## CONTENTS

### A. Articles

<table>
<thead>
<tr>
<th>No.</th>
<th>Article Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Graeco-Aramaic Inscription of Asoka near Kandahar. By J. Filliozat, Paris</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Brahmi Inscriptions from Mathura. By D. C. Sircar, Ootacamund</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>1. Inscription of Kaniskha’s Reign, Year 4</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>2. Inscription of Year 92</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>3. Inscription of Nripamitra</td>
<td>11</td>
</tr>
<tr>
<td>3.</td>
<td>Buddhist Inscription from Kausambi. By A. Ghosh, New Delhi</td>
<td>14</td>
</tr>
<tr>
<td>4.</td>
<td>Two Inscriptions from Nagarjunikonda. By D. C. Sircar and K. G. Krishnan, Ootacamund</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>1. Inscription of the time of Ehavala Chantamula, Year 16</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>2. Inscription of the time of Rudapurisadata, Year 11</td>
<td>20</td>
</tr>
<tr>
<td>5.</td>
<td>Tarachandi Rock Inscription of Pratapadhavala, V. S. 1225. By D. C. Sircar, Ootacamund</td>
<td>23</td>
</tr>
<tr>
<td>6.</td>
<td>Maller Plates of Jayaraja, Year 8. By G. Bhattacharya, Ootacamund, and M. Sivayya, Bilaspur</td>
<td>28</td>
</tr>
<tr>
<td>7.</td>
<td>Dharwar Plates of the time of Simhana. By D. C. Sircar and S. Sankaranarayanan, Ootacamund</td>
<td>32</td>
</tr>
<tr>
<td>8.</td>
<td>Boddapadu Plates of Vajrahasta (III), Saka 982. By G. S. Gai, Ootacamund</td>
<td>42</td>
</tr>
<tr>
<td>10.</td>
<td>Maller Plates of Pravara II, Year 3. By G. Bhattacharya, Ootacamund</td>
<td>51</td>
</tr>
<tr>
<td>11.</td>
<td>Fragmentary Inscriptions from Chitorgarh. By D. C. Sircar and G. S. Gai, Ootacamund</td>
<td>53</td>
</tr>
<tr>
<td>12.</td>
<td>Hulgur Inscription of Khottiga, Saka 893. By G. S. Gai, Ootacamund (iii)</td>
<td>59</td>
</tr>
</tbody>
</table>
No. 13. Inscription from Manthani. By D. C. Sircar, Ootacamund .......... 63

" 14. Mandkila Tal Inscription, V.S. 1043. By B. Ch. Chhabra, New Delhi ... 77

" 15. Grants of Gayadatunga. By D. C. Sircar, Ootacamund

1. Talcher Plate, No. 1 .................... 93

2. Talcher Plate, No. 2 .................... 96

3. Asiatic Society's Plate ................... 100

" 16. Gadivore Grant of Shashthadeva (II), Kali Year 4357. By G. S. Gai, Ootacamund ................... 105

" 17. Bonda Plates of Mahasiva Tivara, Year 5. By D. C. Sircar, Ootacamund .......... 111

" 18. Mudgapatra Grant of Yuvaraja Sryasraya Siladitya. By D. C. Sircar, Ootacamund ............... 117


" 21. Veraval Inscription of Chaulukya-Vaghela Arjuna, 1264 A. D. By D. C. Sircar, Ootacamund .......... 141

" 22. Inscription of the time of Chaulukya Karna, V. S. 1354. By C. C. Das Gupta, Calcutta .......... 151


" 24. Khandela Inscription of Year 201. By D. C. Sircar, Ootacamund .......... 159


1. Grant of Bhāvīhita, [Harsha] Year 48 .......... 170

2. Grant of Bābhaṭa, [Harsha] Year 83 .......... 173
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>Chiruvroli Grant of Hambira, Saka 1383. By D. C. Sircar and K.H.V. Sarma, Ootacamund</td>
<td></td>
<td>177</td>
</tr>
<tr>
<td>28</td>
<td>Napitavataka Grant of Ganga Devendravarman. By G.S. Gai, Ootacamund</td>
<td></td>
<td>189</td>
</tr>
<tr>
<td>29</td>
<td>Note on Wadageri Inscription of Chalukya V. S. 1. By D. C. Sircar, Ootacamund</td>
<td></td>
<td>193</td>
</tr>
<tr>
<td>30</td>
<td>Nagarjunikonda Inscription of the time of Abhira Vasuhsena, Year 30. By D. C. Sircar, Ootacamund</td>
<td></td>
<td>197</td>
</tr>
<tr>
<td>31</td>
<td>Honnehalli Inscription of Arasappa-nayaka, Saka 1478. By M. S. Bhat, Ootacamund</td>
<td></td>
<td>205</td>
</tr>
<tr>
<td>32</td>
<td>Some Brahmi Inscriptions. By D. C. Sircar, Ootacamund</td>
<td></td>
<td>207</td>
</tr>
<tr>
<td></td>
<td>1. Barhut Inscription in the Bhārat Kalā Bhavan</td>
<td></td>
<td>207</td>
</tr>
<tr>
<td></td>
<td>2. Fragmentary Inscriptions from Nāgarjunikōḍa</td>
<td></td>
<td>208</td>
</tr>
<tr>
<td>33</td>
<td>Hilol Plates of Year 470. By H. D. Sankalia, Poona</td>
<td></td>
<td>213</td>
</tr>
<tr>
<td>34</td>
<td>Note on Hilol Plates of Year 470. By D.C. Sircar, Ootacamund</td>
<td></td>
<td>219</td>
</tr>
<tr>
<td>35</td>
<td>Lucknow Museum Plate of Vijayachandra, Samvat 1221. By V. N. Srivastava, Mathura.</td>
<td></td>
<td>223</td>
</tr>
<tr>
<td>36</td>
<td>Nimbal Plates of Kalachuri Sankamadeva. By M. K. Dhavalikar, Aurangabad</td>
<td></td>
<td>227</td>
</tr>
<tr>
<td>37</td>
<td>Pandiapathar Plates of Bhimasena, Year 89. By D. C. Sircar, Ootacamund</td>
<td></td>
<td>233</td>
</tr>
<tr>
<td>38</td>
<td>Banavasi Inscription of Vinhukada Satakanni, Year 12. By G. S. Gai, Ootacamund</td>
<td></td>
<td>239</td>
</tr>
<tr>
<td>39</td>
<td>Some Inscriptions from U. P. By D. C. Sircar, Ootacamund</td>
<td></td>
<td>243</td>
</tr>
<tr>
<td></td>
<td>1. Inscriptions in the Vārānasi Sanskrit University Museum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(a) Fragmentary Inscription of the time of Rudradāmaśri</td>
<td></td>
<td>244</td>
</tr>
<tr>
<td></td>
<td>(b) Another fragmentary Inscription.</td>
<td></td>
<td>245</td>
</tr>
<tr>
<td></td>
<td>2. Illiya Inscription of the time of Manorathavarmadeva</td>
<td></td>
<td>246</td>
</tr>
<tr>
<td></td>
<td>3. Inscription at Amawa</td>
<td></td>
<td>247</td>
</tr>
<tr>
<td></td>
<td>4. Inscriptions at Sondhia</td>
<td></td>
<td>248</td>
</tr>
</tbody>
</table>
5. Inscription at Kasardévi .................................................. 248
6. Inscriptions at Jágéśvar
   (a) On the Maṭḍapa Pillars and Walls of the Mrityunjaya Temple ........................................ 249
   (b) On the Walls of Minor Shrines ...................................................................................... 249
No. 40. Bamhangavan Sati Stone Inscription, V.S. 1404. By Balachandra Jain, Raipur .............. 255
INDEX. By B. R. Gopal, M.A., Ootacamund ................................................................. 375-412

APPENDIX

FOREWORD. By D. C. Sircar, M.A., Ph. D., F.A.S., F.R.A.S., F.R.N.S. ........................... i-vi


A. Articles ................................................................. 1-111
B. Authors ................................................................. 112-118

Title page, Contents (A. Articles; B. Authors; C. Plates) and Additions and Corrections ........ i- xiii
B. Authors

(The Names of the Contributors are Arranged Alphabetically)

M. S. BHAT, M.A., Ootacamund—

No. 31. Honnehalli Inscription of Arasappa-nayaka, Saka 1478 205

G. BHATTACHARYA, M.A., Ootacamund—

No. 6. See under G. BHATTACHARYA, M.A., Ootacamund, and M. SIVAYYA, M.A., Bilaspur


10. Maller Plates of Pravara II, Year 3 51


G. BHATTACHARYA, M.A., Ootacamund, and M. SIVAYYA, M.A., Bilaspur—

No. 6. Maller Plates of Jayaraja, Year 8 28

B. CH. CHHABRA, M.A., M.O.L., Ph.D. (LUGD.), F.A.S., New Delhi—

No. 14. Mandkila Tal Inscription, V.S. 1043 77

C. C. DAS GUPTA, M.A., Ph.D. (CAL.), Ph.D. (CANTAB.), Darjeeling—

No. 22. Inscription of the time of Chaulukya Karna, V.S. 1354 151

M. K. DHAVALIKAR, M.A., Aurangabad—

No. 36. Nimbal Plates of Kalachuri Sankamadeva 227

J. FILLIOZAT, Docteur és Letters, Paris—

No. 1. Graeco-Aramaic Inscription of Asoka near Kandahar 1

G. S. GAI, Ph.D., Ootacamund—

No. 8. Boddapadu Plates of Vajrahasta (III), Saka 982 42


12. Hulgur Inscription of Khottiga, Saka 893 59

16. Gadivore Grant of Shashthadeva (II), Kali Year 4357 105

28. Napitavataka Grant of Ganga Devendravarman 189

38. Banavasi: Inscription of Vindhukada Satakanni, Year 12 (vii) 239
<table>
<thead>
<tr>
<th>Name</th>
<th>Inscription Details</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parameshwari Lal Gupta, M.A., Ph.D., Bombay</td>
<td>No. 19. Nesarika Grant of Govinda III, Saka 727</td>
<td>123</td>
</tr>
<tr>
<td>Balchandra Jain, M.A., Raipur</td>
<td>No. 40. Bamhangavan Sati Stone Inscription, V.S. 1404</td>
<td>255</td>
</tr>
<tr>
<td>H. D. Sankalia, M.A., LL.B., Ph.D., Poona</td>
<td>No. 33. Hilol Plates of Year 470</td>
<td>213</td>
</tr>
<tr>
<td></td>
<td>No. 5. Tarachandi Rock Inscription of Pratapadhavala, V.S. 1225</td>
<td>23</td>
</tr>
<tr>
<td>No.</td>
<td>Description</td>
<td>Page</td>
</tr>
<tr>
<td>------</td>
<td>------------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>13</td>
<td>Inscription from Manthani</td>
<td>63</td>
</tr>
<tr>
<td>15</td>
<td>Grants of Gayadatunga</td>
<td>91</td>
</tr>
<tr>
<td>17</td>
<td>Bonda Plates of Mahasiva Tivara, Year 5</td>
<td>111</td>
</tr>
<tr>
<td>18</td>
<td>Mudgapadra Grant of Yuvaraja Sryanra Siladitya.</td>
<td>117</td>
</tr>
<tr>
<td>20</td>
<td>Note on Nesarika Grant of Govinda III, Saka 727</td>
<td>135</td>
</tr>
<tr>
<td>21</td>
<td>Veraval Inscription of Chaulukya Vaghela Arjuna 1264 A.D.</td>
<td>141</td>
</tr>
<tr>
<td>24</td>
<td>Khandela Inscription of Year 201</td>
<td>159</td>
</tr>
<tr>
<td>26</td>
<td>Two Grants of Early Guhilas</td>
<td>167</td>
</tr>
<tr>
<td>29</td>
<td>Note on Wadageri Inscription of Chaulukya V.S. 1</td>
<td>193</td>
</tr>
<tr>
<td>30</td>
<td>Nagarjunikonda Inscription of the time of Abhira Vasuhena, Year 30</td>
<td>197</td>
</tr>
<tr>
<td>32</td>
<td>Some Brahmi Inscriptions</td>
<td>207</td>
</tr>
<tr>
<td>34</td>
<td>Note on Hilol Plates of Year 470</td>
<td>219</td>
</tr>
<tr>
<td>37</td>
<td>Pandiapathar Plates of Bhimasena, Year 89</td>
<td>233</td>
</tr>
<tr>
<td>39</td>
<td>Some Inscriptions from U. P.</td>
<td>243</td>
</tr>
<tr>
<td></td>
<td>No. 9. Mallar Plates of Vyaghrraja</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>23. Note on Inscription of the time of Chaulukya Karna, V. S. 1354</td>
<td>155</td>
</tr>
<tr>
<td></td>
<td>No. 11. Fragmentary Inscriptions from Chitorgarh</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>13 DGA/60</td>
<td>2</td>
</tr>
<tr>
<td>Authors</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>No. 4. Two Inscriptions from Nagarjunikonda</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>No. 7. Dharwar Plates of the time of Simhana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No. 27. Chiruvroli Grant of Hambira, Saka 1383</td>
<td>177</td>
<td></td>
</tr>
<tr>
<td>M. Sivayya, M.A., Bilaspur—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No. 6. See under G. Bhattacharya, M.A., Ootacamund, and M. Sivayya, M.A., Bilaspur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V. N. Srivastava, M.A., Mathura—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No. 35. Lucknow Museum Plate of Vijayachandra, Samvat 1221</td>
<td>223</td>
<td></td>
</tr>
</tbody>
</table>
C. Plates

No. 1. Graeco-Aramaic Inscription of Asoka near Kandahar

   —Plate I between pages 2 and 3

   2. " " —Plate II " 2 and 3

   3. Brahmi Inscriptions from Mathura " 10 and 11

   4. Buddhist Inscription from Kausambi to face page 16

   5. Two Inscriptions from Nagarjunikonda between pages 20 and 21

   6. Tarachandi Rock Inscription of Pratapadhavala, V.S. 1225 " 26 and 27

   7. Mallar Plates of Jayaraja, Year 9 " 30 and 31

   8. Dharwar Plates of the time of Simhana—Plate I " 33 and 35

   9. " " —Plate II to face page 41

   10. Mallar Plates of Vayghararaja between pages 48 and 49

   11. Mallar Plates of Pravura II, Year 3—Plate I " 52 and 53

   12. " " —Plate II " 52 and 53

   13. Fragmentary Inscription from Chitorgarh to face page 57

   14. Hulgur Inscription of Khotiggs, Saka 893 " 61

   15. Inscription from Manthani between pages 72 and 73

   16. Mandkila Tal Inscription, V.S. 1043 " 82 and 83

   17. Grants of Gayadatuniga:

       1. Talcher Plate No. 1 " 96 and 97

   18. Gadivore Grant of Shashthadeva (II) " 108 and 109

   19. Bonda Plates of Mahasiva Tivara, Year 5 " 114 and 115

   20. Mudgapadra Grant of Yuvaraja Sryasraya Siladitya, Kalcahuri Year 420 to face page 121

   21. Nesarika Grant of Govinda III, Saka 727—Plate I between pages 130 and 131

   22. " " —Plate II to face page 134

   23. Veraval Inscription of Chaulukya-Vaghela Arjuna, 1264 A.D. " 148

   24. Inscription of the time of Chaulukya Karna, V.S. 1354 (xi) " 152
<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Khandela Inscription of Year 201</td>
<td>to face page 163</td>
</tr>
<tr>
<td>26</td>
<td>Two Grants of Early Guhilas—Plate I</td>
<td>between pages 172 and 173</td>
</tr>
<tr>
<td>27</td>
<td>—Plate II</td>
<td>174 and 175</td>
</tr>
<tr>
<td>28</td>
<td>Chiruvroil Grant of Hambira, Saka 1383</td>
<td>between pages 184 and 185</td>
</tr>
<tr>
<td>29</td>
<td>Napitavataka Grant of Ganga Devendravarma</td>
<td>190 and 191</td>
</tr>
<tr>
<td>30</td>
<td>Nagarjunikonda Inscription of the time of Abhira Vashishtha, Year 30</td>
<td>to face page 202</td>
</tr>
<tr>
<td>31</td>
<td>Honnehalli Inscription of Arasappanayaka, Saka 1478</td>
<td>206</td>
</tr>
<tr>
<td>32</td>
<td>Some Brahmi Inscriptions</td>
<td>between pages 208 and 209</td>
</tr>
<tr>
<td>33</td>
<td>Hilol Plates of Year 470</td>
<td>to face page 217</td>
</tr>
<tr>
<td>34</td>
<td>Nimbal Plates of Kalachuri Sankamadeva</td>
<td>between pages 230 and 231</td>
</tr>
<tr>
<td>35</td>
<td>Pandiapathar Plates of Bhimasena, Year 89</td>
<td>236 and 237</td>
</tr>
<tr>
<td>36</td>
<td>Banavasi Inscription of Vindhukada Satakanni</td>
<td>240 and 241</td>
</tr>
<tr>
<td>37</td>
<td>Some Inscriptions from U. P. —Plate I</td>
<td>244 and 245</td>
</tr>
<tr>
<td>38</td>
<td>—Plate II</td>
<td>248 and 249</td>
</tr>
<tr>
<td>39</td>
<td>—Plate III</td>
<td>250 and 251</td>
</tr>
<tr>
<td>40</td>
<td>—Plate IV</td>
<td>to face page 253</td>
</tr>
</tbody>
</table>
ADDITIONS AND CORRECTIONS

Page 13, lines 2 ff.—Add Note—Dinna was the sculptor who fashioned the image bearing the inscription. He is known from two image inscriptions from Kasiā (cf. ASI, A. R., 1906-07, pp. 49-50, 62).

21, f.n. 8, line 1—Read—Rula² and not Rula³.

48, f.n. 6.—For 6 read 4.

f.n. 4.—For 4 read 6.

68, last line—Read Mallikārjuna.

71, f.n. 4, line 2—Read chāryakāb.

73, f.n. 7, line 1—Read Mainche(ch)a)nārya.

75, last foot-note—Read 5 at the beginning.

80, f.n. 3, line 2—Read dōnta.

127, f.n. 5, line 2—Read p. 140.

132, foot-note 2.—Add Note—Hüen-tsang locates Mo-la-p'o (Mālava) near the valley of the river Mahl. Some scholars identify this land with the Mālavaka āhāra known from the grants of Dhruvaśena II Bālāditya to have formed a part of Maitraka territory. There were therefore at least two Mālavas even in the seventh century. As a matter of fact, however, there were several Mālava countries in different parts of India. See H. C. Raychaudhuri, Pol. Hist. Anc. Ind., 1938, p. 492, note 4.

134, f.n. 1—Read upadhmānīya.

135, line 34—Read an image each.

136, f.n. 5, line 2—Read pp. for p.

138, line 24—Read which certainly.

143, line 4—For the era read the area.

152, f.n. 11—Read jyēṣṭha(sīṭha).

153, f.n. 5—Read Kārgā.

f.n. 9, line 2—Read the forehead. Or

180, f.n. 4, line 2—Read Rāguṇātha².

194, line 29—Read Amānta and Pūrṇimānta.

200, line 29—Read north of

210, f.n. 1—Read 15-16.
No. 1 - GRAECO-ARAMAIC INSCRIPTION OF ASOKA NEAR KANDAHAR

(2 Plates)

J. Filliozat, Paris

(Received on 4.5.1959)

The inscription under study was discovered at Shar-i-Kuna in April 1958 by Mr. Abdul Bay Ashna, Headmaster of a school at Kandahar in Afghanistan. It was immediately notified, through the Afghan authorities, to the French Archaeological Delegation in Afghanistan and to the Kabul Museum. A few days later, Dr. U. Scerrato of the Museum and Mr. J. M. Casal of the Delegation took statements of the inscription independently. The importance of the epigraph, which is well engraved and is in a satisfactory state of preservation, was at once realised as it is bilingual, written in Greek and Aramaic. The second line of the Greek text was found to begin with the royal name Piodasses, easily recognised as the Greek transcription of Piyadasbi. The Italian and French epigraphers were soon at work on the record and, after preliminary notices in the newspapers, the discovery of the new epigraph of Asoka Piyadasbi was announced to the scientific world on the 20th June by Prof. Louis Robert in a communication to the French Académie des Inscriptions. It was also noticed in an article (in English) by Dr. Scerrato in the East and West, Rome, Vol. IX, Parts 1-2, March-June 1958, pp. 4-6, with illustrations. The inscription has since been published with text and translation simultaneously in Italian in the Serie Orientale Roma, Vol. XXI, and in French in the Journal Asiatique. Prof. E. Lamotte of Leuven also published his own commentary in the Addenda to his great work on the history of Buddhism just ready to issue from the press at that time.

The discovery was not an unexpected one. As Dr. Scerrato points out, Alfred Foucher, in 1942, emphasized how strange the absence of any Greek inscription was in a region like ancient Gandhâra, where Greek culture is so strongly witnessed by many evidences. Since the publication of Foucher’s work, several fragmentary inscriptions in Greek characters have, indeed, been discovered in the excavations at Surkh Kotal in Bactria; but, with the exception of one broken line

[We are indebted to the French Archaeological Delegation in Afghanistan for the illustrations excepting the eye-copy of the Greek inscription. Macron over e and o has not been used in this article in Sanskritic expressions.—Ed.]

1 Un Edito Bilingue Greco-Aramaico di Asoka: La prima iscrizione Greca Scoperta in Afghanistan, Instituto Italiano per il Medio ed Estremo Oriente, Rome, 1958, 35 pages with 2 Plates (introduction by Dr. U. Scerrato; preface by Prof. G. Tucci; transcript, translation and notes by Prof. G. Puglise Carratelli for the Greek text, and by Prof. G. Levi della Vida for the Aramaic text).

2 Une bilingue gréco-aramaïenne d’Asoka’ in Journ. As., 1958, No. 1, pp. 1-48, with 5 Plates (introduction and edition of the Greek version by Prof. Daniel Schlumberger; observations on the Greek inscription by Prof. L. Robert; edition of the Aramaic inscription by Prof. A. Dupont-Sommer; the Iranian data by Prof. E. Bonveniste).


4 Un Edito Bilingue, etc., p. 2.

in a non-Greek epigraph, the language of none of them is Greek. The new inscription of Asoka is the first complete record in the Greek language from Afghanistan, and its language is pure and fine Greek. Both the author of the Greek text and its engraver were fully acquainted with the Greek tradition. The latter’s ability, in the opinion of Prof. Robert, was quite similar to that of the best stoneworkers of Greece in the 3rd century B.C.

The Aramaic part of the document is even more precious. Inscriptions in this language and script are few in number and they are mostly damaged; but this one is complete and its interpretation receives help from the parallel Greek text. Apart from its historical importance, the epigraph is highly interesting from the philological point of view.

GREEK TEXT

1 Δέκα ετῶν πλήρη[θεν]ων βασιλεύς
2 Πιοδάσσες εὐσεβεία[ν] ἐδείξεν τοῖς ἀν-
3 θρώποις, καὶ ἀπὸ τοῦτο εὐσεβεστέρους
4 τοὺς ἀνθρώπους ἐποίησεν καὶ πάντα
5 εὐθυνεὶ κατὰ πάσαν γῆν, καὶ ἀπέχεται
6 βασιλεύς τῶν ἐμψύχων καὶ οἱ λοιποὶ δὲ
7 ἀνθρώποι καὶ ὅσοι θηρευταὶ ἡ ἀλείσ
8 βασιλέως πέπαυται θηρεύοντες, καὶ
9 εἰ τινες ἄκρατεῖς, πέπαυται τῆς ἄκρα-
10 σιὰς κατὰ δύναμιν, καὶ ἐνήκουσι πατρὶ
11 καὶ μητρὶ καὶ τῶν πρεσβυτέρων παρὰ
12 τὰ πρότερον, καὶ τοῦ λοιποῦ λωίου
13 καὶ ἀμείνων κατὰ πάντα ταῦτα
14 ποιοῦντες διάξουσιν.

1 δέκα ετῶν πλήρη[θεν]ων βασιλεύς
2 Πιοδάσσες εὐσεβεία[ν] ἐδείξεν τοῖς α’-

---

2 From Prof. Schlumberger’s transcript.
The Inscribed Rock
in a non-Greek epigraph, the language of none of them is Greek. The new inscription of Asokr is the first complete record in the Greek language from Afghanistan, and its language is pure and fine Greek. Both the author of the Greek text and its engraver were fully acquainted with the Greek tradition. The latter’s ability, in the opinion of Prof. Robert, was quite similar to that of the best stoneworkers of Greece in the 3rd century B.C.

The Aramaic part of the document is even more precious. Inscriptions in this language and script are few in number and they are mostly damaged; but this one is complete and its interpretation receives help from the parallel Greek text. Apart from its historical importance, the epigraph is highly interesting from the philological point of view.

GREEK TEXT:

1 Δέκα ἐτῶν πληρη[θέντ]ὼν βασιλέως
2 Πιοδάσσης εὐσέβεια[ν] ἔδειξέν τοῖς ἀνθρώποις, καὶ ἀπὸ τούτου εὐσεβεστέρους τοὺς ἀνθρώπους ἐποίησεν καὶ πάντα εὐθυνεῖ κατὰ πάσαν γῆν, καὶ ἀπέχεται
3 βασιλεὺς τῶν ἐμψύχων καὶ οἱ λοιποὶ δὲ ἀνθρωποὶ καὶ ὅσοι θηρεύται ἢ ἀλλεῖς
4 βασιλέως πέπαυνται θηρεύοντες, καὶ εἰ τινὲς ἀκρατεῖς, πέπαυνται τῆς ἀκρασίας κατὰ δύναμιν, καὶ ἐνήκοι πατρὶ
5 καὶ μητρὶ καὶ τῶν πρεσβυτέρων παρὰ τα πρότερον, καὶ τοῦ λοιποῦ λωίου
6 καὶ ἀμειων κατὰ πάντα ταύτα
7 ποιοῦντες διάξουσιν.
8 ἑτα [πληρ] ἐρθ[έν][θέν] ὄν βασιλεὺς
9 Πιοδάσσης εὐσέβεια[ν] ἔδειξεν τοῖς α[ν]-

2 From Prof. Schlumberger’s transcript.
Graeco-Aramaic Inscription of Asoka Near Kandahar—Plate I

The Inscribed Rock

(from Photographs)
ΕΥΕ-ΚΟΠΙΕΣ
Greek Inscription

ΔΕΚΑΣΤΗΝ ΠΛΗΡΗΘΕΝΤΑΝ ΒΑΣΙΛΕΥΣ
ΠΙΟΔΑΣΗΝ ΥΣΕΒΕΙΑΝ ΔΕΕΝ ΟΙΣΑΝ
ΘΡΑΠΙΟΙΣ ΚΑΙ ΑΠΟ ΤΟΥ ΤΟΥ ΓΕΙ ΣΕΒΕΣ ΤΕΡΟΥΣ
ΤΟΥΣΑΝΘΡΑΠΟΥΣ ΕΠΟΙΗΣ ΕΝΚΑΙ ΠΑΝΤΑ
ΕΥΘΗΝΕΙΚΑΤΑ ΠΑΣΑΝ ΓΗΝ ΚΑΙ ΑΠΕΧΕΤΑΙ
ΒΑΣΙΛΕΥΣΑΝ ΜΥΧΑΝ ΚΑΙ ΩΛΟΙ ΠΟΙΟΙ ΔΕ
ΑΝΘΡΩΠΟΙ ΩΛΟΙ ΣΟΙ ΘΗΡΕΥΤΑΙ ΗΛΙΕΙΣ
ΒΑΣΙΛΕ ΕΠΕ ΠΑΥΝΤΑΙ ΘΗΡΕ ΥΟΝΤΕΣ ΗΑΙ
ΕΙΤΙΝΕ ΣΑΚΡΑΤΕΙ ΣΙ ΠΑΥΝΤΑΙ ΤΗΣ ΑΚΡΑ
ΣΙΑΣΚΑΤΑ ΔΥΝΑΜΙΝ ΚΑΙ ΕΝΗΚΟ ΩΠΑΤΡΙ
ΚΑΙ ΜΕΡΙΚΑΙ ΤΑΝ ΠΡΕ ΕΒΥΤΕΡ ΡΑΠΑΡΑ
ΤΑΠΡΟΤΕΡΝΚΑΙ ΤΟΥΛΟΙ ΠΟΥΛΙΟΝ
ΚΑΙ ΑΜΕΙΝΟΝ ΚΑΤΑ ΠΑΝΤΑ ΤΑΥΤΑ
ΠΟΙΟΥΝΤΕΣ ΔΙΑΣ ΟΥΣΙΝ

Aramaic Inscription

 freelance_ref: 2
 freelance_ref: 4
 freelance_ref: 6
 freelance_ref: 8
Ten years having elapsed (from his installation), King Piodásses has shown mankind (the way to) Piety. And since then he has rendered mankind more pious, and everything is thriving on the whole earth. And the King abstains from animals (i.e. meat), and all men including the King’s huntsmen and fishermen have stopped hunting. And those who could not control themselves have ceased to do so as far as they could. And (having become) obedient to father and mother and to the elders, contrary to what happened before, they will, henceforward, by thus acting, lead a better and in every way more profitable life.

ARAMAIC TEXT*

１  שָׁנָנוֹ 10  פּוֹטְיְטוּ  'בְּיֵד  צֶי  מַרְנָה  פּוֹדְרְש  מָלֵךְ 'בָּשָׁהְתּ  מַהְקָשְׁתּ

２  מַם  עָרוֹן  מַעֲרָתָה  לְכָלָה  אַשְׁאָה  לְכָלָה  אָדוֹרָשׁ אָבֹהַד

３  בַּכְלָן  אֶרֶקַת אֵנֹשׁתָה  זָאָה  וּנְגוּ  בָּמְצַבָּתָה  לְמָרָנָה  מָלָא  עָרוֹן

４  כָּלָן  נָה  לְמַמְחוֹת  לְכָלָה  אַשְׁאָה  אָחָאָה  פְּרֶבֶסִית  אַחָאָה  אַחָאָה  אֱלָּא  אָשָׁה

５  בִּכְלָן  חַכְוֹתָה  כָּכָה  וּפַרְּבֶסִית  הוּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא

６  בַּכְלָן  לְפַרְּבֶסִית  אִמְונָה  לֶאָמְוַאָה  אֶלוֹמֵיתָה  אֶלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא

７  בַּכְלָן  לְפַרְּבֶסִית  אָלָּא  יִדְרַא  לְקַמְבוֹת  אַשְׁאָה  אָחָא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא  אֱלָּא

８  נָהֲג  הָחוּרִי  לְלַמְבֹּת  אַשְׁאָה  אָדוֹרָשׁ אָבֹהַד

*From Prof. Schlumberger’s French translation. The interpretations of the two texts, respectively, by Prof. Pugliese Carratelli and Prof. Levi della Vida, are given in an English translation in an appendix to Us Edito Bilingue, etc., pp. 33-34.

*From Prof. Dupont-Sommer’s transcript.
TRANSLATION

(Line 1) **Ten years** having elapsed (?), it happened (?) that our Lord **Priyadarśi**, the King, became the institutor of Truth.

(Line 2) Since then, evil diminished among all men, and all misfortunes (?) he caused to disappear;

(Line 3) and upon all the earth (there are) peace (and) joy. And further more, (there is) this about food: for our Lord, the king,

(Line 4) a few (animals) are killed; seeing this, all the men ceased (killing animals), even (?) those who catch fish (i.e. the fishermen);

(Line 5) these men are subject to prohibition. Similarly, those who were without restraint have ceased

(Line 6) to be without restraint. And (there reigns) obedience to one's mother and to one's father and to old people

(Line 7) according to the obligations set on every one by fortune. And there is no Judgement for all pious men.

(Line 8) This (i.e. the practice of the Law) has been profitable for all men and shall be still profitable.

Both the Greek and Aramaic texts are clearly free translations of some instruction on Dhamma sent from Pātaliputra to the local authorities on behalf of the king. They are not word-for-word translations of any of the edicts of Asoka so far discovered. As Prof. Lamotte has pointed out, they belong to the class of texts referred to in Rock Edict XIV as saṁkhitena lekhāpita, 'caused to be written concisely'. But they truly preserve the aims of Asoka's Dhamma-lipis and are close to Rock Edicts I and IV.

The dating in the Greek version of the record refers to **expired years** and, according to the analogy of the dates in the Prakrit inscriptions of Asoka, the reckoning started from his **abhiseka**. The fact that the date in the Greek text under study unquestionably refers to expired and not current years is very important. The dates of Asoka's inscriptions do not indicate whether the years are current or expired. They are generally supposed to refer to expired years, though some scholars

1 From Prof. Dupont-Sommer's French translation.
have supported the contrary opinion. As in Pillar Edict V Asoka says: "Until (I had been) anointed 26 years, in this period, the release of prisoners was ordered by me 25 (times)," it has been surmised that the years were current ones. Dr. P. H. L. Eggermont, the author of the most elaborate study of the chronology of Asoka, has also adopted the same view. Nevertheless the argument is by no means conclusive, since Asoka does not say whether he decided to release prisoners once every year from the very beginning of his reign and he may not have begun to do so before his conversion to Buddhism after the conquest of Kaliṅga. Moreover, such adjectival expressions as dasa-vas-ābhisito qualifying rājā (cf. Rock Edict VIII) ought to be understood as ‘being anointed ten years’ and not ‘nine complete years and one part of a year’ which would mean ‘the tenth year since his anointment’. In any case, we have, in the explicit statement of the Greek epigraph under study, a very strong testimony against the interpretation of the years referred to in Asoka’s Prakrit inscriptions as current ones.

