV. p. 270 and note 2.]. Kittel's Dictionary gives it, with the single f, didâpoṭa, as a Sanskrit word meaning 'causing (his enemies) to be scattered in all directions;' and, as such, we may derive it from did, 'region, direction,' and poṭa, which is to be traced to the root poṭ, 'to split, cleave, tear, etc.'

This is evidently the brûdra, used instead of the proper name, of some well-known leader of some other sect or religion. So, also, Vâdhibhâsinîha, which occurs further on.
destruction to Viśvānanda; he who is a world-destroying fire to Abhayachandra; he who is a sarabha to (the lion that is) Vād bhāsinaḥ; he who has silenced Vādirāja; he who has utterly confuted Nayapandi; he who is supremely clever in protecting the Naiyāyikas; he who is a very Vṛiṇiṣa (Brahman) in being most expert in supporting his own adherents and refuting the adherents of his adversaries; he who is the ornament of the goddess of eloquence; he who is a very Padmāsana (Brahman) in darbūr; he who is a very Nārāyaṇa (Vishṇu) in discrimination; he who is a very Mahāśvāra (Śiva) in making things clear; he who is a very stream of the river of the gods in reasoning; he who is a very bee on the charming water-lilies which are those who are lustfully addicted to the sport of commentating; he who has the banner of pure fame; he who is of spotless behaviour; he who is a very noose of Death to the threats of hostile paṇḍits puffed up with pride; he who is a fiery portent in (the sky that is the array of) the disputant Dīgambaras.” These grandiloquent terms plainly describe, no ordinary priest of a temple, but someone of great note, who was a recognised leader among the Śaivas. And we need not hesitate about identifying the Lakulīśvarapanḍita of this record with the Lakulīśa of the Cintā prakāśita, who, therefore, was alive in A.D. 1035 and was then at Balagāmi.

An earlier date for him is furnished by an inscription at Mēlpadī near Tiruvvallam in the North Arcot district. This record is dated in the ninth year of the Chōla king Parakāśarivarman Rājendracholadeva I., i.e. in A.D. 1019 or 1020. It registers the fact that certain shepherds of that village pledged themselves to supply ghee for a lamp in the Aṭṭimālai Śiva temple. And the declaration was made before the Pājāri Lakulīśvarapanḍita, of the matḥa of the god Mahādeva connected with the temple. Here, we need not assume that mention is made of simply some namesake of the great Śiva teacher, or that the matḥa at Mēlpadī was a branch of an establishment previously founded in Gujarāt; we may safely identify the Lakulīśvarapanḍita of this record of A.D. 1019-20 with the person of the same name of the Balagāmi inscription of A.D. 1035. And it would seem, therefore, that Lakulīśa commenced his career at Mēlpadī in North Arcot, and laid there the foundations of the reputation and influence that he subsequently acquired,—that from there he went to Balagāmi in Mysore, and attached himself to one of the great Śiva establishments at that place,—and that it was towards the end of his career that he proceeded to Gujarāt and then, settling at Kārvān, founded the school of Pāṣupatas which carried on the memory of him for so long a time.

ABSTRACT OF CONTENTS.

The record opens with the usual verse Namas tuṅga-tiraś-chuṇā, etc., in praise of the god Śiva under the name of Śambhu, followed by another which runs—Girijā-śiśūga- śāndūh

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1 If the name here were Vidyānanda, we could identify the person. The second akṣara, however, is distinctly ṣaḍ.

2 This name occurs in a record of A.D. 1098 (Insers. at Śrav.-Bej. No. 105), but apparently cannot be referred to a period early enough for the person here mentioned to be the one who is spoken of in this passage.

3 This bīruda occurs in the case of a Jain teacher named Ajitāsaṇa (above, Vol. III. p. 188), who, however, may have been of later date. It also occurs in the spurious Tājorā grant, purporting to be dated A.D. 248, (Ind. Ant. Vol. VIII. p. 212), which says that the fictitious Western Gangā Harivarman conferred it on Śaṅkavasāha, son of Gōvindadbhūta of the Bṛhgu gōra, for defeating in disputation a Buddhist called Vaidumagajendra. A sarabha is a fabulous animal, supposed to have eight legs and to inhabit the snowy mountains, which is represented as stronger than a lion.

4 This is probably the Jain Vādirāja who is mentioned in the Śravāṇa-Belgoḷa epigraph of Mallishēna (above, Vol. III. p. 157). For another mention of apparently the same person, see Mr. Rice's Kārīṣka-śabdasmakāvyanam, Introd. p. 21. For the word mukhamāndra, Prof. Kielhorn tells me that mukhamāndra occurs in the Naḥaṭṭhamāycharita, V. 120, where the commentator has rendered it by maṇasa, 'silence.'

5 South-Ind. Insers. Vol. III. p. 27. I am able to quote it through Dr. Hultsch's kindness in sending me advanced proofs.

6 See page 206 above, note 4.

7 From the ink-impressions. A transcription of B. is given in Sir Walter Elliot's Cārṇ.-Dāna Insers. Vol. I. p. 389; A. is not included in that collection.—In my abstract, the lines mentioned in brackets are those of A.
pravarttayaty-aṁtaram manō-vārdāhīṁ sura-panunj-ādhyasya cha yasya slokaḥ-pātīṁ māṁ.¹
It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the Mahārāja-dhirājā, Paramesvara, and Paramabhaṭṭāraka, the glory of the family of Jayāśraya, the ornament of the Chājurāya, the glorious Tribhuvanamalladēva-
(Vikramāditya VI.) (line 3). And it then mentions his feudatory,² the Mahāśaṅkara who had attained the pañcamañjābaddha, the Daṇḍanāyaka Anantapāla (l. 4),³ who in the north subdued the seven Mājāva countries⁴ up to the Himālaya mountains, and in the south drove all the kings of the daksinīdē or Dokkan into the ocean (l. 5), and thus became famous among the leaders of the forces of the emperor; at the command of the Chājurāya emperor,⁵ he led an invasion, and gave the seven Mājāvas to the flames, up to the Himālaya mountains (l. 6).

The elder sister of the thus famous Daṇḍanāyaka Anantapāla was Padmaladēvi (l. 7) She became the wife of Krisnārāja or Krishṇa (l. 8). And to them were born Lakṣmana and Gōvindarāja (l. 8). They had two younger brothers, named Mallideva and Gaṅapatī (l. 9). And all four of them attained the rank and office of Daṇḍanāyaka. There follow here two verses in praise of the Daṇḍanāyaka Lakṣmīdhara (l. 9) or Lakṣmīna (l. 11), and six in praise of Gōvindarāja (l. 11), otherwise called the Daṇḍādhīpa Gōvinda (l. 13). And then we are told that, while the famous Gōvindarāja was ruling (l. 17):⁶—

There was a certain person named Mudda (l. 17), a resident of Abbalūr, who was possessed of such unequalled virtues that he was looked up upon as the very father and mother and friend of the Banavase twelvo-thousand.⁷ He belonged to the Madaṇḍa or Maṇḍana family (l. 18)⁸ To him and his wife Bhāgavabbe, there were born Bamba (l. 19) and Gṛhagāvūḍa: the former of them is also mentioned as Bammagāvūḍa (l. 22) and Bammādeva (l. 23); and he is described as having the management of the hejjuka, vaḍḍarūṣa, and bālīka duties of the nāga or district (in which Abbalūr was situated) (l. 24). Four verses follow in praise of his virtues and liberality; one of which tells us that he, a very Dilīpa in generosity, a very Champāpati (Karṇa) in truthfulness, a very tree of paradise for the benefit of other people, caused to be made, in such a fashion that Abbalūr (l. 28) became famous, a temple,⁹ in respect of which people said that it was the mountain Kailāsa, the home of Īśvara (Śiva).— that it had all the grandeur of except where otherwise specified, towards the end of the record, where passages illegible in A. have to be supplied from B. In many respects, B. is more easy to read than A.; but I have quoted the lines of A., because this copy is outside the temple and would probably be more easy of access to anyone who might wish to examine the original.

¹ The last pāda is imperfect; and B., which reads yasya slokaḥ-pātīṁ, does not help to supply the deficiency. This verse is omitted in the transcription in Carn.-Dēōa Insers.
² Tat-pādapaḍaṁ-āpaṭeśi.
³ The original, in both copies, has mahāśaṅkara-praṣāda-daṇḍanāyaka. This is unquestionably a mistake for mahāśaṅkara-praṣāda-daṇḍanāyaka; see the description of Anantapāla in all the records quoted on page 216 f. above.
⁴ Saptā-Mājana; and ēkā-Mājana in line 6. The seven Mājatas (Mājana-ēkā) are mentioned again in line 16 of an inscription of A.D. 1019 at Bālagāmi (P. S. O.-C. Insers. No. 154, Mys. Insers. p. 148; in my published version of it, Ind. Ant. Vol. V. p. 15, we have to read Mājana-ēkā, not Mājana-mēkāma, and in line 12 of a record of A.D. 1054 at the same place (P. S. O.-C. Insers. No. 158, Mys. Insers. p. 121); this latter passage mentions also the seven Koṇkaṁ or see Dyde. Karn. Distr. p. 282, note 5), and the seven Male countries,⁵ Chājurāya-chakri.
⁶ Aṁtarmañgala-rāma-sulam-.gagge. No hint is given as to the sphere or nature of his powers.
⁷ Here, in metre, and in prose in line 61, the name is spelt with the short a in the third syllable. It occurs with the long d, Banavase, in prose, in A. line 76; but the corresponding passage in B., line 80, gives the short a.— Banavase.
⁸ A., line 18, has here, clearly, Madaṇḍa; but Maṇḍana equally clearly in lines 41, 49, 77. B., line 22, seems to have Maṇḍana here (with the dental d in both syllables); but it has Madaṇḍa clearly in lines 48, 56, 81.
⁹ Namely, the temple of Brahmāvatsa, at which the record is.
the golden mountain (Mēra), the abode of Achyuta (Vishnu), — and that it looked like the mountain of dawn, for the rising of the sun. Then there comes a string of epithets in prose, in the course of which he is mentioned as having acquired the excellent favour of the god Brahmesvara (l. 30). And then we are introduced to his wife, Suganabbe (l. 31). To them there were born two sons,—Echi (l. 33), Ėcha (l. 34), Ėchama (l. 41), or Ėchagavunja (l. 51), and Mutṭiga (l. 33) or Mutṭa (l. 46). Seventeen verses follow in praise of the virtues and prowess of the two brothers. Then the record reverts (l. 48) to the elder brother, Ėchagavunja, whom it mentions as a bee on the succulent water-lilies that are the feet of the god Harā (Śiva) (l. 49), — as the moon of the water-lily that was the Maḍanda family, — as a very Vatsarāja with restive horses,— and as being also called “the lion of his father” (l. 50). His Guru or religious preceptor was Sōmesvarapaṇḍita-deva (l. 51), the disciple of Śrīkaṇṭha (l. 52), who was the disciple of Kādañakti, who was the ajja-guru, lit. ‘grandfather-preceptor,’ of Sōmesvarapaṇḍita-deva (l. 51), and was an ornament of the succession of teachers called the Mūvarakoneyamantati (l. 52).

While the Mahāsāmantādhipati, who had attained the pañchamahākabda (l. 59), — the choice elephant of his uncle (l. 60), — the Daṇḍandayaka Gōvindarasa (l. 61), was ruling the Hānumgal five-hundred, and the Bāsavura hundred-and-forty which was a kampapa included in the Banavase twelve-thousand, and the Nāgarakhaṇḍa seventy, punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (with his official superiors) (l. 62), he came in state to Abbalū, and saw the temple of the god Brahmesvara which Bhamagavunja had caused to be made, and was pleased. And, Ėchagavunja (l. 63) preferred a request, on the strength of which he (Gōvindarasa) laved the feet of Sōmesvarapaṇḍita-deva (l. 67), and made libations of water, and, at the time of the vatsaṇḍa and an eclipse of the sun on Sunday the new-moon day of the month Vaisākha of the Vishu samvatsara, which was the twenty-sixth of the years of the glorious Chālukya Vikrama (l. 69), he gave, as a gift to the god Paramēvara, the village of Muriganahalli, a town that was included in the Nāgarakhaṇḍa seventy (l. 67), for the ṣuṣṭhāṅga of the god Brahmesvara of Abbalū (ll. 67, 68), and for the frankincense and the oblation, and for the repairs of whatever might become broken, torn, or worn-out, and for the provision of food for ascetics and for boys who were desirous of being taught, as a sarvanamasaya-grant, free from all imposts.

After two verses (one in Kanarese, and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, we are told that the record was written (i.e., apparently,
composed) by the facile poet Charája or Acharája (B. l. 77) and the born poet Mallidéva (l. 72). The Rávári Sóvója (B. l. 77) and the Rávári Honnója engraved it.

The record then repeats the verse Namás-tuha-nía-karé-chháni, etc. It then proceeds to refer itself again to the reign of Tribhuvanamalladéva-(Vikramáditya VI.) (l. 74.). While, — by the command of his feudatory, the Mahásmanaitidhipati who had attained the pañcamañdádáda (l. 75), the Mahápradhána, the Bhájásnuṣ(rga) or chief of the kitchen, [the Danádáya Anantapá]jarása (B. l. 80), — the Danádáya Góvindarása (B. l. 80) was [administering] the Banaávás twelve-thousand (l. 76) and the saññávája-duty, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications; 5—

And while he who was the moon of the cluster of water-lilies that was the Mañandra family (l. 77), he was a pravamahéśvara or most devout worshipper of the god Mahéśvara (Śiva) (l. 78), he who had attained the excellent favour of the god Brahmeśvara (B. l. 83), he who was the lion of his father (l. 79),6 namely Echágá[vúnda], the Prahhá Abbalúr (l. 79), was [governing the udé or district]; 7—

Máli(?)-gápa-Dássya (B. l. 84), and his younger brother Masañeya (l. 79, 80), and Háruva-Síngána-Brápa, and Reveya-Gáleya, and Maleyánayaka, and Jógisétí-Gópa ..., and Típpá, (B. l. 85), and Késiyaná, and Nálañgériya-Mára, and Añjute, — these ten persons (l. 81), on Sunday, (coupled with) the sixth tithi of the bright fortnight of the month Bhádrapada of the Tára saññávatara, which was the twenty-ninth of the years of the Chálukya Vikrama (l. 81),8 having given gold to the Prahhá Echágá[vúnda] for the worship of the shrine (B. l. 86), they, and the three-hundred (Mahájáman) acquired —

— And Máli-Chátañya (l. 82), and Mayána, and Jakkhayagéta (B. l. 87), and Suná-da-Brápa,— these four persons joined with the ten (mentioned above), and gave gold, and acquired — 10 And all of these, headed by Mottáká-Holeyana (B. l. 88), allotted, for the aśgábóga and the oil of the perpetual lamp of the god Brahmeśvara (l. 83), the turmeric of ..., (B. l. 88), and the turmeric of ..., and the ..., and one pañña per annum on each ladder (?),11 as a grant to continue as long as the moon and sun should last.

The Sénábóce Mádiyaná (B. l. 90) and Chátiyána wrote (i.e., apparently, composed) this.12 The Rávári Honnója engraved it.13

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1. Súkara-kávika-pápa Charájána (or suppo-Acharájána) sahája-káve Mallidéva-sám barádará. In line 55 of the Bálájámi inscription of A.D. 1102 (see page 2 6 above, note 2) mention is made of an dú-káve named Nítapéksha.
2. In B. line 90, this name appears with the lingual n.— Honnóya.
4. Tat-pánapam-ápotajai.
6. Assana-sámya.
7. Both the copies fail here. B. l. 84 shows the akshara du ... geuyuttire. In A. the whole is illegible.
8. Chádájaka-Vikrama-kara (saka) da 29ege Tára saññávatara Bhádrapada súñhá (sáñhá súñhá) 6 Ádityá[vá-ávándu].
9. Bhájásnuṣ(B. has bhájág ejecutiveshá-váshá-sápyánunmaná: meaning not known.— Kittel’s Dictionary gives ubhára-sámya in the sense of ‘the similarity of two things.’ But here sámya probably stands for sámya, ownership.’
10. Ubbhára-sámya, again; meaning not known.
C.—Of the time of Perma-Jagadékmalla II.—A.D. 1144.

This inscription, also, is at the temple which is now known as the temple of Basavēsvara, but was originally called the temple of Brahmeśvara.—The writing, consisting of fifty-two lines of about fifty letters each, covers an area about 2' 11" broad by 4' 8½" high, and is in a state of perfect preservation almost throughout.—The sculptures at the top of the stone are, in the centre, a śiva, with an officiating priest, inside a shrine; on the proper right side, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.—The characters are Kamaras, of the period to which the record refers itself; and they are almost exceptionally well formed and engraved. The size of the letters ranges from ½" to 1".—Except for the opening invocation of Śiva and one imprecatory verse in line 45, the language is Kamaras, partly in verse, and partly in prose. The record gives us a word, khaṇḍaraṇa (line 52), evidently meaning ‘engraving,’ which is not to be found in dictionaries. And, as variants, it gives gauḍa (e.g. line 7) and gauṇḍa (e.g. line 10), as further forms of gauḍa, gauṇḍa; nāḍ (in nāḍprabha, lines 21, 51), as another form of nāḍ, = nāḍ, ‘district,’ and hāṭ (line 33), as another form of hāṭ, ‘ruin, desolation, a waste’ (i.e. land left uncultivated). In respect of metrical license, we may note that in line 8 Jakkave is written for Jakkave, and in line 29 epaṭ-okkaluṃ is written for epaṭṭi-okkaluṃ, simply to suit the metre.

The inscription is a record of the time of the Western Chālukya king Perma-Jagadékmalla II. It is a Śiva record. And it registers grants that were made, both in the reign of that king and on a previous occasion, to the temple of the god Brahmeśvara. The later grant was made by a Dānḍanāyaaka named Mallibhāvarasa, who was administering the vādāvaruṇa and hōjjuka taxes under the Dānḍanāyaaka Yogēśvaradēvarasa who was in charge of the Banavāse twelve-thousand province; and it consisted of an oil-mill and a tax, for the maintenance of the perpetual lamp of the god. The earlier grant was made by a certain Bammagauṇḍa or Barmagauṇḍa, the Nāḍprabha or official in charge of the local district; and the chief item of it was an area of land, as much as his horse was able to go round, ridden at full speed.

The record contains two dates. The details of the first date,—when the grant was made by Bammagauṇḍa,—are Monday, the new-moon day, when there was an eclipse of the sun, of the month Māgha of the Saunmya saṃvatsara, which was the fourth year of the Western Chālukya king Bhūlōka-malla-Somēśvara III. The given saṃvatsara was Śaka-Saṅvat 1052 current. And the corresponding English date is Monday, 10th February, A.D. 1130; on this day, the tithi ended at about 2 hrs. 29 min. after mean sunrise (for Ujjain); but there was no eclipse. The full details of the second date,—when the grant was made by the Dānḍanāyaaka Mallibhāvarasa; shortly after which time, presumably, the whole record was put on the stone,—are Sunday, coupled with the fifth tithi of the bright fortnight of the month Karttika of the Raktaśkha saṃvatsara, which was the seventh year of (Perma)-Jagadékmalla II. (the son and successor of Somēśvara III.). This date was not recorded correctly. The given saṃvatsara was Ś.-S. 1067 current. And the given tithi ended at about 10 hrs. 50 min. after mean sunrise (for Ujjain) on Tuesday, 3rd October, A.D. 1144, and cannot be connected with the Sunday at all.

1 So, also, A. and B. have given us the verb khaṇḍarasa, ‘to engrave.’
2 The further variant gauṇḍa (e.g. line 21) has already been noted under A. and B.
3 Kittel’s Dictionary includes nāḍ as a form of nāḍ; but not nāḍ. It does not include the word nāḍprabhā (which occurs in other ancient records also); but it does give the equivalent nāḍodeya, which it explains as ‘the chief of a country, or of a district.’
4 This Bammagauṇḍa was a son of Ėchagauṇḍa (lines 8, 9); and consequently he was a grandson of the first Bammagauṇḍa, the founder of the temple of Brahmeśvara.—Ėchagauṇḍa being mentioned in A. line 33, as a son of the first Bammagauṇḍa.
The record opens with the usual verse Namás-tuṅga-tirat-chamá, etc., in praise of the god Śiva under the name of Śaṅbhū. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the Mahārañjāhirāja, Paramāśura, and Paramābhāṣaka, the glory of the family of Satyārāya, the ornament of the Chālukyas, the glorious Bhūlokamalladēva-Somēṣvara III. (line 3). And it then says that, while he was reigning, there was a certain Bammagāvunda (l. 7), Bammagāvunda (l. 8), or Bammagāvunda (l. 10),—son of Echagāvunda and Jákkavve (l. 8, 9),—who was an angry bee on the water-lilies that are the feet of the god Harā (Śiva), and whose wife was Bihāgale (l. 20).

One day, while the Nāḷprabha Bammagāvunda (l. 21) was enjoying the pleasure of a talk about religion, the Sōnabōda or accountant Boppa (l. 22), Bobba (l. 24), or Boppimaya (l. 25),—himself, also, a bee on the water-lilies that are the feet of the god Harā, faced him, and reminded him that religion is one's aid, one's ornament, and one's treasure, and that therefore it is a man's duty to accumulate good works; that so it was that the shrine of the god Brahmēvāra at Abblār (l. 26, 27) had come along under the protection of Bammagāvunda's grandfather and father; that his ancestors and himself owed all their success to granting allotments to the shrine; and that the seventy husbandmen (l. 29),—born in the lineage of the Setūgittas of the place, and themselves always playing the part of angry bees on the water-lilies that are the feet of the god Ahūndrābhū śaṇḍā (Śiva),—had lifted high the religion of Śiva, by concurring in all the religious proposals that he had made.

On this representation (l. 30), Bammagāvunda, inflamed more than ever with a desire for union with the passionate woman that is devotion to the god Śiva, immediately mounted a very tall horse, and promised that, as far as his horse should run at the top of its speed, so far he would go land to the god Brahmēvāra. And so, having made his horse ru (l. 33), and having loved the feet of Jāmāṣātipanditadēva (l. 35), the disciple of Vādvīdārājananditadēva of the Māvāraṇaśyāmati, with libations of water, at the time of the vyatipita on Monday, when there was an eclipse of the sun, the new-moon day of the month Māgha of the Saumya saṅvatsara, which was the fourth of the years of the glorious Bhūlokā[malla] (l. 39), for the oblation and the perpetual lamp of the god, and to provide food for ascetics, and for the repairs of whatever might become broken, torn, or worn-out (l. 40), he gave, free from all imposts, eight māttaras of rich land in the open field called Hāṇeṇa-bāl (l. 33), and six māttaras ..., and fifteen māttaras ..., and a betel-nut plantation of one thousand trees below the large tank, and sites for twenty houses in that part of the town which belonged to the gods.
After a mandate, in prose, to preserve the grant thus made, and two verses (one in Kanarese and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, the record proceeds (l. 45):

On Sunday, (coupled with) the fifth tithi of the bright fortnight of the month Kārttika of the Raktākshin samvatsara, which was the seventh of the years of the asylum of the universe, the favourite of fortune and of the earth, the Mahārājādhirāja, Parameshvara, and Paramabhaftāra, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious Pratāpachakravartin Jagadēkamalla (II.) (l. 47), while the Daṇḍanāyaka Yogeśvaradēvarasa was ruling the Banavase twelve-thousand, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (with his paramount sovereign), Mallībhāvarasa (l. 49), the Daṇḍanāyaka of the vaṅgārāṇa and hojjukas taxes, came in state to Abbālūry, and saw the grants that had been made to the temple of the god Brahmapāra, and was pleased, and allotted, for the oil of the perpetual lamp of the god, one oil-mill and the okkalu-dera tax on one shop, free from all imposts.

The Nilprabhū Bammagavunda (l. 51) and the great saint Jūnaṃśaktidēva shall preserve these grants. The writing (i.e., apparently, the composition) is that of the born poet, the Utpādhyāya Mahādevabhaṭṭa, and of Malliyana, the nephew of the Sēnabōva Boppimayya; the engraving is that of Sātōja, the son of Lālāra-Chaṇḍōja.

D.—Of the time of Taila III.—About A.D. 1153.

This inscription is on a stone tablet in a field, Survey No. 137. The writing, consisting of forty lines of about forty letters each, covers an area about 2' 1" broad by 2' 11" high. It is in a state of very good preservation as far as the end of line 13. From that point onwards, it has suffered more or less damage. But all the historical information that I quote from it, can be made out without any doubt. And it is only from line 28 that the record becomes indecipherable. The sculptures at the top of the stone are, in the centre, a liṅga; on the proper right side, a squatting figure, facing full-front, with the sun above it, and perhaps a water-pot beyond it; and on the proper left, a cow and calf, with the moon above them. The characters are well-formed Kanarese characters, of the period to which the record refers itself. The size of the letters ranges from 3/4" to 2". Except for the opening Sanskrit verse in praise of Śiva, the language is Kanarese, throughout all the legible portion, partly in verse, and partly in prose. Lines 10 and 12, 13, give the word turaya, as a corruption of turaga, a horse, which is not yet shewn in dictionaries.

The inscription is a record of the time of the Western Chālukya king Taila III. It mentions also his feudatory, the Mahādēvamādhavipati, Karitūravapattasāhaṇi or groom of the head-trappings of elephants and horses, and Manevargaṇḍa, the Daṇḍanāyaka Mahādevavarasa.
who was ruling the Banavase twelve-thousand province and the Huligere three-hundred district; and a subordinate of the latter, the Daṇḍamāyaka Māyidēva. And it further mentions a Mahāmanḍalēvara named Sōvidēvarasa, belonging to some branch of the Kādamba family, who had the hereditary title of "supreme lord of Bāndhavapura, the best of towns," and the epithet of "he who has attained the excellent favour of the god Praṇamēvara."

That part of the record which contained the donative passages and the date, is either illegible or broken away and lost. But, from the fact that Mahādēvarasa is here described as a feudatory of Taila III. himself, as also in the record of A.D. 1152, whereas in the Balagāmi inscription of A.D. 1158 he is described as a Daṇḍamāyaka of Bijjala, we may refer the present record to about A.D. 1153.

**ABSTRACT OF CONTENTS.**

The record opens with the usual verse Namas-tuṅga-birat-chuṁbi, etc., in praise of the god Śiva under the name of Śambhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the Mahārajādhirāja, Paramēśvara, and Paramahatāraka, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious Trailōkyamalladeva-(Taila III.) (line 3). And it then proceeds to say that the Chōjika (l. 4) came against him in war, but had to unwillingly pay tribute to him; that, in the other direction, the king of Mālava (l. 5) was frightened and fled away to refuge, and the Gūrjara saved himself only by giving even more than the Chōla had given (l. 6); and that all other kings had to acknowledge the sway of the emperor Nūraṃi-Tailapa (III.) (ll. 6, 7).

While he, the Pratāpachakravartin (l. 8), bearing the burden of the whole earth, was reigning with the delight of an agreeable or friendly interchange of communications (with his feudatories),—and while his feudatory, the Mahādēvarasēdhipati who had attained the

which is tied to the head of a king’s favourite horse or elephant. And the same dictionary gives sahaṇi, sāhaṇi, and sāhaṇiga, in the sense of ‘groom,’ and sāhaṇa, in the sense of ‘the act of tending and training horses,’ and, under sahaṇi, quotes the Malayalam chōjika. [Compare p. 103 above, and note 6]—The same official title, with the same use of turaga for turaga, occurs again in a record of A.D. 1152 (see the next note).

1 These two persons are mentioned together in other records also.--(1) An inscription of A.D. 1155-56 at Balagāmi in Mysore (P.S. O.C. Insocr. No. 181; and see Mys. Insocr. p. 100). The construction of this record is—Trailōkyamalladeva viṣaya-rājyaam (lines 3, 4) • • • • • • mahāmanḍalēvarasa Bijjava-
dēvarasa (ll. 10, 11) • • • • • • tan-mahāprachanda-daṇḍamāyaka (ll. 11, 12) • • • • • • Mahādēvarasa (ll. 13) • • • • • • tan-mahāpradhamān (l. 16) • • • • • • Māyidēvarasa (l. 20). This describes Māyidēvarasa as a Mahāpradhamān of Mahādēvarasa, and the latter as a Daṇḍamāyaka of Bijjala, during the reign of Taila III. (2) An inscription of A.D. 1163 which is said to be at a temple of Śiddhappa at Purava in the Kōjā tāluka, Dāhwar district (Carn.-Dēse Insocr. Vol. II. p. 1: but there does not seem to be a village named Pur or Purava anywhere in the Dāhwar district; perhaps Purabakeri, in the Kōjā tāluka, is intended). This describes Mahādēvarasa as a feudatory of Taila III. himself, and as a Mahādēvarasēdhipati, Karūra-pattānāvah, Śiddhāvah, and Daṇḍamāyaka, enjoying the Huligere three-hundred and the Banavase twelve-thousand, with the pleasure of an agreeable or friendly interchange of communications; and it describes Māyidēvarasa as a Mahādēvarasēdhipati and Daṇḍamāyaka subordinate to Mahādēvarasa, and as enjoying the kajjaṇa and vaddarḍevula taxes.

2 Bāndhavapura-śrāvaṇa. The reading is very distinct.—The place is not otherwise known. Can it be the modern Bandhole, in the Kṛṣṇapārājapṭ tāluka, Mysore district?

3 It might be expected, I think, that the name would be Praṇavēvara. But the consonant in the third syllable is distinctly m, not v.

4 See note 1 above.

5 From the impression. This record is not in the Carn.-Dēse Insocr.

6 Sukha-samkhatā-śrīśaśūrdhān rdjyaṃ-grātama-īrya.

7 Tat-padapadm-īpayi.
pañcahamahāśāda (l. 9, 10), a very Rēvanta, with horses, the choice elephant of his father (l. 12), the Kariturayapatīdāhi, Manenēra, Ṛandānyakā Mahādevarasa (l. 13), was ruling the Banavase twelve-thousand and the Huligere three-hundred, punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (with his paramount sovereign) (l. 14), — the feudatory of the latter was the Daṇḍādhāra Māyidēva (l. 16).

While Māyidēva (l. 21), having acquired [(the charge of)] the vaddārdaṇṣa and hejįjuka taxes of the Banavase twelve-thousand, was protecting the people and was happily ruling or administering (those taxes) (? — The record then (l. 22) introduces the Mahāmaṇḍalēvarasa Soviṭēvarasa (l. 23), who is described as the supreme lord of Bāndhavapurasa, the best of towns (l. 23), — the sun of the

1 Turaga-Rēvantā, line 10. For turaga, see page 234 above, note 9. — The same epithet turaga-Rēvanta occurs in line 11 f. of an inscription at Bālākuni (P. S. O. C. Insers. No. 171; and see Myt. Insers. p. 139, where Mr. Rice's translation, confusing turaga with turaga, gives "a fourth Rēvanta"); and the Sanskrit form turaga-Rēvanta has already been quoted from a Śīlaśāra grant of A.D. 1065 (see page 234 above, note 9). — It is explained by such expressions as hyāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛāṛां, "a very Rēvanta, a perfect rēkāḥ among those who are mounted on horses" (P. S. O. C. Insers. No. 31, line 7; and see Myt. Insers. p. 233, "a Rēvanta skilled in horsemen"); and as well in p. 325, "a Rēkāha-Rēvanta in riding the most unmanageable horses").

2 The name of the king is also given in the line 14 as Rēvanta, and the name of the horse is given in the same line as tāṇaḥ-īkā Ṛākṣita. In the next line, the king is called Rēvanta Kṣirā, and the horse is called ipsva Rēvanta Kṣirā. The name of the horse is also given in the next line as Rēvanta Kṣirā. The name of the horse is also given in the next line as Rēvanta Kṣirā.

3 The name of the horse is also given in the next line as Rēvanta Kṣirā. The name of the horse is also given in the next line as Rēvanta Kṣirā. The name of the horse is also given in the next line as Rēvanta Kṣirā.

4 The name of the horse is also given in the next line as Rēvanta Kṣirā. The name of the horse is also given in the next line as Rēvanta Kṣirā. The name of the horse is also given in the next line as Rēvanta Kṣirā.
water-lily that is the Kādamba family,\(^1\) the champion of his father (l. 25),\(^2\) he who had attained the excellent favour of the god Prāṇamāsvāra,\(^3\) who was ruling the Nāgarakhaṇḍa seventy (l. 26) and ... punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (with his official superiors) (l. 27).\(^4\) But after this, from near the end of line 27, the remainder is hopelessly illegible.

E.—Of about A.D. 1200.

This inscription is on a stone tablet standing against the wall, or perhaps built into the wall, on the right of the god inside a temple of Śiva under the name of Śāmanātha, which appears to be the temple the foundation of which is recorded in the inscription.—The writing covers an area about 3' 7" broad by 6' 1" high. It is in a state of good preservation almost throughout. The sculptures at the top of the stone are, in the centre, a liṅga, with a standing priest; on the proper right, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.—The characters are Kanarese, of the period to which, from the internal evidence, the record is to be referred. The size of the letters is somewhat irregular, ranging from about 6\(^6\) in the n of jñāna, line 15, to nearly 1' in the n of manuṣya, line 24. The characters are mostly well formed and well engraved. But in many places they are difficult to read, because the execution is indifferent and imperfect, owing to sometimes the tops of the letters, and sometimes other parts of them, not being completed in the engraving, though marks in the ink-impression show that they were sketched on the stone and were partially cut by the engraver. Some pointed instances of this are as follows:—In line 8, nīshāda-himaṇvantā reads at first sight gū-del-bhāvanā, the hi, which may always be easily confused with bā, being badly formed, and the side-strokes which would turn ṣi into ni and ve into ma, and the whole of the subscript t, having not been filled in by the engraver, though the ink-impression shows that they were more or less outlined on the stone; in line 9, the tops of the second, third, fifth, and seventh aśekhārās are similarly imperfect in āma-mahindakaṇḍaraṇa, and the rtti at the end of the line was left almost altogether unformed; in line 12, there are two instances in prakūṭitak, in which the k reads at first sight as r, and another, in sukēṣyā, in which the superscript vowel, as well as the top of the k, was left unformed; and in line 48, if the name of the Jain temple were not known from other sources, it would probably have been read ṭeṣeṣeṣyā, instead of āneseṣeṣyā. Many other similar instances might be pointed out; but the preceding ones seem sufficient. Whether these faults are due to pure carelessness on the part of the engraver, or to his coming unexpectedly on very hard places in the stone, it is difficult to say from simply the ink-impression. The characters include the ṣukaṁaṇṇāya in pūṣpāni, for pūṣpāṇi, line 2. The lingual ṣ was usually expressed by its distinct sign, which appears very clearly in maṇḍana, line 7; but in a few places we have the ordinary ṣ. The dental ḍh is formed properly enough in svardhun, line 9; but in some other places it is hardly to be distinguished from v, e.g. in dhūma, line 2, and ḍhṛti, line 61. There is a somewhat rare medieval form of y in aṇayāloḍa, line 62: we have clear instances of the corresponding forms of m and v in maṛga, line 44, and nīṭpeva, line 39; and the m is carried back to A.D. 804 by the Kanarese grant of Gōvinda III. (Ind. Ant. Vol. XI. p. 125; see para-dattam=bā, line 14). The virāma is represented by its own proper sign in puradol, line 13, and in śriman, line 84, and by the same mark, but imperfectly formed, in dāral, line 50; elsewhere, however, it is represented by the vowel ṣ; and there are pointed instances of this in bhāvah, line 26, urṣuj, line 41, aḍukṣi, line 41-42, śrimadu, line 60, and ṣṭāṇu, line 93. The anuvāra is written sometimes, in the usual fashion, above the top line of writing, and frequently so faintly that it does not show in the lithograph, and sometimes, in a larger form, between the lines of writing; the word kaṇḍaraṇa, line 9, illustrates both methods of forming.

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\(^1\) Kādamba-kula-kamala-kṛṣṭam. \(^2\) Aśvagōha-kālakram. \(^3\) See page 235 above, note 3.

\(^4\) Dūṣṭa-nigraha-sīha-pratidjñanadīn śekha-samkātha-vindrodāram rājya-ṛṣṭiyogam-irv.
The opening invocatory verse is in Sanskrit; a Sanskrit proverb is quoted in line 19; three Sanskrit ślokas are introduced in lines 25 f., 32 f.; and there are seven of the usual benedictive and imprecatory Sanskrit verses in lines 94 to 98. With these exceptions, the language is Kanarese, in prose and verse mixed. Now that we have a proper vocabulary, the interpretation of this record presents no real difficulties, though I am indebted to Mr. H. Krishna Sastri for assistance in respect of the verses in lines 22, 33, and 40, and to Prof. Kiellhorn for advice in respect of some dubious points in Sanskrit passages: but it would have been impossible to deal with this exceptionally interesting and racy document vorbatrīm, all through, without the Rev. Mr. Kittel's Kannada-English Dictionary; and I take this opportunity of recording prominently my appreciation of the great value of that scholarly and admirable work, which has now, for the first time, placed it in the power of Western students to understand fully, and do justice to, the beauties of the Kanarese language, especially in its classical and mediaval dialects, and also of expressing my thanks to Mr. Kittel himself for kindly persuading the proofs of my text and translation of this record and suggesting a few refinements in my rendering. The language of this record may be described as intermediate between the classical and mediaval dialects of Mr. Kittel's classification. The forms are mostly archaic. But the more modern forms appear here and there, even in the metrical portions: in the prose passages, we may note iddali, line 71, kṣedradali, line 91, the termination gaśige, lines 51, 77 (in the copulative form), and the ordinary neuter accusative with u, instead of m, in kālavan, line 19, and the copulative accusative with u, instead of m, in kavilegawam brahmarnaśavam, line 93; in the verses we may note the neuter nominative in u, instead of m, in dēka, line 11, utkatau, line 23, and various other places, the neuter accusative with u, in ánāmavam, line 42-43, and such words as prayakṣekav-ūdī, line 31, and baḷikka, line 43, where, again, we have the u instead of the m. In respect of vocabulary, we may note that lines 43, 49 give us baḷikka, baḷika, as variants of baḷikka, baḷika; lines 73, 93 give, as also do various other records, aṭi, as a variant of aṭi, 'to destroy, to be destroyed; and line 78 gives bhikka as a variant of bhikka, =bhika, bhika, 'it is wished, it is done, it must, etc.'--In respect of orthography, there is a constant use of b for v in Sanskrit words, and of rī for ri, which requires to be corrected in the verses so as to preserve the metre which is usually satisfied only by restoring the vowel; but the only points to which special attention need be directed, are, the occasional use of aṇi and aṇi for ay, in Rāmāyana, line 47, Rāmāyanaśala, line 61, Rāmāyanaśula, line 70, aṇāra, line 85, and aṇāra, line 88, and a frequent omission to double consonants after the letter r.

The inscription does not refer itself to the reign of any particular king, and is not dated. But it is assigned to about A.D. 1200, or a few years earlier, by the mention, in lines 81 to 90 and 99, of the Kādamba Mahāmanḍalēvara Kāmadēva, and by the statement, in line 101, that the record, though put into shape by another person, was composed by the Daṇḍanāyaka Kēśavarāja. For Kāmadēva, who belonged to the Hāngal branch of the Kādamba family, we have dates ranging from A.D. 1181-82 to 1203; and Kēśavarāja must be the Mahāpradhāna and Daṇṭanāyaka Bējikēya-Kēśimayya or Kēsirajayya, for whom we have dates ranging from

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1 The epigraphic records contain many technical expressions, particularly in the way of titles, territorial terms, names of gods, guilds, professions, taxes, technologies, measures, and so on; but also some more ordinary words, which Mr. Kittel's dictionary does not explain, because, no doubt, they do not occur in ordinary literature or in the native vocabularies of the language. It may be hoped that, if he should ever issue a supplement to it, he will examine the edited records, and see what can be done to collate, examine, and explain such expressions as doing what I can in this direction, I can really do little more than call attention to points which came prominently to my notice in searching for the meanings of words which are not intelligible at first sight; and I cannot undertake to collect all the different variants of Kanarese words which are found in the inscriptions. We still require a grammar of the classical and mediaval dialects, written in English and on European lines.

2 Rather curiously, we have nisprīka, with the vowel, in line 23, though line 33 gives nisprīka.

A.D. 1168 to 1181 in records which connect him with the government of the Banavasi twelve-thousand and other districts. Before them, mention is made of the Western Chalukya king Somesvara IV. (A.D. 1183 and 1189); and before him, of the Kajachurya prince Bijjala (A.D. 1145, and 1156 to 1167). A short passage at the end, evidently added at a somewhat later date, mentions a Kadamba prince Mallidéva, and recorded some grant which he, also, made to the same temple.

The interest and importance of the record centre in the fact that it discloses the name of the person, Ekántada-Rámayya, who towards the close of the twelfth century A.D. brought about a revival of the worship of Śiva, or a fresh impetus to the Śaiva faith with elaborated and improved rites and practices, which eventually culminated in the establishment of a new sect of Śivabhaktas or worshippers of Śiva, called technically Vira-Śaivas, i.e. "brave, fierce, or strict Śivas, Śiva champions," and popularly Śiṅgāyats or Śiṅgawants, i.e. "those who have the liṅga or phallic emblem." The Śiṅgāyats—(using the appellation by which all average members of the sect would describe themselves)—are outwardly distinguished from the ordinary Śivas by the practice of carrying about with them a miniature liṅga, usually in a silver box suspended from the neck and hanging about the waist. And the chief characteristics of their faith and practices are, adoration of the liṅga and of Śiva's bull Nandi, hostility to Brāhmaṇas, disbelief in the transmigration of the soul, contempt for child-marriage, and approval and habitual practice of the remarriage of widows. They are found chiefly in the Kanarese country; their vernacular is Kanarese; and it is due almost entirely to them that this beautiful, highly polished, and powerful language has been preserved, in later times, amidst the constant inroads of Marathi from the north. They now constitute about thirty-five per cent. of the total Hindū population in the Belgaum, Bijāpur, and Dhārwār districts. In Mysore and the Kollāpur State, they number about ten per cent. of the Hindū population. And they are also found, but in smaller proportions, in the districts of Poonā, Sholāpur, Sātār, and North Kanara. Elsewhere, they are constantly met with; but as the result of the migration of isolated families, mostly in connection with trade and manufactures. In the Bijāpur and Dhārwār districts, and possibly in the neighboring parts of the Nizām's Dominions and Mysore, the sect appears to be still steadily gaining ground. And an interesting internal movement was observable in 1891, when large numbers of the members of it claimed to have themselves entered in the census returns under the designation of Vira-Śaivas, in preference to that of Śiṅgāyats, with which they had been content on previous similar occasions.

According to the tradition of the Śiṅgāyats themselves, as embodied in their principal sacred writings, the Bhāsavaprāṇa and Chananaśaṇaprāṇa, the events which led up to the establishment of the new sect were as follows:

To a certain Mādirāja and his wife Madalāmbikā, pious Śivas of the Brāhma caste, and residents of a place named Bāgowādi which is usually supposed to be the subdivisional town of

2 Probably identical with the Mallikārjuna or Mallidēva, for whom we have dates ranging from A.D. 1215-16 to 1252 (Dyn. Kan. Distra. p. 564).
3 For detailed accounts of them in these districts, with their doctrines, customs, etc., and their divisions into Puri, Affiliated, and Half-Śiṅgāyats, see the Gazetteer of the Bombay Presidency, Vol. XXI. Belgaum, pp. 143 to 151; Vol. XXII, Dhārwār, pp. 112 to 116; and Vol. XXIII, Bijāpur, pp. 219 to 280. For a more general account, see an "Essay on the Creed, Customs, and Literature of the Jāṅgams," by Mr. C. P. Brown, in the Madras Jour. of Lit. and Science, Vol. XI. pp. 143 to 177.
4 Abstract translations of these two works by the Rev. G. Würth have been published in the Jour. Bo. Br. R. As. Soc. Vol. VIII. pp. 65 to 97 and 98 to 221, from which I quote. In a verse quoted by Mr. Kittel in his Sādaśaṃśānārāṇa, Introd. p. 26, we are told that the Bhāsavaprāṇa was finished on Śrāvaṇa krishna 10, Thursday, of the Saunya samvatsara, Śaka-Samvat 1291 (expired). The given tithi, however, ended, not on a Thursday, but on Sunday, 29th July, A.D. 1369. The Chananaśaṇaprāṇa appears to have been written in Ś-S. 1507 (expired) = A.D. 1585-86 (Jour. Bo. Br. R. As. Soc. Vol. VIII. p. 221).
that name in the Bijapur district, there was born a son, who, being an incarnation of Śiva's bull Nandi, sent to earth to revive the declining Śaiva rites, was named Basava. When the usual time of investiture had arrived, Basava, then eight years of age, having meanwhile acquired much knowledge of the Śaiva scriptures, refused to be invested with the sacred Brāhmaṇical thread; declaring himself a special worshipper of Śiva, and stating that he had come to destroy the distinctions of caste. This refusal, with his singular wisdom and piety, attracted the favourable notice of his uncle Baladēva, "prime minister" of (the Kaśchārya king) Bijjala, who had come to be present at the ceremony; and Baladēva gave him his daughter Gaṅgādevī or Gaṅgāmbē in marriage. The Brāhmaṇas, however, began to persecute Basava, on account of the novel practices propounded by him. And he consequently left his native town, and went to a village named 'Kappadi,' where he spent his early years, receiving instruction there from the god Śiva, in the form of the local god Saṅgamēśvara.

Meanwhile, his uncle Baladēva died. At the advice of the deceased minister's relatives, Bijjala decided on securing the services of Basava, whose ability and virtues had now become publicly known. After some delay, Basava accepted the office; having the hope that the influence attached to it would help him in propagating his peculiar tenets. And, accompanied by his elder sister Nāgalāmbikā, he proceeded from 'Kappadi' to Kalyāṇa, where he was welcomed with deference by the king, and was installed as prime minister, commander-in-chief, and treasurer,—second in power to only the king himself—and the king, in order to bind him as closely as possible to himself, gave him his younger sister Nīlalochani to wife.

Somewhere about this time, from Basava's unmarried elder sister Nāgalāmbikā, who was an incarnation of the intelligence of the goddess Pārvati, there was born, by the working of the spirit of Śiva, a son, who was an incarnation of Śiva's son Śaṃskṛta or Kārttikeya, the god of war. Because, the ChīnaBasavaapurāṇa says, he was more beautiful than Basava in many respects, he was named ChīnaBasava, i.e. "the beautiful Basava." And he seems to be depicted as playing a more important part than even Basava himself in the propagation of the tenets of the new sect; for, Basava is represented as receiving from him instruction on important points connected with it.

The two Purāṇas are occupied, for the most part, with doctrinal expositions, recitals of mythology, praises of previous Śaiva saints, and accounts of miracles worked by Basava. And it is only quite at the end of each of them, that we come again on any matter that purports to be historical. They assert, however, that, with the influence that his official position gave the uncle, Basava and his nephew propagated with great energy and activity their doctrines, which included the persecution and extermination of all persons,—and especially the Jains,—whose creed differed from that of the Śaṅgaṇayats. Coupled with the lavish expenditure incurred by Basava, from the public coffers, on the support of the Śaṅgaṇa or Śaṅgaṇayat priests, the proceedings aroused in Bijjala, who was of the Jain faith, feelings of uneasiness and distrust, which are said to have been fanned from time to time by a rival minister named Mañjāapa, in spite of the latter being himself, in secret, a Vīra-Śaiva. And at length an event occurred, which ended in the assassination of Bijjala and the death of Basava.

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1 Loc. cit. p. 67.—The word basava is treated as a corruption of the Sanskrit vṛṣabhabha, 'a bull,' in its special designation of Nandi, the bull on which Śiva rides.—From Wilson's Descriptive Catalogue of the Mackenzie Collection, p. 305, it would appear that some versions of the Basavaapurāṇa substitute, for Bāgwādi, Inglēshwar, which is a village in the same neighborhood.
2 The Mackenzie Collection, however, gives the technical official title Daṇḍāśaya or 'leader of the forces,' which would not necessarily denote a prime minister.
3 Loc. cit. p. 67.
4 Loc. cit. p. 68.
5 Loc. cit. p. 70.
7 Loc. cit. p. 71.
8 Loc. cit. p. 69.
9 Loc. cit. p. 123.
10 Loc. cit. pp. 75, 78, 128.
At Kalyāna, there were two specially pious Liṅgāyats, named ‘Halloyaga’ and ‘Madhuveya’, whom Bijjala, in mere wantonness, caused to be blinded. Thereupon, says the Basavapurāṇa, Basava,—himself leaving Kalyāna for a place named ‘Saṅgamēśvara’,—deputed one of his followers, Jagaddēva, to slay the king. And Jagaddēva, with two unnamed friends, succeeded in making his way into the palace and accomplishing his errand,—stabbing the king even in the midst of his court. Civil war ensued. And, the news coming to Basava as he was journeying, he hastened on his way, and, reaching ‘Kudall-Saṅgamēśvara’, was there absorbed into the god; while Channabasava fled to Ulvi, in North Kanara, where he found refuge in a cave.

The Channabasavapurāṇa gives somewhat different account. It places first the death of Basava, who, it says, was absorbed in Saṅgamēśvara in the month Phālguna, falling in A.D. 785, of the Raktākshin saṅvatsara, Śāka-Saṅvat 707 (current); and the only reason that it assigns, is, that news had reached Basava that a certain Prabhū, who was an incarnation of Śiva, had left Kalyāna, and had been absorbed into Śiva in a plantain-tree at Śrīśaila,—leaving it to be inferred that Basava simply followed an example set by him to Prabhū. On the death of Basava, Bijjala appointed Channabasava to the office that had been held by his uncle. After this, the king caused the pious ‘Halloyaga’ and ‘Madhuveya’ to be tied to a rope and dragged about the ground till they died. In revenge for this, Bijjala was slain by two torch-bearers, named Jagaddēva and Bommaṇa. Then Channabasava, who had meantime sent away many Liṅgāyats to Ulvi under the pretext of celebrating a feast in honour of the god Jaṅgamēśvara, gathered together his horses and men, and left Kalyāna to follow and join them. The ‘sūr-in-law’ of Bijjala started in pursuit. And a battle ensued, in which the pursuers were destroyed, and the king was taken captive. At the advice of Nāgalāmbikā, however, Channabasava restored the clan army to life; and, having impressed upon the king that he should not persecute the Liṅgāyats, as his predecessor had done, but should walk in righteousness, he anointed him, and sent him back to govern his country.

1 Loc. cit. pp. 96, 97.
2 Meaning, apparently, the ‘Kudall-Saṅgamēśvara’ which is mentioned further on.
3 According to Sir Walter Elliot (Jour. R. As. Soc., F. S., Vol. IV. p. 22, note, and Madras Jour. of Lit. and Science, Vol. VII. p. 214, note), the place of Basava’s absorption is said to be Saṅgam, in the Hungund taluka, Bijapur district, at the junction of the Krishnā and the Malparbāh, where, he added, a depression in the liṅga at the temple of Saṅgamēśvara is still pointed out as the exact spot into which Basava entered. I am not prepared to deny the correctness of these statements. Still, as regards the true identification of the place, the prefix ‘Kudall’ seems to me to point rather to the historically much more important (see, e.g., Dyn. Kan. Dist. p. 445, note 1) Kudal-Saṅgam, at the junction of the Krishnā and the Tungabhadrā.
4 Loc. cit. pp. 219, 220. This part of the narrative is put as a prophecy in the mouth of Channabasava.
5 I.e., according to the southern luni-solar system of the cycle, by which the calculation would be made backwards from the time when the Purāṇa was written.—The Channabasavacakadigajāna (Wilson’s Descriptive Catalogue of the Mackenzie Collection, pp. 312, 313,) gives the month Phālguna of Śaka-Saṅvat 696, equivalent as a current year, to A.D. 773-74, as the date of the absorption of Basava.
6 See also loc. cit. pp. 71, 72.
7 The Purāṇa ends with various other prophecies, not connected with the present subject, to the effect that the king, thus anointed, should reign for sixty years from the death of Basava; that then, at a time when the Hōysala kingdom was flourishing, the Turkas, (the original probably has Turushkas),—led by the giant Pīlāmba, born among them by the blessing of Śiva, should come and vanquish Bijjala, destroy Kalyāna, kill cattle in the temple of Śiva, erect a mosque there, and build the town of Kalburgi; that the kings of Anegundi should build the town of Vījayanagar, near Hampi; that Pīlāmba and his house should reign over the land for seven hundred and seventy years; that then there should arise a king named Vastantarāja, who would drive the Turkas out of the country and restore Kalyāna; that, all the Śiva saints coming to life again, Channabasava should become the prime minister of the king, and Basava the commander of his forces; and that thus the Liṅgāyat religion should be re-established and greatly increased.—These “prophecies” are, of course, nothing but confused reminiscences of intervening history up to the time when this Purāṇa was written (A.D. 1585-86; see page 239 above, note 4).
The Jain account, as given in the Bijjarāgaccharitra, puts things very differently. Basava’s influence with the king is attributed to the fact that he had a very beautiful sister, whom the king took as a concubine. And the end of Bijjala and Basava is related thus:—Bijjala had marched against and subdued the Kōhāpur chief, i.e. the Śilāhāra Mahā-mandālaśvara, who must have committed some act of rebellion. During a halt on the way back to Kalyāna, a Jaṅgama arrived, sent by Basava, and disguised as a Jain, and presented the king with a poisoned fruit, the mere smell of which caused his death. He had time, however, before dying, to tell his son ‘Immadī-Bijjala,’ i.e. “the second Bijjala,” that it was Basava who had sent the fruit, and to enjoin him to put Basava to death. Immadī-Bijjala accordingly ordered that Basava should be apprehended, and that all the Jaṅgams, wherever seized, should be executed. And, on hearing this, Basava threw himself into a well, and died; while his wife ‘Nilambā’ poisoned herself. Channabasava, however, after Immadī-Bijjala’s resentment was allayed, presented his uncle’s treasures to the king, and was admitted to favour and to a ministerial office at court.

Such are the traditional accounts. There are, however, no apparent reasons for attributing either to the Liṅgāyat Purāṇas, of which even the earlier one was written two centuries after the events which it purports to record, or to the Jain poem, any greater historical accuracy than other Hindū works of the same class have been found to possess. And, on the contrary, there are fair grounds for questioning the correctness of the narratives given by them. The Liṅgāyat and Jain accounts differ very markedly, and to a far greater extent than can be accounted for on simply the supposition of a representation of true facts from different sectarian points of view. In respect of the circumstances immediately attending the deaths of Bijjala and Basava, even the Liṅgāyat Purāṇas are not at all in accordance with each other. The Channabasava-purāṇa allots to these events the absurd date of A.D. 785, which is too early by close upon four centuries. Even the Jain poem appears to place them, not only twelve years before the time, in A.D. 1167, when Bijjala, still alive, abdicated in favour of his eldest son, but also even before the time, in A.D. 1156, marked by the introduction of a reckoning of his own, when Bijjala commenced his independent career. And whereas, if Basava and Channabasava really held the high office that is allotted to them by tradition, we ought to have found by this time a clear mention of them somewhere or other in the mass of epigraphic records that has now come under observation, no allusion of any kind, applicable to either of them, has been obtained, except in the Managōli inscription of A.D. 1161 (above, page 9). That record gives us the names of Basava and Mādirāja, both of which appear in the Basavapurāṇa, in connection with the foundation and endowment of a liṅga-taemple, evidently of some considerable size and repute, at Managōli in the neighbourhood of Bāgewādi, the alleged residence of Mādirāja and birthplace of Basava; and, in doing so, it really seems to give us the original of the traditional Basava who figures in the Liṅgāyat Purāṇas and the Jain book. And, in disclosing the facts that the parents of Basava were, not Mādirāja and Madalambikā, but Chandrāja of the Kāṣyapa gōtra and Chandrāmbikā, and that Mādirāja belonged to altogether a different family, namely the Harita gōtra, it furnishes further grounds for questioning the correctness of the Liṅgāyat tradition, which, indeed, seems but little better than a legend.

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1 Loc. cit. p. 97; and Wilson’s Descriptive Catalogue of the Mackenzie Collection, p. 320.
2 This doubtless denotes Sōvidēva. But there is no epigraphic evidence for calling him Immadī-Bijjala.
4 Sir Walter Elliot has said that Basava’s sister, who became the king’s mistress, was named Padmāvatī; that it was at Ulvi that Basava drowned himself; and that these events occurred, according to the Jain poem, in Kalivaga-Saṅvat 455 (expired), = Śaka-Saṅvat 1077 (current), = A. D. 1154 55. But I have not been able to find the authority for these statements.
5 See the preceding note.
For the full story that is told in the record now published, reference may be made to the translation, page 252 below; a great deal of it cannot be materially abridged, without detracting from its interest and merits. We have to make allowance for the supernatural agency, the divine birth of the hero as an incarnation of Virabhada the attendant of Śiva, and the miracle of his cutting off his own head and having it restored to him by his god,—all of which, narrated apparently while the subject of the story was still alive, or at any rate very shortly after his death, illustrates how quickly, in India, real historical events may come to be overlaid with what is purely imaginary and mythical. But, if that is done, the narrative is reasonable and plain, and has the clear ring of truth in it. It shows us the real person to whom the movement was due, and the way in which he started it. And it amounts to this:—

To a Śaiva Brahman named Purushottamabhaṭṭa, who belonged to the Śrīvatsa gōtra and was an inhabitant of a town named Alanda in the Kuntala country,1 there was born a son named Rāma, who became an ardent devotee of Śiva, and, by the intensity and exclusiveness of his worship of that god, acquired the name of Ėkānta-Rāmayya.2 He visited various Śaiva places of pilgrimage. And eventually he came to Huliğere (Lakshmīshwar), where there was a temple of Śiva under the name of “the Somanātha of the South,”3 and then to Ablur, where, in addition to the place being plainly a stronghold of Jainism, there was, as we learn from the other records (pages 213, 232, above), an evidently important and influential Śaiva establishment at the temple of Brahmēśvara. At Ablur, he got into controversy with the Jains, who, led by one of the village-headmen named Saṅkagaunda, sought to interrupt and put a stop to his devotions. Some wager was made, the terms of it being recorded in writing on a palmyra-leaf, on the result of which the Jains staked their god and their faith. Ėkānta-Rāmayya won the wager.4 And then, as the Jains refused to do what they had pledged themselves to do, namely to destroy their Jina and set up a Śiva instead of it, he himself, in spite of their guards, their horses, their chieftains, and the troops that went against him, overturned the Jina and laid waste the

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1 This place may be safely identified with the modern Aland or Alande, the chief town of a tāluka of the same name, in the Nizam’s Dominions,—the ‘Aliund’ of the Indian Atlas, sheet No. 57, lat. 17° 33’, long. 76° 53’. At the temple of Īḷavara in Nimbargi, twelve miles south of Aland or Alande, there is an inscription with dates in A.D. 1047 and 1098 (Caru.-Dēva Insers. Vol. I. p. 92); and the passage of A.D. 1047 speaks of “the country of Alanda in the country of Kuntala.” It registers the grant of a village named Gudiya-dēvatig in the Gokanadī district of the Alande thousand. This particular village cannot be identified with any certainty; it may be ‘Goody,’ four miles on the south-east of Nimbargi, or it may be ‘Goody,’ nine miles on the south-west of Nimbargi. But the Alande thousand is evidently the country round Aland or Alande and Nimbargi. From the entry in the Indian Atlas, the modern name would seem to be Aland. In the fittings, however, of some inscriptions at the neighbouring village of Rudswādī, it is given as Alande in Sir Walter Elliot’s collection.

2 For the explanation of the prefix to his name, see lines 28, 29 of the text.

3 The temple still exists.—There is another mention of Somanātha of Purikara (i.e. Huliğere) in an inscription of A.D. 1096 at Bajagāni (P. S. and O.C. Insers. No. 166, line 31 f.), which says that it was through the excellent favour of the god Somanātha of the city of Purikaranagara that his son Sōmēvara or Sōvidēva was born to Sarvadeva, a Dānḍaḷa of the Western Chalukya king Vikramāditya VI. It is worth noting that the form of the name in this record is Purikara,—not Pulikara, as given by Mr. Rice (Mya. Insers. p. 173), and as it occurs elsewhere. The second ṛṣa in Puṣṭa is rather indistinct in the photograph; but it is recognisable as ṛ; and the pradēśa or alliteration requires that the consonant should be ṛ.