Greek EUSEBEIA, eu’sebeia ‘piety’, and Aramaic qeshay’, ‘truth’, are evidently tentative renderings of the more comprehensive Prakrit word dhāma (Sanskrit dharma), or, according to the spelling of the north-western edicts, dhāma, which is the right Order to be devotedly sought for.

The Aramaic name of the king is restored by Prof. Levi della Vida as Priyadarśi and by Prof. Dupont-Sommer as Priyadarśi. In the defective Aramaic writing, the reading of the text is prydrșa. But, in the Indo-Aramaic or Kharoshṭhī system of writing which is much more precise than the Aramaic owing to the influence of the phonetic system of the Brāhmi, the spelling is priyadrāśi, or priyādrāśi or priyādrāśi, and we have to prefer the restoration Priyadrāśi. Priyadrāśi is the correct corresponding form in Sanskrit.

Like Rock Edict IV, the bilingual inscription is an announcement of a new and more prosperous era resulting from the establishment of the same new behaviour: cessation of killing living beings and obedience to mother, father and elders. The corresponding passage in Rock Edict IV in the Shahbazgarhi version runs as follows: anaraṃbhā prāyanaṃ avihiṣa bhutanaṃ nātiniṃ saṃpaṭipati Brahmaṇa-Śramaṇaṃ saṃpaṭipati mātā-pitākūṣu saṃjñanaṃ svārūsha, ‘not killing animals, not injuring living beings, good behaviour towards relatives, good behaviour towards the Brāhmaṇas and the Śrāmaṇas, obedience to mother and father and elders’. In the Graeco-Aramaic inscription, the Brāhmaṇas and Śrāmaṇas are not mentioned, since they were not inhabiting the land of the Greeks as Asoka himself has pointed out in Rock Edict XIII. The good behaviour towards relatives is naturally included in the general prescriptions.

Generally, Greek AKRASIA, a’krasia means ‘intemperance’, as translated by Carratelli who surmises that the original referred to saṃiya. He is supported by Lamotte who draws our attention to Rock Edict IX: prāyaṇam ca[ṃ]*yamo, ‘refraining from (the eating of) animals’, and thinks of ‘abstinence’ or ‘sobriety’. The meaning may be more comprehensive, like ‘self-control’, after the interpretation of Schlumberger and Robert, which would also tally with the idea of saṃiya. In Rock Edict XIII, Asoka declares that he wanted ‘for all living beings absence of injury, control, equanimous conduct’ (Shahbazgarhi: saurc-bhūtana akshati ca[ṃ]yamam samacharīyaṃ). And immediately afterwards, he refers to the dhāma-vijaya, ‘victory through the good Order’, won by

---

2 The Chronology of the Reign of Asoka Morya, Leiden, 1906, p. 64. According to Prof. Lamotte (op. cit., p. 236), in the chronological data of the Singhalese chronicles, the years are current and not expired. He refers to the Mahāvamsa, XX, 1-6, where they are clearly current and this is confirmed by the Vasasthathāpakṣinī commenting upon the passage in question. But the way the years are indicated is quite different in this text (affhāraṇaṃ vasamahī Dhammānakosāya... ito devadasame cakṣaṃ ‘in the eighteenth year ... in the twelfth year’) from that of Asoka’s inscriptions (cf. duraṇḍa-vəsh-ahhitēna).  
4 Both the i-stem and the ini-stem are in use as we have in the genitive case priyadrāśa and priyadrābhī. 
him in his own states, in the countries ruled by the Greek kings, in the South, and ‘similarly here, in the royal estates, among the Yona-Kambojas’, etc. (e.g. sava hida raya-visharapi Yona-Kambojasu, etc.). The land of the Yona-Kambojas is clearly the region where the Graeco-Aramaic inscription expressing the same ideal has actually been discovered.

The Aramaic part of the inscription does not help us in ascertaining the exact meaning of a’krośa, since the corresponding word pristb appears to have been borrowed from an Iranian *fro-basti*, hitherto unattested.¹ But the statement in the same part that ‘a few’ animals were killed for the sake of the king, and the reference in both the texts to the cessation of the killing of living beings, are quite in accordance with the data of Rock Edict I, in which Asoka says that only three animals instead of many were killed in his kitchen for the preparation of curry and that these too would not be killed afterwards.

There is difference of opinion among the translators as regards the Greek passage PARA TA PROTERON KAI TOU LOIPOU, parà tâ prôteron kai tou loi poû which Carraelli translates: ‘as compared with the past, also in the future’, while Schlumberger and Robert have: ‘contrary to what happened before, they will henceforward’. Tucci² thinks of a parallel to hida-lokiko para-lokiko and translates: ‘during the past and for the remaining’, that is to say, during this life considered as antecedent (the proper meaning of prôteros being ‘the first’ [of two] and, with reference to time, ‘antecedent’, and hence ‘past’ and the further state after death. Lamotte agrees with this last interpretation and refers to the Separate Kalinga Edict in which Asoka emphasizes his aim to ensure happiness for everybody in this world and in the other.

The difficulty arises from the ambiguous value of the Greek word parà. Amongst its multifarious meanings, we have ‘contrariwise’ and ‘during’. Loipos means ‘which is remaining’ either with reference to a thing or to a duration. But, as we have pointed out, the bilingual inscription under study is close to Rock Edict IV, which does not allude to a contrast between this world and the other, but insists on the same between the situation in the past, when violence and inobedience prevailed, and the new era of non-violence and obedience which resulted from the activities of the king. This contrast is the main idea of the edict from its very beginning, and the passage, which we have quoted above as a close parallel to the Greek text, runs immediately before this statement: yadisam bahuksa vasatate ni bhuta-prave tadiše aja vañhate Devanaṃ-priyasa Priyadraśī sa rañño dharmam-anuṣṭaṇaḥ anarāmbho prasannam, etc., ‘what during many centuries formerly was not existing, has grown up today thanks to the dhrama instruction of King Devanaṃ-priya Priyadraśī: not killing animals’, etc.

With the interpretation of parâ tâ prôteron as ‘contrariwise’, referring to the past time when obedience was not observed, the parallel with the main idea of Rock Edict IV is quite complete. The only difference is in the order of the two terms of contrast. Rock Edict IV puts first the past and the Greek inscription first the new era; but the ideas are identical.³ The words kai tou loi poû begin⁴ the last passage which announces a better way of life just as Rock Edict IV adds: ceta aśī aśī bahu vidhayam dhrama-charaṇanya vañhintam vañhitasthica, ‘in this and in many other ways this conduct according to the Dhrama has grown up and will grow up’.

The general concordance of the Greek inscription with Rock Edict IV has to be examined from the point of view of date. This edict was promulgated when Asoka was anointed twelve years.

¹ Cf. E. Benveniste in Journ. As., op. cit., pp. 41-42.
² Ut edito, etc., p. vi.
³ Rock Edict IV gives in addition an enumeration of what was shown to the people on the occasion of the proclamation of the new era. Cf. ‘Les festivités du Dhamma chez Asoka’ in Journ. As., 1957, pp. 1-9.
⁴ Prof. Robert (op. cit., p. 12) has pointed out that all the sentences of the Greek text are connected by means of kai, ‘and’. That is a good example of the so-called ‘kai-style’ in Greek.
The fact is referred to in Pillar Edict VI in which Asoka recollects his action after twenty-six years from his anointment (cf. duvạ̄da-rasa-abhīṣitaṁ dhamma-likiṁ līkāṁ śīta lokaṁ śīta-sūkṣāye, ‘being anointed twelve years, I have caused to be engraved a dhamma-inscription for the welfare and happiness of the world’). Since the bilingual inscription is dated, as we have seen, ten years after the anointment, it cannot be a translation of Rock Edict IV; but as it has a very close relation with the ideas of the latter, we are sure that Asoka had already undertaken his action two years before the promulgation of the said edict which he finally considered as fundamental.

On the other hand, the date given in Rock Edict VIII for Asoka’s start for Sam Bodhi is exactly the same as the date of our bilingual inscription, i.e. when he was anointed ten years. That was the time following the increase of his zeal which took place one year after his conversion. Evidently, since this conversion, consequent on the conquest of Kaśiṇa, he had not completely renounced his old habits, some animals being still killed for his meals, as is mentioned in Rock Edict I and in the Aramaic part of our inscription. The first fruits of the increase of his zeal were the complete cessation of killing, the beginning of the propaganda for the new era, and his great pilgrimage. Subsequently, when he was anointed twelve years, he issued the edict which became Rock Edict IV when the series of Rock Edicts were collected, and he directed his officers (yuta, rajuka and pradeśika) to go about with this edict (dharmam aruna ti) every five years (Rock Edict III). When he was anointed thirteen years, he created the Dharma-mahamatras (Rock Edict V).

We now see exactly the place of the bilingual inscription in the succession of the deeds of Asoka. It belongs to the very beginning of his endeavour to propagate a more profitable life throughout his empire. This action was not specifically Buddhistic. There is no trace of a Buddhistic bias in the prescriptions either in the Greek text or in Rock Edict IV. The Aramaic text was accommodated to the Semitic creeds as is evidenced by the statement about the end of this text: “And there is no Judgment for all pious men.” This is in full harmony with the instructions of Asoka. A Buddhist upāsaka himself and recommending Buddhist texts for the study even of Buddhist monks and nuns (cf. the Bhabra Edict), he nevertheless took care of all other sects (cf. Rock Edict XII), and his mahamatras were commanded to ensure the prosperity of all sects (cf. Pillar Edict VII). Piety for the Greeks, Truth for the Aramaic-speaking people, the Dhamma was the right Order for every society.

From the historical point of view, also the Graeco-Aramaic inscription is significant. The place of its discovery is in all probability the region of the ancient site of Alexandria of Arachosia where, according to Strabo (XV, 2, 9), Alexander had established Greek colonies and which was transferred by Seleukos Nikator to Chandragupta Maurya, the grandfather of Asoka. Now we know that Greek culture was well preserved in the said country under Mauryan rule till the days of Asoka and that the Arachosian province was still in the possession of that king. The Yonas or Greeks, who were different from those under the Greek kings and inhabited the territories lying within the empire of Asoka (cf. Rock Edicts V and XIII), are now located. The inscription was engraved for the sake of the Yonas who were Asoka’s subjects.

These Yonas are mentioned in Asoka’s edicts in association with the Kamboyas or Kambojas who were probably Iranian autochthons of the region where the Greek colonies were established. Prof. Benveniste has surmised that the Aramaic part of the bilingual inscription was meant for their use. The language, it is true, is Aramaic and not Iranian; but it contains several words borrowed from the Iranian language as was usual throughout the whole Achaemenid empire. For about two centuries, the administrative language in the ancient provinces of the Achaemenid empire conquered by Alexander had been Aramaic, in spite of the fact that the empire, and in this region the people, were Iranian. It was normally preserved in subsequent times and, as we see now, also under the Indian domination.
From the **philological** point of view, the importance of the Aramaic part of our epigraph lies in the fact that it will surely help the interpretation of the two already known Aramaic inscriptions related with Asoka, i.e. those from Taxila and Pul-i-Darunteh.\(^1\)

Thus the bilingual inscription deserves the close attention of scholars and raises the hope of new finds in the Kandahar region.

No. 2—BRAHMI INSCRIPTIONS FROM MATHURA

(1 Plate)

D. C. Sircar, Ootacamund

(Received on 15.5.1959)

About the end of the year 1957, I visited the Archaeological Museum at Mathurā and copied two inscriptions which were stated to have been recently discovered. These two epigraphs were noticed in the Annual Report on Indian Epigraphy, 1957-58, Nos. B 591 and 594. An inaccurate transcript of the first of these two records appeared in the Proceedings of the Indian History Congress, 20th Session, 1957, p. 68. About a year later, I received an impression of another inscription discovered at Mathurā in the year 1958, from the Curator of the Mathurā Museum. It was likewise noticed in the Annual Report on Indian Epigraphy, 1958-59, No. B 788. Of the three inscriptions, the first and third are clearly fragmentary, while the nature of the second is difficult to determine. As the third record (i.e. No. B 788 of 1958-59) is considerably earlier than the second (i.e. No. B 594 of 1957-58), the former has been treated below as No. 2 and the latter as No. 3.\(^1\)

1. Inscription\(^2\) of Kanishka’s Reign, Year 4

The inscription is engraved on the pedestal of a broken image. There are only two lines of writing. The inscribed area covers about 15½ inches in length and a little over 1 inch in height. Individual akṣaras are about \(\frac{1}{4}\) inch or slightly more in height, though a few letters including conjuncts and consonants endowed with vowel marks are bigger in size. The end of both the lines of writing is broken away along with the right-hand side of the inscribed stone.

The characters belong to the Brāhmī alphabet as used in the inscriptions of the Kushāṇa age. Interesting from the palaeographical point of view are the letters \(m\) and \(h\) which are of the types generally styled ‘Eastern Gupta’, although \(s\) is of the so-called ‘Western Gupta’ variety. The early variety of \(m\) and the ‘Western type’ of \(h\) have, however, also been used; cf. mahā\(^3\) in line 2. The curve attached to the right of the lower part of the vertical of initial \(ā\) ends near the end of the lower left limb of the letter. This form of initial \(ā\) (cf. ācha\(^4\) in line 2) is more common in the inscriptions of the Gupta age than those of the Kushāṇa period. Of initial vowels, only a, ā and e occur in the inscription, while, among numerical symbols, only 1 and 4 have been used in line 1.

The language of the epigraph is Sanskrit influenced by Prakrit. As regards orthography, there are some cases of the reduplication of \(m\) and \(e\) following \(r\) and one case of the similar reduplication of \(dh\) followed by \(y\). The record was engraved in the 4th year of Kanishka, i.e. the 4th regnal year of the Kushāṇa king Kanishka I who is now usually believed to have ascended the throne in 78 A.D. The exact date is quoted as \(h[ṛ]\ I d[i]\ I\), i.e. the first day of the first month of winter, probably corresponding to Mārgaśīrṣha-badi 1. The date of the inscription thus seems to fall in the year 81-82 A.D.

\(^1\) Macron over \(e\) and \(o\) has not been used in this article.

\(^2\) This is No. B 591 of A.R.Ep., 1957-58.

2 DGA/59 (9) 2
The purpose of the epigraph is to record the installation of an object, the name of which has been lost at the end of line 1, although there is little doubt that it was a Buddhist image on the pedestal of which the inscription was incised.

The name of the person responsible for the installation is likewise lost. But he is stated to have been related to a Sādhyavīhari of the Buddhist monk named Dharmanandin who was a Dharma-kathika. The expression dharma-kathika (Pāli dhamma-kathika) means ‘a preacher’, while sādhyavīhari stands for Pāli sādhi-viha (Sanskrit sārdham-viha) and means ‘one’s fellow priest living at the same monastery’ in Pali and ‘a fellow student’ in Buddhist Sanskrit.

The installation of what was no doubt a Buddhist image was made on the ρεδι (i.e. built by) Mahādaṇḍanāyaka Hummiyaka at the Sakka-vihāra or the Śakra or Śākya monastery. The word ρεδι in the present context seems to mean a raised platform. The name Hummiyaka no doubt suggests the person’s foreign origin. He seems to have been a Mahādaṇḍanāyaka (i.e. a commander of forces or a military governor) in the service of the Kushāga king Kanishka I.

The concluding sentence of the record, which is fragmentary was apparently similar to one generally found in the dedicatory inscriptions of the Mahāyāna Buddhists. The intention was to state that the donation of the gift (no doubt referring to the installation of the Buddhist image in question) was expected to benefit the donor’s parents, teachers and others. Many inscriptions specify in this context the benefit as anuttara-jāna-āvāpti (i.e. attainment of the supreme knowledge) or hita-sukha (i.e. welfare and happiness) of the persons indicated.\footnote{Cf. above, Vol. XXXIII, p. 250, text line 3 ; p. 262, text line 2 ; below, p. 11, text line 4, etc.}

2. Inscription\footnote{From impressions.} of Year 92

The inscription consists of four lines of writing covering an area about 9½ inches in length and 4 inches in height. Excepting a, k, r, etc., and conjuncts as well as consonants endowed with vowel marks, individual letters are a little more than ½ inch in height. The right-hand side of the inscribed stone is broken away, though it is difficult to say whether some letters at the end of the lines are lost. This is because the inscription can be somehow interpreted as it is.

The characters are similar to those of the epigraph edited above. But there is no instance of the use of and h of the ‘Eastern Gupta’ type. The symbols for 1, 2, 5 and 90 occur in the epigraph. As regards language and orthography also, the epigraph closely resembles the other inscription, though Prakrit influence is more considerable in it and there is no case of the reduplication of a

\footnote{Expressed by symbol.}

\footnote{The intended word seems to have been bhikṣuṣya-bhikṣoḥ. A number of letters are lost at the end of the line.}

\footnote{The akṣara sign is engraved to the right of the akṣara dyā.}

\footnote{The akṣara as had been originally omitted and was later engraved below the line between dyāḥ and ḷa.}

\footnote{The intended word is ачaṛiṇa (Sanskrit ачaṛiṇa). A number of letters are lost at the end of the line.}

\footnote{This is No. B 788 of A. H. Ep., 1858-99.}
BRAHMI INSCRIPTIONS FROM MATHURA

1. Inscription of Kanishka’s Reign, Year 4

Scale: One-half

2. Inscription of Year 92

(from a Photograph)
consonant followed by y. The date is quoted as ḍi 1 di 5 (i.e. the 5th day of the first month of winter, i.e. probably Mārgaśīrsha-badi 5) in the year 92 apparently of the Kanishka era (usually identified with the Śaka era of 78 A.D.) and possibly corresponding to 170-71 A.D.

If it is believed that no letters are lost at the end of the lines of writing, the object of the inscription is to record the erection of a stūpa of the Buddhist monk Grāmadeśika (literally, ‘one who preaches in the villages’) who was a resident of the Buddhist monastery called Vepša-vihāra apparently situated at Mathurā. In such a case, the person (or persons) responsible for the construction of the stūpa is not mentioned in the inscription. In the present context, the word stūpa mean a memorial structure enshrining the relics of the monk in question. Otherwise, the structure was built mainly out of the amounts collected by the monk.

**TEXT**

1. Sa[m] 90 2 he 1 di 5 asya pūrvva[ye]
2. Vepša-vihāra va(vā)stavya-bhikshusa Grā[ma]-
3. desikasa sthuva pra[t[it*[shthāpā(pa)yati [sa].
4. rva-sav[v]a(ttvā)na[m] hita-su[khā]ye ["*

**3. Inscription of Nṛpamitra**

The inscription, incised on the pedestal of a broken image, was found in Dudhwala’s well near the city of Mathurā. It consists of four lines of writing, which cover an area about 7 inches long and about 2½ inches in height. Lines 3 and 4 are really engraved at the beginning and end of the same line. Individual letters, excluding conjuncts, etc., are about ½ inch in height. Apparently no line of writing has broken away from the top of the inscribed slab; but about one-third of the writing of lines 1-2 has completely peeled off from the middle.

The characters are Brāhmi of about the 5th century A.D. They may be compared with the alphabet of the Kushāṇa epigraphs from Mathurā, including the two inscriptions edited above, as well as the two Mathurā inscriptions of the time of Chandragupta II, one of which is fragmentary while the other is dated in the Gupta year 61 (380 A.D.). Although many letters including m, y and s as found in our record are also noticed in both the groups of Mathurā epigraphs referred to above, there are a few palaeographical peculiarities of the inscription under study, to which attention may be drawn. Our inscription exhibits three types of the medial i sign, viz. (1) that formed by a curve at the top of a consonant, the left end of the former not coming down much below the top mātrā of the latter (cf. Ṙr=di in line 4); (2) that in which the left end of the said curve comes down below the bottom line of the consonant (cf. dhi and hi in line 2; vi in line 3); and (3) that in which the left end of the curve is drawn inwards to very near its root at the top of the consonant (cf. kṣi in line 1, yi and mi in line 2, etc.). In the Brāhmi inscriptions of the age of the Kushāṇas of Kanishka’s house, the left end of the curve of the medial i sign lies generally above the line of the top.

---

1 From an impression.
2 On this impression, this letter looks more like ।. If it is really so, the word intended here was apparently achariya (Sanskrit acharya) and we have to presume that a number of letters have broken away from the end of this line as well as from that of lines 1-2.
3 This is No. B 594 of A. R. Ep., 1967-58. The stone bears the acquisition No. 4378.
mātrā and this fact shows that our inscription exhibiting three varieties of a more developed sign of medial i has to be assigned to a much later date. The first two types of this sign are noticed in both the Mathurā inscriptions of Chandra Gupta II, referred to above, particularly in the fragmentary one. The third variety of the sign, which is ornamental, is found, often along with the other two varieties, in records like the Mehrani posthumous pillar inscription of Chandra (i.e. Chandra Gupta II), the Shorkot inscription of 402 A.D., and the Mandasor pillar inscriptions of Yasodharman, one of which is dated in 532 A.D. Similarly, the signs for medial u in ritu (line 1) and medial ri in nri (once in line 1 and twice in line 2) used in the record are also generally found in inscriptions later than those of the Kusumānas. But the letter ch, j, u, p, s, etc., as used in our epigraph, are not generally expected in records much later than the 5th century A.D. On palaeographical grounds therefore the inscription can be roughly assigned to a date about the close of the 5th or in the 5th century A.D.

The language of the inscription is Sanskrit. There are two stanzas (one in Ῥṣyā and the other in the Upaśāti metre) with a due endorsement at the end. As regards orthography, there is no case of the reduplication of a consonant in conjunction with r, though dh followed by y has been reduplicated in line 3. The inscription bears no date.

The first line of the epigraph contains a stanza apparently in the Ῥṣyā metre, of which the major part of the second and nearly the whole of the third feet are lost. Another difficulty is that the last two syllables of the first foot and the four extant syllables at the beginning of the second foot appear to contain some errors as they do not yield any sense as they are. But the first foot speaks of one Nripamitra-bhārtṛi in the sixth case-ending, while the last foot seems to mention a person named Udāka or Udaka also in the sixth case-ending. The latter is called sad-dharma-rucchi referring to his devotion to the true faith, probably meaning Buddhism. The name Nripamitra-bhārtṛi is interesting since the word bhārtṛi suffixed to it is undoubtedly the same as Prakrit bhaṭṭāra derived from Sanskrit bhārtṛi (actually from the plural form bhārtāraḥ) but later adopted as a Sanskrit word. Gradually the word bhāṬṭāraṇa (derived from bhāṭṭaṇa) and later the expression paramābhāṭṭāraṇa became popular in the sense of a king and was often used with reference to a monarch. The word bhāṭṭāraṇa was sometimes also suffixed to the names of kings and princes, e.g. Arthapati-bhāṭṭāraṇa, Prithivivagraha-bhāṭṭāraṇa, Lokavigraha-bhāṭṭāraṇa, Maṇḍyaṇa-bhāṭṭāraṇa, etc. There is little doubt that Nripamitra-bhārtṛi is the same as Nripamitra-bhāṭṭāraṇa and, as will be seen below, this Nripamitra was a king apparently of the Mathurā region. The verse in question therefore seems to speak of a pious work of a Buddhist named Udāka or Udaka who was most probably an officer or subordinate of king Nripamitra. The pious work was no doubt the installation of the image, on the pedestal of which the inscription under study was engraved.

The second verse is in the Upaśāti metre, of which the major part of the second foot and the beginning of the third are lost. The first foot obviously refers to the pious work of Udāka or Udaka (i.e. the installation of an image by him), mentioned in verse 1, and states that it was caused to be made by Nripamitra-bhārtṛi (i.e. Nripamitra-bhāṭṭāraṇa), while the latter half of the stanza prays for the welfare of 'that king of kings' (tasya nrip-ādhīpasya) in this world and in the next. This 'king of kings' is no doubt the same as Nripamitra-bhārtṛi mentioned earlier in the same stanza

1 CII, Vol. III, Plate XXI A.
2 Above, Vol. X VI, Plate facing p. 15.
3 CII, Vol. III, Plates XXI B and C and XXII.
4 Cf. Select Inscriptions, p. 162, text line 3; p. 283, text line 1; p. 325, text line 7; p. 344, text line 13; etc.; above, Vol. XXVIII, p. 16, text line 8; p. 334, text line 12; etc.
5 Above, Vol. XXVIII, p. 16, text line 2; p. 84, text lines 3-4; p. 331, text lines 3-4; Vol. XvII, p. 336 text line 11.
as well as in verse 1. Thus the installation of a Buddhist image by Udāka or Udoka seems to have been done on behalf and for the merit of king Nṛpamitra.

The prose endorsement at the end seems to state that the stanzas were the composition of Dinna. Thus the fragmentary inscription not only mentions a hitherto unknown king of the Mathurā region, by name Nṛpamitra, and his Buddhist subordinate or officer named Udāka or Udoka, but also reveals the name of Dinna who may have been a poet at the said king’s court. Poet Dinna’s name, which is a Prakrit word standing for Sanskrit datta, ‘given’, is not known from any other early source.

The question now arises as to who king Nṛpamitra was and when exactly he ruled over the Mathurā region. The earliest Gupta inscriptions at Mathurā belong to the time of Chandragupta II (376-413 A.D.) though the area seems to have been annexed to the Gupta empire by his father Samudragupta (c. 340-76 A.D.) sometime about the middle of the 4th century A.D. Since the hold of the Guptas on the Mathurā region appears to have continued at least down to the latter half of the 5th century A.D., Nṛpamitra, who apparently did not belong to the Gupta family, would have flourished either about the middle of the 4th century or about the close of the 5th. Since Gupta rule in the said region appears to have been overthrown by the Hūṇa king Toramāṇa, who ascended the throne sometime after 484 A.D.,¹ and his son Mihirakula, who was defeated by king Yaśodharman of Mandasor before c. 532 A.D.,² and since the palaeography of the inscription under study appears to be earlier than the middle of the 6th century, it may be tempting to assign king Nṛpamitra of the Mathurā region to a date about the middle of the 4th century. As it is usually believed that the Guptas conquered the Mathurā region from the Nāgas, it is in that case not impossible to think that Nṛpamitra belonged to the Nāga lineage. But names ending in the word mitra are not known to have been popular with the Nāgas. It has, moreover, to be admitted that the medial i marks in the inscription appear to be somewhat later than the middle of the 4th century A.D. We have therefore to think of the possibility of Nṛpamitra having flourished in the Mathurā region about the close of the 5th century as a semi-independent feudatory of the Guptas.

TEXT²

¹ Nṛpam[i]тра-bhartu[ṣ]-tesha² praksh[i]nānu⁴…………………….[*]…………mas=sad-dharma-ruch[au]-r-Udā[kas]ya[\{}[*]\}\']²

² Yaktā(t=kā)rayitva (tvā) Nṛpamitra-bhartrā prāpa ○ — — ○ ○ ○ — — [\{}[*]\} — — ○ — t=tasya nṛip-ādhipasya hitaṁ para-

³ treha cha saṁvidaddhyā[t] [\{}[*]\}

⁴ kṛtir-Dinnasiya [\{}[*]\]

¹ Mātrivishṇu was ruling at Eran as a feudatory of Budhagupta in 484 A.D. while his successor Dhanyavishṇu was a feudatory of Toramāṇa in the latter’s first regnal year. Cf. Select Inscriptions, pp. 326-27, and pp. 396-97.  
² The inscription referring to Yaśodharman’s victory over Mihirakula does not bear any date. But one of Yaśodharman’s epigraphs is dated in 532 AD. Cf. ibid., p. 395, verse 6; pp. 386 ff.  
³ From impressions.  
⁴ It is possible to conjecture that a Siddham symbol was engraved at the beginning of the line.  
⁵ The intended word may be tökah.  
⁶ The intended reading and the meaning of the word are difficult to determine. Can it be prakshih-ānu²?  
⁷ The metre of the stanza appears to be Āryā. The reading of the last four syllables may be *r=Udokasya also.  
⁸ The metre of the stanza is Upaśajī.  
⁹ The following letters are engraved about the end of line 3.
No. 3—BUDDHIST INSCRIPTION FROM KAUSAMBI

(A Plate)

A. GHOSH, NEW DELHI

(Received on 29.1.1959)

The inscription, edited here for the first time at the suggestion of the Government Epigraphist for India and with the consent of Shri G. R. Sharma, Director, Allahabad University Kausambi Expedition, was discovered on the 24th December 1950 at Kosam\(^1\) (lat. 25\(^\circ\) 20' N.; long. 81\(^\circ\) 22\(^\frac{1}{2}\)' E.) in the Allahabad District, Uttar Pradesh, in the course of the extensive excavation of the site, being conducted by the University of Allahabad since 1949. The ruins of Kosam, it is now well known, represent the ancient city of Kausambi. Apart from the facts known before,\(^3\) the results of the present excavation, including the discovery of the record under study, have yielded enough evidence to confirm the identification.

Shri Sharma informs me that the inscribed slab was discovered lying on a floor at a distance of 36 feet 8 inches to the west of the eastern boundary-wall of an excavated monastic complex, 32 feet to the east of the eastern site of the Main Stūpa and 11 feet to the south of the southern wall of the Main Chaitya, the whole complex being situated within the fortifications of the city, near its south-eastern corner.

The inscription is neatly engraved in a horizontal compartment on a sculptural slab of reddish sandstone (which, Shri Sharma says, is not of the Mathurā but of the Central Indian variety), 2\(\frac{1}{2}\) inch thick, now broken at the top and right-hand side. Its extant base and maximum height each measure 1 foot 10 inches. Like other slabs of its kind, it was, in all likelihood, square in shape, and, to judge from the available fragment, bore at the centre a pair of foot-marks in relief, two lines of inscription (at least the first of them running from edge to edge) at their bottom and floral designs of sorts and dwarf human figures, of which a fragment consisting of the left portion of a person holding a fan-like object under his left arm now exists. The partly preserved foot-mark bears a spiked wheel on its sole, a svastika symbol on each of its little toes and three symbols, including what may be called a handled and spouted vase, on its great toe. If the missing parts of the slab are conjecturally restored\(^2\) on the basis of the extant portion, it would be about 3 feet 2 inches square. It is difficult to say whether, in addition to the two lines of the inscription now available on the toe-side of the foot-marks, there existed two more lines representing the beginning of the epigraph on the heel-side as well.

The extant part of the inscription consists of two lines, the right portion of both of which has broken away, and the restored drawing will show that roughly one half of the inscription (i.e. the left half) is now available. The epigraph is written in Brāhmī characters of about the first century A. D. Its language is Prakrit influenced by Sanskrit. As regards orthography, the use of śh in Ghoshtī-āramā and š in śālā in line 2 is noteworthy.

As indicated above, it is not possible to say whether the first part of the inscription containing the name of a ruler and a year of his reign or of an era is now lost. But the date of the epigraph can be determined, on palaeographic considerations, by comparing its characters with

\(^1\) Maclaren over ० and ० has not been used in this article.
\(^2\) D. R. Sahu in JRF, 1927, pp. 689-98.
\(^3\) See Plate C.
those of other inscriptions of comparable chronological and geographical horizons, i.e. those closely preceding and following the beginning of the Christian era, to which epoch the inscription has to be assigned, and belonging to the Gaṅgā-Yamunā doab, in which Kausāmbi (Kosam) is situated.

A comparison with the inscriptions of Ashāḥhasena of the second half of the first century B.C., found at Pabhōsa 6 miles to the west of Kosam, would suggest that the date of our inscription is later, the characters of the latter exhibiting more pronounced serifs and a more squattish shape— a characteristic of the Kushāṇa script. Out of similar considerations, the present record may be assigned to a date later than that of the Kosam inscription of Gotiputa. Attention may be drawn to the following palaeographical peculiarities of the inscription under study: the extremities of the left limbs of a curve inwards and are not oblique straight lines; y has its legs turning inwards and not pointing vertically upwards; r has the shape of a hook; and the left leg of f is an oblique line from the right to the left.

The characters of our inscription resemble those of the Mathurā inscriptions of Śodāsa or Śrīśodāsa (first quarter of the first century A.D.) and more closely those of the early Kushāṇas of Kanishka’s house. It may be roughly assigned to a date about the latter half of the first century A.D.

This dating is not inconsistent with the stratigraphic evidence derived out of the excavation. Shri G. R. Sharma informs me: “The excavation of the area shows eighteen Sub-periods, of which the earliest two antedated the Northern Black Polished Ware, the next seven were contemporary with that Ware and the last nine were later than it. The penultimate Sub-period is associated with the seals of Toramāṇa and Hūṇarāja, and possibly also with the coins of Toramāṇa. The average duration of a Sub-period at the site thus works out to be about eighty years, and as the floor on which the inscription was discovered belongs to the thirteenth Sub-period (from bottom upwards), it has to be dated c. 200 A.D. As however inscriptions and images were retained in the monastery for long periods, this date should be taken as the upper limit of the date of the inscription and not the date of its engraving.”

---

2 N. G. Majumdar (J. Marshall and A. Foucher, The Monuments of Sāṇchi, Vol. I, p. 271, note 6) places Bahasatimitra, whose nephew Ashāḥhasena was, in c. 50-25 B.C. Other dates recently proposed for Bahasatimitra are not inconsistent with this (cf. D. C. Sircair in The Age of Imperial Unity, p. 174). I hope nobody still proposes a much earlier date for him on his supposed identity with Pushyamitra Śunga.
3 Above, Vol. XVIII, p. 159 and Plate.
5 Like the date of all other rulers of this period, the date of Śodāsa is uncertain. R. P. Chanda observed, ‘No one has assigned Śodāsa to a later epoch than the first century A.D.’ The latest tendency, following Sten Konow (CII, Vol. II, Part I, p. XXXIV), is to refer the year 72 of his Mathurā inscription to the era of 57 B.C.; cf. Sircair in op. cit., p. 126, etc.
6 Within this group should be included those on early Kushāṇa Buddha or Bodhisattva statues, which, though found at places far away from Mathurā, were manufactured (and probably inscribed as well) in the workshops of Mathurā out of local sandstone and in the local art-idiom. They are : the Kosam inscription of the year 2 (above, Vol. XXIV, p. 212 and Plate), the Sārnāth inscription of the year 3 (ibid., Vol. VIII, p. 176 and Plate) and the Set-Mahet (Saheth-Maheth or Śrīvastsi) inscription of the year 19 (ibid., Vol. VII, p. 181), all belonging to the reign of Kanishka and referring either to the monk Bala and the nun Buddhāmitrā or to either of them.
7 In saying this, Shri Sharma evidently has in his mind something like the following: The occupation on the site lasted for about fourteen centuries, beginning roughly with 800 B.C., i.e. two Sub-periods before the advent of the Northern Black Polished Ware in c. 600 B.C. (B. B. Lal in Ancient India, Nos. 10-11, p. 23) and ending roughly with 600 A.D., i.e. one Sub-period after Toramāṇa, c. 500 A.D. The duration of one Sub-period thus works out to about 80 (1400÷18) years.
The inscription, in its mutilated form, mentions a monk named Phagula, a disciple of the reverend Dhara, and states that somebody connected with Phagula caused the šilā or stone (no doubt the sculptured and inscribed slab bearing the inscription under study) to be made and apparently installed it at the residence of the Buddha (Budh-āvāsa) in the Ghoshit-ārāma.

The Ghoshit-ārāma was a well-known Buddhist establishment at Kauśāmbi, where the Buddha is stated to have stayed on many occasions. The Dhammayudattakathā says that it was built for the Buddha’s residence by Ghoshaka, the treasurer of king Udayana of Kauśāmbi, the other contemporary Buddhist establishments at Kauśāmbi known to Pāli literature being those built by Kukkuṭa and Pāvārika, two colleagues of Ghoshaka, and the Badarikārāma.

It is also noteworthy that according to the inscription the stone slab was apparently installed at the residence of the Buddha, or, at any rate, what was believed at that time to have been the place where the Buddha had lived. It may be recalled that another Kosam inscription, the exact findspot of which is unknown, refers to the promenade (chaṅkama) of the Buddha. All these tend to show that the Buddha’s visit to and stay at Kauśāmbi may not, after all, have been a myth, as has sometimes been thought. In any case, this inscription, together with a few others subsequently found in the excavation of the same area, proves that, at least in the first century A.D., the Buddhist establishment, the ruins of which have now been laid bare by excavation, was known as the Ghoshit-ārāma and, besides, contained a spot believed to have been the Buddha’s residence.

TEXT

1 Bhayaṅtasa Dharasa arṇevāsisa bhikkusa Phagulasa .

2 Budh-āvāse Ghoshit-ārāme sava-Budhānām pujaṃye śilaṃ kā[ritā]* . . . . . .[[*]

TRANSLATION

(This slab has been caused to be made . . . . of the monk Phagula, the disciple of the reverend Dhara, at the residence of the Buddha in the Ghoshit-ārāma for the worship of all the Buddhas.

---

* Above, Vol. XXIV, p. 212.
* From the photograph of the stone slab and an impression of the inscription kindly supplied by Shri G. R. Sharma.
* Only the lower part of the akṣara vi exists, and tā can be confidently restored. It is permissible to conjecture that some such words as pataḥpiṭā cha have broken away after kārīta.
No. 4—TWO INSCRIPTIONS FROM NAGARJUNIKONDA

(1 Plate)

D. C. Sircar and K. G. Krishnan, Ootacamund

(Received on 23.2.1959)

Recent excavations at Nāgarjunikona in Andhra Pradesh have brought to light several inscriptions belonging to the period when kings of the Ikshvāku family were ruling over the area. The two inscriptions edited here throw considerable light on the political and religious history of the period. They carry the genealogy of the Ikshvākus further by bringing to light two more members of the family and also reveal their religious persuasion.

1. Inscription of the time of Ekhavala Chantamula, Year 16

This epigraph is engraved on a four-faced pillar excavated from a site where originally a temple was standing. As known from the record under study, this temple belonged to the god Mahādeva or Śiva called Pushpabhadravāmin.

The inscription consists of 11 lines of writing and occupies a space measuring about 27" long and 21-5" wide. The lines of writing, except lines 1, 2 and 8, extend up to the right end of the fourth face of the pillar. The engraver appears to have taken care to see that words are not split up at the end of the line and this is the reason why the said three lines are shorter in length. The average height of a letter is ½ inch excluding the elongated vowel-marks often added to the top or bottom. The engraving of the record is neat and the preservation of the writing satisfactory.

The characters are Brāhmī of the third or fourth century A.D. and are very much the same as found in the other records of the dynasty, which were discovered at the same place and have been edited in this journal. The following palaeographical peculiarities of the inscription may, however, be noticed. The difference between the letters da and qa is not very considerable, while ku and kū are written in two ways. Ku is usually written by adding a small curved stroke at the right of the vertical of k about its middle (line 8) and kū by adding two such strokes (lines 4 and 8). But sometimes ku is written by curving the lower end of the vertical towards the right (line 8 and 10) and kū by adding a stroke to the right above the lower curve of ku (line 9). While generally the sign for amaruṣa is placed on the top of the letter, in one case it has been placed to the right of a letter (see Chantamula in line 7). The last line seems to have been engraved by a different hand at a slightly later date.

The language of the inscription is Sanskrit. Expressions such as siddham for siddham and nama bhagavate Mahādevyāya Pushpabhadravāminah in line 1, vājavēyā in line 3 and bhagavato (for bhagavataḥ) in line 10 betray Prakrit influence on the orthography and language. It is also interesting to note that the inscription makes no attempt to Sanskritise the Prakritic name Chantamula. The word stamka has been spelt as stamba. The consonant t is reduplicated before r only in some cases, while j, y, t, etc., following r, have been reduplicated. The name of the king has been uniformly spelt as Ekhavala though the spellings Ehuvula and Ehuwala are known from some other records. There are a few cases of wrong śandi.

1 The present fashion is to spell the name as Nāgarjunakonda instead of Nāgarjunikonda. Macron over e and o has not been used in this article.
4 See, e.g., above, Vol. XX, pp. 1 ff.
The inscription commences with the expression *siddhasā* followed by an invocation to the god Mahādeva Pushpabhadravāmin. Then the date of the record is given in the regnal reckoning of Vāsishṭhiputra Ėhavala Chantamūla as the 5th day of the second fortnight of the summer season in the year 16 (expressed in symbols). The record next proceeds to introduce Mahārāja Vāsishṭhiputra Häritiputra Virapurushadatta who is stated to have caused the construction of a shrine (devakula) for Bhagavat Pushpabhadravāmin and the erection of a flagstaff (dheja-stambho) apparently in front of the shrine. He is further stated to have created a permanent endowment of the village of Puḍokeśam, no doubt for the maintenance of the temple.

Prince Virapurushadatta is introduced in relation to both his paternal and maternal lines. He is represented as the great-grandson of Mahārāja Vāsishṭhiputra Chantamūla who is described, as in other Ikshvāku records, with reference to his munificence and also to his performance of the *agnishtoma, vāyaṇapā, aśvamedha* and *bahuśuvārṇaka* sacrifices and is also stated to have acquired the glory of victory in battles by his own valour. His grandfather Mahārāja Māṭhariputra Virapurushadatta is next barely mentioned, while his father Mahārāja Ėhavala Chantamūla, in whose reign the record was engraved, is then introduced as an equal to the epic heroes Sagara, Dilipa, Ambariśa, Yudhisthīra and Rāma. Then Mahādevi Kupāṇāśrī, the queen of Ėhavala Chantamūla and the mother of prince Virapurushadatta, is introduced as the granddaughter of Mahātālavara Skandagopa of the Pushyakandiyā clan and the daughter of Mahātālavara Khaḍdahāla, while her maternal grandfather and uncle are stated to have been Sesebāmāgūrūka and Utara-mahātālavara (i.e. Mahātālavara Uttara) respectively. The expression Sesebāmāgūrūka appears to contain a personal name and an epithet, though it is difficult to determine them precisely. A passage in lines 9-10 saying that the said temple was the fruit of the meritor of both the mother and the son suggests that prince Virapurushadatta’s mother Kupāṇāśrī was associated with her son in the construction of the temple. The last line of the inscription seems to suggest that two persons Kaṅkākhalita and Kaṅkākhaandra were appointed priests of the temple.

Prince Virapurushadatta is called Mahārājacakumāra and Mahāśenāpati, the second epithet indicating his position as the commander of his father’s forces. He was apparently named after his grandfather who bore the metronymic Māṭhariputra. The male relatives of queen Kupāṇāśrī, except Sesebāmāgūrūka whose status remains obscure, were Mahātālavaras. In this connection it may be recalled that most of the princesses of the royal household mentioned in the inscriptions of Māṭhariputra Virapurushadatta were wives of Mahātālavaras of different clans. Prince Virapurushadatta’s metronymic Häritiputra suggests that the paternal family of Kupāṇāśrī belonged to the Härita gotra.³

The ancestry of Prince Virapurushadatta is indicated below in a tabular form:

<table>
<thead>
<tr>
<th>Ikshvāku family</th>
<th>Pushyakandiyā family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāsishṭhiputra</td>
<td>Mahātālavara</td>
</tr>
<tr>
<td>Chantamūla</td>
<td>Skandagopa</td>
</tr>
<tr>
<td>Māṭhariputra</td>
<td>Mahātālavara</td>
</tr>
<tr>
<td>Virapurushadatta</td>
<td>Khaḍdahāla—daughter</td>
</tr>
<tr>
<td>Vāsishṭhiputra</td>
<td>Uttara-mahātālavara</td>
</tr>
<tr>
<td>Ėhavala Chantamūla=Kupāṇāśrī</td>
<td></td>
</tr>
<tr>
<td>Häritiputra Virapurushadatta</td>
<td></td>
</tr>
</tbody>
</table>

³ The wife’s paternal gotra was not changed to that of her husband in certain forms of ancient Indian marriage.

See Proc. IHC, 1945, pp. 48 ff.
It is well known that all the ladies of the royal household of the Ikshvāku family had leanings towards the Buddhist faith. But Chantamūla I, who performed a number of Vedic sacrifices, was apparently not a Buddhist while the religious persuasion of his son Vrāparuṣaśhadatta and grandson Chantamūla II is unknown. The suggestion that they were followers of the Brahmanical faith is possibly supported by the present epigraph recording the construction of a temple for the god Śiva by a son of Chantamūla II. This is the first direct proof of the Śaivite leanings of the Ikšvāku family. Another Nāgārjunikoṇḍa inscription records the construction of a temple for Śarva (Śiva) by Eliśrī, called a Talaśa-vāra (probably the same as Mahā-talaśa) and said to be a devotee of the god Kārttikeya, in the 11th regnal year of Ehavala Chantamūla. But Eliśrī, no doubt a subordinate of the Ikshvāku king, does not appear to have belonged to his master’s family.

The only geographical name mentioned in this record is the village of Puḍokēḍam which is not identifiable.

TEXT 2

1 Siddhāṁ(ddham) || 2 Namo bhaṅgavate Mahādevasya Puppa(shpa)bhaddrasvāminah4 [[*]]
Mahārajaśya Vāśishṭhi-puṭtrasya

2 śry-Ehavala- Chantamūlasya sarvā 10 6 gi pa 2 diva 5 [[*]] raṅga Vāśishṭhi-puṭtrasya
agniśthēma-

3 vajave(pe)-aśvamedha-bahuśuvanpa-yājinaḥ naika-hiraṁṇaḥ-koṭi-pradātuḥ go-satasa-
hasra-hala-satasa-jhara-pradātu[h]

4 sva-virya-ājījita-vijaya-kīrtteḥ Ikṣvākūṇāṁ śrī-Chantamūlasya prapatrēṇā(ṇa) mahā-
rājya(ja)sya Māṭhari-puṭtrasya Ikṣvākūṇāṁ(ṇaḥ) śrī-Vrāparuṣaśhadattasya

5 pautreṇa mahārajaśya Sagara-Dilp-Āṃbariśa-Yudhiśhṭhira-(t)ulya-dharmma-vijayaśya
Rāmasya-eva sarvā-jan-ābhirāmasya Ikṣvākūṇāṁ(ṇaṁ)

6 śry-I(śry-E)havala-Chantamūlasya puttraṇa Puṣhayakaṇḍiṇyānm mahātalavarasya
Skāmagedopasya naptryāḥ mahātalavarasya

7 Khaṇḍahālasya duhiṭuḥ Sesheṇāgūraka-duhiṭrīyaḥ Utara-mahātalavarasya-bhāgoneyyāḥ
rājñaḥ śry-Ehavala-Chantamūlasya

8 mahishyāḥ mahādevyāḥ Kupapaṇaśryāḥ(Īriyāḥ) puttraṇa mahāraja-kumāreṇa mahāsenapatinā
Hārito-puṭraṇa Ikṣvākūṇāṁ

9 śrī-Vrāparuṣaśhadattena mahārajaśya mahādevyā gotrasya cha [v]ijaya-vaijavike āyur-
vvardhane dvayor-api cha mātā-puṭrayo[h*]

10 dharmma-phalaṁ bhagavato(taḥ) Puṣhpabhaddrasvāmināḥ devakulaṁ kāritaṁ dhvajā-
stāniś(a)ḥ-bhaḥ-cha pratishtāpitaḥ grāmasya-cha Puḍokēḍam(ṇa) akshaya-ni(n̄)vi

1 Above, Vol. XXXIII, pp. 147 ff.
2 From impressions.
3 The double dasa is followed by a slanting curved stroke.
4 Read Mahādevaṇgha Puṣhpabhaddrasvāmin.
5 The additional mark above the letter may be ignored or the vowel mark may be regarded as an imperfect sign for medial ai.
6 There is an unnecessary visarga sign after the letter shfo.
11 dattaḥ [\*]
12 'śri-Ka[m]kaphalaḥ Kaṃkacharāndras-cha bho 2 (\*?)

2. Inscription of the time of Ruḍapurisadata, Year 11

This epigraph is engraved on a pillar which is reported to have been discovered at Site No. 13 and is now preserved in the Nāgarjunikoḍa Museum. The pillar bears a sculpture executed in bas-relief above the inscription. The sculpture which is somewhat defaced seems to depict a lady seated on a high stool with an attending lady standing nearby. The seated lady’s feet are resting on a small pedestal and there is a small seated female figure by the side of the stool.

The *Indian Archaeology—A Review*, 1955-56, p. 24, states, “On the *chayakhambha* is carved the scene of Prajapati Gotami, the foster-mother of Buddha, holding Buddha (as child) in a scarf. Below it was an inscription which acquaints us with the word *chayakhambha* in a manner that brings out the idea that it is a recapitulative pillar or an epitaph. Besides recording a complete genealogy of the Ikshvaku kings (Chantamula, Virapurushadatta, Ehavala Chantamula and Rudrapurushadatta) who bear the Kahatrapa tendentious title *sūmi*, it established the relationship of a great Ikshvaku queen (Mahadevi) in whose memory one Srivarman of the Brihatphalayanā *gotra* raised the epitaph (*chayakhamba*).” At p. 23 of the same work, we are told, “The inscriptions discovered in the course of excavation gave the name of a new king of the Ikshvaku dynasty, viz. Rudrapurushadatta, besides king Srivarman of the Brihatphalayanā *gotra*.” Unfortunately the statements are not all quite accurate.

The inscription consists of 9 lines of writing. The characters are the same as in the other epigraphs edited above. The form of initial i in line 5 is interesting as the left and upper curved strokes have been joined together. The form of medial ṹ in ku in line 5 is interesting as the length is indicated by a curved stroke attached to the right arm of k in ku from above. The form of the letter ṣ in line 1 is slightly different from that of the same letter in line 5. The language of the record is Prakrit. As regards orthography, the words ekkāra for Sanskrit ekūlaśa and pattīya for Sanskrit paṭiṣyā are interesting. Replication of consonants, not usually noticed in early Prakrit inscriptions, is exhibited by the record under study as well as by some other epigraphs of Ehavala Chantamula’s time.

The inscription is dated on the eighth day of the first fortnight of the spring season in the 11th regnal year of Mahārāja Ruḍapurisadata and records the erection of the *chhāyā-khambha* (*chhāyā-stambha*) of the deceased queen Vāmimbhaṭa (Varmabhūṣaṇa), evidently the pillar on which the record under study is engraved. The expression *chhāyā-stambha* means a stambha or pillar adorned with a *chhāyā* or image. The use of the word *chhāyā* in this sense is known from records like the Śrīkūrman inscription of 1353 A.D., according to which the Gaṅga king Bhānu III dedicated to the god in the Śrīkūrman temple a *chhāyā* each of his father Narasimha III and his step-mother Gaṅgāmbikā. The images in this case are stated to have each held perpetual lamps in their hands. Such lamps in the hands of images are called *chhāyā-dīpa* in epigraphs like

---

1 The following passage is engraved in slightly later characters below the beginning of the second half of the previous line.
2 The contraction bho seems to stand for a word like bhogika or bhojakau. The first part of the two personal names may possibly be kākā also. The form of the akṣara read pha in the first name is not regular for the period and may also be regarded as an irregularly shaped pā.
4 *Indian Archaeology—A Review*, 1955-56, p. 24 and Plate XXIX A.
6 The date is given both in words and figures. It may really be the date of the queen’s death.
TWO INSCRIPTIONS FROM NAGARJUNIKONDA

1. Inscription of the time of Ehavala Chantamula, Year 16

(from Photographs)
the Puri inscription of the time of Anantavarman Chodagañga edited above. In this connection it is interesting to note that the stone pillar on which our inscription is engraved bears certain figures to which reference has been made above. As we have seen, the scene depicted is that of a seated lady attended by two females. This lady seems to be no other than the deceased queen Varmabhātā. She has a head-dress; but her locks are not tied in a knot. She wears an upper garment covering her bust and a long sari covers her right shoulder and upper right arm and also her left forearm. The queen appears to be dressed like a foreign lady which she really was as we shall see below. Her extended right hand seems to hold a darpaṇa. The sculpture thus depicts a toilet scene.

Varmabhātā is described as the mother of the said king, as the wife of Mahārāja Ehomala Chantamūla, as the daughter-in-law of Mahārāja Virapurushadatta and as granddaughter-in-law of Mahārāja Chantamūla. She is further stated to have belonged to the Bahapala (i.e. Brihatphala or Brihatphalāyana) gotra and to have been the daughter of a Mahākhatapa (Mahākhaṭrapa). Thus the record supplies us with a second instance of the relations of the Iskhvāku family of the Krishna-Guntur region with that of the Śaka Mahākhaṭrapas of Western India, the first being that of Māthariputra Virapurushadatta’s marriage with Mahādevi Rudradhara-bhātārikā described as the Ujanikā-mahāraj[a*]-balikā (Ujjayinskā-mahāraj[a]-balikā, i.e. daughter of the Mahāraj[a] of Ujjain) known from an inscription from the same place. The discovery of a big hoard of the coins of the Śaka rulers at Pēṣṭāripalem in the Guntur District is also interesting to note in this connection. The presence of Śakas at the Iskhvāku capital is also indicated by the epigraphic and sculptural records discovered at Nāgarjunikonda. Though the identity of the Mahākhaṭrapa who was the father of queen Varmabhātā is not disclosed, a very interesting information supplied for the first time by the inscription under study is that the Śaka Mahākhaṭrapa of Western India claimed to have belonged to the Brihatphala or Brihatphalāyana gotra. While the Hinduization of these Śakas is clearly indicated by the records of Rishabhadatta and Rudradāman, the Śakas in general were regarded in ancient India either as clean Śrūdas or as degraded Kshatriyas.

Rudapurusisadata, whose mother Varmabhātā is stated to have been and in whose 11th regnal year the record is dated, is described as a Vāsiśthiputra. The paternal gotra of the king’s mother was therefore Vāsiśthi. It is thus clear that the Śaka princess Varmabhātā was a step-mother of the king and not his real mother.

King Rudapulisadata (Sanskrit Rudapulisadatta) of this record is no doubt the same as Rudapulisadata in whose fourth regnal year the Gurzala Brāhmi inscription is dated. It may be noted that Gurzala is only a few miles to the east of Nāgarjunikonda. The palaeography and provenance of the two epigraphs and the similarity of the two names appear to establish the identity of Rudapulisadata of our epigraph and Rudapulisadata of the Gurzala inscription. The use of ḍa and ḍa for the same sound in these records may be the result of an attempt to render the

---

2 There is really no mention of a king named Śrīvarman of the Bahapala gotra as reported in the Indian Archaeology—A Review, referred to above.
3 Above, Vol. XX, pp. 4-5; p. 19 (B 8).
5 Above, Vol. XX, p. 47; for sculptural representation of a Śaka, see Mem. ASI, No. 63, Plate X.C.
6 The Age of Imperial Unity, pp. 121-22, 181, 185. The reference does not appear to be to the queen’s husband’s gotra.
7 Sanskrit rudra may be both rudra and rudra in Pnkrkt.
8 Above, Vol. XXVI, p. 123. The correct reading of the king’s name is Ṛuṭa and not Ṛuṭa as read by Prof. K. A. Nilakanta Sastri.
Sanskrit name Rudrapurushadatta in Prakrit under Dravidian linguistic influence. In that case, we may think that *rudra* became *ruḍa* through the intermediate form *ruḍḍa* and *ruḍa* through the intermediate form *ruḍa*. But the possibility of *ruḍa* being a modified form of a Dravidian *ruḍa* cannot be regarded as out of question.

**TEXT**

1 Mahārājasa asamedha-[yājjisa aneka-hiratiina-koḍi-go-sa-

2 tasahasas-hala-satasa-ha-sa-padāyisa svāmi-siri-Charntam[ā]lasa

3 pasun[h]āya mahārājasa [svāmi]-[s][rj-Virapuri[sadatasa]

4 svāṁhāvya mah[ā]rājasa [svāmi]-S[i]ri-Ehavala-Charntamulasas

5 pattīya raño Vasiṣṭhitputta Ikhākūnaṁ siri-Ruḍa-

6 purisadatasa mātūya mahādeviya mahākhatapa-dhūtūya Ba[ha]-

7 phala-sagotāya siri-Vanīmabhāṭāya sarvavchharam ekkāram 10 1

8 vāsā-pakharṁ pathamarṁ 1 divasāṁ aṭhamarṁ 8 saga-gatăya chhāya-

9 khaṁ[bho] |\[^2\]

---

From impressions.

* The full-stop is indicated here by a curve slanting towards the lower right and having a dot above and another dot below its beginning. This may be compared to the punctuation indicated by a horizontal stroke with a dot above and another below, as found in the copper-plate grants of the Śrābhāpura kings. See above, Vol. XXXIII, p. 157, note 9; p. 158, note 1.
No. 5—TARACHANDI ROCK INSCRIPTION OF PRATAPADHAVALA, V.S. 1225

(1 Plate)

D. C. Sircar, Ootacamund

(Received on 23.1.1959)

The inscription is engraved on a smoothed space on what may be regarded as the back wall of an open cavern to the proper left of the representation of the goddess Tārāchandī on the rock in a locality of the same name about 3 miles to the south of Ssarām or Sahasrām in the Shahabad District of Bihar. For the protection of the writing, the Department of Archaeology, Government of India, has closed the opening of the cavern by a front wall leaving an entrance at the left end. There are only six lines of writing which covers an area about 7½ feet in length and about 1½ feet in height. Line 6 is small and contains only twelve aksharas followed by a mark of punctuation. Individual letters are in average a little above two inches high. The preservation of the writing is satisfactory. But, owing to the presence of a long block of stone lying in front of the left half of the epigraph, the letters of the last line, which covers a space about one foot in length beneath the beginning of line 4, cannot be clearly seen. It is also difficult to take a satisfactory impression of the letters of this line.

The inscription under study was discovered by Francis Buchanan (afterwards Hamilton) in 1812-13 while he was conducting the survey of the District of Shahabad. His note on the contents of the epigraph was based on his Pandit’s fantastic reading and strange interpretation.1 H. T. Colebrooke noticed the inscription with an English translation about a decade after its discovery2 while F. E. Hall’s transcript and translation of the record were published in 1860.3 Unfortunately epigraphic studies were then at the initial stage. Neither of the two scholars had any opportunity of examining the original record and, while Colebrooke seems to have received an impression of it from the collection of Buchanan, Hall appears to have depended on its transcript prepared for him by his Pandit.4 As a result, the transcript published by Hall has several errors while the translations of both Colebrooke and Hall contain many inaccuracies. The year of the date is given by Colebrooke as Sāñvat 1229 or 1173 A.D. but by Hall as Sāñvat 1225. Kielhorn was therefore not in a position to determine as to which of the readings is correct,5 since no facsimile of the record was ever published. A locality called Suvarṇahala or Svarṇahala is mentioned in the epigraph twice in the expressions Suvarṇahala-ja (i.e. born at Suvarṇahala) in line 1 and Svarṇahalīga (i.e. belonging to Svarṇahala) in line 4. But Colebrooke read the expressions as suvalluhalaja and suvalluhalīga respectively, while Hall read them respectively as su-daṇḍa-hala-ja and su-daṇḍa-haliya, the first being explained by him as ‘sprung from men of goodly staves and ploughs’ and the second as ‘[sundry] folk of goodly staves and ploughs’. In elucidation of his interpretation, Hall added that the people in question were taunted by hinting that they were

1 Pratāpadhāvala of the inscription was supposed to have been the father of king Vījyachandra of Kannauj. Buchanan’s note was referred to by Colebrooke in his paper mentioned below. His report on the Shahabad District has now been published by the Bihar Research Society, Patna.
2 See Colebrooke’s Miscellaneous Essays, Vol. II, pp. 289-96. The paper was read at a public meeting of the Royal Asiatic Society on the 4th December 1824.
3 See JAOS, Vol. VI, 1860, pp. 538, 547-49. The paper was written two years earlier. Cf. ‘Sangor, February 1858’ at the end of the article in op. cit., p. 549.
4 Cf. op. cit., pp. 299-91.

(23)
mere rustics and husbandmen and that they lacked the appropriate 'literature' of the Brāhmaṇas. The name of another village called Vāḍayilā (or Bāḍayilā) mentioned in the inscription in line 4 was read by Colebrooke as Bāḍayitā and by Hall as Bāḍapilā. Though the alphabet of the record does not distinguish clearly between p and y, the reading must be Vāḍayilā or Bāḍayilā, since the locality is undoubtedly identical with the present village of Barailā lying about 10 miles towards the west of Tārāchāṇḍi, the findspot of the epigraph. There are also some other errors in the published transcript of the record. Moreover, neither Colebrooke nor Hall attempted to identify the three villages mentioned in the inscription. For these reasons, I edit the record in the following pages from inked impressions prepared under my supervision in January 1959.  

The characters of the record are Nāgarī of the twelfth century A.D. and closely resemble those of the contemporary Gāḍādāvāla epigraphs. As indicated above, there is no clear distinction between p and y, while b is indicated by the sign for v. Of initial vowels, we have i (line 5) and u (line 2). The language is Sanskrit and the inscription is written in both prose and verse. The orthography also resembles that of the contemporary inscriptions of the Gāḍādāvala. Some consonants following r have been reduplicated. Final m has sometimes been wrongly changed to anusvāra. Utkhānśa in line 2 has been spelt with final t without combining t and k into a conjunct. Both anusvāra and class nasals have been used side by side. Influence of local pronunciation is noticed in the spelling of the name Śatrughna in the last line. The date of the epigraph is given as Wednesday, Jyēṣṭha-vādi 3, V.S. 1225. The details agree with the 16th April 1169 A.D.  

The inscription begins with a symbol for Śiddham which is followed in lines 1-3 by two stanzas in the Vasantādīlaka metre. The auspicious word svasti stands at the beginning of the first verse as a part of it as in so many other records. The contents of these verses, which have to be read together as a yugamakā, are given in prose in lines 3 ff. with some additional details. In these stanzas, a ruler named Pratāpadhavala is represented as informing his descendants (vānśa) to the effect that the Brāhmaṇas (cf. vīpraiṣ) of Suvarṇāśala obtained from one Dēṇ, who was a servant of the king of Gāḍāhinagara (i.e. modern Kanauj), a ku-tāmra by fraud after having bribed [him], that no reliance should be made in the said grant or the Brāhmaṇas and that not even an iota of land in the villages near about Kalahandī really belonged to the above Brāhmaṇas. The word tāmra in the expression ku-tāmra has been used in the sense of a tāmra-sāśana or copper-plate grant and ku-tāmra may mean 'a forged document.' It will be seen that in the above analysis we have taken the passage grāmāśāvam-ānāśva Kalahandī-sāmaṇgāsā with the third foot  

1 On the basis of Colebrooke's transcript and translation, H. C. Ray says that the inscription 'announces as forged a grant of the villages of Kalahandī and Bāḍapilā by the Kāṇṭakubādhikāti Vijayachandra, which is said to have been executed in the favour of certain Brāhmaṇas living in villages adjoining Kalahandī' (DHNI, Vol. I, p. 534). As will be seen below from our analysis, this is not quite accurate. But Ray rightly observed that 'the record ought to be re-edited' (loc. cit., note 3).  

2 See, e.g., above, Vol. IV, pp. 97 ff. and Plates.  


4 See, e.g., above, Vol. XXIX, p. 87, text line 1.  

5 Cf. the word dēva in the second foot of verse 1.  

6 Cf. the expression ātma-vaṁśa-ādibhavānām in the prose part in line 3.  

7 The name is spelt as Kalahandī in the prose part in line 3. The change seems to have been made in the verse for the sake of the metre.  

8 Cf. JRAS, 1955, p. 4.  

9 The word ku really means 'bad'. But cf. expressions like ku-jāna (imperfect or defective knowledge), ku-dāra (unjust punishment), etc. Ku here means the same thing as kāśa (false, untrue or deceitful). The forged document referred to here has been recently discovered and will be published in a future issue of this journal.
of verse 1 with reference to bhūmitalam in the last foot of verse 2. Although this involves the
defect called dārānāvaya, the interpretation seems to be the only satisfactory one. As already
indicated above, the two stanzas form a yugmaka and have to be read together.

In the prose section, Mahānāyaka Pratāpadhavala, the lord of Jāpila, is represented as
making a statement regarding the actual facts to his descendants, such as sons, grandsons and
others, to the effect that the people (lōka) of Svargahala secured a ku-tāmra or forged grant in
respect of the villages of Kalahāṇḍi and Vādayilā (or Baḍayilā) from Dēū, a servant of king
Vijayachandra, the lord of Kanyakubja (modern Kanauj), after having bribed [Dēū], that no
reliance should be made in the said grant, that the [said] Brāhmaṇas (dvijāḥ) were greedy people
(lampaṭāḥ), that not even an iota of land belonged to them (i.e. the Brāhmaṇas) and that they (i.e.
the king’s descendants) should kno-w this fact and collect and enjoy whatever was due [from
the two villages] as bhāga (i.e. the king’s share of the produce in the village fields) and bhōga (i.e.
the periodical offerings payable by the villagers to the king). The last line of the epigraph shows
that the original of the document, now found engraved on the rock, was signed by Mahānāyaputra
Satrunga who was apparently a son of Pratāpadhavala, even though the latter is called a Mahānāyaka
in our record and, as will be seen below, a Nāyaka in his other epigraphs known to us.²

The chief named Pratāpadhavala, styled as Mahānāyaka and also as Mahārāja indirectly,
had his capital at Jāpila which is the modern Japlā (also called Japla-Dināra), a railway station
on the Gomoh-Dehri-on-Sone line of the Eastern Railway, 25 miles from Dehri-on-Sone. The
old city, on which the township of Husainābād was built in the late medieval period, lies about
2 miles from the Sone and commands a good view of the Rohtāsgarh plateau on the other side
of the river. The Pargana, to which it belongs and which is named after it, lies in the extreme
north of the Palamau District of Bihar. Japlā occurs in Shāh Jahān’s time among the Parganas
forming the Jāgīr of the commander of Rohtāsgarh and is also mentioned in Todar Mall’s rent-roll
in the Ain-i-Akbari.³

It is possible to think that Pratāpadhavala was a feudatory of the Gāhādvāla monarch
Vijayachandra (c. 1155-70 A.D.) of Kanyakubja (Kanauj) although there is no indication on this
point in his records including the one under study. We have elsewhere ⁴ suggested that the Pāla
king Gōvinda-pāla was ousted from the Gāyā region and probably also killed by the Gāhādvālas
shortly after his 4th regnal year roughly corresponding to 1165 A.D. while there is epigraphic evidence
indicating the inclusion of the said area in the dominions of Gāhādvāla Jayachandra
(c. 1170-93 A.D.), son and successor of Vijayachandra. It is difficult to determine whether Dēū
was the governor of the district around Tārāchandī under Gāhādvāla Vijayachandra and under
what circumstances the said district came into the possession of Pratāpadhavala.