4 The record asserts that he cut off his own head, and laid it at the feet of his image of Śiva, which had been brought out of the temple for the purpose of the ordeal; and that, after seven days, it was restored to him by his god, safe and sound, without a scar. And the exact spot on which, according to tradition, this was done, is marked by the next record, F, page 260 below. The story of his cutting off his head is mentioned in the Chanakavasas-purāṇa (Jour. Bo. Br. R. As. Soc. Vol. VIII. p. 198): but the controversy, in the course of which it is said to have been done, is there attributed to a Jain having entered a Śaiva temple without removing his shoes; and the occurrence is located at Kaliḍa, where, it is said, Rāmayya had gone in order to see Bijjala, whose fame had spread in all directions. The same passage makes Rāmayya quote, in his address to the Jain, an instance of a previous saint, Mahākāla, having performed the same feat at a village named ‘Jambur,’ and also attributes a repetition of the feat to a subsequent saint, ‘Bankideva,’ who heard the story of Rāmayya.
shrine, and, as is gathered from subsequent passages, built for his own god, under the name of Vira-Somanātha, at Abhūr, a temple "as large," the record says, "as a mountain." The Jains then went and complained to Bijjala, who became much enraged, and sent for Ėkānta-Rāmayya, and questioned him as to why he had committed so gross an outrage on the Jains. Thereupon Ėkānta-Rāmayya produced the writing on the palmrya-leaf, and asked Bijjala to deposit it in his treasury, and offered that, if the Jains would wager their eight hundred temples, including the Ānesejeyabasadi,1 he would repeat the feat, whatever it may have really been, that he had already accomplished.2 Wishing to see the spectacle, Bijjala called all the learned men of the Jain temples together, and bade them wager their shrines, repeating the conditions on a palmyra-leaf. The Jains, however, would not face the test again; saying that they had come to complain of the injury that had already been done to them, and not to wager and lose any more of their gods. So Bijjala, laughing at them, dismissed them with the advice that thenceforth they should live peaceably with their neighbours, and gave Ėkānta-Rāmayya, in public assembly, a jayapatta or certificate of success. Also, pleased with the unsurpassed daring with which Ėkānta-Rāmayya had displayed his devotion to Śiva, he laved Rāmayya's feet, and granted to the temple of Vira-Somanātha a village named Gōgāvē,3 to the south of Malagonda in the Sataraṅge seventy in the Banavāsi twelve-thousand. Subsequently, the record says, when the Western Chālukya king Sōmēśvara IV. and his commander-in-chief Bṛhma were at Śelēyabhaḷḷiyakoppa,4 a public assembly was held, in which recital was made of the merits of ancient and recent Śaiva saints. The story of Ėkānta-Rāmayya being told, Sōmēśvara IV. wrote a letter summoning him into his own presence at his palace, and laved his feet, and granted to the same temple the village of Abhūr itself in the Nāgarakahāṇḍa seventy in the Banavāsi twelve-thousand. And finally, the Mahāmaṇḍalēśvara Rāmādeva went and saw the temple, heard all the story, summoned Ėkānta-Rāmayya to Ṣaṅgam, and there laved his feet and granted to the temple a village named Mallavali, on the north of Jōgèsara near Mūḍaṅgoḍi in the Ṣoṇanāḍ seventy in the Pāṇungal five-hundred.5

In this account, there is nothing inconsistent with the possibility of others being concerned in the matter and helping the movement on,—for instance, the Basava or Basavarasayya of the Kāśyapa gōtra, of the Managōli inscription of A.D. 1161, who was a contemporary of Ėkānta-Rāmayya, and in whom we may find the original of the Basava of the Liṅgāyat Purāṇas. And very possibly the Liṅgāyat or Viṣṇu Saiva sect was actually established, in somewhat later times, by a person named Channabasava. In fact, as regards the first point, though the worship of Śiva languished in some parts of the country, it had by no means died out; and on some other occasion we may go into the history of the Kāḷāmukha sect, of the various other Śaiva establishments at Balagāmi, of the five-hundred Śekēnas of Aihole, of the adherents of the Viṣṇu-Baṣaṇī doctrine, and of other religious bodies, scattered about all over the Kanarese country, from whom the movement must have received encouragement and support,

1 This was a celebrated Jain temple at Lakshmeshwar. It is mentioned in also the Guḍigere Jain inscription of A.D. 1076, which says (Ind. Ant. Vol. XVIII. p. 39, line 20 f.) that it was founded "in former times," at Purigere, by Kukkanamahādevi, the younger sister of the Chālukyaachakravarti Vijayādityavallabha, whom name seems to be used to denote the Western Chālukya king Vijayāditya (A.D. 696 to 733-34).
2 The record asserts that, on this occasion, he undertook that, after cutting off his own head, he would even allow his opponents to burn it, and still would recover it.
3 This is the modern 'Gegaw' of the Indian Atlas, sheet No. 42, seventeen miles S. S. E. from Abhūr, in the Śikārpar tāluka, Śimoga district, Mysore. Malagonda apparently does not now exist.
4 This place cannot now be found in maps, etc., unless it may be identified with 'Sheloli,' near Gāṅgōṭi, in the Bhādhargad subdivision of the Kōḷāhpur State. The word koppa, with which the name ends and which occurs frequently in village-names in the Kanarese country, means 'a small village.'
5 Mūḍaṅgoḍi still exists, under the same name, in the Yellāpur tāluka of the North Kanara district, about sixteen miles to the north by east from Ṣaṅgam. And Mallavali is Malavali, three miles to the south-west from Mūḍaṅgoḍi. Ṣoṇanāḍ and Jōgèsara (which was perhaps a temple) cannot be traced.
quite as much as from the Śaiva establishment at the temple of Brahmeśvara at Ablur itself. But the present record indicates a crisis in the history of Śaivism, when it was specially exposed to danger from the attacks of the Jains, and, apparently, of some still existing Buddhist influences. It shews plainly that Ekantada-Ramayya was the person who came most prominently to the rescue of the waning worship. And, as it describes Bijjala as simply a Mahāmāṇḍalēśvara at the time when, after settling the quarrel between Ekantada-Ramayya and the Jains of Ablur, he made his grant to the new temple of Vira-Somanātha which Ramayya founded there, it places the exploits of Ramayya shortly before A.D. 1162, in which year Bijjala completed his usurpation of the sovereignty by assuming the paramount titles.

TEXT.

3 linīgam-amara-nutanī Šāmbhū-kalpadrūvādaṁ Raṇamaṅ-gīg-ṛartthīyīṁ vācchhīthī-phalحا-chaśyamāṁ saṃtattā-ōtsāhādiāmām || Śrīkṣthaṁ Raṇadèveṅga-
4 anuppa(pā)ma.
5 māhīmahāṅg-īgī saṁpattanenduṃṇaṁ9 nākank-ānīka-maṇī-prakara-maṇī-gaṇa-śrēṇi-sōṅ-āṁśu-jāla-byākṛtu-āṅghrī10 dvāy-ām k r i (k r i) t a n a n a r a - v a r a m śītaśāle[ṃ]*dra-
6 kanyālōk-āṁśu-śrī-śivamāṁ sakal-a-gaṇa-vri(ṛi)taiṁ Vīra11-Śōṁśeṇa-Īśaiṁ || Chajād12-ugra-grāhā-vaktra-čhuch(ṛu)ta-timi-nikar-ātučchha-puchchḥ-aṅg h a t-
7 akulit-ān-
8 bhaḥ-kumbhī-yūṭha-prakara-sajala-phūtkāra-hast-āṅghrī(ḥhra)-māḷa-militam suttn-
9 ippo(ṛpp)ndyana-maṇi-gaṇa-kiṅara-śphāra-mukt-āṁśu vēlāchala-māḷaiṁ.

1 Three records at Kāheri in the Ṭhāna district, of the time of the Rāṣṭrāṅga king Amṛagahavasrha I. (A.D. 814-15 to 877-78), show that Buddhism was then still a living religion, favoured by the authorities, in Western India (Ind. Ant. Vol. XLI. p. 134 ff.; and see Dyn. Kan. Dist. p. 404, Nos. 3, 4 and p. 405, No. 8). The Damball inscription of A.D. 1095, of the time of the Western Chānukya king Vīrakmadēya VI., records grants made to vīdras of Buddha and Ārya-Tārādevī at that town, in the Dharwār district (Ind. Ant. Vol. X. p. 185; and see Dyn. Kan. Dist. p. 462). An inscription of A.D. 1098 at Bālgāmi in Mysore mentions Nācyaksa, the edēṣy or attendant or house-servant of the Bauddhālaya or Buddhist establishment at that town (P. S. O. C. Insca. No. 167, lines 34, 35; and see Mys. Insca. p. 109). And an inscription of A.D. 1129 at the same place mentions that Bauddhālaya again, and tells us that it was one of the five mānas of Bālgāmi, the others being establishments of Vaiṣṭhavas, Śaivas, worshippers of Brahma, and Jains (P. S. O. C. Insca. No. 178, line 44; and see Mys. Insca. p. 90).

2 From the ink-impression. A transcription is given in Curr.-Dīśā Insca. Vol. II. p. 121.

3 Represented by an ornate symbol. Less ornate symbols are used in lines 61, 81, 99; and plain symbols in lines 80, 90, 98, 101.

4 Metre, Śīkṣa (Anushtubh).
5 Metre, Ṛṣadhara; and in the next verse.
6 This akhasra, ma, was perhaps at first omitted, and then inserted in the margin before the beginning of the line. But there are various places in this record, at which the lines begin rather irregularly.

7 Read śīrā.
8 Read edchhītā.
9 Read saṁpattanendum.—From the ma of Raṇadèveṅga, as far as the āṅghrī, the existing text has been written over something else which cannot be made out. The original passage ended with āṅghrī; and these two akhasra were left uncancelled.
10 Read yāṅkrīg-āṅghrī.
11 In the first akhasra, ma was engraved and then was corrected into rī.
12 Metre, Mahārāgādhara.
13 I.e., euchanām.
lavaṇa-samudrāni parivṛti(vṛti)tvāv-āda Jambūdvipadī tenkala Nila-Nishada(vā)-
Himavanta-parvattamgala[v]av-allī || Vṛti || Eṣegumā pūrvv-āpar-āmbhōnidhi-
mi[ti]-

9 vītāt-āyāmadiniḥ siddha-kanyā-visar-ānaṅg-ōrū-kēlā-śrama-śama-mahimā-kaṃḍaraṁ
svardhiṇī-vāh-prasarā-ōpakhṛṣṭa-nānā-[naga-ni]-

10 kara-galad-gaṅga-śailā-āli-mājā-visorāni prasphāra-śītadyūti-ruchi-nichaya-bhrājitaṁ
[śītasaṅkām] || Va ||(!!) Ā Himagi[ṛ]nudra daksīṇa-pārśva-va[ṛtti]-

11 yāt-ṛppa Bhūratavarshadol Kuntalā-dēsav-embud-adhika-sōbhe-vett-esevud-
nādov(y) = Ama-

12 rāvatigami migil-enisa vibudha-janadind-ajarantha-dhana-dhānaya-jala-samri[mṛ]-
ddhīyaṇa-enāduṁ || Matta || Prakaṇitak-Amaravatiyol Sas[ē]śiṣya[m] Māñju-
ghōsheyaṁ tāṁ irbbār-sa-

13 kāla-vadhū-ṭatiyā ellaṁ su-kēsiyār-śmaṇju-ghōsheyaṛ-ttat-purado || Vṛti || Adu5
nānāvidha-gandhasāli-vanadīṁ sattvattukydaṁna[4]-nāṃdanadīṁ pūrṇna(ṛṇā)-
tatāka-kūpa-
saras-śaṅkunā-śāṅkunā-śāṅkunā-śāṅkunā-śāṅkunā-śāṅkunā-śāṅkunā-
14 sāras-ōnmanda-bhrī[hrī]ngi-piṅa-kōkā-keke-śuka-samgh-śāṅk
śāṅkunā-śāṅkunā-śāṅkunā-śāṅkunā-śāṅkunā-śāṅkunā-śāṅkunā-
15 dāra-bhūmiyummā apāra-jaḷāśray-ābhirāma-muṁ bahu-jan-ākincna(ṛṇā)muṁ-śameya-
ganikā-nivāsamaṁ apāra-jaḷāśraya-vaiṣyjan-āśrayaṁ-enisa śobhā-nivāsamaṁ-āge ||

16 Vṛ || Avataras[10] irddan-allī rajat-āchaluṇḍi Giriṛa-sametam utsavado[le] Sōma-
nāṭhan-akhi-āmara-mō(m)ul[il]vinaddha-ratna-saṃbhava-k[īr]raṇa-prabhā- pa ṭal a-
pumṇa-parāga-padā[ba]n aṛthiṇinัง- a-

17 vanata-bhāktik-ābhimata-sidhā-hal-ōdaya-kaḷabhpuruḥaṁ || Ka || Â[11] Sōma-
nāṭha-pura-saṇāvastarol brahmamāṇgala[lo]-pi(vi)prarlo-ā Byā(vyā)sa-Śuka-Vāma-
dēva-Parāσara-Kapil-ādi-sadri(dri)śan-o-

18 rbban-negaḷaṁ || Ka || Śrīvatsa-gōtran-ūbbhi(rvvi)dēva-nataṁ nikhila-vēḍa-
vēḍāṁg-vidāṁ pávana-charita-guṇa-sadbhavaṁ Purushottamaṁ dpi(dvij)-
ōttaman-enīpaṁ || Kaṁ || Â viprana sati Sitādevī✈[a] Sa[tya-
tapana-satigama guṇa-sadbhavade Padmāṁbikae sale pávana-sucharīte pati-hita-
bra[bra]vajtey-enipa || Ā dampatigama pala-kālav-anapatiyār-āgārōdduṇm desavaṁ
nāputrasya lōkō-sti yeṁbā vēḍa-vākyama[m]ā[4] ti-

20 [lidu] || Ka ||(!!) Putr-ārthavā-āgī satya-pavitr-ācharayaṁ negaḷa Purushō-
ttamaṁ-āpat-[tīr]aṇān-Īśan-enādu kāla-ānvinitā-āgī Śāmbhavam pūjisadān ||
Va ||(!!) Âṃnegaṁ-īṭta divīja-danuja-ṛvī(ṛvī)ṁda-vandita-p[a]dāravindā-

Vāsāv-Ābhābavārośila-saṃkṣhāṭa-guṇa-parivṛti(vṛti)tan Uṃmahāsitaṁ v[0*]dī-
olagadol sukha-saṃkathā-

22 vinīdadiṁdaṁ ire Nārada-enma gaṇ-ėsvaran-int-enā || Vṛ || Ohīla13
Dāśi(sa) Chenāna Sirīyāla Ḫaḷayundha Bāgaṇ-Udbhatār-dēhaṁ[o]ṇḍi bāmanda
Malayēvra Kēśavarājāś-aṇi-yā gaithi-

23 ka-saukhyamāṁ hiṣat-saṃkṣhāṭa-gaṇam niya[v-āda bhakti-sad-gēhado-ill-iralu
samayam-unṭakav-aduvu(du) Jaina-Bau[d]dharaḷ(ī) || Einbudum Mahēśvarāṁ
dara-hasita-vadanāravimi-

1 Read vṛti; i.e., vṛttakā.  
2 Metre, Mahāṣadgadvār.  
3 Metre, Kanda; and in the next verse.  
4 Read sandhodhīdayam.  
5 Metre, Cempakamalā.  
6 Read Kāḷida.  
7 Read Kāḷida.  
8 Metre, Kanda; and in the next three verses.  
9 Read ārtoṭuk-ōdyāna.  
10 Read oṣṭakarnā.  
11 Metre, Kanda; and in the next three verses.  
12 Metre, Utīlamalikā.
24 dan=âgi Virabhadranaṁ niṁ manushya-lôkado|m niṁm=amâdol orbvi(rbba)n mā
putṭisi para-samayâgaṁ niyâmaṁ-embudum Virabhadranuma Purushô-
25 tâma-bhâṭargge svapnadol=tâpa-s-rûpadim bându putram para-samaya-
niyâmakam niyâmakam puṭṭugnum=em[m*]du mattaṁm1=îint-emdam || Šôka ||
Jaina2-mârgghesu yê yà-
26 tê bahâvô dañkhiâpatahê tê dûshita bhavanu sarvvô Râmêga tava sùnuñà ||
Va || Endu va(pa)rama-prasâdam-mâḍi pôpdum Purushôtama-bhâṭarur
27 kri(kri)ît-ârthar=âgi saintasam-baṭṭi magasanâm paṭedu jâtakarm-âdi-kiyegañâm
mâḍi dôvat-ôd[ôd*]jësasim Râmaman=em[m*]du pesaran-îṭṭar=âtanas tanna
díbha(vya) janm-ânurûpaṁ-à-
28 ge Śiva-yôga-yuktan=âgi nisphra-vri(vri)ttiyyim charisuttham || Kanîda ||
Ekâgra3-bhakti-yôgâdin=ekâkiy-enalke saṁdu Śivanâm pirid-app=ekântadôl=
ârâdhi-
29 siy=Ekântadô-Râmân-emba pesara[m*] paḍadaṁ || Vri || Satataṁ4 saṁdu
Śiv-âgam-ôkta-vividha-kshêtrañgalo|Śaśibhav-âyatan-ânêka-nâl-nâd-prakaradolu
Gauri(rî) këd-âgrhidpa-
30 yô-ârita-vâk-kâya-manô-nugam charisuttham bându kaḍdam sur-archhitanaṁ
Dakshîna-Sômanâthanâjan=aug-aughâ-träsîyam pritiyim || Va || Antu bând-
anava-
31 ta-vinamad-amara-vara-mauli-mapi-kiroña-mâ[r]jart-râñjî t-â mà g r i y u g m a n = a p p a
Hûligereya Sômanâthanâjan=ârâdhiuttham-ippudum=à paramâsaâ 5 pratyâ-
kshav-âgî ||
32 Atra śôkâ-dvayaṁ || Abbalûra5-vara-grâmaṁ gatvâ Râmâ mam=âjëne(jña)yâ [1*]
tatram kura svaṣṭham yaja mâm bhakti-yôgataḥ || Jaina[h*] sama
vivâdâm cha sâmkh hitâ ku-
33 rushv=aṭha | svâ-sîrĉ-pi pamaṁ kri(kri)îvâ putra tvain vijayi bhava ||
Endu Sômanâtha-dëvar=bësaсидad=Ekântadô-Râmâyâna-Abbalûra
Brahmê-
svâra-sthûmâdalû10 nisphri(sphi)ha-vri(vri)ttiyindam=ìre || Ka (!!)
34 Yu(u)lid11-adqî-bându Jaiñar=parar=à Śaṃkâ-gauṇda-sahitama pirûduṁ
chalaṁ kimâvasiadar=tolagade Jina daivan=endu Śiva-saṃnîdhyyolû || Va ||
Adam këd=Ekântadô-Râmâyâna-
35 n15-sâtî-krûdhda(dhâ)n=âgi Śiva-saṃnîdhyyol=anya-dêtavâ-stavanaṁ mâtâl-âgad-
emâdad=adja(dan)m mûḍade nûdiy[û*]tt-îrâ=îint-emdam || Vri || Jagamañ15
mûḍuvan=âvan=âvan=adan=à-
36 pat-kâ[lâj]do=kâvan=îm mige kôparaṁ tanag-âge saṁharîsal-âvam dakshan-à
Śaṃbhû sarvva-gan-sîrdd-ânte gata-prabhâva-vibhavam saṁsârâdolu biddu
dämândagolu bardvud(vrdhu) tapak[k*]e sârrdû
37 sukkhamâ mordd-ippanum dêvaṁ || Ka || Haran14=ant-îr-îvanda=ë nimm=
aruham mun-kot=ît=âv[û*]dîvundu mun[n*]âm Harano[padâdar-anêkar-
vvarâmaṁ Bêpa-Dinisâla-bhakta-gaṇarîngalu || Ka || Ena Jai-
38 nar=emgu niṁ muñinna hitarâra15 hêalêke nimmaya si(sî)raṇaṁ
janaṁ=arîyal-âridu kôt=ît=ânol=îm padê. nine bhaktan-âtane dêvaṁ || Ka ||
Enal=Ekântadô-Râmân Manasijyaring=ittu taleya

1 Read mâtta.  2 Read Ekântadô.  3 Metro, Śôkâ (Anushtubb).  4 Metro, Kanda.  5 Read dôghridvay.
6 Mamajâr was written, and then was corrected into maîyârî.  7 Metro, Mattebhavikrîḍita.  8 Metro, Kanda.  9 Read Ekântadô-Edmâyâna.
10 Metro, Mattebhavikrîḍita.  11 Metro, Kanda.  12 Metro, Mattebhavikrîḍita.  13 Metro, Kanda; and in the next three verses.  14 Metro, Kanda; and in the next three verses.  15 Read kîrîbir.  16 Read mâtta.
39 nam pačadače niv=enag-īva pačam=ad-ēn-ene munid=enādar-Jinana kītu Śivanama nilipevu || Ka || Ene kuĎuvud=ōleyaṁ niv=enag=enīt-ōle goñdu śramaṁ tāṁ bhō[m*]kenal=aridu kuĎuva padođa-
40 ī Śivanama sāṁdhya-mādi Rāmaṁ nudiţiũn || Vri || Udugade1 Śambhu nīna śāraṁ=emnaddaṁ manam=anya-bā=bhāvad=xoدارdađam2-i kri(kri)pāṇa-
mukhadim tāle pōgađe nil=ad=allad-i-
41 raddače Śiva nīnna muṅh=adi=urukע=enutaṁ kali Rāmaṁ ardu key-
giĎad=arid=ikkalūraśiṣiđaṁ3 śramaṁ Śivan-anīrhiyugmadoļū || Vri || Are-
gai-gonādeṇa kītu nōčidaṇa kūrpaśi-gaṁ-
42 luki mayi-gayanë seragam pārĎade bālge bhaktar=enutaṁ bāl-ālu Rāmaṁ sva-kaṇḍharaṁ cakkene hulla kaṭtan=ariv-anta=aklēsadīnd= āga=anta=arid=īs-āṁghriyol=i[kk] Śaṁkara=]gaṇak[k*]=āna[m*]da-
43 vāṁ mačidaṁ || Ka || Kri6 taleśe=ělu-devaśaṁ baregaṁ meradiṁ balikka✈=iṭaṁ Haran=ārdaraṁ tāle kaleya-ićlade tirav=ādūdu lōkav=al(i)ye Rāma[m*] pačadaṁ || Ka || Beja-
44 g-āgi Jinaṁ=ellāṁ maṛīṇa Jina=prače(la)yav=embudaṁ mačad-ir-iṁ=ec-ṛagı7 kāl-vidaṁ māqade bāra-śiśi=ant=ṛagī Jinaṁ taleyaṁ murgiṇaṁ || Vri || BaĎi-gōnd=gōrbane sokki bāle-
45 vaṇamani kād-āne pokk-ant-iṛu9 kaḍagala kāpina viṇaraṁ turingamaṁ sāmantaraṁ tūḷdu māmārpađegala10 Jinaṁ Māri bandud=enutaṁ be[m*]=goṭṭa pōgaȳ Jinaṁ keṛdev=ā[m]naṁ baĎid=allī kai-ko-
46 līsidaṁ śrī-Vira=Śomānaṁ || Vri || Adān=ellāṁ nege pōgi Bijjaṇa-
maḷpaḷaṁge Jaiṇakka]=urkkaźadimaṁ11 pēļḍu virobhav-āge piriduṁ dūrutt-
iruḷa köṣa-duṛmmadana-ā Bijjan-bhūbhujam12 munisiniṁ
47 Rāmaṇaṁ13 kaṁḍu nin=īdan=anīyaṇaṁ-čēk mačidey=enal=kot[f*]=ōleyaṁ tōɡidaṁ || Ka || Avar14=ittta yōley=ide nin=avadharisvud=ikkku ninna bhaṅḍaraṇol=in-
48 nuvaɾ=oddav=iraiy=ūn=odduvud=ārpađe niṁna munde Jinarəṁ palaraṁ || V[a*] || Aṇt=appad=ĩ tuleyan=arid=avara kaiyo=ōd[ diarr]uven=avar=adam snuṭi=balikka=ām pad[u*]ven=enag-Āneṣeṣiye-baṣa-
49 di m[nu*]khyav=agī=eṁ-nuṛuva basadi15 Jinarəṁ palaraṁ=odduvud=ene Bijjaṇa-rāyəṁ nāṁ=ī kantuksamə nōd=av=onu16 basadigaṁ paṇḍita-
rumāṇaṁ Jinarəṇa17 karadu nīṁ-ā(a)ppače

1 Metre, Champakamālā.
2 For the sake of the metre, either oḍarḍadəm must be pronounced as if it were written oḍarḍadəm, or else we must read oḍarḍadəm, which gives exactly the same meaning. Otherwise, the last syllable of bhāṇḍadol remains short, and the metre is violated.
3 Read ikkal-drayisidaṁ.
4 Metre, Mattēbhāvavīrakhaṁ. — In what follows, read gōḍ-gōḍamane. Gōḍ is for gōḍa, = gōḍa, ‘a wound.’
5 For are-gōḍa, see ara-gōḍa, under ara.
6 Read meṃ-gōḍaṇe.
7 The prāna, or alliteration of the consonant of the second syllable of each pāda, is violated here. And the metre is faulty in the next word.
8 Metre, Mattēbhāvavīrakhaṁ; and in the next verse.
9 Read īraṇu.
10 Read maṛpaḍegala. And see under maṛa, = maṛu (1).
11 Read akkheṭādīṁ. The prāna is violated here.
12 The second syllable, bāṇ, was at first omitted, and then was inserted, rather minutely and indistinctly, above the line.
13 Read Rāmaṇaṁ.
14 Read eṁ-nuṛuva-basadiya.
15 Read oniṇaṇaṁ.
16 Metre, Kanda.
17 Read oḍarḍadəm.
50 basadigalaṃ paṇaṃ-madī ālayaṃ kuṇīṃ=ṇaḍa=avare=śvī-śūnam=oṣṭāna basadiyaṁ
dūgaṃ bandev=allaṅgaṇ-ūḍa Jina-prat(n)a=na-madīlaṃ bandavar=alle(ła)v=ene
Bhijana-rayaṅ1 nakkantu niv=īmūu=nūni.
51 raḍo pāgaṃ 𝑆𝑖𝑛=avare kalipi Rāmayaṅ2[ṃ*]galīg=ellarav=ṣārye
jaya-patramāṇaṃ kottu(ṭṭam) (|[)]) Vṛ || Ari2-raya-ksitiḥbhri(bhṛi)m-Nagāry-ari-
rāya-āmbhūṭhi-Kuṃbhūḍbha-
52 vaṇi ari-raya-āṃbhana-tibra(vra)-vahni ari-raya-Āṇamgā-Bhājēkṣaṇam ari-raya-
ōgra-bhujaṅga-bhṛi-Garudanī śrī-Bhijanaṃ vairī-rājya-raḥ-ākaraṇa-dōle(li)t-
āṣi-sūhṇi(hṛi)m dāna kīrtī-āṅgana-vallabhaṃ ||
53 Chōjanan4-ikkī Lājanan-ādha karariṣi sthitī-bhāi-madī Nēpājanan-āṃbhanaṃ
talida Gūrijaranaṃ seṛey-iṭṭa Chēdi-bhūpāḷana maineyam muṛdu
Vaṅgana bais[i] kādi koṇḍa Bāṃ-
54 gāla-Kali[m*]ga-Māgadhā-Paṭaṅgara-Māvaka-bhumipāraṇaṃ pālisaṁ dharā-
valo(la)yamaṇaṃ kali Bhiṇjaraṅa-bhūbhujanam || Ka || Koḍad=olage puṭṭi
kaḍalaṃ kuṇidaṃ Ghaṭayaṇi put[i*]i Kaḷaṣchuryaṇa-
55 roj-ōgaṇisade Chaḷukya-anvaya-gaḍalaṃ kuṇid-urkku saj-jananaṃ Bhiṇjanaṇaḥ ||
Va || Svasti Samadhiṭapaṭāmchahasaṃ-mahāmaṇḍalēsvaram || Kājā(la)m-
[jara-paravar-ādhīśvaram || suvarna(rṇa)-vri(vri)ṣa-
56 bhā-dhvaṇaṃ | ḍamaraṅa-tūrya-nirgghoṣaṇaṃ | Kaḷaṣchuryaṇa-kula-[kamal]-
[vīr*]ita[ṇaṃ || kadana-praṇchaṇaṃ | mone-muṭṭa-gaṇḍaṃ ||
subhāṛ-ādīyanaṃ | kaliga=āṅkusa(śa)m || gaṇa-sā.
57 manta-śaraṇāgaṭa-vajra-paṇjanarāṃ [*] pratāpa-Laṅkēśvaranāṃ [*] para-nārī-
śaḥdōraṇāṃ [*] Sa(śa)nivāra-sidhi [*] girirurgga-mallaṇ āna[*] chalaṭ-
a[ṃ*]ka-Rāma[ṃ*] || nissā(śa) nka-mallan-iṭy=aḥhīla-nām-āḍī-sa-
58 masta-praṇast-sahita[ṃ*] śrimatu Bhiṇjanaṇēvan Rāmayaṅgaḷu muḍida
parama-sahasaraṃ niratiṣayav-appa Mā(ma)hēsvra-bhaktīga[ṃ*] meghchi
Vṛa-Sōmanathā-ḍēvaṃ dōgula-
59 da maṭa-kūṭa-prākāra-khaṇḍa-sphuṭita-jirnn-ōdhārakka7 dēva=āngābhoga-
naiveyaka[ṃ*]yaṃ Banavaso-enichhāśirada[ṃ] koṃpani(ṇaṃ) Sat[ṛ*]jaḷiṇga-9
ep[p*]āṭaya ma[ṃ*]noya Chaṭṭa[ṛ*]jaṛasana=m a[ṃ*]paṇsad-agṛyita-pra-
60 bhu-ganḍuṇagālaṃ[10] mūnd-iṭṭu śrimad-Bhiṇjanaṇēva[ṃ*] Satṭalijaṇa-epattar-olage
Majugundaḍam teṃkaṇa Gōgāvye=ema grāmamāṁ prasiddu-sīmā-sahitaṃ
tribhōgamumāṁ
61 śrimad-Īkantada-Rāmā(ma)yayaṅgaḷa kālaṃ kachchi dhārā-pūrbb(a[vra])kaṇ
mādī koṭṭa [p]raṭipāliṣṭa|m || Om ||Śrī[ṃ*]nuṭa-kirti-vikramaḍol= omūḍa Sōmaka-kiṇa-liṅgaḥbhūṣaṇaṃ tān=enip=4
62 Chaḷukya-nri[ṃ*]par-anvayaṇo[j]a vasudh-āḥināṭhar-ākhyāna-parākramar-kalīye
dhātripar-ābri(hṛi)tiṣṭe-āge Tailapaṇ tāne Chaḷukya-dhāstrī-kulāśaḷan=
enāśa muḍadiṁ tālīdāṁ ||

1 The red was at first omitted, and then was inserted above the line.
2 Metre, Maṭābbiṇvikṛśita.
3 Metre, Utamalāmlikā; the verse consists, very unusually, of five pādas.
4 Metre, Kanda.
5 The more usual expression here would be pratiḥāda.
6 Read ṛgaṇaḥbhogāvaiyakaṃ.
7 Read paṇniḥchāśirādaṃ.
8 We might correct the Satṭalijaṇa of the original into Satṭalijaṇ, in accordance with G. line 9, where the reading is quite clear, just as readily as into Satṭalijaṇ. But the next line here shows Satṭalijaṇ very clearly; and we must accept that as the form intended in this place also.
9 Read gauḍagopusanaṃ; and, in the preceding line, Chaṭṭaṣramaṇaṃ would be better.
10 Metre, Utamalāmlikā.
63 Aṃt-ā Tailapadēvaṁge Satyāsrayadēvan- bench magāṁ putṭidaṁ tat-tanṣaṁ
Vikramadēvan tatā-1-anuvaṁ Daśavarmadēvanā-ātama magaṁ Jaya-
śimgarāyaṁ-ātama magaṁ Aḥava-

64 mallan-ātana magaṁ Tribhuvanamalla-Permādirāyan-ātana magaṁ Bhū-
lōkamali[*]Ja-Sōmesvvardēvāntanā maga[m*] pratāpachakravarti-Jagadek-
mal[i*]Jan-ātana, tam[m*]Jaṁ Trajīọ-
kyamalla-Nārmaṇḍi-Tailapan-ātana magaṁ Tribhuvanamalla-Sōmesvvard-
dēvāntanā parakrama-prabhāvam-emt-emdaṛē Vṛi [[ Kōḍ3-ul]] ugra-
mdēbhav=ōnd-erad=enal[k*]=emputtv=ōḍ-dg-iraṇ=kōḍ3-i.

66 tāṇaṁ bārtu kādi gedaṁ kōḍ-illad=ōnd-āneyiṁ nāḍaṁ bidan=ibharaṁlaṁ
kuragamaṁ Sōmesvaraṁ bīlamaṁ nōḍalka-ā Kajachū(chu)ryyaya-
vamśaman=adain nirmālaṁ māḍidaṁ Vṛi [[ Da(dha)-

67 rō.resize() nisāpatnavaṅgalsiṁ niya-vasa(ā)diṁ sa[m*]=dūndarakke tān-āgarav-
āngaṁ kirttī dik-pāḷaka-nikara-mukh-āḍēsāvāṅgaṁ jayā-saumendāri nichcha[m*]
tōla bālāṁ sega-viḍid-ire sāṃrāyaṁ ṭālīdidaṁ du-

68 rddhaśauryam Vira-Sōmesvarāntaṁ-aṁtadvā ṇēṭra-nirāja-sōmaṁ Aṁndha-
tamav[*]=enija Kajachurryā-ṅōḍhāṁ masuñjalko taṁna tējade dhareg-
anunbandhaṁ taṁnoṣe saḷe sammāṁ.

69 dhisa Chāḷa[tu*]kya-rāya-sōmaṁ negaṁdaṁ Vā [[ Aṃt-ā Tribhuvanamalla-
Sōmesvvardēvaṁ sakaja-chaṁṇaṁta-sīromaniyam Chāḷukya-rāya-pratishtā-
pakaṁ=appa kru-]

70 māra-Bamaiyarnuṁ tān[r*] Soleyaha[na*]jīya-koppadolu sukhā-
saṁkha(ka)thā-vinādadīn=ṛdd=ōṇḍu devasaṁ dharmma-gōṣṭhi(ṛṛṣṭhi)yol=irdu
purātana[n=]nūṭa[n=]*=appa Śiva-bhaktara gu-

72 nan-ōḍeṇu Śivanāṁ pratishāte(ṛṣṭhe)-māḍuv=emḍ=ōḍdaman=ōḍāy=ōleyan
[ko]ttad=aṭara koṭṭa-ōleyan koṭdiṁ taṁna talēyaṇ-aridu-kōṁḍu Śivaṅge
pūre māḍi balīk-ā talēyaṇ yēju- 

73 devasaṁ munnī-ante talēyaṁ po(?)le(?)-vilav-anu paṭedū Bija[j*]ja-
dēvaṁ kaiyayalu jaya-pratāvaṁ pāj-koṭhitaṁ koṇḍumpāṁ Jīnanaṁ-ōḍeṇu
basadiyam=ajdu bīsa- 

74 ūn nelanaṁ kha[m*]dīsī Vira-Sōmanātha-dēvaṁ pra[ti]aḥṣhe-māḍi Śivāgā-
ṃkṣav-āĝe parba(rvva)ta-pra[m*]paṇā dēgulaṃ trikūṭav-āge mādisidara
embudda[n=]du Tribhuvanamali[*]la-Śo-

75 mēsvardēvaṁ vismayam-ba(ka)būtū nocuddavartthikaṁ bimnavaṭalayaṁ barleyi
bārisi-avaraṇa[i*]=dida[r*]-gaṇdo tannam[m*] maneg=ōḍa-gondu pōgi piridun
satkārādīn pūjī- 

76 si śṛmaṇa-Vira-Sōmanātha-dēvātarna dēgulaṁ māṭa-kūṭa-prākāra-kaṁḍa-śaṭṭita-
jaṁ-ôḍhāraṇkāṁ dēvara aṃgabhāga-raṅgabhāga-nāivēyaṅkāṁ Chaitra-

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1 Read tād.
2 The va of the third syllable was at first omitted, and then was inserted above the line.
3 Read embattum=ōḍ-dg-iraṇ.
4 The sa of the third syllable was at first omitted, and then was inserted above the line.
5 Read pratisṭhāpakaṁ.
6 This word seems to be an unnecessary repetition.
7 Read tanu or tanna.
INSCRIPTIONS AT ABLUR. 251

77 pavitra-vasaṁtotsav-ādi-pa[r*]yagaljagav=anadadana-vidyādānakka[an*] Banavane-panichhāśiradā[1] ka[an*]paṇam Nāgarakhamdav-oppat[t*]ar-olagaça Ab[b*]alurān-dēvargg-ā vurāga-

78 lu-bēkuv=erdū parama-bhaktiyind-ā ka[an*]paṇa[da] manneya Mallaiddēvanan ¬ mu[an*]d-īt-ā vṛra mēlāike-manneya-sunaka danda-dosa-nidhinikshēpa- sahitav-āgi Ėkānta-

79 [da*]-Rāmaya[m*]gaḷa kālaṁ karchaḥi pūrvva-prasiddha-simā-sahitaṁ tribhōga-sahitaṁ dhāra-pūrvvakaṁ-mādi Pā(pa)ramēsvara-dattiy-āgo(gi) tābra-†

80 ṛayisi parama-bhaktiyin pratiplāsitaṁ[1][1*] Om[1][1*] Śrīkaṁtha-

81 bhakti-prēman || Om[1][1*] Śrīyum[1] di[r*]gha-āyuvaṁ kārttīyaṁ-anudinavun māde gītvāpa-vṛtiṁda-jīyaṁ śrī-Vīra-Sōmanāthvānā dhiṁ(dhṛta-himakaraṁ
Kāmadēvam-gdāra-śrī-yuktam.

82 g-Adrija-sasmita-sīta-tara-hōlo-vistāra-nilī-नेत(Tr)-ālokcāddha(?)ta-śrī-lalita-t a i k a ā lāśa-sālālā-vēshāṃ || Svasti Smādhikata-piṁchahmahāsāba-mahāmān-

83 ṅalēśvaraṁ Banavā-lī-puttrvā-ādi(du)ēśvaraṁ Jayantī-Madhukēśvara-dēva-labh-daha-

84 vara-prasadānī vidvaj-[r*]an-ārhdān[1] Mayūravā[r*]m-maka-kula-bhāhaṁ
Kālampā-kaśṭhīravān kāvadha-prachāndamānā sāha-


86 maṇḍa-ēśvara[an*] Kāmadēv-arasa-

87 r-Pāṇumgala[an*]i-inārūvaṁ dushta-nigrāha-sīhaṁ-pratipālanadin-āluttam-ird[1] Abballura Vīra-Sōmanāthvā-śvaravārā baṁdu kaṇḍu Rāmayaṁgajal Śiv-

88 āgavā(ma)-vidhā-

89 nadiṁ maḏisida parbb(a[r*]vva)lōpamānam-appa dēgulamān kaṇḍ-aravu maḏida sāhaśamaṁ sa-vistara[an*] kēdū mechchi parama-pritiyinā oḍa-gōṇdu pōgī

90 Pāṇumgallā nelosvīd[1][1*]pradhānara[an*] tānuṁ Madukoya-maṇḍalim ka[an*]saḥitaṁ sukha-mahākathā-vinōdād[1][1*] kūlīrddu-paraṁ-bhaktiyin Vīra-Sōmanāth-

91 dēvarge Pāṇu[an*]gall-inārā[1*]olagaṇa kaṁpaṇaṁ Hōsanād-oppattar-olare Munḍagōda samippada Jōgēśarādim baṅgaṇa Ṛmavāli[y]oṁ eṁba grāmamān

92 prasiddha-si-


96 Argghyātṛṭṭha Śripurvat-ādi-punya-khētradalli sāyira kavīlaga kōduṁ

97 kolaguvan hononl-kaṭṭīsī chaut[r*]vēdā-pāragar-appa s[u*]-brhamaṇagge[14] sūryyagrahana-sōmaghrahana-bya(vya)tīpā-sa[an*]krame[1][1*]dī-p u ṣ y a-k ā l ā d oṁ =

vidhī-yuktav-āgo koṭṭa

1 Read pauravābhāsirāda.
2 The syllable sn was at first omitted, and then was inserted above the mé of Snmb.
3 The syllable Ṛn was at first omitted, and then was inserted above the mé of Snmb.
4 Metre, Kanda.
5 Metre, Śragdhāra.
6 Read dhādaṁ.
7 Read śrīmoh-madh.
8 Read ayuṛgūm.
9 Read mahādaṁjika.
10 Read aṁyāgar.
11 Read pratipālīśavaram.
12 Read dēnakṣu.
13 The syllable āna was at first omitted, and then was inserted above the line.
14 The syllable āna was at first omitted, and then was inserted above the line.
93 pa(phalavām paḍēvarau ḍharmavāvan-śaḷīdavaru-Śaṅkha-Prajā-pāṇya-śaṅka-rājaṅgalol-ā kavīgalauvan brāhmaṇaravām kōṇda paśpanam paḍēvar-śaṭṭha-saṁ-
94 dēhau-śaḷī-śaḥbaṃdu mahīnabhaṃ Vigauvām[la](a)ṃ pēlgu[ri]ṃ Śiḥāka ||
Bābhūḥvi-śvadhaḥ bhuktā rājabhīḥ Sāgar-śaḷībhiḥ yasya yasya yadā bhumis-tasya tasya tadā pa(phalavām ||
95 bhāmē-ragya[ri]ṃ-śe vṛiti(vṛiti)-bhadvāṃ na gaṇayati vīdhātr-śaṇi dharma-
śaṇaṃkṣaṇe phulaṃ ||
Sva-datt[ā]ṃ pana-datt[ā]ṃ vā yō harēta vasaunidharāṃ ||
96 yatē kriṃḥ ||
Karṇaṃ manaśa vāchā ya[ri]ṃ samarttho-ṃ-pvēkṣhaτeabol ||
sabhyā(bhaya)ṃ-tath-āśva chāṁdaḷa[ri]ṃ sarvva-dharma-bahishkri ṣekriṭaβ ||
Kulāṇi taṁyē-karttā sapta cha sapta cha || Śiḥāka ||
97 tayēd-dhārtē sapta cha cha sapta cha ||
Api Gaṅg-adi-
98 tiṁtēshu harītu-tāmatrā vijāṃ nishkritī śyān-ṃna d[ā]ṃ vasa-
brahmaśva-haraṇ[ā]ṃ nṛ(ṇr)ṇāṁ || Śāṃyōḥ-yaṁ dharmaṃ-setu-
99 mripaṃnač kālē-kāle pālaney bhadavabhīḥ sarvva-śtaṇe bhāvita[na]ṃ pārtthavēndraḥ bhūyō-bhūyō yābate Rāmacandrub ||
Om ||
101 y-āg-eid Rāmaṇ-iṃ-dūn kri(kri)-tārtthnaṃ ||
Kā || Kēṣavārājā-ṛḥ-camūpanām tānaṇaṇaṃ pādāṃ-saṃt-adanā tirddi nirayāśane
daradan-ṛṣaṇām ||
Śiḥāka-ṛḥcākṣaṇaśām-saḥpanām Suraṇām ||
102 Svāmī Śrīmatte-Hara-dharap-ṃprasāta-Mukkaṇha-Kādaṃba-[vanās]ṛuṃ Bana-
103 padm-āradha-karaṃ ||
Mal[li]ṃ-dēvāryarūnāṃ ||
Nāgarakha[m]ṛṣeyatāṃ ||
104 …………………………………………………………………………………… Rīgā-nājumaṇi || koṭṭaṇu ||

TRANSLATION.14

Om! Reverence to the god Śaṅkhā (Śiva), who is made beautiful by a chauri which is the moon that lightly rests upon his lofty head, and who is the foundation-pillar for the erection of the city of the three worlds! May that tree of paradise which is Śaṅkhā, praised by the gods,—which is the abode of the beauty of clusters of flowers which are the rows of drops of

1 Read mūmaṇ. 3 Metro, Śiḥāka (Anahātābh) ; in the next five verses.
2 Read skaṭṭi-vāra. 4 Read niskāṣṭi, for niskṛṣṭaḥ. 5 Metro, Śālint.
3 Read sāṭṭha-saṁ. 6 Metro, Kanda. The metre is faulty in the third pāda.
7 Read pāḍā. 8 Metro, Utpalamāli. 9 Metro, Kanda.
8 This mark of punctuation is unnecessary. 10 The metre is faulty here.
11 Read ṛddha-karaṇa. The following mark of punctuation is unnecessary.
12 This mark of punctuation is unnecessary.
13 On previous occasions I have, like others, been accustomed to give in italics, in brackets, words which are not in the original texts, but are necessary to complete the sense and make readable sentences in English; for instance, in the opening verse of this record, the words "the god" before "Śaṅkhā," "his" before "lofty," and "and" before "who." For the future I shall give all such words in common type, without brackets, and shall give in italics, in brackets, only words which are added to explain or supplement the meaning of the original texts, and as to the correctness or suitability of which any doubt may be possible.
water thrown up by the waves of the holy river Gângâ (that flows through the coils of his hair); which has for fresh sprouts his dangling matted hair; which has as its growing fruit the ambrosia-rayed moon (on his forehead); which is pleasing with boughs that are his arms; and which is embraced by a creeper that is the goddess Gaurî (Pârvatî), — give to Bâmâ, in particular, with perpetual activity, an abundance of such fruits as are longed for by a petitioner! May Śrîkânta (Śiva), who is Ísâ (in the form of) Vîra-Sûmâsâ, surrounded by all the Gañas, — who is adorned by feet in which there are set here and there the numerous crimson rays of the clusters of the jewels in all the tiaras of the multitude of the gods; who is the best of the immortals; and who is the abode of the splendour of the rays of the glances of (Pârvatî) the daughter of (Hîmâlaya) the lord of the mountain of cold, — always confer good fortune upon Bâmâdeva, upon him who is of unequalled greatness!

(Line 5) — Round about it (namely Jambôdvipa) is the ocean, which is met by banks of clouds that are the trunks, blowing out spouts of water, of numerous herds of elephants which agitate the waters by the blows of the tips of their tails that are as efficient in doing so as the shoals of great fish which fall out from the mouths of the fierce monsters of the sea that glide to and fro; from which there rise the rays of many jewels and the lustre of large pearls; which has lines of mountains on its shores; and which is enclosed by the broad hips of the woman who is the Earth. And there, on the south of Jambôdvipa, which is girt about by the salt ocean which is thus beautiful as being the abode of numerous marine animals and the place of very high waves, among all the Nîla, Nîshadha, and Hîmâlaya mountains, the cold mountain (Hîmâlaya), — which has vast glens for rest after the fatigue of the great dalliance of love of the crowd of the daughters of the Siddhas; which is full of rows and rings of huge rocks falling down from the many piles of mountains that are pounded by the torrent of the waters of (the Mandakini) the river of heaven; and which is illuminated by the mass of the tremulous lustre of the cold-rayed moon, — is beautiful with a length stretched out so as to measure the eastern and the western oceans.

(Line 10) — In the land of Bhâratavarsha, which lies on the southern flank of that same Hîmâlaya, the king of mountains, there shines, with exceedingly great comeliness, the country of Kuntâja; and there there is beautiful the city that is called Alânda, full of grace and splendour, and ever esteemed to altogether surpass Amarâvatî (the city of the gods) with learned people and with a countless wealth of cattle and grain and water. Moreover: — As is well known, in Amarâvatî there are Sukësi and Mahîjughoî, these two; but in that town there is a whole multitude of women, all of them with beautiful hair and sweet voices. It is charming with various plantations of sweet-smelling rice, with parks and gardens which are

1 I.e. to the Bâmâyya, or Bâmâyda. Bâmâyda, who is the subject of the record. In the next verse he is mentioned as Bâmâyda. He is called simply Bâm in lines 41, 42, 43, 99, 101.
2 The Gañas are the attendants of Śiva. Mention is made of them again in lines 31 to 33, below. The leader of them was Nârâda (line 22); and some of them were deceased or translated Saiva saints, who are named in the same passage.
3 According to Monier-Williams’ Sanskrit Dictionary, Nîla or Niladri “the blue mountain,” is “one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Hâîrito or the central division,” and Nîshadha is a similar range “lying immediately south of Hâîrito and north of the Hîmâlaya.”
4 Compare the opening verse of the Kamâsûkhtakam, which describes Hîmâlaya as reaching to the eastern and the western oceans, as if it were the measuring-rod of the earth.
5 These are two of the nymphs of paradise; for the first name, see Kittel’s Dictionary. The verse contains a play on the meanings of their names.
6 Gândha-idâli is explained in Monier-Williams’ Sanskrit Dictionary as “a sweet-smelling kind of rice.” He also gives makh-idâli, “a kind of large and sweet-smelling rice.” And Huen Tsang mentions the “Makh-idâli rice; this rice is as large as the black bean, and when cooked is aromatic and shining, like no other rice at all; it grows only in Mágâda, and nowhere else; it is offered only to the king or to religious persons of great distinction, and hence the name rice offered to the great house-holder,” (Life, p. 100; see also Records, Vol. II. p. 52, where it is called “the rice for the use of the great”). The gândha-idâli is mentioned again in G. below, line 3; and also in one of the Managoli inscriptions (page 50 above, line 13).
in bloom through all the seasons, with plenty of well-filled tanks and wells and pools, with sounds everywhere of cranes and buzzing bees and cuckoos and ruddy geese and peacocks and numerous flights of parrots and blue jays, and with the music of lutes in the diversions of courtesans. And when it had thus become a place of many charms, as being known to be the site of an infinite number of parks, and pleasing with inexhaustible pools of water, and crowded with many people, and the dwelling-place of innumerable courtesans, and the abode of a countless number of merchants, there came down there, from the silver mountain (Kailása),\(^1\) accompanied by Girijā (Pārvatī), with great gladness, the god Sōmanātha (Śiva), who has the water-lilies that are his feet made tawny by the mass of the multitude of the rays that dart forth from the jewels inlaid in the tiaras of all the gods, and who is a very tree of paradise having for the ripening of its fruits the accomplishment of the desires of worshippers who bow down before him in supplication.

(L. 17)—Among the residents of that town of Sōmanātha,\(^2\) in the Brāhmaṇa quarters, amongst the Brāhmaṇas, there became famous one who resembled those (well-known) Vyāsa and Śuka and Vāmadeva and Parāśara and Kapila and others; namely he, Purushottama, who was called the best of Brāhmaṇas,—belonging to the Śrīvatsa gōtra; praised by (all other) Brāhmaṇas; acquainted with all the Vēdas and Vēddāgas; of an excellent disposition through possessing the virtue of pure behaviour. The good wife of that Brāhmaṇa was Padmāmbike, of pure behaviour, devoted to her husband, who by her virtuous disposition caused herself to be likened to both Śitādēvi (the wife of Rāma) and the wife of that (well-known) Satyatapas(?)\(^3\). And, that husband and wife having remained for a long time without offspring, one day, having come to know the saying of the Vēda that “there is no heaven for him who has no son,” the famous Purushottama, who practised truth and purity, did worship, together with his wife, to Śaṅkhāru, in order to obtain a son, saying “Īśa is the protection from misfortune.”

(L. 20)—At that same time, when Mahēśvara (Śiva), whose feet, resembling water-lilies, are worshipped by the crowd of gods and demons,—with Kēśava (Vishṇu) and Vāsava (Indra) and Abjabbhava (Brahman) in attendance upon him, and surrounded by countless Gaṇas, and accompanied by Umā (Pārvatī),—was enjoying the delight of an interchange of pleasing conversations in royal darbār in a delightful part of the mountain Kailása, Nārada, the leader of the Gaṇas, spake thus:—“While Ōhila, Dāsa, Chenna, Siriyāla, Halāyudha, Bāpa, Udētha, and Malayēśvara, who came here in human form, and Kēśavārāja,\(^4\) and innumerable other Gaṇas, resigning the happiness of earthly life, have been dwelling here in this

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1 Hissen Tsang mentions a “silver mountain,” and appears to place it in the country of O-ki-ni, somewhere on the north of the Himalaya range: he says—“this mountain is very high and extensive; it is from this place that the silver is dug which supplies the Western countries with their silver currency” (Life, p. 36).
2 The text perhaps means to say that Alandé was also known by the name of Sōmanāthapura.
3 The akṣara before the tya at the end of line 18 is small and imperfectly formed, and is almost quite illegible. I can only conjecture that it is sa. Satyatapas appears to be “a Muni who was once a hunter but, after performing severe austerities, obtained, as a boon from Dāvāsas, that he should become a great sages and saint.” But it is usually Śitā and Arundhati (wife of Vasiṣṭha), who are quoted as patterns for wives to imitate.
4 We seem to have here some well-known proverb. Lōka, ‘world,’ must stand for paralōka, ‘the other world, heaven.’—For a very similar expression, Prof. Kielhorn has referred me to aputraṃ kīla na santi lōkāḥ śuddhāḥ (Kādambīrti, Peterson’s edition, p. 61, line 14),—words which the queen heard at a recitation of the Mahābhārata.
5 The reference here is to various famous Śaiva saints, most of whom appear to be mentioned in the Banapuraṇa.—Mr. H. Krishna Sastri has obliged me with other references for some of these persons: for Siriyāla (in Kanarese) or Širutondaṇḍanaṅgar (in Tamil) the fourteenth āśada of the Vrisakahādatvajaya of Shudakshari, and also the Tamil Periyapurapadam (prose version, Madras edition, p. 217 ff.), with the difference that Siriyāla is here represented as the son of Širutondha, and not identical with him, as asserted in the other work; for Halāyudha, the fifteenth āśada of the Vrisakahādatvajaya, which incidentally mentions also Dāsa and Chenna (verses 4, 6, after the introduction); and for Malayēśvara (in Kanarese) or Śēmâṇ-Perumâl (in Tamil), the Periyapurapadam, p. 220 ff., which says that, when ruling at the town of Koḍōṅgôrā, he became a
especial excellent abode of faith, the congregation (of Śaivas on the earth) has been afflicted among the Jains and Buddhists." On his speaking thus, Mahēśvara, with a smile on his face that resembled a water-lily, said to Virabhadrā—"Do thou, in the world of men, beget a man with a portion of thyself, and then put a stop to those hostile observances." And thereupon Virabhadrā came in a dream, in the guise of an ascetic, to Purushottamabhaṭṭa, and said "There shall be born to thee a son, who shall suppress hostile observances," and he further said "Those many people, in the region of the south, who have trod in the paths of the Jains, all of them shall be put to shame, O master!, by thy son (who shall be called) Rāma," Having thus spoken and having manifested great graciousness, he went away. And Purushottamabhaṭṭa, full of content at having succeeded, obtained a son, and performed the birth-ceremony and other rites, and bestowed the name of Rāma in accordance with the bidding of the god.

(L. 27)—And while he (Rāma), having become imbued with meditation on Śiva in a manner suitable to his divine birth, was practising observances with strict indifference to other things, it came about that, through the intensity of his devotion which was directed entirely to one object, he was called one who had one sole aim; and, having worshipped Śiva with great exclusiveness, he acquired the name of Ēkāntada-Rāma. And in the course of practising observances, with speech and body and mind always devoted to the feet of (Śiva) the lord of Gaṅgī (Pārvatī), at various sacred places prescribed by the Śaiva traditions and on all the numerous great and small rivers where there are altars of Śaṁbhava, he came and beheld with joy the Somanātha of the South,1 honoured by the gods, who drives away all sin. And when, having thus come, he was worshipping that Somanātha of Hulīgere, whose feet are beautified by the cluster of the rays of the jewels in the tians of the greatest of the gods who unceasingly bow down before him, that supreme lord became manifest, and said,—(Here are two Ślokas) 2 —"Go, O Rāma!, at my command, to the excellent village of Abbalūra, and take up thy abode there at ease, and sacrifice to me with strict devotion; and, without any apprehension, enter into controversy with the Jains, and wager thy head; and be victorious, O son!"

(L. 33)—And when, on the god Somanātha having thus given his commands, Ēkāntada-Rāmaya was abiding, with complete indifference to other things, at the shrine of the god Brahmēśvara of Abbalūra, some of the Jains, together with that Sāṅkagauṇḍa,3 concerted together, and came to obstruct him, and with great resoluteness persistently sang the praises (of their own god) in the proximity of Śiva, saying "Jina is the (true) divinity." When he heard that, Ēkāntada-Rāmaya became very full of wrath, and said "It is forbidden to praise any other deity in the proximity of Śiva:" but, refusing to desist, they continued vociferating; and then he spake thus:—"Who is it that creates the earth?; who is it that protects it in the time of calamity?; and further, who is it that is able to destroy it, when his anger becomes great?; it is that same Śaṁbhava; and, in the face of the existence of him, who pervades everything, how can he (Jina) be a god, who came by chance into the world, and lived4 in bewilderment, and applied himself to practising austerity, and (only thus) attained happiness?; does your Arhat bestow gifts as Hara (Śiva) does?; has he ever given even so small a thing?; (it is) from

follower of the famous Śaiva devotee Sundaramūrtināyakār (see id. pp. 1 to 51), and visited various Śaiva shrines in the south, and eventually followed Sundaramūrti on horseback to Kallīsa, and which, in connection with the same story, mentions a certain Bāṣa or Bājābhadrā as a musician who received presents from Śrāmān on the recommendation of the god at Madura.

1 I.e. Sōmanātha, (sc. Śiva, in that form) of Hulīgere (Lakshmēshwara), who is mentioned in the next line.—See page 243 above, note 3.
2 Thus in the original, by way of parenthesis; like the sākhana, 'prose,' bānda, 'verse,' and vivāta, ' metre,' which also we have here and there.
3 I.e. "together with Sāṅkagauṇḍa, one of the village-headmen of that place."
4 Bānda seems to be a form of the past participle of baḍi, 'to live;' a root from which we have bāndu, bādwa, 'increase, greatness, etc.'
Hara (that) in former days the devout Gapas Bāṇa and Diniśāla, and so many others, obtained boons.” On his having thus spoken, the Jains said—“It may be so!; but why dost thou simply talk of former worthies?; cut off thine own head, under such conditions that all people may know of it, and offer it to him, and get it back from him, (and then we will admit that) thou art indeed a pious man and he is indeed the god.”

(L. 38)—When they thus spoken, Ėkantada-Rāma said “If I offer my head to (Śiva) the foe of Love, and obtain it back, what is the wager that ye will pay to me?;” whereupon they replied, in anger, “We will pluck up our Jina and set up (an image of) Śiva.” Then, saying “Give me (it in writing on) a palmrya-leaf,” and taking the palmrya-leaf that they gave, Rāma brought (his image of) Śiva into the presence (of the Jains) at the place where he was to straightway cut off his head and make an offering of it, and spoke thus:—“If I have ever not said that thou alone, O Śaṅbhū!, art my protection without fail, and if my thoughts have ever gone astray after other gods, my head shall not go from me by the edge of this scimitar; but, otherwise, O Śiva!, let it roll down before thy feet;” and, thus speaking, the brave Rāma, with a loud shout, and with an unaltering hand, set himself to cut off his head and lay it at the feet of Śiva. While the disciples were saying “Surely he inflicted but a small wound; he drew the sword and thought, indeed, to do a bold thing, but then he became afraid and has preserved his body unhurt; he must have devised some mischief to the sword (blunting it, so that it shall not wound him),” Rāma, that man of ability, quickly and instantly cut through his own neck with as little difficulty as if he were shearing through a bundle of grass, and placed (his head) at the feet of Isā (Śiva), and caused joy to the attendants of Śaṅkara (Śiva).

(L. 43)—After the severed head had been exhibited in public during seven days, Hara kindly gave it back: the head became sound again without any scar; and Rāma received it back, to the knowledge of all people. In much perturbation, all the Jains, in great distress, bowed down on the ground and seized his feet, imploring him to abstain from destroying their Jina; but, refusing to abstain, he fell on it like a thunderbolt from a clear sky, and broke the head of the Jina. Just as a wild elephant in rut plunges into a grove of plantain-trees, and, though alone, sweeps everything away before him, so he, putting forth his strength, scattered the heroes who guarded it, and the horses, and the chieftains, and, while the opposing ranks of the Jains, crying out that Mārl (the goddess of plague or death) had come upon them, were running away in flight, he beat the Jina till it fell; and there he made them accept the holy Vira-Sômēśa.

(L. 46)—When the Jains, having gone in a body, and having related all the matter in a cunning way to king Bījjana, were, with enmity, making a very slanderous complaint about it, king Bījjana became mad with anger, and looked at Bāmayya with wrath, and said “Why hast thou done this evil thing?;” whereupon he shewed the palmrya-leaf that they had given, and said:—“This is the palmrya-leaf that they gave; weigh it in thy mind, and place it in thy treasury; let them wager again; if they dare further stake, in thy presence, (all) their various Jinas, then I will cut off my head and place it as the stake in their hands, and will recover it even after they shall have burned it; but they shall wager to me the various Jinas of their eight hundred shrines, the chief of which is the Anesejeyabaladasi.” Thereupon king Bījjana said “We will see this marvel;” and he summoned the wise men of the shrines, and the (other)

1 Eph, line 38, is to be taken as aga (= shaga, shaga), ‘in what manner?; how? ,’ + a (= it),—‘however, it may be.’
2 I.e. “let me not have the courage to cut it off.”
3 Lit. “like a dry thunderbolt, unaccompanied by rain.”
4 There is a reference to Mārl in line 23 of the Nēsargi inscription (Jour. Bo. Br. E. As. Soc. Vol. X. p. 243); and another occurs in an inscription at Balmuri (Ep. Carn. Vol. III., Sr. 149), in which she is called Māriya-mūri, “the destroying deity Mārl.”
Jains, and said "All of you wager your shrines, and give (it in writing on) a palmyra-leaf. "But they said "We came to lay a complaint about the shrine which has already been ruined; we have certainly not come to lay a wager and lose (any more of) our Jinas!" Then king Bijjaña laughed, and dismissed them, bidding them to go without any further words, and to live in peace; and he gave to Rāmayya, in such a way that all of them knew of it, a certificate of victory.

(L. 51)—A very Indra to the mountains that are hostile kings; a very Agastya to the ocean of hostile kings; a hot fire to the fuel of hostile kings; a very Śiva to Love in the form of hostile kings; a great Garuda to the fierce serpents that are hostile kings; such is the glorious Bijjaña, the friend of those who swung the sword in seizing the wives of inimical kings, and the favourite of the woman Fame. Having put down the Chōla, having humbled Lāja, having deprived Nēpāla of stability, having crushed Andhra to pieces, having made the Gārjana captive, having broken the greatness of the king of Chōdi, having ground Vaṅga in a mill, and having fought and killed the kings of Baṅgāla, Kaḷinga, Maṅgala, Paṭasvāra, and Maḷava, the brave king Bijjaṇapārya has protected the whole circuit of the earth. Agastya was born in a pitcher, and drank up the ocean; and in Bijjaña, that excellent man, born among the Kāḷacakūryas, (there was displayed) the power of drinking up, without vomiting, the ocean that was the lineage of the Chāluṣikas.

(L. 55)—Hail! The glorious Bijjaṇadēva,—who was possessed of all the glory of the names of, among others, the Mahāmanḍalēvāra who attained the paśchimaśākha, the supreme lord of Kāḷaṇjara the best of towns, he who had the banner of a golden bull, who was heralded in public with the sounds of the double drum called dāmaruṇa, he who was the sun of the water-lily that was the family of the Kāḷacakūryas, the fierce in flight, the hero in the clash of battle, the sun of good warriors, the elephant-god of brave men, a very cage of thunderbolts to (protection) elephant-like chieftains who sought refuge with him, a very Rāvaṇa lord of Lānkā in prowess, (he who behaved like) a uterine brother to the wives of other men, he who was successful (seen) on a Saturday, the wrestler against hill-forts, a very Rāma characterised by firmness of character, the wrestler free from apprehension,—was pleased with the great boldness that was displayed by Rāmayya, and with his unsurpassed devotion to the god Maheśvara; and, for the repairs of whatever might become broken or torn or worn-out belonging to the enclosure, with beautiful pinnacles, of the temple of the god Vīra-Somanātha, and for the aṣṭabhāga and the perpetual oblation of the god,—having put forward (to manage the grant) Chaṭṭarasa, the chieftain of the Sattālīgo seventy which was a kampaṇa of the Banavaṇe twelve-thousand, and the chief Prabhās and village-headmen of that kampaṇa, and having laved from the feet of the holy Škānta-Rāmayya,—he gave, with libations of water, the village named Gōgāve to the south of Maḷāgunda in the Sattālīgo seventy, with its established boundaries and (to be enjoyed according to) the tribhāga, and so maintained (religion).

(L. 61)—Om! When many kings, possessed of glory and renowned fame and valor, endowed with prowess (that has been preserved) in legends, had passed away in the lineage of the Chaḷukya kings which was considered to be the chief ornament of the Lunar Race, Tālāpa (II.),—as an instance of a typical king,—who may be called one of the seven principal mountains of the earth which was the Chaḷukyas, with happiness possessed (the world). To

1 This seems to be a variant of, or a mistake for, Paṭachchhara, which is given as the name of a people in Monier-Williams' Sanskrit Dictionary.
2 See page 249 above, note 6.
3 *ls. to be enjoyed in three equal shares by the god, the Brahmaṇa, and the grantee; see Ind. Ant. Vol. XIX. 271.
4 Akrītīya-dga, line 62, seems to be used in the sense of udāyritam-dga. A more literal translation would be,—"when kings are brought together (to select an illustration)."
that Tailapadêva there was born a son named (Irvâbođânga)-Satyaśrayadêva; his son was Vikramadêva (V.); his younger brother was Daśavarmadêva; his son was Jayasigärañya (II.);¹ his son was Āhavamalla-Sōmaśvara I.; his son was Tribhuvanamalla-Pemmêdirayya (Vikramâditya VI.); his son was Bhûlôkamalla-Sōmaśvaradêva (III.); his son was the Pratâpachakravartin (Perms)-Jagadêkamalla (II.); his younger brother was Tralâkôyamalla-Nûrmañi-Tailâpa (III.); and his son was Tribhuvanamalla-Sōmaśvaradêva (IV.), whose prowess and majesty were as follows:

(L. 65)—When eighty fierce tusked elephants in rut were massed together (to oppose him), laying aside fear, and not relying upon (any other means), with one toothless elephant he repulsed them as if they were but one or two,² and fought and conquered the countries, the towns, the elephants, and the horses; (and so) Sōmaśvara uprooted that race of the Kaṭachuryas, as if it were but a billa-tree. In such a way that the Earth became free from enmity, and Fortune, having come under his control, became herself a very mine of generosity to him, and Fame laid his commands on the months of all the rulers of the points of the compass, and the lovely woman Victory was ever fettering the sword of his arm (to restrain him from altogether too excessive conquests). Vira-Sōmaśvara (IV.), whose valour was unassailable, and who was the moon of the water-lilies that were the eyes of the wives of his foes, acquired the sovereignty. A very close connection between the earth and himself being formed at that time when the dense darkness that was the Kaṭachuryas dispensed before his brilliance, the Châlukya king Sôma became famous.

(L. 69)—That same Tribhuvanamalla-Sōmaśvaradêva (IV.);—when the kumâra Bammayya,³ the chief of all the leaders of the army, the establisher of the Châlukya sovereignty, and he himself, were at the small village of Seoloyałliyakoppa with the pleasure of an agreeable interchange of communications, and were one day engaged in a discourse about religion and were reciting the praises of ancient and recent devotees of Siva,—heard the story of how Ekântoda-Râmaya, when he was at Abballârû, and when all the Jains assembled and came and entered into a great disputation with him and made a wager that, if he would cut off his head and could get it back⁴ from the hands of Siva, he might break their Jina and set up Siva, and gave (it is writing on) a palmym-leaf that they gave, and cut off his own head, and then, after doing worship to Siva, on the seventh day got back his head free from all injury just as it was before, and obtained a certificate of victory, together with respectful treatment, from the hands of Bivamadêva, and broke the Jina, and destroyed the shrine and flung it down, and laid waste the site, and set up the god Vira-Sômanâtha, and in accordance with the Siva traditions founded a temple with three pinnacles, as vast as a mountain. And Tribhuvanamalla-Sōmaśvaradêva (IV.) was astonished, and, from a desire to see him, caused a letter of deferential invitation to be written, and made him come, and met him with respect, and took him along with himself to his own house, and did worship to him with great reverence, and,—for the repairs of anything that might become broken or torn or worn-out belonging to the enclosure⁶ with beautiful pinnacles of the temple of the holy god Vira-Sômanâtha, and for the aśgabhûga and the vâsya-bhûga and the perpetual

¹ There are mistakes here: Jayasimha II. was, indeed, a son of Daśavarman; but the latter was the younger brother of Irvâbođânga-Satyaśraya, not of Vikramâditya V.; and Vikramâditya V. was a son of Daśavarman: see the table, above, Vol. III. p. 2.

² Compare a verse in the Gadag inscription of A.D. 1122 (Ind. Ant. Vol. II. p. 300, text line 29 f.), which, properly translated, describes Brahma (the general who helped Sômëvara IV. to recover the kingdom, and who is mentioned by the name of Bammaya in line 70 below) as conquering sixty tusked elephants with one young toothless elephant, when, in contempt of (i.e. in mutiny against) his father, he was depriving the Kaṭachuryas of the sovereignty.

³ I.e. “the younger Bammaya,” so called to distinguish him from his grandfather of the same name (see Dyn. Kan. Dietr. p. 464, note 5). He is the Brahma who is mentioned in the preceding note.

⁴ Paḍadey-oppade, line 71, from paḍadey, for paḍadey, + oppade, is a somewhat stilted equivalent of paḍade or paḍadode.

⁵ See page 249 above, note 6.
oblation of the god, and for the occasions, among others, of the purificatory ceremony of the month Chaitra and the festival of spring, and for the giving of food and the imparting of knowledge,—saying that the village was to belong to that god,—with the very greatest devotion, having put forward Mallidēva, the chieftain of the kampāṇa, (to manage the grant), and having laved the feet of Ėkāntada-Rāmayya, gave, with libations of water, (by) a copper-plate charter, as a grant to the god Paramēsvara (Śiva), the village of Abbalūra in the Nāgarakhaṇḍa seventy which was a kampāṇa of the Banaśvēra twelve-thousand, together with the customs-duty called mēḷāḍika-manneya of that village, and with (the right to) fines and punishments and buried treasure, and with its boundaries established in former times and with the tribhoga; and he seated him on an elephant and paraded him in public, and thus with the very greatest devotion maintained (religion).

(L. 80)—Ôm! Ėkāntada-Rāma, who worshipped the water-lilies that are the feet of Śrīkanṭha with thoughts free from any perplexity, and who became famous in being considered to be the bulwark of the Śaiva rites, delighted in devotion to Śiva!

(L. 81)—May the holy god Visv-Sūna,—who is the greatest among all the gods; who carries the moon (on his forehead); and who wears the garb of an actor in the dance of amorous dalliance which is lovely on account of the beauty imparted to it by the smiling, white, trembling, full glances of the sweet smiles of (Pārvatī) the daughter of the mountain (Himālaya),—day by day confer fortune and long life and fame upon Kāmadēva, upon him who is endowed with nobility!

(L. 82)—Hail! When the illustrious Mahāmaṇḍalīśvara Kāmadēvarasa,—possessed of the string of names of, among others, the Mahāmaṇḍalīśvara who attained the paścama-mahādāsa; the supreme lord of Banaśvēra, the best of towns; he who acquired the excellent favour of the god Madhukēsa of Jayanti (Banaśvēra); the delight of learned people; the ornament of the family of Mayūravarman; the lion of the Kādambas; the fierce in fight; he who excelled in audacity; the elephant-goat of brave men; a very Rādhēya (Karna) in truth; a very cage of thunderbolts to (protect) those who sought refuge with him; a very cow of plenty to petitioners,—was governing the Pānumggal five-hundred, punishing the wicked and protecting the good, he came and saw the god Visv-Sūmanathā of Abbalūra, and beheld the temple, as large as a mountain, which Rāmayya had had made according to the precepts of the Śaiva traditions, and listened in detail to the daring that he had displayed, and was pleased, and took him along with himself with the very greatest affection, and went away; and,—when his ministers and himself, together with the Maṇḍalika Madukēya, were seated (in assembly) at the capital of Pānumgal with the pleasure of an agreeable interchange of communications, with the very greatest devotion he made the village named Mallavalli, on the north of Jōgēsara which is near to Munḍagōḍ in the Hosainād seventy which is a kampāṇa in the Pānumggal five-hundred, together with its established boundaries and including the tribhoga, into a nāmasya-grant for the god Visv-Sūmanathā, and laved the feet of Rāmayya, and gave it, with libations of water, with the very greatest devotion, for the repairs of whatever might become broken or torn or worn-out belonging to the temple of that same god, and for the aṅgabhoga and the raṅgabhoga and the perpetual oblation of the god, and for the purificatory ceremony of the month Chaitra and the festival of spring and the other occasions, and for the giving of food; and thus he preserved religion. May it be well! Ôm!

(L. 91)—Those who preserve these acts of religion shall obtain the reward of fashioning in gold the horns and hoofs of a thousand tawny-coloured cows at the sacred Vāraṇaśi or Prayāga or Kurukshētra or Arghyāṭhīrtha or Śrīparvata or any other holy sites, and giving them to Brāhmaṇas versed in the four Vedas at such meritorious times as an eclipse of the sun, an eclipse of the moon, a vyatipāta, a passage of the sun from one sign of the zodiac to the next, etc.; those who destroy these acts of religion shall incur the sin of slaying those same cows and Brāhmaṇas at the Ganges or Vāraṇaśi or Kurukshētra or any other sacred sites! And, to show
that there is no doubt about this, he\(^1\) quotes the sayings of Mauna of former times:— The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making this grant, if he continues it)! The dust of the earth may be counted, and the drops of rain; but the reward of preserving a religious grant cannot be estimated even by the Creator! He who confiscates land that has been given, whether by himself or by another, shall be born as a worm in ordure for the duration of sixty-thousand years! He who, though capable (of better things), displays neglect in act or thought or speech,—whether he be a person of good condition or a man of low caste, he is outside the pale of all religious rites! The maker (of a grant) shall raise seven times seven families (to heaven); but he who confiscates shall cause the same number of families to sink down (into hell)! There may be absolution for one who slays a cow or a Brähma on the Ganges or at any other sacred place, but not for men who confiscate the property of gods or Brähma! “This general bridge of religion should at all times be preserved by you;” thus does Rama make his earnest request to all future princes! May it be well and auspicious; and may there be good fortune! Ōṃ! Ōṃ!

(L. 99)—Saying “(As I am thus (notoriouly) a very treasury of austerities directed towards Hara, any small effort is not (becoming to me),” Rama, the abode of devotion to Sambhu, constructed (this great) temple of (Siva) the destroyer of the cities (of the demon Tripura). Without spending or asking for anything, even so little as a hāga,\(^2\) which devotees, standing in front of him in reverence, might offer for the shrine, but going with great humility to the princes (and obtaining their contributions), through the inexhaustible favour of Siva Rama made this temple, resembling (Kailasa) the mountain of Hara; how successful he was!

(L. 101)—Kesavarāja, the leader of the forces, spake this record; and Sarana,—the slave of Īša; he whose refuge is the water-lilies that are the feet of Siva,—put it into proper shape, and wrote it with facility. Ōṃ!

(L. 102)—Hail! Mallidēvarāya,—[who belonged to the race of] Mukkanna-Kādamba who was born from the holy Hara (Siva) and the Earth; the supreme lord of Banavasi, the best of towns; the worshipper of the water-lilies that are the sacred and holy feet of the holy god Madhukanātha,—

of Nāgarakhande, gave.

F.—Of about A.D. 1200.

This record is on a stone tablet outside the temple of Somanātha.— The sculptures on the stone are, at the extreme proper right end, a liāga, with an officiating priest standing to it, and with a human head on the front part of the abhishēka-alab and the headless body below it, propped up against the lower part of the stand of the liāga; and, along the rest of the stone, a representation of a fight: next to the liāga, there are five standing figures, armed with spears and shields, and facing away from the liāga, and evidently intended to be Śaivas fighting in defence of it; in front of them, there are five or six standing figures, armed with spears only, and attacking them; immediately behind the latter, there are four smaller figures, each blowing a large horn held up in its circular shape over his head;\(^3\) further on, there are two groups,

\(^1\) Namely, the composer of the record.

\(^2\) A hāga is a very small coin, equal to one āra and two kālā.

\(^3\) The horns are of the kind called in Kanaresē kākale, kāhale, or kāle, and in Marathi śīg. They are used in the services of temples, as well as in religious and secular processions, at weddings, and so on; and evidently in former days they were used as battle-horns. They are made sometimes all in one piece, sweeping round in a continuous curve covering rather more than half a circle, and sometimes with a joint in the middle so that, in
each of four standing figures, apparently spectators; and some seven or eight men are lying stretched out wounded or dead, all along below the feet of the combatants and of some of the spectators. — The writing runs along the top of the stone, above the sculptures, and covers an area about 5' 2½" broad by 0' 2½" high. It is in a state of very good preservation, except that seven or eight letters are missing at the end of each line; it would seem that the stone has been at some time or another trimmed at that end, and that these letters have been cut away, and perhaps, with them, some sculptures,—possibly some horsemen and, at the extreme end, an image of Jina. The purport of what is lost at the end of line 2 is plain enough, though it need not be supplied with exactly the same akharas that I shew in square brackets in the text; but it is impossible to say how the missing word or words at the end of line 1 should be filled in. The second line of writing commences below the s of sañka-gàvunça in line 1.—The characters are well formed and boldly engraved Kanarese characters of about A.D. 1200. The size of the letters ranges from about ½" to 1½".—The language is Kanarese.

The inscription is not dated, and does not refer itself to the reign of any king. It simply marks the place where, according to tradition, Ekántada-Rámayya cut off his head and offered it to Śiva, and then obtained it back again, as recorded in the long inscription, E. above.

TEXT.

1 Śrī-Brahmēsvara-devarallī Œkántada-Rámayya basadiya Jina=ōḍavā=gi taleyana- aridu haṭeṣa tāva || Sañka-gàvunça basadiya-ōḍa[s]yal-lyadh(o) ārum kudrey . . . . . .

2 u=ōḍa=iru Œkántada-Rámayya kādi geldu Jina=ōḍeṇa li[ṇgamam pratisbhē= mājidad i] ||

TRANSLATION.

The place where, at (the temple of) the holy god Brahmēsvara, Ekántada-Rámayya, when the Jina of the shrine had been wagered, cut off his head, and received it back again! When Sañka-gàvunça would not let him destroy the shrine, and arrayed his men and horses . . . . . . . (to defend it), Ekántada-Rámayya fought and conquered, and broke the Jina, and set up a liṅga.

G.—Of the time of Śinghāna.—A.D. 1219.

This record is on a stone tablet standing against the wall, or perhaps built into the wall, outside the back of the temple of Basavēsvara.2—At the top of the stone there is a compartment

addition to being used in the circular shape, the two parts of them can be turned so as to stretch out in reversed curves like an elongated S. To the European ear, they are chiefly associated with nothing but a discordant tumult of sound; and not incorrectly, when they are blown in processions, with simply the object of making as much noise as possible. But this use of them does not do justice to them. In the Kanarese country (and doubtless elsewhere also) some of the men, whose profession is to play these large horns, have well-merited reputations, reaching far and wide; their services are much in request, and are well rewarded; and it is a great treat to get hold of one of these skilled players and hear his performance. He will first stand upright, and “wind” the horn, which for this purpose he holds in its circular shape, sweeping right up from his mouth over his head. He will then sit down, with the horn, in the same shape, slung by a cord round his neck and running from his mouth down under one arm-pit and then up over the other shoulder; and it is surprising what sweet sounds he will produce with it, especially when he places the mouth-piece inside his mouth and sings an air through the horn. And he will usually finish by placing the mouth-piece against the outside of his cheek, or against his throat, and then also, apparently, playing it in the same soft mode; but this, which is also done by some players on the sañka-shell, is of course only a trick,—though it is a very clever one. I do not know what authorities confer the distinction; but the more specially skilled players are entitled to carry turdhōi or piwus, which are fixed into sockets in the rings round the mouths of the horns. Similar plumes for drums are mentioned in some of the Kanarese ballads (Ind. Ant. Vol. XV. p. 352, Vol. XVIII. p. 359).—The kūle was one of the five instruments used in producing the paścchamakadībōda; see page 316 above, note 9.

1 From the ink-impression. This record is not included in Corn.-Dēsa Insers.

2 That is, according to the return made to me. But in Corn.-Dēsa Insers, it is described as being inside the temple.
of sculptures, shewing, in the centre a śīga, with a priest standing to it; on the proper right, two seated figures, with two standing figures waving chauris over them, and with the moon above; and on the proper left, the bull Nandi, with the sun above it. Then come lines 1 to 10 of the writing. Then comes another compartment of sculptures, shewing two seated figures, each inside a small pavilion, and with a standing figure, holding a chauri, on each side of each pavilion. And then comes the remainder of the record.—The writing covers in lines 1 to 10 an area about 2' 1½" broad by 0' 7" high, and in lines 11 to 16 an area of the same breadth by about 0' 4½" high. It is in a state of good preservation almost throughout. But down the proper right of the tablet there is some projection which more or less hides the first akṣara of each line in lines 1 to 8 and 10, and prevents it from appearing fully in the ink-impression. And the record appears to have been left unfinished in the last line. 1—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed, though the engraving is rather thin and not very deep. The size of the letters ranges from about ½" to nearly 2". The avavāra is formed in two ways, as in E. above; sometimes on the line of writing, and sometimes above it. The víraṁa is represented throughout by the sign for the vowel u; and a noticeable instance of this is in tatu-kshaṇādi, line 12. The lingual ṣ is represented throughout by its own distinct sign.—The language is Kanarese, of the same transitional kind as that which we have in E. above. And the record is in prose and verse mixed. In line 3, we have the word baḷiya.—a variant of the baḷiya of other records,—which according to dictionaries means "near to" (lit. "of the vicinity of"), but which in such passages as the present is equivalent to the Sanskrit mādhyavartin or antaravartī, "in the middle of, or included in." 2 In the same line, we have ḍāḍa,—a taddhāra corruption of the Sanskrit vāḍa,—which usually means, as here, "a town," but is sometimes used in the sense of kşampāna, which Kittel's dictionary gives in the sense of "a district," and which I have sometimes translated by "an administrative circle of villages." And in line 15, we meet with the rare form ṭhū, for hōgu, in ḍatar, = ḍāṭar, "they went."—In respect of orthography, the only points that call for special notice are (1) the use of svaru for su, in paṇurpaṇāni, line 1, and in gauṣuna, lines 5, 8, 10; and (2) a very uncommon use of the initial ṭ in the middle of words, owing to which we have ḍalītī for ḍalīga, line 3, ḍaḷī and ḍiḷī for ḍalīga and ḍiḷīga, line 4, ḍelei for ḍeleṣu, line 6, ṭeḷa for ṭeḷaṁ, line 9, and, still more extraordinarily, ṭaḷi for ṭaḷi, line 12.

The inscription refers itself to the reign of the Dévagiri-Yadava king Śīganaḥ; and to a time when (a feudatory) Śīganaṅdeśvarasa was governing the Banavasi twelve-thousand province. The tablet is a vīṣṇa or monumental slab, in memory of the death of two local heroes, Māchā and Gōma, in battle, on the occasion of a cattle-raid at Ablūr. The raid was led by Śvaradeva of Belagavatti. From Mr. Rice's Mysore, 2nd ed., Vol. II. p. 448, we learn that Belagavatti 3 is the modern Belagutti in the Honnali taluka of the Shimoga district, Mysore,—the Bellagooty of the Indian Atlas, sheet No. 42, in lat. 14° 11', long. 75° 35', twenty-four miles S. S. E. ½ S. from Ablūr,—and that Śvaradeva belonged to a family of local chiefs mentioned in records there, which give another date for him in A.D. 1216, and give also the names of Mallidēva, A.D. 1196, Sinhaladēva, A.D. 1232, and Biradēva, A.D. 1249.

The record is dated on the full-moon day, coupled with Monday, of the Pramāthin saṅvatsara, specified as one of the years of Śīganaḥ. The regnal year is not cited, though it is usual to cite it in any date expressed in this manner. 4 The name of the saṅvatsara, however,

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1 See page 264 below, note 3.

2 For this word, and bōḍa, both of which occur also in A. (see page 230 above, notes 7, 12), see a note in Jour. Br. R. A. Soc. Vol. X. p. 280.

3 Mr. Rice writes the name 'Belagavatti.' In the present record, however, the vowel of the second syllable is distinctly a,—not e.

4 It should have been specified as his tenth year. The transcript in Cara-Dīna Insers, actually inserts 10aṇga, as if it stood in the original; and it further reads Pramāžī, by mistake for Pramāṇī.
fixes the year as Śaka-Saṁvat 1142 current. And this date, again, has not been recorded correctly; for the given tīthi ended, not on a Monday, but on Saturday, 29th June, A.D. 1219, at about 9 hrs. 4 min. after mean sunrise (for Ujjain).

TEXT.¹

1 ॐ³ Svasti Samasta-prasa(ः)sti-sahitaṃ śri-Simhaṇḍēva-varushada³ Pramāthi-saṁvatsarasa Āśā(ः)ṛṣḥa paururūṇmaṃ ⁴ Śomāvā- ²
3 [ḍāḍy-eṇ[ṛ]*]attara baliya bāḍa Abbalūra vistarava=ent-emāda= || Gilī- kulaḥdi(di)ṃ pik-āvali[ṇ]*=oppava naṁdaṇaṁ viḷaṣadim= ⁴
4 [bhe]nasida gudhāka-sālī⁷ Śiv-ālayad=ōjī³ Bhājanētra-pūjita⁵ gri[gri]ṭhādim= balāṭhika-kāḷāvidā-vira-saṁhādaṁ(d)=i= ⁵
5 [1]-talad=olag=Abbalūra=ati-richitrataṁ nijam-āgāl-oppogum= || Antu śōbe- vēt= Abbalūra Bira-gauḍuṇḍama⁶ guṇa= ⁶
7 [ju]-bhaktan-entu= noppada³ purutara-dhāiryyanāṁ sakāla-vāṁṣijan-āśraya- kalavrī[ṛ][ṛ]kṣhāmanāṁ vara-vibudh-ōtkaram mudade baṁ= ⁸
8 [u]nisugum=³ sale Bira-gauḍuṇḍama= || Ant-a Bira-gauḍuṇḍa¹⁶ sukhadināvav= ire Bho(be)jaṣavarti-Jayavāṁśa[ṛ]⁸= hala= ⁹
9 bara maṁśeyara kūḍi Saṭalige-nāḍhara(ḍa) nāyakara kūḍi-koṇḍu hattu-sāsaṁ ālu ṣāṛa⁷ kudure vera= ¹⁰
10 si nāḍadu band=Abbalūra=ilādu ṃ+[d]n-[s]ere-turuvam kombralliyā= sere- turuvam biṁḍ-ikki Bira-gauḍuṇḍama⁸ besa-varam= ¹¹
11 Badagi-Ketōjana makkaḷu Mācchā Gōmaṅgaḷu māḍīda virav-emīn=¹²,[e[n]ṃdā= || Ka=⁰ || Ghatṭiṣi=¹¹ nūrīkida vājya thaṭṭhaṁ kaṭt-[ṭ]u Badaği- ¹²
12 Mācchā tāḍalas niṭṭisi Gōmanu yise paṭal-ṛṭṭuda tatu-kaṇḍahedi valī- balav=ent-anitum= || Māṭ-eṇo pāda= Grimm= ¹³
tu-pam-ṭātmam nōḍal-ati-bhayānākaraṁ enaṁ=imāṁ=āḥttari-balāmanām-ovade, Kettojana maga⁵ Mācha pokku tividām pala= ¹⁴
13 raṁ || Sōdaravibhava(ṛ)a virām mēdinīg-ṣachcharīy=ṣd-enisi dhuradoḷu paḷaraṁ kādi tavo koṇḍu²⁴ svargga= ¹⁴

¹ From the ink-impression.— A transcription of this record is given in Cara.-Dīca Inter. Vol. II. p. 388.
² The word 1ōma sa ought to follow here, but was omitted.
³ Represented by a small circle inside a larger one.
⁴ Read paṇuṛṇama. Compare gauḍama, lines 5, 8, 10, below.
⁵ Metre, Champaṅkaśāśā; and in the next verse.
⁶ Read desīṃstra. Compare two similar instances in the next line, and others in lines 6, 9.
⁷ Read sāṭīṣṣi (for sāṭīṣṣi).
⁸ Read sāṭīṣṣi (for sāṭīṣṣi).
⁹ The prāṇa, or alliteration of the consonant of the second syllable of each padā, is violated beroce.
¹⁰ Read gauḍama.
¹¹ Read ṛi; i.e., ṛiṭṭa. ¹² Read lītipama.
¹² Read ṛiṭṭa-padām. ¹³ Read bāṃsugum.
¹³ Read gauḍama.
¹⁴ Read ṛiṭṭa.
¹⁵ Read ent.
¹⁶ I.e., koṇḍa.
¹⁷ Metre, Kanda; and in the next two verses.
¹⁸ Read vaṭī.
¹⁹ The metre is faulty here; the word maga, which is necessary for the sense, introduces two short syllables too many.
²⁰ The metre is faulty here, also, as the effect of the following sw is to lengthen the ū.
TRANSLATION.

Om! Hail! On Monday the full-moon day of the month Āsāḍha of the Pramāṭhān sanvatsara of the years of the glorious Sīmhaśanadēva, who was possessed of all eulogistic titles; while the powerful and brave Sīṅgaṇadēvarasa was governing the Banaavāse twelvethousand,—to describe the excellence of Abbalūru, a town that was included in the Nāgarakahāḍa seventy which was a kālopaṇa of those parts:—

(Line 3)—Abbalūru is truly charming on the surface of the earth, in a most exceedingly beautiful manner, by reason of a park which is pleasing with flights of parrots and numbers of cuckoos, by the sweet-smelling rice that grows luxuriantly, by a number of temples of the god Śiva, by a shrine, to which (much) adoration is paid, of that same god in the form of him who carries a third eye in his forehead, and by a multitude of brave men who excel in strength and are skilled in arts and sciences.

(Line 5)—To give a description of the merits of Biragāḍa of the Abbalūru that is thus charming:—Saying that he is devoted to the welfare of others, that he bestows gifts, and that he is a very ocean of virtue, the multitude of good and wise people joyfully praise Biragāḍa, who is in mien as radiant as the hot-rayed sun,—who is in every way devoted to the water-lilies that are the feet of spiritual preceptors,—who is possessed of the very greatest resoluteness,—and who is a very tree of paradise in giving support to all people who proclaim his praises.

(Line 8)—While that same Biragāḍa was continuing in happiness:—Belagavattīśvaradēva, with various chieftains and with the Nāyakas of the Sattalīga district, together with ten thousand men and a thousand horses, came along, and descended on Abbalūru, and seized the herd of penned-up cows; and then, to describe the bravery displayed by Mācha and Gōma, sons of Baṇḍagi-Kētōja, in rescuing the penned-up cows at the command of Biragāḍa:—

(Line 11)—While the valiant Baṇḍagi-Mācha, having rained blows on the array of horses that he drove away, was still attacking them, and while Gōma, having stared fiercely at them, was shooting arrows, the whole of the hostile force immediately fell down in all directions. What words can I use?; if you consider, it surpassed all comparison!: meeting them in the most terrifying manner, Mācha, the son of Kētōja, plunged recklessly into the hostile force, and pierced many of them. In such a way that the bravery of these two brothers was a wonder to the earth, Mācha and Gōma fought in battle with many people, and killed numbers of them, and went with great fame to heaven.

1 Read Mēchanum.—The metre is faulty here, even with this correction. It might be set right by reading Mēchanum Gōmanum. And, from certain marks on the akshara ga, it would seem that the writer recognised his omission of the d in the first syllable of Mēchanum,—began to correct it, by writing Mācha after that word,—and then turned the eka into ga, and so produced the reading that actually stands.
2 Metro, Śūkṣa (Amsāṭabhb).
3 After this, there should come another line, containing the completion of this well-known verse, viz., pi suśeṅgaṇa sākaṇa-sidhīvamānī kētō kā ekatēd marāṇa rupi. These words may perhaps be somewhere on the side of back of the stone, and may have been overlooked by my copyist. But there is no reason why they should not have been engraved on the front of the stone, immediately below line 15; the stone was smoothed in order to form the subscript k of kēdār at the beginning of that line, and was not smoothed any further; and it seems, therefore, that the completion of the verse was carelessly omitted, either by the engraver or in the written copy from which he worked.
4 See page 253 above, note 6.
5 Sattalīga is evidently a variant of the Sattalīga which we have in E. line 60; see page 249 above, note 9.
No. 26.—A NOTE ON THE ALPHABET OF THE DONEPUNDI GRANT.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

Dr. Hultsch having kindly consented to publish the accompanying photolithograph, which has been prepared under Dr. Fleet's supervision, of the Donepundi grant of Śaka-Sañvat 1259, edited by me above, Vol. IV. p. 356 ff., I take the opportunity of adding a few remarks on the writing of that most beautifully engraved inscription. I have already stated that the characters are Telugu. In general, they are the same as those of the Vānapalli plates of Anna-Vēma, published with a photolithograph above, Vol. III. p. 59 ff., which are only about forty years later; but there are one or two interesting differences between the characters of the two inscriptions.

Of initial vowels the Vānapalli plates contain a, ā, i, and ri; in the present grant ś and rś do not occur, but, on the other hand, we here have also ṭ, in the word ṭ in lines 42 and 51; u, in Umā, l. 1; and ā, in āstāma, l. 15, ātā, l. 38, etc.

Of the ordinary Sanskrit consonants, gh, ā, jh and ṣh do not occur in the Donepundi grant; and the signs for chh and ṣ only occur in conjunctions, as subscript letters, e.g. navichchāna, l. 31, gāvachchhrimāna, l. 39, and vijñāna, l. 34. The signs which may be specially drawn attention to are those for k, ph, and bh.

In the sign for k the horizontal line between the top-stroke (ḍalakatta) and the circle is joined with the latter by a straight line, which forms a sharp angle with the horizontal line, as may be seen from kari, l. 1, kṛtu, l. 2, etc. This (cursive) sign for k, which does not occur in the Vānapalli plates and is not found in any of the published palaeographic Tables, is also used in the Dibbida plates of Śaka-Sañvat 1191, published with a photolithograph above, p. 106 ff., and in the three inscriptions of Kāṭaya-Vēma of śaka-Sañvat 1313-38, published above, Vol. IV. p. 328 ff. It clearly is the immediate precursor of the k of the modern Telugu alphabet.

The sign for ph is distinguished from the sign for p by a separate semicircular line, placed below the sign for p; compare the phi of pala, l. 4, with the pa of lāṃpāta, l. 6. The same sign for ph is used in the Vānapalli plates, e.g. in palaṅka, l. 7. In a Chēbrālu inscription of Jāya of Śaka-Sañvat 1157, we still find the earlier sign in which the distinguishing semicircular line intersects the proper left vertical line of the sign for p.

The sign for bh, in the aksharas bha, bhu, bhā, bhya and bhya, is distinguished from the sign for b by the top-stroke of bh; compare the bha of bhava, l. 3, with the ba of babha, l. 9. In aksharas where there is no room for the top-stroke, bh sometimes is distinguished from b by

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1 This verse is usually given more or less incorrectly,—for instance, P. S. O.-C. Insers. No. 212 has niḍḍāmaṇa kāgyām; and No. 225 has viḍāmaṇi; while No. 182 has surdgandha kāṇaka-yuddhakāṇi. But the first word is always jīthā (e.g., P. S. O.-C. Insers. Nos. 212, 225, in both of which it is very clear, as also in the present record). The interpretation seemed difficult to Prof. Kielhorn also, who suggested some time ago that the original reading might be jīthā (Ind. Ant. Vol. XVII. p. 209, note 4). But he now considers that jīthā is correct, and is to be translated "by him who has conquered," on the analogy of vidita, "one who has learnt," in the first verse of the Kṛttīrṣuṇya, where the commentary says pita gātha, bhaktā brāhmaṇā, and eikākātā bārītaṇa, all in an active sense. Since writing the preceding remarks, I have heard from Prof. Kielhorn that he finds that the verse is from the Padārāravīti, Āchārakāṇḍa, Adbhūta III. verse 37 (Bombay edition, Vol. I. Part II. p. 273), which gives it in the form—Jīthā lōhagāḍa Lakshmi mṛtikāvāṃ prāthāngaṁ kāṇaka-yuddhakāṇaṁ kāgyāmāṇaṁ kāṇaka-yuddhakāṇi kāgyāmāṇaṁ kāṇaka-yuddhakāṇaṁ, and that Madavavachārya explains jīthā as a past passive particle denoting the agent ("one who conquered"), exactly as suggested by Prof. Kielhorn.

2 I owe excellent impressions of these inscriptions to the kindness of Dr. Hultsch.

3 In the same inscription, of which I shall treat in Vol. VI., the sign for dh is distinguished from the sign for d by a semicircle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for d.
a small opening in the lower part of the sign for bh, as in vibhadryat, l. 14, and nabho, l. 11; but just as often there is no difference at all between bh and b, as may be seen e.g. from a comparison of vibh or (for vibh or), l. 19, with bolama, l. 48, or from vibhimsa- (for vibhimsa-), l. 14, abisht- (for abisht-), l. 36, etc. It is interesting to observe that in all such cases (where in the Donepūndi grant bh practically does not differ from b), in the Vānapalli plates, the sign for bh is generally distinguished from the sign for b by just such a separate semicircular line as above we have found to distinguish ph from p; compare in the Vānapalli plates vibhati, l. 3, Saabh or, l. 4, nabho, l. 7, etc. Moreover it may be noted that in the inscription B. of Kātyāya-Vēma, above, Vol. IV. p. 329, in the bh of Bhimaścvara in line 8, the distinguishing semicircular line has been changed into a downward stroke, so that the sign for bh looks exactly like the bh of the modern Telugu alphabet.

In addition to the signs of the ordinary Sanskrit consonants, the Donepūndi grant also contains the sign for the Dravidian š, e.g. in suśrūṣa, l. 11, and the sign for r, e.g. in ēru, l. 44. In the sign for the r of taraṁda in line 49 the engraver erroneously has omitted the horizontal line in the interior of the letter.

Regarding the signs of subscript consonants it may be noted that in the conjuncts ṛṇ and ṛṇ the same sign is used for both (the second) ṛ and ṛ, as in unamaḥ, l. 1, and nīshavaṇṇa(ṇa), l. 13. Attention may also perhaps be drawn to the form of the subscript t, e.g. in Bhūpaḷaṇī, l. 45, and pṛtuka, l. 53.—Of final consonants which are not joined with a following letter, only ṭ occurs, in aranjoyat, l. 17, and dha(dd)nāt, l. 23.

As regards medial vowels, I have already indicated that there is hardly any difference between the signs for i and i; compare e.g. gita-kirtiḥ, l. 5, and didhitih, l. 27. In engraving the akṣara ṣ of kṣuma-ṣikṣṭā in line 21 the engraver has made a mistake, which, to judge from the impression, was subsequently corrected by him. Another mistake was made by him in engraving the akṣara ṣ at the end of line 15, as may be seen by a comparison of the proper sign for ṣ in kṣumaṇṇaḥ, l. 24, or the no of Jaganobhagamāṇḍa in line 27 of the Vānapalli plates.

That the plates, near the proper right margin of the first inscribed side of each plate, contain the numeral figures from 1 to 5, has been already stated.

1 The akṣara ḍhā of this very word is reproduced in Prof. Bühler’s Indische Palaeographie, Table VIII. col. ix. No. 33, but without the characteristic semicircular line at the bottom, which is quite clear and distinct in the published photolithograph of the Vānapalli plates. The same column contains other similar errors which need not be specified here.

2 The same practice is followed in some very much earlier inscriptions; compare e.g. in the Sātārā plates of the Eastern Chalukya. Yuvārāja Vishnugubdhamana I, (Ind. Ant. Vol. XIX. p. 809, and Plate) saṃpanṇaḥ, l. 4, and prasāgamāṇḍaḥ, l. 13.—It may be noted that both in the Donepūndi grant and in the Vānapalli plates the conjunct ṛṇ is always written by the sign for ṛṇ.
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The following other abbreviations are used: - *ch.* = chief;  *co.* = country;  *di.* = district or division;  *do.* = dito;  *dy.* = dynasty;  *E.* = Eastern;  *f.* = female;  *k.* = king;  *m.* = male;  *mo.* = mountain;  *vi.* = river;  *s. a.* = same as;  *surn.* surname;  *te.* = temple;  *vi.* = village or town;  *W.* = Western.
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APPENDIX

A LIST OF THE
INSCRIPTIONS OF NORTHERN INDIA
FROM ABOUT A.D. 400.

BY PROFESSOR F. KIELHORN, G.I.E.; GÖTTINGEN.

In compliance with the request of several scholars who are interested in Indian epigraphy, I publish herewith part of a list of Indian inscriptions, which primarily I had prepared for my own use only. What I offer at present, may be roughly described as a list of the inscriptions of Northern India, from about the end of the fourth century A.D. Similar lists of the more numerous inscriptions of Southern India, and of the inscriptions before A.D. 400, are under revision and may be published hereafter.

Within the limits indicated, this list gives, or is intended to give, all inscriptions of any importance that have been published, or noticed with details of their contents, in the periodicals and official volumes accessible to me; and it includes some unpublished inscriptions of which rubbings or impressions have been kindly presented to me from time to time by Drs. Burgess, Fleet, Führer, Hornle and Hultsch, and by the late Sir A. Cunningham. I shall be grateful to every one who will draw my attention to any inscription which may have been omitted. As it stands at present, the list deals with rather more than 700 inscriptions, about 250 copperplate inscriptions, and the rest, with one exception, inscriptions on stones and rocks.

In arranging the list, I have been guided partly by the eras according to which the inscriptions are dated, and partly by the localities where the originals were discovered. Thus Nos. 1-568 give the inscriptions dated (or, in some cases, supposed to be dated) according to the Mālava-Vikrama era (1-328, marked V.), the Śaka era (346-386, marked Ś.), the Kālachuri-Chédī era (387-425, marked K.), the Gupta-Valabhi era (436-507, marked G. or Valabhi-s.), the Harsha era (528-547, marked H.), and the Newār era (559-568, marked N.) ; together, generally, with those undated inscriptions the time of which may be approximately determined by reference to the inscriptions dated according to one of the eras mentioned (329-345, 426-435 508-527, and 548-558). Nos. 569-587 give the small number of inscriptions which are (or have been taken to be) dated according to the Saptarshi era (569-574), the era of Buddha's Nirvāṇa (575), the Lakṣmaṇa-gāsena era (576-578), and the Simha era (579-584), with references to three inscriptions which, dated according to other eras, also quote the corresponding years of the Hijrī era, the "Bengali San," and the Ilahi era of the emperor Akbar (585-587). And Nos. 588-688 give the remaining inscriptions, which either contain no date at all or are for the

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1 This number includes some inscriptions which are mentioned in footnotes only. Some inscriptions which came to my notice when part of this list was already in type are given at the end, under the head of Addenda.

2 This is the iron pillar inscription No. 508.

3 The list includes all Indian inscriptions known to me which are dated according to the Saptarshi era, the era of Buddha's Nirvāṇa, and the Mālava-Vikrama, Kālachuri-Chédī, Gupta-Valabhi, Harsha, Newār, Lakṣmaṇa-gāsena, Simha, and Čāṇāya eras. But it contains only 21 inscriptions dated exclusively according to the Śaka era, and none which are dated according to the era of the Kaliyuga, and the Kollam and Čāṇāya-Vikrama eras. Years of the twelve-years cycle of Jupiter are quoted in the Gupta dates of Nos. 451, 453, 456 and 459, and in No. 532; years of the sixty-years cycle of Jupiter in only eleven (Vikrama) dates; and śaka (regnal) years only in Nos. 367, 369, 370, and 671.
most part dated in regnal years, broadly arranged according to the tracts of country where they were found, from Rājputāna and the Pañjab on the west to Orissa and Gaṇjām on the east coast of India. I am aware that a number of the inscriptions towards the end of the list, as well as others which are dated according to the Śaka era, properly belong to Southern India, but have given them here on account of the connection of some of them with northern inscriptions. To draw an absolutely strict line between the north and the south appeared to me as unnecessary as it would be impossible.

On the information given under each number little need be said here. As far as I was able to do so, I have tried to state, not merely where an inscription has been discovered, but also where it is now. I have also indicated whether Plates of an inscription are available. When an inscription has been edited several times, I generally have thought it sufficient to state where it has been published last. In the case of dated inscriptions, I have given throughout the original dates, and have added their European equivalents when they could be ascertained with confidence; moreover, I have shewn whether the numbers which may occur in a date are denoted by numerical symbols or by numeral (decimal) figures. As regards other details, I have mostly confined myself to recording the genealogy or line of succession (where it is given in the original) of the king or chief to whom an inscription belongs, and the names of the princes who are mentioned in connection with him or his predecessors; but, in the case of copper-plates, I have also given the names of the places from which the grants were issued, and, in the case of praśātis, the names of their authors.

I venture to hope that this list will be of some service both to these of my fellow students who are engaged in the publication of Indian inscriptions, and to any one who would wish to ascertain whether an inscription on stone or a copper-plate inscription, which he may meet with, is new or has already attracted the attention of scholars. To render the list more useful, the principal names that occur in it are given in an Index.

A.—Inscriptions dated according to the Mālava-Vikrama Era.

1.—V. 428.—Gupta Inscr. p. 253, and Plate. Bīyagādī pillar inscription of the Vārika Vīshāhuvaṟdhana, the son of Yaśovardhana, grandson of Yaśōrāta, and great-grandson of Vīyaghrarāta:—

(L. 1).—Siḏhdham kṛitēḥu chatursu varha-śatēḥv=saḥṭāviṇēṭēhu 400 20 8 Pahlīgum Śu-bahulasya panchadaśāyām ātasyām-pūrvvyām.

2.—V. 490 (?).—Gupta Inscr. p. 74, and Plate. Gāṅghārā inscription of the time of Viśavārman, the son (?) of Naravarman, recording the building of temples, etc., by his minister Mayūrākshaka:—

(L. 19).—Yāṭēḥu chaṭu[ṛ]shu kri(kri)ṭēḥu śatēḥu sausyaishvā(?ahṭā)śita- 4 sottarpadēḥv=ih vatas[ṛ]eshu ||(l) suklē trayōdaśa-dine bhui Kārtti-kasa māsasya sarvva-jana-chitta-sukh-āvahasya ||

3.—V. 493 and 529.—Gupta Inscr. p. 81, and Plate. Mandaśor inscription of the time of Kumāragupta [I.] and his subordinate, the governor at Daśapura, Bandhuvarman, the son of Viśavārman; (composed by Vatsabhāṭṭi):—

(L. 19).—Mālavānāṁ ganasthityā yāṭ[ṛ] śata-ohatusṭayā | trinavatya-adhikē=bdānām= ri(ṛ)tan sēvyā-ghanastanā || Sahasya-māsa-śuklasya praśātē-hni trayōdaśe !

1 Nos. 676-684 give the inscriptions the dates of which are actually referred, or probably belong, to the reign of the Gāṇḍāya family (or the Gāṇḍāya era).
2 The Plates collected in Dr. Fleet’s Indian Inscriptions (Ind. Inscr.), which are sometimes quoted in the list, have not been published yet.
3 Read "citēṭu.
4 Dr. Fleet suggests saumyēśhvaraśīta-; compare Gupta Inscr. p. 72, note.
APPENDIX.]

INSCRIPTIONS OF NORTHERN INDIA.

(L. 21).—Vatsara-satēśha pañchasu viśāṁya-adhikēśhaḥ navasu ch-ābdēśhaḥ | yātēśhv-abhiramya-Tapasya-māśa-vākla-dvītyāyām ||

4. V. 589.—Gupta Inscr. p. 152, and Plate. Mandasor inscription of the time of the Rājādhirāja Yaśōdharmar-Vishṇuvardhana, recording the construction of a well by Daksha (?), the younger brother of Dharmaśa who was a minister of Vishṇuvardhana, in memory of their deceased uncle Abhayadatta; (engraved by Gōvinda):—

(L. 21).—Pañchasu satēśha saradāṁ yātēśhv-ēkānananavati-sahitēśhaḥ | Mālava-gaṇasthitivaśāt-kāla-jūnaṇya likhitēśhaḥ ||

5. V. 718.—Ep. Ind. Vol. IV. p. 31, and Plate. Udaypur (in Rājputāna) inscription of the time of the Guhila Rājā Aparājīta, recording the construction of a temple by the wife of his leader of the forces, the Mahāraja Varāhasimha; (composed by Dāmodara, the son of Brahmachārin and grandson of Dāmodara):—

(L. 12).—saṃvatsara-satēśha sahatasu(va) ashtādaš-ādhikēśa(shu) Māgра(rga)śrīraha-suddha-pañchami(myām).

6. V. 746.—Ind. Ant. Vol. V. p. 181, and Plate. Jhālrāpāṭān inscription of the time of Durgaganā; (composed by Bhaṭṭa Śarvagupta):—

(L. 16).—saṃvatsara-satēśha sahatasu śaṭṭāmatvāriṇiṣad-adhikēśhaḥ.

7. V. 770.—In his Annals and Antiquities of Rājasthān, Vol. I. p. 799, Colonel Tod gives a translation of an inscription “of the Mori Princes of Cheetore, taken from a column on the banks of the lake Mānsarvūr, near that city.” It contains the passage: “Seventy had elapsed beyond seven hundred years (saṃvatsītra), when the lord of men, the king of Malva, formed this lake.”


The date is irregular; see ibid. Vol. XIX. p. 369, No. 190.

9. V. 785.—Ind. Ant. Vol. XIX. p. 57, and Plate. Kaṇaswa inscription of the prince Śivagana, the son of Saṅkuka, who was a friend of the king Dhavala of the Maurya lineage; (composed by Dēvata, the son of Bhaṭṭa Surabhi; and engraved by Śivanāga, the son of Dvārasiva):—

(L. 14).—Saṃvatsara-satāivar-yātaṁ sa-paṃchana-vaty-arggalaiḥ saaptabhīr|Mālava-ēśānām

10. V. 811.—In his Annals and Antiquities of Rājasthān, Vol. II. p. 764, Colonel Tod reports that at Chitōr in Rājputāna he found an inscription which was dated—

“Sambu 811, Māgha-sudhi 5th, Vṛishpatvāc (Thursday).”

Thursday, 3rd January A.D. 754; see Ind. Ant. Vol. XIX. p. 373, No. 196.

1 Read viśāṁya-.  
2 This occurs in verse, and is not a formal title.  
3 In the published edition Yaśōdharmar and Vishṇuvardhana are taken to be the names of two princes; see Ind. Ant. Vol. XIX. p. 227.  
4 See below, No. 329.  
5 For another fragmentary inscription which is on the same stone, see Ind. Ant. Vol. V. p. 182, and Plate.  
6 The probability is, that in the original inscription the era of the Mālava kings is referred to.  
7 The British Museum possesses a fragmentary and partly effaced inscription which apparently was engraved by the same Śivanāga.

**Shārgadh (Kotā) Buddhist inscription of the Sāṃanta Devadatta;** (composed by Jajjaka):—

(L. 20).— samvat śa 847 Māgha-śudī 6 a

Vindunāga; his son Padmanāga; his son Sarvanāga, married Śrī; their son Devadatta.


(L. 21).— Vasu nava [a*]śaṭṭha varṣhā gatasya kālasya Vikram-ākhyasya [l] Vaiśākhasya sitāyā[ṃ*] Revāvārayuta-dvitiyāyaṃ || Chandrē Rōhini-sanvēkta b lagnē Singhasya c Sōbhanē yogē ||

Sunday, 16th April A.D. 842; see Ind. Ant. Vol. XIX. p. 35, No. 57.

Īsuka; his son Mahisharāma, married Kaṭhullā (who became satī); their son Chanda (Chandamahāśēna).

**13.**— **V. 918.**— Jour. Roy. As. Soc. 1855, p. 516. Ghaṭayāla inscription of the Padihāra (Pratihāra) Kakkuka:

(L. 16).— Varīsa-saśasū na navasuma aṭṭhāracam-aggalēsan Chettammi | nakkhatte vihuhathē Buhā-vārē dhavala-bīsē ||

The date is irregular.

Rajjila, a son of the Brāhmaṇa Hariçandra and his Kshatriya wife Bhadrā; his son Narahāḍa (Narahatha); his son Nāhada (Nāgabhaṭa); his son Tūtā; his son Jāsamaddhaṇa (Yaśōvardhana); his son Chanduka; his son Silluka; his son Ḫoṭa; his son Bhilluka; his son Kakka, married Durlabhadēvi; their son Kakkuka.

**14.**— **V. 919.**— Ep. Ind. Vol. IV. p. 310; Archæol. Surv. of India, Vol. X. Plate xxxiii. 2. Dēogadha Jain pillar inscription of the time of the Mahārājādhirāja Bhōjadēva [of Kanañj], and of his feudatory, the Mahāśēmantakeshīravama, governor of Luachchhaghara (Dēogadha):

(L. 6).— samvat 919 Asva(ya)yujayuṣ-śuklapakṣa-chataruddayāṃ Vṛadriḥ haspati-dinēna Uttarabhādradap[ā]-nakhirtrē.


**15.**— **V. 932.**— Ep. Ind. Vol. I. p. 156. Gwālior inscription of the reign of Ādivaraha (Bhōjadēva), the son (?) of Rāmadēva, [of Kanañj]:—

(L. 7).— Navasum satēshva-vadā[(bdā)nāmn dvāttirin(ttrin) sat-samyōntēshu Vaiṣākhē ||


(L. 5).— asmiṃ-ēva samvatsara Phālguna-va(ba)hula-paksha-pratipadi.

(L. 11).— asmiṃ-ēva samvatsara Phālguna-va(ba)hula-paksha-navamayāṃ.

**17.**— **V. 936.**— Archæol. Surv. of India, Vol. X. p. 33, and Plate xi. Notice of a fragmentary inscription at Gyārīspur:

. . . . Mālava-kalāch-chharaṇām ṣaḥṭrīṃ(ṭtrin) sat-samyōntēshv-aṭṭēshu | navasu sätēshu . . .

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1 In Zeitschr. D. Morg. Ges. the published text has “samvat in 841 Māgha-śudī 6”; in Ind. Ant., “samvat śārdūka 7 Māgha-śudī 6”; and in Ind. Ant. Vol. XIV. p. 351, the date by Dr. Fleet is read “samvat 800 70 9 Māgha in di 20”. I take samvat śā to be an abbreviation of samvatsara-satēshu; compare my remarks in Ind. Ant. Vol. XXVI. p. 162, note 94.

2 Read Rōhini-saṃvēktā.

3 See below, No. 546 of H. 270.

5 Read Sīṁhasya.

6 Read ṣtriṃśad-.
18. — V. 990. — Ep. Ind. Vol. I. p. 173. Siyaḍāṇi (Sirōni Khurd) inscription, recording a large number of donations, made from V. 960 to V. 1025, mostly by private persons, in favour of various Brāhmaṇical deities at Siyaḍāṇi. Date of the reign of the Mahārajaṇḍhiraṇa Mahendrapālādeva, [the successor of Bhōjadeva, of Kanaṇa]:—

(L. 2).— saṁ[vaṣa∗]tra-satēṣu nava-saṭa shanta-adhiḥkēṣu Śrāva . . . . . . samvat 960 Śrāva[ṇa] . . .


20. — V. 994. — Ep. Ind. Vol. I. p. 173. Siyaḍāṇi inscription; date of a grant of the Mahāsāmantādhipati Undabhaṭa, of the reign of the Mahārajaṇḍhiraṇa Mahendrapālādeva, the successor of Bhōjadeva, [of Kanaṇa]:—


(L. 18).— samvatsara-saṭa-ṣṭya-ṣṭya-sapta-adhiḥkēṣu Māṁgā-māśe pāṇchāmyāṁ samvat 969 Māṁgā-śudā 5.


(L. 30).— Rāma-gīrī-nanda-kalite Vikrama-kālė gatē tu Śuchī-māśe | śrīmad-Va(ba)labhadra-guror=Vīdacṛharājēna dattam-idaṁ ||

(L. 32).— samvat 973.

25. — V. 974. — Ind. Ant. Vol. XVI. p. 174, and Plate. Āsni (now Fatehpur-Haswa) inscription of the reign of the Mahārajaṇḍhiraṇa Mahipālādeva, the successor of Mahēndrapālādeva, [of Kanaṇa]:—


(L. 9).— samvat 9814 Kārttiṅka-sūdi 13.


(L. 16).— samvat 9835 Chaittra-sūdi mpa[pa]mchamayāḥ(myāṁ)

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1 The dates are given here separately under the different years.
2 Dr. Fleet suggests "mṛyā-dvikalapākṣa-".
3 The published text has 783.
4 The published text has 781.

(L. 26).—samvat 994 Vaisākha-kha-vadi 5 sa[m*]krāntau.
22nd April A.D. 938; see Ind. Ant. Vol. XIX. p. 181, No. 133.

30.—V. 996.—Jour. Beng. As. Soc. Vol. LXII. Part I. p. 314. Bijapur inscription (below, No. 53); date of the time of the Rāṣṭrakūṭa Māmāṭa, the son of Vīdagdha (above, No. 24), of Hastikundū: —
(L. 31).—Navasa śatēṣu gatēṣu tu shaṇṇavati-samadhikēṣu māghasya | kṛishṇaikādāśyām-iha samarpitaṁ Maṁmaṭa-nṛpēṇa(ṇa) ||
(L. 32).—samvat 996.

31.—V. 1005.—Ep. Ind. Vol. I. p. 177. Siyadoni inscription: — date of the reign of the Mahārājādhirāja Dēvapāladēva, the successor of Kṣitipāladēva, [of Kanauj], and of the time of the Mahārājādhirāja Nīshkaḷāṅka, governor of Siyadoni: —
(L. 23).—samvatsarasarāṇaṁ sahasra-aikāṁ paśchottaram Māghamāsa-śuklapaksha-pāchāmyaṁ samvat 1005 Māgha-sūdi 5.

32.—V. 1008.—As. Res. Vol. I. p. 284. Translation by Charles Wilkins of a Sanskrit inscription, copied by Mr. Wilmot in A.D. 1785 from a stone at Bōdh-Gayā; (mentions Amārādeva, one of the nava rataṇi in Vikramāditya’s court): —
"On Friday, the fourth day of the new moon in the month of Madhoo, when in the seventh or mansion of Gauṇa, and in the year of the Era of Veekramādeśtya 1005."

(L. 30).—samvat 1008 Māgha-sūdi 11.

34.—V. 1008 and 1010.—Bhadrañgar Inscr. p. 67, and Plate; Prāchīnalekhamālā, Vol. II. p. 24. Udaypur (in Rājputāna) inscription of the time of [the Guhila] Allaṭa, the son of the king Mahālakshmi and father of Naravāhana: —

35.—V. 1011.—Ep. Ind. Vol. I. p. 124, and Plate. Khajurāho inscription of the Chandellas Yaśōvarman and Dhaṅga; (composed by Mādhava, the son of Dēddha): —
(L. 25).—samvatsara-daśa-śatēṣaṁ ēkādaś-ādikēṣu samvat 1011.
In the family of the sage Chandratrēya, Nannuka; his son Vākpaci; his sons Jayaśakti and Vījayaśakti; Vījayaśakti’s son Rāhila; his son Harsha, married the Chāhamāna princess Kāṇchhukā; their son Yaśōvarman-Lakshavarman (contemporary of Dēvapāla, the son of Hṛramapāla who was a contemporary of Sāhi, the king of Kīra); his son Dhaṅga (also called Vināyakapāladēva ?).

(L. 1).—samvat 1011 samayō ||
(L. 10).—Vaisākha(kha)-sūdi 7 Sōma-dinē ||

1 See above, No. 18.
37.— **V. 1011.**— Professor Bendall’s *Journey*, p. 82, and Plate. Inscription at Ambèr in Rājputāna:—

(L 1).— *samvat 1011 Bhādrapadā-badi 11 Su(su)ka-dina.*

Friday, 28th July A.D. 954, or, perhaps, Friday, 14th September A.D. 955; see *Ind. Ant. Vol. XIX.* p. 174, No. 111.

38.— **V. 1013.**— *Ep. Ind. Vol. II.* p. 124. Date of the completion of a temple of the god Harsha(Siva), in the Harsha inscription of Vigrahārāja (below, No. 44):—


39.— **V. 1016.**— *Ep. Ind. Vol. III.* p. 266. Rājgadā (now Alwar) inscription of the *Mahārājādhirāja Mathana-deva*, the son of Savaṭa and his wife Lachchhukā, of the Gūrjar-prathāra lineage; of the reign of the *Mahārājādhirāja Vijayapāladeva*, the successor of Kṣhiti-pāladeva, [of Kanauj]; issued from Rājyapur:—

(L 2).— *samvat-sara-satēshu daśa-su shōdaś-ottarakāssu Māghamāsa-sitapaksha-trayōdayāṁ Śāṇ-yuktāyāṁ evaṁ sam 1016 Māgha-sudi 13 Śānḥ-adya.*

Saturday, 14th January A.D. 960; see *Ind. Ant. Vol. XIX.* p. 22, No. 3.

40.— **V. 1025.**— *Ep. Ind. Vol. I.* p. 178. Sīyādōṇi inscription 8 date of the time of the *Mahārājādhirāja Nishkhalanaka*, governor of Sīyādōṇī:—

(L 36).— *samvat 1025 Māgha-vadi 9.*

41.— **V. 1027.**— *Ep. Ind. Vol. II.* p. 124. Date of the death of the Saiva ascetic Allāta, in the Harsha inscription of Vigrahārāja (below, No. 44):—


42.— **V. 1028.**— Bhūdenagar *Inscr.* p. 70. Udaypur (in Rājputāna) fragmentary inscription of the Guhila *Naravāhana*; (composed by Āmrakavi, the son of Ādityanāga):—

(L 17).— *Vikramaditya-bhūbhritaḥ asht[a*]viṁśati-saṁyukte satē daśa-guṇe saṭi ||

43.— **V. 102[8].**— From a photograph supplied by Dr. Burgess (see *Archaeol. Surv. of India*, Vol. XXIII. p. 125). Nimtūr (in Rājputāna) inscription of the reign of the *Mahārājādhirāja Chāmuṇḍarāja*:

(L 6). . . mahārājādhirāja-sṛi-Chāmuṇḍarāja-rājyē.


44.— **V. 1030.**— *Ep. Ind. Vol. II.* p. 119, and Plate. Harsha inscription of the Chāhamāna Vigrahārāja; (composed by Dhīranāga, the son of Thīruka):—

(L 33).— *samvat 1030 Ashāgha-sudi 15.*

In the Chāhamāna lineage, Gūvaka [I.]; his son Chandrarāja; his son Gūvaka [II.]; his son Chandana (defeated the Tōmara prince Rudrēṇa = Rudrapāla ?); his son Vākpatirāja (defeated Tantrapāla); his son Sinharāja (contemporary of a certain Lavaṇa); his son Vigrahārāja.— *The Mahārājādhirāja Sinharāja also had a brother, named Vatsarāja, and (besides Vigrahārāja) the three sons Durābarāja, Chandrarāja, and Gōvindarāja.*

45.— **V. 1030.**— *Wiener Zeitschrift*, Vol. V. p. 300. A Baroda (or Pātān) plate of the Chaunukya Mūlarāja L, according to Mr. H. H. Dhruva, is dated:—

"V. S. 1030 Bhādrapada-sudi 5, Monday."

Monday, 24th August A.D. 974.

1 On this day the *tithi* of the date commence 24th 12 m. after mean sunrise.
2 See above, No. 18.
3 The inscription also contains some verses of Śūra’s.
46.—V. 1031.— Ind. Ant. Vol. VI. p. 51, and Plates. Dharampurī (now Indore) plates of the Paramāra Mahārājādhīraja Vākparīrājadēva, issued from Ujjayani:—

(L. 13).—ekatrī(tra)īśa-sāhasrika-samvatsara-sāmin Bhādrapada-śukla-chaturdāsyaṃ (śayām) pavitraṇa-pavyamaṇi.

(L. 32).—sain 1031 Bhādrapada-sudī 14. Krisnapāra; Vairismiha; Siyaka; Vākparīrāja-Amāghavaraḥ.

47.—V. 1034.—Jour. Beng. As. Soc. Vol. XXXI. p. 393, Plate i. No. vi. Fragmentary inscription on the pedestal of a Jaina figure at Gūtial, of the time of the (Kachelhabaghā) Mahārājādhīraja Vajrādāman (below, No. 73):—

Saṃsvatam | 1034 ārā-Vajrādāma-mahārājādhīraja Vaisākha-vadi pāñcchami.

48.—V. 1034.—In his Annals and Antiquities of Rājahām, Vol. I. p. 802, Colonel Tod gives a translation of an inscription, from the ruins of Aitpoor," apparently of the time of the Guhila Śaktikumāra, which contains the date—

"In Samvatsar 1034, the 16th of the month Bysāk."

49.—V. 1036.—Ind. Ant. Vol. XIV. p. 160; Ind. Insct. No. 9. Ujjain (now India Office) plates of the Paramāra Mahārājādhīraja Vākparīrājadēva, issued from Bhagavatpura and written at Guṇapura:—

(L. 11).—shaṭtrī(tra)īśa-sāhasrika-samvatsara-sāmin Kārttika-śuddha-paurṇimāyāmī sūmagrahaṇa-parvaṇā. 6th November A.D. 979; a lunar eclipse, visible in India; see ibid. Vol. XIX. p. 23, No. 4. Line of succession as in No. 46.