Pratāpadhavala apparently ruled over the northern areas of the Palamau District together
with the Sasarām-Rohtāsgarh region of the Shahabad District and probably also the contiguous
portion of the Gaya District of Bihar. Besides the present inscription from Tārāchandī near Sasa-
rām, several other epigraphs of the same ruler have been found in the Rohtāsgarh area. These
are the Tutlā or Tutrāhī falls inscription ⁵ dated V.S. 1214, Jyēshṭha-vadi 4, Saturday (19th April
1158 A.D.), the Phulwariya inscription ⁶ dated V.S. 1225, Vaiśākha-vadi 12, Thursday (27th March

---

¹ They are called cipra in line 1 and dvija in line 5.
² The Tutrāhī or Tutlā falls inscription is said to mention Śatrunga as one of the sons of Pratāpadhavala
whom the Bandhughāt epigraph is believed to describe as mahā-nripati. See Colebrooke, op. cit., pp. 291 and
293.
⁵ Bhandarkar’s List, No. 299.
⁶ Ibid., No. 338. The name is sometimes spelt as Phulwari.
1169 A.D.) and the Tilothu inscription\(^1\) bearing no date. Pratāpadhavalō is called a Nāyaka (ruler) of Jāpila in these records. The name of the family to which he belonged is given as Kharavālā and it has been supposed that he was really a scion of the aboriginal tribe known as Kharwār which is one of the three principal tribes living in the Palaman District.\(^2\)

Of the geographical names mentioned in the inscription, we have already indicated the location of Gādhinagara or Kanyakubja (also spelt in literary works as Kanyakubja and Kanyākubja), Jāpila and Vaḍayilā (or Baḍayilā). Suvarṇahala or Svarṇahala appears to be the modern village Sūnahar about 3 1/2 miles from Barailā (Vaḍayilā or Baḍayilā of the record) and about 10 miles from Tārāchandī where the inscription is found. Kalahanḍī or Kalahanḍi seems to be no other than modern Karvandiyyā which is a station on the Eastern Railway, 6 miles from Dehri-on-Sone and 3 miles from Tārāchandī. The distance between Karvandiyyā (ancient Kalahanḍi or Kalahanḍi) and Barailā (ancient Vaḍayilā or Baḍayilā) the two villages secured by fraud by the Brāhmaṇas of Sūnahar (ancient Suvarṇahala or Svarṇahala) near Barailā, is about 15 miles. The reason why the inscription was engraved at Tārāchandī seems to be that its findspot was not only near one of the two villages fraudulently secured by the Brāhmaṇas but was also within or near the headquarters of the district in which all the three villages, viz. Kalahanḍi (Kalahanḍi), Vaḍayilā (Baḍayilā) and Suvarṇahala (Svarṇahala), were situated. Koṭāghāti, about 3/4 mile from the Tārāchandī temple, seems to have been a township in the early medieval period and may represent the heart of the headquarters of the district in question.

**TEXT**

[Metres: verses 1-2 Vasantatilaka.]

1 Siddham\(^1\) [\([\text{1}^{\text{a}}]\)] Svasty=udgata-prathita-kirtti-dharāḥ samantaś-dēvah Pratāpadhavalō vadiatī svā-vāṃśaṃ(saṃ) | grāmēṣhv-amishu Kalahanḍaṃ̄̄-samipagāṣhu vipraīh Suvarṇahalahajarīṃ iha cchhadmanāṃ yat || [\([\text{1}^{\text{a}}]\)]

2 Utkōchya Gādhinagarā dhipa-dāsa-Deṇa-hastāt=ku-tāmvra(mra)m-imakamu pragrihitam= astaṃ̄ n-āstra prati-tū-vishayaḥ parito vidiḥyayāḥ sū(sū)chy̍ ty̍ agra-bhēdyam=api bhūmitala[ṁ]n\]

3 na tēṣāṁ || [\([\text{2}^{\text{a}}]\)] Samvat 1225 Jyēṣṭha-vadi 3 Vu(Bu)dhā || Jāpil-udhipati-mahānā-yaka-ārī-Pratāpadhavaladēva-charanāḥ || ātma-vāṃśōdbhāvaṇāṁ putra-pautra-ādināṁ svarūpāṁ kathayanti |

---

\(^1\) Ibid., No. 1759. The name is sometimes spelt as Tilotha.

\(^2\) Cf. above, Vol. IV, p. 311, note 10; O'Malley, op. cit., p. 17. The other two tribes are the Orāons and the Cheros.

\(^3\) From impressions.

\(^4\) Expressed by a symbol which is not noticed in Hall's transcript.

\(^5\) The name is spelt as "handī in line 4.

\(^6\) Hall's transcript has "sva-daṇḍa". The name is spelt as "Svarana" in line 4.

\(^7\) Cchedmanā was originally engraved.

\(^8\) Hall's transcript has "stra". For the following daṇḍa, two daṇḍas had been originally engraved, but the second of them was later struck off.

\(^9\) Pratiti-vishaya may mean 'a transaction based on the belief'. But better read pratiti-vishayaḥ pariṇāvahāḥ as the reference seems to be to the Brāhmaṇas. The word pariṇāḥ 'everywhere', should have to be taken with grāmēṣha [bhāmitalak na].

\(^10\) Hall's transcript has "śucky-a".

\(^11\) The daṇḍa which is not indicated in Hall's transcript is really unnecessary.

\(^12\) I.e., "damn putra-pusrstīdīṭa."

---
4 yad=ētat Svarṇaḥalīyaś-lōkaiḥ Kanyakuṇjavah-sū ḍhīpa-sū ḍhīpa-Vijayacharandre-bhūpasa
dāsā-Deū-rpaśvātā utkochani datvā(ṣtvā) Kalahamdi-Vaḍayilā-grāmayaḥ kuṭāmvra-
(mra)m-ānīṭaṁ cchhadmanā || tatra pratīttīr-na kāryā ||

5 sarvvalā lampāṭa amī dvijāḥ | sū(sū)chya-agra-ḥēdyā-ḥśīmipda(r=na)ṁ rta(tė)-
shāṁ=asti | iti jñātvā bhāgaḥbhai bhūgo | adikaṁ grahīhyathā viṣapṣyathā ch=ēti |

6 Mahārājaputra-sū ḍhīpa-Śatrughanasaḥ ||

---

1 The name is spelt as Svarṇaḥ in line 1. Hall's transcript has su-daṇḍa-ḥalīya.
2 Hall's transcript has Kānyaḥ.
3 Read pārśvētā which is found in Hall's transcript.
4 The intended name may be Vaḍayilā. Hall's transcript has Baḍayilā.
5 The daṇḍa is redundant.
6 Hall's transcript has sarvvalā.
7 Hall's transcript has sūchy-aḥ.
8 Hall's transcript has "r=na.
9 Hall's transcript has lōhā.
10 Hall's transcript has svāmi. Bhāga-bhūga is commonly found in royal charters.
11 Hall's transcript has bhūga.
12 Read Śatrughanasaḥ. Hall's transcript has Mahārāj-putraḥ=cha; but he admits that the reading is in-
complete. The transcript consulted by Colbrooke was more reliable at this place.
13 The double daṇḍa is preceded by a visarpā-like sign which is part of the mark of punctuation.
No. 6—MALLAR PLATES OF JAYARAJA, YEAR 9

(1 Plate)

G. BHATTACHARYA, OOTACAMUND, AND M. SIVAYYA, BILASPUR

(Received on 3.3.1959)

This set of three copper plates, which is being published here for the first time, was discovered along with three others at the village of Mallār in the Bilaspur District of Madhya Pradesh. Of the other three charters which are also being published in the pages of this journal, one was issued by Jayarāja in his 5th regnal year while two belong to Pravararāja and Vyāghrarāja.¹

The plates have rounded corners and measure approximately 6 inches by 3-2 inches each. They have each a square hole about the middle of the left margin for the seal-ring to pass through. The three plates altogether contain 26 lines of writing, the inner sides of the first and third plates and both sides of the second having each 6 lines and the second side of the third plate 2 lines only. The seal resembles that attached to the king's other charters² and the legend represents Jayarāja as the son of Prasanna (i.e. Prasannamātra) and the vanquisher of his enemies by his valor. The three plates together weigh 47 tolas and the seal with the ring 39 tolas.

The characters belong to the 'box-headed' alphabet and the language of the record is anākrit. Excepting the five imprecatory and benedictory verses, the whole charter is written in prose, the style being the same as in the other two charters of Jayarāja and those of his descendants. There is some difference in the formation of medial ā in the present record and in the other epigraphs of Jayarāja. While in the other inscriptions it is formed by inserting a dot in the circular sign indicating medial ā, in our grant it is usually made with a small vertical stroke joined to the bottom inside the circular sign (cf. ni and si in "śilāsīni-sī" in line 2). But the medial ā in śrī (in line 4 is slightly different as here we find a small hook turned to the left instead of the vertical stroke. The upadhmāniya and jñātāmanuliya occur in lines 3, 15 and 20. The sign for anusvāra has been indicated by a small horizontal stroke on the top of a letter and that for visarga with two small horizontal strokes placed one above the other. Punctuation is also indicated by a similar stroke, either single or double (cf. lines 16, 20, 21, 23). The numerical figures for 9 and 5 have been used in the record. As regards orthography, the reduplication of consonants with the superscript and subscript r is often noticed. There are several cases of wrong sandhi.

An interesting feature of the record is that the lower part of the first side (from lines 9 ff.) and the entire second side of the second plate and the inner side of the third plate are written on erasures, traces of the earlier writing being clear in many places. Line 10 stops abruptly about the middle of the obverse of the plate and line 11 begins at a considerable distance from the left margin and the original writing in the intervening space is beaten in. The names of the two donees of the present charter in lines 9-10 are both written on an erasure. It is clear that the grant was originally made in favour of several donees, that their names were beaten in at a later date and that the names of the two donees were re-engraved in the space thus created. That the number of donees was originally more than two is also clear from the passage "nāmā(m-a)tiṣrīṣṭakā, referring to the donees in the sixth case-ending plural, at the end of the gap in line 11. This fact,

² These are the Arānga and Mallār plates both issued in the 5th regnal year of Jayarāja. See CII, Vol. III, pp. 19 ff. and Plates; above, Vol. XXXIII, pp. 155 ff. and Plates.
however, does not clearly explain why the writing of all the lines up to line 23 was also beaten in and re-engraved. Possibly a re-engraved passage was re-erased in lines 10-11.

The object of the grant, issued by king Jayarāja from Śarabhapura, is to register the gift of the village Mokkēppikā situated in Nagarottara-paṭṭa by Vatsa to two Brāhmaṇas named Mahēśvarasvāmin and Rudrasvāmin, both belonging to the Bahuvrīcha śākhā and the Bhāṛgava gōtra. Rudrasvāmin is further described as Ābara-bhōgika which suggests either that he hailed from an administrative division (bhōga) called Ābara or that he was the jāgirdar enjoying a locality called Ābara.

It is stated that Vatsa made the grant (atīrīṣṭaka) and that the creation of the rent-free holding was ratified (anumōdiya) by the king. Vatsa has been called haḍappāgrāha which is no doubt the same as haḍappāgrāhamatya as read by Dr. D. C. Sircar in the Kanukollu plates of the Śalāñkīyana king Nandivarman I. Dr. Sircar takes it to stand for Sanskrit hṛita-pragrāh-āmatya, i.e. an officer in charge of the seizure of stolen goods and draws our attention to the yuktā in charge of pranashṭ-dhikāta-dravya as known from the Manusmriti and to the police officer mentioned as Chaurōḍḍharājayika in later inscriptions. Vatsa was thus an officer in king Jayarāja’s service. The householders of the gift village were asked to pay the usual dues to the donees and the future kings were requested to protect the grant. The charter was issued on the 5th day of the month of Jyēṣṭha in the year 9 of Jayarāja's reign. The plates were engraved by Achalasimhiha who was also the engraver of Jayarāja’s other charters.

The importance of the charter, issued in the king’s 9th regnal year, lies in the fact that it offers the latest date of his reign so far known, his other charters being issued in his 5th regnal year. The rule of Jayarāja lasting for about 9 years may be assigned to the middle of the sixth century.³

Of the geographical names, Śarabhapura, the early capital of the family, has been tentative-ly located near modern Sirpur, the ancient Śrīpura which was the later capital of the family, in the Raipur District of Madhya Pradesh.² The discovery of most of the charters issued from Śarabhapura near about Sirpur has lent colour to this view. The fact, however, that two different persons were responsible for engraving the charters of Sudēvaraja issued from Śarabhapura and Śrīpura³ may go against it. Of Nagarottara-paṭṭa and Mokkēppikā, the first was probably a district situated to the north of the capital city of Śarabhapura. They remind us of the names of modern Nargoda and Mopka, both about 10 miles from Bilaspur. Śabarabhōga likewise reminds us of Scorinarayan or Šavarināryaṇa, supposed to indicate the existence of Šabaras (Śavaras) in the area.

TEXT⁴

*First Plate*

1 Svasti [**] Śarabhapurūt dvi(vi)kkram-oṣpanata-sāmai(ma)nta-makuṭa-chūḍē(ḍa)maniprabhā-

2 praśēk-āmbu-dhauta⁴-pāḍa-yugalō ripu-vilāsini-sāmai(ma)nt-ōḍḍhana-hētu-

¹ Above, Vol. XXXI, p. 6, note 9.
² See above, Vol. XXXIII, p. 156.
³ See above, Vol. XXXI, p. 104. Cf. the Sirpur (above Vol. XXXI, pp. 103 ff.) and the Kauvatal (ibid., pp. 314 ff.) plates of Sudēvaraja, both issued in his 7th regnal year.
⁴ From impressions.
⁵ The word does not occur in the text of the other grants of Jayarāja.
⁶ The other grants of Jayarāja have 'āmbubhir-dhauta.
3 r̥vvaṣu-varṣudhā-gō-pradaḥ=paramabhāgavatō mātā-pitṛ-pād-ānudhyātah(ta)-

4 ś-srī-Mahā-Jayarāja[h] Nagarottara-paṭṭi(ttiya-Mośkēppikāya[m] prativāsi-
kūṭumbi-

5 nas=samājñāpayaty⁵=astu vṛtī viditaṁ | yathā=āsmābhīr=ayaṁ grāmas=Tṛi(s-Tṛi)daśaya-
(pa)ti-

6 sada-n-sukha-pratishtākaraḥ yāvad=ravi-sāsi-tārā-kirana-pratihata-ghōrāṁ(r-ā)ndha-

Second Plate, First Side

7 kāraṁ jagad=avatishṭhatē tāvad-upabhojayasa=sa-nidhis=s-ōpanidhir=a-chāta-bhaṭa-prāvē-
śyā[h*]

8 sa[r*]ya-kara-visarjītō mātā-pitṛrātmanā=ca puṇyābhiṣṭhīyada(dhya-a)rttha[m*] haṭadappagrāhā-[Va]-

9 *tātena bahṛṭica-Bhāṛgga-sagōtra-Mahēśvarasvāmi; ][*] āv[a[m*] Śabara-bhōgika-bṛṛṛi-
(hvṛi)-

10 cha-Bhāṛgga-Rudrasvāmi* ............................................................

11 ................................................................. rām=itiśriṣṭakō*¹¹

12 bhūtvā, tāṃbra(mra)-sāsanē=āsmābhīr=ana(nu)mōditas¹¹=te yūyam=ēvam=upala-

Second Plate, Second Side

13 bhya=aiśhām¹²=ājñā-śravaṇa-vidhīyā bhūtvā yathā-chitam bhōga-bhāgam=upanaya-

14 nūtēnta]=sukham prativatsyatha [*] bhavishyatos=ca bhūmipān=anudarśayati[*]

¹ The engraver first wrote samājñāpayati and then corrected it to samājñāpayatī. Jayarāja’s other grants have samājñāpayatī.

² The mark of punctuation is unnecessary.

³ Jayarāja’s other grants have the name of the donee after this.

⁴ Jayarāja’s other grants have pūtṛ-rddhīlayē.

⁵ Read hriśopagrāha.

⁶ From this line up to line 23 the whole text is written on an erasure.

⁷ Read ściṃti.

⁸ The mark of punctuation is unnecessary.

⁹ After this, the space is blank with traces of the previous writing.

¹⁰ The intended reading is nām-atīṣṭhakō. But read Rudrasvāmi tābhyaṁ=atīṣṭhakō. Omit bhūtvā.

¹¹ The visarṣa-like sign after this seems to belong to the original writing.

¹² Read “bhya tābhyaṁ”. 
Scale: Four-fifths
MALLAR PLATES OF JAYARAJA, YEAR 9

15 Dānād-visośätam-anupālanajam̐ puraṇā | dharmaṁsu niśchita-dhiyaḥ-pravadaṁ-

16 nti | dharmaṁ[ṛ]| tasmā[d∗]=dvijāya | su-visuddha-kula-srutiya | dattā[ṛ∗]

bhuvan bha-

17 vatu vā matir-ēva gopt[ṛ∗] | [ṭ∗] tadbhavadbhir-apy-ēshā da[tti∗]r-anupālayitavyā

| Vyāsa-

18 gītā[ṛ∗]=ch-ātra ślokān-udāharanti | [ṭ∗] Agnīr-apatyam pratham suvarṇam bhūr-

vvai-

Third Plate, First Side

19 shnavī sūrya-sutās-cha gavaḥ | [ṭ∗] dattās-trayas-tēna bhavana(va)nti lōkāḥ

20 yaṁ-kāñchanaṁ gāṁ cha mahī[ṛ] cha dadyāḥ(dyāt) | Shashti-varsha-sahasrāṇi svargoṁ

mōda-

21 ti bhūmidahā | [ṭ∗] āchchēttā ch-ānumanitā(ntū) cha tāny-ēva narakē vasē[ṛ∗] | Bahu-

bhī-

22 revvasudhā dattā rājabhis=Sagārādibhiḥ | [ṭ∗] yasya yasya yadā bhūmi[s∗]=

23 tasya tasya tadā phalaṁ(lam) | Sva-dattāṁ para-dattāṁ vā yatnād=raksha Yudhisthītra []

24 mahītma(m-ma)himatān-ĉchṛēṣhtha dānāc-ĉchṛēyūs-nupālanam-iti ||

Third Plate, Second Side

25 svā-mukh-ājñāy utkīrṇam Achalasisūghēṇa | pravardhamāna-vijaya-

26 sarvāvasara[ṛ∗] 9 Jyeṣṭha-dīś 5 ||

SEAL

Prasāṁ(sa)na-tanayasya-ēdaṁ vikram-ōtkhāta-vidvishah | [ṭ∗]

śrimatō Jayarājasya sāsana[r∗] ripu-sāsanam(nam ||)

1 The mark of punctuation is unnecessary.
2 Read pravadaṁ. Owing to the existence of a partially beaten in subscript y below d, the word looks like pravadanuṁ.
3 There is a sign after this, which no doubt belongs to the original writing.
4 Read lōka. There are faint traces of two letters after this, which belong to the original writing.
5 Read ukīrṇam=Achalasisūghēṇa.
6 Di stands for dīnakā.
7 The end of the writing is indicated by six vertical strokers followed by a horizontal stroke.
2 DGA/59
No. 7--DHARWAR PLATES OF THE TIME OF SIMHANA

(2 Plates)

D. C. SIRCAR AND S. SANKARANARAYANAN, Ootacamund

(Received on 28.3.1958)

The set of copper plates, published in the following pages, was acquired by the Government Epigraphist for India during the year 1925-26. It consists of 3 plates each measuring about 18\(\frac{3}{4}\) inches by 5\(\frac{1}{2}\) inches with the rims slightly raised all round in order to protect the writing. They are strung together on a ring about 3\(\frac{3}{4}\) inches in diameter, to which is fixed a seal (1\(\frac{1}{2}\) by \(\frac{2}{3}\))", slightly mutilated at the top. The figure of Garuḍa in the flying posture with the hands in worshipping attitude is cut in bold relief on the countersunk surface of the seal. The inscription is engraved on the inner side of the first plate and on both the sides of the rest. The set weighs 205 tālas. There are altogether 89 lines of writing, 20 on the first plate, 21 each on the reverse and reverse of the second plate, and 22 and 5 respectively on the first and second sides of the third plate.

The inscription is engraved in the Southern Nāgari characters of the 13th century A.D. The language is Sanskrit (with the exception of a Kannāda endorsement in lines 85-86) and is written in a mixture of poetry and prose. The palaeography and orthography resemble those of records like the Harālaḥaḷi plates of the time of Simhāna, the king during whose reign the present charter was also issued, and the Tasiyaon plates of Kṛiṣṇa. The initial forms of the vowels i and ē occurring in lines 73, 75, 77, 84 and 89 are interesting. B has been distinguished from p by the insertion of a dot inside the loop of the latter. In two place names in lines 29 and 30, the letter ṭ of the South Indian alphabets has been indicated by ū. There are a few cases of ddh being represented by ddh (cf. lines 66, 84) and of the use of the sign of medial u as the mark indicating a final consonant (cf. lines 4, 26, 28). Jīvāṃṭalīya seems to have been indicated by s in line 3 and ṣh in line 4. Final ṃ has sometimes been changed to anusvāra (cf. lines 2, 6, 25), while often ṣ has been preceded by an unnecessary anusvāra (cf. lines 25, 41, 49, 51-53, 60-61, 64-65, 74). Among orthographical errors, s for s and b for v have been written in a number of cases.

The date of the record is quoted in lines 39-41 as the Śaka year 1173, Plavaṅga, Jyēṣṭha-pauṛṇamāṣi, Thursday, lunar eclipse. This is irregular. The cyclic year Plavaṅga corresponded to Śaka 1169 and not to Śaka 1173 which, moreover, falls after the end of Simhāna's reign. In Śaka 1169-Plavaṅga, a lunar eclipse occurred on the full-moon day of Ashādha (not Jyēṣṭha), which corresponds to Wednesday (not Thursday), the 19th June 1247 A.D. This date falls within the period of Yādava Simhāna's reign. The object of the inscription is to record

1 See A.R.Ep., 1925-26, No. A 4; paragraph 5 (p. 94).
2 Cf. also the Kannāda case-endings suffixed to a few words in lines 29, 30 and 31.
4 Above, Vol. XXVII, pp. 210 ff. and Plates.
5 Fleet assigned Simhāna's rule to the period between 1210 and 1247 A.D. (cf. Bomb. Gaz., Vol. I, Part ii, pp. 519, 522, 523). The initial year is uncertain; different inscriptions suggesting about a dozen different dates ranging between 1197-98 and 1216-17 A.D. See B. K. No. 68 of 1928-29, dated in the regnal year 45, Subhakṣīt, Dvītya-Bhādraśadā ba. 15, Friday, solar eclipse, corresponding to the 26th September 1242 A.D., and B. K. No. 1 of 1904-35, dated in the 18th regnal year, Vijaya, Phālguṇa śa. 5 (sic. 6), Monday, corresponding to the 6th February 1234 A.D. This abnormal phenomenon probably refers to the various stages in Simhāna's struggle for empire, though some of the dates may be due to confusion.
6 The eclipse took place in the latter part of the night of Wednesday. The grant, made on the occasion of the eclipse, might have been actually registered on the next day, i.e. Thursday.
the grant of 180 nirantarānas of land distributed among a number of Brāhmaṇas, temples, etc. by Malli-śrēśṭhin, the son-in-law of Bichirāya who was a feudatory of king Śimhāna.

After the first verse in praise of Varāha (i.e. the Boar incarnation of Vishnu), the genealogy of the Yādava dynasty is briefly traced down to the ruling king (verses 2-5). It is stated that in the family (santāna) called Yādava originating from the moon, there was one Amara-Gāṅgēya who was followed successively by: (1) Mallugi, (2) Mallugi's son Bhillama, (3) Jaitugi, known from other sources to have been the son of Bhillama, and (4) Śimhāna who was the ruling king and is known from other sources to have been the son of Jaitugi. By placing Mallugi, father of Bhillama, immediately after Amara-Gāṅgēya, our record differs from the genealogy supplied by Hēmādri's Vratakhaṇḍa and the Gadag inscription which offer the following accounts:

**Hēmādri**

- Mallugi
- — Amara-Gāṅgēya
  - Gōvindarāja
- — Amara-Mallagi
  - Kāliya
  - Ballāla (sons)
- — Bhillama
  - Jaitugi
  - Simhāna

**Gadag Inscription**

- Mallugi
- — Amara-Gāṅgēya
  - Karna
  - Bhillama
- — Bhillama
  - Karna
  - Simhāna

Our record is not specific about the relationship between Amara-Gāṅgēya and Mallugi. If it may be supposed that they were brothers, it was probably this Mallugi whom Hēmādri calls Amara-Mallagi. It is not impossible that this Mallugi or Amara-Mallagi (Mallugi II) was also known as Karna, the name by which the father of Bhillama is mentioned in the Gadag inscription and, since the names Karna and Krishṇa are often interchanged, he has been called Krishṇa (I) in the Methi inscription of his grandson's grandson Krishṇa (II).

---

1. This verse has been attributed to the poet Hanumat in Jalhaṇa's Sūtimaśāstvati (Gaekwad Oriental Series No. LXXXIII), p. 29, verse 73.
2. The name is also written as Amara-Gaṅga (cf. above, Vol. III, pp. 218-19).
7. The original reading of the passage in Hēmādri's text may have been aśara-Mallagi, 'a second Mallagi'.
9. Ibid., pp. 312 ff. The suggestion that Hēmādri omitted the name of Bhillama's father Krishṇa or Karna, because he had died young and did not rule ignores the fact that Hēmādri mentions Jaitugi II who predeceased his father Simhāna and did not rule.

2 DGA/59
While in Hēmādri’s account Bhillama figures as a son of Mallugi I, the father of Amara-Gāṅgēya and Amara-Mallagi (Mallugi II), the Gadag inscription represents him as the grandson of Mallugi I. The stanza in question in Hēmādri’s Vratakarīya runs as follows:

Māhipatiś-tasya vihāya putrān-guṇ-anuraktā Yadv-vamśa-lakshmih |
śrī-Bhillamaḥ tasya tataḥ pitriyam-ayēja-rējad-bhujam-agāma ||

The discrepancy between the two accounts may be reconciled if putrān-guṇ-anuraktā is regarded as a copyist’s error for putrān-guṇ-anuraktā. As it is, the stanza means to say that the royal fortune of the Yādavas left the sons of Kāliya Ballāla and passed on to his paternal uncle Bhillama. But the proposed emendation would make Bhillama the paternal uncle of the son of Kāliya Ballāla and not of Kāliya Ballāla himself. This suits the context nicely. As the verse now reads, the word tasya occurring once in the first foot and again in the third foot would refer in both the cases to Kāliya Ballāla. This is not quite happy. With the proposed emendation, the first tasya would refer to Kāliya Ballāla and the second to his son.

If the above suggestions are accepted, the genealogy would stand as follows:

```
Mallugi I

<table>
<thead>
<tr>
<th>Amara-Gāṅgēya</th>
<th>Ama(pa)ra-Mallagi or Mallugi II</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>aśaśa Karṇa or Kṛishna</td>
</tr>
</tbody>
</table>

```

Kāliya-Ballāla

<table>
<thead>
<tr>
<th>Bhillama</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaitugi</td>
</tr>
<tr>
<td>Simhaṇa</td>
</tr>
</tbody>
</table>

A passage in prose between verses 5 and 6 endows Simhaṇa with his usual titles, viz. Śrīpriya-thēvava’ labha, Mahārājaḍirāja, Paramēśvara, Paramabhaṭṭāraka, Deśaratiparavāradhīśvara, Rāyavārāyana and Prawdhapratāpachakravartin. Verse 6 then describes Bichirāya1 as Simhaṇa’s viceroy (dēśānām-adhipatā). He is known to us as the donor of the Haralahalī plate which describes him as a viceroy of the same king in the southern provinces (dakshśīya-kshōṇi-rāya)2 and suggest that he played an important part in Simhaṇa’s southern conquests as his other general Khōḷēśvara played in his conquests in the north.3

In verse 8 and in the following passage in prose in lines 21-25, Malli-śrēṣṭhin is introduced as the husband of Chikkāmbā, as the son-in-law of Bichī-rāya, and as famous among the traders. It is also said that this Malli-śrēṣṭhin got from Bichī-śrēṣṭhin the ādhipatya (probably meaning ‘governorship’) of Beluvala-rāya. It is interesting to note that he got the governorship not from the king but from his father-in-law who was apparently the governor of several districts including Beluvala-rāya. In a record dated 1248 A.D.,4 the same Malli-śeṭṭi, represented as making a grant at the instance of his father-in-law Bichina (i.e. Bichī-śeṭṭi), figures as the Sarrādhikārin.

1 He is referred to as Bichī-śrēṣṭhin (śeṭṭi) in line 24 and as Vichana, Bicha and Bichiddēva in other records (Bom. Gaz., op. cit., p. 523).
2 Cf. text lines 26 ff. It is further said that Bichī-śeṭṭi was a son of one Chikka, the younger brother of Malla and the husband of Amâṅgana.
In another record\(^1\) dated in 1251 A.D., however, Mahāpradhāna Chauḍi-śeṭṭi\(^2\) figures as the governor of the two Beluvalas and such other districts as Vanavāsi-Pāṇḍyanādu, Hānuṅgal-Pāṇḍyanādu, Tardavādi, etc.

Lines 25-36 state that Malli-śrēśṭhin secured 180 nirvaranas of land in the village of Hērūru situated on the western bank of the river Vēnṇā in Beluvala-dēśa. The object was to create a Brahmāpurī, i.e. a rent-free holding for settling Brāhmaṇas. The land was acquired from two persons named Bonna-gauṇḍa and Malla-gauṇḍa who were the original owners of the village (gūṇa-mul-svāmin). Malli-śrēśṭhin is stated to have given four nirvaranas of land to each of them and to have honoured and satisfied them. It appears that the land was purchased by Malli-śrēśṭhin though no such transaction is clearly indicated by the language of the document. The land measuring 180 nirvaranas lay in the western part of the said village and was bounded by Bādunibeyakshētra (i.e. a plot of land belonging to the female deity Bādunibh mentioned below) in the east, the boundary of the village of Kuṛuṇaṭṭi in the south, the locality called Hullahalepe in the west and the boundary of Kisuvaṅgallu-grāma in the north. It is further stated that he secured two housesites in addition to the above area. The first of these sites was situated to the west of the temple of Bādunibh, to the north of the western Jain temple, to the east of the village tank, and to the south of the temple of Mūlāsthānādeva. The second housesite lay to the east of the temple of Māllēsvargadēva, to the south of the temple of Brahmādeva, to the west of the temple of Vīradēva, and to the north of Jainālayapura.

In lines 37 ff., it is said that Malli-śrēśṭhin granted the above land as a rent-free holding (savanamases) to a number of Brāhmaṇas who belonged to various gōtras and were well-versed in the four Vēdas and their aṅgas. The grant is stated to have been made in the presence of the god Svayaṁbhūdeva of Kundaṅguli.

The gift land measuring 180 nirvaranas was divided into 68 shares, each consisting of 1 to 4 nirvaranas. Among the donees, there were 56 Brāhmaṇas belonging to 11 different gōtras, three gauṇḍas (i.e. village headmen), to whom some land was given out of affection (īshṭa-dāna), three temples and certain public institutions. The distribution is shown in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Donees</th>
<th>Gōtras</th>
<th>Nirvaranas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sūrya</td>
<td>Vasishtha</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>Nārasintha-bhaṭṭōpādhyāya</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Lakshmīdharā</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>Sōmanātha</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>Vīṣṇu</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>Ḥabbha</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>Īśvara</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>8</td>
<td>Kēśava</td>
<td>Do.</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>Maṇḍeṣeṣa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>10</td>
<td>Nārāyaṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
</tbody>
</table>

\(^1\) B. K. No. 114 of 1929-30.