(L. 28).—samvat 1036 Chaitra-vadi 9 |

50.—V. 1043.—Ind. Ant. Vol. VI. p. 191, and Plate. Kaḍī plates of the Chauṇḍikā (Chauṇḍikya) Mahārājādhīraja Mūḷarāja I., the son of the Mahārājādhīraja Rājī; issued from Aṇahilpātaka:—

(L. 8).—sūryagrahaṇa-parvaṇā. 6th November A.D. 979; a lunar eclipse, visible in India; see ibid. Vol. XIX. p. 166, No. 83.

(L. 21).—samvat 1043 Māgha-vadi 15 Ravan.

Sunday, 2nd January A.D. 987; a solar eclipse, not visible in India; see ibid. Vol. XIX. p. 166, No. 83.

51.—V. 1049.—Ep. Ind. Vol. I. p. 77, and Plate. Dēwal (Ilāhābād) inscription of Lalla of the Chhinda family; (composed by Nēhila, the son of Bhaṭṭa Śivarudra):—

(L. 26).—samvatsara-sahāsa 1049 Mārga-vadi 7 Guru-dīnā ||

Thursday, 20th October A.D. 992; see Ind. Ant. Vol. XIX. p. 364, No. 177.

In the family of the sage Chyavana, Vāravarma; his son Bhūshaṇa; his younger brother Mahāpaṇa, married Aṇahilā of the Chauṇḍikā family; their son Lalla, married Lakṣmi.

52.—V. 1051.—Wiener Zeitschrift, Vol. V. p. 300. A Baroda plate of the Chauṇḍikā Mūḷarāja I., according to Mr. H. H. Dhruva, is dated:—

"V. S. 1051 Māgha-sudī 15," at a lunar eclipse.

19th January A.D. 995; a lunar eclipse, visible in India.

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1. Read pavṛṣamādyām.
2. On this day, which is the proper equivalent of the date for the given year, the tithi of the date commenced 6 h. 6 m. after mean sunrise.
3. According to a rough transcript, furnished by Munshi Debiprasad to the Bengal As. Soc., the inscription begins: Saṃsvat 1051 Māgha-sudī 15 adya-āha śrīmad-Aṇahilapātakā rāj-devāl pūrvavat paramahātṛdraka- mahārājēdhīraja-paramśevara-śri-Mūḷarājadēvaḥ.
53.—V. 1053.—Jour. Beng. As. Soc. Vol. LXII. Part I. p. 311. Bijapur (now Jodhpur) inscription of the Rāshṭrakūta Dhavalā of Hastikunḍil; (composed by Sūryāchārya) :

(L. 19).—Śāṁtyāchāryaśiṣṭa-pāṁchṣa-sahasrē śaṇadāṁ-iyaṁ | Māgha-sukla-trayō-daśaṁ supratisāhita pratisāhita ||

(L. 22).—saṁvat 1053 Māgha-sukla 13 Ravi-dīnê Pushya-nakhaṭrê.

Sunday, 24th January A.D. 997.

Harivarman; his son Vidagdha (above, No. 24); his son Māamma (above, No. 30); his son Dhavala (contemporary of [the Paramāra] Muṇijārāja, Durlabhārāja, [the Chaulukya] Muḷārāja [I.]; Dharavāvaraḥa, and Mahendrap or Mahindrâ ?); his son Bālaprasāda.

54.—V. 1055.—Ind. Ant. Vol. XVI. p. 202, and Plate. Nanyaurā (now Bengal As. Soc.'s) plate of the Chandēla Mahārājādhirāja Dhaṅgadēva, lord of Kālaūjāra; issued from Kāśikā :

(L. 7).—saṁvatsara-sahasrē pāṁchṣa-sahasrē adhikē Kārttiḍka-paṁrṇamāsyāṁ Ravi-dīnē evam saṁvat 1055 K[ṛ̱ṯi̱]=[ṛ̱ṯi̱ka]-sudī 15 Ravan ady-ēḥ-[sti]ya Kāšikāyaṁ Sainihikēya-grahā-grāsa-pravēśkriya-maṇḍalē | Rōḥig-ḥṛdaya-ananda-kanda-hariṇa-alāṅkāna ||

Sunday, 6th November A.D. 998; a lunar eclipse, visible in India; see ībīd. Vol. XIX. p. 23, No. 5.

In the family of the sage Chandrātṛēya, Harasha;¹ his son Yāsōvarman; his son Dhaṅga.


(L. 22).—saṁvat 1058 Īḍaṅkē.

Atiyaṅābala or Yāsōbala (settled at Padmāvatī); his son Māhaṭa; his son Jayadēva; his son Sēkkala or Sēkkalla; his younger brother Kōkkala or Kōkkalla.

56.—V. 1059.—Ep. Ind. Vol. I. p. 140; Archæol. Surv. of India, Vol. XXI. Plate xviii. Khajurāhō inscription³ of the Chandēla Dhaṅgadēva, put up after his death; (composed by Rāma, the son of Balabhadrā and grandson of Nandana) :


In the family of the princes descended from the sage Chandrātṛēya, Nannuka; his son Vākpati; his son Vījaya; his son Bāhila; his son Harasha, married Kaṅchhukā; their son Yāsōvarman, married Puppā; their son Dhaṅga.

57.—V. 1078.—Ind. Ant. Vol. VI. p. 53, and Plates. Ujjain plates of the Paramāra Mahārājādhirāja Bhōjādēva, issued from Dharā :

(L. 8).—aṭī-śaṭṣasaptasatya-dhikṣa-sahasrikā-saṁvatsarē Māgh-āṣita-trītyāyām | Ravā-udagayana-parvvaṇi.


(L. 30).—saṁvat 1078 Chaitra-sudī 14.

Sīyaka; Vākpatirāja; Sīndhrārāja; Bhōja.

58.—V. 1080.—Ep. Ind. Vol. II. p. 211, No. xli., and Plate. Mathurā Jaina image inscription :

(L. 3).—saṁvatsara(i)te 1080.

59.—V. 1083.—Ind. Ant. Vol. XIV. p. 140. Sārnāth (now Benares College) inscription of Mahīpāla,⁵ king of Gaṇḍa, and his sons (?) Sthirapāla and Vasantapāla :

(L. 3).—saṁvat 1083 Pausha-dīnē 11.

¹ In line 6 the original has śrī-Śrīharṣahadēva. ³ See below, No. 125 and 129.
² See below, No. 36.
³ For the date of the renewal of this inscription see below, No. 36.
⁴ On this day the īṭēka of the date commenced 3 h. 24 m. after mean sunrise; but the word trīṭyāyām may perhaps have been put erroneously for devīṭyāyām.
⁵ See below, No. 640.
60.—V. 1084.—*Ind. Ant.* Vol. XVIII. p. 34, and Plate. Jhúsí (now Bengal As. Soc.'s) plate of the *Mahárajádhirája Trilóchanapáladéva,* the successor of Rájyapáladéva who was the successor of Vijayapáladéva, [of Kanauj?] ; issued from near Prayága on the banks of the Ganges:—

(L. 8).—dakṣiṇāyana-saṁkrántau.

(L. 16).—saṁ 1084 Śrávaṇa-vadi 4.
25th June A.D. 1027; see *ibid.* Vol. XIX. p. 174, No. 112.


(L. 1).—Vikrama-saṁvat 1086 Kártikika-sudi 15.

(L. 5).—adya Kártikiki-parvvaṇi.


(L. 1).—saṁvat 1093 Āśādha-sudi 1 adyā śrīmat-Kaṭe mahárajádhirája-Śrī-Yaśaḥpála Mahámaṅgaṇa-yaṇḍalē.

63.—V. 1082.—*Ind. Ant.* Vol. XIII. p. 185 (see also Vol. XIV. p. 352). Udayagiri Amṛta-cave inscription, containing the names 'Chandragupta' and 'Vikramaditya':—

(L. 4).—saṁvat 1093.


Navanavatā (r=?)ḥ-āśād-Vikramaditya-kālē jagati daśa-śatánām-agratō yatra pūrṇā | prabhavati Nabha-māṣe sthānakē chitrabhānāḥ sam 1099 ||

A *praśasti,* composed by Māṭrisarmaṇa, the son of Hari; mentions 3 Utpala-rāja, Aranyarāja (? Arjorāja), Adhūta-kṛishṇarāja (? Kṛishna-rāja), Vásudēva, Śrīnāthaghoṣhin, Mahipāla, Vandhuka (Dhandhuka) who married Gṛitadēvi, their son Pūrṇapāla, his younger sister Lāhini who married Vigravarāja, etc.

65.—V. 1100.—*Ind. Ant.* Vol. XIV. p. 10; *Ind. Insr.* No. 7. Byānā Jain inscription of the time of [the Kachchhapaghta?] Viyāyadhirāja (Vijayapāla?):—


(L. 17).—saṁ 1100 Bhādara-vadi 2 Chandra kalyānaka-dī[m]nē.
Monday, 13th August A.D. 1044; see *ibid.* Vol. XIX. p. 181, No. 134.

66.—V. 1107.—*Ind. Ant.* Vol. XVI. p. 203, and Plate. Nanyaurā (now Bengal As. Soc.'s) plate of the Chandēla *Mahárajádhirája Dēvavarnadéva,* lord of Kālaḷājāra; issued from Suvahāsa:—

Monday, 1st April A.D. 1051; see *ibid.* Vol. XIX. p. 364, No. 178. Vidyādharā; Vijayapāla; Dēvavarna, whose mother was Bhuvaṇadēvi.

2 According to Muniśi Debiprasad, this is Basantgarh in the Sirohi State of Bājputāna, where the inscription still is. According to the same authority, there is a fragmentary inscription of Purṇapāla, of “saṁvat 1002,” at the village of Bhrāṇḍa in the Gōdrā district of Jōdhpūr.
3 The inscription requires to be re-edited, to enable one to give a proper account of its contents.
4 On this day, which is the proper equivalent of the date for the given year, the tīthi of the date commenced 6 h. 40 m. after mean sunrise.

Vákpátrája; Sindhurája; Bhojá; Jayasimha.

68. — **V. 118.** — *Jour. Beng. As. Soc.* Vol. IX. p. 549. A modern inscription at Udaypur (in Gwálíor), which distinctly states the Paramára Udayáditya to have been ruling in “Samvat 1116 or Śaká 591” ; see *Jour. Amer. Or. Soc.* Vol. VII. p. 35.1

69. — **V. 138.** — *Ind. Ant.* Vol. XXII. p. 80. Notice of an Arthuṇá inscription of the Paramára Chánumñadarája; (composed by Chandra, a younger brother of Vijayasádhára and son of Sumatiśádhára) :—

(L. 53). — saṁvat 1136 Phálguna-sudi 7 Śakré.

Friday, 31st January A.D. 1080.

In the family of the hero Paramára, Vairisimha; his younger brother Dambarasinha; in his family, Kaṅkádévá (who defeated a ruler of Kaṟpáṭa, an enemy of the Mála king Harshá); his son Chándapa; his son Sátyarája; from him sprang Mañjánadévá; his son Chánumñadarája (defeated Sindhurája).

70. — **V. 137.** — *Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwálíor) inscription of the Paramára Udayáditya :—


(L. 61). — saṁvat 1145 Bháraptapa-sudi 3 Sömá-diné ||


In the Kachchhaphágáta family, Yuváraja; his son Arjuna, an ally or feudatory of [the Chandála] Vidyádharña, slew in battle Ráypálá [of Kanañj Í]; his son Abhirámyú (a contemporary of king Bhoja); his son Vijayaśrīrtrī; his son Vikramásimha.


(L. 1). — Vikrama-saṁvat 1148 Vaisákha-sudi 15 Sómé ||
(L. 6). — adya sômágraṇhápa-avvâpi.

Monday, 5th May A.D. 1091; a lunar eclipse, visible in India.

73. — **V. 150.** — *Ind. Ant.* Vol. XV. p. 36, and Plate; *Práčinálékhámáldá*, Vol. I. p. 81. Gwálíor Sásbháhu temple inscription of the Kachchhaphágáta Mahipáladévá; (composed by Mañjákantha, the son of Góvinda and grandson of Ráma):—

(L. 40). — Ekádaśasr̥-atlêshu saṁvatása-satêsha cha | ekónapañcâsa(śa) ti cha gatēṣv= advē(ḍa) ṣhu Vikramât || Pañcâsâḥ(śe) ch=Aṣvî(śv) mó māśe krishṇa-pakshê . . . aṁkâṭ̥-pi 1150 || Aṣvî(śv)na-vá(ba)hula-pañchámyāṁ.

In the Kachchhaphágáta (Kachchhápári) family, Lakshmana; his son Vajradámán defeated a ruler of Garbhinagará, i.e. Kanañj, and conquered Gopâdri, i.e. Gwálíor);

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1 Dr. F. E. Hall, who had two facsimile copies of the inscription executed, says about it: “The person for whom that wretched scrawl was inscribed calls himself a descendant of Udayáditya of Málava: but it is clear that whether so or not, he knew nothing of Udayáditya’s family.”

2 The original has śrt-Śrīharṣa.

3 Sántishēna, in a sakhí before the king Bhojádévá, defeated hundreds of disputants who had assailed Ambaraśa and other learned men. He was the son of Durilabhasáñsarí, who was the son of Kulabhásana and grandson of the Gurn Dévaśmn, of the Látvágañtha gana.

4 On this day the tithi of the date commenced 3 h. 25 m. after mean sunrise.
Maṅgalarāja; his son Mūladēva, also called Bhuvanapāla and Trailōkyamalla, married Devavratā; their son Dēvapāla; his son Padmapāla; succeeded by Mahipāla-Bhuvanakamalla, who was the son of Śūryapāla, but is called the brother of Padmapāla.

74. — V. 1152. — Archaeol. Surv. of India, Vol. XX. p. 102, and Plate xxii. Dubkund Jaina pillar inscription:

(L. 1.)— saṁvat 1152 Vaishāsha(kha)-sudi paṁchamyaṁ ||

75. — V. 1154. — Ind. Ant. Vol. XVIII. p. 11, and Plate. Bengal As. Soc.'s plate of the Mahārājādhirāja Madanapalādeva of Kanauj, recording a grant which was made at Vārāṇasi by his father and predecessor Chandradēva on the date here given:

(L. 11.)— chatuḥpa(ahpa)mahāsa(āsa)dayikāsa(āsa)taikāda(āsa)-saṁvatsarē Māghē māsī sū(su)kla-pakṣē trītyyaṁ Soma-dīnē Vārāṇasyāṁ uttarānanaya-samkrāntan3 ankataṁ saṁvat 1154 Māgha-sudi 3 Sūmā.

The date is irregular; see ibid. p. 10, and Vol. XIX. p. 371, No. 191.

Yaśāvigraha; his son Mahīchandra; his son Chandradēva (acquired the sovereignty over Kanyakubja, i.e. Kanauj); his son Madanapāla (Madanadēva).

76. — V. 1154. — Ind. Ant. Vol. XVIII. p. 238; Archaeol. Surv. of India, Vol. X. Plate xxxiii. 3. Déogadh rock inscription of the Chandella Kirtivarman and his minister Vatsaraṇa:

(L. 8.)— saṁvat 1154 Chaitra-[sn]di 2 Ravaun.

Sunday, 7th March A.D. 1098; see ibid. Vol. XIX. p. 36, No. 61.

In the Chandella family, Vidyādhara; his son Vījaya-pāla; his son Kirtivarman.

77. — V. 1161. — Ind. Ant. Vol. XIV. p. 103. Basāhi (now Lucknow Museum) plate of the Mahāpajaputtra Gūvindachandradēva of Kanauj, issued from Āsatiṅka on the Yamunā:

(L. 8.)— saṁvat sahas[r*]-aikē ekaśaḥṣṭya-uttara-sat-abhyadhikē Pausha-māsē śuklapākṣē paṁchamyaṁ Ravi-dīnāī akē saṁvat 1161 Pausha-sudi 5 Ravaun3 ... 

(L. 16.)— uttarānanayā(ṇa)-saṁkrāntau.

Probably Saturday, 24th December A.D. 1104; see ibid. Vol. XIX. p. 363, No. 176.

In the Gādājāvāla family, Mahīala's son Chandradēva (became the protector of the earth when the kings Bhōja and Karṇa had passed away, and established his capital at Kanyakubja); his son Madanapāla; his son Gūvindachandra.


Bhuvanapāla; his son Aparājita-Devapāla; his son Padmapāla; Mahipāla ... 


(L. 40.)— saṁvat 1161 ||

In the family of the hero Paramāra, Vairavindha; his son Siyaka; his son Muśjarāja; his younger brother Śindhibhūja; his son Bhōja; his relative Udayāditya (defeated the Chēdi Karṇa); his son Lakhamadēva; his brother Naravarman.

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1 This name occurs in a fragmentary inscription at Ryānā; see Ind. Ant. Vol. XIV. p. 9.
2 Read uttardyaṇa-.
3 Probably put erroneously for śantī-dīn and śanau.
4 He wrote out the inscription of Mahipāla, above, No. 73, which was composed by his friend Maṇipāṭhā.
5 Read -samvatsaradśāya.
80.— **V. 1162.**— *Ep. Ind. Vol. II.* p. 359. Kamauli (now Lucknow Museum) plate of the Mahārājāpatra Gōvindachandrādēva of Kanauj, issued from Vīshṇupura on the Ganges:—


(L. 14).— Kārttikyām nimitātē.

Tuesday, 24th October A.D. 1105.  

In the Gāhādvāla family, Mahlyala's son Chandradēva; his son Madanapāla; his son Gōvindachandra. In line 23 mention is made of Gōvindachandra's mother Rābhadrēvī; see below, Nos. 96 and 118.

81.— **V. 1163 (for 1164).**— *Jour. Roy. As. Soc.* 1896, p. 787. Notice of a plate of Madanapāladēva of Kanauj and his (?) queen Pṛitiśīrīkā, issued from Vārāgaśī:—

(L. 12).—trāśaḥṣyothadikī-ṣaśaikādaśa-saṁvatsara ā Paushē māsi kṛṣṇa-pakāhē amāvāśyām Sōma-dinē sūryya-grahaśpē.

Monday, 16th December A.D. 1107; a solar eclipse, visible in India.

82.— **V. 1164.**— In the *Transactions Roy. As. Soc.* Vol. I. p. 226, Colonel Tod has given the "substance of an inscription from Madhucara-ghar, in Harouta," of the reign of the Paramāra Naravarman, which is said to mention an eclipse of the sun (!), and the date of which is rendered—

"On the full moon of Pausha, Samvat 1164."  

The inscription apparently mentions Sindhurāja (Sindhula?), Bhūja, Udayāditya, and Naravarman.

83.— **V. 1168.**— *Ind. Ant.* Vol. XVIII. p. 15. Rāhan (now Bengal As. Soc.'s) plate of the Mahārājāpatra Gōvindachandrādēva of Kanauj, recording a grant which, during the reign of Madanapāladēva, was made by the Rāṣaka Lavarāpravāha; issued from Āsatikā on the Yamaṇā:—

(L. 17).— saṁ 1166 Pausha-vadi 15 Ravan ||
(L. 18).— Rāhu-grastā savitārī.

The date is irregular; see ibid. p. 15, and Vol. XIX. p. 371, No. 192.

In the Gāhādvāla family, Mahbitala; Chandradēva; his son Madanapāla; his son Gōvindachandra.

84.— **V. 1171.**— *Ep. Ind. Vol. IV.* p. 102. Kamauli (now Lucknow Museum) plate of the Mahārājāadhikā Gōvindachandrādēva of Kanauj, issued from Vārāgaśī:—

(L. 17).— ākāśapātyadhikā-sa(śa)taikādāsa(śa)-saṁvatsara Kārttikā-māsē pū(pan)ruṣi(pan)māyām tīthau Sōma-dinē aṅkataḥ saṁvats 1171 Kārttikā-sudi 15 Sōmē.

The date is irregular.

Yaśovigraha; his son Mahāchandra; his son Chandradēva; his son Madanapāla; his son Gōvindachandra.

85.— **V. 1172.**— *Ep. Ind. Vol. IV.* p. 104. Kamauli (now Lucknow Museum) plate of the Mahārājāadhikā Gōvindachandrādēva of Kanauj, issued from Vārāgaśī:—

(L. 16).— saṁvats 1172 Vaisā(śa)kha-sudi 3 Sōmē || . . . akshaya-trīṭīyāyām parvvaṃ ī.

Monday, 17th April A.D. 1116.

Genealogy as in No. 84.

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1 On this day the titīdi of the date commenced 2 h. 29 m. after mean sunrise.

86. — V. 1173. — Ep. Ind. Vol. I. p. 147. Date of the renewal, by the Chandella Jayavarmadéva, of the Khajuráho inscription of Dhanagéra of V. 1059 (above, No. 56):—

(l. 34).—sañvat 1173 Vasáś(śa)kaś-śuđi 3 Śukrē

Friday, 6th April A.D. 1117; see Ind. Ant. Vol. XIX. p. 362, No. 171.


(l. 14).—chatuḥsaptasyadhih-aikádasa(śa)sa(śa)tasañvatsarai(ra) Āsvi(śvi)n(n) mási krishna-pakshé po[m*]cchadasya(śgān) Vu(bu)dhā-diné sañvat 11[74?] Āsvi(śvi)mavadi 15 Vu(bu)dha pitukha sámnvasta(tsa)riñke párvapé śráddhé.

Wednesday, 29th August A.D. 1117; or, less probably, Wednesday, 16th October A.D. 1118.

Genealogy as in No. 84.


(L. 13).—chatuḥsaptasyadhik-aikádasa(śa)tasañvatsaré Phálguné mási krishṇa-pakshé tritiyāyān-tithan Śukra-diné 'nké-pi sañvat 1174 Phálgu[na-vadi 3 (?)] Śukrē.

Probably Friday, 31st January A.D. 1119; see ibid. Vol. XIX. p. 367, No. 183.²

Genealogy as in No. 84.


Monday, 27th January A.D. 1119 (?).³

Genealogy as in No. 84.


Sunday, 11th May A.D. 1119; a solar eclipse, visible in India.

Genealogy as in No. 84.


(L. 15).—ṣaṭsaptasyadhik-a(śa)taikádasa(śa)-sañvatsaré Kārttika-sudi navamyān āṅkataḥ sañvat 1176 Kārttika-sudi 9 Vu(bu)dha.

The date is irregular.

Genealogy as in No. 84.


(L. 18).—sañvat 1176.⁴

¹ On this day the titki of the date commenced 2 h. 16 m. after mean sunrise.
² The date is incorrect for V. 1174, current and expired, but would be correct for both V. 1172 expired and V. 1176 expired; and I now give the preference to V. 1176 expired.
³ On this day the titki of the date commenced as late as 12 h. 37 m. after mean sunrise.
⁴ Not 1176; see Ind. Ant. Vol. XXIV. p. 176.
93.—V. 1177.—Jour. Beng. As. Soc. Vol. XXXI. p. 123. Plate of the Mahârâjâdhirâja Gâvindachandradâva of Kanauj, sanctioning a transfer of land which had been previously granted by [the Kalachuri] Râjâ Yasâhkarnaâdâva.

Saînâvat 1177 Kârtttika-âukla-chaturdaśâyám.

94.—V. 1177.—Jour. Amer. Or. Soc. Vol. VI. p. 542. Plate of the Kachchhapaghâta Mahârâjâdhirâja Virasimhadâva, issued from the fortress of Nâlapura.

Saînâvat 1177 Kârtttika-vadi amâvâsâyâm Ravi-dînê . . . puñyê-hani.

Sunday, 24th October A.D. 1120 (with a solar eclipse, visible in India); see Ind. Ant. Vol. XIX. p. 167, No. 84.

In the Kachchhapaghâta lineage, Gaganasimha; his successor Saradasiâna; his son from Lâshamadâvi, Virasimha.

95.—V. 1178.—Ep. Ind. Vol. IV. p. 110. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Gâvindachandradâva of Kanauj, issued from Vârânasî:

(L. 13).—[a]hâtasaptayadhih-aiâkadâsascâsa(â)ta-saînâvatsare Śrâvâ(ν)ya(nâ) mûsi su(â)kla-pakahé pauñânamâyâm[sa*] tithau Su(â)kra-dînê 'uñkatô-pi sa[sa*]vat 1178 Śrâvâna-sudi 15 Su(â)kra.

Friday, 21st July A.D. 1122.

Genealogy as in No. 84.


Thursday, 14th August A.D. 1124; see Ind. Ant. Vol. XIX. p. 357, No. 160.

Genealogy as in No. 84.

97.—V. 1182.—Ep. Ind. Vol. IV. p. 100, and Plate. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Gâvindachandradâva of Kanauj, issued from Madâprâtihâra (or Aprâthâra?) on the Ganges:

(L. 18).—saînâvat 1182 Mâgha-sudi 15 Sa(â)nau . . . sômagrahaâna-parvâna.

The date is irregular.

Genealogy as in No. 84.

98.—V. 1182 (for 1183?).—Jour. Beng. As. Soc. Vol. XXVII. p. 242. Plate of the Mahârâjâdhirâja Gâvindachandradâva of Kanauj, issued from Ísapratishthâna(?) on the Ganges:

Dvaśityadydhik-aiâkadâsascâ-saînâvatsaré Mâgha-mâsi kriṣhṇa-pakashé shashtiḥyâñ tithâv-añkatah saînâvat 1182 Mâgha-râdi 6 Šûkrâ.

Perhaps Friday, 4th February A.D. 1127; see Ind. Ant. Vol. XIX. p. 355, No. 179.

Genealogy as in No. 84.

99.—V. 1184.—Ep. Ind. Vol. IV. p. 111. Notice of a Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Gâvindachandradâva of Kanauj, issued from Vârânasî:


Friday, 21st October A.D. 1127.

Genealogy as in No. 84.

1 For a copper-plate of his, with a date corresponding to the 25th December A.D. 1122, see below, No. 410.
2 This is the true reading of the original inscription. Above, in Nos. 80 and 118, the name is Râlhadâvi.
3 On this day the tithi of the date commenced 6 h. 43 m. after mean sunrise.

(L. 15).—panchāsālī(ā)tyadhikāikādāsau(ṣa)sa(ṣa)ta-saṁvatsarāyau Chaitrē maśi su(ṣu)kla-pakṣhē paunrṇamāsāyaṁ tithau Su(ṣu)kra-dīnē aika-dē pi saṁvat 1185 Chaitra-sudi 15 Su(ṣu)krē . . . Manvādau.

Genealogy as in No. 84.

Friday, 5th April A.D. 1129; see Ind. Ant. Vol. XIX. p. 362, No. 172.

101.—V. 1186.—Archaeol. Surv. of India, Vol. XXI. p. 34, and Plate x. A. Kālaṇjar pillar inscription of the time of the Chandēlla Mahārāja Madana-varṇamādēva:

(L. 3).—saṁvat 1186.

102.—V. 1187.—Archaeol. Surv. of India, Vol. XXI. p. 34, and Plate x. B. Kālaṇjar pillar inscription of the time of the Chandēlla Madana-varṇamādēva:

(L. 1).—saṁvat 1187 Jyēṣṭha-sudi 9.


(L. 18).—saṁvat 1187 Mārga-sudi pauṛṇi(rṇa)māsāyaṁ tithau Sōma-dīnē || . . . saṁkṛantau.


Genealogy as in No. 84.


105.—V. 1188.—Ind. Ant. Vol. XIX. p. 249. Notice of the Rēn (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj, issued from Benares:

Saṁvad-asaḥṣṭīty-adhikā(ka) ekādēsa(ṣa)-aśatē Kārttiṅka-pauṛṇamāsāyaṁ tithau Śukra-dīnē-ākata-dē pi saṁ Kārttiṅka-sudi 15 Su(ṣu)krē.

Friday, 6th November A.D. 1131.

Genealogy as in No. 84.

106.—V. 1190.—Ind. Ant. Vol. VI. p. 55, and Plate. Ingrōda inscription of the Mahārājādhirāja Vijaya-pālapadēva, the successor of Tīhuṇapālapadēva who was the successor of Prithvipālapadēva:

(L. 1).—saṁvatsara-śatēṣhv=ekādēsaṁu navaty-adhikēshu Āśādha-sudī 11 ady-ēha Ingrōdapadētē.

(L. 6).—Āśādha-suklapakṣhē(ē)a)kādāsāyaṁ parvvaṁi.

107.—V. 1190.—Ep. Ind. Vol. IV. p. 112. Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj:

(L. 15).—navatyadhikāikādāsāṣata-saṁvatsaro Bhāḍrapadē maśi su(ṣu)kla-pakṣhē tritīyāyāṁ tithau Sa(ṣa)ni-dīnē 'akata-dē saṁvat 1190 Bhāḍrapada-sudi 3 Sa(ṣa)nau.

Saturday, 5th August A.D. 1133.

Genealogy as in No. 84.

1 On this day the tithi of the date only commenced 10 h. 59 m. after mean sunrise.
2 But there was no sampkṛani on this day.
3 The original does not actually mention Benares, but has śrī-Ādiśeṣavamāntā Gōvinda[ṛ]y[ṛ][ṛ] yā ví snīteti.
4 The name of the place from which the grant was issued is not given. The original only has Gōvinda-ṛṣṭikēyāḥ

put as, 'after bathing at the Gōvinda-garden.'
108.—V. 1190.—Ind. Ant. Vol. XVI. p. 208, and Plate. Bándá district (now Bengal As. Soc.’s) place of the Chandélla Mahárájádhirája Madanavarmadéva, lord of Kálañjar, issued from near Bhailasvámin.—

(L. 10.)—navyadhika-sa(su)taik-ópëta-sahasratamé sañvatsara Mághb hási su(su)kla-pakshë púrëpimáyam Sóma-váre añkañö-pi sañvat 1190 Mágha-sudi 15 Sóme ||

The date is irregular; see ibid. Vol. XIX, p. 368, No. 187.

In the family of the Chandráyana princes (rendered illustrious by Jayásakti, Vijayásakti, and others), Kirtivarman; Práthvivarman; Madanavarman.

109.—V. 1191.—Ep. Ind. Vol. IV. p. 131, and Plate. Kamaulí (now Lucknow Museum) place of the Singhara Mahárájaputra Vatsarájádva (Lóhadádva), of the reign of the Mahárájádhirája Góvindachandradéva of Kanaúj; issued from Váránásí.—

(L. 18.)—sañvatsara-sahasraiká(ká) ékata(na)vayadhika-sát-áñvíté Bhádrapátha(da)su(su)kla-paksha² ashtamíaBHó(bhau)ma-váre sañvat 1191 Bhádrapapa-sudi 8 Bhaumé Katú(yá)-sañkrañi(tó) (tau).

Tuesday, 28th August A.D. 1134.

110.—V. 1191.—Ind. Ant. Vol. XIX. p. 353. Date of a grant (issued from Dhára) of the Paramára Mahárájádhirája Yásóvarmadéva (confirmed by his son and successor, the Mahómára Lakshëvarmadéva, in his Ójaján plate of V. 1200, below, No. 121):—


(L. 4.)—sañvat 1192 Jyóshtha-vádi 9 Rávau.

Sunday, 26th April A.D. 1136; see Ind. Ant. Vol. XIX. p. 178, No. 125.

112.—V. 1192.—Ind. Ant. Vol. XIX. p. 349; Ind. Insx. No. 51. Ójaján (now Royal As. Soc.’s) second plate only of the Paramára Mahárájá Yásóvarmadéva:—

(L. 12.)—sañvat 1192 Már[rnga]-vádi 3.

The inscription mentions a lady, Mómáladévi, who probably was the mother of Yásóvarman.

113.—V. 1194.—Archæol. Surv. of India, Vol. XXI. p. 36, and Plate x. E. Inscription in a cell near the Nilakantha temple at Kálañjar:—

(L. 7.)—sañvat 1194 Chaitra-vádi 5 Gurau ||


114.—V. 1195.—Archæol. Surv. of West. India, No. 2, Appendix, p. xiii. No. 56. Bhádresvar fragmenary (?) inscription of the reign of the Chaulukya Mahárájádhirája Jayasimhadéva:—

(L. 1.)—Vikrama-sañvat 1195 varshë Áshádha-sudi 10 Rávau asaśám sañvatsara-másapaksha-divasa-púrváyán tithau.

Sunday, 19th June A.D. 1138.

115.—V. 1196.—Ep. Ind. Vol. II. p. 361. Kamaulí (now Lucknow Museum) plate of the Mahárájádhirája Góvindachandradéva of Kanaúj, issued from Váránásí:—

(L. 18.)—sañvat 1196 Ásvi(su)na-sudi 15 Sóma-diné . . . Ráhu-grasta-chandramasi. Monday, 9th October A.D. 1139; a lunar eclipse, visible in Índia. Genealogy as in No. 84.

116.—V. 1196.—Ind. Ant. Vol. X. p. 159. Dóhad inscription² of the reign of the Chaulukya Jayasimhadéva:—

(L. 8.)—sri-nripa-Vikrama-sañvat 1196.

¹ See above, No. 35.
² Read “paksha-s̄ha”.
³ See below, No. 124.

(L. 15.) — saṃvat 1197 Phālguna-vadī 1 Ravaṇa || Vṛī(bri)hadrājāl-dīvasē.
Genealogy as in No. 84.
Sunday, 23rd February A.D. 1141.


(L. 17.) — saṃvat-sar-aikāda-sa(śa)* tēsha-hadikē Phālgunē māsī asita-pakṣē pratipadāyāṁ tithau Ravi-dinē(ñē) [saṃvat] 1198 Phālguna-vadī 1 Ravaṇa || Vṛī(bri)hadrājāl-
Rālāhādevi(vi)-dīvasē ||
Sunday, 23rd February A.D. 1141.
Genealogy as in No. 84. Rālāhādevī was Gōvindachandra's mother; see above, Nos. 80 and 96.


(L. 18.) — saṃvat-sarēṇa=ekāda-sa(śa)tēshā nuṣaṇavat-adhikēṇa Phālgunē māsī [su] kā-pakṣē(kṣa) ekā[da]sya-yāṁ tithau Sa(śa)ni-dinē tathā-āṅkē=pi saṃvat 1199 Phālguna-sudi 11 Sa(śa)nau ||
Saturday, 27th February A.D. 1143; see ibid. Vol. XIX. p. 23, No. 7.
Genealogy as in No. 84.

120. — V. 1199. — Arch. Surv. of India, Vol. III. pp. 53-60, and Plate xxi. Inscriptions on temple pillars at Gadhwā, dated:—

Saṃvat 1197; saṃ 1199; and 1199.

121. — V. 1200. — Ind. Ant. Vol. XIX. p. 352; Ind. Insocr. No. 50. Ujjain (now Royal As. Soc.'s) first plate only of the Paramāra Mahākumāra Lakshmīvarmadēva, confirming a grant which was made by his father, the Mahārājaḍāhārīja Yaśovarmadēva, in V. 1191 (above, No. 110) :—

(L. 15.) — saṃvat-sara-data-dvādaśa-kēṣ[au] Śrāvaṇa-sudi paṁchadasāyāṁ sōmagrahāṇa-
pityāṇa.
28th July A.D. 1143, or 16th July A.D. 1144; with lunar eclipses, visible in India; see ibid. Vol. XIX. p. 40, No. 80.2
Udayādīya; Naravarman; Yaśovarman; the Mahākumāra Lakshmīvarman.


(L. 19.) — dvādaśa-sa(ta)-saṃvat-sa[ē] Sṛā(sra)vaṇē māsī su(śu) kā-pakṣē pō(pau)[r] ūgamasyā[m] tithau Ravi-dinē aṅk[ē] =pi saṃvat || 1200 Sā(sra)vaṇa-sudi 15
Ravā(vau) ||
Sunday, 16th July A.D. 1144; (a lunar eclipse, visible in India3).
Genealogy as in No. 84.

123. — V. 1202. — Ant. Remains Bo. Pras. p. 179; Bhāvaṅgālār Insocr. p. 158, and Plate. Māṅgrol (Māṅgala-pura) inscription of some members of the Gūhila family,4 of the reign of

1 Read ekādaśa-yāṁ.
2 The three eclipses, mentioned there, were all visible in India. The two equivalents of the date, given here, are those for the expired Chaitrādi and Karthikādi years v. 1200.
3 See above, No. 121.
4 This family must not be confused with the family of the Gūhila kings.
the Chaulukya Kumārapāla, the successor of [Jayasimha] Siddharāja: (composed by Prasaravajñā) :

(L. 23). śrīmad-Vikrama-saṅvat 1202 tathā śrī-Simha-saṅvat 32 Āśvina-vadi 13 Sūnā ||

124.— V. 1202.— Ind. Ant. Vol. X. p. 159. Date in a postscript to the Dōhad inscription of V. 1196 (above, No. 116), of the time of the Mahāmanḍalēsvarama Vāpanādeva of Gōdrāhaka :—
(L. 9).— saṅvat 1202.

(L. 1).— saṅvat 1205 | Māgha-vadi 5 ||

126.— V. 1207.— Archeol. Surv. of India, Vol. X. p. 97, and Plate xxxii. 12. Inscription on pedestal of baur at Chāndpur :—
(L. 1).— sa[m*]vat 1207 Jyēṣṭhā-vadi 11 Rava ||

127.— V. 1207.— In Archeol. Surv. of India, Vol. I. p. 96, Sir A. Cunningham mentions an inscription on a pillar at “Hathiya-dah,” of the time of “Gōsallādeva,” the queen of Gōvindachandrādeva of Kanauj, dated—
“on Thursday, the 5th of the waning moon of Āśādha, in Samvat 1207.”
Thursday, 5th July A.D. 1151 ; see Ind. Ant. Vol. XX. p. 131, note 18.

(L. 29).— saṅvat 1207 Kārttika*]-paurnāṃsasyām mahārājādhirāja . . . jayapalādeva-vijayārājé.

129.— V. 1207.— Ep. Ind. Vol. II. p. 422. Chītāgaḍh fragmentary inscription of the Chaulukya Kumārapalādeva ; (composed by Rāmakirti, the pupil of Jayakirti) :—
(L. 28).— saṅvat 1207.
Mālarāja [I.]; . . . Siddharāja; Kumārapāla (defeated the ruler of Śākambharī and devastated the Sāpadalakshā country).

130.— V. 1208.— Ep. Ind. Vol. I. p. 296. Vāṇ Nagar inscription⁴ of the reign of the Chaulukya Kumārapāla ; (composed by Śripāla) :—
(L. 44).— saṅvata(-t) 1208 varshē Āśvina-suddi [5 ?] Gura.⁵

In the family of the hero ‘Chulukya, Mālarāja [I.] (conquered the Chāpōtkaṭa princes) his son Chāmunḍārāja; his son Vallabharāja; his brother Durlabharāja; Bhīma [I.]; his son Karṇa; his son Jayasimha; Siddhādhirāja; Kumārapāla (defeated Arjūrāja).

131.— V. 1208.— From a rubbing supplied by Dr. Burgess. Bangawān (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandrādeva of Kanauj and his queen, the Paṭṭamahādevi Mahārājī Gōsālādevi ; issued from Vāraṇaṣi :—
The date is irregular; see Ind. Ant. Vol. XIX. p. 367, No. 184. Genealogy as in No. 84.

¹ On this day the tithi of the date commenced 3 h. 58 m. after mean sunrise.
² See above, No. 55.
³ In Ep. Ind. Vol. II. pp. 275 and 276, mention is made of another inscription from Mahābān, which “shows the name of Ajayapāla’s successor Harīpiṭa and the date Samvat 1227.”
⁴ For the date of the renewal of this inscription see below, No. 319.
⁵ With the above reading, the date may perhaps correspond to Thursday, 4th September A.D. 1152, but on this day the 5th tithi only commenced 11 h. 12 m. after mean sunrise.
132.—V. 1208.—Archæol. Surv. of India, Vol. XXI. p. 49, and Plate xii. A. Ajaygaḍh inscription of the reign of the Chandella Madanavarman:—
(L. 1).—saṁvat 1208 Mārgga-vadi 15 Sa(ṣa)nau || Saturday, 10th November A.D. 1151; see Ind. Ant. Vol. XIX. p. 167, No. 85.

133.—V. 1209.—Bhāvanagar Insr. p. 172. Kāraṇu fragmentary inscription of the reign of the Chaulukya Mahārājādhīraja Kumārapāladēva; it apparently contains an order of the Mahārāja Ālhaṇadēva of Nāduḷa, and mentions the Mahārājāśputra Kēlhaṇadēva:—
(L. 1).—saṁvat 1209 Māgha-vadi 14 Śanau.
(L. 6).—Śivarātri-chaturḍasāyaṁ. Saturday, 24th January A.D. 1153.

(L. 38).—saṁvat 1210 Mārga-ṣudi 5 Āditya-dinē Śravaṇa-nakshatrē Makara-sṭē chandrē Harshaṇa-yogē Bālava-kanarē. Sunday, 22nd November A.D. 1153.

(L. 15).—saṁvat 1211 Bhaḍrapada-vadi 15 Bhauṃē.
Tuesday, 10th August A.D. 1154.
Genealogy as in No. 84.

136.—V. 1211.—Archæol. Surv. of India, Vol. XXI. p. 73, and Plate xxiii. D. Mahābā image inscription of the reign of the Chandella Madanavarmandēva:—
(L. 2).—saṁvat 1211 Ashāḍha-ṣudi 3 Sa(ṣa)nau || Saturday, 4th June A.D. 1155.

137.—V. 1214.—Ep. Ind. Vol. IV. p. 311. Date of the Tūtrāhī Falls rock inscription of the Nāyaka Pratāpadhāvala of Jāpīla:—
(L. 1).—saṁvat 1214 Jyaishṭha-vadi 4 Sa(ṣa)nau. Saturday, 19th April A.D. 1158.

138.—V. 1215.—Archæol. Surv. of West. India, Vol. II. p. 167. Gīrṇār inscription:—
(L. 1).—saṁvat 1215 varṣhē Chaitra-ṣudi 8 Ravan ady-ēha śrimad-Uṛjaśayaṁta-ṭrthē. Sunday, 9th March A.D. 1158; see Ind. Ant. Vol. XIX. p. 29, No. 32.

(L. 1).—saṁvat 1215 Māgha-sudi 5.

140.—V. 1216.—Ind. Ant. Vol. XVII. p. 214; Archæol. Surv. of India, Vol. XXI. Plate xxviii. Alha-Ghāṭ inscription of the reign of the Kalachuri (Chēdi) Mahārājādhīraja Narasimhādēva of Dāhāla, and of the Rṣayaka Chhīhula, the son of the Mahārājāda Jālaṇa:—
(L. 1).—saṁvatā(t) 1216 Bhaḍra-sudi-pratipadā Ravan || Sunday, 16th August A.D. 1159; see Ind. Ant. Vol. XIX. p. 29, No. 33.

1 Compare below, No. 343.
2 On this day the ṛthi of the date only commenced 8 h. 51 m. after mean sunrise, but the day is the proper one for the Śivaratri.
3 For other Ajmera inscriptions, which contain portions of Śākambhari’s Laṭāla-Vigravahājadēva-nāṭaka, composed in honour of Vigravahājadēva of Śākambhari, see ibid. p. 205 ff. and Nachrichten von der K. Ges. d. Wiss. zu Göttingen, 1893, p. 553 E.
4 See above, No. 85.
5 See below, Nos. 415 and 416 of K. 907 and 909.

(L. 18).—samâ 1218 varshâ | Sârava-sudi 14 Ravanâ | asminâva mahâchaturdâsi-parvya||

Sunday, 6th August A.D. 1161; see Ind. Antc. Vol. XIX. p. 30, No. 35.

In the Chahumana family there was, at Nadulâ, Lakshmanâ; his son Sôhîya; his son Balirâjâ; his paternal uncle Vigrahapâlu; his son Mahendrâ; his son Apanâla; his son Bâlaprasâda; his brother Jôndrâjâ; his son Prithivipâlu; his brother Jôjâla; his brother Asârâjâ; his son Añjanadeva.

142.—V. 1219.—Ep. Ind. Vol. IV. p. 158. Date of a grant (issued from Vâridurga) of the Chandellâ Mahârâjaâdhirâja Madanaârâmadeva (confirmed by his grandson and immediate successor Paramaridâva in the Semra plates of V. 1223, below, No. 146):—

(L. 13).—samvata 1219 Mâghâ-vadi 15 Guna-vârâ . . . Râhu-grastê divâkânâ. The date is irregular.2

143.—[V. 1220].—Ind. Antc. Vol. XVIII. p. 343. Udaypur (in Gwâlior) fragmentary inscription of the reign of the Chaplukya Mahârâjaâdhirâja Kumârapâlañâdeva:—

(L. 1).—[samvata 1220 varshâ Pau*]âha-sudi 15 Guraan ||

(L. 11).—sômagrâhâna-parvya.

Thursday, 12th December A.D. 1163; a lunar eclipse, visible in India.

144.—V. 1220.—Ind. Antc. Vol. XIX. p. 218, and Plate. Delhi Siwâlik pillar inscriptions of the Chahumana Visalâdêva-Vigrâharâja, the son of Avelmâdêva, of Sâkambhâri:—

(A., line 1).—samvata 1220 Vaisâkha-suti 15.

(C., line 5).—samvata sri-Vikramâdityâ 1220 Vaisâkha-suti 15 Guraan.

Thursday, 9th April A.D. 1164; see ibid. p. 35, No. 62.

145.—V. 1222.—Ind. Antc. Vol. XVIII. p. 344. Udaypur (in Gwâlior) pillar inscription:—

(L. 1).—samvata 1222 varshâ Vaisâkha-sudi 3 Sômâyâcha Udayapurâ akshayatritiyyâ-parvya.

Monday, 4th April A.D. 1166; see ibid. Vol. XIX. p. 36, No. 63.

146.—V. 1223.—Ep. Ind. Vol. IV. p. 157, and Plate. Semra (now Lucknow Museum) plates of the Chandellâ Mahârâjaâdhirâja Paramaridâva, lord of Kâlanjara, confirming a grant which was made by his grandfather and immediate predecessor Madanaârâmadeva in V. 1219 (above, No. 142); issued from Sônasara:—

(L. 12).—samvata 1223 Vaisâkha-sudi 7 Guru-vârâ ||

Thursday, 27th April A.D. 1167.

In the family of the Chandârâyâ princes (rendered illustrious by Jayaâkti, Vijayaâkti, and others), Prithivîvarman; Madanaârâmadeva; his grandson Paramardin.

147.—V. 1224.—Archæol. Surv. of India, Vol. XXI. p. 74, and Plate xxiii. G. Mahâbâ image inscription of the reign of the Chandellâ Paramaridâva, lord of Kâlanjara:—

(L. 1).—samvata 1224 Æshârha-sudi 2 Ravanâ ||

Sunday, 9th June A.D. 1168; see Ind. Antc. Vol. XIX. p. 36, No. 64.

1 Read samvata.
2 If the week-day were Wednesday, the date, for V. 1219 current and the pârśimdata Mâgha, would correspond to Wednesday, 17th January A.D. 1162, with a solar eclipse which was visible in India. With Thursday, it corresponds, for the same year and the anûta Mâgha, to Thursday, 15th February A.D. 1162; but on this day there was no eclipse.
3 Read samvata.
4 See above, No. 35.


Sunday, 16th June A.D. 1168.

Yāsōvīgraha; his son Mahīchandra; his son Chandradēva; his son Mahānapāla; his son Gōvindachandra; his son, the Yuvarājā Jayachandra.

149. — V. 1234. — In As. Res. Vol. XV. pp. 443-446— compare also Transactions Roy. As. Soc. Vol. I. p. 154— is a translation, by Captain E. Fell, of an inscription from Hānsī apparently of the reign of the Chāhāmāna Prithvirāja, the date of which is given thus:—

"In the year of Sumbat 1224 (A.D. 1168), on Saturday, the seventh of the white fortnight of the month Māgha."

The date is irregular; 1 see Ind. Ant. Vol. XX. p. 132, note 20.

150. — V. 1225. — Archæol. Surv. of India, Vol. XI. p. 125, and Plate xxxvii. 2; ibid., N. S., Vol. I. p. 50. Jaunpur pillar inscription of the reign of Vijayachandradēva (?) of Kanauj:—

(L. 1).— saṁvat 1225 Chaitra-vadi 5 Vu(bu)dhē.

Wednesday, 19th March A.D. 1169; see Ind. Ant. Vol. XIX. p. 182, No. 135.

151. — V. 1225. — Ind. Ant. Vol. XV. p. 7; Ind. Inscri. No. 12. Royal As. Soc.'s plate of the Mahārājādhirāja Vijayachandradēva of Kanauj, and his son, the Yuvarājā Jayachandradēva:—

(L. 17).— paṃchaviṃśatśatyadhika-dvādaśa[śa] ta-saṁvatsarē=ṅkē=pi sam 1225 Māghi-paurṇamāsāyāṁ.

Genealogy as in No. 148.

152. — V. 1225. — From Sir A. Cunningham's rubbing. Phulwariya (Rāhtāgaḍh) inscription of the Nāyaka Pratāpadhavalā of Jāpila:—

(L. 3).— saṁvat 1225 Vaisāḥ(ā)kha-vadi 12 Gunā Jāpiliya-nāyaka-śri-Pratāpadhavalasyā ki[r]ttiriyān ||

Thursday, 27th March A.D. 1169; see Ind. Ant. Vol. XIX. p. 179, No. 126.


Saṁvat 12252 Jyāṣthha-vadi 3 Budhē.

Wednesday, 16th April A.D. 1169; see Ind. Ant. Vol. XIX. p. 184, No. 143.


Verses 10-28 apparently contain the genealogy of the Chāhāmānas from Sāmanta to Sōṃśevara."

1 In V. 1224 current the tīkhi of the date commenced 13 h. 40 m. after mean sunrise on Saturday, 28th January A.D. 1167.

2 Compare also Colebrooke's Misc. Essays, Vol. II. p. 265, where the year is 1229. If this should be correct, the corresponding date would be Tuesday, 2nd May A.D. 1175.

3 To enable one to give a proper account of it, the inscription requires to be re-edited.
Mālavāśa-gata-vatsara-satāniy dvādaśasi-chu shashvini-pūrvakain (?)

(L. 22).— samvatsarapad ūshvini(ydvi)na(sa)tyadhikeшу dvādaśa(sa) satēshna(shva)=
Āshādha māsi śukla-pakṣhē shaśthiyayān tithaṃ Ravi-dinē aṅkātō-pi samvat 1226 Āshādha-sudi 6 Ravaṇa...
abhiśheke. Sunday, 21st June A.D. 1170; date of the king's coronation.
Yaśovigraba; his son Mahāchandra; his son Chandradēva; his son Madanañapala; his son Gōvindachandra; his son Vivayachandra; his son Jayachandra.

157. — V. 1227. — Archaeol. Surv. of India, Vol. XXI. p. 49, and Plate xii. B. Inscription on jamb of Upper Gate of Ajaygañ:—
(L. 1).— samvat 1227 Āshādha-sudi 2 Sōmē.
Monday, 7th June A.D. 1171; see Ind. Ant. Vol. XIX. p. 357, No. 162.

(L. 12).— asht[â]*vināsatiyadhika-śatādvyopaṭa-(sa)haśra(sra)tamē samvatsarē śrāvaṇa-māsi śukla-pakṣhē paṇcadsatiyān-tithay=ṅakātō-pi samvat 1228 śrāvaṇa-sudi 15 Ravi-vārē Rāhun-grastē niśākarē.
Sunday, 18th July A.D. 1171; a lunar eclipse, visible in India.
Genealogy as in No. 146.

(L. 21).— ashtāvi[m*]na(sa)tyadhike-duṇḍasata-samvatsarē Māgha-māsi su(sa)klapakṣhē mahā-saptamayān tithō(thau) Bhauna-dinē aṅkātō-pi || samvat 1228 Māgha-sudi 7 Bhauna-dinē || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || |
According to a postscript in line 32 the plate was engraved 'saṁvat 1235 Phālguna-vadi 9 Śūkra,' i.e. on Friday, 2nd February A.D. 1179; see below, No. 164.

Genealogy as in No. 156.

163. — V. 1231 (for 1232 ?).— *Ind. Ant.* Vol. XVIII. p. 82. Plates of the reign of the Chanukya Mahārājādhirāja Ajayapāladēva, the successor of Kumārapāladēva who was the successor of Jayasainihadēva, recording a grant of the Mahāmanḍalēvāra Vaijalladēva of the Chāhuṣāpā (Chāhuṣāna) lineage; issued from Brāhmaṇapātaka:—
(L. 11).— nripa-Vikrama-kālād-avvāk ekatriśasadhika-dvādasasata-saṁvatsarāntarvatitā Kārttikē māsi svaša-pakṣhe ekādaśyām Soma-dīna upōshyā Kārtitikōdāpaparvāṇi.
(L. 31).— saṁvat 1231 varshē Kārttika-sūdi 13 Vu(bu)dē ||

Probably Monday, the 27th, and Wednesday, the 29th October A.D. 1175; see *ibid.* Vol. XIX. p. 365, No. 180.

164. — V. 1232. — *Ep. Ind.* Vol. IV. p. 127. Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Jayachandradēva of Kanauj (mentioning the king’s son Hariśchandra), issued from Kāśi:—

Sunday, 10th August A.D. 1175.¹

According to a postscript in ll. 31-32 the plate was engraved 'saṁvat 1235 Phālguṇa-vadi 9 Śūkra,' i.e. on Friday, 2nd February A.D. 1179; see above, No. 162.

Genealogy as in No. 156.

165. — V. 1233. — *Ind. Ant.* Vol. XVIII. p. 130, and Plate. Benares College plate of the Mahārājādhirāja Jayachandradēva of Kanauj (mentioning the king’s son Hariśchandra), issued from Vārānasī:—
(L. 23).— dvātriṃśadadhika-dvādāsasata-saṁvatsarē Bhādrē māsi svaša-pakṣhe trayōdaśyāṃ tithau Ravi-dīnē anēkō-pi saṁvat 1232 Bhādra-sūdi 13 Ravaun. . .
(L. 28).— rājaputra-srī-Hariśchandra-nāmakarapē.

Sunday, 31st August A.D. 1175; see *ibid.* Vol. XIX. p. 30, No. 37.

Genealogy as in No. 156.

166. — V. 1232. — *Archæol. Surv. of India,* Vol. III. p. 125, and Plate xxxviii. No. 18. Gayā inscription of the reign of Gōvindapāladēva:—
(L. 3).— saṁvat 1232 Vikāri-saṁvatsarē | srī-Gōvindapāladēva-gata-rājyē chaturdāsa-saṁvatsarē Gayāyām ||
(L. 12).— Āśvinē svaša-paśchhamāya . . (?).
Monday, 22nd September A.D. 1175 (?); see *Ind. Ant.* Vol. XIX. p. 358, No. 163.

(L. 22).— tritiriṃśatadadhika-dvādāsasata-saṁvatsarē Vaiśāsahē(ḵē) māsi su(ething)knapakāṭe trītiyāyāṃ tithau Ravi-dīnē anēkō-pi saṁvat 1233 Vaiśāsah(ḵha)-sūdi 3 Ravaun.

Sunday, 3rd April A.D. 1177.
Genealogy as in No. 156.

¹ On this day the *tithō* of the date only commenced 11 h. 58 m. after mean sunrise, but the *tithō* being the *Krisṇa-phala-dāśamī,* the date is correct.
² Read *trītriṃśatad-adhika-.*

(L. 24).—traya[sa] trimśas(ā)dadhika-dvācāsasata-samvatsarē Vaisā(ḥā)khē māsi su(ān)kla-pakshē daśamāṇaḥ tithau Sa(ā)nī-dīnē añkataḥ=pi samvatt 1233 Vaisā(ḥā)kha-sudi 10 Sa(ā)nau.

Saturday, 9th April A.D. 1177; see *ibid.* Vol. XIX. p. 37, No. 65.
Genealogy as in No. 156.

169. — **V. 1233. — Ind. Ant.** Vol. XVIII. p. 137. Another Bengal As. Soc.’s plate of the Mahārāja dhāraṇā Jayachandradēva of Kanauj, issued from Vārāṇasi; of the same date.
Genealogy as in No. 156.

170. — **V. 1233. — Jour. Beng. As. Soc.** Vol. XXXVIII. Part I. p. 26, and Plate 1. Bulandshahar plate of *Anāṅga* (?); according to the published text, mentions Chandraka (?), Dharaṇivarāha, Prabhāsa, Bhairava, Rudra, Gōvindarāja, Yaśōdhara, Haradatta, Tribhuvanāditya, Bhogāditya, Kulāditya, Vikramāditya, Padmāditya, Bhōjadēva, Sahajāditya (Rājarāja ?), Anāṅga; and is dated:—

(L. 18).—saṁkrāntana viśāhvē kāle...
(L. 24).—saṁvatt trayastrīmśasdadhika-dvācāsasatāni | Vaisākhaḥ cha|


(L. 24).—chatuṣtrimśasa(ā)ty(ā)dadhika-dvācāsasā(ā)ta-samvatsarē Paushē māsi su(ān)kla-pakshē chaturthīyān=tithau Ravi-dīnē añkataḥ=pi saṁvatt 1234 Pausa-sudi 4 Ravau uttarāyana(ṇa)-saṁkrāntantau.

Genealogy as in No. 156.


Udayāditya; Naravarman; Yaśōvarman; Jayavarman; the Mahākumāra Hariśchandra who was the son of the Mahākumāra Lakshmivarman.


(L. 21).—saḥṭtrimśasa(ā)dadhika-dvācāsasata-saṁvatsarē Vaisā(ḥā)khē māsi śuklapakshē pārīpimāyāṁ tithau Śukra-dīnē añkata(ṭo)=pi sanvatt 1236 Vaisā(ḥā)kha-sudi 15 Śukrē.

Friday, 11th April A.D. 1180; see *ibid.* Vol. XIX. p. 37, No. 66.
Genealogy as in No. 156.

174. — **V. 1236. — Ind. Ant.** Vol. XVIII. p. 141. Another Bengal As. Soc.’s plate of the Mahārāja dhāraṇā Jayachandradēva of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.
Genealogy as in No. 156.

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2 On this day the tithi of the date commenced 6h. 36m. after mean sunrise.
3 The original has chaṭṭtramukha-MAHākuṇḍalīsvaradēva-cpakaṇṭhā *

![simalata-pavitra-Narmadā-](tirthāḥ)*bhābhiḥ sūtēd.

4 There was no solar eclipse in the *pārīpimānta* or *amānta* Pausa of V. 1235, current or expired.
175.—V. 1236.—Ind. Ant. Vol. XVIII. p. 142. Another Bengal As. Soc.'s plate of the Mahārajadhirāja Jayachandradeva of Kanaúj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

176.—V. 1239.—Archaeol. Surv. of India, Vol. X. Plate xxxii. 9 and 10; and Vol. XXI. pp. 173 and 174. Madanpur inscriptions on the defeat of the Chandella Paramardidēva of Jējakabhukti by the Chāhamāna Prithvirāja, the son of Sōmēśvara and grandson of Arjūrāja:

(10, line 4).—saṁ 1239.

177.—V. 124- (?).—Proceedings Beng. As. Soc. 1880, p. 77, and Plate viii. Bōdh-Gayā Buddhist inscription, mentioning Jayachandradeva of Kanaúj; (composed by Manoratha, the son of Sīda):


178.—V. 1240.—From rubbings supplied by Dr. Burgess. Kālaṇjar rock inscription of the reign of the Chandella Paramardidēva:


Thursday, 26th April A.D. 1184; see Ind. Ant. Vol. XIX. p. 37, No. 67.

179.—V. 1240.—Archaeol. Surv. of India, Vol. XXI. p. 72, and Plate xxii. Fragmentary inscription from wall of Fort at Mahābā:

(L. 15).—Vyōm-śrīṇav-ā.śk-saṁkhya Śaṅkhasākasya vaṭsarē.
(L. 17).—saṁvat 1240 Āśādha-vadi 9 Sōmē.

Monday, 4th June A.D. 1184; see Ind. Ant. Vol. XIX. p. 179, No. 127.

180.—V. 1243.—Archaeol. Surv. of India, Vol. XXI. p. 50, and Plate xii. C. Inscription on jamb of Upper Gate of Ajayagāḍh:

(L. 1).—saṁvat 1243 Jyēṣṭha-sūdi 11 Vu[bu]dīhē.

Wednesday, 20th May A.D. 1187; see Ind. Ant. Vol. XIX. p. 37, No. 68.

181.—V. 1243.—Ind. Ant. Vol. XV. p. 10; Ind. Inscr. No. 13. Faijābād (now Royal As. Soc.'s) plate of the Mahārajadhirāja Jayachandradeva of Kanaúj, issued from Vārāṇasi:


Sunday, 14th June A.D. 1187; see Ibid. Vol. XIX. p. 37, No. 69.

Genealogy as in No. 156.

182.—V. 1244.—Archaeol. Surv. of India, Vol. XX. p. 90, and Plate x. Pillar inscription at the entrance gateway of the Fort of Tahangaṇa:

(L. 1).—saṁvat 1244 [Jyē]jaṭha-sūdi 15 Gurō[rau].

Thursday, 12th May A.D. 1188; see Ind. Ant. Vol. XIX. p. 373, No. 197.

183.—V. 1244.—Archaeol. Surv. of India, Vol. VI. p. 156, and Plate xxi. Vīsalpur pillar inscription of the reign of [the Chāhamāna] Prithvirājadēva:

(L. 2).—Prithvirājadēva-rājyē tātra tasmin kālē saṁvat 1244 Śrāvaṇa-pūrvvain[?].

184.—V. 1247 (?).—Ep. Ind. Vol. I. p. 47. Ratnapur (now Nāgpur Museum) inscription of the time of Prithvidēva III. of Ratnapura; (composed by Dēvagāna, the son of Ratnasīha):—

(L. 24).—saṁvat 1247 (?).

Jājalla [II.]; his son [Ratnadēva III., defeated Chōjāganaga ?]; his son Prithvidēva [III.].

1 Ratnasīha composed the Māhār inscription of Jājalleśvara II. of Ratnapura; see below, No. 418 of K. 919.
185. — **V. 1252.** *Ep. Ind.* Vol. I. p. 208. Baghāri (now Lucknow Museum) inscription of the Chandella Paramaridēva, and his ministers Sallakshaṇa and (his son) Purushottama: (composed by Dēvadhara, the son of Gadādhara and grandson of Lakshmidhara):—

(L. 24).—Paksha-[trīya]kṣamukhā-śārītya-saṁkhye Vikrama-va[tṣa*]rē | Áśvina-śuklā-
paśchamayāṁ vásarē Vāsara-śāśitūḥ ||

Among the Chandrātrēya princes, Madanavarman; his son Yāśovarman; his son Paramardin.

186. — **V. 1253.** *Ind. Ant.* Vol. XVII. p. 228, and Plate. Rēwah (now British Museum) plate of the Mahārāṣṭra Salakhaṇavarmadēva of Kakarēḍ, of the reign of the Kalachuri (Chēdi) Mahārājājīvara Vijayadēva,¹ lord of Trikaliōga; issued from Kakarēḍi:—

(L. 13).—sainvatsarāpāṁ sa[m]vata(t) 1253 Mārggaśira-māsa krishṇa-pakṣe saaptasyāṁ
tīthau Śukra-dīnē.

Friday, 27th October A.D. 1195, or, more probably, Friday, 13th December A.D. 1196; see *ibid.* Vol. XIX. p. 171, No. 104.
Dhāhilla; Vājūka; Dandāka; Khōjūka; Jayavarman; his son Vatsarāja; his sons Kirtivarman² and Salakhaṇavarmar (see below, No. 218).

187. — **V. 1253.** *Archaeol. Surv. of India,* Vol. XI. p. 129, and Plate xxxviii. Bēlkharā pillar inscription of one of the rulers of Kanauj (?):—

(L. 4).—sainvā 1253 Vaiśāsha(kha)-sudī 11 Bahum[4*].

Tuesday, 29th April A.D. 1197; see *Ind. Ant.* Vol. XIX. p. 38, No. 70.

188. — **V. 1256.** *Ind. Ant.* Vol. XI. p. 71, and Plate. Pāṭaṇ plates of the Chaulukya Mahārājājīvara Bhīmadeva II, issued from Aṇahilapātakā:—

(L. 17).—ārīmad-Vikrama-dīya-ōṭpādtā-sainvatsara-satēśu dvādaśasu shatpaṇcchāśad-
uttarēśu Bhādrapada-māsā-kṛishṇapakśa-māvasayāṁ Bhō(bhau)ma-vārē 'tr-aṅkakō 'pi
sainvā 1256 lau ' Bhādrapada-vadī 15 Bahumē 'syāṁ sainvatsara-māsā-pakṣa-vārā
pūrvvīkāyāṁ tīthā=ady=ācha śrīmad-Aṇahilapātakē 'māvasyā-parvānī.

Tuesday, 4th August A.D. 1198; or, more probably, Tuesday, 21st September A.D. 1199; see *ibid.* Vol. XIX. p. 173, No. 109.
Mūlarāja [I.]; Chāmūṅḍarāja; Durlabhāra; Bhīma [I.]; Karpa-Trailōkyamalla; Jayasimha-Siddhacakravartin; Kumārapāla; Ajayapāla; Mūlarāja [II.]; Bhima [II.]-Abhinavasiddharāja.

189. — **V. 1258.** *Ind. Ant.* Vol. XVI. p. 254, and Plate. Bḥopāl plates of the Paramārā Mahākusumā Udayavarmadēva, issued from Guvādāghaṭta on the Rēvā:—

(L. 11).—śrī-Vikrama-kāl-ātēta-shatpaṇchaśa (śa)dādhi-dvādasā (śa)ta-sainvatsar-
āntaḥpā(pā)ti aṁkē 1256 Vaiśākha-sudī 15 paunṛpa-māsyāṁ tīthau Visā(śa)khā-nakshatrē
Purigha-yōgē Ravi-dīmē mahā-Visā(śa)khyē parvānī.

Sunday, 30th April A.D. 1200; see *ibid.* Vol. XIX. p. 38, No. 71.
Yāśovarman; Jayavarman; the Mahākusumā Lakshmivarmar; the Mahākusumā Hariśchandra: his son, the Mahākusumā Udayavarmar.


Sainvāt 1258 Kārttika-sudī 10 Sōmē.

Monday, 8th October A.D. 1201; see *Ind. Ant.* Vol. XIX. p. 354, No. 152.

¹ i.e. Vijayaisirhadēva; see below, No. 422 of K. 932.
² See below, No. 419 of K. 926.
³ On this day the tītā of the date commenced 0 h. 30 m. after mean sunrise.
——
Genealogy as in No. 188.

192. — V. 1264. — Ind. Ant. Vol. XI. p. 337, and Plate. Timāṇā plates of the hēhara Rājā Jagamalla, of the reign of the Chauluka Mahārājā āhārīkāra Bhimadeva II., issued from Timāṇā:
——
(L. 1). — saṃvat 1264 varshē lau 6 Āśādha-sūdi [7 or 8] Sōmē.
Monday, 4th June A.D. 1207, or Monday, 23rd June A.D. 1208; see ibid. Vol. XIX. p. 358, No. 164.

193. — V. 1265. — Ind. Ant. Vol. XI. p. 221. Mount Ābā inscription of the reign of the Chauluka Mahārājā āhārīkāra Bhimadeva II., while the [Paramāra] Māṇḍalika Dhrāvarshadēvā (with Prabhadanādevā as Yuvārājā) was ruling at Chandrāvatī; (composed by Lakshmidhara):
——
Tuesday, 21st April A.D. 1209; see ibid. Vol. XIX. p. 38, No. 72.

194. — V. 1266. — Ind. Ant. Vol. XVIII. p. 112; Ind. Inscri. No. 11. Royal As. Soc.'s plates of the reign of the Chauluka Mahārājā āhārīkāra Bhimadeva II., issued from Aṇahillapāṭaka:
——
Thursday, 12th November A.D. 1209; see ibid. Vol. XIX. p. 24, No. 9.
Genealogy as in No. 188.

——
Saptasahashtadīkā-dvādasāśa-saṃvatsara Phālgunē(ṇē) 1267 śukla-dāsamyāma-abhishēka-parvāṇi . . . . . . . . . samvat 1267 Phālgun[na] ma uddha 10 Gura[n].
In the Paramāra family, Bhōja, after him came Udayāditya; his son Naravarman; his son Yāsōvarman; his son Aṭavavarman; his son Vindhyavarman; his son Sūbhātavarman; his son Arjuna (Arjuṇavarman, defeated Jayasimha).

——
(L. 1). — saṃvat 1269 Phālguna-vadi . . Śaṇau.

——
Saptasahashtadīkā-dvādasāśa-saṃvatsara Vaisākha-vadi amāvāsyāyāṁ sūryagrahaṇa-parvāṇi . . . . . . . . . samvat 1270 Vaisākha-vadi 15 Sōmē.

1 The published version both times has 1237, but this is a printer's error; see the editor's reference to the inscription in Jour. Beng. As. Soc. Vol. VII. p. 736.
2 The original has tātē-śāhē=Udayādityē.
3 In an earlier part of the inscription there is the date Āśādha-vasī 15 Sōmē, without any year.
Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see \textit{Ind. Ant.} Vol. XIX. p. 175, No. 114.

Genealogy as in No. 195.

198.—\textit{V.} 1272.—\textit{Jour. Amer. Or. Soc.} Vol. VII. p. 25. Bhôpâl plates of the Paramâra Mahârâja Arjunavarmadéva, issued from Amarâvatirtha at the confluence of the Rêvâ and Kapilâ:

Dvisaptayadhika-dvâdaśasata-saṁvatsarâ Bhâdrapada-paurnamasyâyâm chandôparâga-parvanâ 

saṁvat 1272 Bhâdrapada-sudi 15 Budhê.

Wednesday, 9th September A.D. 1215; a lunar eclipse, visible in India; see \textit{Ind. Ant.} Vol. XIX. p. 31, No. 40.

Genealogy as in No. 195.

199.—\textit{V.} 1273.—\textit{Ant. Romains Bo. Pres.} p. 186. Siyâl Bêt image inscription of the time of the Mêhara Râjâ Raṇasîmha:

Saṁvat 1272 varshê Jyêshtha-vadî 2 Ravan adyâ-êha Tîmânakê.

The date is irregular.\(^1\)

200.—\textit{V.} 1273.—\textit{Ep. Ind.} Vol. II. p. 439; Bhâvanagor Inscr. p. 195. Vêrâval (Sômanâthadêvapatattana) fragmentary inscription of the time of the Chaulukya Bhimadéva II., being a eulogy of Śrâdhara and other members of the Vastrâkula family, and of the Chaulukya kings of Añhilvâd from Mûlarâja I. to Bhimadéva II.:

(L. 47).—śrîmad-Vikrâmanripa-saṁvat 1273 varshê Vaisvâkhâ-sudi 4 Śukrê.

Friday, 22nd April A.D. 1216.

201.—\textit{V.} 1273.—\textit{Jour. Beng. As. Soc.} Vol. XIX. p. 454. Jaunpur district inscription, containing a deed of mortgage:

(L. 1).—saṁvat 1273 Aśvâha-sudi 6 Ravan | adyâ-êha Mayûnagaryyâm.

Sunday, 11th June A.D. 1217.\(^2\)

202.—\textit{V.} 1275.—Bhâvanagor Inscr. p. 205. Bharâna fragmentary inscription of the reign of the Chaulukya Mahârâjâdhirâja Bhimadéva II.:

(L. 1).—śrî-Vikramât saṁvat 12[7]5 varshê Bhâdrapada-sudi 

203.—\textit{V.} 1275.—\textit{Ind. Ant.} Vol. XX. p. 311; Cave-Temples of West. India, p. 111, Plate. Harsandâ (now Amer. Or. Soc.'s) inscription of the reign of the [Paramâra] Mahârâjâdhirâja Dêvapâladéva of Dêhâr:

(L. 4).—saṁvat pämchâsaptayadhika-dvâdaśasat-aṁk ē. 1275 Mûrgga-sudi 5 Sa(ś)a-nau.

(L. 7).—Adhikâ pämchâsaptatâ [dvâdaś-âvda(bda)-satê sakê [\(*)] vatsarê Chitrâbhâna tu Mûrggaśîrshê sitê dalê /// 4 /// Paṁchamö-anâstaka-saṁyogê nakshatré Vishnu-daivatê /// (1) yögê Harsha-saṁjña tu tîthi-arîdhê Dhåtri-daivatê /// 5 ///

Saturday, 24th November A.D. 1218; see \textit{ibid.} Vol. XIX. p. 24, No. 11.

204.—\textit{V.} 1279.—\textit{Ep. Ind.} Vol. IV. p. 311. Röhtåsaḷâḷ rock inscription of the time of the king (kshatrindra) Pratåpā:

(L. 1).—Navabhir-ætha munîndra-viśârâṇam-adhîsîh parikalayati saṁkhyâm vatsarê Sâhasânikê | Madana-vijayayâtra-manâgalê mäsi Chaitrê pratipadi sita-kântau vâsare Bhâskarasya ///

Sunday, 5th March A.D. 1223.

\(^1\) According to \textit{Ind. Ant.} Vol. XV. p. 363, the date apparently is \textit{Pauca}-vâdi 5, but with this reading also it is irregular.

\(^2\) On this day the \textit{tithi} of the date commenced 4 h. 53 m. after mean sunrise.


\(^4\) Read "sâtvatā."
205.—V. 1280.—*Ind. Ant.* Vol. VI. p. 196. Kaḍi plates of the Chaulukya *Mahārajādhirāja* Jayantasiṃhahādēva, issued from Aṇapalapura:—


Tuesday, 20th December A.D. 1223; see *ibid.* Vol. XIX. p. 25, No. 12.

Mūlarāja [I.]: Chāmuṇḍarāja; Vallaḥbharāja; Durlabhharāja; then to Bhima [II] as in No. 188; after him, in his place, Jayantasiṃha-Abhinnasiddhārāja.

206.—V. 1283.—*Ind. Ant.* Vol. VI. p. 199. Kaḍi plates of the Chaulukya *Mahārajādhirāja* Bhimādēva II., issued from Aṇapalapāṭaka:—


Thursday, 5th November A.D. 1226; see *ibid.* Vol. XIX. p. 25, No. 13.

Mūlarāja [I.]: Chāmuṇḍarāja; Vallaḥbharāja; Durlabhharāja; then to Bhima [II] as in No. 188.


(L. 1) — saṃvat 1286 varṣe Kārta[kā]-sūdi . . Su[na]krē

208.—V. 1287.—*Ind. Ant.* Vol. VI. p. 201. Kaḍi plates of the Chaulukya *Mahārajādhirāja* Bhimādēva II., issued from Aṇapalapāṭaka:—


The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 188.

Genealogy as in No. 206.

209.—V. 1287.—Mr. Ṭ. V. Kāthavaṭe’s edition of Sōmeśvara’s *Kṛtikāmudī*, Appendix B.; Bhāvenagor Insor. p. 218. Mount Ābu inscription of the reign of the Chaulukya *Mahārajādhirāja* Bhimādēva II., and the Paramāra *Mahāmāṇḍālēvara* Rājakula Sōmasiṃhahādēva of Chandravatī (whose son was Kāṇḍādeva\(^3\)); mentions the Chaulukya-(Vāghēla) *Mahāmāṇḍālēvara* Rānakā *Viradhavālēdeva*, the son of Lavaṇaprasādādēva:—

(L. 1).—saṃvat 1287 varṣe laukika-Phālguṇa-vadi 3 Ravaṇa.

Sunday, 3rd March A.D. 1230.

210.—V. 1287 (?).—*As. Res.* Vol. XVI. p. 302; Mr. Ṭ. V. Kāthavaṭe’s edition of Sōmeśvara’s *Kṛtikāmudī*, Appendix A.; Bhāvenagor Insor. p. 174. Mount Ābu inscription, being a eulogy (by Sōmeśvara) of Viradhavala’s ministers Vastupāla and Tējāpāla; mentions the Chaulukyas (Vāghēla) Arṇorāja, Lavaṇaprasāda, and Viradhavala; and the Paramāras of Chandravatī Dhūmarāja, Dhruvaḥ, Dhruvaḥ, Rāmaḥ, his son Yaśōdhava (who defeated the Mālava king Ballāla, an opponent of the Chaulukya Kumārapāla), his son Dhāravarṣaḥ,\(^4\) his younger brother Prahlādana (who fought with Sāmantasiṅhā), Dhāravarṣaḥ’s son Sōmasiṃhahādēva, and his son Krishnārjunaḥ.

According to the *As. Res.* dated “Sunday, the third of the light fortnight of Phālguṇa, in the year of Vikrama 1287,” which would be Sunday, 17th February A.D. 1230. Mr. Kāthavaṭe’s text has “Vikrama-saṃvat 1283 varṣe śrī-Śrāvaka-bādi 3 Ravaṇa,” and his

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\(^1\) Read *uttaradyana*.

\(^2\) i.e. Krishnārjunaḥ; see the next inscription.

\(^3\) Read *trāṣṭya*.

\(^4\) See above, No. 193.
translation "Sunday, the third of the dark fortnight of Śrāvaṇa in the year 1287 of the Vikrama era." And the edition in Bhāvamisā Insor., line 47, has "śrī-Vikrama-saṁvatsar 1287 varṣe Phāgupta-vadi 10 Saumya-dīnē."  


d (L. 16).—śrī-Vikrama-saṁvatsara saṁvatsara-satēsha dvādaśaṁ saṁvatsara śatāśaṁ śatuśaṁ śvātāśaṁ sātuśaṁ śavātāśaṁ śaṭaṁ śaṭāśaṁ śatāśaṁ śvātāśaṁ sātuśaṁ śavātāśaṁ sātuśaṁ śavātāśaṁGenerated by SWat.  
The date is irregular; see ibid. Vol. XIX. p. 366, No. 181.

Genealogy as in No. 206. 

212. — V. 1288. — Archæol. Surv. of West. India, Vol. II. p. 170, and Plate xxxv. Girnār inscription1 at the temple of the ministers Vastupāla and Tējāhpāla; mentions the Chaulukya (Vāgābāhā) Lavaṇaprasādadeva and his son Vīrādhavaladeva:—

(L. 1).—śrī-Vikrama-saṁvatsara 1288 varṣe Phāgupta-sūdi 10 Budha.  


(L. 2).—śrī-Vikrama-saṁvatsara 1288 (or 1289) varṣe Āśvina-vadi 15 Sōme.  
Monday, 7th October A.D. 1230; or, more probably, Monday, 5th September A.D. 1233; see Ind. Ant. Vol. XIX. p. 358, No. 165.


Thursday, 2nd December A.D. 1262 (?).


The date is irregular; see ibid. XIX. p. 368, No. 185.

Genealogy as in No. 206. 


Sunday, 7th November A.D. 1238; see ibid. Vol. XIX. p. 166, No. 82.

Genealogy as in No. 206.


(L. 1).—saṁvatsara 1296 varṣe Phāgupta-vadi 5 Ravaṇa.  

1 The same inscription is published in Ant. Remains Bo. Pres. p. 283 ff., with five similar Girnār inscriptions of the same date, photo-lithographs of two of which are in Archæol. Surv. of West. India, Vol. II. Plate xxxv. These inscriptions contain verses by Sūmāsvara, Maladhāri-Narschandraṭhri, Maladhāri-Narēndaḍrāṭhri and Udayaprabhāṭrāṭhri.

2 In lines 3 and 4 the years 1279, 1277 and 1276 are (with the omission of the hundred's) denoted by sam 79 varsha-purvaṁ, sam 77 varsha, and sam 76 varsha-purvaṁ.

(II. 35). — saṃvatat(u) 1297 Kaśtrīkya(m). In the Kauvava family, the Mahārāṇaka Dāhilla; his son Durjaya; his son Shōjavarman; his son Jayavarman; his son Vatsarāja; his son Salashaṇapitarman (see above, No. 186); his son Harirāja; his son Kumārapāla.


(II. 36). — saṃvatat(u) 1298 Māghē māsi. From Dāhilla to Vatsarāja as in No. 218; Vatsarāja’s son Kīrtivarman; his brother Salashaṇapitarman; his son Vaharjya(m); his son Harirāja.


The date is irregular; see *ibid.* Vol. XIX. p. 372, No. 194. From Mālarāja [I.] to Bhimā [II.] as in No. 206; after Bhimā [II.], Tribhuvanapāla.

221. — V. 1300. — *Ant. Remains Bo. Pres.* p. 186. Śiyāl Bēṭ image inscription:

Saṁ 1300 varshē Vaiśākha-vadī 11 Budhē. Wednesday, 4th May A.D. 1244.

222. — V. 1311. — *Ep. Ind.* Vol. I. p. 25. Dabhoifragmentary inscriptionof the Chaulukya (Vāghēnā) Visaladeva, the son of Viradhavala; (composed by Sōmeśvara):

(L. 59). — saṃvat 1311 varshē Jyēṣṭha-śeṣi 15 Vēnu(dha)-diṁbī || Wednesday, 14th May A.D. 1253; see *Ind. Ant.* Vol. XIX. p. 28, No. 27.


224. — V. 1315. — *Ant. Remains Bo. Pres.* p. 186. Śiyāl Bēṭ image inscription:

Saṁvat 1315 varshē Phāguṇa-vadī 7 Sāna Anurādhā-nakhshatre 'dyē-ēha śrī-Madhunmatyāṁ.

Saturday, 15th February A.D. 1259; see *Ind. Ant.* Vol. XIX. p. 170, No. 98.


1 This is the title of the Kalachuri (Chēdī) kings; the proper title of the Chandēlla kings is 'lord of Kālañjara.'

2 In Trailōkyavarmanēva.

3 This is the Jñātigīđeva, the son of the Paramāra Dēvapāla, in whose reign (in V. 1300, on a day corresponding to Monday, 12th October A.D. 1248) Aṭāhāra finished his commentary on the Dāharamāḍita; see Prof. Bhandarkar’s *Report* for 1883-84, pp. 105 and 392. For an unpublished Udaypur inscription which probably belongs to the same king see *Ind. Ant.* Vol. XX. p. 84, note 3.

4 He is described as a submarine fire to dry up that ocean—the army of [the Dēvagiri-Yādava] Śiṅghānā.
Sāmantasimhādeva, the son of Saṅgrāmasimhādeva and grandson of Lūṇapasājadēva, of Maṇḍalā:


(L. 1): — Sagar-ābhidv-agni-sudhāṁsū (sa)-mitē Vīkrama-vatsarē . . . . sañvats 1317 . . . Vaiśāsha (kha)-sūdi 13 Gūra ||

Thursday, 14th April A.D. 1261; see Ind. Ant. Vol. XIX. p. 373, No. 198.

In a family sprung from the Moon, Kirtivarman (defeated [the Chēdi] Karṇa); his son Sallakashaṇa; Jayavarman; Prithivivarman; Madana; Paramardin; Trailokyavarman; his son Viravarman, married Kalyāṇadēvi, the daughter of Mahēśvara and Vīsaladēvi (?), of whom the latter was the daughter of a prince Gōvindarāja, while Mahēśvara was the son of Śripāla and grandson of [Chā]dāla, of the race of Dādhīchī.

227. — V. 1318. — From a rubbing supplied by Dr. Burgess. Jhānsī (now Lucknow Museum) inscription of the Chandella Viravarman (?):

(L. 19). — sañvats 1318 Śrīvaṇa-vadi 2 Vu(bu)dha-dinē.

Wednesday, 5th July A.D. 1262; see Ind. Ant. Vol. XIX. p. 179, No. 128.


(L. 1). — sañvats 1324 vārshē.


(L. 1). — sañvats 1325 Phālguna-sūdi 1 Ravāv ||

Sunday, 3rd February A.D. 1269.

231. — V. 1325. — Archaeol. Surv. of India, Vol. XXI. p. 51, and Plate xiv. F. Ajaygaḍh inscription of the reign of the Chandella Viravarman :

(L. 2) — Viśravva (va)rmma-rāj[{text:line}] sañvats 1325.

232. — V. 1326. — From a rubbing supplied by Dr. Hultsch. Pathārī inscription of the reign of [the Paramāra] Jaisīṁghadēva (Jayasīṁghadēva) [of Dhārā] :


Wednesday, 10th April A.D. 1269.


Sañvats 1328.

1 For another, undated prāsam of Nānāka, composed by Kṛishṇa (called Bāla-Saravatī), which is at the same place, see ibid. p. 102.
2 He is stated to have composed a poem (?) on the destruction of Dhārā by Vīsaladēva.
234.—V. 1331.—Ind. Ant. Vol. XXII. p. 50; Bhāvnagar Insor. p. 74; Archæol. Surv. of India, Vol. XXIII. Plate xxv. Chitōr inscription of the Guhila family of Mēḍapāṭa (Mēwōḍ); (composed by Vēdaśarman) :

(L. 54).—smi ki 1331 vartē Aśādha-sūdi 3 Śukrē Pusyē.

Friday, 8th June A.D. 1274.

The princes here eulogised are Bappa, Guhila, Bhōja, Śila, Kālabhōja, Mallāṭa, Bhatrēbhāṣa, Śīnha, Mahāyaka, Shummāṇa, Allāṭa, Narāvāna, Śaktukumāra, Āmarasāda, Suchivarman, and Naravarman.x

235.—V. 1332.—Ind. Ant. Vol. XXI. p. 277. Khokhrā fragmentary inscription of the reign of the Chaulukya (Vāghēḷā) Mahārāṇaśēkhira Śārāṅgadhēva:

(L. 1).—smi vartē 1332 vartē Mārga-sūdi 11 Śanāv-saṭhyā-ēha.

Saturday, 1st December A.D. 1275.

236.—V. 1335.—Jour. Beng. As. Soc. Vol. IV. Part I. p. 48. Chitōrgāḍ inscription of the reign of the Guhila Sāmārasimēna, the son of Tējaśē-kha and his wife Jayatallēva, of Mēḍapāṭa (Mēwōḍ) :

Smāra 1335 vartē Rāvēkā-sūdi 5 Gour.

Thursday, 28th April A.D. 1273.

237.—V. 1335.—From a rubbing supplied by Dr. Burgess. British Museum inscription of the reign of the Chaulukya (Vāghēḷā) Mahārāṇaśēkhira Śārāṅgadhēva :

(L. 1).—smi vartē 1335 vartē Rāvēkā (kha)-sūdi 5 Sōme-dī-ēha śrīmad-Aṇhalavāṭa-

adhīshthita...śrāṅgadhēva-kalyāṇavijayarājēyē.

Monday, 17th April A.D. 1279.


(L. 21).—smi vartē 1337 13 Vāraṇa-svādi 13 Vā(du)dhē.

Wednesday, 26th June A.D. 1280, or Wednesday, 13th August A.D. 1281; see Ind. Ant. Vol. XIX. p. 186, No. 147.

The country of Hariyāṇaka was first ruled by the Tōmāras, then by the Chauhāṇas, and then by the following: Śaka kings: Sāhavaddina (Shīhāb-ud-dīn Ghōrī), Shudvadina (Qubud-ud-dīn Aībak), Asamasadina (Shams-ud-dīn Altamīs), Pēṛūsa-sāhī (Rukan-ud-dīn Fīrōz Shāh I), Jālālādina (Jalāl-ud-dīn), Maujādina (Muzz-ud-dīn Bahrām), Alāvadina (Alā-ud-dīn Māsāṣ), Nasaradina (Nāsir-ud-dīn Māmur), and Gayāsadina (Gīyās-ud-dīn Balban).

239.—V. 1337.—Archæol. Surv. of India, Vol. XXI. p. 52, and Plate xiv. G. Ajaygāḍh rock inscription of the reign of the Chandella Viravarmadhēva (?):

(L. 19).—Śāgar-ānatval-eśa-yuksē ṭē satē vartē vētē [tē] smi vartē pakhe

trīyādaśvām Vedō[ṛ]hē-dīnē || 14 || Smāra 1337 Māgha-sūdi 13 Sōme ||

Monday, 3rd February A.D. 1281; see Ind. Ant. Vol. XIX. p. 25, No. 16.

240.—V. 1337.—Archæol. Surv. of India, Vol. XXI. p. 74, and Sir A. Cunningham's transcript of the original inscription (which has been lost). Dābi plate of the Chandella Mahārāṇaśēkhira Viravarmadhēva, lord of Kālaṇjāra :

(L. 28).—smi vartē 1337 samayē Rāvēkā-sūdi 15 Ravi-dīnē.

Sunday, 4th May A.D. 1281.3

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1 See below, No. 243.
2 The later princes of the same dynasty were eulogised by the same poet, but the stone which contains the continuation of this inscription does not seem to have been found.
3 For another, fragmentary inscription of the reign of apparently the same king, see Sīmā p. 47.
4 The published text has 1338.
5 On this day the Ṛtu of the date commences 72 h. 18 m. after mean sunrise.
In the family of the Chandrâtrâya princes (rendered illustrious by Jayaśaktî, Vijayaśaktî and others), Madanavarman; Paramardin; Traîlôkyavarman; Viravarman.

241. — V. 1340. — From rubbings supplied by Dr. Burgess. Inscription at Kâlañjâr:—

(L. 3).—Chaitra-sudi 3 Vu(bu)dhâ sam 1340.

Wednesday, 3rd March A.D. 1283; see Ind. Ant. Vol. XIX. p. 31, No. 41.

242. — V. 1342. — From a rubbing supplied by Dr. Hörnle. Gurha Satî-stone inscription of the reign of the Chandella Vîravarmanadêva:—

(L. 1).—saññvat 1342 samayâ Chaitra-sudi 3 Vû(bu)dhâ ady-êha śrîmad-Vîravarmanadêvâ-râjyê.

Wednesday, 27th February A.D. 1286.3

243. — V. 1342. — Ind. Ant. Vol. XVI. p. 347; Bhâññagar Inscri. p. 84, and Plate. Mount Abû inscription of the Guhilà Samaraśimha of Mêdâpâta (Mêwâd); (composed by Vêdaśarman, the son of Priyapañjû):—


The inscription eulogizes the Guhilà princes Boppa (Boppaka), Guhila, Bhôja, Śîla, Kâlabhhôja, Bhartirôâha, Siûha, Mahâyika, Shunmûca (Khummûca), Allûta, Naravâhâna, Śaktikumâra, Suchivarman, Naravarman, Kîrtivarman, Vairaša, Vairisimha, Viyajaisimha, Arisimha, Chôda, Vikramasisimha, Kâhêmasimha, Sâmantasisimha, Kumârasimha, Mathanasimha, Padmasimha, Jairasimha, Têjâsâsimha, and Samarasimha.

244. — V. 1343. — Ep. Ind. Vol. I. p. 230. Vêrâval (now Cintra) inscription of the time of the Chaulukya (Vâghêlâ) Sârañgadêva; (composed by Dharanikôhara, the son of Dhandha):—

(L. 66).—śrî-nripa-Vikrama-sam 1343 varshê Mâgha-sudi 5 Sômê.


Viśvamalla (Viśaladêva, married Nâgalladêvi); his younger brother Pratâpamalla; his son (the successor of Viśvamalla) Arjunadêva; his son Sârañgadêva.

245. — V. 1343. — Ant. Remains Bo. Pres. p. 186. Śiyâl Bêṭ image inscription:—

Saññvat 1343 Mâgha-sudi 10 Guran.

The date is irregular.


(L. 1).—saññvat 1344 Vaisakhha-sudi 3.


Kàbápâb-hôkshâpā-gâta-śrûti-bhàtâ-samanvîtê | saññvat-sarê śubhê-lêkhi Vaisakhha-mâsas-sad-dînê || añê-pï 1345 samayê Vaisâkh[khê7].

248. — V. 1348. — Ind. Ant. Vol. XXII. p. 82. Notice of a Sarwayâ inscription of the reign of Gânapati, the son of Gôpâla, of Nalapura; (composed by Sômamîsra, the son of Sômadhara):—

(L. 33).—saññvat 1348 Chaitra-sudi 8 Guru-dînê Pushya-nakshatrê.

Thursday, 27th March A.D. 1292.

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1 See above, No. 35.
2 On this day the titli of the date commenced 1 h. 29 m. after mean sunrise.
249.—V. 1352.—Bhadnagar Insc. p. 227. Cambay fragmentary inscription of the time (?) of the Chaulukya (Vaghõla) Sarângadâva; mentions (in lines 5 and 6) Lûçgadâva, his son Viradhavala, Pratâpamalla, his son Arjuna, and (in line 26) Sarângadâva:—

(L. 25).—samvatâ(1) 1352 varshâ śrî-Vikrama-samâtita-varshâhau triśatâ samaî dvipâm-châsâdvânâ-vâm kâlê 'smîn (?)


(L. 8).—Jyâshâtê mâsi sitê pâksâhâ dvâdasya(êyâ)m-Vû(bu)dha-râsârê . . . .


Wednesday, 16th May A.D., 1296; see Ind. Ant. Vol. XIX. p. 31, No. 42.

251.—V. 1355.—Ind. Ant. Vol. XXII. p. 81. Notice of a Narwar inscription of the reign of Gaṇapati of Nalapura; (composed by Śiva, the son of Lōhaḍa and grandson of Dâmodara):—

(L. 21).—samvat 1355 Kârttiika-[va]di 5 [Śukrâ (?)].

Friday, 26th September A.D. 1298 (?).

Châhâḍa; his son Nîravarman; his son Âsalladâva; his son Gôpâla; his son Gaṇapati.

252.—V. 1380.—Ind. Ant. Vol. XX. p. 84. Notice of an Udaypur (in Gwâlîor) inscription of Harirâjadeva (?) :—

(L. 1).—[sam]vat 1360.

253.—V. 1386.—Ind. Ant. Vol. XX. p. 84. Notice of an Udaypur (in Gwâlîor) inscription of the reign of the [Paramâra?] Mahârajâdhirâja Jâyasimhadeva (Jayasimhadeva)3 of Dharâ (?):—

(L. 1).—[sam] 1366 Śrâvava-vâdi 12 [Śukrâ (?)].

Friday, 24th July A.D. 1310 (?).

254.—V. 1372.—Archaeol. Surv. of India, Vol. XXI. p. 54, and Plate xiv. O. Inscription on pillar of gate at Ajaygaḍh:—


Saturday, 22nd November A.D. 1315; see Ind. Ant. Vol. XIX. p. 168, No. 88.

255.—V. 1373.—From impressions supplied by Dr. Führer. Jädhpur inscription of the reign of Sultân Kutûvudi (Quṭb-ud-din):—

(L. 30).—samvat 1373 varshâ Bâdra-vâdi 3 Su(ê)kra-dinê . . . samastârâjâval-samâlamkritâ Alâvadha-putra-surâtra-Kutûvudi-vîjayakalyânarâjyô(êyê !)

Friday, 6th August A.D. 13164; or Friday, 26th August A.D. 1317.

The inscription enumerates the 'Śaka kings' of 'Dhilli,' beginning with Sâhapadina (Shihâb-ud-din Ghôrî); see above, No. 238.


"Samvat 1377 (A.D. 1321) on Monday the eighth of the light fortnight of Vaisākh, in the reign of Lundhâgara, residing in Bôhunda, near to Chandrâvâlati, the great temple of Achalâvata, on Arbuda mountain, was repaired by Śrî Lundhâga, of the imperial race."

Monday, 6th April A.D. 1321.

The inscription apparently mentions Sindhupatra, Lakshmana, Mâpikya of Śâkambhari, Adhirâja(?) . . . Dandana ( ?), Kîrtipâla, Samarnsimha, Udayasimha,5 Mânavasimha, Pratâpa, etc.

1 In line 3 is the date samvat 1165 varshâ Jyâshâ(êyê)-vâdi 7 Sûmi, without any indication as to what it refers to.
2 This apparently is not the Jayasimhadeva of Nos. 223 and 222.
3 Read "sîtâ-Âlc." 
4 On this day the titi of the date commenced at 2 m. after mean sunrise.
5 For a date of the reign of an Udayasimhadeva, corresponding to Sunday, 1st August A.D. 1249, see Ind. Ant. Vol. XIX. p. 175, No. 115.
257.—V. 1380.—From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwálíor):

(L. 1).—saṁvat 1380 varśé Bhādra[mva(vā)?]-sudi 3 Sōmā || Hastu(sta)-nakshatara || [Uda?]pura-nagarā rāja-śrī-Vāchchañākāvaya sadhanika . . . .
Monday, 16th August A.D. 1322; see Ind. Ant. Vol. XIX. p. 28, No. 28.

258.—V. 1384.—Proceedings Beng. As. Soc. 1873, p. 105. Delhi Museum inscription of the time of Mahāmāda Sāhi (Muḥammad ibn Tughaq):


(L. 1).—Vēda-vasy-agni-chandi-rāṅka-saṁkhya-vdē(bdē) Vikramārkkataḥ || paṁchāmyām Phāguna-sitē likhitam Bhauma-vāsarā || . . . . Saṁvat 1384 Phāguna-sudī 5 Bhauma-dinē ||
Tuesday, 16th February A.D. 1328; see Ind. Ant. Vol. XIX. p. 26, No. 18.

The inscription mentions the Mīchcha Sahāvadina (Shihāb-ud-din Ghōrī) as the first 'Turāshka' who seized, and ruled at, Dhillikā (Delhi).


Monday, 19th June A.D. 1329; see ibid. Vol. XIX. p. 359, No. 166.

The inscription mentions first, in the lunar (?) race, a king Shagāra (Khagāra), in whose family was born Jasadhavala (Yaśōdāvāla) who married Priyamalā of the solar race, and had from her three sons, Malla, Maṇḍala, and Mēliga. It then states that in the family of Vāshhalarāja (Vākhalarāja) there was Nāgārjuna (the companion of Maṇḍalīka), whose son Mahānanda married Rūpā, Maṅgalarāja's (!) daughter, who bore to him Thēpaka. This Mēhara Thēpaka "had the royal dignity conferred on him by king Mahīśa," and apparently was subordinate to a king Kūntārāja, "born in the family of Vallāditya, and descended from Sūrya-vikara" (?)1

261.—V. 1387.—Archaeol. Surv. of West. Ind., Vol. No. 2, Appendix, p. xv, No. 58. Mount Ābū inscription of the reign of [the Chāhumāna] Tējaḥsīthha (?) of Chandrāvati2:

(L. 13).—saṁvat 1387 varśē Māgha-sudī 3 Bhārava-dinē Śatabhishag-nakṣhatrē Kumābha-sthē chaṅḍrē.
Friday, 11th January A.D. 1331.

262.—V. 1390.—Archaeol. Surv. of India, Vol. XXI. p. 143, and Plate xxix. A. Kēvaṭi-kund pillar inscription:

(L. 4).—saṁvat 1390 samayē Bhādara[mva(?)]-vadi 4 Sa(sa)nau dinē.
Saturday, 31st July A.D. 1333; see Ind. Ant. Vol. XIX. p. 175, No. 116.

263.—V. 1390.—Jour. Beng. As. Soc. Vol. V. p. 342, and Plate ix. 1. Inscription from the Fort of Chunār, of the time of Muḥammad ibn Tughaq (?):

(L. 10).—saṁva[r] 1390 Bhādara-vadi 5 Gurau.

1 For some of the names in the above compare below, Nos. 276 and 284.
2 See below, No. 265.
Thursday, 10th September A.D. 1332, or, more probably, Thursday, 21st July A.D. 1334; see Ind. Ant. Vol. XIX. p. 185, No. 144.

264.—V. 1394.—From Sir A. Cunningham's rubbings. Two inscriptions at Udaypur (in Gwalior):

(L. 1).—saṅvat 1394 Māha(gha)-vadi 1 Vu(bu)dhē.

265.—V. 1394.—Ind. Ant. Vol. II. p. 256. Mount Ābū inscription of the reign of the Chāhumāna Rājā Kānaḍadēva, the son of Tējaśiṁha, of Chandravati:

Thursday, 30th April A.D. 1338.

266.—V. 1397.—Archaeol. Surv. of India, Vol. XXI. p. 143, and Plate xxix. B.—D. Three memorial pillar inscriptions at Kēvaṭī-kund, of the reign of the Mahārāja Ḥamirādēva of Lūkasthāna, and others:

(L. 1).—saṅvat 1397 samayē [or varshē] Māha-sūdi 4 Sōma-dinē !

267.—V. 1404.—Archaeol. Surv. of India, Vol. XXI. p. 19, and Plate xviii. Inscription at the Fort of Marpha, of the reign of Sidhitungā (?):

(L. 3).—saṅvat 1404 Kārīttika-sūdi 14 Gurān.
Thursday, 18th October A.D. 1347; see Ind. Ant. Vol. XIX. p. 356, No. 159.

268.—V. 1404.—Archaeol. Surv. of India, Vol. IX. p. 34, and Plate ii. 4. Rāmpur Sāti-pillar inscription of the queens of the Mahārāja Virarājādēva (?):

(L. 1).—saṅvat 1404 varshē Phalguṇa(?)-vadi 14 Saumē (?).
Wednesday, 16th January A.D. 1348 (?).

269.—V. 1412.—Archaeol. Surv. of India, Vol. IX. Plate ii. 3. Kārītakālī inscription of the reign of the Mahārāja Virarāmadēva of Uchahājanagara:—

(L. 1).—saṅvatu 1412 sama[9].

270.—V. 1429.—Ind. Ant. Vol. XX. p. 314. Gayā inscription of Kulachanda, a governor of Gayā, of the reign of Sultān Piyarājā Śaṅkha (Piṅāk Śaṅkha):

(L. 2).—Asmā-rājye nṛipa-Vikramā[r]kkē gatē grah[aśīr ?] yugma-yug-ṭāndu-kaḷē l Dhillipti-śrī-Piyarājasahē bhuvanā samāśasati vairi-dāḥē !
(L. 6).—Paramabhaṭṭārak-ṭāyādi-rājāvalī pūrvvavat śrīmad-Vikramādiyadēva-nṛipatēr- atī-tādē(ṛdē) saṅvatu(ṛ) 1429 Māgha-kṛishṇa-trayōdaśāyāṁ tithau Śanivāsar-āṅvītyāyāṁ.
Saturday, 22nd January A.D. 1373.
The Thakura Kulachanda (Kulachandaka) was a son of the Thakura Hēmarāja and son's son of the Thakura Dāla, of the family of a prince Vyāghra (Vyāghrarāja).


(L. 14).—saṅvat 1437 varshē Āśādha-vadi 6 Śanau !
Saturday, 26th May A.D. 1380, or Saturday, 13th July A.D. 1381; see Ind. Ant. Vol. XIX. p. 186, No. 148.

1 One of the two inscriptions has varshē after 1394.
2 So the name was read by Sir A. Cunningham, but to judge from a faint rubbing, the original seems to have śrī-Dhīlaṅga-rājya.
272.—V. 1439.—Archaeol. Surv. of India, Vol. VI. p. 79, and Plate xi. Máchāḍī (near Alvar) inscription of the time of the Mahārājādhirāja Gōgādēva, the son of Ásaladēva, of the Vājagājala family, and of the reign of Sūlān Pērāja Sāhi (Pīrubā Shāh):—

(L. 6).—saśūvatsa-raś-sma śrī-Vikramāditya-rājya (? saśūvat 1439 Sā(śa)kē 1304 varśhe Vaisā(śa)kha(kha)-sudi 6 Ravi-dinē | Pushya-nakshatre | śri-surtāpa-Pērājasāhi-rājya . . .

Sunday, 20th April A.D. 1382; see Ind. Ant. Vol. XIX. p. 31, No. 43.

273.—V. 1442.—Ant. Remains Bo. Pres. p. 185. Vērāval inscription of the time of the chief Bharmara of the Rāshtrāda (Rāshtrakūṭa) family:—

Saśūvat 1442 varśhe Áshādha-vadi 8 Śanau ||

Saturday, 11th June A.D. 1384.¹


(Inscr. 1, line 1).—saśū 1443 J(ya)sēthra-sudi 5 Guran.

Thursday, 3rd May A.D. 1386.²


276.—V. 1445.—Ant. Remains Bo. Pres. p. 178. Vantali (Junāgadh) inscription of some Chūḍānāmā chiefs:—

Šara-yuga-manu-saśūvatsara-1445-varśhe Phālgu[nā]-sūdi-pañchamī Sōmē ||


The inscription mentions Shāṅgara (Khaṅgara), Jayasimha, Mahipati, Mokalasimha, etc.

277.—V. 1445.—Ant. Remains Bo. Pres. p. 183. Chōrwarda (Junāgadh) inscription of some chiefs of the Shaṭṭirāma family:—


The inscription mentions Lūṅiga; his son Bhīmasimha; his son Lāvanyapāla; his sons Lakshamsimha, Lakha, and Iashaapāla; Lakshamsimha's son Rājasimha; etc.

278.—V. 1452.—Ant. Remains Bo. Pres. p. 179. Māṅgroli inscription of the time of Nasarathā (Nasrat Shāh) of Yōginipura (Delhi) and Daphara-khāna (Zafar Khān) of Gujarāt:—


279.—V. 1455.—Bihār (Darbhanga) (spurious ?) plate of the Mahārājādhirāja Šivasimhādēva, the son of Dēvasimhā, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; see below, No. 578 of Lakshmaṇasāma-s. 293 (?).

280.—V. 1458.—Ind. Ant. Vol. XXIX. p. 83. Notice of a Rāypur (now Nāgpur Museum) inscription of the time of the Mahārājādhirāja Brahmatādēva of Rāyapurā,² and his minister, the Nāyaka Hājirājādēva:—

(L. 9).—saśūvat 1458 varśhe Sā(śa)kē 1324 sāmaye Sarvajitā(śi) nāma-saśūvatsarē Phāgūlu(igu)na-sūdha-ahṣṭamī Śu(śu)kṛa.

¹ This is the equivalent of the date for Chaṭṭrādi V. 1442 current, and the pūramaṇdaSTA Āśādha.
² On this day the tītā of the date commenced 3 h. 50 m. after mean sunrise.
³ In No. 283 it is stated that the chief's capital was Khalvāṭikā (Khalāri).
⁴ Wrongly for 1398.
⁵ Read ādhi-ahṣṭamī.
Friday, 10th February A.D. 1402; see ibid. Vol. XIX. p. 26, No. 20.
Laśhmīdeva (Lakṣhmīdeva); his son Siṃgha (Siṃha); his son Rāmāchandra; his son Harīrāyahbrahmaṇa (Brahmadēva, or Rāyaḥbrahmaṇa).

281.—V. 1466.—Archaeol. Surv. of India, Vol. XXI. p. 18, and Plate xiv. Rāsin inscription of a chief (maḥipati) Paramadīnī:—
(L. 1).—saṁvat 1466 varṣhe Chaitra-sudi 7 Śa[n]au
Saturday, 23rd March A.D. 1409; see Ind. Ant. Vol. XIX. p. 355, No. 156.

Gwālior inscription of the Mahārājādhīrāja Viraṅgā (or Viṅgā) ?-dēva:—
(L. 1).—saṁvatu 1467 varṣhe Mārga-sudi 5 So[ma ? ]-dinaḥ || mahārājādhīrāja-śrī-
Viraṅgadēvāh (?).
Monday, 1st December A.D. 1410.

283.—V. 1470 (for 1471).—Ep. Ind. Vol. II. p. 230. Khalārī inscription of the time of the Kalachuti (Kalachuri) Haribrahmadēva (Brahmadēva) of Khalvāṭikā; (composed by Miśra Dāmōda):—
(L. 15).—saṁvat 1470 varṣhe Sā(sā)kē 1334 a shaśhtyāvdayōr-mmadhyē Plava-nāma-
saṁvatsarē Māgha-sudi 9 Śaṇi-vāsārē Rōhiqī-nakhatrē.
Saturday, 19th January A.D. 1415.
In the Kalachuti (Kalachuri) branch of the Ahīhaya (Haihaya) family, Siṃhaṇa; his son Rāmadēva (slew in battle Bhōṅgadēva); his son Haribrahmadēva.

284.—V. 1473.—Ant. Remains Bo. Pres. pp. 176 and 316. Junāgaḍh (Girnār) inscription of the time of [the Chūḍāsamā chief] Jayasimhā II.; (composed by Śāmala (?), the son of Mantrisimhā and grandson of Dhāndhāla):—
Saṁvad=Rāma-turaṅga-sāgara-mahi-saṅkhya=s[a] ṣākṛē 4 sitē paṃchamyaṁ Bhrigu-
vāsārē.
Friday, 21st May A.D. 1417.
In the family of Yadu, Maṇḍālīka [I.]; his son Mahipāla; his son Khaṅgāra; his son Jayasimhā [I.]; his son Muktasimhā; his son Maṇḍalīka [II.]; his younger brother Mēliga; his son Jayasimhā [II.].

(L. 14).—saṁvatsara= sam-nṛpa-Vikramāditya-gatavda(bda) 1481 Śākē śrī-Śālivahanat 1346 Vaiśākha-māsē śukla-pakṣe 15 pūrṇamāsāyēn Guru-vāsarē || Svātī-nakhatrē || Siṃhā-
lagn-ōdayē || (and evidently afterwards repeated in verse).
Thursday, 13th April A.D. 1424; see Ind. Ant. Vol. XIX. p. 32, No. 45.

286.—V. 1485.—Ep. Ind. Vol. II. p. 410; Bhārnagar Insor. p. 96. Chitṛgaḍh inscription of the Guhila Mōkala of Mēdāpaṭa (Mēwād); (composed by Ėkanātha, the son of Bhāṭṭa Vishaṇu):—
Both dates are irregular.

1 See above, No. 280.
2 Wrongly for 1336.
3 So far as I can make out, this is equivalent to Jayaśītā.
4 Read śaśhtyāvdayōr-mmadhyē.
5 See below, No. 345.
In the Guhila family, Arisimha; his son Hammira; his son Kashatra; his son Lakshasimha; his son Mokala (defeated Peroba, the king of the Tavanas, i.e. the Sultan Piruz Shah).

237.—V. 1493.—From impressions supplied by Dr. Burgess. Deogadh Jain inscription:—
(L. 5).—samvatu 1493 Sakée 1358 varshē Vaisāsha(kha)-vi(va)di 5 Gurai(rau) dinē Mūla-nakshatrē ||
Thursday, 5th April A.D. 1436.1

288.—V. 1494.—Bhadnagar Insc. p. 112. Nágāda Jain inscription of the reign of the Guhila Kumbhakarnā, the son of Mokala, of Mādapāta (Mēwād):—
(L. 1).—samvat 1494 varshē Māgha-sūdi 11 Guru-vārē.
Thursday, 6th February A.D. 1438.

289.—V. 1496.—Jour. Beng. As. Soc. Vol. XVI. p. 1224. weiß (in Bihār) inscription of Bhairavendrā:—

In the town of Ùmangā there was, in the lunar race, Bhūmipāla; his son Kumārapāla his son Lakshmaṇapāla; his son Chandrapāla; his son Nayanapāla; his son Sāpḍhapāla; his son Abbayadēva; his son Mālapāla; his son Kēśirājā; his son Varasimhadēva; his son Bhāṇudēva; his son Sāmēsvāra; his son Bhairavēndrā.

290.—V. 1496.—Bhadnagar Insc. p. 114; Prāchinalkhamalā, Vol. II. p. 28. Sādāḍi Jain inscription of the reign of the Guhila Rāja Kumbhakarṇa of Mādapāta (Mēwād):—
(L. 2).—ārdoupamataḥ 1496 sāmkhya-varshē.

The inscription gives the following list of the Guhila princes: Bappa, Guhila, Bhōja, Śila, Kālabhōja, Bhartibhaṭa, Sinīha, Mahāyaka, Khumnāsa, Allāta, Naravāhana, Śaktikumāra, Śuchivarmā, Kirtivarmā, Yogarāja, Vaiṛaṭa, Vaiṃśapāla,4 Vaiśīsimha, Vīrāsimha, Arisimha, Chāḷasimha, Vīkramāsimha, Raṇasimha, Khōmasimha, Sāmantesimha, Kumārasimha, Mathanasimha, Padmasimha, Jaitresimha, Tējasviṣimha, Samarasimha, Bhuvanasimha (defeated the Chāhumāna king Kītkuta and the Sultan Allavādīna), his son Jayasimha, Lakshmasimha (defeated the Mālava king Gogādeva), his son Ajayasimha, his brother Arisimha, Hammira, Khetasimha, Laksha, his son Mokala, Kumbhakarṇa.

Gwālīor inscription of the reign of the Mahārājādhirāja Īñgarēndradēva:—
(L. 1).—samvat 1497 varshē Vaisāṭa(kha)-[sūdi] 7 śukṛe Puravasu-nakshatrē[ā]
śrī-Gopāchaladurgge mahārājādhirāja-rājā(ṇa)-śrī-Ḍūṅga ....
Friday, 5th April A.D. 1440.

292.—V. 1500.—Bhadnagar Insc. p. 162, and Plate; Prāchīnalkhamalā, Vol. II. p. 26. Mahuvā inscription, recording the construction of a tank by the Śrīshivāñ Mokala on the land of the Gohipalā Śaraṅgā:—

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1 On this day the tithī of the date commenced 6 h. 31 m. after mean sunrise.
2 Read sāṁvatsarē.
3 For the princes from Bappa to Samsrasimha see the list above, No. 243, which differs in some respects.
4 Below, in Nos. 415 and 431, we find the name Hamsapala.
(L. 16).—Svasti śrīman-nṛpā-Vikramārka-samay-āttā-saṁvat 1500 varṣeḥ Prajāpatisamayāni saṁvatsarāḥ uttarāyaṇaḥ vasaṁita-ritau Vaiśākha-sūkla-pañcamiṁyaṁ Gṛuṇaḥ
Thursday, 23rd April A.D. 1444; see Ind. Ant. Vol. XIX. p. 38, No. 73.

293.—V. 1503.—From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwālior):

(L. 1).—saṁvatu 1503 varṣeḥ Phāguṇa-vadī 10 Su(ṣ)kra-di[va]jē.
Friday, 10th February, A.D. 1447; see Ind. Ant. Vol. XIX. p. 168, No. 91.

294.—V. 1510.—Jour. Beng. As. Soc. Vol. XXXI. p. 423, and a rubbing, supplied by Dr. Burgess. Gwālior inscription of the reign of the Mahārājādhīrāja Duṅgarāndrādeva—

(L. 1).—saṁvat 1510 varṣeḥ Māga-sūdi 8 Sōme śṛi-Gopāgirīṇa mahārājādhīrāja-rājā(ja)-śrī-Doṅgarāṇḍrādeva-rājya[sa] pravartanānē
drī:
Monday, 7th January A.D. 1454; see Ind. Ant. Vol. XIX. p. 374, No. 199.

295.—V. 1515.—Archaeol. Surv. of India, Vol. XXIII. Pls. xx. and xxi. Inscription in the uppermost storey of the Guhila Kumbhakarna's Kirtistambha, or 'column of fame', at Chitrāgadh:

(V. 185).—Śrī-Vikramāt-pañcchādaś-ādhikē-smin varṣeḥ śatēḥ paṁcchadaśe vyatīte Chaitrāśitē-naṅga-tīthau vyadhīyē śṛī-Kumbhakarmāra-varudhīhipēna ||

296.—V. 1516.—Archaeol. Surv. of India, Vol. III. p. 131, and Plate xxxix. Inscription on jamb of temple of Gayāsuri Dēvi at Gayā:


(L. 30).—saṁvat 1516 varṣeḥ Chaitra-sūdi 5 Gru[a]-dina[sa] ||

According to an account prepared for Sir A. Cunningham, the inscription contains the names of Sindhurāja, Dāmi [I.], Sandēvara (?), Dāmi [II.], Mahāpāla, Dēvīdāsa, Sūryadāsa, and of his son Śaktisimha and grandson Madana.

297.—V. 1545.—Bhāvagāt Insor. p. 117. Udaypur (in Rājputāna) inscription of the time of the Guhila Rājamalla, the son of Kumbhakarna, of Mēdapāta (Mēwād); (composed by Mahēvara, the son of Atri and grandson of Kēsava-Jhōtiṅgā):

Thursday, 15th March A.D. 1489.
The inscription especially eulogizes the Guhila princes Ariśimha, Hamaira, Kahiṭrasimha, Lakhasimha, Mōkala, Kumbhakarna, and Rājamalla.

296.—V. 1553.—Ant. Remains Bo. Pres. p. 266. Borsad stepwell inscription:

(L. 1).—saṁvat 1553 varṣeḥ Śrīvaṇa-vadī 13 Ravan.
Sunday, 7th August A.D. 1496; see Ind. Ant. Vol. XIX. p. 178, No. 124.

299.—Āśādāha-V. 1555.—Ant. Remains Bo. Pres. p. 264. Aḍālij well inscription of the Rājā Rūḍādevī, the wife of the Vaghéla Virasimha of Dāṇḍāhidēśa; of the reign of the 'Pātasāha' Mahāmāda (Sūltān Mahmed Bāqarra):

Wednesday, 16th January A.D. 1499; see Ind. Ant. Vol. XIX. p. 27, No. 23.

1 In verses 184, 186 and 187 there are other dates of V. 1505, 1507 and 1509.
2 Below, in No. 301, the second name is spelt Jāṭīga.
3 Read śirārētau.
The Vāghēla Mokalasinhā; his son Karna; his son Mūlurāja; his son Mahāpa; his son Virasinhā, married Rūđādēvi; their sons Varasinhā and Jētra (? Jaitra).


(L. 12).—saṃvat 1556 varsha Śākē 1421 pravarttamānē Paṃsha-śūdi 13 Sōmē.

The date is irregular.¹

301.—V. 1556 and 1581.—Jour. Beng. As. Soc. Vol. LVI. Part I. p. 79. Nagari (near Chitār) inscription of the Guhila Rājamalla (the son of Kumbhakarna) of Mēdapāta (Mēwād), and his wife Śrīgūradēvi, a daughter of the prince Yodha (the son of Raṇamalla) of Maruṣṭha (Mārwād); (composed by Mahēsa, the son of Atri and grandson of Jētinga-Kēsava²):—

(V. 24).—Ritu-bāṇa-bāṇa-śaśi-saṃkhya-vatsarē Nabhasaḥ sita-Smaratithau sa-Bhūmijēḥ (jē).

Tuesday, 31st July A.D. 1498.


Wednesday, 17th April A.D. 1504.

302.—V. 1557 (?).—Nāralai inscription of the reign of the Guhila Rājamalla (Rājamalla); see below, No. 306.

303.—V. 1581.—Arch. Surv. of Ind. Vol. V. p. 144, and Plate xli. H. Delhi Siwālik pillar inscription of the reign of Sultān Ibrāhim Loḍi:—

(L. 1).—saṃvat 1581 va Chaitra-vādi 13 Bhauma-dinē.

Tuesday, 21st March A.D. 1525; see Ind. Ant. Vol. XIX. p. 176, No. 117.

304.—V. 1587.—Ep. Ind. Vol. II. p. 42; Bhāvunar Inscri. p. 134. Šatrūṣjaya inscription on the seventh restoration of the temple of Puṇḍarika; mentions the Sultāns of Gujarāt Mahimūda (Mahmūd Bāqara), Māḍāphara-sāhā (Muzaffar II.), and Bāhdārā-sāhā (Bahādur), and the Guhila rulers of Chitrukūta Kumbharāja, his son Raṇamalla, his son Saṃgrāmasinē, and [his son] Ratnasimē; (composed by Lāvanayasamayā):—

(L. 2).—saṃvat 1587 varsha.


305.—V. 1595.—Proceedings Beng. As. Soc. 1875, p. 16. Tilbogāmpur inscription of the reign of the emperor Humāūn (Humūyūn):—


The date is irregular.³

306.—V. 1597 (for 1557 ?).—Bhāvunar Inscri. p. 140. Nāralai inscription of the time of the Guhila Rāma Rājamalla (Rājamalla), the son of Kumbhakarna, of Mēdapāta (Mēwād), and of his son, the Mahākumāra Prithvirāja—

(L. 2).—saṃvat 1597 varsha Vaiśākha-ṃāsē | śukla-pakṣē asaḥṣṭhyāṁ āṅtuṣ Śukra-vatsarē Punarvasu-yṅka-śajandra-yōgē |

¹ The 13th tithi of the bright half of Pausa of V. 1556 expired ended on Sunday, 15th December A.D. 1499, and the same tithi of the dark half on Monday, 30th December A.D. 1499.
² Above, in No. 297, the first name is spelt Jāṭīga.
³ The intended day may be Saturday, 30th November A.D. 1538, with the nakṣattra Uttarabhadrapadā and a corresponding Persian inscription, published ibid., would correspond to Friday, 25th October A.D. 1538.
For V. 1597 the date is irregular; for V. 1557 it would regularly correspond to Friday, 23rd April A.D. 1501.

307.—V. 1648.—Proceedings Beng. As. Soc. 1875, p. 83. Benares inscription of the time of the emperor Akṣavara (Akbar) and his minister Tōḍara:—

(L. 8).—Krīṣṭu-nigama-ras-ātmā(?)-1646-sammitē vatsarā-cēō.

308.—V. 1650.—Ep. Ind. Vol. II. p. 50, No. xii. Śatruṇjaya Aṭāśvara temple inscription; eulogizes some members of the Tapa gachchha, and mentions the emperor Akbarbara (Akbar); (composed by Hēmvirijaya). Latest date:—

(L. 77).—gagana-bāṇa-kalā-1650-mitē bdē.


Another date in the same inscription:—


310.—V. 1652.—Ep. Ind. Vol. II. p. 59, No. xiii. Śatruṇjaya Jaina inscription of the reign of the emperor Akbarbara (Akbar):—

(L. 1).—śrī-saṁvat 1652 varēh Mārgē(rga)-vadi 2 Sōma-vāsarē Pushya-nakshatrē. Monday, 8th December A.D. 1595.

311.—V. 1654.—Proceedings Beng. As. Soc. 1876, p. 110. Rōhtōs inscription of the time of the Mahārājādhirāja Mānasimha:—

(L. 1).—saṁvat 1654 | Ambhōdī-īśu-ras-ēmūbhiḥ parimitē punyāyanē háyanē Chaitrē māsi valakṣē(kha)-pakṣē(kha)-valitē shashṭhyāṁ tithau Śītāgoḥ | vārē. Monday, 14th March A.D. 1597.

312.—V. 1654.—Bhāvanagar Inser. p. 144. Sāḍaḍī inscription of the reign of the Mahārāṇa Amarasimhajī [of Mēvāḍ]:—

(L. 3).—śrī-nripa-Vikramārka-samay[ā]* tī saṁvat 1654 va[r]*ahē Śāk[ā]* 1520 pravarttmanē mahāmāṅgalya-praṇa-Vaiśāsaha(kha)-m[a]*ē krīṣṭa-pakṣē dvitiyāyāṁ tithau Brihaspatta(ti)-vāsarē. Thursday, 18th April A.D. 1598.

313.—V. 1675.—Ep. Ind. Vol. II. p. 60, No. xv. Śatruṇjaya Jaina inscription of the reign of the emperor Jahāṅgīra (Jahāṅgīr):—

(L. 1).—saṁ 1675 Vaiśākha-sudi 13 tithau Śukra-vārē suratāpa-Nāradina-Jahāṅgīra-Savāl-vijayirājyē ||

Friday, 16th April A.D. 1619.

1 The year V. 1557 falls in the reign of Rājamalla; already in V. 1557 his grandson Ratnasimha was reigning; see above, Nos. 301 and 304.
2 On this day the moon entered the sākṣhātra Pushya only 19 h. 3 m. after mean sunrise.
314.—V. 1675 and 1676.—Ep. Ind. Vol. II. p. 64, No. xxi. Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the Yima Śatruñjaya, of Navinapura (Navānagar) in Hāllāra (Halār Prānt); (composed by Dēvasāgara):—

(L. 1).—sāṃvat 1675 varṣe Śākē 1541 pravarttamānē |
(L. 19).—Prāgukta-vatsarē ramyē | Mādhav-ārjuna-pakshakē | Rōhini-bha-tṛītyāyām 
Budhavāsa-saṃyūjī ||

Wednesday, 7th April A.D. 1619.
(L. 25).—sāṃvat 1676 varṣe Phālguna-sita-dvītyāyām tīthan Daityaguru-vāsarē Rēvati-nakshatē.