\(^2\) He may be the same as Chauḍi-śeṭṭi who figures as an amāṭya and as the son of Malli-śeṭṭi, a brother of Bīhāna, in the Chikka-Bāṅgawāḍi plates (Ind. Ant., Vol. VII, pp. 363 ff.; Kielhorn's Southern List, No. 357), dated Saturday, the 26th June, 1249 A.D.
<table>
<thead>
<tr>
<th>No.</th>
<th>Dvacas</th>
<th>Gotras</th>
<th>Nivartanas</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Vishnu</td>
<td>Vasishtha</td>
<td>2</td>
</tr>
<tr>
<td>12</td>
<td>Bhattiya</td>
<td>Bhārṇdvāja</td>
<td>4</td>
</tr>
<tr>
<td>13</td>
<td>Śaṅchiya</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>14</td>
<td>Tripurāntaka</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>15</td>
<td>Janardana</td>
<td>Do.</td>
<td>3</td>
</tr>
<tr>
<td>16</td>
<td>Chāvaṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>17</td>
<td>Śāmidēva</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>18</td>
<td>Rāmaṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>19</td>
<td>Vishṇu</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>20</td>
<td>Brahman</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>21</td>
<td>Dēvanā</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>22</td>
<td>Rāmaṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>23</td>
<td>Dēvanā</td>
<td>Gautama</td>
<td>4</td>
</tr>
<tr>
<td>24</td>
<td>Chāvaṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>25</td>
<td>Lakhaṇa</td>
<td>Garga</td>
<td>4</td>
</tr>
<tr>
<td>26</td>
<td>Virāṇa</td>
<td>Ātreya</td>
<td>4</td>
</tr>
<tr>
<td>27</td>
<td>Mallāṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>28</td>
<td>Brahmadēva</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>29</td>
<td>Māyidēva</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>30</td>
<td>Mādhava</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>31</td>
<td>Brahmadēva</td>
<td>Do.</td>
<td>3</td>
</tr>
<tr>
<td>32</td>
<td>Dēvanā</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>33</td>
<td>Rāmēśvara</td>
<td>Srivatsa</td>
<td>2</td>
</tr>
<tr>
<td>34</td>
<td>Saṅkara</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>35</td>
<td>Appāṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>36</td>
<td>Dēyaṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>37</td>
<td>Kallāṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>38</td>
<td>Nārasimha</td>
<td>Kāliyaṇa</td>
<td>4</td>
</tr>
<tr>
<td>39</td>
<td>Vishṇu</td>
<td>Do.</td>
<td>4</td>
</tr>
<tr>
<td>40</td>
<td>Kūcchanna</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>41</td>
<td>Nārasimha</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>42</td>
<td>Nāgaṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>43</td>
<td>Śivapiṇya</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>44</td>
<td>Harishara</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>No.</td>
<td>Donees</td>
<td>Gōtras</td>
<td>Nivaranaśas</td>
</tr>
<tr>
<td>-----</td>
<td>--------------</td>
<td>---------</td>
<td>-------------</td>
</tr>
<tr>
<td>45</td>
<td>Nārāyaṇa</td>
<td>Kāśyapa</td>
<td>2</td>
</tr>
<tr>
<td>46</td>
<td>Siṅgaṇṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>47</td>
<td>Balādeva</td>
<td>Hārita</td>
<td>2</td>
</tr>
<tr>
<td>48</td>
<td>Nārāyaṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>49</td>
<td>Sūmanātha</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>50</td>
<td>Āchārṇa</td>
<td>Kauśika</td>
<td>4</td>
</tr>
<tr>
<td>51</td>
<td>Chandāṇa</td>
<td>Do.</td>
<td>3</td>
</tr>
<tr>
<td>52</td>
<td>Sūmanātha</td>
<td>Vishnuvriddha</td>
<td>3</td>
</tr>
<tr>
<td>53</td>
<td>Vīṣṇu</td>
<td>Kaṇḍḍīnīya</td>
<td>2</td>
</tr>
<tr>
<td>54</td>
<td>Nārāyaṇa</td>
<td>Do.</td>
<td>2</td>
</tr>
<tr>
<td>55</td>
<td>Dīpādevaṇa</td>
<td>Vasīṣṭha</td>
<td>4</td>
</tr>
<tr>
<td>56</td>
<td>Mallaṇṇa1</td>
<td>Garga</td>
<td>4</td>
</tr>
<tr>
<td>57</td>
<td>Siṅga-gauṇḍa</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>58</td>
<td>Svanka-gauṇḍa</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>59</td>
<td>Malla-gauṇḍa</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>60</td>
<td>the god Udbhavakēśava</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>61</td>
<td>the god Mālāsthānādeva</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>62</td>
<td>the god Pāṇḍikēśvara2</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>63</td>
<td>for a satra3</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>64</td>
<td>for a khaṇḍikā4</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>65</td>
<td>for bhaṭṭa-vṛiti5</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>66</td>
<td>for bāla-śikṣā6</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>67</td>
<td>for the pīṭrī-parvan7</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>68</td>
<td>for a tank at Hulalle (i.e. Hulalagere of lines 29-30)</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

Verse 9 (lines 77-78) states that the grant was made by the general (cakamūpa) Malla along with his wife Chikāmābā and his son Saṅgama. After three of the usual imprecatory verses, the last stanza of the record says that the document was written by the learned Suryanārasimha, son of MādHAVārya. Though the grant ends with the words maṅgar[m*] mahā-śīl[ḥ*] in line 84, the

1 Names of Nos. 55-56 are added later at the end of the charter.
2 Two of these deities are referred to as Vāsudēva and Mahādēva in lines 73-74.
3 Satra means 'a feeding house'. For similar grants, see B.K. No. 21 of 1926-27, and No. 13 of 1936-37.
4 Khaṇḍikā means 'a school'. See B.K. No. 66 of 1927-38. For grants to a Rīgveda-khaṇḍikā and a Purāṇa-khaṇḍikā, see B.K. No. 84 of 1927-28; B.K. No. 93 of 1936-37.
5 It means a vṛiti or gift for the maintenance of a bhaṭṭa or teacher, i.e., for teaching. For the gift of bhaṭṭa-vṛiti for teaching Nyāya, etc., and for reciting the Purāṇas, see respectively B.K. Nos. 47 and 93 of 1936-37.
6 It means 'education of the children', probably in the khaṇḍikā referred to above. B.K. No. 84 of 1927-28 also records a gift for bāla-śikṣā in the Rīgveda-khaṇḍikā besides another gift to the same khaṇḍikā.
7 Pīṭrī-parvan may mean śrūddha or dāna on each Amāvasyā day. A damaged inscription (B.K. No. 180 of 1932-33) seems to record a similar gift for Vīṣṇu-śrūddha.
next line contains an endorsement in Kannada stating that the gift land was measured with a particular rod 48 spans in length. The measuring rod is called Baţhividiṭa-ghalē which is also known from other records. The names of two donees (Nos. 55-56 of the tabular list) are added in lines 85-89. The distribution of the house sites is not specified in the inscription.

Among the geographical names occurring in the record, Kundaṅguli, whence the grant is said to have been made, occurs as Kundaṅgula in the Kundgōl inscription of Sīnṭhāna and may be safely identified with the findspot of that inscription, viz. Kundgōl near Hubli in the Dharwar District of Mysore State. The well-known Beluvala-dēṣa, often called Belvala(or Belvola)-300, has been identified by Fleet with the Gadag-Anpigere-Kurtakōti-Nargund-Hūli-Kukkanūr region comprising parts of the Dharwar and Belgaum Districts and their neighbourhood. Among the other names, viz. Vēṇpā-nadi flowing by the east of Hērūru, in which the gift land was situated, and the localities called Kuruhaṭṭi, Hullahere and Kisuvaṅgallu which were situated respectively to the south, west and north of the gift land lying in the western part of Hērūru, the river Vēṇpā is no doubt modern Beṇṇihalla, while Kisuvaṅgallu is apparently modern Kusugal near Hubli, the same place being mentioned in the Kendūr plates of Kirtivarman II as Kismuṅgalam and located in that record in the Velvola viṣaya, i.e. the Beluvaladēṣa of our record. Although the localities called Hērūru, Kuruhaṭṭi and Hullahere cannot be traced on the 2-inches-to-1-mile map of the Dharwar Collectorate, there is little doubt that the gift land was situated in the area lying to the south of Kusugal, to the north of Kundgōl, to the east of Hubli and to the west of the Beṇṇi-halla. There is a place called Haliṭhāl mid-way between Kusugal and Kundgōl, though it's difficult to say whether it is the same as Hullahere of our inscription. There is also a village called Konkara-Kuruhaṭṭi about 11 miles to the south-east of Kusugal. But its situation does not appear to suit exactly that of Kuruhaṭṭi lying to the south of the gift land and therefore of Kisuvaṅgallu (Kusugal) according to the inscription.

TEXT

[Metres: verse 1 Sarḍulavikriḍita; verses 2-13 Anusṭubh.]

First Plate

1 || Pātu tripīt jagasti saṁtatamakūpārā.2
2 t-samabh[yudh]ha(ddha)raṁ11 dhātrīṁ Krōḍha(dha)12 kalēvarah sa bha-
DWARWAR PLATES OF THE TIME OF SIMHANA

3 gavān=yasy=aika-hampārākūre[* Kūrmaśakaṇḍati[* nālati dhvä-
4 rasanāḥ patraṅiḥ digudaṇṭinō Mēruḥkōśatī mēdinī jalan-
5 jaṭī! vyōmāpi rōmāhītī [* [*] Abhūt=bhashā-kirāṇā=saṁti-
6 nō Yādav-āhvayaḥ [*] tasmiṇa(masmi=)ṃara-Gāṅgēyō jātō Gāṅgēyan-sanni-
7 bha[ḥ]* [*] [[* 2* ]] Tatātu Mallugis=tasmād-Bhīllumō vallabhō bhuvaḥ [*] yat-pratapā-ā-
8 nal-āl[i][da]hāṃ na rōhasa(ya=ta)hit-ā(lī[va]ṃ)[riṇaṃ(ram)] [[[ 3* ]] Tatā=jani mahēvā=bḥā]kū[hu]ṃ=Jai-
9 [tulgī Śi(Si)ṃghanās=tataḥ [*] yam-nāṃ=aḍy=aṭi kathīam(ta)m=aḵramati na-
10 kāṃ diṣṇaṃ(ṣam) [[[ 4* ]] Kar-ākṛanta-dharaḥ padm-ōḷāśi(ṣi) dushtaṃkhaśaṃ-maṇḍha(da)lāḥ [*]
11 bhābhru-maulia-stha-pālo=[yaṇ]* bhāti Siṃghaṇḍā-bhaśkaṇā || [5*] svasti [[*] śṛ-
12 pri(pr)iḥvīvallabhā-mahārājāḥdhirāja-pāṃḍrīśvaro-paramabha-
13 [ṭṭāraṃ] Dvārāvatipuravārdhiḥvāra-Yādavakulakamalā-
14 [kalakvākāsabhāskara-śyānāyāy-ṛtya(ya-ḍ)i-nām-ś[va]-
15 [li]vīrāmāna-praṇḍha-pratapāchakravarti-śrī Siṃghaṇḍad[ēva]-
16 vijaya-ṛāy-ṭaḍayaḥ Vira-śrī Śi(Si)ṃghana-kṣhāma-pāda-padm-ōpā-
17 [śc]vakaḥ [ Bichirāya iti khyātō deśānō(nā)ṃ-adhipo-bhavat || [6*]
18 [śo=yaṇ] śrī-Siṃghaṇḍa-kṣhāma-prasāda-dhana-bhā[ṇa]ṇiḥ(nam) [*] bhū[ṛi]vi-
19 [svamih[ra]ḥ]-bhāranaḥ yō babhāra bhujē bhṛisaṃ(ṣam) || [7*] Ta[(blog)[-māt]a jaga[t-trō]-
20 [tā] Malla-śrēṣṭhī babhū(ḥ)ya yah [*] yat-paṁ(ṛu)ṇya-kṛitiṃ vītāṛ[u]n gā-

Second Plate, First Side

21 yānti cha dig-anāgangāḥ [[[ 8* ]] Sa cha samasta-vastu-vistrīṇa-ratna-mau-
22 ktiḥ-āṭy-anēka-kraya-vikraya-kāri-sakalā-jana-manō-na-
23 yan-ānandakāri sakala-la[kṣhmā]-patiḥ Chikkaṇi(miḥkā]-pati-
24 Malla-śrēṣṭhī Bichē-śrēṣṭhvinaḥ sakāśā-Beḷuvaladēś-ādhipatyām
25 labdhvā tasmāndē(ṣaṁ-dē)ṣē Vēṁ(Vēṃ)ā-nāḍi-paṣchima-taṭa-vāsini Hērūr-
26 grāma(mē) brahma-purūn kartuṃ tada(tad)-grāma-mula-svāmibhyāḥ Beḷoṃga-ga-
27 tā-Malla-gaṁṭābhyāṃ pratyēkāṇi nivartana-chatusṭayaṃ da[t]*vā tāu samēpūya
28 saṁtarpaya tābhyāṃ sakāśat grāmasya paṣchima-digubhā(g-bhā)gē Bādun-
29 bēya khaṭetrāt-paṣchime Kuruṇaṭṭī-e-grāma-sūttara-bhāgē Hulla-
30 legerreyin[*] pūrva-bhāgē Kisuvaṃgallo-grāma-sūm-dakṣiṇa-bhāgē

1 Read daṃṣṭṛ-kūrāṇe.
2 Read Kūrma=kandati.
3 Read dig-dantaṇē Mēru=kūnten.
4 The abhāra ja is redundant.
5 The Śāktimuktadāla reads bōlambati.
6 Tho Haralahaḷḷi plates read dushtṛē śroṣhṛṛ.
7 In the Haralahaḷḷi plates, the reading is "pāṭtā-bhūt-tasmat-Siṃghaṇḍa".
8 Cf. sakala-lakṣmī-patiḥ an epithet of Bichana’s father Chikka in the Haralahaḷḷi plates (text line 57).
9 Read gaṇḍa-Malla-gaṇḍābhyāṁ.
10 The correct form is Kuruṇaṭṭī.
11 The correct form of the name is *geṛe. The suffix yim indicates the fifth case-ending in Kannada. Read geṛeṭoḥ.
as ślty-uttara-nivarta-nśata-saṃkhya-kaṁ ṭhōtraṁ labdhva(bdhvā) brahma-prarūṁ(purī)-g[rī].

ha-nirmāñ-ārthama Bāduṁbeya dēvālayāt=paśchimataḥ paśchima-Jin[a]-
l[a]ya(yā)d-uttarataḥ grāma-taṭkāt=pūrba(va)taḥ Mūla[x]*thānādev-ālayā[d*]=da-
ksı̄nataḥ punas-cā brahma-paṛā(purī)-gṛih-ārtham Müllēśvara-devālayāt=pū]-
ra(va)ta[h*] Brahmadērā(v-a)layā[d*]=dakśiṇataḥ Vīrādēva(v-a)layāt=paśchimataḥ
Jinālaya-purāṅ-uttarataḥ ēvaṁ-vidhaṁ nivōśanaṁ labdhvā tat-tach-chatu-
rāghaṭ-āṁtarba(ra)rti-jala-pāśhāṇa-nidhi-nikṣeṇa-śulκ-ādi-sarba(va)-
tēja[h*]-svāmya-sahitaṁ rājakiyaṁ=anaṅguli-prēkṣaṅgīyaṁ sa-
rha(ra)ntaṁvayaṁ(syaṁ) kṛtvā ✡Sakāś-ārbaṁygrāhitaṁ pta[ty]-uttara-śat-ōttara-
śaṁ(sa)hasṛe Plavaṁgā-saṁvatsārā Jē(Jyē)shtā-pai(pau)pṛṇaṇaṁyāṁ Guru-
vāre Sō-

m-ōparāgē Kṛṇḍaṅguli-srī-Svayaṁbhū(bhū)deva-saṁ(sa)ṃnidiha(dhau) Rug-Yēju.¹

Second Plate, Second Side

[hr̥].Sām-Āśvaran-cūḥa-vēḍa-vēḍāṅga-pāragṛbhyaḥ Ba(Va)śī(śi)ṣhṭha-
gōtra-Su(Sū)ṛyya-Śāraṁ[ī]ḥabhāṭṭopadhīya-Łakṣh[kshml]dhara-Sō-
manāṭha-Viṣṇu-Habb-Śvara-nāmaḥbhaya[h] pratyekāṁ nivartaṇa-chātushṭa-
y-ātmikā vṛttiṁ Kēśavāya nivartaṇa-trā-yāti[k] Maṁchaṁ(cha)ṇṇa-
Nārāyaṇa-Viṣṇyu-nāmaḥbhayaḥ pratyekāṁ nira(va)rtana-dvāy-ātmikā vṛttiṁ(ḥttī). [[*]
Bhāradvāja-gōtra-Bhāṭṭiṇaḥ-Maṁchiyaṇa-Tripurāṅtakā-nāmaḥbhayaḥ pratyek-
kaṁ nivartaṇa-chātushṭa-y-ātmikā vṛttiṁ [[*] Janārdanaṁ ti(nivartaṇa-trā-yā-
tmika(kā) Chāvaṁ(va)ṇṇa-Sāmīdev-Rāmaṇa-Viṣṇu-Brahma-Dēvaṇ(va)ṇṇa-Rāmaṇa-
nāmaḥbhayaḥ pratyekāṁ nivartaṇa-dvāy-ātmikā va(vṛttiḥ) | Gautama-gōtra-
Devaṁ(va)ṇṇa nivartaṇa-chātushṭa-y-ātmikā Chāvaṁ(va)ṇṇa nivartaṇa-dvā-
y-ātmikā vṛttiṁ | Garga-gōtra-Lakhāṁ(ḥa)ṇṇa nivartaṇa-chātushṭa-y-ā-
tmika(kā) vṛttiṁ | Ātrāya-gōtra-Vīraṇ(va)ṇṇa-Mallāṇ(la)ṇṇa-Brahm(Bra)humadēva-Maśdē-
va-nāmaḥbhaya[h*] pratyekāṁ nivartaṇa-chātushṭa-y-ātmikā vṛttiṁ | Ṫādhuṇya
nivartaṇa-trā-ātmikā B[r*]ahmadēva-Dēvaṇa-nāmaḥbhaya(hyāṁ) pratyekāṁ niva-
rtana-dvāy-ātmikā vṛttiṁ | Śrīvatsa-gōtra-Rāmēśvarāya nivartaṇa-
dvāy-ātmikā Śaṅkara-²Appāṁ(ṇpaḥ)ṇṇa-Dāśaṇya-nāmaḥbhaya[h*] pratyekāṁ ni-
vartaṇa-dvāy-ātmikā vṛttiṁ[*] Ṙallaṇṇa nivartaṇa-ātmikā
vṛttiḥ | Kāṣyapa-gōtra-Nārāyaṇa-Viṣṇu-nāmaḥbhayaḥ [pratyekāṁ ni-
vartaṇa-chātushṭa-y-ātmikā vṛttiḥ [*] Kūcha(cha)ṇṇa-Nārāyan-Nāgaṇa(ṣa)ṇṇa-
Śivaṇṇa-Hariṇa-Nārāyaṇ-Sūngara(ṛga)ṇṇa-nāmaḥbhayaḥ pratyekāṁ
nivartaṇa-dvāy-ātmikā vṛttiḥ | Ḡarita-gōtra-Baladeva-Na(Nā)ra-

¹ Read Rig-Yēju.
² Sandhi has not been observed here.
Dharwar Plates of the Time of Simhana—Plate II

iii, b

Scale: Four-sevenths
Third Plate, First Side

63 yāṣa-Sōman(a)ṭha-nāmabhyaḥ pratyēkaṁ nivartana-dvay-āṭmi-
64 kā vṛttiḥ [/*] Kauśika-gōtra-Āchāṁ(ch)aṇṇāya nivartana-chatu-
65 shtay-āṭmika(kā) Chaṇḍaṁ(da)ṇṇāya nivartana-tray-āṭmikā vṛttiḥ || Vi-
66 shhuvridhdha(ddha)-gōtra-Sōmanāṭhāya nivartana-tray-āṭmikā vṛttiḥ [/*] Kauṇḍi-
67 nya-gōtra-Viṣhū-ṇārāyaṇa-nāmabhyaṁ(bhyāṁ) prayēkaṁ niva[r*]tana-dvay-āṭmikā
68 vṛttiḥ [/*] śrī1-Udbhahbha2 vakēsavadēvāya sarba(rva)-pūj-ārthaṁ nivartana-cha-
69 tushṭayāṁ śrī-M[u]last(a)ṭhānadēvāya nivartanam-ēkaṁ satrā(ttr-ā)ṛθaṁ niva
70 rtan-dvayaṁ khaṇḍik-ārthaṁ nivartana-dvayaṁ bhaṭṭa-vṛtyi(ttya)ṛθaṁ nivartana-dva-
71 yāṁ bāla-si(s)kṣh-ārthaṁ nivartana-dvayaṁ Paṁchikēśvar-ārthaṁ nivartana-dva-
72 yāṁ pīṭh-parbā̃(rv-ā)ṛθaṁ nivartanam-ēkaṁ Hullale-taṭāk-ārthaṁ nivartan-
73 m-ēkaṁ(kam) [/*] itya(tty-ē)vaṁ-bhūtebhāya Brāhmaṇābhyāḥ śrī- Vāsudēvāya Mahā-
74 dēvāya dharm-ārthaṁ cha sa-hiraṁ(ra)ṇuy-ōdaka-dhārā-pūrba(rva)kaṁ tēbhya[h*] sarbē-
75 (rvē)-
76 bhya ēvāṁ prakāṛeṇa vṛttiḥ prāṭāt [/*] ishta-dāna-rūpēṇa Śiṁgā-
77 gauṁda-Saṁka-γai(gaṁ)dābhyaṁ(bhyaṁ) prayēkaṁ nivartana-dvayaṁ Malla-gauṁ[ṛn*]dā-
78 yā nivartanam-ēkaṁ(kam) [/*] Ēvaṁ Malla-čhamu(mū)po=sau Chikkaṁbā-bhāryyayā
79 saha [/*] Saṁgamēṇa sva-putṛeṇa prāṭāt=tēbhyaṁ-cha sāsanaṁ(nam) || [9*] Dāna-pāla-
80 nayor madhye dānātsē(ch-ehrē)yo=nupālanam(nam) [/*] dānā=svargam=avāpnoti pā-
81 lāṁ(la)nāc-achyutaṁ padāṁ(dam) || [10*] Bahubhiṁ(bhi)rba(r=va)sudhā dattā rāiabhi[h*]
82 Sagar-ādi-
83 bhīḥ [/*] yasya yasya yadā bhū(bhū)mih(mis)-taṣya tasya tadā phalaṁ(lam) || [11*] Sva-
84 dattāṁ pa-
85 ra-dattaṁ vā yō harēta vasu[m*]dharāṁ(rām) [/*] shashtiṁ varusha2-sahasrāṇi viṣṭhāyā-
86 [n*] [x]-
87 yatē krimitō [/*] 12* Vēd-ārtha-vādīṇā Su(Sū)ṛyyanārasiṁhēṇa(na) dhimata [/*] śrī-Mā-
88 dhābā(व)ṛyya-puṭrēṇa kṛitā sāsana-padliha(ddha)tiḥ [/*][13*] iti śubhaṁ maṁgala[m*]
89 mahā-śrī[h*][/*]

Third Plate, Second Side

85 nivartana-pramāṇa nālvat-triṣṭu-gēpū(ṇu) Bāchini(m)-chi-
86 vidhiya-γhajī [/*] punaṁ-cha Vasishta(śṛṭha)-gōtra-Dī-
87 [padēba(va)ṇṇāya] nivartana-chatusṭha(shṭa)y-āṭmi-
88 [kā vṛttiḥ | Garga-gōtra-Mallaṇṇāya niba(va)rtana-
89 cha[tu]ḥṣṭha(śṛṭha)ya(y-ā)tmikā vṛttiḥ(ttiḥ) | iti śubhaṁ(bham) [/*]

1 Sansādī has not been observed here.
2 The akshara bha is superfluous.
3 Originally sē was written.
4 Originally mā was engraved.
5 Read varsha.
No. 8—BODDAPADU PLATES OF VAJRHAISTA (III), SAKA 982

G. S. GAI, OOTACUMUND

(Received on 29.9.1955)

While examining a bundle of old impressions in the Office of the Government Epigraphist for India, I came across a set of impressions of a copper-plate grant which was registered as C.P. No. 1 of 1925-26 in the Annual Report on South Indian Epigraphy for that year. It is stated in this Report that the record belongs to an unknown king of the Eastern Chalukya dynasty and is dated in Śaka 982. On an examination of the impression, I found that the information given in the Report was not correct and that the inscription really belongs to the Eastern Gaṅga king Vajrhasta III. In fact, it is the same as the Boddapādu plates of Vajrhaista III published by Shri M. Somasekhara Sarma in the Telugu journal Bhārati, Vol. III, No. 5 (May 1926) pp. 83 ff. The inscription is edited here from the set of impressions with the kind permission of the authority mentioned above.

According to Shri Sarma’s account, the plates were discovered about 50 years ago by one Appalāṇyādu, a resident of the village of Boddapādu in the Srikakulam Taluk, while reclaiming his lands for cultivation towards the east of the village. A liṅga was also found at a distance of a few yards from the findspot of the plates. This liṅga which is called Mallikēśvara by the residents of Boddapādu may possibly represent the god Jalēśvara mentioned in the inscription.

The set consists of five plates, each measuring about 8-4" by 3-3". On the left side of each plate is a hole, about 5" in diameter, through which passes a circular ring, about 3-5" in diameter. To this ring is attached a seal which is stated to contain the representation of the crescent moon, bull, goad (aṅkuśa), conch-shell (śāṅkha), fish, etc. The weight of the set is not recorded. The first and fifth plates are inscribed on the inner side while the remaining three plates contain writing on both sides. The writing is in a fairly good state of preservation.

The characters are eastern Nāgari. They resemble those of the other charters of Vajrhaista.1 Of initial vowels, a, ā, i, ī, u and ē occur in the inscription. N in śch and śchh is separated and placed to the right of the subscript. The symbol for v denotes b also. The language of the inscription is Sanskrit and the text is written in prose as well as verse. As regards orthography, it may be observed that the consonant following r is usually redoubled. In the introductory portion of the record in lines 1-39, the same orthographical errors are found in this as well as in other records of the king; e.g. sahīla for salīla, prakṣhyāla for prakṣhāla, ṣṭūṣga for ṣṭūṣga, etc. In a few cases, the rules of sandhi have not been observed.

The record belongs to the reign of the Eastern Gaṅga king Vajrhaista III who ruled in 1038-70 A.D. As indicated above, the introductory portion comprising text lines 1-39 is identical with that found in the other records of this king. It may be observed that the king is introduced as śrimad-Anantavarmā Vajrhaistadevaḥ and not merely as śrimad-Vajrhaistadevaḥ.2

The date of the inscription is given in line 42 as Śaka 982, expressed by the chronogram kara-

2 Cf. ibid., Vol. XXXII, p. 310.
viz. Peddamamidi, Chikkalavalasa and Arasavalli plates\(^1\) are dated in the same \(\text{Saka}\) year. The English equivalent of this year would be 1060 A.D. Uttaraya-saṅkrānti occurred in that year on Sunday, the 24th December, 1060 A.D. which seems to be the date of our record.

Like the other charters of the king, the present grant was issued from Kaliṅgaṇagara which has been identified with Mukhaliṅgam. The record states (lines 39-40 and 43) that the village of Avarēṇa in the Kōluvartani district (vishaya) was given as a bhōga to the god Jalēśvara of the same village. Lines 43-45 state that māḍara-manavartika was given to Ėrayama, the son of Māvaya and his wife Kāmchāpi and the grandson of Ėrayama of the Vaiśya family. It appears that Ėrayama paid some money and received the village of Avarēṇa from the king as māḍara-manavartika for the creation of a bhōga to the god Jalēśvara. In other words Ėrayama seems to be responsible for the gift of the village. The meaning of the expression māḍara-manavartika is not clear. Manavartika, also spelt as manavartikā (line 52), is not found in Sanskrit lexicons and may be the same as manuvarti, manuvarti or manōcārtti given in Brown’s Telugu-English Dictionary in the sense of ‘maintenance, support or allowance’. Shri Sarma suggests that the term māḍara may refer to the Mēdara community whose profession is making baskets, mats, etc., of bamboo splits. But this meaning does not suit here since the said community is regarded as very low in the social order whereas Ėrayama is stated to have belonged to the Vaiśya or merchant community. It is possible that the term māḍara is a mistake for sūḍara and the whole expression means that the king gave the village to Ėrayama as a manavartika with due regards. Lines 52-53 inform us that a manavartikā in the same village was given, apparently by Ėrayama, to the mahākāśākālin Vallēmōja whose name appears again at the end of the record as the son of Nūṅkaṃōja and as the engraver of the grant.\(^2\)

The boundaries of the village are enumerated in lines 45-51. They are: to the east—an ant-hill with a neem tree and, further on, a jungle; to the south-east—a tamarind tree and a junction (trikūṭta)\(^3\); to the south—a jungle and, further on, the same jungle and a junction; in the south-west—a pit (garīta)\(^4\) and a junction; in the west—the pit called Arjuna and, further on, a mound with tamarind trees; in the north-west—a pit with a circular stone; [in the north]—two pits close to each other; further on, an arjuna tree; and still further, two tamarind trees; in the north-east—an ant-hill with a neem tree; further on, a junction near a pit.

Lines 53-55 contain two beneficent and imprecatory verses, and lines 55-57 state that the charter was written by Dāmōdara, son of Mahākāśāstha-samdhivigrāhin Māvura, and was inscribed by Vallēmōja, son of Mahākāśākālin Nūṅkaṃōja. Dāmōdara and Vallēmōja are also mentioned in the Chicacole plates of Vajrahastra III as well as in the Korni plates of Anantavarman Chōḍaṅga.\(^5\) But our record gives the name of Vallēmōja’s father also.

Of the geographical names in the record, Kalīṅgaṇagara is well known. Kōluvartanivishaya, in which the gift village of Avarēṇa was situated, is known from many records\(^6\) and seems to represent the whole or part of the modern Srikakulam Taluk. Avarēṇa is to be identified with modern Avalingi which is situated at a distance of only one mile to the east of Boḍḍapāḍu where the plates were discovered.

---

\(^2\) I am indebted to Dr. D. C. Sircar for some suggestions as regards the nature of the grant.
\(^3\) Trikūṭta may mean the meeting place of three boundaries, roads, etc. Cf. JAS, Letters, Vol. XVIII, p. 79 and note 1.
\(^4\) Garīta also means a cattle or watercourse.
Fourth Plate, First Side

33 ुङ्गालिपति-अर्जुन-अनंतवार्मः वाज्राहस्त-देवाः कुसारि समस्त-समाया-प्रमुन- 39 क्ल-जनपदः समाहुया समाधूपा यात्रायाः [[*]] विदितं अस्त्वभवतां (तम) ||
Koluvartani

40 ्विशये [श]ेक || आवर्णं-अक्ष्या-ग्रामाः || चतुरी-सिंहास्यामहल सजल सर्वा-पृष्ठा
41 विवार्जितमाः च-चंद्र-अरक्क-क्षिति-सा-कला मौथेया सत्राद्रिणः ||
42 न्याय-यसो-भविर्दिद्धायो [ये] || कारा-कस्य-चतुर्दशा-अवधेक (भे) ||
Uttarāyaṇa-समक्रां-[न]ेत[ृ] 43 अस्मि जा-निवासिनः (नेत्) || Jalēśvaradēvāya भोगाम क्रिजम ||
44 तपान्तः एरयामाः तसा प्रत्याः || मावयाः तसा भार्याः चाँचचांप ||
45 माखिरः दरावनयतिकिमः प्रदट्ठमाः (त्तम) || अस्यो-विवा जा-सा प्रमायं लिख्यांसे ||
पुरुषवताः

Fourth Plate, Second Side

46 निवागाः (हिं-सहाय-वस्त्राः) || परताः वान-चारा-राज || अग्नियात्ति तिन्त्रिनिका-व्रिक्षाः (हिं) ||
47 तताः || दक्षिणात्ति वान-राज || परताः सा वान-राज तिर्ताः ||
48 नारम्यात्ति ताः || पास्चिमात्ति (ताः) || आर्जिकाः-गर्त्ताः ||
49 तिन्त्रिनिका-व्रिक्षाः (हिं-सहाय-सत्तु) ||
50 मायायाः (हिं-सहाय-वस्त्राः) || परताः अर्जिना-व्रिक्षाः || तत्परताः तिन्त्रिनिका-व्रिक्षाः (हिं) ||
51 इश्वरात्ति निवागाः (हिं-सहाय-वस्त्राः || परताः गर्त्ताः साप्टी तिर्ताः ||
52 अनेन महाक्षेत्राय ||
53 में प्रदट्ठा ||
54 करममानाः निवागाः (ताः) || स्वर्गस्याः (उबाया || [14*] शस्त्रिरं वर्षा-सहस्राः वर्गें मोदति भुर्
55 बिच्छेतः || च-चतुरंत सा ताणे-या नाराके वसंत || [15*] महाक्षेत्राः-साधवि- 56 ग्राहे-मावरा सुनान् Dāmōदरेपा लिखिताः (ताः) ||
57 जुतता सुनान् वल्लभेश्वराः उक्तप्पनितः [16*] ||

Fifth Plate

54 कर्ममानाः नियादुताः (ताः) || स्वर्गस्याः (उबाया || [14*] शस्त्रिरं वर्षा-सहस्राः वर्गें मोदति भुर्
55 बिच्छेतः || च-चतुरंत सा ताणे-या नाराके वसंत || [15*] महाक्षेत्राः-साधवि- 56 ग्राहे-मावरा सुनान् Dāmōदरेपा लिखिताः (ताः) ||
57 जुतता सुनान् वल्लभेश्वराः उक्तप्पनितः [16*] ||

1 From impressions. Lines 1-37 are engraved on the first three plates. The text is the same as in the donor's other records. The verse Anuragavatam, etc. ends in line 36 and is followed by the passage Kaliangasa-pratistham paramamahāveda-paramahā-kāraka-mahārajādhikara-Trim(Trīk)ā in lines 36-37.
2 This akṣara is written above ha between two small dashas.
3 This akṣara is written below the line between two small dashas and indicated by a cross above the line.
4 This akṣara is damaged.
5 This and most of the other marks of punctuation in this and the following lines are unnecessary.
6 The word is redundant.
7 Read bhūgāḥ kṛṣṇaḥ.
8 Read Vaiśṇa. Cf. above, Vol. XXIII, p. 73, note 6.
9 The word is manavartikā in line 52 below.
10 The expression uttaratā may be supplied here.
11 Read *ādāna.
12 Read mahākāśa. 13 Read trikāṭakācha.
14 Read saktatāta.
15 Read kārinī.
16 Read utkṛṣṇam.
No. 9—MALLAR PLATES OF VYAGHRARAJA

(1 Plate)

D. C. SIRCAR and G. BHATTACHARYYA, OOTACAMUND

(Received on 3.3.1959)

According to a report appearing in the Hitacāda of Nagpur, dated the 28th August 1958, four sets of copper plates were recently discovered at the well-known village of Mallār, about 16 miles from Bilaspur in Madhya Pradesh. Three out of the four sets, which are said to have been found by the villagers while digging for foundations, were secured by Mr. M. Sivayya, Exploration Assistant of the Department of Archaeology at Bilaspur, the fourth set being acquired for the Mahant Ghasidas Memorial Museum, Raipur, by Mr. Balchandra Jain, Assistant Curator of the said institution. The plates\(^1\) published in the following pages represent one of the three sets secured by Mr. Sivayya. The other three inscriptions, which were discovered along with the one under study and belong to the rulers of the Śarabhapuriya dynasty, are also being published in this journal.\(^2\)

The set consists of three rectangular plates with their corners rounded off and each measuring approximately 7 inches in length and 3.5 inches in height. The second plate is somewhat thicker than the others. Each plate has a round hole about the centre of the left margin for the seal-ring to pass through. The seal affixed to the ring (about 1.14 inches in circumference and 1.3" in thickness) does not resemble that found with the charters of the Śarabhapuriya kings, even though, as will be seen below, the donor of our record apparently belonged to the same family. The surface of the seal, which is 1.9 inches in diameter and is much corroded, has a thick line dividing it into two halves. The section above the line exhibits three symbols, viz. the side view of a chakra in the left, the head of an animal (probably a lion) to front in the middle, and a conch-shell in the right. The legend below the line, written in Southern characters similar to those employed in writing the text of the document on the plates, reads āri-Vyāgrāraṇaḥ. There is another symbol below the legend, which is difficult to identify, though it may be the head of an elephant in front. It will be seen that Vyāghraṇa's seal is totally unlike the seal of the Śarabhapuriya kings, which exhibits the Gajalakshmi emblem in the upper part and a legend below consisting of a stanza in the Anusṭubh metre written in two lines in the box-headed characters of Central India. The first and third plates of the set under study are written on the inner side only, the second plate having writing on both the sides. There are altogether twenty-four lines of writing distributed in the following way: IB—6, IIA—7, IIB—5, and IIIA—6. The sixth line on the third plate consists of a few letters only. The three plates together weigh 53 tolas and the seal with the ring 18 tolas.

As already indicated above, the characters of the record belong to the South Indian alphabet. On palaeographical grounds, the inscription may be assigned to the 6th century A.D. and the characters may be compared with those of records like the Hingniberdi plates\(^3\) of Vibhūrāja, the Khanapur plates\(^4\) of Madhavavarman, the Argā plates\(^5\) of Kapālīvarman, etc. The alphabet of our record is nail-headed and the triangular mark forming the top of the letters is of the linear or hollow type and not of the scoped-out variety. Among the three epigraphs cited above, this characteristic is noticed only in the letters on the first plate of Vibhūrāja's grant. Similar nail-headed characters are also noticed in records like the Shorkot inscription of 402 A.D.\(^6\) and the

---


\(^3\) See ibid., 1958-59, Nos. A 5, 7-8; above, Vol. XXXIII, pp. 155 ff. (grant of Jayarāja, year 5); also pp. 28 ff. (grant of Jayarāja, year 9) above and pp. 53 ff. (grant of Pravararāja, son of Mānāmātra-Durgarāja, year 3) below.

\(^4\) Ibid., Vol. XXIX, Plate facing p. 176.

\(^5\) Ibid., Vol. XXXVII, Plates between pp. 316 and 317.

\(^6\) Ibid., Vol. XXXI, Plate facing p. 232.

\(^7\) Ibid., Vol. XVI, Plate facing p. 15.
Malga plates of Indrarâja, discovered in the Shahdol District of Madhya Pradesh. The Malga plates, assignable on palaeographical grounds to the seventh century A.D., are however written in the Northern alphabet. It is well-known that all the copper-plate grants of the royal family of Śrâbhâpura, to which the donor of our charter belonged, were written in the box-headed alphabet of Central India which exhibits influence of both the Northern and Southern alphabets. The record under study is thus the only epigraph of the said family of rulers, which is written in typical Southern characters of the nail-headed variety. It may be pointed out that the nail-head is not found in our record in letters like i, j, u, b and l. Initial i is written by placing two dots below two downward curves joined together (cf. ity=a in line 13). Medial i is written with a circle on the triangle forming the top of letters, while medial i is formed with a curve added inside it. The letter ph has often a triangle at the lower left end, which is rather peculiar. Numerical figures for 40, 20, 7 and 1 have been used in line 23. The symbol for 40 may be confused with that for 4. But the fact that it is followed by the symbol for 1 shows that it is 40 and not 4.

As regards orthography, the reduplication of a consonant following r is noticed in many cases (cf. ācijjii in line 7, varat in line 9, Pûrva in line 11, svarasudhâ in line 15, pârthivâ in line 17 and svagge in line 19). The reduplication of a consonant followed by r is noticed in pîrâ in line 11 and gôtra in line 12. The vowel ri is indicated by ri in Prithô and prithû in line 6 and svarâ in line 12. Final n has been wrongly changed to anusvâra in varitamânä and Brâhma in line 9 and purushâ in line 10. Other instances of wrong spelling are punya for pûrva in line 11, majjati for majjati in line 22, singhêna for sinkhêna in lines 23-24, etc.

The language of the charter is Sanskrit and it is written in prose excepting the four imprecatory and benedictory verses at the end. It is interesting to note in this connection that, while the charters of the later members of the Śrâbhâpuriya family beginning with Jayarâja exhibit a stereotyped draft, the drafting of the grant under study is quite independent from the language of those records. This problem is related to the difference between the present charter and those of the Śrâbhâpuriya kings in respect of the palaeography and the seal, to which reference has been made above.

The object of the charter is to record the grant of the village of Kunturapadraka situated in Pûrva-râshtra in favour of the Brâhma Dikshita Agnichandrasvâmin, son of Dikshita Durgâsâmin belonging to the Kâpi-Ângirasa gôtra. The donor seems to have belonged to the Kâpi or Kâpa gôtra, with Ângiras or Ângirasa as one of its pravaras. The grant was made by Vyâghrâja who was the younger brother (anujj) of the ruling king Pravara-bhaṭṭâraka, the son of Jaya-bhaṭṭâraka. That Vyâghra was issuing the order in respect of the grant to the officers of his brother who was then on the throne is clear from the passage râjâsu-mûnya-râjas purushâ samuñjâpayati in lines 9-10. The charter was issued from Prasannapura situated on the bank of the river Niâlî. The document proper ends with the quotation of a few of the usual imprecatory and benedictory stanzas and the date which is quoted in line 23 as the 27th day of the month of Pausha in the year 41 apparently of the reign of king Pravara-bhaṭṭâraka.

1 Ibid., Vol. XXXIII, Plate between pp. 212-13.
2 The draft of the Pipudela and Kurud plates of the early Śrâbhâpuriya king Narândra (IHQ, Vol. XIX, pp. 199 ff.; above, Vol. XXXI, pp. 263 ff.) is different from that of the later grants issued by Jayarâja, Sudâvarâja and Pravara-râja. Whether the later draft was first used by Jaya cannot be determined in the absence of any charter issued by his father Prasanna or Prasannamâstra who ruled between Narândra and Jayarâja. For the Ârâng (year 5) and Mallâr (years 5 and 9) plates of Jaya, see CII, Vol. III, pp. 193-94; above, Vol. XXXIII, pp. 155 ff.; above, pp. 28 ff. For the Kharisar (year 2), Sârangarî, Ârâng (year 7), Sirpur (year 7), Kauvatal (year 7), and Raipur (year 10) plates of Sudâva, see above, Vol. IX, pp. 170 ff.; pp. 281 ff.; Vol. XXIII, pp. 22 ff.; Vol. XXI, pp. 103 ff.; pp. 314 ff.; CII, Vol. III, pp. 197 ff. For the Thâkurdiyâ (year 3) and Mallâr (year 3) plates of Pravara, see above, Vol. XXII, pp. 15 ff.; below, pp. 53-54.
and not of the donor Vyāghrarāja. The plates were probably engraved by Jyeṣṭhāhasīṃha whose name appears in a sentence at the end in lines 23-24.

The inscription throws welcome light on the history of the Šarabhapuriya dynasty and raises certain interesting problems. The personal and geographical names mentioned in the record are mostly known from it for the first time.

We have referred above to the difference of the epigraph under study from the charters of the Šarabhapuriya kings in respect of the seal, palaeography and style. But the grant was issued from Prasannapura which reminds us of king Prasanna or Prasannamātra of Šarabhapura, who was the father of Jayarāja and Mānamātra Durgarāja and the grandfather of Sudēvarāja and Pravararāja and flourished in the first half of the sixth century A.D. No other king named Prasanna is known to have ruled in the age and area in question. It is therefore very probable that the city of Prasannapura mentioned in our record was named after king Prasanna or Prasannamātra of Šarabhapura. Secondly, Vyāghrarāja, the donor of our charter, claims to have been the younger brother of Pravara-bhaṭṭāraka who was the son of Jaya-bhaṭṭāraka. The names of these kings, viz. Jaya and Pravara, remind us of kings Jayarāja and Pravararāja of the Šarabhapura family and indeed kings bearing such names and belonging to any other family are not known to have flourished in the age and area concerned. It is therefore very probable that king Jaya-bhaṭṭāraka of our inscription is identical with king Jayarāja of Šarabhapura. But Pravara-bhaṭṭāraka of the present record cannot be identified with the well-known Šarabhapuriya king Pravararāja who was the son of king Durgarāja or Mānamātra, the brother of Jayarāja, and was responsible for issuing the Tākurdiya and Mallār plates from Śrīpura in his third regnal year.¹

Another fact that connects Vyāghrarāja with the royal house of Šarabhapura is that the land granted by the present charter was situated in the district called Pūrva-rāśṭra. It is interesting to note that the Āraṅg plates² of Jayarāja and the Raipur plates³ of Sudēvarāja also record grants of land situated in the same district of Pūrva-rāśṭra.

The inscription under study therefore introduces two new names to the list of the Šarabhapuriya kings so far known. The genealogy of the Šarabhapuriyas including these two names, viz. Pravara and Vyāghra, sons of Jaya, may be tabulated as follows:

1. Šarabha
2. Narēndra
3. Prasanna or Prasannamātra

```
1  Prasanna or Prasannamātra
   /\                     /\                      /\         /\         /\        /\       /\
  5. Pravara I   Vyāghra   6. Durga alias Mānamātra
                /\               /\                     /\        /\        /\       /\
```

¹ See above, Vol. XXII, pp. 15 ff.; below, pp. 53-54.
² If Pravara-bhaṭṭāraka of our epigraph is identified with Pravararāja of the Tākurdiya and Mallār plates, we have to assume that his father was known by no less than three names, viz., Mānamātra, Durgarāja and Jaya-bhaṭṭāraka (Jayarāja). This seems to be less likely than the suggestion offered above.
⁴ Ibid., pp. 196 ff.
An important question we have to consider relates to the difference of the present charter from the grants of the Sarabhapuriyas in regard to its seal, palaeography and style. If Vyaghra belonged to the Sarabhapuriya family, why should there be any marked difference in these respects? The Southern alphabet used in the charter may of course be explained by the supposition that the donee came from the South. But this does not explain the problem of the seal. Are we to suppose that Vyaghraraja was Jayaraja’s son born of a South Indian lady and adopted the seal of the family to which his mother belonged?

An equally interesting problem is that, while the Sarabhapura rulers do not mention the name of the family to which they belonged in any of their charters, Vyaghraraja describes his elder brother Pravara I, son of Jaya, as having belonged to the Amararya-kula. Is this because the Sarabhapuriya kings whose charters are known did not belong to the Amararya family? The expression Amararya looks like a Brahmanical personal name and names of the same type are often met with in South Indian records. It may be supposed that Jayaraja’s queen who gave birth to Pravara I and Vyaghra was the daughter of a person named Amararya or was born in a family of which a person of that name was believed to have been the progenitor since South Indian rulers sometimes represented themselves as belonging to the family from which their mother sprang. But there is some evidence to show that the Sarabhapuriyas belonged to the Amararya family. Attention may be drawn in this connection to the claim of Lokaprabha, queen of Bharatabala of the Pandava-sa of Mekala, to have been famous as born in the Amaraja-kula probably meaning a family sprung from a person named Amara. It is possible that this Amara is the same as Amararya of our record. Lokaprabha is stated to have been born at Kosala probably meaning the capital of Kosala, no doubt South Kosala in the Chhattisgarh region. In that case, Lokaprabha was very probably born in the family of the Sarabhapuriya rulers of South Kosala and Amaraja-kula or Amararya-kula was the name of the dynasty to which the Sarabhapuriyas belonged.

Another question to be considered is the capacity in which Vyaghraraja issued the charter under his own seal during the reign of his elder brother. It is not improbable that he was ruling the kingdom on behalf of his brother when the latter was temporarily incapacitated to bear the burden of government owing to illness or any other cause. In that case, Pravara I probably had his capital at Prasannapura. It is also possible to think that Vyaghra was the governor of Purvarashtra with his headquarters at Prasannapura and that his brother empowered him to issue the charter in respect of the grant he was permitted to make.

Of the geographical names mentioned in the inscription Purva-rashtra, which is known from some other records of the Sarabhapuriyas as indicated above, literally means ‘the district lying to the east [of the capital]’. The district cannot be located definitely since the identification of the capital city of Sarabhapura is uncertain. It is however not improbable that both Sarabhapura and Prasannapura, whence our charter was issued, stood in the neighbourhood of Siripura (modern Sirpur in the Raipur District) which was the later capital of the family. The gift village of Kunturapadraka and the river called Nijil, on the bank of which the city of Prasannapura stood, cannot be identified.

3 Above, Vol. XXVII, p. 141, text lines 28 ff.
5 Cf. The Classical Age, p. 222.
MALLAR PLATES OF VYAGHRARAJA

TEXT:

First Plate

1 Svasti [\textsuperscript{[\textsuperscript[*]]}] Prasannapurād=upavana-vana-rāji-rājitād=Apa(ma)rapura-
2 kīrtti-vijayinaḥ pravara-kāmini-nilambā-vimb-ābhīghāta-
3 bhinn-āmbhasā cha srōtavatyā Niḍilaya pavitrikritād=Ama-
4 r-āryya-kul-āmbara-sāsīnāḥ sakala-kalā-kalāpa-nilaya-
5 sya jita-tamasā jana-nayan-ōtsavasya śri-Jaya-bhatṭaraka-sū-
6 nōḥ śri Pravara-bhatṭaraksya Pri(Pri)tḥēr-[\textsuperscript{[*]}]a pri(pri)thu-nu(bhu)ja-

Second Plate, First Side

7 yugala-bal-ā[r*]jjit-ō[r]jita-sakala-mahīmaṇḍala-maṇḍana-
8 yaśasō Manōr=iva manujapātēr=anujaḥ śri-Vyāghrājarājadēvō
d 9 varttamānāṁ(nān) bhavishyataṁ=cha Brāhmaṇāṁ(nān) sampūjya rājñaḥ su-mānaya-
10 rājapurusāṁ(shān) samājñāpayati viditam=astu vō yathā=āsmābhī-
11 r=aṇāḥ Pūrvva-rāśtriya-Kunturapadāra-grāmō mātā-pitrōr=ātmanā-
12 s=cha punyā(ṇy-ā)bhivir(vir)ddhayē bahvriḥa-Kāpy-Āngirasa-gōtra-dikshita-Du-
13 rggasvāmi-sūnavē dikṣite-Āgnichandravāminē datta ity=uu-

Second Plate, Second Side

14 palabhya bhavadbhir=apy=anumantavyaḥ pālayitavyaḥ=ch=ēti |
15 Bahubhir=vasudhā dattā rājahiḥ[\textsuperscript{[\textsuperscript[*]]}] Sagar-ādibhiḥ[\textsuperscript{[\textsuperscript[*]]}] yasya
16 yasya yadā bhūmis=taśya tasya tadā phalaṁ(lam) || Mā bhū-
17 d=aphala-se(ṣa)ukā vaḥ para-datti=ēti pārtihivāḥ [\textsuperscript{[\textsuperscript[*]]]} sva-dānā-
18 t=para-dānasya tasmāḥ=echhrēyō=napālaṁ(mam ||)

Third Plate

19 Shashti-varsha-sahasrāṇi svarggē mōdati bhūmi-
20 daḥ [\textsuperscript{[\textsuperscript[*]]}] āchhē(chechhē)ttē ch=ānumantā chā(chā) tāny=ōva nařakē vaśē[\textsuperscript{[\textsuperscript[*]]}]
21 Sva-dattāṁ para-dattāṁ vā yō harēta vasundharāṁ(rām) [\textsuperscript{[\textsuperscript[*]]}] sva-vi-

\textsuperscript{1} From impressions.
\textsuperscript{2} DGA/59
22 ahśāyaṇa-krīmi[r*]-bhūtvā pitribhis-sa[hā*] maṣṭyata\textsuperscript{1} [\textsuperscript{2}] iti prava[r*]ddha-

23 māna-vijaya-rājya-saṁhvvat 40 \textsuperscript{1} Pū(Pau)ṣaba-di 20 [7] Jē[Ja]ḥṣṭhasi[m*].

24 ūghē(hēna k[a][j]ma sri(kri)ta[m*] [\textsuperscript{1}]

\textsuperscript{1} Read maṣṭyāt.

\textsuperscript{2} If this is taken to be a mark of punctuation, the preceding symbol may stand for । also. But the reading of the sign as । is no doubt preferable. It appears that the long rule of Pravara I explains the shortness of the reigns of the other members of the family from Jaya to Pravara II.

MGIPC—S1—2 DGA/59—23-8-61—150.
No. 10—MALLAR PLATES OF PRAVARA II, YEAR 3
(2 Plates)
G. BHATTACHARYA, OOTACAMUND
(Received on 2. 3. 1959)

This set of copper plates¹ was discovered along with three other grants of the Šarabhapuriyas at the village of Mallar, about 16 miles from Bilaspur in Madhya Pradesh. The other inscriptions are already published in the pages of this journal.²

The set consists of three rectangular plates each measuring approximately 6-9 inches in length, 3-5 inches in height and 1 inch in thickness. There is a square hole about the centre of the left margin on each plate for the seal-ring to pass through. The rims of the plates are thickened and slightly raised for the protection of the writing. The seal attached to the ring holding the plates together resembles that found with the Thakurdiyā plates³ issued by the donor of the charter under study. The three plates together weigh 62 tolas while the seal with the ring weighs 30 tolas. There are altogether 24 lines of writing, the inner sides of the first and third plates and the obverse of the second having each 6 lines and the reverse of the second plate and the outer side of the third respectively 5 lines and 1 line only. As in a few other inscriptions⁴ of the family, the last line recording the name of the engraver is incised about the middle of the reverse of the plate.

The characters belong to the box-headed alphabet of Central India as found in most of the records of the Šarabhapuriya family and the language of the inscription is Sanskrit. Excepting five of the usual benedictory and imprecatory verses, the whole charter is written in prose. As regards palaeography, orthography and style, the grant closely resembles other charters of the Šarabhapuriya family, especially the Thakurdiyā plates referred to above. Upadhānāya has been used once in line 14. In one case, the record uses v for b (cf. line 9). The numerical figures for 3 and 2 have been used in line 23. As regards orthography, the reduplication of consonants following r is generally noticed. S has been similarly reduplicated in line 13. A number of words have been wrongly spelt, e.g. vikrama and sāmanā (line 1), sāmanā (line 2), bhūgya (line 4), vahericha (line 9), tāmbra and srisṭā (line 10), asv-rishuddha (line 14), shashṭi (line 18), sīṅghēna (line 24), etc. The grant was issued on the 2nd day of Pausha in the 3rd year of the donor's reign.

This is the second charter of king Pravara II of the Šarabhapuriya family. It was issued from Śripura shortly after the issue of the same king's Thakurdiyā plates dated in the month of Margaśirha of the 3rd regnal year. The object of the present grant is to record the gift of the village of Mitra-grāma situated in Śānkhačakrābhōga by the king to the Brāhmaṇa Subhachandra, son of Dāmādragaṇa belonging to the Bhārādvidya gotra, for the merits of the donor's parents and of himself. The gift village was made a rent-free holding free from the entrance of the chātās and bhaṭas. The house-holders of the village were advised to pay the king's share of the produce (bhōga) as well as the periodical offerings (bhōga) to the donee. The charter was engraved by Gōlaśināha who was also responsible for engraving the Thakurdiyā plates⁵ and some charters of Sudēva, all of which were issued from Śripura. We do not know how Gōlaśināha was related to Achalasīṁha and Drūṇasīṁha who are known to have engraved the charters of the family issued from Śarabhapura.

King Pravara II was the son of king Durga alias Mānamātra and was probably the younger brother of Sudēva. Before the recent discovery of the Mallār plates⁶ of the time of Pravara I, son of Jaya, it was generally believed that, after the rule of Jaya, the Šarabhapuriya throne passed on to his younger brother Durga alias Mānamātra who was himself followed respectively by his

¹ This is No. A 7 of A.R. Ep., 1958-59.
² For the other three inscriptions, see above, pp. 28 ff.; 47 ff.; Vol. XXXIII, pp. 155 ff.
³ Above, Vol. XXII, pp. 15 ff. and Plates.
⁴ Cf. above, Vol. XXXI, pp. 101 ff. and Plate.
⁵ Prof. Mirashi read the name incorrectly as Śolāsināha (above, Vol. XXII, p. 23).
⁶ Above, pp. 47 ff.
two sons, Sudēva and Pravara. It now appears that Jaya was succeeded by his son Pravara I who was followed on the throne by Durga alias Mānāmātra and the latter by his sons Sudēva and Pravara II, who seems to have flourished during the second half of the sixth century was probably the last ruler of the dynasty, after whom the throne of the Śrābhapuriyas passed on to the Pāṇḍuvala-s of South Kōsala.¹

Of the geographical names mentioned in the inscription, Śrīpura is the well-known Śirpur in the Raipur District of Madhya Pradesh. The administrative division (bhōga) of Śaṅkhachakrā and the village called Mitrā-grāma cannot be identified.

TEXT²

First Plate

1 Siddham² svasti [\*] Śrīpurādvī (d = v j k)ram-ōpanata-sāmāna (ma)nta-makuta-chuḍāmani-prabhā-
2 prasēk-āmbu-dhauta-pāda-yugalō ripu-vilāsini-simānu (ma)nt-ōddharaṇa-hē-
3 tuvasurvvaṇudhā-gō-pradāḥ paramabhāgaṇavatō mātā-pitrī-pād-ān-
4 dhīyatas-śīri-Mahā-Pravararajah Śaṅkhachakrā-bhōgi(g)iya-Mitrā-grāmaṇē pr-
5 tivasina[h] samājñāpayati viditam-astu vō yaḥ-śāmābhīr-ayam gr-
6 mah Tri(Tri)duṣaṇī-sadana-sukha-pratishthā-karō yāvad-ravi-śāsi-tārā-

Second Plate, First Side

7 k[i]raṇa-pratihara-ghōr-ānthakaraṇam jagad-savatih[hatē] tāvad-upabhōgyah
8 sa-nidhis-s-ōpanihara-čīhā-bhata-pravēṣāyē(syaḥ) sarvva-kā(kara)-visaṛjhitāḥ mā-
9 tā-pitrōr-ś(a)mas-cenapuṇya-sbhiṃdiḥdhyē Bhāravavāja-sagōtra-valvr Địa-∗Dāmodā-
10 raga[na]-putra-Śubhachandrasvāminē tāmbara[m]ra-saṃāsēn-ātisār(ṇ)ṣeṭaḥ [\*]
11 tē yāyam = svam = upalabhī = sājī = śravaṇa = vidiḥē[ṣa] bhūtvā yath-ōchita-bīgaga-

Second Plate, Second Side

13 mīpālē = anundāśayati [\*] Dāndē = visiṣṭaṃ = anupālanājanm shu(p)raṇa
14 dharmmaṃ śu niścita-dhiyāḥ = pravadaṃti = dharmma[m] [\*] tasmād[\*] dvijaya śu(su)-vighu-
15 śrutēya datā[ḥ] bhuvam bhavatu vō matir-ēva gōptu[m] [\*] tad-bhavadbhir-āpy-ē[ṣha]
16 datris-anupāhyita[ḥ]vya[ḥ] [\*] Vyāsa-gitāṃs-cha śōkān-udhāranī [\*] A-
17 ghṛṇa-pratiṣṭhāv suvarṇas[ṇa] bhūrvvasvahpavī sūrya-sutēṣ ca gāvah [\*] [dattā]-

Third Plate, First Side

18 = trajyas= tēna bhavah vaṃnti lōkā yaḥ kēchanaḥ gāvecha mahīṃscha dadvṛt[\*] Sasaṭti(Aḥti)-
19 varsha-saṃ(śa)laṣaṇi svargge mōdātā bhūmidekā [\*] āchēhētta cha-śānumanta cha tā-
20 nyā eva naraṅkāvaṣṭ [\*] Bahubhir-vvasudhā dattā rājahīs=Sagar-ūdi-
21 bhīḥ [\*] yaṣya yaṣya yatā bhūṃ[ś]tasya tasya tadā phalam(lam) [\*] [\*] Sva-dattā[ṃ] pa-
22 ra-[dattām] vā yatnād-raksah Yudhiṣṭhirā [\*] mahā[ṃ] mā[ṃ] i[ṃ]matāṁ śrēṣṭha dānāḥ-
23 chhēyē=²
24 nupālanam-iti || pravarddhamaṇa-vijaya-sam[va]tu(vat) 3 Pausha-dīna 2 [\*]

Third Plate, Second Side

24 utkīrṇaṇa Gōlasaṅghe śimīhaṇa [\*]

SEAL

Mānāmātra-sutasya-śēdam sva-bhūj-ōpārjīta-[ksh]ītē[b] [\*]
śīrmat-Pravararajasya kṣāsanaṁ [ṣaṭru-sā]na[m] nam [\*]

¹ Cf. The Classical Age, p. 220.
² From impressions.
³ Expressed by symbol.
⁴ Read "tāṣravvaṇa-svānudhā.
⁵ The subscript m is cut off by the hole made for the ring.
⁶ Read "dāti."
MALLAR PLATES OF PRAVARA II, YEAR 3—PLATE I

Scale: Four-fifths
MALLAR PLATES OF PRAVARA II, YEAR 3—PLATE II

SEAL

(from a Photograph)
No. 11—FRAGMENTARY INSCRIPTIONS FROM CHITORGARH

(1 Plate)

D. C. Sircar AND G. S. Gai, Ootacamund

(Received on 18.6.1959)

The stone slab containing two fragmentary inscriptions published below was recently found while clearing debris in the fort area of Chitorgarh in the Udaipur Division of Rajasthan. It is now kept in the store-room of the office of an Overseer of the Western Circle of the Department of Archaeology, stationed at Chitorgarh.

The writing on the fragment of the slab consists of two inscriptions, called A and B in the following pages. The two records together cover an area 9 inches in height and 7 inches in breadth. Inscription B is engraved below A. The writing is broken away from the left, right and bottom sides of the stone. Thus only the central part of the lines of writing in the original records is preserved, though the concluding part of B is also completely broken away and lost. Inscription A consists of only 3 incomplete lines while B exhibits 8 such lines. The number of aksharas in each line of the extant part of the two epigraphs is between 16 and 21. The composition being in verse, it is easily seen that 12 and 14 aksharas are respectively broken away from the beginning of line 1 of A and B while 16 aksharas are lost at the end of the last line (i.e. line 3) of A. We have also to note that the same stanza in Vanisastha seems to be continuing from line 2 to line 3 of A and that, if calculated on this basis, the number of lost syllables at the end of the second line and at the beginning of the next in the said record would be altogether 24.

The fact that the formation of the letters in the two inscriptions is different shows that two different persons were responsible for their reproduction on the stone. The space between two lines in both the inscriptions is about half an inch while that between the two records is about one inch. As, however, will be seen below, both the records appear to record the pious activities of the same person.

The characters of both the records belong to the Northern Alphabet of about the first half of the 6th century A.D. The letters of B have been more boldly and deeply cut than those of A. The angular corners of the letters in B end in a protrusion (cf. the back of ch and d and the lower angles of p and w). The top serifs of letters are triangular in most cases in B but are straight horizontal strokes in A. The sign for medial i in A generally comes down to the bottom of the letters while it stops at their top in B. There is also some difference between the medial sign of i in A and B. R has a sort of an upward stroke added to the left of its bottom in A, while in B the hanging bottom line of this and some other letters and signs has a somewhat thick and triangular end. Barring these differences, the alphabets of the two records are similar to each other and they bear remarkable resemblance to the stone inscriptions of the Aulikara king Yasodharman Vishnuvardhana found at Mandasor, one of which is dated in the year 532 A.D. We may compare, for example, the letters n (without loop), k, ch, y, d, r and h as found in the epigraphs under study and in the Mandasor inscriptions. It is particularly interesting to note that the alphabet of B is remarkably similar to that of the fragmentary (duplicate) Mandasor inscription of Yasodharman.

2 Ibid., Plate facing p. 150.
Inscription B exhibits medial ă written in two ways, viz. (1) an upward stroke as in pă (line 2), yă (line 3), ră (lines 3 and 4), etc., and (2) the right end of the top stroke being curved downward as in nă (lines 2 and 4; cf. mă in lines 1, 3, 4 and 6). It may also be noted that dă is written in both the ways (cf. lines 4 and 6).

The language of both the records is Sanskrit and, as already indicated above, the composition is in verse. We have fragments of three stanzas in A and of 9 in B. There is no complete verse in either of the records. In respect of orthography also the records resemble the Mandasor inscriptions referred to above. The consonants i, j and y following r are reduplicated (cf. line 1 of A and lines 2, 5 and 8 of B). T followed by r and dh followed by y have been likewise reduplicated respectively in yattra (line 1 of A) and Madhyamān (line 3 of B). Anusvāra has been changed to the guttural nasal in vaśājē (line 2 of A).

The space above the writing in A shows that no line is broken away from the top. The first verse (line 1) refers to the Supreme Spirit (cf. parām) beyond the reach of one’s conception (dhīḥ), mind (manas) and speech (bhārati) and reminds us of the Upanishadic saying na tatra chakshur=gachchhati na vāg=gachchhati na mano6, etc.1 There is no doubt that A began with a stanza in adoration to the Absolute Being. The real significance of the second verse (lines 2-3) cannot be guessed from the extant words although it may have contained a reference to the king during whose reign the record was incised. The first half of the third stanza (line 3) speaks of a certain Vishnudatta described as the best among the merchants. Evidently this same Vishnudatta is mentioned in B which, as we shall see below, seems to be a record of the pious deeds of his son. It is not impossible that the second half of the third stanza in A also referred to certain pious activities of the same person.8

The first stanza (line 1) in B speaks of one having the moon hidden in the matted locks which are curled and slightly tawny in colour. It is undoubtedly an invocatory verse in praise of the god Śiva. The second stanza (line 2) refers to one’s protection of the earth, to which the people are stated to have been attached. It also refers to the same person’s strength and the shattering of the prowess of his enemies. There is thus a clear reference here to a king during whose reign the inscription was engraved. But his name is unfortunately not traceable in the extant portion of the record. The third stanza (line 3) refers to one who was apparently a Rājaśthānīya or governor no doubt ruling over Daśapura and Madhyamā by the order of the person mentioned in the previous stanza, i.e. of the ruling king of the country. There is little doubt that this Rājaśthānīya was the hero of the eulogy contained in the inscription and that its object was to record one of his pious deeds.