Friday, 25th February A.D. 1620.

315.—V. 1880.—Proceedings Beng. As. Soc. 1875, p. 82. Benares inscription of the time of a prince Vāsudēva of the lunar race:

(L. 1).—Vyōm-āśha-śāṭ-chandra-1680-mitē śubhē-bdau(bdē) | māśē Śuchan Brahmatirthā-bhījīvya-āyē ||

(L. 33).—sāṃvat 1683 varṣe | Māgha-sudi trayōḍaśi-tīthan Sōma-vāsarē.

Monday, 30th January A.D. 1626.

317.—V. 1886.—Ep. Ind. Vol. II. p. 72, No. xxx. Śatruñjaya Jaina inscription of the reign of the emperor Jihāṅgīra (Jāhāṅgīr); (composed by Dēvasāgara):

(L. 1).—sāṃvat 1686 varṣe | Vaiśākha-sudi 5 Budhē Śākē 1551 pravarttamānē.
(L. 3).—Pāṭasāhā-śrī-Śāhāyāhāṁ-vījāyārē ||

Wednesday, 8th April A.D. 1629.

318.—V. 1888.—Jour. Beng. As. Soc. Vol. VIII. p. 695. Inscription of the Tōmara Mitrasēna, on a “slab removed from above the Kothoutiya gate of the Fort Rōhtās”; (composed by Śīvadēva, the son of Kṛishnādēva):

(V. 18).—Śaundhāṃ bhumindu(ndra)-chūḍāmanīr-akṛīta vasudvandva-śat-chandra-1688-
sankhē varṣe śrī-Vikramārka-kśhitipati-guṇītkē sāṃvatē sammatē-śrī ētē |
In the Tōmara family at Gēpāchala (Gwāliōr), Vīrasēha; his son Uddharaṇa; his son
dhīs Vīrama; his son Gāpadē; his son Hūṅgurasiē (Pūṅgarasiē (?)); his son Kṛitiśīma; his son
Kalyāpasaē; his son Mānasē; his son Vikramasē; his son Rāmasē; his son
Śālivāhana; his sons Śyaṃsēha and Mitrasēna (contemporaries of Śahi Jallālādīna).


319.—V. 1889.—Ep. Ind. Vol. I. p. 301. Date of the renewal of the Vaṅnagār inscription
of V. 1208 (above, No. 130):—

(L. 43).—Chaitra-māsē śubhē pakshē pratipad-Guruvāsarē | Nāṁd-āśha-nipōē 1689 varṣe prasastī[rśê=]likhitē punāh ||

Thursday, 28th February A.D. 1633.²

320.—V. 1717.—Arch. Vol. Surv. of India, Vol. XXI. p. 136. Notice of a Chambā inscription, dated (according to Sir A. Cunningham’s rubbings):—

(L. 1).—śrīman-nīripati-Vikramāditya-saṅvatsarē 1717 śrī-Śālivāhana-śākē 1582 śrī-Śāstra-
saṅvatsarē 36 Vaiśākha(kha)-vadi trayōḍaśyām Vu(bu)dhā-vāsarē | Mābērka-saṅkṛ[ā]ntau. 

Wednesday, 28th March A.D. 1660; see Ind. Ant. Vol. XX. p. 152, No. 6.

¹ Here one syllable is wanting.
² On this day the tithi of the date commenced 1 h. 25 m. after mean sunrise.
321. V. 1718, 1722, and 1732.—Bhānavar Insor. pp. 145 and 150. Rājanagar-Kākārōli inscriptions, containing the second and third sargas of RaṇachohḌa’s Rājapratasti-mahādākṣya.

322. V. 1724.—Jour. Amer. Or. Soc. Vol. VII. p. 4. Rāmnagar inscription of king Hridayeṣa of Gaḍhādēśa and his wife Sundaridēvi; (composed by Jayagōvinda, the son of Maṇḍana):


The date is irregular; see Ind. Ant. Vol. XIX. p. 369, No. 189.

The inscription enumerates: Yaḍavarāya (a monarch in Gaḍhādēśa), Maḍhavasimha, Jagannātha, Raghunātha, Rudrādeva, Vibhārisimha, Narasimhadēva, Sūryabhānu, Vāsudēva, Gopālasimha, Bhūpālasimha, Gopānātha, Rāmachandra, Suratānasimha, Harīharādeva, Krīṣṇādeva, Jagatāsimha, Mahāsīṁha, Durjanamalā, Yāṣāṅkarō, Pratāpāditya, Yāṣāṅchandra, Maṅahārasimha, Gōvindasimha, Rāmachandra, Karpā, Ratnasēna, Kamalānayana, Naraharidēva, Vibhūvanarāya, Prithvirāja, Bhāratisimha, Madanāsīṁha, Ugrasēna, Rāmasēna, Tārāchandra, Udayasimha, Bhānumitra, Bhavāndās, Sīvasimha, Harinārāyaṇa, Sabalasimha, Rājasimha, Dāthādēva, Gōraghadēva, Arjunāsīṁha, Saṁgrāmasimha; Dalapati, married Durgāvati;[1] their son Vīrāṇarāyaṇa; Dalapati’s younger brother Chandraśēna; Madhukarasimha; Prēmanārāyaṇa (Prēmasēna); Hridayeṣa, married Sundaridēvi; their daughter (?). Mṛgāvati.

323. V. 1770.—Bhānavar Insor. p. 155. Udaypur (in Rājputāna) inscription of the time of the Rāpa Saṁgrāmasimha of Mēwāḍ:—


324. V. 1821.—Proceedings Beng. As. Soc. 1869, p. 204. Nāgpur plate of Bāṇakumārikā, the wife of the chief Jayantāsimha [of Sambalpur]:—


Perhaps Sunday, 22nd July A.D. 1804, with a lunar eclipse, visible in India; but this day fell by the mean-sign system in the Jovian year Yuvan, and by the southern luni-solar system in Rāktaška.

325. V. 1774, 1775, and 1777.—Ind. Ant. Vol. IX. p. 193. Nepāl inscription of Lalitātpurasundaridēvi, the widow of the Mahārājādhirāja Rāṇabahādūrasāhā; of the time of his grandson, the Mahārājādhirāja Bāṇendravikramasāhā:—

Vēda-saptā-gaj-ōndu-mitē 1774 Vaikramē śakē Śuchī-śukla-navamīyān Śom-ānvitāyām.

Monday, 23rd June A.D. 1817; see ibid. Vol. XIX. p. 35, No. 56.

Tasmīna-ēva śakē Bhādra-krīṣṭha-navamīyān Śuklē.

Friday, 5th September A.D. 1817; see ibid. p. 176, No. 120.

Bāpa-svara-nāga-bhū-mitē 1775 śakē Māgha-māsi (?) śritīyāyām Gaurā.

Thursday, 28th January A.D. 1819 (?).

¹ Durgāvati, together with her son Viranārāyaṇa, is said to have died by her own hand, after a battle with Āsapha-khāna (Āsaf Khān), who had been sent by the emperor Akbar (Akbar) for the purpose of levying a contribution.

² Read chandr-ōparāgē sasti (?).
Appendix.]

Inscriptions of Northern India.

326.—V. 1876.—Archaeol. Surv. of India, Vol. III. p. 70, and Plate xxiv. Masār (Mahāśāra) Jain inscription:

(L. 1.)—ss[u] 1876 Vē(ha)kṣa(ka) 6 Śukrē.
(L. 5.)—Aṁgārāja-rājyē varttātānē Kāruṇa-dēśē.
Friday, 30th April A.D. 1819.

327.—V. 1881.—Ep. Ind. Vol. II. p. 244, and Plate. Papōsa Jain inscription:

(L. 1.)—saṁvat 1881 mitē Mārgādārṣa-śukla-šashṭhyān Śukra-vāsarē.
(L. 10.)—Aṁgārāja-vahādura-rājyē.
Friday, 26th November A.D. 1824.

328.—V. 1815 and 1817.—Archaeol. Surv. of India, Vol. XXI. p. 136. Notice of a Chambā plate of the Mahārājādhirāja Śrisimhādēva (?), dated (according to Sir A. Cunningham’s rubbings):

(L. 7.)—śrīmād-Vikramāditya-saṅvatsarē 1915 Śāstra-saṅvatsarē 34.
(L. 8.)—Vikramāditya-saṅvatsarē 1915 śrī-Śāstra-saṅvatsarē 34.
(L. 13.)—Vikramāditya-saṅvatsarē 1917 Śāstra-saṅvatsarē 36.

a.—Undated Inscriptions connected with those under A.

329.—Gupta Inscr. p. 146, and Plate. Mandesār pillar inscription1 of the king Yaśādharman, to whom homage was rendered by the king Mihirakula;2 (composed by Vāsula, the son of Kakka, and engraved by Gūvinda3).

330.—Jour. Roy. As. Soc. 1894, p. 4. Jodhpur inscription of the Pratihāra Bāuka:

(L. 21.)—saṁvats 4 Chaitra-sudi 5 II

The Brāhmaṇa Harichandra from his Kshatriya wife Bhadrā had four sons, Bhogabhaṭa, Kakka, Rajilla, and Dadda; Rajilla’s son Narabhaṭa-Pellāpelli; his son Nāgabhaṭa, married Jajikādevī; their sons Tāta and Bhōja; Tāta’s son Yaśovardhana; his son Chanduka; his son Siluka or Siluka (defeated Bhatṭikādevara); his son Jhōta; his son Bhillādītya; his son Kakka, married Padmīni; their son Bāuka (slew Mayūra, who had defeated Nandāvalla).4

331.—Ep. Ind. Vol. I. p. 244, and Plate. Peōva (Pebos, now Lucknow Museum) inscription of the reign of Mahēndrapālādēva5 (of Kanaṇj), recording the construction of a temple of Vishnu by some members of the Tōmar family. In this family there was the Rājō Jāula; a descendant of his, Vajrāta, married Mahalādevi; their son, Jajukka, married Chandrā and Nāyikā; and their sons were Goggā, Pūrvarāja, and Dēvarāja. (Composed by Mu . . (?), the son of Bhaṭṭa Rāma).

1 For a fragmentary duplicate copy of this inscription see Gupta Inscr. p. 149, and Plate.
2 See below, No. 521.
3 He also engraved the Mandesār inscription, above, No. 4 of V. 589.
4 Compare the Ghatāyālla inscription, above, No. 13 of V. 918.
5 See the dates in the Śyatāpā inscription, above, No. 18 of V. 960, and No. 20 of V. 964.—The British Museum possesses two unpublished inscriptions of the reign of Mahēndrapālādēva. One of them ends (in line 8): Paramabhāṭṭadhraka-mahārājādhirāja-paramāvata-srī-Mahēndrapālādēva-rājyē samavatī 2 Mārga-sudi 91 kṛṣṭebhāva Śkaradṛṣṭa-eṣṭi; and the other (in line 3): Srī-Mahēndrapālādēva-rājyē samavatī 6 (?), Yēṣha-sudi . (?).
332.—Ep. Ind. Vol. I. p. 122; Archaeol. Surv. of India, Vol. XXI. Plate xvi. B. Khajurâhâ fragmentary Chandâla inscription; mentions Jöjjâka and Vîjîjâka,1 and Harshadèva; also Kshitipaladèva2 [of Kanauj].

333.—Ind. Ant. Vol. XVIII. p. 237; Archaeol. Surv. of India, Vol. X. Plate xxxii. 1, 2, 4-6. Dudahi inscriptions of the Chandâla3 Dévalâbdi, a son of Krîshnapa and his wife Ásarvâ, and grandson of the Mahârâjâdhirâja Yaśôvarman.4

334.—Ep. Ind. Vol. I. p. 221; Archaeol. Surv. of India, Vol. XXI. Plate xxi. Fragmentary Chandâla inscription from Mahâbâ (now in the Lucknow Museum); mentions Jējâ4 and his younger brother Vîjâ, Dhanâga, his son Ganâja, his son Vidyâdhara (contemporary (?) of Bhôjadhâva [of Dharâ]), Vîjaya-pâla (contemporary of the Chêdî Gângâyadèva), and his son Kîrtîvarman6 (who conquered Lakshmîkarna, i.e. the Chêdî Varman).

335.—Ep. Ind. Vol. I. p. 197. Mau (now Calcutta Museum) fragmentary inscription of the Chandâla Madanavarman-deva; mentions [Dhanâga], his son Ganâja, his son Vidyâdhara, his son Vîjaya-pâla, his son Kîrtîvarman, his son Sallakshapavaran, his son Jayavarman, Sallakshapavarman’s younger brother Prathvivarman, and Prathvivarman’s son Madanavarman.7


337.—Ep. Ind. Vol. I. p. 333; Archaeol. Surv. of India, Vol. XXI. Plate xv. Ajayâgh rock inscription of the time of the Chandâla Bhôjavaran; gives an account of some members of the Vastavya clan of Kâyasthas, and mentions the Chandâllas Ganâja, Kîrtîvarman, Paramardin, Trolâkiyavarman, and Bhôjavaran.9

338.—Prof. Bendall’s Journey, p. 82, and Plate. Ar (near Udaypur in Râjputâna) fragmentary inscription, containing the name of the [Guhila] king Sâktîkumâra.10

339.—Bhâdenagar Insor. p. 72, and Plate. Udaypur (in Râjputâna) fragmentary inscription, containing the names of the [Guhila] kings Sâktîkumâra and Suchivaran.11

340.—Ep. Ind. Vol. I. p. 233, and Plate. Udaypur (in Gwâllor) fragmentary inscription of the Paramâra rulers of Mâlava; mentions, in the lineage of the hero Paramâra, Upândrâja; his son Vairisimha [I.]; his son Sîyâka; his son Vâkpati [I.] his son Vairisimha [II.] Vajraâta; his son Harsha (defeated the [Ráshtrakûta] king Khetîga); his son Vâkpati [II.] (conquered Yuvârâja [II.] of Triput); his younger brother Sindhurâja; his son Bhôjarâja (at war with Indrâratha, Toggâla (?), and [the Chaukûya] Bhîma [I.]); and Udayâditya.12

341.—Ind. Ant. Vol. XIX. p. 350; Ind. Insor. No. 52. Ujjain (now Royal As. Soc.’s) first plate only of the Paramâra Mahârâjâdhirâja Jayavarman-deva,13 issued from Vardhamânânapura.14

Udayâditya; Naravarman; Yaśôvarman; Jayavarman.

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1 They are called Jajiśâkti and Vïjïjâkti in other inscriptions; see, e.g., above, No. 35 of V. 1011.
2 See above, No. 81 of V. 1006.
3 This is an earlier form of the name Chandâla.
4 After him Jëjâbâkti (Jêjâkâbbâkti, see No. 176) was named. He is the Jajiśâkti (Jêjîjâka), and Vïjâ the Vïjïjâkti (Vïjïjâka) of other inscriptions.
5 See above, No. 76 of V. 1154.
6 See above, from No. 101 of V. 1186 to No. 142 of V. 1219.
7 See above, from No. 126 of V. 1317 to No. 242 of V. 1342.
8 See above, No. 247 of V. 1345.
9 See above, No. 43 of V. 1034.
10 See above, No. 68 of V. 1116, and No. 70 of V. 1137.
11 The grant may be assigned to the time between V. 1192 and 1200.
12 But, when the grant was made, the king was at Chandrapuri.

343.—Bhavagan Insf. p. 206. Ratnapur (in Marwād) fragmentary inscription of the reign of the Chaulukya Mahārāja Mahārājā Kumārapāladeva, contains an order of Pūnapākshadāva or his queen, the Mahārājā Mahārajā Girirājā, and mentions a Mahārājā Rājapāladeva.

344.—Bhavagan Insf. p. 214. Cambay unfinished inscription of the Chaulukya (Vāghelā) Viśvaladeva: Anōrāja married Salakṣanaṅgadeva; their son Lavaṇaprasāda, married Madanadevi; their son Viradhavala, married Vayaśaladevi; their son Viśvaladevi.

345.—Arch. Rev. of West. India, Vol. II. p. 159, and Plate xxx.; Ant. Remains Bo. Pres. p. 302. Girnār fragmentary inscription of the Chūdāsāma chiefs; mentions, in the Yādava family, Manḍalika [I.], his son Navaghana, his son Mahipāla [I.], Shangāra (Khaṅgāra), Jayasiṃha, Mokalasiṃha, Mēlaga, Mahipāla [II.], and his son Manḍalika [II.].

B.—Inscriptions dated according to the Śaka Era.

346.—Ś. 400.—Ind. Ant. Vol. X. p. 283, and Plate. Bombay As. Soc.'s (spurious) plates of the Mahārājādhirāja Dharasāṇadeva, the son of Guhasena (who is called hero) the son of Bhaṭṭārka (Bhaṭṭārka); issued from Valabhi:

(L. 23).—Śakaripā-kāl-āṭita-sainvachchha(tsa)ra-sata-chatusṭhayē Vaiśākhy[ā]ṁ

paurṇamaṣṭi.

Compare below, No. 468 of G-252.

347.—Ś. 400.—Ind. Ant. Vol. VII. p. 63, and Plate. Umētā (spurious) plates of the Gurjara Mahārājādhirāja Dadda II. Praśāntarāga, the son of Jayabhaṭṭa (Jayabhāṣta) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:

(L. 22).—Śakaripā-kāl-āṭita-sainvachchha(tsa)ra-sata-chatusṭhayē Vaiśākha-
paurṇamaṣṭi.

Compare below, Nos. 395 and 396 of K. 380 and 385.

348.—Ś. 415.—Ind. Ant. Vol. XVII. p. 199, and Plate. Bagumrā (spurious) plates of the Gurjara Mahārājādhirāja Dadda II. Praśāntarāga, the son of Jayabhaṭṭa (Jayabhāṣa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:

(L. 21).—Śakaripā-kāl-āṭita-sainvachchha(tsa)ra-sata-chatusṭhayē panchādasi-ādrīkē
Yē(īye)ssth-[ā]ṁvās[ā]-su[(a)]rṇyagrabē.

There was no solar eclipse on any of the possible equivalents of the date; see ibid. Vol. XXIV. p. 11, No. 170.

1 Of about the 12th or 13th century A.D.
2 The inscription is similar to No. 133 of V. 1206, and in its concluding lines has some names which also occur in the last lines of that inscription.
3 See above, No. 222 of V. 1311, and No. 225 of V. 1317.
4 See above, No. 276 of V. 1445, and No. 284 of V. 1473.
5 Read paurṇamāṣṭi.
349.—S. 417.—Ind. Ant. Vol. XIII. p. 116, and Plate. Ilā (spurious) plates of the Gurjara Mahārājādhirāja Dadda II. Prasāntarāja, the son of Jayabhaṭa Vitarāga who was the son of Dada (Dadda) L.; issued from (the camp before the gates of) Bharukachchha:—

(L. 18).—Śakāṇṣā-pāl-āśīta-samvachchāhā (ta)ra-sata-chats śīrayē saptadāś-śāhikē Yē(jye)śthē-h[a]j[m[a]yās[a]s(u)]si]yagrāhē.

There were solar eclipses on the new-moon days of the jānapada and the maṇḍata Jyaiṣṭha of S. 417 expired, corresponding to the 10th May and the 8th June A.D. 495, but neither eclipse was visible; see ibid. Vol. XXIV. p. 10, No. 163.


(L. 21).—Karttikeya-pauruṇamāyaṁ ...

(L. 29).—Śakāṇṭhā-samvatsara-sātasiḥ śatīchhe [tv]ya-ekatīrī [m[a]ya]-śāttarāṣīn.

In the Rāṣṭrakūṭa lineage, Durgarāja; his son Gobyndarāja; his son (?)/ Svaṁikarāja; his son Nandarāja-Yuddhāsura.

351.—S. 726 (?).—Ep. Ind. Vol. I. p. 112. Bajīnātha inscription (second prāśātā) of the time of the Rāṣṭrakūṭa Lakshmanachandara of Kirgrāma, and the reign of the king Jayachandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīṅgaka):—

(L. 133).—Śakāṇṭhā-gat-āvadē [7][26].

The inscription mentions the following Rāṣṭrakūṭas of Kirgrāma: Kanda; his son Buddha; his (?) son Vigraha; his son Brahman; his son Dombaka; his son Bhunava; his son Kalṣa; his son Bilaṅga, married Laksharanā; the daughter of king Hydaya-chandra of Trigarta; their sons Rāma and Lakṣa; the daughter of king Maratākā.

352.—S. 784. Dēgodāṭ Jaima pillar inscription of the reign of the Mahārājādhirāja Bhōja-deva [of Kanauj], and of his feudatory, the Mahāśāmanta Vishnu-rāma, governor of Luschnahagar (Dēgodāṭ); see above, No. 14 of V. 919.


(L. 35).—prāpt-odagyanamahāparvanyām ...

(L. 44).—Śaka-samvak 836 Panṣha-ṣudi 4 uttarayapē [1].


In the Chāpa family, Vikramārka; his son Addaka; his son Pulakesi; his son Dhrunabhaṭa; his younger brother Dharapālvarāha.

354.—S. 940.—Wiener Zeitrven. Vol. VII. p. 88. Notice of the Surat plates of the reign of the Chulukya Mahāśaṁdīlāvarta Kirti-rāja of Lātadēśa, the son of Gōggrāja and grandson of Rāmappa who was the son of Nimbārka; recording a grant which was made by the Rāṣṭrakūṭa chief Samburāja, the son of Amrītārāja and grandson of Kunda-raja.

355.—S. 960. Ep. Ind. Vol. IV. p. 190. Date of the coronation of the Gāṅga Mahārājā-dhirāja Vajrahastadēva, lord of Rikalīṅga, as given in his Nandagām plates of S. 979 (below, No. 357):—

(L. 34).—Viyad-ṛit-ṛit-saṁkhyāṁ ṣaṭi Śākāva (deva) saṁghāṁ dinakrīdā-yeśvanabhā-...

[Read "trisād-uttarūṣā.

2 For the first prāśātā of Bajīnātha see below, No. 606 of the Rāṣṭrakūṭa year 83.

3 According to Prof. Bühler, he must have been one of the Chulūkya clan of the Gondāra, K-hooks.

4 Below, in No. 366, we have Čaudiya instead of Chulukya.

5 Read "kṛiti Prisabhaśa-ṛṣṭē."
With this reading the date is irregular; but for the month of Mēsa (instead of Vṛishabha) it corresponds to Sunday, 9th April A.D. 1038.

356.— Š. 972.—Ind. Ant. Vol. XII, p. 201, and Pl. 6. Surat plates of the Chaulekya\(^2\) Trilōchana-pāci of Lāntādēha:—

(L. 52).—Śākeśa-nava-sa(t)aiy-kunte dvisaptat-adhyā tathā Vikrītes vatsarā; Panshē māsē-pakṣhe cha tāmā(ṃ)sē|| Amāsāyā-tīthau śūrya-parvīvaye-Āṅgārā-vārākē.

Tuesday, 15th January A.D. 1051; a solar eclipse, visible in India; see ibid. Vol. XXIII, p. 124, No. 65.

In the Chaulekya lineage (descended from the mythical Chaulekya and a Rāṣṭrakūṭa princess from Kāṇyākūṭa) there was Bāraparāja; his son Gōgōrija; his son Kītirāja; his son Vatsarāja; his son Trilōchana-pāci (Trilōchana-pāci).


Sunday, 8th February A.D. 1058.

In the lineage of the Gaṅgas of Trikalinga there was (1.) the Mahārājā Guṇamahārāma; (2.) his son Vajrahasta (reigned 44 years); (3.) his son Guṇḍama (3 yrs); (4.) his younger brother Kāmāravā (35 yrs); (5.) his younger brother Vinayāditya (3 yrs); (6.) Kāmāravā’s son Vajrahasta-Anityakabhiṇa (35 yrs); (7.) his eldest son Kāmāravā (1 yrs); (8.) his younger brother Guṇḍama (3 yrs); (9.) his brother, from a different mother, Madhu-Kāmāravā (19 yrs); (10.) Vajrahasta, the son of Kāmāravā (7 yrs) from Vinayamahādevī of the Vaidumbā family.

358.— Š. 999.—Ind. Ant. Vol. XVIII, p. 168. Date of the coronation of the Gaṅga Mahārājādhīrāja Anantavarman-Chōḍa-gaṅga-gadēva, lord of Trikalinga, as given in his Vizagapatam plates of Š. 1003 (below, No. 359):—


Saturday, 17th February A.D. 1078; see ibid. Vol. XXIII, p. 132, No. 111.


Sunday, 4th April A.D. 1081; see ibid. Vol. XXIII, p. 132, No. 112.

Genealogy as far as (10.) Vajrahastra as in No. 357; (he reigned 33 years); (11.) his son Rājārāja (8 yrs); (12.) his son, from Rājasaṃdrī, the daughter of Rājendrachōla, Anantavarman-Chōḍa-gaṅga.


(L. 114).—viyad-udāhā-khemā-ganiṭē Śakra-vatsarēshu punyē-hani.

\(^1\) On this day the third śīhi of the bright half commenced 14 h. 40 m., the naksatra was Rōhiṇī from about 14 h. 52 m. and the lagna Dhanu from about 16 h. 26 m., after mean sunrise.

\(^2\) Above, in No. 354, we have Chōṭakya instead of Chaulekya.

\(^3\) According to No. 360, the son of Madhu-Kāmāravā.

\(^4\) See above, No. 358.

\(^5\) According to No. 360, the son of Madhu-Kāmāravā.

\(^6\) The same date we have in l. 33 of the Vizagapatam plates of Š. 1040, and in l. 20 of the Vizagapatam plates of Š. 1057 (below, Nos. 360 and 365).
Genealogy from Ananta (Viahun), through the Moon, to Gangeya; from him to Kolahala, the founder of Kolahalapura in Gangavati, and his son Virachana; then, after 81 kings of Kolahalapura, Virasimha, who had five sons, Kamarnava [I], Dannaarna, Guarna, and Vajrasha [I].

1. Kamarnava [I], after defeating Baladiina, took Kalinga (and reigned at Jantavura 36 years); 2. his younger brother Dannaarna (40 yrs.); 3. his son Kamarnava II. (reigned at Nagar 50 yrs.); 4. his son Ranarna (5 yrs.); 5. his son Vajrasha II. (15 yrs.); 6. his younger brother Kamarnava III. (19 yrs.); 7. his son Guarna [II.] (27 yrs.); 8. his son Jitakusa (15 yrs.); 9. his brother's son Kalidakusa (12 yrs.); 10. his father's brother Guarna [I.] (7 yrs.); 11. his younger brother Kamarnava IV. (25 yrs.); 12. his younger brother Vinayaditya (5 yrs.); 13. the son of Kamarnava IV., Vajrasha IV. (35 yrs.); 14. his son Kamarnava V. (1/2 yrs.); 15. his younger brother Guarna [II.] (3 yrs.); 16. his brother, from a different mother, Madhu-Kamarnava VI. (19 yrs.); 17. his son Vajrasha V. (30 yrs.); 18. his son Rajaraja (8 yrs.), married the Choda princess Rajasundari; 19. his eldest son Anantavarman-Chodaganga.


(L. 32). — śr[1°]-Śak-avde(śd)eshu muni-sa(śa)ra-viyach-chham(čam)dra-ganitēshu Vṛṣiśīkha-māsē.

Genealogy as in No. 359.


(L. 34). — Nand-śrīry-śiv-dhun-same śak-avde(śd) . . . Śaka 1059.

The inscription treats of the Maga or Śakadviṭṭya Brahmaṇa Damodara, his son Chakrapāpi, his sons Manoratha and Daśaratha, Manoratha's sons Gaṅgadhar (who composed this inscription) and Mahādhar, and Daśaratha's sons Hariharā and Purushottama.


(L. 40). — Śakē nāga-nabba-rudrāṅga saṃkhyāte ch-ōttarāyaṇe 1 su(ab)bhē suṇbhē kašanē rāṣaṇ sa(śa)stē.

In the lunar race, Bhāsaka; his son Rāyāridēva-Trailōkyaśinna; his son Udayakarṇa-Niśaṅkasinna, married Ahīvadēvi; their son Vallabhādēva.


(L. 22). — Śakaripāṭīr-ttītā abābā 1141 Raṇavākaṃalla-śrīmat (?: Harikalādēvapādanaṁ saptadaśa-samvatsarē bhilikhyanē yatrā săkkēśaṁi samvat 17 sūrīya-gatya Phālguna-dīnē 26.1

1 According to No. 357, the son of Kamāravna V. According to Nos. 359 and 361, Vajrasha V. reigned 33 years.

2 Compare below, No. 628.

3 He also composed a poem, entitled Advaitaśastra.

4 The same date we have in the Puri plates of Narasimhadēva IV. of Ś. 1306 and 1316 (below, Nos. 369 and 370).

5 The published text has sūrya-gatyā tula-dīnē 26.
APPENDIX. INSCRIPTIONS OF NORTHERN INDIA. 53


(L. 1).—Śāk-ābādāḥ 1165.

In the lunar race, Purushottama; his son Madhusūdana; his son Vāsudēva; his son Dāmodara.


(Pl. v, b, l. 15).—saptadasaṭṭara-dvādaśasata-Śakavatśarē chaturddasahubhuvanādhipatya-ādi-virudvāvali-virājāmāṇah || śrī-virā-Narasiṃhadēva-mahipatiḥ svarājyasya-aikaviṁśatya-ānkē-bhiliḥkhyamānē Śīrṣa-āukla-shasṭhyaḥ Sāma-vārē.

For Ś. 1217 the date is irregular; for Ś. 1218 expired it corresponds to Monday, 6th August A.D. 1296.

Genealogy from Vishnu, through the Moon, to Gaṅgēya; and from him to Kōlāhala Anantavarman who founded Kōlāhala-pura; then many other kings. After them, Kāmārava and four others (see No. 360) took possession of Kaliṅga. Descended from Kāmārava there was, in this Gaṅga lineage, (1.) Vajrahastra, who married Naṅgamā; (2.) his son Rājarāja [I.], married Rājasundari; (3.) their son Chodagāngha (reigned 70 years); (4.) his son, from Kasturikāmōdinī, Kāmārava (was anointed king in Ś. 1064,² and reigned 10 years); (5.) Chodagāngha’s son, from Indira of the solar race, Rāghava (15 yrs.); (6.) Chodagāngha’s son, from Chandralēkha, Rājarāja [II.] (25 yrs.); (7.) his younger brother Aniyaṅkabhīma³ (10 yrs.); (8.) his son, from Bāghballādevī, Rājarāja [III.] (17 yrs.); (9.) his son, from Mahupadēvi (?)⁴ of the Chālukya family, Anaṅkabhīma (34 yrs.); (10.) his son, from Kasturādevī, Narasiṃha [I.] (33 yrs.); (11.) his son, from the Mālava king’s daughter Śiṭādevī, Bhāṅṇudēva [I.], married Jākalladēvi of the Chālukya family, and died in the 18th aska-year of his reign; (12.) his son Narasiṃha [II.].

368.—Ś. 1304.—Māchārā (near Alvar) inscription of the time of the Mahārājādhirāja Gogūdēva, the son of Asaladēva, of the Vāḍāgūjara family, and of the reign of Sūṭān Pērōja Sāhi (Pirōz Shāh); see above, No. 272 of V. 1439.


For Ś. 1305 expired and the solar month Chaitra the date corresponds to Sunday, 6th March A.D. 1384.

Genealogy as far as (12.) Narasiṃha [II.] as in No. 367; (be reigned 34 years); (13.) his son, from Chōdādēvi, Bhāṅṇudēva [II.]⁷ (24 yrs.); (14.) his son, from Lākṣmi, Narasiṃha [III.] (24 yrs.); (15.) his son, from Kāmaladēvi, Bhāṅṇudēva [III.] (26 yrs.); (16.) his son, from Hirādēvi of the Chālukya family, Narasiṃha [IV.].

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³ Read "sāṁkā ṣvetā." ² See above, No. 363. ³ See below, No. 670. He is also called Anaṅkabhīma. ⁴ According to the Purī plates, below, Nos. 369 and 370, the name is Sadgūdēvi or Gūdēvi. ⁵ According to the Purī plates, 33 years. ⁶ Read "nṛpatē." ⁷ He was at war with Gayāsadina (Gihās-ūd-din Tugliq, A.D. 1321-25).

(Pl. vii. a. l. 19).—Śaka-nṛpatēr-āhātesu śaṅgāhaś(ś)-āhākāṣṇu tayāṇasa-śatasa

śaṅgupatēr-nṛpatēr svap-rājasya dvāvīhāsāt-saṅkē abhilikhāmānē Vichhā śaṅkē

Ś. 1316 the date is irregular; for Ś. 1317, it corresponds to Tuesday, 23rd November A.D. 1395; see Ind. Ant. Vol. XXV. p. 285.

(Pl. vi. b. l. 1).—āsānu śāyē tayāṇasa-śatasa Vichhā dvīśyā-krishna-sāpttami

Pāṇḍita-vārē.

Wednesday, 22nd November A.D. 1395; see ibid. p. 285.

(Pl. vi. b. l. 5).—ā śāhā śaṅga-saṅkrānti-krishna-ākāṣā Śaṅkē vārē.

Saturday, 24th February A.D. 1397; see ibid. p. 286.

Genealogy as in No. 359.

371.—Ś. 1321.—Bihār (Darbhanga) (spurious ?) plate of the Mahārāja-nilājīla Śivasimhadēva, the son of Dévasih differing [of Mithilā], recording a grant which was made in favour of the poet Vidyāpatī; see below, No. 573 of Lakhamansāna-s. 293 (?).

372.—Ś. 1322 (for 1389).—Rāypur inscription of the time of the Mahārāja-nilīlājīla Brahmādeva of Rāṣṭrapāla and his minister, the Nāyaka Hājirājadeva; see above, No. 250 of V. 1488.

373.—Ś. 1384 (for 1388).—Kālāri inscription of the time of the Kalachurī (Kalachuri) Haribrāhmādeva (Brahmādeva) of Khalvātika; see above, No. 283 of V. 1470 (for 1471).

374.—Ś. 1348.—Dōḍagāḍha Jain inscription of the time of Sāhibālambhaka; see above, No. 255 of V. 1481.

375.—Ś. 1358.—Dōḍagāḍha Jain inscription; see above, No. 287 of V. 1493.

376.—Ś. 1377.—Ind. Ant. Vol. XX. p. 391, and Plate. Kistina district plate of Gānādeva of Kōṇavē; a contemporary and tributary (?) of Kapila-Gajapati of Kāṭaka (Cuttack in Orissa):—

(L. 29).—Śaṅkē saḷa-turaṃgama-agni-saṅkhyātē Yuvādbhē subhē

Bhāṇḍapadē vīḍhē graha-dīnē.

The date is irregular; see ibid. Vol. XXIV. p. 17, No. 198.

The inscription eulogizes, as reigning at the time, Kapilendraka-Gajapati (Kapila-Kumbhirāja) of Kāṭaka, of the solar race. In his race (?) there was Chandradēva; his son Gūhādēva-pātra; his son Gānādeva (surnamed Rautarāya or Rānttarāya) of Kōṇavē.

377.—Ś. 1420.—Adālīj well inscription of the Rāj Rūdādēvī, the wife of the Vāghēla Virasimha of Dandhādē; of the reign of the Pātasaṭā Mahāmudā (Sultān Mahmūd Bailqāra); see above, No. 290 of Ashāḥnādi-V. 1555.

378.—Ś. 1431.—Āḥmadābād well inscription of Bāt Harīra, of the reign of the Pātasaṭā Mahāmudā (Sultān Mahmūd Bailqāra); see above, No. 300 of V. 1556.

379.—Ś. 1428.—Nagaśī (near Chitor) inscription of the Gūhā Rājamalla of Mēdāpāṭa (Mēvād) and his wife Śīṅgāradēvī; see above, No. 301 of V. 1556 and 1561.

380.—Ś. 1453.—Śrānurjaya inscription on the seventh restoration of the temple of Pundarka; see above, No. 304 of V. 1587.

1 Three plates; "the fourth plate, together with any other plate that may have followed it, are lost."
331. — S. 1460. — Tilbagampur inscription of the reign of the emperor Humāyūn (Humayun); see above, No. 305 of V. 1699.

332. — S. 1520. — Sāhājā inscription of the reign of the Mahārāna Amarāśīmāha (of Mewād); see above, No. 312 of V. 1654.

333. — S. 1541. — Sātunājaya Jaina inscription of the time of Jasavanta, the son of the Yana Sātraksya, of Navānagur (Navānagar); see above, No. 314 of V. 1675, and 1676.

334. — S. 1551. — Sātunājaya Jaina inscription of the reign of the emperor Sāhājāyāhām (Shah-Jahan); see above, No. 317 of V. 1686.

335. — S. 1582. — Notice of a Chamba inscription; see above, No. 320 of V. 1717.

336. — S. 1635. — Udaypar (in Rājputāna) inscription of the time of the Rāja Sanāgāmasimha of Mewād; see above, No. 325 of V. 1770.

C. — Inscriptions dated according to the Kalachuri-Chedī Era.


(L. 21). — "sambatsara-gaśa"tā chatubhābaptā Āśhādha-māsāva chaturāṃśasāmānānātā divāscā nāmātā purvārayāmānātā.

(L. 23). — "sambatsarāsātu" 100 70 4 "Āśhādha-dī 10 4."

The Mahārāja Oghadaśva; his son, from Kumāradēvi, the Mahārāja Kumāradēva; his son, from Jyanasīrvānī, the Mahārāja Jayasīrvānī; his son, from Rāmadēvi, the Mahārāja Vyāghra; his son, from Ajjitadevi, the Mahārāja Jayanātha.


(L. 21). — "sambatsara-sātā sapta-saptatātā chaitramasā-divāscā divā villainsātāmānā."

Genealogy as in No. 337.


Genealogy as far as Jayanāthas as in No. 337; his son, from Murundadēvi, the Mahārāja Sārvanārātha.


(L. 10). — "sambatsara-sātā vaiśākha-suddha-trayodashī [in "] 10 3."

342. — K. (?). 214. — Gupta Inscrip. p. 150, and Plate. Kēhī plate of the Mahārāja Sārvanārātha, issued from Uchchakalpa:

(L. 27). — "sambatsara-sātā-avasāya chaturāṃśasāttārā PANSHAMASÁ-DIVASÁ-SHAPTHÁ-SHOMÁTÁ."

Genealogy as in No. 339, but Murundadēvi is here called Murundasīrvānī.

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1 See Ind. Ant. Vol. XIX. p. 227 f. 4 Read "sambatsara-gaśa".
2 Read "sambatsara-sśa-bptā .
3 Read "sambatsara-sśa-bptā .
4 Read "sambatsara-sśa-bptā .
5 The first plate, on the outer side, contains a cancelled inscription of the same prince.
6 Read "sambatsara-gaśa".
7 Read "sambatsara-gaśa".
393.—K. 245.—Cave-Temples of West. India, p. 58, and Plate. Dr. Bird’s Kanheri plate, recording the erection of a chaitya at the Mahavihara (or great convent) of Krishnapiri; dated in the reign of the Traikūṭakas:—

(L. 1).—Tr[ai]kūṭakāna|m pravardhamāna-rājya-sa|m vatsara-sa|ta-dvayā pañcha-chatvāri|m] sad-uttarā.

394.—K. 346.—Ep. Ind. Vol. II. p. 20, and Plate. Sāṅkhāḍa second plate only [of a Gurjara king?]:—

(L. 10).—sañvatsara-sa|ta-trayam(yē) śatapata|pratāpa|ottarako1 || 346.2

The only name which occurs in the plate is that of the writer, the Sāmāñivigrāhika Aditya-bhūgika.


(L. 43).—Kārttikyām.

(L. 50).—sañvatsara-sa|ta-trayā śīty-adhikā Kārttikā-saddha-pañchadaśyāṁ . . .

saṁ 300 80 Kārttika-śu 10 5.

In the family of the Gurjara kings, the Sāmanta Dadda [I.]; his son Jayabhaṭa [ I.] Vitarāga; his son Dadda [II.] Praśāntarāga.


(L. 41).—Kārttikyām.

(L. 49).—sañvatsara-sa|ta-trayā pañchāsī(śīty-adhikā Kārtt[i*]ka-paurnapamāśyām . . .

saṁ 300 80 5 Kārttika-bhu(śu) 10 5.

Genealogy as in No. 395.

397.—K. 391.—Ep. Ind. Vol. II. p. 21, and Plate. Sāṅkhāḍa second plate only of Raṇagrahā, the son of Vitarāga and relative of Dadda [of the time of Raṇagrahā’s brother (?), the Gurjara Dadda II. Praśāntarāga]:—

(L. 8).—sañvatsara-sa|ta-trayā ekṣenavatye(tē) Vaiśākha-bahula-pañchadaśyāṁ saṁ 300 90 1 Vaiśākha-ba 10 5.


(L. 11).—Vaiśākha-paurnapamāśyām.

(L. 32).—sañvatsara-sa|ta-trayā chaṭurnavatye adhikā Vaiśākha-paurnapamāśyām . . .

sañvatsara || 300 90 4 Vaiśākha-śu 10 5 ||

In the lineage of the Chalkukas, Jayasimharāja; his son Buddhavarmarāja, surnamed Vallabh-Raṇagrikrānta; his son Vijayarāja.

399.—K. 408.—Ind. Ant. Vol. XVIII. p. 267, and Plate. Bagumrā (now British Museum) plates of the Śendraka Nikumbhallāśakti:—

(L. 24).—Bhādrapada-paurnam[ā*]jyāṁ.

(L. 37).—sañvatsara-sa|ta-chatushṭayē sa|dututarā Bhādrapada-su(śu)ddha-pañcha|daśy[āṁ*].

1 Read *edrihāsad-uttarākāt.
2 This number is expressed by numerical symbols for 3, 4, and 6.
3 For three spurious plates of his, see above, Nos. 347-349, of §. 400, 415, and 417.
4 The same plates contain a cancelled inscription of the same prince who is called in it Vijayavarmanarāja, and of the same date; see ibid. pp. 251-53.
In the lineage of the Sêndraka kings, Bhâgušakti; his son Ādityašakti; his son Prîthivivallabhâ-Nikumbhallasâkti.


(L. 20).—Mâgha(gha)-ṣuddhâ-trayaśāsyaṁ . . . . . . . . saṁvatsarsa-âtasa-chatusṭhyâyaṁ 1ēkaviśāsya-adhikâ 400 20 1.

In the lineage of the Chulukyas, Pulakésî-Vallabhâ; his son Dharâśraya-Jayasimhavarman (younger brother of the Mahârâjâdhirâjâ Vikramâditya-Satyaśraya-Prîthivivallabhâ; his son, the Yuvarâjâ Śryâśraya-Śilâditya.

401.—K. 443.—Vienna Or. Congress, Arian section, p. 225, and Plates. Surât plates of the Gujarât Chulukya Yuvarâjâ Śryâśraya-Śilâditya, of the time of the Western Chulukya Vinayâditya-Satyaśraya-Vallabhâ; issued from Kusumâsvara near Kârmanâñyâ:—

(L. 25).—puṇyâ tithau Śrâvaṇa-pauṃpaṃmâsyâyaṁ.

(L. 36).—saṁvatsarsa-âtasa-chatusṭhyâyaṁ sriĉhâtvârũśâsad-adhikâ Śrâvaṇa-ṣuddha-pauṃpaṃmâsyâyaṁ ājadhikâ saṁvatsarsa 400 40 3 Śrâvaṇa-sūdi 10 5.

The Mahârâjâ Satyaśraya-Pulakésî-Vallabhâ2 (defeated Harshavardhana, 'the lord of the whole northern country'); his son, the Mahârâjâ Vikramâditya-Satyaśraya-Vallabhâ; his son, the Mahârâjâdhirâjâ Vinayâditya-Satyaśraya-Śrîprîthivivallabhâ; his father's brother Dharâśraya-Jayasimhavarman; his son, the Yuvarâjâ Śryâśraya-Śilâditya.


(L. 30).—Mâgha-ṣuddha-panchadasyâ[ṁ] (byâ) | chandr-ōparâgê !

(L. 41).—saṁvatsara-âtasa-chatusṭhyâyaṁ śatpañâchâsad-uttarâkâ Mâgha-ṣuddha-panchadâsyaṁ . . . . . . . 4 maṭ-vârê !

Tuesday, 2nd February A.D. 706, with a lunar eclipse, visible in India; see id. Vol. XVII. p. 220.

In the lineage of the Mahârâjâ Karṇa, Dadda [II.] (protected a lord of Valâbhâ who had been defeated by Harsha-devâ); his son Jayabhâta [II.]; his son Dadda [III.] Bâhusâhâya: his son Jayabhâta [III.].

403.—K. 460.—Ind. Ant. Vol. V. p. 113. Kâvi second plate only of the Gurjara Jayabhâta III.:

(L. 15).—Āshâdha-ṣudd[ā]-daśām[ā] yām Karkanâ-taka-r[ā]† sa[m] kramâḥ ravan puṇyâ-tithau.

(L. 24).—sa[m] vatsara-âtasa-chatusṭhyâya [sha ?] . . . . . . . . . . . . . . . . . . . [sa]n 400 80 6 Āshâdha-sû [10 ?] Aditya-vârê.

Sunday, 24th June A.D. 736 (?); see id. Vol. XVII. p. 221.

404.—K. 490.—Vienna Or. Congress, Arian section, p. 230, and Plates. Nausârî plates of the Gujarât Chulukya Pulakesîrâjâ:

(L. 39).—Mahâkaṭṭitikâyâṁ.

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1 Read âkaviśāsya-.
2 This is Satyaśraya-Pulikēśin II. of Dr. Fleet's Table.
3 Read triĉhâtvârũśâsad-.
4 About six akharas are broken away here.
5 See Ind. Ant. Vol. XIII. p. 79, note 33: "Enough of this letter remains . . . to show indubitably that it was en. It is, of course, a matter of conjecture whether the proceeding akhara was sū or khan."
6 With the epoch which best suits the later Kalachari dates, the original date would be expected to fall in A.D. 704-5, not in A.D. 705-6.
7 This may be the intended date, but there are difficulties. Judging by the later Kalachari dates, the original date would be expected to fall in A.D. 735, not in A.D. 736. Besides, although in A.D. 736 the Karkaṣa-samkrânti did take place during the 10th titkā of the bright half of Āshâdha, this titkā fell on Friday, the 22nd June, and the titkā which ended on Sunday, the 24th June, was the 12th of the bright half. [According to my calculations for all the years from Kâlîyug-saṁvat 3901 to 3923 expired, the date would work out quite correctly only for A.D. 576 and A.D. 793.]
(L. 48).—samvatsara-śaṭa 400 90 Kārttika-śuddha 10 5.

The Mahārājādhīhirāja Satyāšraya-Prithivivallabha-Kirtivarmanāja; his son Satyāśraya-Pulakēśi-Vallabha (died at Harshavardhana, 'the lord of the northern country'); his son Satyāśraya-Vikramadityvarāja; his younger brother Dharṇāśraya-Jayasinhavallabha; his son Jayāśraya-Mangalarasarāja; his younger brother Pulakēśirāja (who from the king Śrivallabha received the epithet) Avanjanāśraya (and other titles).

405.—K. 724.—Ind. Ant. Vol. XX. p. 85. Notice of a Chandrahe inscription of the ascetic Praśāntaśīva and others of the Mattamayūra (spiritual) lineage; (composed by Dhāmasaṭa, the son of Jēka and Amārkī, and grandson of Mēhuka):

Samvat 724 Phālguna-śudi 5.


Pāwan rock inscription of the Kalachuri (Chēdi) Gāṅgēyādēva:

(L. 6).—samvatsara 789 (?).

407.—K. 788.—Ep. Ind. Vol. II. p. 305, and Plate. Benares plates of the Kalachuri (Chēdi) Mahārājādhīhirāja Karnaśāvē, lord of Trikaliṅga, issued from Prayāga on the Vēyu:

(L. 39).—ih-aviṣa pituḥ śrīmad-Gāṅgēyādēvasya saṃvatsara (ra-) śru (śru) ddhe Phālguna-vadhāhulpaksha-dvitiyāyān Sa (śa) vaśīchara-vāsårē Vēyuān śaṅvā.

(L. 48).—saṃvatsara 793 Phālguna-śḍani 9 Sōmē.

The first date is incorrect; the second corresponds to Monday, 18th January A.D. 1042.

In the lineage of the Haihayas, Kōkalla [I.] (contemporary of Bhōja, Vallabharāja, [the Chandella] Harsha of Chitrakūṭa, and Śaṅkaragunā) married the Chandella princess Naṭṭā (Naṭṭēvi); their son Prasiddhahavali; his sons Bālāharsha and Yuvarāja [I.]; Yuvarāja's son Lakshmaiṅarāja; his sons Śaṅkaragunā and Yuvarāja [II.]; Yuvarāja's son Kōkalla [II.]; his son Gāṅgēya; his son Kārpa.

408.—K. 840.—Archaeol. Surv. of India, Vol. XVII. p. 35, and Plate xxii. C. Būrāmdē inscription of the reign of the Rānaka (?): Gōpālādeva:

(L. 1).—saṃvatsara 840 ṛ[naka] (-[-]) śrī-Gōpālādeva-rājyā.


(L. 31).—[sa]jīvat 866 Mārga-śudi 9 Ravan ।
Sunday, 8th November A.D. 1114.

In the family of the Haihayas was Kōkalla, the ruler of Chēdi, the eldest of whose eighteen sons became ruler of Tripuri. Kālingārāja, the descendant of one of the younger sons, conquered Dakṣinapāśala; his son Kamalārāja; his son Ratnarāja (Ratnaśa) [I.]; married Nōnallā, the daughter of Vajjūka of the Kōmō mandala; their son Prithviśa (Prithvīdēva)[I.], married Rājallā; their son Jājalla [I.]; (contemporary of one Sōmēvara).

410.—K. 874.—Ep. Ind. Vol. II. p. 3. Jabalpur (now Nāgpur Museum) first plate only of the Kalachuri (Chēdi) Mahārājādhīhirāja Yaśaḥkarnādeva:

[Monday, 25th December A.D. 1122.]

In the Kalachuri family, Yuvarāja [II.] of Tripuri; his son Kōkalla [II.]; his son Gāṅgēyādēva-Vikramādityya; his son Kārpa, married the Hūṇa princess Āvalladēvi; their son Yaśaḥkārpa.

1 This is Rāṇāparākrama-Kirtivarman I. of Dr. Fleet's Table.
2 He repulsed an attack of the Tāfīka (Arab) army.
5 Compare below, No. 420.
6 According to a transcript of the text of the lost second plate, the grant recorded in the inscription was made "at the time of the Makara-sahkrami, on Monday, the 10th of the waning moon of Māgha."—Compare above, No. 93 of V. 1177.
411.—K. 893.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Kugda fragmentary inscription of the reign of Prthviridéva II. of Ratnapura :—

(L. 25).—Kalachuri-samvatsaré 893 rája-srìmat-Prthviridéva-[rājyê].
The inscription mentions a queen Lâchehhalladévi, Ratnadéva(?), and one Vallabharâja.

412.—K. 896.—*Ind. Ant.* Vol. XVII. p. 139. Râjim inscription of the chief Jagapâla (Jagasimha), of the time of Prthviridéva II. of Ratnapura ; (composed by Jasânanda, the son of Jasodhara) :—


Wednesday, 3rd January A.D. 1145.
The inscription mentions Jájalla [I.], Ratnadéva [II.], and Prthviridéva [II.] of Ratnapura ; and gives an account of Jagapâla’s family, commencing with his ancestor, the Thakura Sâhilla, ‘the spotless ornament of the illustrious Râjamâla race which gave delight to the Pañchabahma race.’ Sâhilla had a younger brother, Vâsudéva, and three sons, Bâyila, Désala, and Svâmis ; Svâmin’s sons were Jayadéva and Dâvâsimsa ; and to one of these his wife Udayâ bore Jagapâla, who had two younger brothers, Gâjala and Jayatsimsa.

413.—K. 898.—*Archæol. Surv. of Indiâ,* Vol. IX. p. 86, and Vol. XVII. Plate xx. ; and Sir A. Cunningham’s rubbing. Date of a Sêbrinârayan inscription :—
Kalachuri-samvatsaré || 898 || A(ā)svâ(sâvi)na-sudi 2 Sôma-dîne.

414.—K. 902.—*Ind. Ant.* Vol. XVIII. p. 210. Têwar inscription of the time of the Kalachuri (Chêdi) Gayâkarnadhéva and his son, the Yuvârâja Narasimha ; (composed by Prthvîdhara, the son of Dharanîdhara) :—


Sunday, 17th June A.D. 1151.
In the Ātreya gotra, Karpa ; his son Yaśâkarnâ ; his son Gayâkarna ; his son, the Yuvârâja Narasînâa.

415.—K. 907.—Ep. *Ind. Vol.* II. p. 10 ; *Cave-Temples of West. Indiâ,* p. 107, Plate. Bhêra-Ghât (now Amer. Or. Soc.'s) inscription of the Kalachuri (Chêdi) queen Alahanadévi, the widow of Gayakarnadhéva, of the reign of her son Narasimhadéva¹ ; (composed by Sâsidhara, the son of Dharanîdhara) :—

(L. 29).—sanvât 907 Mârgga-sudi 11 Ravan ||
Sunday, 6th November A.D. 1153² ; or, less probably, Sunday, 25th November A.D. 1156.
In the lineage of Sahasrârjuna of the lunar race, Kôkalla [II.] ; his son Gângéya ; his son Karpa ; his son Yaśâkarnâ ; his son Gayakarna, married Alahanadévi, a daughter of Vîjayaśimha (a son of the Guhila Vairisimha who was a son of Hamsapâla³) and his wife Śyâmaladévi (a daughter of [the Paramâra] Udayâditya of Mâlava) ; their sons Narasîmha and Jayasimha.

416.—K. 909.—*Ind. Ant.* Vol. XVIII. p. 212 ; *Archæol. Surv. of Indiâ,* Vol. IX. Plate ii.
1. Lâl-Pahâd rock inscription of the time of the Kalachuri (Chêdi) Narasimhadéva, lord of Trikâliṅga :—

(L. 7).—sa[ṁ]vat | 909 Srâ(sâ)vana-sudi 5 Vu(bu)dhe(dhe).
Wednesday, 2nd July A.D. 1158.

¹ See above, No. 140 of V. 1216.
² On this day the ñîhè of the date commenced 2 h. 12 m. after mean sunrise.
³ See above, No. 250, where we have the name Vânapâla.
417.—K. 910.—Archæol. Surv. of India, Vol. XVII. Plate xx. Date of a Ratnapur (now Nâgpur Museum) inscription of the reign of Prithvidéva II. of Ratnapura:—
Kalachuri-saṁvat-sarí 910 râja-śrímat-Prithvidéva-vijayarâjyé ||

418.—K. 919.—Ep. Ind. Vol. I. p. 40. Malhâr (now Nâgpur Museum) inscription of the time of Jâjalladéva II. of Ratnapura; (composed by Ratnasimhâ,3 the son of Mâmê, of the Vâstavya family):
(L. 28).—saṁvat 919.
In the lunar race, Ratnadéva [II.] (defeated Chôdâganga); his son Prithvidéva [II.]; his son Jâjallâ [II.].

419.—K. 926.—Ind. Ant. Vol. XVII. p. 226, and Plate. Réwah (now British Museum) plate of the Mahârávaka Kiritvarman of Kakkârâjâ, of the reign of the Kalachuri (Chêdi) Mahârádâdhvâjâ Jayasimhâdâva, lord of Trikâlînga:—
(L. 14).—saṁvat 926 Bhâdrapada-mâsé śukla-pakshé va(cha)turthyám tithau Guru-dînâ râṣâka-śrî-Vatsarâjasya nimitté pîmârâchana-sthânâ.
(L. 19).—saṁvat 926.
Thursday, 21st August A.D. 1175.5
In the Kaurava family, the Mahârávaka Jayavarman; his son, the Mahârávaka Vatsarâja; his son, the Mahârávaka Kiritvarman.6

420.—K. 928.—According to Sir A. Cunningham, Archæol. Surv. of India, Vol. IX. p. 111, and Ind. Eras. p. 61, there is a Bhéra-Ghât inscription, dated “928, Mâgha-badi 10, Monday.”

421.—K. 928.—Ep. Ind. Vol. II. p. 18; Cave-Temples of West. India. p. 119, Plate. Têwar (now Amer. Or. Soc.’s) inscription of the time of the Kalachuri (Chêdi) Jayasimhâdâva, the younger brother of Narasimhâdâva, and son of Gayâkarâ:—
(L. 7).—saṁvat 928 Śrâvaṇa-sudi 6 Ravañ Hasté ||
Sunday, 3rd July A.D. 1177.

Sâvat 932 śrímat-Tripûryân yogdânan Narmâdâyân vidhitvâ-saṁtvâ.
Genealogy as far as Yaśâkârâ as in No. 410; his son Gayâkarâ, married Alhanâdâvâ; their son Narasimhâ; his younger brother Jayasimhâ; his son Vijayasimhâ; the Mahâkumâra Ajayasimhâ.

423.—K. 933.—Ind. Ant. Vol. XXII. p. 82. Notice of a Khârôd inscription of the time of Ratnadéva III. of Ratnapura:—
(L. 28).—Chêdi-saṁvat 933.
In the family of the Haihayas, Kaliâga; his son Kamâla; his son Ratnarâjalal [I.]; [his son] Prithvidéva [I.]; his son Jâjallâ [II.] (defeated Bhujabala of Savañnapura); his son Ratnadéva

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1 The inscription is almost entirely effaced.—The Nâgpur Museum contains another much effaced inscription, dated (in line 36) saṁvat 915, which apparently treats of the chiefs of the Talaiâ gañjâla; see Ep. Ind. Vol. I. p. 33.
2 For a Sêrûnârayâna inscription, dated Chêdi-saṁvat 919, see Archæol. Surv. of India, Vol. XVII. Plate xx.
3 Compare above, No. 184 of V. 1247 (7).
4 In the Nâgpur Museum there is a much effaced inscription, dated saṁvat-adhâvat-śat-sat-sat-sat-sat (tê) akkûp 926, apparently of the time of the Kalachuri (Chêdi) Jayasimhâdâva, and composed by Sâsîdhâra, the son of Dhrâsîdhâra (see above, No. 415).
5 On this day the titih of the date commenced 8 h. 7 m. after mean sunrise.
6 See above, No. 186 of V. 1253.
[II.] (defeated Chôdagaña of Kâlînga); his son Prîthvidêva [II.]; his son Jâjalla [II.], married Sômâlladêvi; their son Ratnâlêvi [III.].

424.—K. 934.—Archaeol. Surv. of India, Vol. XVII. Plate xxii. Sahaspur image inscription of Yaśôrâja:—

(L. 5).—samvat 934 Kârttika-sudi 15 Vu(bu)dhê ||


The inscription, besides Yaśôrâja, mentions the queen Lakshmadêvi (?), the princes Bhôjâdêvi and Râjâdêvi, and the princess Jâsalladêvi.

425.—K. 958.—Archaeol. Surv. of India, Vol. XXI. p. 102, and Plate xxvii. Besâni fragmentary inscription:—

(L. 1).—saṁvat 958 prathama-Âshådha-sudi 3.

The month Âshådha was intercalary in A.D. 1207; see Ind. Ant. Vol. XVII. p. 219.

c.—Undated Inscriptions connected with those under C.

426.—Gupta Inscr. p. 130, and Plate. Khôô first plate only of the Mahârâja Śarvanâtha, issued from Uchchakalpa.

Genealogy as in No. 392.

427.—Ep. Ind. Vol. II. p. 23, and Plate. Sâkhêdâ first plate only of Sântilla, the general (halâdhikrîta) of the Bâgikapâlo Mahâp[â]lupati Nirûhullaka who meditated on the feet of [the Kalachuri?] Śômâkalâ (Śômâkaragana ?), the son of Krishnarâja; issued from Nirguṇâpâdra:—

(L. 9).—âdi[tyô*]paråga-kålam.

428.—Ep. Ind. Vol. II. p. 175. Kârtitalâ (now Jabalpur Museum) fragmentary inscription of the time of the Kalachuri (Chôdî) Lakshmâpanâraja, and his minister Sômâsvara, the son of Yuvarâja's minister Bhâkamîra; mentions Yuvarâja [I.], [his son] Lakshmâpanâraja whose queen was Râhaçâ, and [their son] Śômâka[râga].

429.—Ep. Ind. Vol. I. p. 254, and Plate. Bilhari (now Nâgpur Museum) inscription of the Kalachuri (Chôdî) Yuvarâjadêva II.; (the first part of the inscription was composed by Śrînivâsa, the son of Sthârânanda; the second by Sajjana, the son of Thira; and the concluding verses are by Strâka).

In the lineage of the Haihayas, Kôkkâla [I.] (supported Krishnarâja in the south and Bhôjâdêva in the north); his son Mûrgihatûnga; his son Kôtôvâra-Yuvarâja [I.], married Nôhalâ (the daughter of the Chañulikya Avanivarman who was a son of Sadhava and grandson of Sûnâharman); their son Lakshmaçâpâraja; his son Sûnîkaragana; his younger brother Yuvarâja [II.].—The inscription also mentions, in connection with a Śâiva ascetic Mattamâyûranâtha, a king or prince Avantî.

430.—Ep. Ind. Vol. I. p. 354. Ranôd (Narod, Narvad) inscription; gives an account of certain Śâiva ascetics (Kadambaghâdhivâsin, Śônîkhamâthikâdhipati, Têrâmpûlî, Âmardakatîrtha-nâtha, Purandara, Kavachâsîva, Sadâsîva, Hrîdayêsa, and Vîçmaîva), and mentions (in connection with Purandara) a king Avantî or Avantivarman who resided at Mattamâyûra; (composed by Dêvadatta).

1 The published text has mahâp[â]lupati, altered by the editor to mahâpallupati; but the photolithograph shows that the akshara which precedes la contains a superscript i or ì, and the word mahâpâlupati actually occurs, immediately after mahâbhîgîka, in line 28 of the Tarpandigî plate of Lakshmaçâpâsa, below, No. 648.
2 See above, No. 407 of K. 753.
3 Strâka in one of his verses refers to the poet Bâjâtâkhara.
4 See Nos. 405 and 430.
5 See above, Nos. 405 and 429.
431.—*Ind. Ant.* Vol. XVIII. p. 216. Karanbēl unfinished inscription of the Kalachuri (Chēdi) Jayasimhaṇādeva.1

In the Kalachuri family, Yuvarāja [II.]; his son Kōkalla [II.]; his son Gāṅgēya; his son Karṇa; his son Yaśākarna; his son Gayakarna, married Alhanadēvī, a daughter of [the Guhila] Vijayasimha (a son of Vairisimha who was a son of Hanaspāla in Prāgyāta) and his wife Śyāmaladēvi (a daughter of [the Paramāra] Udayāditya of Dhārā); their sons Narasimha and Jayasimha.

432.—*Ind. Ant.* Vol. XVIII. p. 218. Notice of a Gopālpur fragmentary inscription of the time of the Kalachuri (Chēdi) Vijayasimhaṇādeva.2 The inscription mentions the Kalachuri kings Karṇa, Yaśākarna, Gayakarna, Narasimha, Jayasimha who married Gosaladēvi, and their son Vijayasimha.

433.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Akaltārā fragmentary inscription of the Kalachuri rulers of Ratnapura (composed by Dēvapāṇi), containing the names Ratnadēva, Harigana, Lāchechhaldēvi (see No. 411), Vallabharāja, and Jayasimhaṇādeva.

434.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Muhammadpur inscription of the Kalachuri rulers of Ratnapura, containing the names Jājalladēva, Ratnadēva, Prithvidēva, and Vallabharāja.


D.—Inscriptions dated according to the Gupta-Valabhi Era.

436.—G. 82.—*Gupta Insr.* p. 25, and Plate. Udayagiri cave inscription, recording a gift of the Sanakānaka Mahārāja . . . dh(a)? in, the son of the Mahārāja Vishṇudāsa and grandson of the Mahārāja Chhagalaga, a feudatory of the Mahārājādhirāja Chandragupta II.:—

(L. 1).—saṃvatsarē 80 2 Āśādhamāsa-śukl--directory] kādaśyām |

437.—G. 88.—*Gupta Insr.* p. 37, and Plate. Gaṅhwā (now Calcutta Museum) fragmentary inscription [of the time of the Mahārājādhirāja Chandragupta II.]:—

(L. 10).—[ . . . śrī-Chandragupta-r]jya-saṃvatsarē 80 8 . . . . [asyām divasa]-pūrvvāyaṃ Pātā(ta)liput[a[t]ra . . . .

438.—G. 93.—*Gupta Insr.* p. 31, and Plate. Sānchī inscription of the time of the Mahārājādhirāja Chandragupta II., recording a gift in favour of the Aṛya-saṅgha at the Mahāvihāra (or great convent) of Kākanādabota (i.e. Sānchī itself):—

(L. 11).—sām 90 3 Bhādrapada-di 4.

439.—G. 96.—*Gupta Insr.* p. 43, and Plate. Bilsāḷ pillar inscription of a certain Dharvaśarmā, of the reign of the Mahārājādhirāja Kumāragupta I.:—

(L. 6).—śrī-Kumāraguptasya-abhivaḍdamahāva-vijayārāja-saṃvatsarē saṃpannvate asyān= divasa-pūrvvāyaṁ.

The Mahārāja Gupta; his son, the Mahārāja Ghaṭotkacha; his son, the Mahārājādhirāja Chandragupta [I.]; his son, from Kumāradēvi who was the daughter of Lichchhavi,3 the Mahārājādhirāja Samudragupta; his son, from Dattadēvi, the Mahārājādhirāja Chandragupta [II.]; his son, from Dhrumadēvi, the Mahārājādhirāja Kumāragupta [I.].

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1 See above, Nos. 415, 419 and 421 of K. 907, 926 and 923.
2 See above, No. 422 of K. 932.
3 Or "of a Lichchhavi (king)."
440.—G. 98.—Gupta Inscr. p. 41, and Plate. Gāḍhārā (now Calcutta Museum) fragmentary inscription (of the time of the Mahārājādhīrāja Kumāragupta I.):—


441.—G. 106.—Gupta Inscr. p. 258, and Plate. Udayagiri cave Jaina inscription :—

(L. 1).—Gupt-ānivyānām nirpi-sattamānām rājye kulasy-abhīvivardhamānuc shadbhir-yyutē varsha-satē-tha māsē [[*]] Su-Kārttikē bahu-la-dīnē-tha paničamē.


(L. 1).—[-sri-Kumāraguptasastrya vijayarāja-sāṁ [100 10] 3 Ka . . . ntamā . . . [di] . sa 20 asyaṃ pū[rvvāyām].

443.—G. 129.—Gupta Inscr. p. 46, and Plate. Mankuwar Buddhist image inscription of the reign of the Mahārāja1 Kumāragupta I :—

(L. 2).—samvatsar 100 20 9 mahārāja-sūri-Kumāraguptasya rājye Jyēṣṭhāmāsā-di 10 8.

444.—G. 131.—Gupta Inscr. p. 261, and Plate. Sāñchi inscription, recording a gift in favour of the Ārya-sāñgaha at the Mahāvihāra (or great convent) of Kākaṇādabōta (i.e. Sāñchi itself) :—

(L. 11).—sānvvat 100 30 1 Aśvayug-di 5 ||

445.—G. 135.—Gupta Inscr. p. 263, and Plate. Mathurā (now Lucknow Museum) Buddhist image inscription :—

(L. 1).—sānvvatsara-satē pâinchastri(trīm)[śottarataṃ 100 30 5 Pushya-māsa divasē vi[ṛ]s[ṛ]e di 20.

446.—G. 136, 137, and 138.—Gupta Inscr. p. 58, and Plate; Bhāmāgar Inscr. p. 24, and Plate. Junāgarān rock inscription of the time of the Rājādhīrāja2 Skandagupta, recording the restoration of the embankment of the Sudarśana lake by Chakrapālita, the son of Parṇadatta who was governor of Surāshṭra :—

(L. 15).—Saṅvatsaraṃ=adhipi satē tu trīṇaśadbhīr-anyair=api sbadbhir-ēva | rātrau dinē Pranāśṭhapadasya shasṭhē Gupta-prakālē ganaṇām vidhiyā | (!)

(L. 18).—Saṅvatsaraṃ=adhipi satē tu trīṇaśadbhīr-anyair=api saptabhisēcha | . . .


(L. 27).—varsha=stotāṭṭāśnu śufāntāṃ Gupṭanām kāla . . .

447.—G. 139.—Gupta Inscr. p. 267, and Plate. Kōsam fragmentary image inscription of the time of the Mahārājā Bhimavarman :—

(L. 1).—. . . Mah[ā][rā]jasya śri-Bhimavarmmamṇaḥ saṁva[t*] 100 30 9 . . .

2(?)3 diva 7 ēṭaṭ-[d*]jivasa.

448.—G. 141.—Gupta Inscr. p. 67, and Plate. Kālaṃ Jaina pillar inscription of the reign of Skandagupta :—

(L. 4).—varṣhe ttrinās-dās-aśik-ōttara-k-satatamē Jyēṣṭhā-māsi prapannē !(!!)

1 In later inscriptions, also, kings, whose title ordinarily is Mahārājādhīrāja, sometimes have the title Mahā-

2 This occurs in verse, and is not a formal title.

3 It is doubtful whether the two marks, transcribed by ' 2,' are really the numerical symbol for 2.

4 Read ttrinās-.
449.—G. 146.—Gupta Insor. p. 70, and Plate. Indör plate of the Brähmaṇ Dēvavishṇu, of the time of the Mahārājādhirāja Skandagupta and his feudatory, the Vishayapatī Sarvanāga of the Antarvēdī country:—
(L. 3).—śrī-Skandaguptasya-abhivardhamāna-vijayarāja a-saṁ v v a-t-s a r a - s a t ē
1shaṭhachatvāṁśad-uttaratanam Pahluguna-māsē . . . varttanāmē.

450.—G. 148.—Gupta Insor. p. 268, and Plate. Gaḍhwā (now Calcutta Museum) fragmentary Vaishnava inscription:—
(L. 1).—. . . sys pravardhamāna-vijayarāja-saṁvatsara-satē=shaṭhachatvāṁśad-uttarē
Māghamāsa-divasa ēkaṁśīnataīmē.

451.—G. 156.—Gupta Insor. p. 95. Khôb (now Lucknow Museum?) plates of the Parivrājaka 3 Mahārājā Hastin, the son of the Mahārājā Dāmōdara, grandson of the Mahārājā Prabhājana, and great-grandson of the Mahārājā Dēvādēśa:—
(L. 1).—4Shaṭapanchākha-uttarē-bda-satē
Guptanṛpī-rājya-bhusatan Mahābhāsa-sāmbatsarē 5| Karttikamāsa-suklapakṣa-tritīyāyām=asyān=divasa-pūrvasāyām. 6
[19th October A.D. 475; see ibid. Introduction, p. 105].

(L. 18).—saṁvatsara-satē=shaṭapanchākha-uttarē Jyeṣṭha-māsē pauṇaṇamāsēyām. 7
The inscription mentions, as dataka, the Mahārājā Naravāhanadatta.

453.—G. 163.—Gupta Insor. p. 102, and Plate. Khôb (now Lucknow Museum) plates of the Parivrājaka Mahārājā Hastin (described as in No. 451):—
(L. 1).—5Triśahṣṭy-uttarē-bda-satē
Guptanṛpī-rājya-bhusatan Mahāśvayuṇa-sānvatyarāyārē
[7th March A.D. 482; see ibid. Introduction, p. 105.]

454.—G. 156.—Gupta Insor. p. 89, and Plate. Ėraṇ pillar inscription of the time of Budhagupta and his feudatory, the Mahārājā Suraśmiḍhanda, recording the erection of the pillar by the Mahārājā Mātrivishṇu and his younger brother Dhanyavishṇu:—
(L. 2).—8Shaṭe paṇḍhaḥshaṭy-adhikē varṣhāpāni bhūpatan cha Budhaguptē | Ashāṃghāma-
s[uṇ]a]-dvādaśāyān Suragurēddivasē | saṁ 100 60 5 . . . asyān saṁvatsara-māsa-divasa-
pūrvasāyām.

Thursday, 21st June A.D. 484; see ibid. Introduction, p. 83.

455.—G. 191.—Gupta Insor. p. 92, and Plate. Ėraṇ Shat-pillar inscription of the widow of Gōparāja, the son of the Rājā Mādhava and follower (?) of a king Bhāṅgugupta:—
(L. 1).—saṁvatsara-satē ēkanavatya-uttarē Śravaṇa-bahulapakṣa-sap[t]am[y]ām[ām] saṁvat
100 90 1 Śravāṇa-badi 7 ||

456.—G. 191.—Gupta Insor. p. 107, and Plate. Majhagawāni plates of the Parivrājaka Mahārājā Hastin (described as in No. 451):—
(L. 1).—Ēkanavatya-uttarē-bda-satē

1 Read shaṭhachatvāṁśad.-
2 Read śrīmatī, and śrīvatsatītamē.
3 The original has ariputiparivṛdṛjaya-kulōtpaṇa.
4 Read shaṭpanchākha-uttarē.
5 Read -saṁvatsara.
6 The original contains no details by which the correctness of the exact day of the given equivalent could be tested; the same remark applies to the equivalents of the original dates, given under Nos. 453, 456, and 459.
7 For G. 158 this date would correspond to the 13th May A.D. 477, when there was a lunar eclipse which was visible in India.
8 See below, No. 520.
9 The first Pāda of this Āryā is incorrect.
10 Read saṁvatsara-.
(L. 20).—sambat 100 90 1 Mâgha-di 3.
[3rd January A.D. 511; see ibid. Introduction, p. 105.]

457.—G. 207.—Ep. Ind. Vol. III. p. 320, and Plate. Gapêsâga (Baroda) plates of the
Mahâsâmana Mahârâja Dhruvâsena I. of Valabhi, issued from Valabhi:
(L. 29).—saîn 200 7 Vaisákha-ba 10 5.
(In the family) of the Maitrakas, the Sânâpati Bhaṭâkka (Bhaṭârka); his son, the Sânâpati
Dharaśêna [I.]; his younger brother, the Mahârâja Drôpâsinâha; his younger brother, the
Mahâsâmana Mahârâja Dhruvâsena [I.].

Dhruvâsena I.² of Valabhi, issued from Valabhi:
(L. 26).—saîn 200 7 Kârttiika-sû 7.
Genealogy as in No. 457.

459.—G. 208.—Gupta Insr. p. 114, and Plate. Khôh plates of the [Parivrâjaka]
Mahârâja Samkshôbha—the son of the Mahârâja Hastin, grandson of the Mahârâja
Dâmôdara, and great-grandson of the Mahârâja Prabhañjana, who was the son of the
Mahârâja Dvâdhyâya—born in the family of the king-ascetic Saûarman :
(L. 1).—Nav-ôttarâ-vada (bda)-ôsta-dvayô Guptaêripa-r [â*]jya-bhuktau śrîmâti pravardhdha-
mâna-vijayarâjy Mahâśvâyujya-sa[m*]vatsârê Chaitramâsâ-śúklapaksha-trayôdaśy [â*]in-asyâm
saîna(bva)tsara-mâsa-divasa-pûrvvâyâ[m*].
(L. 24).—Chaitra-di 20 8.³
[19th March A.D. 528; see ibid. Introduction, p. 105.]

460.—G. 216.—Ind. Ant. Vol. IV. p. 105. Walâ plates of the Mahâsâmana
Mahâpratiharâ Mahâdañganâyaaka Mahâkârikatikâ Mahârâja Dhruvâsena I. of Valabhi,
issued from the village of Khuḍâbâdîlya :
(L. 30).—saîn 200 10 6 Mâgha-baḍi 3 (?).
Genealogy as in No. 457.—The inscription mentions the king’s sister’s daughter, the
paramôpâsikâ or Bûndhâ devotee Daddâ, as the foundress of a convent at Valabhi.

461.—G. 217.—Jour. Roy. As. Soc. 1895, p. 382. British Museum plates of the
Mahâpratiharâ Mahâdañganâyaaka Mahâkârikatikâ Mahâsâmana Mahârâja Dhruvâsena I.
of Valabhi⁴ :
(L. 30).—saîn 200 10 7 Âsvâyujya-ba 10 3 (?).
Genealogy as in No. 457.—This inscription, also, mentions the king’s sister’s daughter
Daddâ (see No. 460).

462.—G. 221.—Wiener Zeitschrift, Vol. VII. p. 297. Vâvaḍiâ-Jôgiâ plates of the
Mahârâja Dhruvâsena I. of Valabhi, issued from Valabhi :
(L. 33).—saîn 200 20 1 Âsvay[u*]ja-ba 1.
Genealogy as in No. 457.

463.—G. 230.—Gupta Insr. p. 273, and Plate. Mathurâ (now Lucknow Musenm)
Buddhist image inscription :
(L. 2).—saînârâsârâ 200 30 |

Guhasâna of Valabhi⁵ :
(L. 31).—saîn 200 40 (? 200 30 7) Śrâvâna-sû .

¹ Read saîvat.
² Described here as Mahârâja only.
⁴ 0 h. 30 m. before mean sunrise of this day the Mésa-saṅkrânti took place.
⁵ The name of the place from which the grant was issued is illegible.
⁶ The name of the place from which the grant was issued is not given.
Genealogy from Bhaṭārka to Dhruvasena [I.] as in No. 457; then (with the omission of Dharapāṭṭa, see below, No. 468) the Mahārāja Guhasena.— This inscription, also, mentions the lady Duddā (see above, No. 460).

465.— G. 246.— Ind. Ant. Vol. IV, p. 175. Walā second plate only of the Mahārāja Guhasena of Valabhi :

(L. 18).— saṅh 200 40 6 Māgha[di ?] ... This inscription, also, mentions the lady Duddā (see above, No. 460).

466.— G. 2134.— Ind. Ant. Vol. XIV. p. 75, and Plate. Walā fragmentary inscription, containing the name of Guhasena [of Valabhi] :

... [200*] 40 7 ārī-Guhasenaḥ.


(L. 15).— saṅh 200 40 8 Āśvayuja- ... (?).


(L. 33).— saṅh 200 50 2 Chaitra-ba 5.
Genealogy from Bhaṭārka to Dhruvasena [I.] as in No. 457; Dhruvasena’s younger brother, the Mahārāja Dharapāṭṭa; his son, the Mahārāja Guhasena; his son, the Sāmanta Mahārāja Dharasena [II.].

469.— G. 252.— Gupta Inscr. p. 165, and Plate. Māliyā (Junāgadh) plates of the Mahārāja Dharasena II. of Valabhi, issued from Valabhi :

(L. 36).— saṅh 200 50 2 Vaisākha-ba 10 5.
Genealogy, here and in Nos. 467-472, as in No. 468.

470.— G. 252.— Ind. Ant. Vol. VII. p. 68, and Plate. Soraṭṭ (Junāgadh) plates of the Mahārāja Dharasena II. of Valabhi, issued from Valabhi; of the same date.

471.— G. 252.— Ind. Ant. Vol. VIII. p. 301, and Plate. Bombay As. Soc’s plates of the Mahārāja Dharasena II. of Valabhi, issued from Valabhi; of the same date.

472.— G. 252.— Bhāvnagar Inscr. p. 35, and Plates. Katapur (now Bhāvnagar Museum) plates of the Mahārāja Dharasena II. of Valabhi, issued from Bhadrapattana ( ?); of the same date.

473.— G. 289.— Ind. Ant. Vol. VI. p. 11. Walā plates of the Mahāsāmanta Mahārāja Dharasena II. of Valabhi, issued from Bhadrāpattā ( ?) :

(L. 32).— saṅh 200 60 9 Chaitra-ba 2.
Genealogy as in No. 468.— The inscription mentions, as dātaka, the Sāmanta Silāditya.4

474.— G. (? 269.— Gupta Inscr. p. 276, and Plate. Bōdh-Gayā (now Calcutta Museum) inscription of the Buddhist teacher Mahānāman :

(L. 14).— samvat 200 60 9 Chaittra-sūdi 7.

475.— G. 270.— Ind. Ant. Vol. VII. p. 71, and Plate. Alinā plates of the Mahāsāmanta Mahārāja Dharasena II. of Valabhi, issued from Bhartṛiṭṭāpana ( ?) :

(L. 40).— saṅh 200 70 Pahānu(ign)na-ba 10.
Genealogy as in No. 468.— This inscription also mentions, as dātaka, the Sāmanta Silāditya.

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1 On the first plate very few words only are said to be legible.
2 For spurious plates of his see above, No. 346 of S. 400.
3 In the signature described as Mahādikārī ( ?).
4 This probably is the king’s elder son.
5 See ñēid. p. 324, sub voc Mahānāman II; compare also below, No. 525.
476.—G. 286.—*Ind. Ant.* Vol. I. p. 46. Walâ fragmentary second plate only of *Śilāditya I. Dharmāditya* of Valabhi [the son of Dharaśena II.]:—

(L. 16).—saṁ 200 80 6 Vaiśākha-va (?) 6.

477.—G. 286.—*Ind. Ant.* Vol. XIV. p. 329, and Plates. Walâ (now Bombay As. Soc.'s) plates of *Śilāditya I. Dharmāditya* of Valabhi, issued from Valabhi:—

(L. 35).—saṁ 200 80 6 Jyeśthā-bal 6.

Descended from Bhaṭārka, Gubāsena; his son Dharaśena [II.]; his son Śilāditya [I.]

Dharmāditya.—This inscription, again, mentions the lady Duḍḍā (see above, No. 460).

478.—G. 290.—*Ind. Ant.* Vol. IX. p. 238, and Plates. Dhâṅk (now Râjkot Museum) plates of *Śilāditya I. Dharmāditya* of Valabhi, issued from the hōmba (?) before the gates of Valabhi:—

(L. 38).—saṁ 200 90 Bh[ā]*drapada-bal 8.

Genealogy as in No. 477.—The inscription mentions, as dātaka, the illustrious Kharagrahā.²


(L. 45).—saṁ 300 10 Āśvayuṇa-bal 10 5.

Genealogy as far as Śilāditya [I.] Dharmāditya as in No. 477; his younger brother Kharagrahā [I.]; his son Dharaśena [III.]; his younger brother Dhruvasena [II.] Bālāditya.—This inscription, also, mentions the lady Duḍḍā (see above, No. 460); and, as dātaka, the Sāmanta Śilāditya.

480.—G. 316 (or 318 ?).—*Ind. Ant.* Vol. XIV. p. 98; Prof. Bendall's *Journey*, p 72, and Plate. Gōlmādhitōl (Bhaṭārka) inscription of the Mahārāja Śivadēva I. of the Lichehavi family, recording an order which was made at the request of the Mahāsāmanta Amśuvarman; issued from Mānagriha³:—

(L. 15).—saṁvat 300 10 6 (or 8 ?) Jyeśṭhā-śukla-dīvā daśāmyām.


(L. 58).—saṁ 300 20 6 Aṣṭāda-śu 10.

Genealogy as far as Dhruvasena [II.] Bālāditya as in No. 479; his son, the Paramabhāttāraka Mahārājadhirāja Parmētvarā Chakravartin Dhruvasena [IV.]—The inscription mentions, as dātaka, the king's son (rāja-putra) Dhruvasena.⁴

482.—G. 326.—*Ind. Ant.* Vol. I. p. 45. Notice of a Bhâvnagar second plate only of the Mahārājadhirāja Dharasena IV. of Valabhi, dated—

"S. 326, the fifth day of the dark half of Māgha."

This inscription also mentions, as dātaka, the king's son (rāja-putra) Dhruvasena.

483.—G. 330.—*Ind. Ant.* Vol. VII. p. 73, and Plate. Allnā plates of the Mahārājadhirāja Dharasena IV. of Valabhi, issued from Bharuskachchha:—

(L. 53).—saṁ 300 30 Mārggaśira-śu 3.

Genealogy as in No. 481.—The inscription mentions, as dātaka, the king's daughter (rāja-dhīriti) Bhūpā (see No. 484).

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¹ This, so far as I know, is the earliest Valabhi inscription which, in the introductory passage, has the reading *sampanna* instead of the reading *sapatma* of the earlier inscriptions; compare Dr. Hultsch's remarks in *Ep. Ind.* Vol. III. p. 319.

² This probably is the king's younger brother.

³ See below, No. 526.

⁴ This probably is the prince who afterwards ruled as Dhruvasena III.

(L. 57).—sain 300 30 dvi-Mārgaśīra-śu 2.

The date apparently falls in A.D. 648 (in Kaliyuga-saṅvat 3749 expired) when, by the rules of mean intercalation, there was an intercalated month which might be called either Pañha or Mārgaśīra; (see Sewell and Dikshit’s *Ind. Calendar*, p. xxiii, and *Gupta Inschr.* Introduction, p. 33 ff.).

Genealogy as in No. 481.—The inscription mentions, as *dātaka*, the king’s daughter Bhūvā (see No. 483).


(L. 50).—sain 300 30 4 Māgha-śu 9.

Genealogy as far as Dharaśāṇa [IV.] as in No. 481; he was succeeded by Dhruvasēna [III.], the son of Deśarhaṇa who was the son of Śilāditya [I.], the [elder] brother of the grandfather [Kharagṛhā I.] of Dharaśāṇa [IV.].

486.—G. 337.—*Ind. Ant.* Vol. VII. p. 76, and Plates. *Alinā* plates of Kharagraha II. of Valabhi, issued from Pālēndaka (?) :—

(L. 50).—sain 300 30 7 Āśādhā-va 5.

Genealogy as far as Dhruvasēna [III.] as in No. 485; his elder brother Kharagraha [II.].

487.—G. 350.—*Ep. Ind.* Vol. IV. p. 76. Lunsāḍī plates of Śilāditya III. of Valabhi, issued from Khēṭaka :—

(L. 67).—sain 300 50 Phāḷgaṇa (na)-va 3.

Genealogy as far as Kharagraha [II.] Dharmāditya as in No. 486; after him, Śilāditya [III.], the son of Śilāditya [II.], who was the elder brother of Kharagraha [II.].—The inscription mentions, as *dātaka*, the king’s son (*rāja-putra*) Dhruvasēna.

488.—G. 352.—*Ind. Ant.* Vol. XI. p. 306; Bhāvnagar Inschr. n. 45, and Plates. Lunsāḍī (now Bhāvnagar Museum) plates of Śilāditya III. of Valabhi, issued from Mēghavēna :—

(L. 65).—sain 300 50 2 Bhāḍrapada-va 1.

Genealogy as in No. 487.—This inscription also mentions, as *dātaka*, the king’s son (*rāja-putra*) Dhruvasēna.


(L. 66).—sain || 365 || (?) Vaiśākha-va 1 || (?)

Genealogy as in No. 487.—This inscription also mentions, as *dātaka*, the king’s son (*rāja-putra*) Dhruvasēna.

490.—G. 372.—*Ind. Ant.* Vol. V. p. 209, and Plate. Bhāvnagar plates of the *Maḥārājādhirāja Śilāditya IV.* of Valabhi, issued from the camp at the tank of Bālāditya :—

(L. 58).—sain 300 70 2 Śrāvaṇa-va 9.

1 The year 380 of the date would thus correspond to the [Kārtikeya] Vikrama year 380 + 375 = 755 expired; see *Ep. Ind.* Vol. III. p. 303.

2 The case, however, is not free from difficulties. According to the Śūrya- and Ārṣa-siddhdantas, and by the modern rule of naming intercalated months, the intercalated month would be Pañha; and it would be Pañha also by the *Brahma-siddhdanta* and the earlier (Brahmagupta’s) rule. And Mārgaśīra it can be called only on the supposition that it was calculated by the Śūrya- or Ārṣa-siddhdanta, and named in accordance with Brahmagupta’s rule. Compare below, No. 530 of H. (7) 34.

3 In later inscriptions surname *Dharmāditya*.

4 In the inscriptions of his successor described as Paramabhūṣṭaraka Maḥārājādhirāja Paramāśevara.

5 I follow Dr. Fleet in calling this Śilāditya ‘Śilāditya II.’ By other scholars he is not numbered, with the result that the kings of the same name, who are here numbered from III. to VII., in other accounts bear the numbers from II. to VI.
Genealogy as far as Śīlāditya [III] as in No. 487; his son, the Paramahāttāra Kaśyapa Mahārājaśāhīrāja Paramēśvara Šīlāditya [IV.].—The inscription mentions, as dātaka, the king’s son (rāja-putra) Kharagraha.

(L. 60).—saṅ 300 70 5 Jyeṣṭha-ba 5.
Genealogy as in No. 490.—This inscription also mentions, as dātaka, the king’s son (rāja-putra) Kharagraha.

492.—G. 376.—From impressions supplied by Dr. Burgess. Plates of the Mahārājaśāhīrāja Šīlāditya IV. of Valabhi:—
(L. 59).—saṅ 300 70 6 Mārgasaṅkramaṇa 10 5.
Genealogy as in No. 490.—This inscription also mentions, as dātaka, the king’s son (rāja-putra) Kharagraha.

493.—G. 382.—From impressions supplied by Dr. Fleet. Plates of the Mahārājaśāhīrāja Šīlāditya IV. of Valabhi:—
(L. 65).—saṅ 300 80 2 Mārgasaṅkramaṇa 6.
Genealogy as in No. 490.—The inscription mentions, as dātaka, the king’s son (rāja-putra) Dharaśāna.

494.—G. 386.—Ind. Ant. Vol. IX. p. 163, and Plates. Chāngu-Nārāyaṇa (near Kāṭmāṇḍu) pillar inscription of Māṇadeva:—
(L. 1).—saṅ 300 80 6 Jyeṣṭha-māsa śukla-pakṣe pratipadi 1 [Rṛ]hīṣṇnakahatra-yuktē chandramasi mabūrttī prasastē bhijitī.
28th April, A.D. 705; see also Vol. XVII. p. 210, and Gupta Inscr. Introduction, p. 95. Vṛishadēva; son of Śāṅkaradēva; son of Dharmadēva, married Rājyavatī; their son Māṇadeva. (Compare below, No. 541.)

(L. 61).—saṅ 400 3 Vaiśākha-sūrdha 10 3 ?
Genealogy as far as Šīlāditya [IV.] as in No. 490; his son, the Paramahāttāra Kaśyapa Mahārājaśāhīrāja Paramēśvara Šīlāditya [V.].—The inscription mentions, as dātaka, the king’s son (rāja-putra) Šīlāditya.

496.—G. 403.—Jour. Bo. As. Soc. Vol. XI. p. 335, and Plates. Gondal plates of the Mahārājaśāhīrāja Šīlāditya V. of Valabhi, issued from Khēṣṭaka:—
(L. 60).—saṅ 400 3 Māgha-ba 10 2.
Genealogy as in No. 495.—This inscription also mentions, as dātaka, the king’s son (rāja-putra) Šīlāditya.

497.—G. 413.—Ind. Ant. Vol. IX. p. 167, and Plate. Dēvapāṭana (near Kāṭmāṇḍu) fragmentary inscription of the time of Māṇadeva:—
(L. 1).—saṅ 400 10 3.

498.—G. 435.—Ind. Ant. Vol. IX. p. 167, and Plate. Laganṭāl (Kāṭmāṇḍu) fragmentary inscription of the Mahārāja Vasanatāsena, issued from Māṇagiriha:—
(L. 20).—saṅ 400 30 5 [Āśā]yuji śukla-dīvā 1.

1 The name of the place from which the grant was issued is illegible.
2 See below, No. 541.
499.—G. 441.—_Ind. Ant._ Vol. VI. p. 17, and Plate. Luptavâda plates of the Mahârâjâdhirâja Śilâditya VI. of Valabhi, issued from Gôdrahaka:—
(L. 70).—saññat 400 40 1 (?) Kàrttiika-sù 5 (?) .
Genealogy as far as Śilâditya [V.] as in No. 495; his son, the Paramabhatâraka Mahârâjâdhirâja Paramesvara Śilâditya [VI.].

500.—G. 447.—_Gupta Insor._ p. 173, and Plate. Alînâ (now Royal. As. Soc.'s) plates of the Mahârâjâdhirâja Śilâditya VII. Dhru Başâ of Valabhi, issued from Anandapura:—
(L. 77).—saññat sarâ-sâta-chhatvâryâ patâcchhatvârīśad-^{2} adhiké Dyêptha(Jyêmsbha)-
śuddha-pañcchamâyân ānakata[h^{*}] sava^{3} 400 40 7 Śrâ[va]-śukla-divâ saptamyâm.
Genealogy as far as Śilâditya [VI.] as in No. 499; his son Dhru Başâ, styled the Paramabhatâraka Mahârâjâdhirâja Paramesvara Śilâditya [VII.].

501.—G. 535.—_Ind. Ant._ Vol. IX. p. 168, and Plate. Laganôl (Kôtômidu) fragmentary inscription; mentions, as âsîka, the king's son (râja-pûtra) Vikramasâna:—
(L. 18).—saññat 500 30 5 Šrâ[va]-śukla-divâ saptamyâm.

502.—G. 585.—_Ind. Ant._ Vol. II. p. 257, and Plate. Môrhi second plate only of Jâinka:—
(L. 16).—Pañcchâsîyâ yute-tîte samânâm śata-pañcchaké | G[au]pté dadâv-adô nripâb
sêparâgê=krka-mâmâjâlê ||
(L. 19).—saññat 585 Phâlguna-sûdi 5.4

503.—Valabhi-s. 850.—_Wiener Zeitschrift._ Vol. III. p. 7; _Bhâvanagar Insor._ p. 186. Vêrâval inscription of the temple-priest Bhâva-Brihappati^{6} :—
(L. 54).—Valabhi-saññat 850 Âshâ[â]hâ . . .
The inscription mentions the Chaulukya Jayasimha-Siddharâja and Kumârapâla (who defeated the king Ballalâ of Dhârâ).

504.—Valabhi-s. 850 (?)—_Bhâvanagar Insor._ p. 184. Junâgadh fragmentary inscription of the time of (?) the Chaulukya Kumârapâla; is said to be dated:—
(L. 34).—Valabhi-saññat 850 śrî-Simha-saññat 60 varshê.7

505.—Valabhi-s. 911.—_Bhâvanagar Insor._ p. 161, and Plate. Ghelâbâ (near Mângrol) fragmentary inscription:—
(L. 1).—śrîmâk-Valabhi-saññat 911 [varshê] . . . [śu]di 5 Šukrê.

506.—Valabhi-s. 927.—_Ep. Ind._ Vol. III. p. 303, and Plate. Vêrâval image inscription:—
(L. 1).—śrîmâk-Valabhi-sa[â]mâk-saññat 927 varshê Phâlguna-sûdi 2 Sôme ||
Monday, 19th February A.D. 1246.

507.—Valabhi-s. 945.—Vêrâval inscription of the reign of the Chaulukya (Vâghêlâ) Mahârâjâdhirâja Arjunadêva; see above, No. 228 of V. 1320.

d.—Undated Inscriptions connected with those under D.

508.—_Gupta Insor._ p. 141, and Plate. Mêhrâunîl (Mihraunîl) iron pillar inscription, being a posthumous eulogy of the conquests of a powerful king Chandra.8

1 See _Ind. Ant._ Vol. XVII. p. 211, and Vol. XX, p. 381; and _Gupta Insor._ Introduction, p. 97.
2 See below, No. 527.
4 This cannot be correct. According to the date of the Vêrâval inscription of the reign of Arjunadêva (No. 228) the difference between a Valabhi year and the corresponding Simha year (for the mouth of Āshâ) is 794, while here the difference between 850 and 60 is 790.
509.—Gupta Inscr. p. 6, and Plate. Allahâbad pillar inscription of the Mahârâjâdhirâja Samudragupta, who captured and again liberated "Mahendra of Koshala, Vyâghrrâja of Mahâkântâra, Manâjarâja of Kârala, Mahândra of Pishapura, Svâmidatta of Koâlâ on the hill, Damana of Erândapalla, Vishnugopa of Kâshî, Nîlârâja of Avamukta, Hastivarman of Vengli, Ugrasena of Palakka, Kubera of Dvarasrâtra, Dhananjaya of Kusitalapura," and all the other kings of Dakshinapatha, and exterminated "Rudradâna, Matila, Nâgaradatta, Chandravarman, Gâñapatirâga, Nâgasena, Achyuta, Nandin, Balavarman," and other kings of Aryavarta. (A kavya in verse and prose, composed by the Sândhivyagrahika Kumârâmaditya Mahâdânâditya Harishena, the son of Dhruvabhûti).

510.—Gupta Inscr. p. 20, and Plate. Erâ (now Calcutta Museum) fragmentary inscription of Samudragupta.

511.—Gupta Inscr. p. 256, and Plate. Gayâ (spurious) plate of the Mahârâjâdhirâja Samudragupta, issued from Ayodhyâ:—

(I. 14).—sâmvat 94 Vaisâkha-di 10.

Genealogy as in No. 439.

512.—Gupta Inscr. p. 35, and Plate. Udayagiri cave inscription of the time of Chandravigupta II., recording the excavation of the cave by the order of his minister, the poet Virašena, otherwise called Saba, of Pâtaliputra.

513.—Gupta Inscr. p. 26, and Plate. Mathurâ (now Lahore Museum) fragmentary inscription [of the Mahârâjâdhirâja Chandravigupta II.].

514.—Gupta Inscr. p. 40, and Plate. Gadhâwa (now Calcutta Museum) fragmentary inscription of the reign of the Mahârâjâdhirâja Kumâragupta I.:—

(L. 2).—srîl-Kumâragupta-râja-[sâmvat-sarê] . . . . . . divasê 107 [asyâm divasa-pûrvvâyan].

515.—Gupta Inscr. p. 265, and Plate. Gadhâwa (now Calcutta Museum) fragmentary inscription [of the time of Kumâragupta I.].

516.—Gupta Inscr. p. 49, and Plate. Bihâr fragmentary pillar inscription of the time of the Mahârâjâdhirâja Skandagupta.

Genealogy as far as Kumâragupta [I.] as in No. 439; his son, the Mahârâjâdhirâja Skandagupta.

517.—Gupta Inscr. p. 53, and Plate. Bhitari pillar inscription of Skandagupta, recording the installation of an image of the god Vishnu and the allotment to the idol of a village.

Genealogy as in No. 516.


Genealogy as far as Kumâragupta [I.] as in No. 439; his son, from Ananta-devâ, the Mahârâjâdhirâja Purâgupta; his son, from Vatsadâvâ, the Mahârâjâdhirâja Narasimhagupta; his son, from Mahâlakshmidâvâ (?), the Mahârâjâdhirâja Kumâragupta [II.]

1 His genealogy is given as in No. 439, above.
2 The above is from Dr. Fleet's published translation, but it should be stated that Dr. Fleet has the passage translated by 'Manjarâja . . . . on the hill,' under further consideration; compare also Bombay Gazetteer,


3 The grant, according to Dr. Fleet, has the general appearance of having been fabricated somewhere about the beginning of the eighth century A.D.

4 Expressed by numerical symbols; compare Gupta Inscr. p. 255, note 1.

5 See above, Nos. 436-438 of G. 82-83

6 See above, Nos. 439-443 of G. 96-129.

7 Expressed by a numerical symbol.

8 See above, Nos. 446-449 of G. 136-146.
519.—*Ep. Ind.* Vol. I. p. 239, and Plate. Kura (now Lahore Museum) inscription of the reign of a Rájádhirája Mahárája Tóramána Shaíha (or Sháhi) Jaúvela, recording the construction of a Buddhist convent:—

(L. 1).—[rājá], rāja-mahárája-Tóramána-shá[hi]. Jaú ... [bhivardhamána-rájyé ... sahvasaré] ... me Márgaśiramása-şukla-dvityāyām.

520.—*Gupta Inscr.* p. 159, and Plate. Erán stone boar inscription of the first year of the reign of the Mahárájádhirája Tóramána, recording the building of the temple, in which the boar stands, by Dhanyavishnu, the younger brother of the deceased Mahárája Mātrivishnu:—

(L. 1).—Varahé prathamé prithivim prithu-kirttau prithu-dyutanu mahárájádhirája-srí-Tóramána prásasati !(!) Phálguna-divasa dasámé ity-évam rájyavara-mása-dínihi ![1*] étasyaṁ púrvvāyām | sva-lakṣapāir-yuktā-púrvvāyām ![1(])

521.—*Gupta Inscr.* p. 162, and Plate. Gwálior (now Calcutta Museum) inscription of the 15th year of the reign of Mihirakula (who broke the power of Paśupati), the son of Tóramána, recording the building of a temple of the Sun, by a person named Mātríchēta, on the mountain Gópa (Gwálior):—

(L. 4).— ... abhirjadhamána-rájyé pariñcchadé-ābdé ... Kárttika-máśe prápt[ā]'] gaganæ-[patau (?) ni]rrmmanal bháti ... tithi-nakshatra-muhurtáte sañíprápté suprasastadíne.


(L. 7).—Mahámaghe sahvasaré Kárttikamaśa-divasa 10 9.

Ibid. Introduction, p. 105 ff., it is shown that the date might correspond to either the 13th October A.D. 508 (in Gupta-saṁvatsāra 189) or the 2nd October A.D. 520 (in Gupta-saṁvatsāra 201); but according to *Ind. Ant.* Vol. XIX. p. 228 the Mahámagha sahvasarā of this date commenced in A.D. 484 (in Gupta-saṁvatsāra 165). Compare above, Nos. 389, 390, 392, and 451, 453 and 456.

523.—*Bhāvanagar Inscr.* p. 30, and Plate. Bánkódí (now Bhāvanagar Museum) fragmentary inscription, containing the name of Guhaséna [of Valabhi]

524.—*Ind. Ant.* Vol. XII. p. 148; *Bhāvanagar Inscr.* p. 64, and Plate. Gópánath first plate only of a Valabhi grant, which breaks off in the description of Dharaséna III., the son of Kharagraha I.; issued from Valabhi.

525.—*Gupta Inscr.* p. 279, and Plate. Bódh-Gayá Buddhist image inscription, recording the presentation of the statue, on the pedestal of which it is engraved, by the Sihastra Mahánáman.

526.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Fragmentary inscription from near the Śivapuri hill, five miles north of Kátmádu, of the Mahárája Sivadéva I. of the Lichchhavi family, recording some act done at the request of the Mahásámanta Amśuvarman; issued from Mánagriha.

527.—*Bhāvanagar Inscr.* p. 208. Vérával fragmentary inscription of the temple-priest Bháva-Brihaspati, mentions the Chaulukyas [Jayasimha-] Siddhárja, Kumárapálá, Ajayápála, Múlarhája II., and Bhimadéva II.

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1 Of about "the fourth or fifth century A.D." There is no evidence to show that the Tóramána of this inscription is in any way connected with the Tóramána of No. 520.

2 See above, No. 454 of G. 165.

3 See above, No. 329.

4 Read sahvasaré.

5 See above, No. 474 of G. (?) 269.

6 See above, No. 503 of Valabhi-s. 820.
E.—Inscriptions dated according to the Harsha Era.


(L. 16).—samvat 20 21 Kártíka[ka*]-vadi 1.

The Maháradjá Naravardhana; his son, from Vajrínádēvi, the Maháradjá Ráyavardhana [I.]; his son, from Aparádēvi, the Maháradjá Ádityavardhana; his son, from Maháasénaguptadévi, the Maháradjádhirája Prabhákarakarvardhana; his son, from Yasómatidévi, the Maháradjádhirája Ráyavardhana [II.] (subdued Devaratta and other kings); his younger brother, the Maháradjádhirája Harsha. The inscription mentions, as officials, the Mahádámantaka Skandagupta and the Mahádámantaka Maháradjá Bhána (?).


(L. 18).—samvat 20 5 Márgaśírsha-vadi 6.

Genealogy as in No. 528.—The inscription mentions, as officials, the Mahádámantaka Skandagupta and the Sámantaka Maháradjá Íśvaragupta.

530.—H. (?). 34.3.—Prof. Bendall’s Journey, p. 74, and Plate. Sundhárā damaged inscription of the Mahádámantaka [Amśuvarmān*], issued from Kailásakútabhavana:—

(L. 16).—saúvat 30 4 prathama-Pausha-sukla-dvitiyáyám.

Judging by the date of No. 542 of H. 155, the month of Pausha of Harsha-saúvat 34 would be expected to fall in A.D. 639-40 (in Kaliyugā-saúvat 3740 expired), but in that year no month was intercalary. In (Kaliyugā-saúvat 3741 expired =) A.D. 640-41, by the rules of mean intercalation, there was an intercalated month which might be called Pausha on the supposition that it was calculated by the Brahma-siddhánta, and named according to the modern (not Brahmagupta’s) rule for naming intercalated months, but which ordinarily would be called Márgaśírṣa. (See Sewell and Dikshit’s Ind. Calendar, p. xxiii).

531.—H. (?). 34.—Ind. Ant. Vol. IX. p. 169, and Plate. Bungmatí (near Kármatánu) fragmentary inscription of the Mahádámantaka Amśuvarmān, issued from Kailásakútabhavana:—

(L. 14).—saúvat 30 4 Jyéṣṭha-sukla-śasamýám.

532.—H. (?). 39.—Ind. Ant. Vol. IX. p. 170, and Plate. Dévapátha (near Kármatánu) inscription of Amśuvarmān, issued from Kailásakútabhavana:—

(L. 23).—saúvat 30 9 Vaśákha-sukla-divá dasamýám.

The inscription mentions, as dátaka, the Ywardjá Udayadévi. It also mentions Amśuvarmān’s sister Bhógadévi, who was the wife of the king’s son (rāja-putra) Súraséna, and the mother of Bhógavarmān and Bhágadévi.

533.—H. (?). 45 (?).—Ind. Ant. Vol. IX. p. 171, and Plate. Satdhárā (near Kármatánu) inscription of Amśuvarmān:—

(L. 1).—saúvat 40 5 (?) Jyéṣṭha-sukla.

1 This ‘2’ is denoted by a numeral figure, but the preceding ‘20’ and the following ‘1’ by numerical symbols.
2 The published text has Pániakéd. In line 10 reference is made to a forged grant (káta-tána).
3 Prof. S. Lévi, in the Jour. Asiatique. 1894, Juillet-Août, p. 62, has referred this date (and those of the following dates, in which a sign of interrogation has been put here after H.) to a local era the epoch of which would fall in A.D. 595. But since for Amśuvarmān we have the date No. 533, of the year 44 or 45, even the adoption of such a new era would not meet one of Prof. Lévi’s main objections to the assignment of this date (of the year 34) of the Harsha era—the objection, namely, that according to Hsiian Tsang’s account Amśuvarmān could not have lived after A.D. 657.
4 See above, No. 480 of G. 316 (or 318 ?).
5 This supposition would be the very reverse of the supposition made above, under No. 484 of G. 330.
6 See below, No. 541.
7 According to Dr. Fisét, the year of the date is either 44 or 45; see Gupta Insct. Introduction, p. 180, F.
534. — H. (?) 48. — *Ind. Ant.* Vol. IX. p. 171, and Plate. Lalitapattana (near Kāṭmāṇḍū) inscription of Jīshnugupta, issued from Kailāsakūṭabhabhavana:

(L. 21).— samvat 40 8 Kārttika-śukla 2.

The inscription mentions, in connection with Mānagriha, the Mahārāja Dhruvadēva; also the Mahārāja Bāhūdēva, of the family of the Vishnu-Guptas, who had the installation of the image by the general (bahu-dhāhirita) Sālaphaksha at, apparently, Nālanda (?) —

(L. 2).— samvat 66 6 Mārga-śuki 7 (?) asyan-divasa-māsā-samvatsara-āhūtvam.

536. — H. (?) 82 (?). — Prof. Bendall’s Journey, p. 77, and Plate. Gauridhāra fragmentary inscription, issued from Kailāsakūṭabhabhavana:

(L. 29).— samvat 80 2 (?) [Bhādra] pada-śukla-di .

The inscription mentions, as dātaka, the Yuvārāja Skandadēva (?).

537. — H. (?) 119. — *Ind. Ant.* Vol. IX. p. 174, and Plate. Laganḍol (Kāṭmāṇḍū) inscription of the Mahārāja Bāhūdēvā Śivadeva II., issued from Kailāsakūṭabhabhavana:

(L. 23).— samvat 100 10 9 Phālguṇa-śukla-divā āsāmyam.

The inscription mentions, as dātaka, the king’s son (raja-patra) Jayadeva.


(L. 37).— samvat 100 40 (?). 4 Jyēṣṭha-śukla-divā ātrīyāsāmyam.

539. — H. (?) 145. — *Ind. Ant.* Vol. IX. p. 177, and Plate. Lalitapattana (near Kāṭmāṇḍū) fragmentary inscription:

(L. 17).— samvat 100 40 5 Panaśa-śukla-divā trīṭyāsāmyam.

The inscription mentions, as dātaka, the Yuvārāja Vījyadeva.

540. — H. (?) 161. — Prof. Bendall’s Journey, p. 79, and Plate. Inscription of a private person, on a water-conduit slab near the temple of Jaisi, Kāṭmāṇḍū:

(L. 1).— samvat 100 50 1 Vaiṣākha-śukla-dvītīyāsāmyam.

541. — H. (?) 153. — *Ind. Ant.* Vol. IX. p. 178, and Plate. Kāṭmāṇḍū inscription of Jayadeva Parāghakrākāma; (with the exception of five verses, which are by the king himself, composed by Buddhakirti):

(L. 35).— samvat 100 50 3rd Kārttika-śukla-navayām. ||

In the solar race there was Lichchhavi; in his family was Supushpa, born at Pushpapura (Pāṇḍaliputra); after him came, omitting 23 kings, Jayadeva; after him, omitting 11 kings, Vṛishadēva; his son Śāmkaradēva; his son Dharmadēva; his son Mānadeva (see Nos. 494 and 497); his son Mahidēva; his son Vasundēva (the Vasantasāna of No. 498). The inscription then has Udayadeva (mentioned as Yuvārāja in No. 532); [his son] Narāśadēva; his son Śivadeva II. (Nos. 537 and 538), married Vatsadēva, a daughter of the Manikāri Bhāgavarman and daughter’s daughter of Adityasēna of Magadhā (No. 535); their son, Jayadeva Parāghakrākāma, married Rājamati, the daughter of Harshadēva, king of Gauda, Udāra etc., and of Kāliṅga and Kāśāla, of the family of king Bhagadatta (or of the Bhagadatta kings). (See *ibid.* Vol. XIV. p. 346 ff. and *Gupta Insr.* Introduction, p. 185 ff.)


(L. 12).— saṃvatsāra (ṭarī? ) 100 50 5 Māgha-śuki 10 nīva (ba)yādhām.

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1 See below, No. 557.
2 See below, No. 550.
3 See below, No. 541.
4 This may possibly be 20 or 30.
5 This “3” is denoted by a numeral figure.
6 For the lineage of Bhagadatta, see below, Nos. 652, and 711-714.
20th January A.D. 761; see Gupta Inscrip. Introduction p. 178.

The Mahārāja Dēvaśakti; his son, from Bhuyikādevi, the Mahārāja Vatsarāja; his son, from Sundarādīvi, the Mahārāja Nāgabhāta; his son, from Īṣaṭādīvi, the Mahārāja Rāmabhada; his son, from Appādēvi, the Mahārāja Bhōja [1]; his son, from Chandrabhaṭṭādīvēḍi, the Mahārāja Mahendrapāla [surnamed Bhāka?].

543.—H. 164.—Ind. Ant. Vol. XXVI. p. 29. Pañjab inscription of the reign of a certain Vīgraḥa (?)—

(L. 1).—samvat 184 Śrīvata-vati 15 atra dīna.

544.—H. 188.—Ind. Ant. Vol. XV. p. 140, and Plate. Bengal As. Soc.'s plate of the Mahārāja Vinayakapālaḍéva, issued from Mahodaya (Kanauj):—

(L. 14).—shāṣṭhyayin (Śrī Gāyā[m]*) snātvā ... (L. 17).—samvatsāra 100 80 8 Phālguṇa-vadi 9 nivā(ṇa)buddhām!

Genealogy as far as Mahendrapāla as in No. 542; his son, from Déhanagadēvi, the Mahārāja Bhōja [II.]; his brother, the son of Mahendrapāla from Mahādevidēvi, the Mahārāja Vinayakapāla [surnamed Harsha?].

545.—H. 218.—Ind. Ant. Vol. XXVI. p. 31; Archæol. Surv. of India, Vol. X. Plate ix. 1, and Vol. XXI. Plate xvi. A. Khajûrâhâ image inscription:—

(L. 2).—samvatsāra 200 10 8 Māgha-sūdi 10.

546.—H. 270.—Ep. Ind. Vol. I. p. 186. Pehevâ (Pehoa) inscription of the reign of the Mahārajadhirāja Bhōjadēva, the successor of the Mahārajadhirāja Rāmabhāradēva, of Kanauj]:—

(L. 2).—samvatsara-sata-dvārye śaṭṭhapaty-adhikā Vaiśākha-sūdi 7 asyaḥ samvatsara-māsa-divasa-pārvvāyaṁ tīthi-śa Śrī-Pṛthūdak-ādhisthānē pāśchāt-chatraddāsyāṁ ghoṭāka-yātṛayāṁ samāyāta ... (L. 3).—H. 563 (or 562 ?).—Ind. Ant. Vol. XXVI. p. 32; Archæol. Surv. of India, Vol. XIV. p. 72, and Plate xxii. 3. Notice of a Pañjaur inscription:—

(L. 1).—samvat 563 (or 562 ?) Jēṣha-sādi 9 vāra Śākraḥ.

Friday, 17th May A.D. 1168.

E.—Undated Inscriptions connected with those under E.


Genealogy from Rājyavarndhana [I.] to Harshavarndhana (Harsha) as in No. 528 of H. 22.

549.—Ep. Ind. Vol. I. p. 180, and Plate. Kañḍākō (Gavlīhumat, now Lucknow Museum) inscription, recording the erection of some building in memory of Takshadatta by his father Harivarman (Mamma), the son of Haridatta who had been 'raised to eminence by the illustrious Harsha' [of Kanauj]; (composed by Bhadra, the son of Vāmana).


Krishṇagupta; his son Harshagupta; his son Jivitagupta [I.]; his son Kumāragupta (at war with [the Maukhari] Śānvarman); his son Dāmodaragupta (fell in a battle with the Maukharī); his son Mahāśēṅagupta (defeated Susāhīvarman); his son Mādhavagupta (contemporary of Harsha [of Kanauj]); his son Ādityasēna.

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1 See below, No. 710 of H. 100.
2 See above, No. 15 of V. 933.
3 This is the 14th tīṭhi of the dark half of the avānta Chatura or pārśimāna Vaiśākha; see Ind. Ant. Vol. XXVI. p. 179.
4 Of about the latter half of the seventh century A.D.
5 See above, No. 535 of H. 66.
6 See below, No. 564.
551.—_Gupta Inscr._ p. 212. Mandār Hill rock inscriptions of the _Mahārāja_ Adivyāsēndāvē [of the family of the Guptas of Magadhā] and his wife Kōṇādēvī.\(^1\)


Mādhavagupta; his son, from Śrīmati, Adivyāsaēna; his son, from Kōṇādēvī, the _Mahārāja_ Dēvagupta;\(^2\) his son, from Kamaladēvī, the _Mahārāja_ Viśnugupta; his son, from Ijīvāyēvī, the _Mahārāja_ Jīvita-gupta. [II.]—The inscription mentions, as previous kings, Bālādēvī, Sārvavaran, and Avantivarman.

553.—_Gupta Inscr._ p. 229, and Plate. Jaunpur fragmentary inscription of Īsvaravaran, of the lineage of the Mukhara kings.\(^3\)

554.—_Gupta Inscr._ p. 220, and Plate. Āśrīgaṇḍ copper seal inscription of the Maukhari _Mahārāja_ Šarpavaran.

The _Mahārāja_ Harivarman; his son, from Jaya-gupta, the _Mahārāja_ Adivyāsēvra; his son, from Harshagupta, the _Mahārāja_ Īsvaravaran; his son, from Upagupta, the _Mahārāja_ Ijīvāyēvī, from [Lakshmi]vati, the _Mahārāja_ Šarpavaran.

555.—_Gupta Inscr._ p. 222, and Plate. Barābār Hill cave inscription of the Maukhari Anantavarman, the son of Śardūla.

556.—_Gupta Inscr._ pp. 224 and 227, and Plates. Nāgarjuni Hill cave inscriptions of [the Maukhari] Anantavarman, the son of Šardūlavaran, who was the son of Yajñavaran.


**F. Inscriptions dated according to the Newār Era.**

559.—N. 203.—Prof. Bendall's _Journey_, p. 80, and Plate. Lalita-pattana (near Kāṭmāṇḍu) image inscription of Vānāvēva, the son of a king Yāsodēvī:—

(L. 1.)—Tribhūr-varshaiḥ samāukāte samavatsara-śata-ādayē | Vaiśākha-suklaśa(sa)pamāyēn Budhē Pushy-ādayē śubhā(hā) ||

Wednesday, 26th April A.D. 1083;\(^5\) see _Ind. Ant._ Vol. XVII. p. 248, No. 7.

560.—N. 259.—Prof. Bendall's _Journey_, p. 81, and Plate. Varamṭol (Kāṭmāṇḍu) inscription of the reign of the Rājādēvā _Mānādevē:_—

(L. 1.)—samvat 200 50 97 Bhādrapada-krishṇa-saptamāyēn ||

561.—N. 512.—Prof. Bendall's _Journey_, p. 83, and Plate. Lalita-pattana (near Kāṭmāṇḍu) inscription of the reign of the _Mahārāja_ Jayasthiti-kumāradēvē:—

(L. 1.)—śrīman-Naipalika-samvat 512 Vaiśākha-krishṇa-āhaṃkṛtē śrīvāsa-nakhaśte | Aundrā-yōgē | Āditya-vāsa(sa)rē ||

Sunday, 12th May A.D. 1392; see _Ind. Ant._ Vol. XVII. p. 249, No. 12.

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\(^1\) For a modern Deoghar inscription which glorifies Adityasena and his wife 'Kōṇādēvī,' see _Gupta Inscr._ p. 213, note.

\(^2\) See below, No. 619. For another Dēvagupta, see above, No. 528.

\(^3\) See No. 554.

\(^4\) See above, No. 550.

\(^5\) On this day the _tīkñ_ of the date commenced 4 h. 7 m. after mean sunrise.

\(^\*) This '9' is denoted by a numeral figure.

\(^\*\) Called Sthitimalla in No. 563.
562.—N. 533.—Ind. Ant. Vol. IX. p. 183. Kāṭmāṇḍū inscription of the Mahārājādhirāja Jayajōtimalīdēva:


Sunday, 15th January A.D. 1413; see ibid. Vol. XVII. p. 247, No. 3.

Sthitimalla of the solar race married Rājajaladēvī; their sons Jayadharmamalla, Jayajōtimalī, and Jayajōtimalī. The inscription further mentions Jayajōtimalī’s son-in-law Jayabhairava (the husband of Jīvarakshā), and Jayajōtimalī’s son Yakshamalla (governor of Bhaktāpurī), and another (?) son Jayantarāja (described as the son of Jayalakshmi and husband of (?) Jayalakshmi).

563.—N. 757.—Ind. Ant. Vol. IX. p. 184. Lalitapattana (near Kāṭmāṇḍū) inscription of Siddhānvisiniamalla:

(V. 17).—Nēpāl-varshē svarā-sāra-taragair-sāktē Phālguṇīyē pakshē prāptē valakshē- maharguru-divāsē Śākara-rkṣē daśamīyē . . .

Samvat 757 Phālguṇa (na)-māśe śukla-pakshē daśamīyē tithau Ardā-para-Punarvasu-nakshatre Ayushman-yogē Bṛhaspati-vāsarē.

Thursday, 23rd February A.D. 1637; a see ibid. Vol. XVII. p. 250, No. 16.

The king Harisimha; in his lineage, Mahendra-malla; his son Śivasimha; his son Hariharasimha, married Lālamati; their son Siddhānvisiniamalla.

564.—N. 769.—Ind. Ant. Vol. IX. p. 188. Kāṭmāṇḍū inscription of Pratāpa (Jayaprātempalladēva):

Saṃvat 769 Phālguṇa-śukla-shaścāḥhyāḥ tithā Anurādhā-nakshatre Harapa-yogē Bṛhaspati-vāsarē.

Thursday, 22nd February A.D. 1649; see ibid. Vol. XVII. p. 250, No. 17.

In the family of Rāmāchandra of the solar race, Nānyadēvā; his son Gaṅgadēva; his son Nṛsiṁha; his son Rāmaśimha; his son Śaktisimha; his son Bhūpālasimha; his son Harasimha; in his family, Yakshamalla; his son Ratnamalla; his son Sūryamalla; his son Amaramalla; his son Mahendramalla; his son Śivasimha; his son Hariharasimha; his son Lakshminarasiṃha; his son Pratāpa (who defeated Siddhānvisiniamallā and others), married Rūpamati (a sister of Prāpanārāyaṇa and daughter of Viranārāyaṇa, the son of Lakshminārāyaṇa and grandson of Nārāyaṇa, whose capital was Vihāranagar) and Rājamati.

565.—N. 777.—Ind. Ant. Vol. IX. p. 189. Kāṭmāṇḍū inscription of the Mahārājādhirāja Jayaprātempalladēva; (composed by the king himself):


Sunday, 11th January A.D. 1657; see ibid. Vol. XVII. p. 251, No. 18.

In the solar race, in the family of Rāma’s son Lava, there was Harisimha (who dug tanks in Mithilā and settled Nēpāla); his son Yakshamalla; his son Ratnamalla; his son Sūryamalla; his son Mahendramalla; his son Śivasimha; his son Hariharasimha; his son Lakshminarasiṃha; his son Pratāpamalla.

1 Called Jayasthitirajamalla in No. 561.
2 On this day the tithi of the date commenced 5 h. 49 m. after mean sunrise.
3 Below, in No. 564, the name is Harasiṃha; but see also No. 565.
4 See below, Nos. 566 and 568.
5 Read kriyā.
6 The name Nāga occurs below, in No. 647.
7 In Nos. 563 and 565 the name is Harasiṃha.
8 See No. 563.
9 But see above, No. 564; in the same inscription Mahendramalla is called Amaramalla.
10 In Nos. 563 and 564 called Mahendramalla.
566.—**N. 792.—Ind. Ant. Vol. IX. p. 192.** Bungamati (near Kātmāṇḍu) inscription of the Rājā Śrīnivāsa:**

Nēpāl-ābdē lochana-chehkhida-saptē śrī-pañchamāyām.

567.—**N. 810.—Ind. Ant. Vol. IX. p. 191.** Kātmāṇḍu inscription² of the queen Riddhīlakshmi, the mother of the king Bhūpalendramalla :


Sunday, 20th October A.D. 1689 ; see *ibid.* Vol. XVII. p. 251, No. 19.

568.—**N. 843.—Ind. Ant. Vol. IX. p. 192.** Lalita-pattana (near Kātmāṇḍu) inscription of the princess Yōgamati, recording the consecration of a temple in memory of her son Lōkapra-kāsa :

(V. 10).—Ābdē Rāma-prajēśvarāsya-vasubhir=Māghē-sitē pakshakē Śūlē ch=Ottara phalgunē Sāśadhārē vācē dvitiyā-tithau.

Monday, 11th February A.D. 1723 ; see *ibid.* Vol. XVII. p. 251, No. 21.

Siddhistinhamalla³ of Lalita-pattana; his son Śrīnivāsa;⁴ his son Yōganarēndramalla; his daughter Yōgamati; her son Lōkapra-kāsa.

**G.**—Inscriptions dated according to the Saptarshi Era, the Era of Buddha’s Nirvāṇa, the Lakṣmaṇa-sena Era, the Simha Era, the Hījra Era, the Bengali San, and the Iñāl Era.