Usually the family of the hero of a praśasti is introduced after the introduction of the reigning king. Thus the Mandasor inscription of 532 A.D., which is a more elaborate eulogy than the one under study, introduces the reigning king Yaśōdharmān Vishnudrhana (verses 5-9) after the maṅgala stanzas at the beginning and then speaks of Shashthidatta of the Naigama family2 as a servant of the rulers of the dynasty to which the said king belonged. The genealogy is then traced from Shashthidatta to Daksha abhis Nirdūṣa, the hero of the praśasti, in the following way: Shashthidatta; his son Varāhādāsa; [his brother 9] Ravikriṭa; his three sons Bhagavaddōṣa, Abhayadatta (a Rājaśthānīya of the land bounded by the Vindhyā, the Rūvā, the Pāriyātra and the Sindhu or the Arabian Sea) and Doshakumbha; Doshakumbha’s two sons Dharmadōṣa (successor of

1 Kēnāpanihad, 3.
2 The verb bhādina in the Past Perfect tense used in Vishnudatta’s description may support the inference, although we cannot be quite sure about it (cf. JUPHS, New Series, Vol. III, 1935, pp. 91 ff.).
3 i.e. a family of merchants (cf. Lüders’ List, No. 1001). Fleet wrongly took it to be a family of Brāhmaṇas (CIII, Vol. III, p. 156).
4 The language is not clear as to whether Ravikriti was the same as Varāhādāsa or the latter’s brother or son.
Abhayadatta as Rājasthāniya) and Daksha alias Nirdōsha (who excavated a well in the memory of his uncle Abhayadatta in the year 532 A. D. during the reign of Yaśōdharmarman Vishṇuvardhana probably at Daśapura or Mandasor where the inscription has been found). In the inscription under study, the introduction of the reigning monarch is followed by that of his governor of the Daśapura-Madhymā region, who was the hero of the prāsasti and whose pedigree is introduced immediately afterwards. This kind of reintroduction of the hero of an eulogy for the second time as the descendant of his ancestors is also known from other inscriptions.¹

The fourth verse of our inscription (line 4) mentions a person named Varāha and the next stanza (i.e. the fifth verse in lines 4-5) another named Vishṇudatta who appears to have been the son of Varāha. The sixth stanza (line 5), only a few letters at the beginning of which are preserved, apparently mentioned Vishṇudatta's wife whose name is lost, while the following verse (i.e. the seventh stanza in line 6) obviously introduces the son of Vishṇudatta and his wife. The fact that the eighth verse in line 7 apparently refers to a construction (probably of a temple) in an area to the north of the temple of Manorathasvāmin shows that Vishṇudatta's son, whose name is lost, was the hero of the eulogy under study. The last verse in line 8 continues the description of the pious act referred to in the previous stanza. The word kirti used in it may refer to the person's fame in a general way or in the special sense of an object like a temple that was calculated to render the name of its builder famous.² It thus appears that the object of both the inscriptions under study was to record certain pious deeds (probably the building of some shrines) of Vishṇudatta's son who was the governor of Daśapura and Madhyamā under a king of the Malwa-Rajasthan region about the first half of the 6th century A. D., to which age the epigraphs have to be assigned on grounds of palaeography.

As regards Daśapura and Madhyamā, the reference may be to the districts around the cities of those names. Daśapura is the well-known ancient name of modern Mandasor,³ which is about 65 miles to the south-south-east of Chitorgarh, the findspot of the present records, and which, as noted above, has yielded several inscriptions of king Yaśōdharmarman Vishṇuvardhana and was no doubt the capital of the rulers of the Aulikara dynasty including the said monarch.⁴ It is thus probable that Vishṇudatta's son was the governor of the metropolitan province of the Aulikara kingdom.

Madhyamā is evidently the same as Madhyamikā mentioned in a number of literary, epigraphic and numismatic records of ancient India. The earliest epigraphic reference to this place is found in a fragmentary Prakrit inscription from Barli² in the Ajmer District, Rajasthan, which speaks of a person as Mājhimīka (Sanskrit Mādhymikā), an inhabitant of Madhyamikā.⁵ The inscription has been assigned to a date about the end of the second or the beginning of the first century B. C. Patañjali's Mahābhāṣya, composed earlier about the first half of the 2nd century B. C., speaks of the siege of Madhyamikā by a Yavana king during the author's life time.⁶ A number of coins bearing the legend Majhamikā Śibi-janapada (Sanskrit Madhyamikāyāh or Śāyānī Śibi-janapadasya), [the coin] of the Śibi State [struck at] Madhyamikā 'or [the coin] of the Śibi State of Madhyamikā,' were found at Nagari, eight miles to the north of Chitorgarh, and also at Chitorgarh itself.⁷ Kielhorn identified Majhamikā of the legend on these coins with Madhyamikā

---

¹ Cf. the inscriptions of Gayādatuṅga (below, pp. 91 ff.).
³ Ibid. p. 79 and note 2.
⁴ See above, Vol. XXXIII, pp. 205 ff.
⁵ JRES, Vol. XXXVII, pp. 34-38.
⁶ Cf. The Age of Imperial Unity, p. 107.
⁷ Cf. Allan, Catalogue of Indian Coins (Ancient India), p. cxxxiv; D. R. Bhandarkar, MASI, No. 4, p. 122; etc.
mentioned by Patañjali and took it to be the old name of Nagarī near Chitorgarh.\footnote{Ind. Ant., Vol. VII, p. 266. For the antiquity of Nagarī, see above, Vol. XXII, pp. 198 ff.} The Mahābhārata, while describing Nakula's expedition in Western India, states that, after subjugating Daśāra, the Pāṇḍava hero conquered the Śibi, Trigartas, Ambaḥṭhas, Mālavas, Pañchakarpataś and Mādhyaṃkṣayas.\footnote{Sabhāganeśu, Chap. 8, verses 7-8; cf. critical ed., II, 29, 6-7.} These Mādhyaṃkṣayas are no doubt the people of Madhyamikā, although the reference is probably to an age when the Śibi were not in occupation of the city. Varāhāmihira’s Brīhatsaṁhitā, composed about the first half of the 6th century,\footnote{Cf. above, Vol. XXXIII, p. 208 and note 5.} places the Mādhyaṃkikas in the central region of India.\footnote{Chapter XIV, verse 2.} This shows that Madhyamikā, i.e., modern Nagarī, continued to flourish at least till about the middle of the 6th century A.D.\footnote{In a story about Chauhukya Kumārapāla (c. 1144-73 A.D.), Madhyamāpurī is located three krūsās away from Chitrakūṭa-durga (Jinavijaya-muni, Kunārapālaḥcharitrasamgraha, pp. 5, 47).} This is also supported by the mention of Madhyamā, i.e., Madhyamikā, in the second of the two inscriptions under study as a province under the charge of a governor under a king of Western India, who flourished about the first half of the 6th century.\footnote{CII, Vol. III, pp. 150 ff.}

As indicated above, a certain Varāha is mentioned in line 4 probably as the grandfather of the eulogy, who appears to have been the governor of Daśapurā and Madhyamā. As we have seen above, the Mandasor inscription of Yasōdharman Vishṇuvardhana, dated 532 A.D., refers to a certain Varāhadāśa of the Naigama family, who was the father or father's elder brother or grandfather of the Rājasthāniya Abhayadatta whose brother's son Dharmadōśha succeeded him in the governorship and was serving Yasōdharman Vishṇuvardhana in 532 A.D.\footnote{If Varāha of our record was identical with Varāhadāśa of the Mandasor inscription, Varāhadāśa must have been different from Raviśīrī whose sons are all mentioned in the epigraph.} If our Varāha was identical with this Varāhadāśa,\footnote{It may be noted that Vishṇudatta's name ending in datta is similar to the names of Shaśṭhīdatta and Abhayadatta of the Naigama family.} the Rājasthāniya mentioned in the inscription under study also belonged to the same family as the Rājasthāniyas Abhayadatta and Dharmadōśha.\footnote{Cf. the case of the ministers of the Datta family of South Kōśala (IHQ, Vol. XX, pp. 78 ff.).} This is not improbable in view of the fact that official positions were often held in ancient India successively by the members of the same family.\footnote{Above, Vol. XXX, pp. 120-32 ; Vol. XXXIII, pp. 205 ff.} The area under the rule of Abhayadatta is stated to have been, in a wide sense, bounded by the Vindhyas, the Rêvā or Narmadā, the Pārīyātra or the Western Vindhayas together with the Aravali range, and the Arabian Sea, and the same region may have been indicated in the second of our inscriptions as the districts of Daśapurā and Madhyamā. We cannot also ignore the exceptionally close similarity of the characters of the second of the present records, as shown above, with one of the Mandasor inscriptions of Yasōdharman Vishṇuvardhana. In any case, the facts discussed above would suggest that our records belong to the reign of one of the Aulikara kings, if not of Yasōdharman Vishṇuvardhana himself.

Inscription B seems to indicate, as suggested above, that the Aulikara viceroy of Daśapurā (Mandasor) was also ruling over Madhyamā (modern Nagarī). It is of course difficult to say whether Vishṇudatta's son governed the Mandasor-Nagarī region earlier than Abhayadatta or later than Dharmadōśha, although it is better to regard him as a successor of Dharmadōśha as otherwise he may have been mentioned in the Mandasor inscription. In this connection, it may be pointed out that a certain chief named Gauri was ruling over the region of Chhōṭi-Sāḍghi, near Neemuch, about 40 miles south of Nagarī, as a subordinate of Ādityavardhana who appears to have been a member of the Aulikara family of Daśapurā and ruled towards the end of the 5th century A. D.\footnote{CI, Vol. III, pp. 150 ff.} But his relations with the Rājasthāniya of the area cannot be determined.
It is difficult to say why two inscriptions were engraved on the same stone. It may be that the two epigraphs recorded the construction of two different shrines at the site in question by the son of Vishnudatta on two different dates. The adoration to Śiva at the beginning of B may suggest that the epigraph recorded the construction of a Śaiva shrine. The shrines were apparently built at Chitorgarh and this fact points to the importance of the place as early as the 6th century.

There are only two geographical names in the second of the two inscriptions, viz. Daśapura and Madhyamā. Their location has been discussed above.

TEXT

A

[Metres : verses 1-2 Vanāsvatha ; verse 3 Anuṣṭubh.]

1² [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]...

No. 12—HULGUR INSCRIPTION OF KHOTTIGA, SAKA 893

(1 Plate)

G. S. GAI, OOTACAMUND

(Received on 26.6.1959)

The inscription which is edited below was copied by me during the year 1944-45 in the course of my official tour in search of inscriptions. It is engraved on a stone slab in the field of Aljikatı at Hulgur, a village about 9 miles to the north-east of Shiggaon, the headquarters of the Taluk of the same name in the Dharwar District, Mysore State. The writing covers an area about 2.5" by 2.3". There are 21 lines of writing and, except a small portion at the lower right-hand corner affecting the last four lines of the imprecatory portion, the writing is well preserved.

The characters are Kannada-Telugu of the 10th century A.D. and are quite regular for the period. Noteworthy is the top matri (tale-kattu) which is rather angular. Initial i occurs in lines 9 and 13 and initial e in line 2. Final t is met with in line 14 and final j in lines 9, 11 and 17. In some cases, anusvara has been used for the class nasals; cf. lines 1, 3 and 8. Except the last imprecatory verse in Sanskrit, the language of the record is Kannada and is partly in verse and partly in prose. There are six verses in the Kanda metre in lines 1-11 and a section in prose in lines 11-18. As regards orthography, the consonant following r is reduplicated in many cases.

Verse 1 introduces the ruling king Khoṭṭiga as the younger brother of Krishṇa. Though the dynasty to which he belonged is not stated in the record, there can be no doubt that he was the Rāṣṭrakūta king of that name who succeeded his brother Krissa III (939-67 A.D.) and ruled in 967-72 A.D. When Fleet wrote his Dynasties of the Kanarese Districts, only one record of Khoṭṭiga was published. But now we have quite a few inscriptions belonging to his reign. The present record, however, does not supply any new information, historical or chronological, with regard to the reign of Khoṭṭiga. Verse 2 refers to his title Nityaavarsha and mentions his feudatory Guttiya-Gaṅga, called Gaṅg-ādhīpa. This Guttiya-Gaṅga was no other than the Western Gaṅga chief Mārasimha II (963-75 A.D.) who is known to have been a feudatory of Krishṇa III also. Fleet suggested that the word Guttiya in the secondary name of the chief may refer to the town of Gutta in the Bellary District. Besides Guttiya-Gaṅga, Mārasimha had many birudas like

---

1 The inscription has been noticed in A. R. Ep., 1944-45, No. F 21, and in Ancient India, No. 5, p. 55.
2 For this feature, cf. the Korumelli plates of the Eastern Chālukya king Rājarāja II (Ind. Ant., Vol. XIV, pp. 48 ff. and Plates).
3 The name is Khoṭṭiga here but is spelt in epigraphic records generally as Khoṭṭiga and sometimes also as Khōṭika.

3 DGA/59
Gaṅga-Vidyādhara, Gaṅga-Kandarpa, Gaṅga-vajra, etc. From verses 3-4 of our inscription we learn that this Guttīya-Gaṅga was a follower of Jaina religion and the governor of Gaṅgavāḍa-96,000, Kisukāḍu-70, Purigore-300 and Belvola-300 and that his wife was Aṅkabbarasi, the daughter of Dānapa. That he was ruling over the territories mentioned above is also known from other records. But the name of his wife Aṅkabbarasi is known for the first time from the present inscription. She is called Gaṅga-mahādevī in line 15. The next stanza (verse 5) states that Aṅkabbarasi was governing Pulluṅgūr. It is not possible to identify her father Dānapa. It may, however, be pointed out that the Eastern Chāluṇya king Dānārṇava (970-73 A. D.), who was a contemporary of Mārasiṁha II, was also called by the names of Dānapa and Dānapēṣa.

The date of the record is given in verse 6 as the Śaka year trika-randhr-āśka-śata, i.e. 893, Śukla, Māgha śu. 11, Sunday. The year Śukla of the Southern Cycle corresponded to Śaka 891 and not to Śaka 893. For Śukla, the details of the date are irregular. But in Śaka 893, Māgha śu. 11 commenced on Sunday, the 28th January 972 A. D., and ended the following day. January 28 in 972 A. D. thus seems to be the date of our record.

The object of the inscription (lines 11-13) is to record the renewal of a grant by the daughter of Dānapa, i.e. Aṅkabbarasi, to the temple of the goddess Pulluṅgūrabbe. The gift consisted of 6 gardens, 24 matts of kisukāḍu, 'red land', and the cess realised on the occasion of fairs (jātrā-mukham). The arvaṇa fixed for this gift was 24 drāmmas. The expression arvaṇa occurs also in other records and seems to mean a kind of tax. Thus the present grant appears to be a karaśāsana. This gift, we are told in lines 13-16, was made at the request of Mārasiṁhaya of the Maṇalara family who was then the headman (nāl-gāvaṇḍa) of Purigore-300 and paid the arvaṇa to secure release of the incomes due to the goddess Pulluṅgūrabbe. Line 16 states that the twelve gāvaṇḍas (village headmen) of the village should protect the gift. This is followed, in lines 16-21, by the benedictory and imprecatory passages in Kannāda and a verse in Sanskrit.

As indicated above, Mārasiṁhaya belonged to the Maṇalara family. The name of the family is also spelt as Maṇalara in some other records and seems to have been derived from a person called Maṇale or Maṇalara. The family is also known as Sagar-ānvaya. A certain Maṇalara of the Sagara lineage is mentioned in the Āṣakti inscription as an officer under the Gaṅga prince Būtuga, the feudatory and brother-in-law of Rāṣṭrakūṭa Kṛishṇa III. We know that this Gaṅga Būtuga was the father of Guttīya-Gaṅga or Mārasiṁha II of the inscription under study. Therefore it appears that Maṇalara Mārasiṅhaya was the immediate successor, if not the son, of Maṇalara of the Āṣakti record. Another epigraph from Hulūr belonging to the Chāluṇya king Jayasiṁha II and dated 1038 A. D. mentions Irvabedaṅga Mārasiṅgadēva as a predecessor of a certain Jayakēśin of the Maṇalara family. In all probability Irvabedaṅga

1 Loc. cit.
3 Ancient India, No. 5, p. 55.
5 Pulluṅgūrabbe may also have been a lady to whom Mārasiṅhaya was somehow related.
6 Above, Vol. VI, p. 54.
7 Ibid., Vol. XVI, p. 333.
Mārasiṅgadēva was identical with Mārasiṅghayya of the present record. Another chief named Maṅalera Gādiga is stated to have been the nāṭ-gāvunḍa of Purigere in an undated record of Amōghavarsha from Shiggaon. Mr. N. L. Rao has identified this king with Amōghavarsha IV Kakka (972-73 A. D.) and consequently Maṅalera Gādiga has been regarded by him as a descendant of Maṅalera of the Ṭakur record referred to above. But, as I have shown elsewhere, the Shiggaon inscription should be ascribed to the reign of Amōghavarsha I (814-78 A. D.) and therefore Maṅalera Gādiga would be a predecessor of both Maṅalera of the Ṭakur inscription and Mārasiṅghayya of the present record. It may, however, be stated that one cannot be certain about the relationship of these chiefs until definite proof is forthcoming.

The geographical names mentioned in the record are Gaṅgavādi-96,000, Kiskuḍa-70, Purigere-300, Belvola-300 and Pullunūgūr, the first four of which are quite well known. Pullunūgūr is evidently the modern Hulgūr where the inscription was discovered.

TEXT

1⁴ Svasti nṛpāśvara-makuṭa-nyasta-pad-āṁbhōjanundhā(ṇ-dha)āvallabhanum trasta-riputu-
2 Kṛishṇan-anujam vistara-śasi-viṣada-kirtti Koṭṭigadēvaḥ [[ 1* ]] Ene negalda Nityava-
3 rshanā vinūta-rājy-ābhivṛiddhiyo-maṇḍalik-āvanatthitaṃ-pa[da]-Gaṅgādhiran-animī-
tanatha(tta)-
4 paropakāri Guttia-Gaṁgarī [[ 2* ]] Parama-ārari-Jainēśvara-charan-āṇataṁ Gaṅgavā-
5 di-tombhattru-śāsiramun Kuṃkāḍ-elpatu(ttu) Purigere-munūru Belvola-triśa-
6 tamumam [[ 3* ]] Dushṭaran-upasamhārisi śishṭaran-uchit-ā[pa]dāṅgalāṃ pājīsi bhūvishta-
7 raman-āle tat-prañēbthe śrī-Dānap-ātmaj-Ārākabbarasi || [ 4* ] Sarvē-ābhyantrā-siddhi-
yin[u-
8 rvvī-talado[aṅge negalda Pullunūgūram garvviṭa-riputu[va]s[aḍaṅgisi parvvida jasam-e-
9 seye negalda]-ālutt-īldal [[ 5* ]] ire | Kanda [] Trika-rāndhr-āśta-satamīgaal Śaka-
kā-
10 lam=av=aṅge Śukla-varshada Māghama prakāṭisī Ravi-vārada su(āu)dha-śkādasi-
(śi)=andu Dā-
11 nap-ātmaj koṭṭa|| [ 6* ] Pullunūgūr-ābege munne naḍe=aṛu tōṇtamuṇi vi(i)-
12 rppattanākku-mattar=kkisuḵaḍu jāṭra-mukhamumāṁ bīṭhu māḍid=aṛu-
13 vaṅada-drammav=irppattanākku | idāṁ | Jagadeśa-mitraṁ Maṅalara-ā-

3 See below, Vol. XXXV, Part ii.
4 From impressions.
5 There is a floral design at the beginning.
6 This daṇḍa is superfluous.
14 dityam śrīmat Mārasinīghayyaṁ Purīgeṇe-mūnīrarkkāṁ nāl-gāvunḍu-
15 geyyuttaṁ Gaṁga-mahādēviyargge binnapīṁ geydu Pullurīngu(gō)r-abbeyā puṭṭav=ādu-
16 d=ellavan=aruvaṇamgaṭṭhi(ttti) bidēsidām [[*] Kādūjuvar=ppannirbbar=ggāvunḍugal=idaṁ
kā-
17 dātam Bāraṇāsiyol sāyira kavileyum sāsirvbar=Bbrāhmanārig=ubha-
18 ya-mukhi-gotā [pha]lam=akkuv=idan=alidātam paṇcha-ma1       ........
19 Mad-varṇājāḥ=para-mahīpati-varṇājā vā pāpā2       ........
20 bhūpāḥ | yē pājayanti mama dhā[rmma]m=imam sama3       ........
21 tāṁ(tō=m)ja[ṛ]ir=ēha mū4. [ || 7*]

1 The remaining portion may be restored as "kāpātakan=akkum.
2 The rest of the line may be restored as "dnapīla-mananō bhumi bhāvi".
3 The rest of the line may be restored as "stān teḥhyo mayā virachi".
4 The lost akṣākara may be restored as ṛbhi.
No. 13—INSCRIPTION FROM MANTHANI

(1 Plate)

D. C. Sircar, Ootacamund

(Received on 11.6.1959)

Sometime after I completed my study of the Gayā inscription¹ mentioning king Pratāparudra and his preceptor Mallikārjuna, Mr. K. H. V. Sarma, one of the Epigraphical Assistants in my office, drew my attention to a small Telugu work entitled Vēgīstamabhālaguḍi Śūtram (1934) by Kāmbhāmpati Appanna Sāstri.² This book (pp. 52 ff.) summarises the contents of an inscription on a stone pillar lying at Manthani, headquarters of a Taluk of the same name in the Karimnagar District, Andhra Pradesh. The record is stated to have been published by Tiruvaraiyagāmī Pāpayya Śāstri in the Gōlakaṇḍapatrika (Telugu), Vol. VII, No. 67, pp. 1 ff. The journal was, however, not available to me. Since the Manthani epigraph apparently mentions Mallikārjuna known from the Gayā inscription, I visited Manthani and copied the inscription in October 1958. On a careful examination of the record, it was found that many of the statements about the contents of the epigraph in Appanna Sāstri’s book are wrong as they were apparently based on wrong readings and faulty interpretations of the text published by Pāpayya Śāstri. The most serious of the numerous errors of omission and commission are the statements that the hero of the inscription, who set up the pillar and whose pious activities are recorded in the epigraph, is Mallikārjuna-sūrya, that he was the son of Krishṇa-nāyaka, the ruling chief of Mantrakūṭa, and that Mallu-bhaṭṭa was the priest of the Kākatiya king Gaṇapati. It is of course unnecessary to deal with such mistakes in detail. I am thankful to Mr. Sarma for his help in the preparation of this paper.

The inscription is engraved on the four faces of a stone pillar now standing in a shed attached to the temple of Hanumān on the eastern bank of a big tank called Tammacheruvu. The writing is continued from the front side to the left, back and right sides. But the lower part of the pillar is broken away and lost. Consequently the writing on all the four sides are fragmentary. Few akṣaras are also damaged or broken away at the beginning and end of many of the lines of writing. This fragmentary nature of the record renders the interpretation of some of its sections considerably difficult. It is also impossible to be sure about the exact number of lines broken away from the bottom of the inscription on the different faces of the pillar. But the facts that about 30 akṣaras are certainly lost at the end of the second side and that they cannot be properly distributed in lines of 13 akṣaras each as found in the lower lines of this face of the pillar would suggest that at least one more stanza is lost between the last verse on the second side and the first stanza on the third and that the number of lost lines of writing is more than 3 at least on the second face of the pillar.

There are some figures above the writing on each of the sides. Thus we have the representation of the god Gajasā, of the sun and moon, of a bull and of a Śiva-liṅga respectively in the upper part of the first (i.e. front), the second (i.e. left), the third (i.e. back) and the fourth (i.e. right) sides. The areas covered by the extant writing on the said four faces are between 12 and 13 inches in breadth and between 37 and 39 inches in height. Individual akṣaras are generally a little above

¹ Above, Vol. XXXIII, pp. 103 ff. Some suggestions about Mallikārjuna in that article may require modification in the light of the present record. Cf., however, p. 68, note 1; p. 74, note 7.
² Cf. M. Rama Rao, The Kākatiyas of Warangal, p. 44.
one inch in height though their size on the first and second sides is slightly bigger than that on the third and fourth. There are 28 lines of writing on the first side, 27 on the second, and 33 each on the third and the fourth, the last line showing only the upper parts of the letters in most cases. On the first side, a line contains between 9 (lines 1, 6) and 13 (line 14) akṣaras, on the second between 9 (line 2) and 14 (lines 22-23), on the third between 12 (lines 12, 15) and 18 (line 1), and on the fourth between 11 (line 3) and 16 (line 6).

The characters of the inscription are Southern Nāgarī of about the 13th century A.D. and closely resemble those of the Gayā inscription referred to above. The language of the inscription is Sanskrit and the composition is a mixture of prose and verse. There is a versified introduction covering the first and second faces of the pillar together with a small space at the beginning of the third and this is followed by a number of transactions delineated in prose on the third and fourth sides. Little is noteworthy in the orthography of the record excepting the facts that the dynastic name Kākatiya has been spelt as Kākatiya,¹ and that the use of anusvāra for class nasal is common while that of the latter is rare. Consonants following r have been rarely reduplicated while there is one case of p being reduplicated before r in line 12 on the third side.

The inscription under study is a document of the praśasti type. Its object is to record several pious acts of more than a single person, although one of these persons was the hero of the praśasti and was apparently responsible for setting up the pillar. The inscription refers itself to the reign of the Kākatiya king Gaṇapati and the first of the transactions recorded in it is stated to have taken place in 1199 A. D. which falls in the first regnal year of the said monarch. The same transaction is associated with the rule of a chief named Allumprōlārāja who was Gaṇapati’s governor ruling over Chernūrī-dēśa, i.e., roughly speaking, the modern Chinnur Taluk in the Adilabad District of Andhra Pradesh. Since a different transaction recorded in our epigraph is similarly associated with the rule of the dāruṣtra (daughter’s son) of the said Allumprōlārāja likewise ruling over the same Chernūrī-dēśa as the viceroy of Kākatiya Gaṇapati, there is little doubt that the inscription under study was composed and engraved a few years later than Gaṇapati’s first regnal year. In the rule of the Chernūrī-dēśa, the chief Allumprālāraja seems to have been succeeded by his daughter’s son. This is also suggested by the fact that Mallikārjuna, who is represented as dead in the introductory part of the record, is stated to have accepted, with Gaṇapati’s consent, a gift of land from the successor of Allumprōlārāja apparently sometime after 1199 A.D. when the latter was ruling. The inscription also refers to an earlier transaction of the time of Rudrādēva or Pratāparudra I (c. 1163-95 A.D.).

The contents of the writing on the different faces of the pillar are analysed below.

First Side

The inscription begins with an adoration in prose to Mantrākūṭa-Gōpijanavallabha, i.e., the god Gōpijanavallabha (literally, ‘the lover of the milk-maida’, i.e., Krishna) worshipped in a temple situated at Mantrākūṭa. The same deity is mentioned in the Gayā inscription and we have seen elsewhere² that Mantrākūṭa was another name of the locality otherwise called Manthani, Mantena or Mantenna, where the inscription under study has been discovered. As will be seen below, our record gives the name both as Mantrākūṭa and Manthenna, the latter in the geographical name Manthenna-kāluva (literally, ‘the Manthenna canal’).

¹ The unnecessary reduplication of y is generally noticed in certain medieval records of the Telugu-speaking area, e.g., the Raghunātre plates of 1456 A.D. (cf. above, Vol. XXXIII, p. 3).
² Ibid., p. 104.
Verse 1 is in praise of the glittering of the pearls in the hair of the mother of Gajamukha (i.e. the goddess Pârvati, the mother of Gâvîśa), while the next stanza (verse 2) is in adoration of the Kâla, i.e. the boar incarnation of Vishnu.

The next three stanzas (verses 3-5) describe king Gânapati who was reigning at the city of Orumgallu (i.e. Warangal) in the Andhra country. As clearly stated repeatedly in the prose portion of the record that follows, the king is identical with the Kâkatiya monarch of that name, who ruled in the period 1199-1260 A.D. The inscription was engraved during the reign and in the dominions of Kâkatiya Gânapati and, as we shall see below, the first of the transactions recorded in it took place in the first regnal year of the said king and a later transaction is also specially associated with the same king's reign.

Verse 6, the latter part of which is broken away, introduces a scholar named Añchanârâya. His relations with the persons mentioned in the stanzas on the second side of the pillar are not clear, because, as stated above, several lines of the original writing in the lower part of the first side are lost. But there is no doubt that the author of the praśasti introduces the hero of the eulogy with this stanza following the description of the reigning monarch. We know that there were two ways of introducing the hero of a praśasti. In some cases, the hero is described as a descendant of his ancestors so that the mention of his first ancestor immediately follows the reference to the reigning monarch, while in others the hero is first introduced after the ruling king and then again as the descendant of his ancestors. That Añchanârâya was not an ancestor of the hero of the eulogy but the hero himself is, however, clear from the fact that he is stated in the verse to have played a prominent part in the quarters of the scholars proficient in the Sruṭi and Smrṭi, belonging to king Gânapati, and was therefore a contemporary of that king. As will be seen from our analysis of the writing on the third face of the pillar, the main object of the inscription was to record certain pious deeds of Maṅchi-bhaṭṭopādhyāya alias Maṅchanârâya who was the priest of Kâkatiya Gânapati. It appears that the same person has been called Añchanârâya, Maṅchi-bhaṭṭopādhyāya and Maṅchanârâya.

Second Side

This section begins with a stanza (verse 1) in the Upendravarṇ̄a metre, the first five syllables of which are lost in the concluding part of the writing on the first side. The verse speaks of the installation of a deity described as 'accompanied by Râma (i.e. the goddess Lakshmi)' (Ramā-sakhaṇam) and as 'charming on account of the three bends [in his three limbs while standing]' (madhuran trī-bhaṅgyā). There is no doubt that the reference is to the god Vishnu-Krishna. As will be seen below, verse 3 of this section seems to give the name of the deity as Kṛishṇa in a passage which has a twofold meaning. The word trī-bhaṅgi used in this stanza is of lexical interest since it is not generally found in Sanskrit lexicons, even though it occurs in Lilāsūka Bilvamāṅgala's Kṛishṇalilāmṛta or Kṛishṇakarṇayāmṛta. Brown's Teliugu-English Dictionary rightly explains the word as the pose in which images like those of Vēṇugopāla, 'the flute-playing Gōpāla (Kṛishṇa)', are made. He further says, "The word frequently occurs in books on sculpture and in some poems but is nowhere precisely defined." But the dictionaries of such languages as Hindi, Bengali, Oriya, Assamese, etc., generally recognise the word trī-bhaṅgi, which is a variant of trī-bhaṅgi,

1 See above, pp. 54-55; below, p. 99.
in the sense of a posture of standing with a bend in the knee, the waist and the neck, while Tribhanga (i.e., one standing with a bend in the three limbs referred to above) is a popular name or epithet of the god Vishnu-Krishna in Eastern India.1

The second half of the same stanza speaks of a person proficient in the Vedanta. The name of this person is lost; but there is little doubt that he was the ancestor of the hero of the praisati, with whom the description of the hero’s ancestry began. As our analysis of the following stanzas will show, he was apparently the grandfather of Anchanarya, the hero of the eulogy, introduced in the last verse on the first side of the pillar.