569.—The [iavukka] year 80.—**Ep. Ind. Vol. I. p. 104.** Bajīnāth inscription (first praśasti⁵) of the time of the Rājānakā Lakṣmaṇa-chandra of Kīragramā, and the reign of the king Jayachandra of Trīgarta (Jālandhara); (composed by Rāma, the son of Bhūpīgakā) :


The year 80 of this date has been taken to correspond to Śaka-saṅvat 726 expired (= A.D. 804-5), which probably is the date of the second Bajīnāth praśasti; but for that year the date is irregular.⁶

570.—The [iavukka?] year 30.—**Ep. Ind. Vol. I. p. 120.** Kāṅgrā Bazar Jaina image inscription of the Śāri Abhayachandra and others of the Rājakaḷa gaṭchha :

(L. 1).—saṅvāt 30.

The year 30 of this date has been taken by Prof. Bühler to correspond, probably, to A.D. 854.[55]

571.—The [iavukka?] year 5.—**Ep. Ind. Vol. I. p. 192.** Kāṅgrā inscription (containing the Bhavāni-Jvalāmukhi stōra of Rāghavachaitanya), put up during the reign of the king

1 See below, No. 568.
2 "On the upper portion of the same stone is found a hymn to Śiva, in the Bhujanga metre, composed by Śrī-śrī-Jayabhikshu-dramallā.
3 See above, No. 563.
4 See above, No. 566.
5 See above, No. 561 of S. 726 (I).—Compare also *Ep. Ind.* Vol. II. p. 482.
6 See *Ind. Ant.* Vol. XX. p. 154, where I have stated that, of all the expired 26th years of the centuries of the Śaka era from S. 628 to 1428, only the year S. 1126 would yield the desired weekday (Sunday, the 2nd May A.D. 1204).
Samsārachandra [of Trigarta], the son of Karmanchandra who was the son of Meghāchandra, under Sāhī Mahāmmadā:—

(L. 19).—tasmāt—Samsārachandraḥ samajani nripatī paścham-ābd-ābhishtikāḥ.

Prof. Bühler has translated paścham-ābd-ābhishtikāḥ by “who was anointed in the fifth year (of the Lokaśāha),” and has taken the year to correspond to A.D. 1420-30.


Saṁ 60 Śrā vati pra Śukrē | Mahāmadda-sāhā-ṛājya ||

Friday, 9th July A.D. 1484; see Ind. Ant. Vol. XX. p. 153, No. 9.

573.—Sāstra-s. 36.—Notice of a Chambā inscription; see above, No. 320 of V. 1717.

574.—Sāstra-s. 34 and 36.—Notice of a Chambā plate of the Mahārdāja-Śrī-śīnudēva(?); see above, No. 325 of V. 1915 and 1917.

575.—The year 1813 after Buddha’s Nirvāna.—Ind. Ant. Vol. X. p. 342, and Plate Gayā inscription of Purushottamasimha, the son of Kāmadēvasimha, and grandson of Jayatungasimha, of the Kamā country; (composed by Mañjunadinda, the son of Jivanaga and grandson of Vāsadēva, of the Nandin family):—

(L. 25).—Bhagavati parinirvāte samvat 1813 Kārttika-vadi 1 V(a)bu(bu)dhē||

With an epoch falling in 638 B.C., this date for the anāmeda Kārttika would correspond to Wednesday, 20th October A.D. 1176.

The inscription mentions Aśokavalla, a king of the Sapāḍalaksha mountains, to whom Purushottamasimha was tributary, and a Chhindra chief (of Gayā).—


(L. 12).—śrīmal-Lakshmanāsenaśāhī-ṛājyē saṁ 51 Bhādra-dīnē 29.9

577.—Lakshmanāsena-s. 74.—Ind. Ant. Vol. X. p. 346, and Plate. Bōdh-Gayā inscription of a dependant of the prince Daśaratāha who was the youngest brother of the Rājā-śīnudēva Aśokavallaśāhāva, “lord of the Khasa kings of the Sapāḍalaksha mountains”:—

(L. 6).—śrīmal-Lakshmanāsenaśāhī-ṛājyē saṁ 74. Vaiśākha-vadi 12 Guraṇu ||

Thursday, 19th May A.D. 1194; see ibid. Vol. XIX. p. 7.

578.—Lakshmanāsena-s. 293(?).—Ind. Ant. Vol. XIV. p. 190; Proceedings Beng. As. Soc. 1895, Plate iii. Bihār (Darbhanga) (spurious?) plate of the Mahārdāja-Śīnudēva Śīnudēva, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; issued from Gajaratāpurā:—

(L. 6).—La-sain 292(?) || Śrāvāṇa-prukṣa 7 Guraṇu || ... Avdē(bdē)

Lakshmanāsena-bhūpāti-matō vahni-graha-dvī-śākē māsi Śrāvāṇa-samjūsakē muni-tithhau pakhalē valaṅkē Guraṇu ||

(L. 24).—sana 807: saṅvata(t) 1455: Śākē 1321.


2. For the different expressions, used to denote years of the Saptarṣhi era, see Ind. Ant. Vol. XX. p. 149 ff.

3. The published text has Aśokavalla, but see Jour. Bo. As. Soc. Vol. XVI. p. 358.

4. See above, No. 51. For a Bōdh-Gayā fragmentary inscription of the Chhindra family, which mentions Vālabharāja, his son Dēlārāja, his son Aśokavalla, etc., see Ind. Ant. Vol. IX. p. 113, and Vol. X. p. 345.

5. For a short inscription of Aśokavalla, at Gāpōlā in Gaṅgāvālī, see Ind. Ant. Vol. X. p. 345.

6. The published text has Bhādra-di 8 rāj 29. My remarks on the date in Ind. Ant. Vol. XXII. p. 107, which were based on this incorrect reading, must be withdrawn now.
For Ś. 1321 expired and the Kārttikādi Vikrama year 1455 expired the date regularly corresponds to Thursday, 10th July A.D. 1399 (see Ind. Ant. Vol. XVIII. p. 31); but this day would fall in the Bengāli San 806 and in the Hijra¹ year 801 (not 807); and in the Lakahmaṇāsena year 279 expired (not in 292 or 293; see ibid. Vol. XIX. p. 1 ff).

579.—Śimha-s. 32.—Māṅgrol (Maṅgalapura) inscription of some members of the Gūhila family, of the reign of the Chaulukya Kumārapāla; see above, No. 123 of V. 1202.

580.—Śimha-s. (?) 58.—Ant. Remains Bo. Pres. p. 312. Gīrnār image inscription:

(L. 1.)—saṁ 58 varṣakā Chaitra-vadi 2 Sūrjr

581.—Śimha-s. 60 (?) = Jumāgadh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; see above, No. 504 of Valabhi-s. 850 (?)

582.—Śimha-s. (?) 93.—Ind. Ant. Vol. XVIII. p. 109; Ind. Inschr. No. 17. Bombay As. Soc.'s plates of the Chaulukya Mahārājādhīrāja Bhimadēva [II. ?], issued from Aṇāhilapāṭaka:

(L. 1.)—saṁvat 93 Chaitra-sūrdi 11 Ravaṇa.
(L. 5.)—aḍya saṁkrānti-parvavāpi.

With this reading, the date is irregular; but with vadi instead of ṣūrdi, it would, for Śimha-s. 93, correspond to Sunday, 25th March A.D. 1207.—According to Dr. Hultsch, the inscription probably is one of Bhimadēva I., and the saṁvat 93 of the date, therefore, might be intended for Vikrama-saṁvat 1093; but for that year also the date would be irregular. See Ep. Ind. Vol. I. p. 317, and Ind. Ant. Vol. XIX. p. 253.

583.—Śimha-s. 96.—Royal As. Soc.'s plates of the reign of the Chaulukya Mahārājādhīrāja Bhimadēva II.; see above, No. 194 of V. 1266.

584.—Śimha-s. 151.—Vērāval inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhīrāja Arjunadēva; see above, No. 228 of V. 1320.

585.—Mahāmāsada-s. 682.—Vērāval inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhīrāja Arjunadēva; see above, No. 228 of V. 1320.

586.—Sana 807 (?).—Bihār (Darbhāṅga) (spurious ?) plate of the Mahārājādhīrāja Śivasimhādeva, the son of DeVasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; see above, No. 578 of Lakahmaṇāsena-s. 293 (?)

587.—Allāl (Ṭāhī) year 41.—Inscription in the temple of Vāḍḍipura. Pārusvānātha at Aṇāhilvād; see above, No. 309 of V. 1651 and 1652.

H.—Undated Inscriptions, not enumerated above.

588.—Gupta Inschr. p. 252, and Plate. Bijayagadh (in Bharatpur, Rājputāna) fragmentary inscription⁶ of a Mahārāja Mahādesāpatai whose name is lost, of the tribe of the Ṭaudhēyas.

¹ Dates of manuscripts show that saṁ denotes both the Bengāli San and the Hijra years.
589.—*Ind. Ant*. Vol. X. p. 34, and Plate; *Archaeol. Surv. of India*, Vol. XX. Plate xii. Kānā or Kāmavama (in Bharatpur, Rājputāna) fragmentary pillar inscription\(^1\) of some princes of the Īśavēśa family: Phakka, married Dēvikā; their son Kuḷabhā, married Dīvēgi; their son Aṭi, married Apsarāpīrī; their son Durgabhā, married Vachchhullīkā; their son Durgēdāman, married Vachchhīkā; their son Dēvārāja, married Yajjīkā; their son Vatsadāman.

590.—*Gupta Insr.* p. 283, and Plate. Lahore\(^3\) copper seal inscription\(^3\) of the Mahārāja Mahēśvarāna, the son of Nāgabhāta.

591.—*Gupta Insr.* p. 270, and Plate. Tuśām (in the Pañjāb) rock inscription,\(^4\) recording the building, by the Āchārya Sōmatrāta, of two reservoirs and a house, for the use of the god Viṣṇu.

592.—*Gupta Insr.* p. 288, and Plate. Nirmaṇḍ (in the Pañjāb) tablet\(^5\) of the Mahāśāṃanta Mahārāja Samudrasēna:—

(L. 14.)—saṅvat 6 Khē(voir) śuddi 10 1.

The Mahāśāṃanta Mahārāja Varunāśena; his son, from Prabhālīkā, the Mahāśāṃanta Mahārāja Sānjayāśena; his son, from Śīkharasvāminī, the Mahāśāṃanta Mahārāja Raviśēga; his son, from Miśirālakṣmi, the Mahāśāṃanta Mahārāja Samudrasēna.—The inscription also mentions, as a chief of the past, a Mahārāja Śārvavarmā.

593.—*Ind. Ant.* Vol. XVII. p. 11. Chambā (in the Pañjāb) plate\(^6\) of the Mahārājādhirāja Sōmavarmanēva, a son of the Mahārājādhirāja Sālavāhanadēva (also called Sāhasāka, Niśākamalla, Maṭamaṭasēniha, and Karivaraha, born in the family of Śāhilīdēva of the Pansha (or solar) race) and his queen Ranṭhēdēvi, and of his successor Āṣatēdēva; issued from Chaupakā:—

(L. 27.)—pravardhamāna-kalāga-vijayarājyē śāmad-Āṣatēdēvīyē saṅvatāra prathamē Vaisākha-sīta-[dvis]ītyāyām Śūkṛavārēva.

(L. 30.)—pa[ra?]-saṅvat 11 Bhādrapada-[suti?] 12 [Sa?].

594.—*Ind. Ant.* Vol. XVII. p. 10. Notice of a Chambā (in the Pañjāb) plate\(^7\) of the Mahārāja Bhōṭavarmādevā, the successor of the Mahārājādhirāja Māṇikyāvarman, issued from Chaupakā.


596.—*Gupta Insr.* p. 250, and Plate. Paḥlādpur (in the Ghāṛpur district of the North-West Provinces, now Benares College) partly damaged pillar inscription,\(^8\) with the name of a king (?), Śītupāla, and that of the Pārthivas (†).

597.—*Gupta Insr.* p. 271, and Plate. Dēdriyā (in the Allāhnībād district of the North-West Provinces, now Lucknow Museum) image inscription,\(^9\) recording the gift, by the Sākyamendicant Bōdhivarman, of the statue of Buddha on the pedestal of which it is engraved.

598.—*Gupta Insr.* p. 281, and Plate. Sārnāth (near Benares, now Calcutta Museum) inscription,\(^10\) recording that the sculpture (representing scenes in the life of Buddha), below which it is engraved, was made by order of the religious mendicant Harīgupta.

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\(^1\) Of about “the eighth century A.D.”
\(^2\) The seal was bought by Sir A. Cunningham at Lahore, but it is not known where it was originally found.
\(^3\) Of “about the end of the fourth century A.D.”
\(^4\) Of about “the end of the fourth, or the beginning of the fifth century A.D.”
\(^5\) Of “about the seventh century A.D.”
\(^6\) Of about “the fourteenth century A.D.”
\(^7\) Of “about the fourteenth century A.D.”
\(^8\) Of about “the fifth century A.D.”
599. — Gupta Inscr. p. 272, and Plate. Kasiā (in the Gôrâkhpur district of the North-West Provinces) image inscription, recording the gift, by the Mahâvihrâsvarâmin Haribala, of the figure below which it is engraved.

600. — Ep. Ind. Vol. I. p. 12, and Plate. Lakkhâ Maâpâla (at Madhâ in the Jaunsâr Bâwar district of the North-West Provinces) inscription, recording the dedication of a Śiva-temple by the princess Īśvarâ (of the royal race of Singhâpurâ, for the spiritual welfare of her deceased husband Chandra-gupâ, a son of a king of Jâlandhara; (composed by Bhaṭṭa Vasudêva, the son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kâhêmâśâ). Among the kings of Singhâpurâ, who belonged to the race of Yadu, there was Sênavarman; his son Aryavarman; his son Dattavarman; his son Pradiptavarman; his son Īśvaravarman; his son Yuddhivarman; his son Siśhavarman; his son Jala[garman]; his son Yajñavarman; his son Achalavarman-Samaragasâghâla; his son Divakaravarman-Mahâghâghâla; his younger brother Bhâskara[garman]-Rupghâghâla, married Jayâvall, the daughter of Kapilavardhana; their daughter Īśvarâ, married, a son of Jâlandhara.

601. — Gupta Inscr. p. 285, and Plate. Sarnâth (near Benares, now Calcutta Museum ?) fragmentary Vaiśhâpava inscription of a king Prakaṭâditya, a son of Ballâditya and Dhavalâ, of Kûśâ (?). The inscription mentions at least one earlier Ballâditya.

602. — Ind. Ant. Vol. XX. p. 124. Lucknow Museum plate of the Mahâsâmânta Bâlavarmanâdêva, the successor of the Mahâsâmânta Pâṇḍuvarmanâdêva, issued from Brîhadgirîha:—

(L. 12). — samvat 204 | Chaitra-sudi 2 |  

Nimbara; his, from Naśudévî, the Mahârâjâdîhîrâja Iaṭâgaṇâ; his son, from Vêgâdêvî, the Mahârâjâdîhîrâja Lalitaśâra (married) Sâmâdêvî.


In the Pañchâlâ country, at Vôdâmayutâ which was ruled by princes of the Râśṭrâkûṭa family, there was first the king (nârândra) Chandra; his son Vigrâhâpâla; his son Bhuvanapâla;

1 Of "about the end of the fifth century A.D."
2 This inscription had been edited before in Jour. Roy. As. Soc. Vol. XX. p. 454.
3 Of about the end of the seventh century A.D.
4 Of "about the end of the seventh century A.D."
5 Of "about the end of the seventh century A.D."
6 This inscription had been edited before in Jour. Am. Or. Soc. Vol. VI. p. 538. It may be assigned to about the beginning of the ninth century A.D.
7 This ‘20’ is denoted by a numerical symbol, but the following ‘2’ by a numeral figure.
8 Read ekaviṇâritamâ.
9 The date perhaps corresponds to the 22nd December A.D. 853; compare Ind. Ant. Vol. XXV. p. 178.
11 Of about the beginning of the tenth century A.D.
12 Of about the thirteenth century A.D.
his son Gopala; his sons Tribhuvana[pala], Madanapala, and Devapala; Devapala's son Bhimapala; his son Suraapala; his son Amritapala; his younger brother Lakshapala.—The inscription also gives an account of the Siva ascetics Varmaniva (whose original home was Aghilapataka), Murtiga, and Isaniva (the eldest son of Vasava, a resident of Sinhapalli in the Haryana country).


(L. 9).—varta 100 (?) 10 8 (?) vaitrayayad 2.

607.—Jour. Bo. As. Soc. Vol. XVI. p. 90. Plates of the Rashtrakuta Abhimanu, the son of Bhavishya who was a son of Devaraja, the son of the Raja Manuka; recording a grant which (in the presence of a certain Jayamihla who is described as the chasider of the Koita Harivatsa) was made at Manapura.

608.—Archaeol. Surv. of West. India, Vol. IV. p. 133, and Plate liii. No. 6. Ajanta somewhat damaged inscription, recording the excavation of a cave-temple by the Buddhist mendicant Buddhabhadr. The inscription mentions Bhavviraja and Devaraja, the ministers of an Asmaka king; and also the ascetic, the Stivira Achala.

609.—Gupta Inscr. p. 280, and Plate. Saachi (in the Bhopal State of Central India) fragmentary pillar inscription, appears to have recordd the gift of the pillar by the Vidhavadin Rudra . . . , the son of Gaurasimhabala.

610.—Gupta Inscr. p. 193, and Plate. Arang (in the Central Provinces, now Nagpur Museum) plates of Mahajayaraja, issued from Sarasahapura:—

(L. 24).—pravardhamana-vijaya-sakhavatsara 5 Margastra 20 5.

611.—Gupta Inscr. p. 197, and Plate. Raypur (in the Central Provinces, now Nagpur Museum) plates of Mahasudavaraja, issued from Sarabhapura:—

(L. 12).—uttarakayad.

(L. 27).—pravardhamana-vijaya-sakhavatsara 107 Magha 9 7.


614.—Archaeol. Surv. of India, Vol. XXI. Plate ix. L. Kalanfja: rock inscription; mentions a king Udayana of the Paundava family.

615.—Ep. Ind. Vol. IV. p. 257. Notice of a Nagpur Museum fragmentary inscription of which a rough lheograph and translation are given in Jour. Bo. As. Soc. Vol. I. p. 151. The inscription first mentions a king Surayaghosha; long after him came Udayana of the Paundava family; he had four sons, of whom the eldest was Indrabala (?), and the youngest Bhavadeva also called Ratchesarin and Chintadurga. (Composed by Bhaskarabhattra.)

1 See above, No. 238.
2 Of about “the sixth century A.D.” (?) The characters show “a certain amount of resemblance to the characters used in the Vaishaka inscriptions,” below, No. 618 ff.
3 Chaitra-devaghyadha (?)
4 From Dr. Bhaudaji’s collection; according to Dr. Bhagwanlal Indrapi of about the fifth, but according to Dr. Fleet of about the seventh century A.D. The letters “resemble those of the Valabhi plates.”
5 Probably of about “the latter half of the sixth or beginning of the seventh century A.D.”
6 Of about “the fifth century A.D.”
7 Expressed by numerical symbols.
8 Of about the beginning of the eighth century A.D.
616.—Gupta Inscr. p. 234, and Plate. Rājim (in the Central Provinces) plates of the lord of Kōsa, the Rājī Tivaradēva (Mahāśīva-Tivararāja), the son of Nannadēva who was a son of Indrabala, of the family of Pāṇḍu; issued from Śripura:—

(L. 24).—Jyēśhṭha-dvādaśāyām.

(L. 35).—pravardhamāna-vijayarājya-samvatsaru 7 Kārtīkīa-divasu ashtāḥ (ṣaṭ) mu 8.

617.—Ind. Ant. Vol. XVIII. p. 179; Archaeol. Surv. of India, Vol. XVII. Plate xviii. A. Sirpur (Śripura, in the Central Provinces) inscription of the time of Śivagupta-Bālaraja; (composed by Krisnahanand, the son of Dēvahanānd).

In the lunar race, the king Udayana; his son Indrabala; his son Nannadēva (Nannēsvara); his son Chandragupta; his son Harahagupta; his son Śivagupta-Bālaraja.

618.—Gupta Inscr. p. 234, and Plate. Nachmē-kī-tālā (in the Bundēlkhaṇḍ division of Central India) inscriptions of the Mahāsēra Prithivishēna of (the family of) the Vākṣ̣ṭakas, and his feudatory Vyāghradēva.

619.—Gupta Inscr. p. 236, and Plate. Chammak (in East Berar, Central India) plates of the Vākṣ̣ṭaka Mahāsēra Pravarasēna II., recording a grant which was made at the request of Koṇḍarāja, the son of Śatrughnarāja; issued from Pravarapura:—

(L. 60).—sahvatsarāṣṭhadasiṣṭ 10 Śyēśhṭhamāsa-suklapaksha-trayōdaśāyā[ṛh].

The Mahāsēra Pravarasēna [I.] of (the family of) the Vākṣ̣ṭakas; his son's son—the son of Gantamiputra and of a daughter of the Mahāsēra Bhavanāga of the Bhāravīnas; the Mahāsēra Rudrasēna [I.]; his son, the Mahāsēra Prithivishēna; his son, the Mahāsēra Rudrasēna [II.]; his son (from Prabhavatigupta, a daughter of the Mahāsēra Dēvagupta), the Mahāsēra Pravarasēna [II.].

620.—Gupta Inscr. p. 245, and Plate. Siwanī (in the Central Provinces) plates of the Vākṣ̣ṭaka Mahāsēra Pravarasēna II.:—

(L. 18).—pravardhamāna-rājya-sa[ṃ]*yāvatsarē | ashtādaśamē 3 | Phālguṇa(na)-sukla-
dvādaśāyām.

Genealogy as in No. 619.


(L. 28).—sahvatsarē trayōdaśatimē 9 varah[ṛh]*-pakhē chaturthtē divasē daśamē.

Genealogy as in No. 619.

622.—Archaeol. Surv. of West. India, Vol. IV. p. 124, and Plate lvii. Ajaṇṭā fragmentary Vākṣ̣ṭaka inscription; mentions the kings Vindhyasaṅkti, Pravarasēna [I.], Rudrasēna [I.], [Pr]ithiv[ṣ]ēna]. Pravarasēna [II.], Dēvasesā, and Harishēna; and the ministers Hastibhōja and Varāhadēva (?)


1 Of about the middle of the eighth century A.D.
2 According to Dr. Fleet, the adopted son.
3 The ‘7’ is denoted by a numerical symbol, and the ‘8’ by a numeral figure.
4 Of about the beginning of the ninth century A.D.
5 For cognate fragmentary inscriptions see Archaeol. Surv. of India, Vol. XVII. Plates xviii. B, xix., and xix. E.
6 See No. 619.
7 Apparently the son of Ādityasēna of the family of the Guptas of Magadha; see above, No. 552. (For another Dēvagupta see No. 528.)
Read ashtādaśāyām.
9 Read trayoĥdattamē.
624.—Archaeol. Surv. of West. India, Vol. IV. p. 129, and Plate Ivi. Ajañta fragmentary inscription of a family of kings subordinate to the Vākṣṭakas(?); mentions Dhitaraśitra-Harismībha, Saurisimā, Upendragupta, Kācha [I.], Bhikshudāsa, Niladāsa, Kācha [II.], Krišnahāda, and Ravisimā; and [the Vākṣṭakas?] Harishēna.

625.—Gupta Insor. p. 280, and Plate. Calcutta Museum fragmentary image inscription, recording the gift, by the Śākya mendicant Dharmādāsa, of the image of Buddha on the pedestal of which it is engraved.

626.—Gupta Insor. p. 282, and Plate. Bōdh-Gayā (now Calcutta Museum) image inscription, recording the gift, by the two Śākya mendicants Dharmagupta and Damhātrasēna of Tisayimarattha, of the statue of Buddha on the pedestal of which it is engraved.

627.—Gupta Insor. p. 254, and Plate. Rōhtāsgadh (in Bengal) stone seal-matrix of the Mahāśākta Śaṅkadeva.

628.—Ep. Ind. Vol. II. p. 345. Duddhapani (in Bengal) rock inscription of Udayamānadeva; mentions a king of Magadhā, named Ādisin̄ha, and the three brothers Udayamāna, Śrīdhautamāna and Ajitamāna, who, originally merchants of Ayōdhyā, were made Rājas of the three villages Bharamsarālmi, Nabhūtīshadvādaka, and Chhiṅgalā.

629.—Proceedings Beng. As. Soc. 1890, p. 192, and Plate ii. Inscription from a stone found at Madgulāśrama, Kāśhāharāṇi-gūḍhā, Mungir; mentions a king (uripa) Bhagiratha:

(L. 4).—. . . samvat 3(?).8

630.—Rājendralal Mitra’s Buddhā-Gayā, p. 195, and Plate xi. Bōdh-Gayā (now Calcutta Museum) inscription of the Rāṣṭhrakūṭa Tuṅga-Dharmāvalōka, the son of Kirtirāja who was a son of Nanna-Gupāvalōka:

(L. 20).—samvat 15 Śrāvaṇa(?)-dīna(?)-pañcchamyanā !

631.—Archaeol. Surv. of India, Vol. I. Plate xxii. 1, and Vol. III. p. 120. Nālandā image inscription of the reign of the Mahārājādhirāja Gōpāla:

(L. 1).—samvat 1 (?)-Āśvina-sudi 8 paramabhaṭṭāraka-mahārājādhirāja-paramēsvara-śrī-Gōpāla-rājani (?).

632.—Sir A. Cunningham’s Mahābodhi, Plate xxviii. 2. Bōdh-Gayā image inscription of the reign of Gōpāladevā:

(L. 4).—śrī-Gōpāladevā-rājya . . . (?).

633.—Proceedings Beng. As. Soc. 1889, p. 80; Sir A. Cunningham’s Mahābodhi, Plate xxviii. 3. Bōdh-Gayā inscription of the reign of Dharmapāla:

(L. 7).—Shaḥyadritatamā varṣē Dharmapalē mahībhunī Bhādra-va(ba)hulapañcchamīnā sūndrē-Bhaskaraśāhāni (?) !

634.—Jour. Beng. As. Soc. Vol. XLIII. Part I. p. 53, and Plates; Ep. Ind. Vol. IV. p. 247, and Plate of seal. Kālīpur (now Bengal As. Soc.’s) plate of the Mahārājādhirāja Dharmapāladēva, recording a grant which was made at the request of the Mahāśākta Mahādhipati Nārāyaṇavarman; issued from Pātaliputra:

(L. 60).—abhivardhamaṇa-vijayarājya samvat 32 Mārga-dināni 12 !

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1 There is no information as to where the inscription was found.
2 Of about "the fifth century A.D."
3 Of about "the sixth century A.D."
4 According to Dr. Fleet "the age of the characters would justify us in identifying him with the Śakkha, king of Karpasavanā in Eastern India— the contemporary and murderer of Rājavarman II. of Kanauj,— who is mentioned by Hiuen Tsang as a persecutor of the Buddhists."
5 Of about the eighth century A.D.
6 For two Māṇa princes of Magadhā see above, No. 362 of Ś. 1059.
7 Of about the tenth century A.D.
8 Compare below, Nos. 635 and 640.
9 The published translation has samvat 13.
10 The published translation has samvat 13.
11 Read śadvīśā."
Dayítavishpu; his son Vāpyaṭa; his son Gopāla [I.], married the Bhadra king’s daughter Dēddādēvi; their son Dharmaṃpatā.——The inscription mentions the Yuvadhāya Tribhuvanapāla as the dūtaka who communicated Nārāyana Varman’s request to Dharmaṃpatā.


(L. 46).—samvat 33 Mārga-dinē 21 |

Gopāla [I.]; his son Dharmaṃpatā, married Raṇpādēvi, a daughter of the Rāṣṭrakūta1 Parabala; their son Dēvapāla.—The inscription mentions, as dūtaka, Dēvapāla’s son, the Yuvadhāya Rājyapāla.


637.—Archaeol. Surv. of India, Vol. III. Plate xxxvi. Gayā inscription of the time of Nārāyanapāladeva:——

(L. 15).—Śrī-Nārāyaṇapāladeva iti yāḥ . . . . . rājās-tasya guṇ-āmalasya mahataḥ samvatsarā saxatamā Vaiṣākhya[m] . . . .


(L. 47).—samvat 17 Vaiśākha-dinē 9.

Gopāla [I.]; his son Dharmaṃpatā (after defeating Indrarāja and others, gave the sovereignty of Mahādaya (Kanauj) to Chakravudha2); his younger brother Vākpāla; his son Jayapāla; his elder brother Dēvapāla; Jayapāla’s son Vigrāhapāla [II.], married the Hāhaya princess Lajjā; their son Nārāyaṇapāla.


(L. 49).—vīṣu(shu)va-saṣṭramāntau.

(L. 58).—samvat . . [na?]–dinē . .

Genealogy as far as Nārāyaṇapāla as in No. 638; his son Bājyapāla, married Bhāgyadēvi, a daughter of the Rāṣṭrakūta Tuṅga,4 their son Gopāla [II.]; his son Vigrāhapāla [II.]; his son Mahipāla.


(L. 2).—paramasaṅgata-śrīman-Mahipāladeva-pravarddhamāna-vījayarājyā ēkāḍasaṃē samvatsarā abhīlikhya . . . . paṭichamāya tīthau.

642.—Proceedings Beng. As. Soc. 1879, p. 221; Archaeol. Surv. of India, Vol. III. Plate xxxvii. Gayā Krīṣhṇa-Dvārkā temple inscription of the reign of Nayapāladeva:——

(L. 18).—Samasta-bhūmaṇa-jāra-bhāram-āva(bi)hṛata śrī-Nayapāladeva va vīli-khyamāna daśa-paṭācha-saṃkhyā-samvatsarā śiddhīm-agācha cha kl[r]tt[t]h ||
The inscription mentions Śūdraka5 and Viśvāditya.

1 The Rāṣṭrakūta family, here referred to, may be the one mentioned above, in No. 630.
3 See above, No. 630.
4 Read ēkāḍasaṃ.——In the Bihār Museum there is another (Buddhist) inscription (of which I possess Dr. Field’s impressions) of the eleventh year (samvat 11) of the reign of Mahipāladeva; see Archaeol. Surv. of India, Vol. III. p. 123.
5 See below, No. 646.
643.— *Ind. Ant.* Vol. XIV. p. 166, and Vol. XXI. p. 100. Âmgâchhi (now Bengal As. Soc.’s) plate of the Mahârâjâdhirâja Vigrahapâladeva III.:

(L. 40).— sâmagrahâ- .

(L. 42).— sanivat 13 (or 12 ?) Chaitra-diné 9.1

Genealogy as far as Mahâpâla as in No. 640; his son Nayapâla; his son Vigrahapâla [III.].2

644.— *Ep. Ind.* Vol. II. p. 350, and Plates. Kamauli (now Lucknow Museum) plates of the Mahârâjâdhirâja Vaidyadêva of Prâgyjîtiśa,3 a subordinate or feudatory of the Pâla Kumârapâla of Gaudâ; (composed by Manbratha, the son of Murâri):—

(L. 46).— Êtasmaí sâsanâm prâdâ-vaidyadêva-kshitiśvarañi | Vaisâkhibhva viśu(shu)-

[va*]tyân-cha svarg-ârtham Hari-vâsarê ||

(L. 51).— chaturth-âbda sañi Vaisâkhibhva-prathâmâ-dinâ.

(L. 53).— sañi 4 sùryya-gatyâ Vaisâkhibhva-diné 1 ni.

The inscription mentions, in the solar race (Mihirâsyas vahânâ) and Pâla family (kula), the kings of Gaudâ Vigrahapâla (III. ?), his son Râmapâla (who killed Bhûma of Mithilâ), and his son Kumârapâla; and their ministers Yûgadêva, his son Bûdhiêva, and his son Vaidyadêva, of whom the last was appointed by Kumârapâla to rule the eastern country, in place of Tingyadêva.


(L. 4).— árman-Madanapâladeva-rájya samvat 19 (?). Áśvina 30 (?).

646.— *Ind. Ant.* Vol. XVI. p. 64. Gayâ inscription4 of a king (nârâñakra) Yakshapâla, the son of Viśvarûpa who was the son of Śûdraka,5 of Gayâ; (composed by Murâri6 of the Ágigrâma family).

647.— *Ep. Ind.* Vol. I. p. 307, and Plate. Deopara (in the Râjahâlhi district of Bengal, now Calcutta Museum) inscription of Viñjayasena; (composed by Umâpatidhara, and engraved by the Râjaka Šûlapâni, the son of Brâhmati and grandson of Manadâsa).

In the lunar race were Viñjayasena and other southern rulers. In that Sêna lineage there was Sâmanta-sena, ‘the head-garland of the clan of Brahmakshatriyas’; his son Hêmanta-sena, married Yaśodêvi; their son Viñjayasena (defeated Nânya8 Vira, and other kings).

648.— *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 11, and Plates. Tarpândighi plate of the Mahârâjâdhirâja Lakshmanapâladeva, the successor of the Mahârâjâdhirâja Ballâlasenâdeva; issued from Vikramapura:—

(L. 56).— sañi 3 Bhûdra-diné 2.10

In the lunar race, Hêmanta of the Sêna family; his son Viñjayasena; his son Ballâlasena; his son Lakshmanapâladeva.

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1 The equivalent of the date (the 2nd March A.D. 1086), suggested by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

2 Another inscription of the 12th year (somat 12 Mârga-diné 15) of the reign of a Vigrahapâla is mentioned in *Archaeol. Surv. of India*, Vol. III. p. 121.

3 In the published version Vaidyadêva is described as ‘king of Kâmarpâla,’ but according to the original the Kâmarpâ maṇḍala was only part of the Prâgyjîtiśa bhûkta.


5 Vid. p. 124 mention is made of an inscription of the third year (sam 3 Vaiśakha-diné 28) of the reign of Madanapâla. And inscriptions of the eighth year (somat 5) and of the 19th year (sam 19 Vaiśakha-nil 5) of king Mahârâjâdhirâja are mentioned *ibid.* pp. 123 and 124.

6 Of about the 12th century A.D.

7 This name occurs above, in No. 644.

8 This name occurs above, in No. 584 of N. 769.
649.—Jour. Beng. As. Soc. Vol. VII. p. 43, and Plate xliv. Bākergaṇī plate of the Mahāraja Mahārājā Viśvarūpaśānādeva, lord of Gaṇḍa, the successor of the Mahāraja Mahārājā Lakṣmaṇaśānādeva, lord of Gaṇḍa; issued from near Jambugrāma:—

(L. 56).—trī(?)-tīyāvdi(bdi)ya-yāya-jāyāyīthādīnā.
(L. 65).—sau 3 Jyāshāthha-dīnē .

In the lunar race, Viṣṇyāsēna; his son Ballālasēna; his son Lakṣmaṇaśāna; married . . . (?); their son Viṣvarūpa (Viṣvarūpaśāna).

650.—Jour. Beng. As. Soc. Vol. LXV. Part I. p. 9, and Plate. Madanapāda plate of the Mahāraja Mahārājā Viśvarūpaśānādeva, lord of Gaṇḍa, the successor of the Mahāraja Mahārājā Lakṣmaṇaśānādeva, lord of Gaṇḍa, issued from near Phalgogrāma:—

(L. 51).—chatuṛḍāsāyāvdi(bdi)ya-Bhādradīnā.
(L. 60).—sau 14 Āśīvina-dīnē 1.

Genealogy as in No. 649.

651.—Proceedings Beng. As. Soc. 1885, p. 51, and Plate. Dacca (Aharagrāha, in Eastern Bengal, now Bengaš As. Soc.'s plate of the king nāripatt) Dévakhaḍga:—

(L. 15).—sauvatt 10 3 Vaiśākha-di 10 8.


From Ádivarāhā (Viṣṇu) and the Earth sprang Naraka; his sons Bhagadatta and Vajrada. In the lineage of Bhagadatta, Prālambha, married Jīvāda; their son Hā[r]jara, married Tārā; their son Vanamāla.

653.—Proceedings Beng. As. Soc. 1880, p. 148, and Plate. Sylhet (Assam) plates of Kēśavādeva:—

(L. 55).—Pāṇḍavakulaśā analyses (?). 4328 (?).
In the lunar race, Kharavāya (?); his son Gōkula (? Gōlhaṇa); his son Nārāyaṇa; his son GōvaKēśavādeva.

654.—Proceedings Beng. As. Soc. 1880, p. 152, and Plate. Sylhet (Assam) plates of Īśanādeva; (composed by Mādhava of the Dāsa family):—

(L. 32).—sau 17 Vaiśākha-dīnē 1.
In the lunar race, Gōkula (? Gōlhaṇa); his son Nārāyaṇa; his son Kēśavādeva; his son Īśanādeva.

655.—Jour. Beng. As. Soc. Vol. XI. Part I. p. 165, and Plateini. Bāmanghāti (in Orissa, now Calcutta Museum) plate of Bagabbaḥājādeva, the son of Dīghbhaṇja who was the son of Koṭṭabhaṇja, of the Bhaṇja family:—

(L. 36).—sauvatt 2008 (?). 80 8 Pushya-āndi 17(?).

1 This name was by Prinsep misread as Kēśavādeva, which was supposed to have been substituted in the plate for, perhaps, Mādhavaśaṇī.
2 Another plate from the Dacca district (purchased by the Bengal As. Soc.), also dated in "sauvatt 13," is mentioned in the Proceedings Beng. As. Soc. 1890, p. 242, and 1891, p. 119; it does not seem to have been published yet.
3 Both times the '10' is denoted by a numerical symbol and the '3' by a numeral figure.
4 For a king Bhagadatta or Bhagadatta kings see above, No. 541.
5 The inscription also, before Prālambha, appears to mention a line of kings commencing with Sālastambha and ending with Haris(ha) (Harīsa?), but, to enable one to give a reliable account of its contents, it requires to be re-edited.—Compare below, Nos. 711-714.
6 The symbol, used here, is exactly like the akāśara is, and has been taken to denote 200; but I doubt this being correct.
7 Expressed by a numeral figure (which may possibly be 7).


(L. 36).— samvat (?) Māgha-śūdi (?) [saptami].


659. — Ep. Ind. Vol. III. p. 341, and Plate. Paṭnā (now Bengal As. Soc.'s) plates of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [I.] Janamējyādēva, lord of Trisalānā, the successor of the Mahārājādhirāja Śivaguptadēva, of the family of the Moon; issued from Kaṭakā:—


660. — Ep. Ind. Vol. III. p. 347, and Plate. Kaṭakā (Cuttack, or Chandwār, in Orissa) plates of the Mahārājādhirāja Mahā-Bhavaguptadēva [I.], lord of Trisalānā, the successor of the Mahārājādhirāja Śivaguptadēva, of the family of the Moon; issued from Kaṭakā:—


(L. 63).— mahārājā-paramēsvar[ra*]-Sāmakulaṭilaka-Trisalānādhipati-ś r f Yaṭārājā devā-pravardhamāna-viṣayā-rājyā navamā samvatsaraḥ 9 Jyēṣṭha-śi(si)ta-trayōdaśī[ṃ] 13.8

664. — Ep. Ind. Vol. III. p. 356, and Plate. Kaṭakā (?) plates of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [II.] Bhimarathadēva, lord of Trisalānā, the son and successor of the Mahārājādhirāja Mahā-Śivaguptarājadēva Yayāti (who himself was the son of Janamējaya), of the family of the Moon; issued from Yayātāgara:—

(L. 42).— śurya-grahaḥ.

1 The date probably contains numerical symbols.
2 In Ep. Ind. Vol. III. p. 363, l. 33, mention is made of a place Śūlābhaṅja[pi] in the Oṛa country.
3 A Native State, attached to the Sambalpur district, Central Provinces.
4 But when the grant was issued, the king was at Mūraštma.
5 Read samavatiḥ vikṣṭha. 6 He is also called Kṛṣṇabhaṅga, lord of Kṛṣṇa.
7 Read ekātrimśattīmānā samvatsaraḥ.
8 In Ep. Ind. this '13' is taken to be denoted by numerical symbols for 10 and 8, but in my opinion the plate contains numeral figures for 1 and 3.

665.—Ep. Ind. Vol. IV. p. 258, and Plate. Kudopali (in the Sambalpur district of the Central Provinces, now Nágpur Museum) plates of the Rāṇaka Puṇja, the son of Vāgā (?, of the Maithil family; of the reign of the Mahārājādhirāja Mahā-Bhavaguptarājadeva [II], lord of Trikalinga, the successor of the Mahārājādhirāja Mahā-Sivaguptarājadeva, of the family of the Moon, residing at Yāyātahānagara; issued from Va(?) maṇḍapati:—


The inscription mentions the Mahārājādhirāja Lachchhidēvi and Humśindēvi.

668.—Jour. Beng. As. Soc. Vol. VII. p. 558, and Plate xxiv. Bhuvaneśvar (in Orissa) partly damaged inscription of the reign of the Mahārājādhirāja Uddyotakṣēriraṇjadeva, lord of Trikalinga; (composed by Bhaṭṭa Purushottama):—

(L. 20)—śrīnand-Uddyotakṣēriraṇjadevasya vijaya-rajya samvattar 18 Phālguṇa-śaḍi 3. . .

According to the published text, the inscription mentions Janamējaya of the lunar race, his son Dṛgharava, and his son Apavāra who died childless; after him, Vichitravirya (another son of Janamējaya), his son Abhīmanu, his son Chaṇḍhāra, and his son Uddyotakṣērarin, whose mother was Kōlaṇḍi of the solar race.


The inscription first mentions the Rājaratna Dwārādeva (in the gôtra of Gaṅgavát), his son Mūlādeva, his son Aḥirāma, and his son and daughter Svapnēśvarā and Suramā; and then Chōḍaṅga of the lunar race, his son Rajarāja who married Suramā, and Rājarāja's younger brother Aniyāṅkahīma.


(L. 7).—śaṅka Mēṣha di 10 am Sōma-bāra grahaṇa-kālā.5

672.—Ep. Ind. Vol. IV. p. 199. Gaṅjām plates of the Gaṅga Mahārājādhirāja Mahārāja Prithīvivarmadhēva, the son of Mahindravarmadhēva, of Kāliṅga; issued from Śvēṭka (?):—

(L. 18).—vishoṣuka[ya]-saṅkrāṇya[ntya].

1 The plates may be compared with those of the Mahārājā Prithīvivarmadhēva, below, No. 672.
2 This name occurs above, in Nos. 659, 663 and 664.
3 See Prof. Eggeling's Catalogue, No. 1725.
4 He is the king (7.) in No. 367 above.
5 The equivalent of the date (Mouday, the 7th April A.D. 1433), given by me in Ind. Ant. Vol. XXII. p. 106, is not satisfactory.
673.—Ep. Ind. Vol. III. p. 43. Buguda (in the Gaṅjām district, now Madras Museum) plates of Mādhavavarman, issued from Kāṅgōda:—

(L. 37).—sūryagah-ōparagēha.

The inscription mentions Pulindaśeṇa, ‘famous amongst the peoples of Kaliṅga;’ Śailodbhava; Rapabhita; his son Sainyabhitā [I.]; Yasōbhita; his son Sainyabhitā [II.]; and his son Mādhavavarman.


(L. 20).—saṅvatarsaro śhastaṭi[ حت] 6 Chaṭraamūṣa-sukla-paṁchami(m1)-divasah.||


(L. 13).—udag-ayanē.

(L. 22).—pravardhamāna-vijayarāja-saṅvatarsaṁ saptāśti[ حت] 80 7 Chaṭra-āmāvasyām.||


(L. 18).—pravardhamāna-vijayarāja-saṅvatarsaṁ ekākaṇavati[ حت] 90 1 Māgha-dīna triṇāṣṭima 30.

678.—Gāṅgéya-s. (? 128.—Ind. Ant. Vol. XIII. p. 120, and Plate. Chicacole (in the Gaṅjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman of Kaliṅga, issued from Kaliṅganagara:—

(L. 10).—Mārgaṣīra-paurṇamāśyaṁ sōm-ōparagē.

(L. 20).—pravardhamāna-vijayarāya-sambatsaraṁ 100 20 8 Chaṭtra-di 10 5.


(L. 15).—Māgha-saptāśtīm.

(L. 23).—pravardhamāna-vijayarāja-saṅvatarsaṁ 100 40 6 (?) Māgha-di 10 h.(?)


(L. 11).—Māgha-māṣy-udag-ayanē such(kl)-āśṭhamāṇām.

(L. 25).—pravardhamāna-vijayarāja-sambachchhara-saṁtāṁ triṇāśtīm 100 80 (?) 3 (?) Śrāvaṇe māsi dīvē viṇāti 2 0.

681.—Gāṅgéya-s. (? 254.—Ind. Ant. Vol. XVIII. p. 144, and Plate. Vizagapatam plates of the Gāṅga Devēndravarman, the son of the Mahārāja Anantavarman, of Kaliṅga, issued from Kaliṅganagara:—

(L. 13).—ayana-pu(pā)rvvakaṁ.

1 See below, No. 686. 3 Denoted by a numerical symbol.
4 The numerical symbol, employed in the original, seems to me to be the symbol for ‘8’ rather than that for ‘6.’ The following ‘10 h’ may really be ‘10 2.’
5 Read saṁvatsaṁ. 5 Read tṛyusṭīm.
6 The writer, in my opinion, has wrongly employed the numerical symbols for ‘8’ and ‘30,’ instead of those for ‘80’ and ‘3.’ The following 20 he has denoted by the symbol for ‘2’ and the sign for nought.
7 Read dīvē viṇāṭi.
(L. 27).—samvachchha(tsa)ra-sata-drayē chatus pamphā(uchā)ē-abhyadhikē 254
Phalgunā(na)-prathama-pakṣah prātipadi.

682.—Gāṅgēya-s. 51 (?).—Ind. Ant. Vol. XIII. p. 275, and Plate. Chicacole (in the Gaṅjām district, now Madras Museum) plates of the Gaṅga Dēvendravarmadēva, the son of the Maḥārājā Anantaavarmadēva, issued from Kaliṅgānagara.—
(L. 15).—sū[r*]yagrah-ōparāgē.
(L. 22).—Gāṅgēyaavanā2-pravardhamāna-vijayarājya-saṁvatsaraṁ-ekapamchā(uchā)sa[m*].

683.—Gāṅgēya-s. 304.—Ep. Ind. Vol. III. p. 18, and Plate. Alamaṇḍa (in the Vizagapatam district) plates of the Gaṅga Anantaavarmadēva, the son of the Maḥārājā Rājendravarman, issued from Kaliṅgānagara.—
(L. 18).—sū[r*]yagrah-ōparagō 

684.—Gāṅgēya-s. 351.—Ind. Ant. Vol. XIV. p. 11, and Plate. Chicacole (in the Gaṅjām district, now Madras Museum) plates of the Gaṅga Satyaavarmadēva, the son of the Maḥārājā Dēvendravarman, of Kaliṅga, issued from Kaliṅgānagara.—
(L. 17).—sū[r*]jy-ōparāgē.
(L. 34).—Gāṅgēyaavanā2-samvachcha(tsa)ra-sata-tray-aikapamchāsa(ā).t.


(L. 9).—pravardhamāna-vijayarājya-saptama-sa[m*]vatsaraṁy Paṇabhya(sha)māsakriṣṭapa-kahasya-saṅtamyām.

687.—Ep. Ind. Vol. IV. p. 195, and Plate. Chikkula (in the Gōdāvarī district) plates of the Maḥārājā Vikramendravarman II., the eldest son of the Maḥārājā Indrabhatṭārakavarman, grandson of Vikramendravarman I. 'whose birth was embelisshed by the two families of the Vishnukūḍinas and Vākāṭas (Vākāṭakas),1 and great-grandson of the Maḥārājā Maḥāhavarman, of the family of the Vishnukūḍinas; issued from Ṛnduḷāra:—
(L. 25).—vī[ja]yarājya-saṁvavassaraṁbūl 10 māsa-pakkhaṁ 8 gimbā 5.9

688.—Jour. Bo. As. Soc. Vol. XVI. p. 116, and Plates. Gōdāvarī district plates of the Rādž Prithivīmūla, the son of the Maḥārājā Prabhākara, recording a grant which was made at the

1 The decimal figures for 4 and 5, here used, "are of a decidedly exceptional type, and, but for the explanation of them in words, would most naturally have been read as 6 and 8."
2 Read "vatsaraṁ.
3 Read -somacanera-satāmi trīṣi chatur-uttarāṇi.
4 This reading was suggested to Dr. Hultsch by Mr. G. V. Ramasutri.
5 Of about the 11th century A.D., and therefore, probably, of the reign of the Vajrahaṣṭādēva who issued the Naṅgam plates, above, No. 327 of 5. 979 (A.D. 1058).
6 By Dr. Pfeils this is taken to mean "of the Sālanākyaṅa gōtra."
7 According to Dr. Hultsch (Ep. Ind. Vol. IV. p. 143), he may be identical with the Chaṇḍavarman of No. 674, above; "at any rate, the two Chaṇḍavarman must have belonged to the same period."
8 See above, No. 618 ff.
9 Intended for -somacanerā 10 prisha-m-pakhāh 5 [dīnasth] 5. The numbers are denoted by numerical symbols.
request of Mitravarmman's son Indرادhirāja, the conqueror of a certain Indrabhaṭṭāraka;1 issued from Kāndāli:—

(L. 34).—prava[r*]d[dh*]amāna-vijayarājya-samvatsarāpi pañchav[r*]śa2 20 5 vāsā 4 (?3) divasaṁ 3.

Addenda.

689.—V. 1117.—Bombay Gazetteer, Vol. I. Part I. p. 472, No. iv. Bhimnāl (Śrīmāla) inscription of the reign of the Paramāra Mahārājadhirāja Krishnārāja, the son of Dhandhuka and grandson of Dēvārāja:—


(L. 1).—saṃvat 1123 Jyēsṭha-vadi 12 Śanau || ady-ēha śrī Śrīmālē mahārājādhirāja-ārūr-Krishnārāja-rājyē. Saturday, 12th May A.D. 1067.

691.—V. 1134 and 1135.—From an impression supplied by Dr. Führer. Kahla (in the Gōrākhpur district, now Lucknow Museum) plates of the Mahārājadhirāja Śoḍhādēva, the successor of the Mahārājadhirāja Maryādāgadēva (apparently of the Kalachuri family); issued from Dhuliā-ghaṭṭa on the great river Gaḍḍakāli:—


692.—V. 1171.—From an impression supplied by Dr. Führer. Pāli (now Lucknow Museum) first plate7 only of the Mahārājadhirāja Gōvindachandradēva of Kanaunj:—

(L. 18).—ekasaptatīdhi-śa(śa)ta-ākādasasā(śa)-samvatsarē Bhaḍrapadē māsi.8 Genealogy as in No. 84.

693.—V. 1189.—Ep. Ind. Vol. V. p. 114. Pāli (now Lucknow Museum) plates of the Mahārājadhirāja Gōvindachandradēva9 of Kanaunj and his mother, the Mahārājī: Rāḥanādēvī10:—

(L. 22).—Vaisā(śa)khē māsi śi(śi)te pakhē akshaya-trīṭiyāyāṁ paramvaṇi . . .

(L. 34).—saṃvat 1189 J[ṛ*]ēṣṭhā-vadi 8 Sa(śa)nau | Saturday, 29th April A.D. 1133.

Genealogy as in No. 84.

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1 Probably the Indrabhaṭṭārakavarman of No. 687 above.
2 Read pañchavṛtihāti.
3 The published text has Vāśāka-vicārasaḥ; I take the original to mean vāśā-pakṣaḥ ā; compare Ep. Ind. Vol. I. p. 7, l. 40, "vāśā 6 dīva 5."
4 The English translation has 1118.
5 The impression of the first plate in some parts is so indistinct that, for the present, I cannot give the names that occur in the genealogical part of the inscription.
6 Read chatustrinātī.
8 Here the writing on this first plate ends.
9 The king made the grant after bathing in the river Satī at the gāhāsa of the god Svapnāvāra.
10 See above, No. 96 of V. 1181.
694.—V. 1201 (for 1202?).—Ep. Ind. Vol. V. p. 115. Machhishahr (Ghiswâ, now Lucknow Museum) plate of theMahârâjamâhârâjâ Gûvindashandradâvâ of Kanaûj, issued from Vârâpana:—

(L. 15).—sauvatasarâja[m ìka]dhika-dvâdaśa-satâshu Vaisãkhâ māsi suktâ(kla)-pakshê
'kâhaya-trîtyâyam titahu Sôma-dînê 'âke-ši sauâvata² 201 Vâsãkha-sudi 3 Sômê.
Monday, 19th April A.D. 1143; or, perhaps, Monday, 15th April A.D. 1146.
Genealogy as in No. 84.

695.—V. 1208.—Jour. Roy. As. Soc. 1898, p. 101, and Plate. Horniman Museum Jaina image inscription of some members of the Grahapati family:—

(L. 1).—sauvata 1208 Vaisãkâ[â]ka-vadi 5 Gurus ||
Thursday, 27th March A.D. 1152.


(L. 1).—sauvata 1239 Âsvina-vadi 10 Vû[na]dhe ady-èha śrî-Śrîmâla mahârâjamâhârâjâ-ââ-Śrî-Jayatâsimihadâvâ-râjyê ||
Wednesday, 25th August A.D. 1182; or Wednesday, 12th October A.D. 1183.


(L. 3).—sauvata 1262 varshê ady-èha śrî-Śrîmâla mahârâjamâhârâjâ-â-Śrî-Udayasimhâdâvâ-
kalyâna-vijayarâjyê.


(L. 1).—sauvata 1274 varshê Bhâdrapada-sudi 9 Šukrê=dy-èha śrî-Śrîmâla mahârâjamâhârâjâ-â-Śrî-Udayasimhâdâvâ-
kalyâna-vijayarâjyê.


(L. 4).—sauvata 1305 ady-èha śrî-Śrîmâla mahârâjamâhârâjâ-â-Śrî-Udâyasimhâdâvâ-
kalyâna-vijayarâjyê.

700.—V. 1320.—Bombay Gazetteer, Vol. I. Part I. p. 477, No. x. Bhinmâl (Śrîmâla) inscription; (composed by Subhaṭa):—

(L. 14).—sauvata 1320 varshê Mâghâ-sudi 9 navami-dînê.

701.—V. 1330.—Bombay Gazetteer, Vol. I. Part I. p. 478, No. xi. Bhinmâl (Śrîmâla) fragmentary inscription, containing a reference to the Râjâmâhârâjâ Udayasimhâdâvâ; (composed by Subhaṭa):—

(L. 13).—sauvata 1330 varshê Āsvina-sudi 4 chaturthi-dînê.

702.—V. 1333.—Bombay Gazetteer, Vol. I. Part I. p. 480, No. xii. Bhinmâl (Śrîmâla) inscription of the reign of the Mahârâjamâhârâjâ [Châ]chigadâvâ; (composed by Subhaṭa):—

(L. 5).—sauvata 1333 varshê || Āsvina-sudi 14 Sômê | ady-èha śrî-Śrîmâla mahârâjamâhârâjâ-â-Śrî-[Châ?]chigadâvâ-kalyâna-vijayi(ya)râjyê.
The date is irregular.7

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1 Read *āghamākâdāhika*.
2 Read *sauvata 1201*.
3 See above, Nos. 55, 125 and 139.
4 As this has been rendered *Mahârâjâ*, the original text perhaps has *mahârâjamâhâ*.
5 Compare above, No. 256, note.
6 This title occurs in a verse.
7 For *Kârttikâdâ V. 1333 expired the date would correspond to Sunday, 12th September A.D. 1277.

(L. 2).—sāṃvat 1334 varshā Āśvina-vadi 8 ady-ēha ārī-Śrīmālē mahārājakula-ārī-Chāchiga-kalyaṇa-vijayarājyē.¹

The inscription mentions, in the Chāhumāna lineage, the Mahārājakula Samarasisinha; his son, the Mahārājakula Udayasimhadēva; his son Vāhaqhasininha; and [his son?] Chāhumpārājatēva.


(L. 2).—sāṃvat 1339 varshā Āśvina-ṣūdi | (?) Śaṅv×ady-ēha ārī-Śrīmālē mahārājakula-ārī-Sāmvatasimhadēva-kalyaṇa-vijayarājyē.

705.—V. 1340.—Ep. Ind. Vol. IV. p. 313. 'Burtra' (now Jōdhpur) inscription of Rūpādēvi, of the reign of the Mahārājakula Sāmya(ma?)ntasimhadēva²:—

(L. 18).—sāṃvat 1340 varshā Jyēṣṭha(ṣṭha)-vadi 7 Sōmē 'dy-ēha mahārājakula-ārī-SāmYa(ma)ntasimhadēva-rājyē.

Monday, 8th May A.D. 1284.

Samarasisinha; succeeded by Udayasinha; his son, the Chāhumāna Chāva (Chācha ?); his daughter (from Lakshmidēvi), Rūpādēvi, became the wife of the king Tējasininha, and bore to him Kāhyārasininha.


(L. 3).—sāṃvat 1342 Āśvina-vadi 10 Ravāv-ady-ēha ārī-Śrīmālē mahārājakula-ārī-Sāmvatasimhadēva-kalyaṇa-vijayarājyē.

Sunday, 15th September A.D. 1286.


(L. 14.).—sāṃvat 1345 varshā Māgha-vadi 2 Sōmē 'dy-ēha ārī-Śrīmālē mahārājakula-ārī-Sāmvatasimhadēva-kalyaṇa-vijayarājyē.

Monday, 10th January A.D. 1289.


(L. 18).—Vaiśākha-ṣūḍḍha-paṇḍadaśayēm.


... saṃ 300 90 2 Vaiśākha-ṣū 10 5.


(L. 17).—Vaiśākha-paunḍramāṣyēm.

(L. 26).—sāṅvatasara-ṣūtra-ṭrayē dvinaṇvata-advika Vaiśākha-paunḍramāṣyēm.

... saṃ 300 90 2 Vaiśākha-ṣū 10 5.

¹ In l. 15 the inscription has the date saṃ 33 varsh Chaitra-vadi 15.
² See Nos. 704, 706 and 707.
³ See above, Nos. 702 and 703, where we have the name Chāchiga.
⁴ By Prof. Bühler, who took the inscriptions Nos. 347, 348 and 349 to be genuine records, he is called Dadda IV. Compare above, Nos. 395-397.
710.—**H. 100.**—From impressions supplied by Munsiff Debiprasad and Dr. Führer. Daulatpurā (now Jodhpur) plate of the Mahārāja Bhōjadēva I., issued from Mahādēva (Kanaj):—

(L. 16).—samvatsārō 100 Phālguna-śudī 10 3ra niva (ba)dābhān ||

The Mahārāja Dēvaśakī; his son, from Bhūyikādēvī, the Mahārāja Vatsarāja; his son, from Sundurdēvi, the Mahārāja Nāgbhatā; his son, from Īśātādēvi, the Mahārāja Rāmahadhra; his son, from Appadēvī, the Mahārāja Bhōja [I.] [surnamed Prabhāsa ?].—The inscription also mentions, as dātaka, the Yuvārāja Nāgbhatā.


(L. 63).—sānkrāntau vipnu (shu)padyānāccha paśchāviniś-āvda (bha) rājyakē.

Hari (Vishnu); his son Naraka; his son Bhagadatta; his brother Vajradatta. After certain descendants of his came the Mālechchha Śālastambha and twenty-one (?) other kings, from Vīgrahastambha to Tyāgasāṁhā. Then, in the Bhauma (i.e. Naraka’s) lineage, Brahmapāla, married Kulađēvī; their son Ratnapāla.

712.—**Jour. Beng. As. Soc. Vol. LXVII. Part I. p. 122, and Plates.** Suńskuchī (Assam) second and third plates only of the Mahārājādhāirāja Ratnapāławarmadeva, the successor of Brahmapāławarmadeva, of Pragyōtisāha:—

(L. 39).—rājyē shādviśad-āvdi (bdi) kē.


(L. 44).—rājyē śhata-samē.

From Hari (Vishnu) and the Earth sprang Naraka; his son Bhagadatta; his son (?) Vajradatta. In this lineage there was Brahmapāla; his son Ratnapāla; his son Purandarapāla, married Durlahā; their son Indrapāla.


(L. 49).—samva . . Vai . .

Upendicular (Vishnu); his son Naraka; his son Bhagadatta; his younger brother Vajradatta. After many kings in that race, Śālastambha, Pālaka, Vijaya, and others. Then Harjara; his son Vanamāla (see No. 652); his son Jayamāla; his son Virabāhu, married Ambā; their son Balavarman.

715.—**Ind. Ant. Vol. XII. p. 275.** “Wāla clay seal of the Mahārāja Mahāśēn∂ pati Pushyēṇa, the son of the Mahārāja Ahivarman, descended from Jayakandha.”

716.—**Ind. Ant. Vol. XVIII. p. 289, and Plate.** Bulandahahr terra-cotta seal, with the name [M]attila.

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1 See above, Nos. 542 and 544 of H. 155 and 188.
2 The numbers '100' and '10' are denoted by numerical symbols, and '3' by a numeral figure.
3 See above, No. 652, note, and below, No. 714.
4 After him the family, in line 4, is called the Bhagadatta-vanīṣa (the published text has Bhagadatta-vanīṣa, but the reading on the plate is Bhagadatta-vanīṣa); compare above, No. 651 and 652. In line 13 the family is spoken of as 'the Bhauma lineage,' after the Earth or her son Naraka. See Jour. Roy. As. Soc. 1898, p. 384.
5 See above, No. 711.
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CORRECTIONS.

Page 2, line 21.—For these, read those.

3, No. 7.—Judging from a rubbing given to me by Prof. Bendall, I believe that this inscription is now in the British Museum; but it has not been found yet.

5, " 25.—For Mahipāładēva, read Mahipāladeva.

8, footnote 3, and page 10, footnote 2.—For Munahi, read Munsiff.

12, line 11.—For -sahkrāntan, read -sahkrāntau.

19, No. 131.—This has been edited now in Ep. Ind. Vol. V. p. 117.

41, line 18.—Insert a semicolon at the end of the line.

47, No. 331.—For Lucknow, read Lahore.

47, footnote 5, line 3.—For "91," read "91."

51, No. 359, and page 52, line 13.—After Rājarāja, add [1].

79, line 13.—Insert a full stop at the end of the line.

79.—Insert the figure "1" before the first foot-note.

96, No. 710.—This has been edited now, with a facsimile of the date, in Ep. Ind. Vol. V. p. 911.
"A book that is shut is but a block."

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