Verse 2 states that the person responsible for the installation of the deity in question also constructed a temple probably for enshrining the same god. The following stanza (verse 3) says that the said person adorned the city called Mantrakuta-nagar (i.e., modern Manthani where the inscription under study has been found) with a garland of pearls, which was a row of new building. The expression sauhaka-pali-nava-mauktika-sraj, ‘by a garland (i.e., necklace) of pearls, which was a row of new buildings’, is endowed with the epithets suribhih-manibhir-uprabhasayay and krishna-nayaka-sanatayay. The first of the two epithets shows that the word sraj (literally, ‘a garland’) has been used in the sense of ‘a necklace’ since its jewels are compared with the learned men adorning the houses in the row. In the second epithet, the expression krishna-nayaka seems to have a double entendre, viz., ‘a black jewel as the central gem’ (in relation to the necklace), and ‘lord Krishn[a in one of the buildings in the row] (in relation to the row of buildings). The verse further suggests that the deity in question (i.e., a form of the god Vishnu-Krishna) was installed in a temple at Mantrakuta or Manthani. It is not impossible that this is the deity called Mantrakuta-Gopijanavallabha both in the present record at the beginning and in the Gaya inscription. Lines 23-24 on the third face of the pillar probably mention the same deity as Mantrakuta-Gopinatha. It is very probable that the god was named after the person who installed him. It may thus be conjectured that the name of the person was Gopinatha, Gopijanavallabha being rather too big for a personal name.3

Verse 4 introduces Mallikarjuna as the son of the person referred to in verses 1-3 of this section from the latter’s wife Jakkamambai. The next two stanzas (verses 5-6) describe the learned Mallikarjuna as a great teacher of the Advaita philosophy. Verse 6 seems to refer to Mallikarjuna as dead, the following stanza (verse 7) stating that his younger brother Kesava-suri was still living as a reflected image of his (deceased) elder brother. These two stanzas appear to make it clear that Mallikarjuna was dead at the time the inscription was composed and engraved during the early years of reign of Kakatiya Gaapatii. As we have elsewhere seen, the Gaya inscription represents Mallikarjuna as the preceptor of Gaapatii’s uncle Prataparudra I (1163-95 A.D.) and records the performance of his sraddha ceremony at Gaya.4

The last stanza (verse 8) on the second side of the pillar, the concluding part of which is broken away, refers to a scholar who was apparently another member of the same family representing the generation following that of the brothers Mallikarjuna and Kesava, that is to say, he was a son of either of the two brothers.

Third Side

With the only verse at the beginning of this section, the first few letters of which are broken away with the concluding part of the second side, the introductory part of the inscription concludes,

---

1 Cf. the name Tribhanganarai in Bengali and Assamese lexicons.
2 Cf. the Gaya inscription, text line 27 (above, Vol. XXXIII, p. 108).
3 Cf. the name of his grandson Gopala below.
4 Above, Vol. XXXIII, p. 104.
the rest of the epigraph being details of certain transactions in prose. This stanza apparently referred to the hero of the prastasti and to his younger brother, the two being compared to the epic brothers Raghupati (Rāma) and Saumitri (Lakshmana). The personal name of the hero of the eulogy was apparently quoted in a stanza lost with the concluding section of the writing on the second side. But we have seen that his name is given as Aṇchanārya in the writing on the first face of the pillar and as Mañchi-bhaṭṭopādhyaṭṭyāya and Mañchanārya in the prose part of the epigraph to be discussed below. One of these names therefore must have been mentioned in the lost stanza in question. The name of his younger brother, who is described as a poet in the incomplete verse at the beginning of the third side and may have been responsible for the composition of the prastasti under study, seems to have been Gopaḷa. We have seen that the latter half of the preserved portion of the writing on the second side of the pillar mentions Mallikārjuna and his younger brother Kēśava. The elder brother of the poet Gopaḷa, i.e. the hero of the eulogy (Aṇchanārya alias Mañchi-bhaṭṭopādhyaṭṭyāya or Mañchanārya) was, as indicated above, a son of either Kēśava or his elder brother Mallikārjuna. As, however, will be seen below, lines 14-16 of the writing on the fourth side of the pillar speak of one Gopaḷa-aṣṭi as a son of Mallikārjuna and it is not impossible that poet Gopaḷa mentioned in the concluding stanza of the introductory part of our inscription is identical with Mallikārjuna’s son of the same name. In that case, the hero of the prastasti, who was Gopaḷa’s elder brother, was another son of Mallikārjuna. Since, however, Rāma and Lakshmana were stepbrothers and not co-uterine brothers and the word anuj (the same as anujman used in this context in our inscription) is sometimes found in the sense of ‘a younger cousin’, the possibility of the hero of the eulogy having been a son of Kēśava-aṣṭi is not altogether precluded. The writings on the third and fourth faces of the pillar delineate the pious deeds of the following persons: (1) Mañchi-bhaṭṭopādhyaṭṭyāya alias Mañchanārya, (2) Mallikārjuna, (3) Mallikārjuna’s younger brother Kēśava-aṣṭi, and (4) Mallikārjuna’s son Gopaḷa-aṣṭi. Unfortunately the word indicating the relations of the first with the second is lost. But the available space suggests that it was a small word like pituḥ and not a bigger expression like pitriyasya.

The formal part of the record begins in line 3 of the present section. The first transaction recorded here states that, with the permission of Kākatiya Gaṇapatiśēva-mahārāja, Allumprōlāraja, the governor (pālaka) of Chernūri-dēsa, made a grant of land in favour of Mañchi-bhaṭṭopādhyaṭṭyāya who was the priest (purūhita) of Gaṇapatiśēva-mahārāja. As we have seen above, Mañchi-bhaṭṭopādhyaṭṭyāya alias Aṇchanārya was perhaps a son of Kēśava-aṣṭi or more probably of the latter’s elder brother Mallikārjuna who is known from the Gayā inscription to have been the preceptor of Pratāparudra, i.e. Pratāparudra I or Rudra (c. 1163-95 A.D.). It is interesting to note that the title Tribhūvanā (or Tribhūvānī)vyāḍvakhravarī, which is applied in the Gayā inscription to Mallikārjuna, is applied in the inscription under study to Mañchi-bhaṭṭopādhyaṭṭyāya. This reminds us of the fact that the same title was often enjoyed by different scholars associated with the court of a royal family.\(^2\)

The object of the grant was to enable the donee Mañchi-bhaṭṭopādhyaṭṭyāya to create a village and excavate a tank and the date of the grant is quoted as the Makara-saṅkrānti in the Siddhārti-saṅvatsara corresponding to the Śaka year 1121 (given in words), i.e. the 26th December 1199 A.D. This date falls in the first year of Kākatiya Gaṇapati’s reign. The gift land, called dēsa no doubt in the restricted sense of ‘land’, is stated to have been granted at the confluence of the Gōḍāvari and the Praṇīṭi (i.e. modern Prāṅghitā) and was bounded on the east by Venakehaṇḍī,\(^3\) on the south by the Gōḍāvari, on the west by Ayyanavrōli-tatāka

\(^1\) Cf. IHQ, Vol. XXII, p. 303.

\(^2\) Cf. above, Vol. XXIII, p. 104 and note 2; also Vol. XXXI, p. 227.

\(^3\) In this name, the first part of which may be a mistake for Vīṇāyaka, ghaṇṭi is probably the same as Telugu gandī meaning ‘a lane’.
(literally, 'the tank of Ayyanavrukhi') and on the north by Puchchakayalavagili. We have seen that Charnur-desa can be roughly identified with the modern Chinnur Taluk lying to the north of the Godavari in the Adilabad District of Andhra Pradesh. The junction of the Godavari and the Pranhita lies near Sironecha about 6 miles to the east of Chinnur, the headquarters of the Taluk of the same name, the distance between Chinnur and Manthani, the headquarters of the Manthani Taluk lying to the south of the Godavari, being about 18 miles across the river. The gift land lay on the northern bank of the Godavari, though the localities mentioned as lying on its eastern, northern and western boundaries cannot be traced on the maps.

Lines 17-20 state that Manchanarya, i.e. the donee Maichi-bashgpadhya, founded a village and excavated a tank in the dasa or land granted to him and gave them to the Brahmans, who were residents of certain house-sites at Mantrakuta, as well as to one of his own relations. Then he also installed, apparently in the same land, a deity called Kesava and probably another called Mahadeva (i.e. Siva). He is further stated to have given a garden (arana) in favour of the god Gopijanavallabha of Mantrakuta.

The above section of the inscription recording the pious deeds of the hero of the eulogy is followed by the delineation of those of other members of his family. Lines 22-23 contain a damaged sentence referring to the dharma (probably meaning dharma-dana or dana-dharma) of Mallikarjunasurri. The word indicating his relation with Maichi-bashgpadhya is lost. But, as suggested above, the most plausible restoration of the lost word would suggest that the former was the father of the latter. Most of the pious deeds specified in the section below were no doubt done by Mallikarjuna some years earlier than the date of the record since, as we have seen, he was apparently dead when the pillar was set up. The said sentence is followed by a reference to the pious deeds mentioned below as grants made in favour of the god Mantrakuta-Gopinatha (apparently the same as Gopijanavallabha of Mantrakuta); (1) a tank at Nagaureka (modern Nagaram on the Godavari, about 4 miles to the north of Manthani); (2) one nivartana of land at Angalura (modern Angulur to the north-west of Manthani); (3) a plot of land producing yavanala crops at Manaapaathi-tataka (literally 'the tank of Manaapaathi'), the area of which may have been seven halas; and (4) ten plots (probably halas) of land at Ghalarudavura.

The last transaction (lines 29 ff.) recorded in the section under review, the latter part of the writing being lost, refers to a piece of land which was apparently received from a governor of Charnuri-desa with the consent of Kakatiya Ganapatideva-maharaja. The name of the governor was probably Somasvara who is stated to have been the dauhitra (daughter's son) of Allumprolaraja. As suggested above, the Kakatiya king possibly appointed the daughter's son of Allumprolaraja the governor of Chinnur Taluk on the death of his maternal grandfather. The details about the location, etc., of the gift land, which seems to have been situated in the Chinnur Taluk, are lost with the exception of the reference to its southern boundary at the beginning of the next side. This section shows that, although Mallikarjuna was dead before the pillar was raised, he was alive during the first few years of Kakatiya Ganapatি's reign. Otherwise it would not have been possible for him to accept a gift from the successor of the daughter's son of Allumprolaraja who was living in 1199 A.D., with king Ganapatि's consent. Mallikarjuna therefore outlived his disciple Prataparudra I.1

Fourth Side

The writing on this side begins with the statement that the piece of land, which was the subject of the transaction recorded in the concluding part of the writing on the third side, was bounded on the north by Gudi-vinga (literally, 'the Gudi canal or stream'). It is further said that a Siva-linga was installed in the said land apparently by Mallikarjuna.

1 Cf. below, p. 74, note 7.
Next it is said that, at the time the above transaction was conducted, the person responsible for the immediately preceding transaction, i.e. Mallikärjuna, purchased from certain Brähmaṇas the village called Kōṭapalli (probably the locality of the same name about 8 miles to the north of Chinnur) and renamed it as Mallikärjuna-pura apparently after himself. There he excavated a tank and both the township of Mallikärjuna-pura and the tank excavated there were given to some Brähmaṇa and to one of his relations. These Brähmaṇa and the relative of the donee appear to be the same as those who received from Māṇchi-bhaṭṭopādhyāya a village and a tank in the Chinnur Taluk as recorded on the third side of the pillar.

The boundaries of Mallikärjuna-pura are given in lines 7-10 as follows: Pōtakulu in the east, Kaṭṭundala in the south, Maddikuṭa-vāṅgu in the west, and Pregāḷapalli-vāṅgu in the north. There the donee installed a deity called Gaṇapatī-vāra or Gaṇapatī without doubt after the reigning Kākatya king Gaṇapati. It is further stated that he installed the god Lakṣmīnārāyaṇa at Jonna-grāma which may be the same as Jāṅgāon on the Gōḍāvī (in the Sultanabad or Usmannagar Taluk) to the north-west of Guṇjapadga (in the Manthani Taluk). A house-site for rehabilitating a Brähmaṇa (probably the priest in charge of the worship of the god Lakṣmīnārāyaṇa) was also given by him in the same village.

Lines 13-14 state that Kēṣava-sūrī, younger brother of the person involved in the previous transactions, i.e. Mallikärjuna, installed the god Ambānārāyaṇa apparently in the same village of Jonna-grāma. That Kēṣava-sūrī was a younger brother of Mallikärjuna is already known from the writing on the second face of the pillar, analysed above.

The following section in lines 14 ff. states that Gōpāla-sūrī, son of Mallikärjuna, received a plot of land at Mantrakūṭa from Kākatya Rudradēva. Since the introductory part of the record mentions Gaṇapati as the reigning monarch, this Rudradēva can only be a predecessor of Gaṇapati. Rudradēva therefore has to be identified with Pratāparudra I (c. 1163-95 A.D.). Gōpāla-sūrī is further stated to have created in the said gift land a township called Sīnha-dēvī pura as well as two tanks. The township seems to have been named after the god Nṛsiṁha whom Gōpāla-sūrī installed there (line 19). He also made there twenty houses for the Brähmaṇa to whom he gave some lands in the following localities: (1) Manthenna-kāluva (literally, ‘the Manthenna canal’), (2) Eḍlappalli, (3) Vilāsvura, (4) Viripaṭṭa, (5) Nallaballi, (6) Kāmīsēṭṭipalli, (7) Jaṅgaviḍu, (8) Guṇjapadga (modern Guṇjapadga on the Gōḍāvī to the north of Upaṭṭa), (9) Nāgamvari (modern Nāgarām mentioned above), (10) Mustāla (modern Musthal or Mustial on the Gōḍāvī to the south of Jangao in the Sultanabad or Usmannagar Taluk), (11) Uppaṭṭa (modern Uppaṭṭa near Guṇjapadga referred to above), and (12) Naḍikūḍa. Gōpāla-sūrī also gave some gāvanāla fields lying to the east of Sīnha-giri-pura apparently to the same Brähmaṇa. There is no doubt that Sīnha-giri-pura mentioned in our inscription is the same as Sīnha-hādri-nagarī within Mantrakūṭa, which is mentioned in the Gayā inscription as having been beautified with many buildings by Mallikärjuna-sūrī, father of Gōpāla-sūrī of our inscription. The township of Sīnha-giri-pura or Sīnha-hādri-nagarī was thus built by Gōpāla-sūrī considerably before the death of his father who, as we have seen, died sometime in the early years of the reign of Gaṇapati.

A tank and a locality called Babalikūṭa to the east of the township (i.e. Sīnha-giri-pura) were given to the god Nārasimha-dēvā (i.e. Nṛsiṁha mentioned above). One nivartana of land at Avappalli was also granted apparently to the same deity. Gōpāla further made the following donations in favour of the god Gōpāljanavanalla-ha: (1) two viṅgas or rent-free holdings at Prōlareṇḍipalli and Kundavura, (2) one nivartana of land at Lēṅgāla-grāma (possibly the village of the same name in the Sultanabad or Usmannagar Taluk), and (3) eight nivartanas of land at the villages of Guṇjapadga (modern Guṇjapadga referred to above), Kosampalli, Manthenna-kāluva.
(referred to above), and Parchiapalli. The last line of the extant part of the writing on the fourth side ends with the akṣaras umāma, the reference probably being to a god called Umāmahēśvara in whose favour certain grants may have been made.

The importance of the inscription lies in the fact that it throws some light on the family of Mallikārjuna known from the Gaṇḍa inscription. It also gives us the names of two rulers of the Chinunnel Taluk under the Kākatiya king Gaṇapati.

The location of many of the geographical names occurring in the inscription has already been discussed. Some of the localities mentioned cannot be traced on the maps.

**TEXT**

*First Side*

1² Śrī-Matrakūṭa-Gōpjana-
2 vallabhāya namaḥ | Daṁtē ni-⁴
3 [dh]aya hastam jayaṁti pibataḥ
4 stanaṁ Gajamukhasya | pushka-
5 ra-vāri-tushārā mātuṣ=chi-
6 [ku]rēshu mauktika-vilāsaḥ [[ 1*]]
7 [Kō]laṁ=chakāsti bhuvana-traya-mū-
8 la-kaṇḍaḥḥ] pāṭala-kardamishu vā-
9 rddhi-jalēshu yaśmāt | Svārṇadri-
10 kōsara-karālam=arāla-daṁśṭrā-⁴
11 nālaṁ mahi-valayam=utpalam=ā-
12 virāṣṭ || [2*] Asti praśasti-śā-
13 l'(li) pravēṣa-griham=akhila-ilēṣa-ratn[ā]-
14 nāṁ(nām) | Alak-ānukāri-vibhavam Ar[n]dhra]-ma-

---

¹ From impressions. The damaged letters at the beginning and end of most of the lines, many of which are completely lost, have been conjecturally restored in square brackets.
² This is the front side of the pillar. There is a figure of the god Gāṇḍa above the writing.
³ There is a dāsā at the beginning and end of this line. The second of them was meant to cover a little empty space.
⁴ There is a dāsā here to cover a little empty space at the end of the line.
⁵ Metre: Gāti.
⁶ The visarga sign was originally omitted.
⁷ Metre: Vasantaśilaka.
No. 13

INSCRIPTION FROM MANTHANI

15 hi-nagaram=Orumgallur-iti || [3*]1
16 Tatra praśasti dharaṇīḥ bhruṅṭē(ṅktē) bh[ō]-
17 gāṁśa-cha Gaṇapat[r*]=nrīpatīḥ | a-
18 khila-nṛpa-mauli-valabhī-maṇi-
19 ki[ra]ṇa-taraṅga-rangita-pad-ā-
20 bjaḥ || [4*]4 Payōḍhi-vēḷā-raśanā-
21 [ka]lāpīṇīḥ vidhāya bhūmīm=a-
22 [va]rōḍha-bhāminīḥ(um) | dukūla-śu-
23 [bhrai]ra=a[ka]rōd=yaśō-[bha*]rair=ya śēha ta-
24 [syā] jāvānī-tiraskriyāṁ(yām) || [5*]2 Tasya
25 [śrau]jta-smārta-vīthyāṁ ranīdhiti4 cha
26 [dha]jm-āchāryakaṁ [*]4 Arñchanārīyyaḥ;
27 [sva-ma]himnā sarva-viḍyāsū ..5
28 ... [|| 6*]8 ...........................................?
29 ................................................................
30 ................................................................

Second Side8

1 [ma]dhuraṁ tri-bhaṅgyā mahaḥ [pratī]-
2 [shṭh]āpya Ramā-sahāyaṁ(yam) | ni[f-ā]-
3 bhidhāyē nīgam-āṁta-vāch[āṁ ta]-
4 [tt]āṁ=idadītā=paratām=anaśīt || [1*]9

---

1 Metre : Gīti. The verse introduces the capital of the king during whose rule the praśasti was composed.
2 Metre : Gīti. This stanza introduces the reigning monarch.
3 Metre : Vāmaśṭha.
4 There seems to be a mistake here. The meaning of the word is not clear. Could the intended reading be "vātāyā adhīti..."chāryakaḥ?"
5 There are two akṣaras here, the first of which may be tē or bhē.
6 The metre of the stanza may be Gīti or Āryā. The verse introduces the hero of the praśasti. The person called here Añchanārya is mentioned as Maṇchi-bhāṭṭopādyāya and Mañchanārya respectively in line 8 and lines 17-18 on the third side.
7 Only the traces of the upper part of some akṣaras are visible.
8 This is the left side of the pillar. There are the symbols of the sun and the moon above the writing.
9 Metre : Uṇḍravātra. This stanza forms a part of the description of the ancestry of the hero of the praśasti and apparently speaks of the latter’s grandfather.

3 DGA/59
5 [Pr]āśādam=apy=akalpayad-ātma-ya [śō]-
6 rāśi-kalpam=ā-kalpam(lpam) | yat-kanaka-
7 kalaśa-kāmyā sam[dh]y-āruṇa iva [na]-
8 bhū-ātare=pi raviḥ || [2*] 1 Sūribhir=maṇibhi-
9 r=utprakhāsayā kriṣñaka-nāyaka-sa-
10 nāthaya [cha] yāḥ | saudha-pāli-na-
11 va-mauktika-sraje Māṇstrakūṭa-naga-
12 rīm=abhūshyat || [3*] 1 Janitū Jakkam[ārṇ]-
13 bāyāṁ tēna śrī-Mallikārjunāḥ | Kaś[ya]-
14 [pē]na yathā-Ādityām tējasām-ākarō
15 [ra]vih || [4*] 1 Kasya praśastir-iyatī jaga-
17 [gō]jēth[i]shu narapatinā[rḥ] kathayitum=ā-
18 [karnya] kēvalaṁ śripumaḥ || [5*] 4 Advaita-[vit=sa]
19 [ē]kō na kēvalaṁ Mallikārjunā-bu[dha-ta]-
20 [nōḥ!] | tyāgē taṁ kalayaṁtaḥ sarvē=py=a[dvai]-
21 [sa-v]ādinō bhuvanē || [6*] 4 Anujaś=scha Kēśava-[sū]-
22 [rīḥ] karmasu dharmēshu tēsa(shu) tēsaḥ mudā || [sva]-
23 [ya]m=āva pratībīnhasa[tasya] gariya[ṇ]=sama-
24 [vajṛtīṣṭa] || [7*] 4 Prāmna(mṇa) prāg=upalālan-[ārtha]-
25 [ma?] viṭur-bhūmibhūjā lālitō vā— —
26 ○ viniṭa-vāg=vi-bhavaneḥ prājyā○
27 — ○ nāt | pratyāṅg-ābharaṇ-ā[rtha]— ○

* Metre : Gīti.
* Metre : Rādōḍdhatū.
* Metre : Aņāhūbh.
* Metre : Gīti.
* Metre : Gīti.
* Metre : Gīti.
* Metre : Arṣṭā. Verses 4-7 speak of the father and uncle of the hero of the eulogy, although it is not clear as to which of the two, viz. Mallikārjunā and Kēśavasūri, was the father of the hero.
INSCRIPTION FROM MANTHANI

First Side

Second Side

(from Photographs)
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td>16</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>18</td>
<td>18</td>
<td>18</td>
</tr>
<tr>
<td>20</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>22</td>
<td>22</td>
<td>22</td>
</tr>
<tr>
<td>24</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>26</td>
<td>26</td>
<td>26</td>
</tr>
<tr>
<td>28</td>
<td>28</td>
<td>28</td>
</tr>
<tr>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>32</td>
<td>32</td>
<td>32</td>
</tr>
</tbody>
</table>

(from Photographs)
No. 13] INSCRIPTION FROM MANTHANI 73

28 o o s=tat-tad-guṇ-ā[laṃkṛitaḥ ] — — —
29 o o o o o o o — — —
30 —[ ]²
31 . . . . . . . . . . . . . . . . . . . . . . . .

Third Side¹

1 lā-kallōlita-kara-pushkara-dāna-surabhita-[djīgam]-
2 [taḥ] | Saumitrī-iva Raghupatēr-anujanm[ā]²
3 [Gō]p[āl]h kavir-yasya || [1*]³ sakala-drē(dē)s[ā]-[prati]-
4 [shṭhā]pan-ācārya-Kākatīyya(ya)-Gaṇapatidēva-[ma]-
5 hārāj-ānumatya Chernūri-dēsa-pālak[na]
6 dharma-matinā Alluprōrīrājena' Gaṇapa[tī]-
7 [dē]va-mahārāja- purōhitāya Tribhutama(vana)vid[yā]-
8 chakravarti-Ma[rchi]-bhāṭṭopādhyāyā[ya]' grā[ma]-
9 taṭāka-nirmāṇ-ārtham dhārā-pūrva[kam]
10 s-aikavirñāati -sat-ōttara-sahasrēshu va-
11 rtamāṇēshu⁵ Sid[dh]ārthi-samvatsara(rē) Makara
12 samkrānti-kālē Gōdāvari-Ppraṇītā-
14 sīmāna[h] pūrvaṭō Venakegharṇīḍh[i]² da[ksh]-

¹ Metre: Sārdāvāvārīḍita. This stanza re-introduces the hero of the eulogy (i.e. Afichenārāya) as the son of either of the brothers Mallikārjuna and Kēśara.
² Considering the fact that the few akṣaras (four short syllables), lost from the beginning of the stanza in Giti at the commencement of the third side of the pillar, are not enough to cover this line, it appears that at least one more complete stanza is lost after verse 8.
³ This is the back side of the pillar. There is the figure of a bull above the writing.
⁴ The metre suggests that there was no letter lost at the end of the line. The small space there thus appears to have been covered by an unnecessary daṇḍa.
⁵ Metre: Giti. This stanza apparently refers to the hero of the eulogy and to his younger brother who may have composed the prāsasti.
⁶ The correct form of the name is Allurāpr[ōr or er]ō[rāj]a. The same name is spelt Allurērō[ra] in line 30 below.
⁷ The name of the same person is given as Mamche(cha)nārāya in lines 17-18 below and as Afichenārāya in line 26 on the first side.
⁸ The expression Śaka-varṣabāhu in line 13 should better be read here.
⁹ The intended reading may be Viṣṇyakagāṇḍī. 

3 DG A/09
15 ṇatō Gōdāvari paśchimataḥ Ay[ya]-
16 navrōli-taṭāka uttarataḥ Puchchakāya[la]-
17 vēgillḥ [∗] tasmin-dēśē Maṁho[cha][naryś]-
18 ṇa taṭāka-grāmāu rachayitvā Br[āhma]-
19 u śhyyo Ma[rh]trakūta-vāṭikā-vāsi[bhya]-
20 ś=cha sva-kūṭuṁbāya cha[∗] dattau [∗] tatra Mahā[deva]-
23 nō Mallikā[r][∗]jjuna-sūrīr-ddharmaḥ Ma[r]trakū-\-
24 ū[sa]-Gōpināṭhāya Nāgavurā [taṣā]-
25 kaṁ Amgalurē śkaṁ [niva]rta[nāṁ] [Mā?-]
26 napaḍi-taṭākē triqī saha[ṣra∗-bhā]-
27 ga-parisarē yāvanāla-[kah]strāṁ sapta-[ha]-
29 ttāni[∗] [∗] Kākatīyya(ya)-Gaṇapatidē[va-ma]-
30 hārāj-ānumatāyā Allumvrōlr[āja]-
31 dauhitrāch=Chernūri-dēśa-pāla[kāt]=Sōmē]-
32 śvaradēvān-Mallikārj[una] . . . .
33 . . . . . . . . . . . .

1 The same person is called Maṅchi-bhaṭṭopādhyāya in line 8 above and Aṭchanārya in line 26 on the first side.
2 The same persons appear to be mentioned in lines 5-6 on the fourth side of the pillar.
3 Not more than two akṣaras are lost at the end of the line. They may be conjecturally restored as pitaḥ.
4 Probably the reading was pitunāśraḥ.
5 The intended reading seems to be tri-sahasra4.
6 The reference may be to kṣaṭrāṇi or kālāṇi.
7 The correct form of the name is Allumvrōl(or vṛ)ḷārāja. The same name also occurs in line 6 above. See above, p. 73, note 6.
8 Some letters are lost at the end of the line; cf. p. 68 above. It is, however, not altogether impossible that the reference here is to a brother of Mallikārjuna.
9 Only traces of the upper part of some letters are visible.
12 [u]ttaratō Guṇḍivāṁguḥ [\*] tatra Śivali[ūga]-
2 pratiṣṭhāḥ cha kṛtā [\*] tasmiṁ(smin)n-eva samayō sa-
3 la-[Brāhmaṇaḥ]bhyaḥ Koṭapalli-sa[r]-
4 [jña]kāṁ grāmahā kṛtvā tasya Mallikārjuna[p]-
5 [ra]ṁ-iti nāma kṛtvā tātākāṁ cha nirmāya [Brā]-
6 [hma]pūbhyaḥ sva-kṛṣṇavā(bā)ya cha pūra-taṭākē da[tt̪ō ]
7 Mallikārjuna[p]ra]sya simānāḥ pūrvva-
8 taḥ Pūtakuluḥ da[kṣap]iṇaḥ Kaṭṭumā[da]ḥ pa-
9 śchimitō Maddikurītavāṁguḥ uttarataḥ Prega-
10 ḍappalli[va]ṁguḥ [\*] tatra Gaṇapatīvara-pra[t]-
11 saḥthā cha kṛtā [\*] Jōrṇa-ga(ṛ)maḥ śrī-Lakṣmīnu[ā]-
12 rāyaṇa-pratīṣṭhāḥ [kṛtā*] Brāhmaṇa-vāṭik[ā]
13 cha dattā [\*] tad-anujena Kōśava-sūrin[ā]
14 Aṃbānārāyaṇa-pratīṣṭhāḥ kṛtā [\*] Ma-
15 likārjuna-buddha-sūtēṇa Gōpāla-
16 sūrinā Kākatiyya(ya)-Rudradēḍa(va)-mahār[ā]-
17 jān-Ma[r]*]trakūṭē kṣhetraṁ pratigrīhyo ta[tra]
18 Simhagiripuraṁ ta[t]ka-dvayaṁ cha ni-
19 rmāya śrī-Nṛṣiṁḥa[r]r] prati[ṣṭhā]pya viṁsati-g[ṛ]-
20 [h]āni rachayitvā tad-grīha-vāsībhīyō Vṛ(ṛ)hama-
21 nēbhyaḥ Marthēṁnakāluva-Ed[la]palli-Vīlāsa[v]lu-
22 ra-Viripaṭlu-Nallaballi-Kāmiṣēṭtipa-
23 ili-Jarmgadī(v)l]du-Gurjapaḍiga-Nāgavura-M[u]-

1 This is the right side of the pillar. There is the figure of a Śiva-liṅga above the writing.
2 The description of the boundaries in the east, south and west of the plot of land in question has broken away at the end of the third side of the pillar.
3 This seems to be the name of a village in four letters, the second and third of which are lost respectively at the end of line 2 and the beginning of line 3. The word may possibly also be sakala.
4 The same beneficiaries appear to be mentioned in lines 18-20 on the third side of the pillar.
5 The deity is called Narasimhadēva in line 27.
24 stāla- Uppaṭla-[Na]ḍīkudēṣhu panaḥ-ōttar[ānaś]
25 chaṅ śatu² Si[rh*]ha[gi]ripurāpta (t=pa)āchimataḥ
26 yāvanāla-mālahāṁ viśiti²=cha dattā [[*]
27 Narasirngha(ha)dēv[ā]ya³ purāṇ=purva[taḥ*] taṭā-
28 kaṁ Babi[t]a[kumṭṭas=cha [[*] Åvapalyāṁ[llīyā]ṁ=ekam niva-
29 rttanaṁ(nam |) śrī-Gōpījanavallabhāya Prā-
30 irōḍipalli⁴-Kurhdavurayōr=d[v]ē vṛtti [[*] Lirṅgā-
31 la-grāmē ekam nivartana[ṛ](nam |) Gūṇjapaḍiga-
32 Kōsamēpalli-Marṇthēmnakāluva-Parchlapa-
33 l[l]thu ashaṭau⁵ [nivarttanāni] [[*] Umāma⁶
34 . . . . . . . . . . . . . . . . . . . . . . . .

¹ The intended reading may be cha ṣatam.
² The intended reading may be viṁandal.
³ The god is called Nṛsimha in line 19.
⁴ I.e. Prōḷaredḍipalli.
⁵ An unnecessary ṣvāṅtā is found with this akṣara.
⁶ The reference seems to be to a deity called Umāmahēvāra. The rest of the inscription is broken away.
No. 14—MANDKILA TAL INSCRIPTION, V. S. 1043

(1 Plate)

B. CH. CHHABRA, NEW DELHI

(Received on 22. 1. 1959)

The subjoined inscription is neatly engraved on a well-dressed slab of black stone. It is now fixed up in the back wall of the recently constructed Vishnu temple on the eastern bank of a tank, called Mandkila Tal, at Nagar in the Uniara Tahsil formerly in the Jaipur State but now in the Tonk District, Rajasthan. The inscribed slab is said to have been discovered in the course of reexcavation of the tank which had dried up on account of scarcity of rains. Rao Raja Sahib Sardar Singhji of Uniara caused it to be set up where it is now found. A somewhat defective summary of the contents of the inscription was published by Shri Shaktidhar Sharma Guleri in the Bhārata Kaumudi, Part I, Allahabad, 1945, pp. 271-72.

The surface of the slab measures 24" by 18". The writing on it is neatly executed and consists of 35 lines. In the centre there is a circle, containing a diagram known as chakra-bandha, the inner lines forming a star by the intersection of two triangles. The inscription on the whole is well preserved except for the last two lines which have sustained some damage.

The script of the inscription is Kuṭila or rather Proto-Nāgari and is regular for the period to which it belongs. The nail-heads of the earlier period later became flattened triangles and these, in turn, gradually became straight lines on the top of many letters. In the present record, both triangles and top-lines are in evidence. In the case of ṝ, ai, ə and au, both prakṣha-mātra and śīra-mātra have been used indiscriminately. The letter ṝ is invariably indicated by the sign for ə.

The language of the inscription is Sanskrit and the composition entirely in verse except for the opening obisance in line 1 and a few words in line 29 where the date is repeated in figures. In point of orthography, the following may be observed. Anuvṛtta generally takes the place of class nasals, barring such instances as nagarat=daratāla (line 4). Consonants after r are reduplicated only in a few cases like varṣa (line 7) and pūrvaśa (line 15). In regard to sandhi rules, there was occasion for l becoming anuvṛtta in śrimāl-lōka (line 4) and yasmit-li (line 8), but the essential chandra-bindu, the anuvṛtta sign, is missing in both the cases. Sandhi has not been observed in prabhāvaīṣya yuktō (lines 10-11). In vānchhchhitam (line 6), vānchhchhē (line 25) and chēkhē-ṣa (line 22), the letter ch is redundant. The word dushkriti is wrongly spelt as duḥkriti (line 3). Jñānāmālyya has been used in lines 12 and 34, its sign resembling the letter ṣh. The use of ə for ṝ in satvat (line 2) and krīṣānu (line 24) is wrong. In verse 31, a personal name has been spelt as Yaśa, obviously from the word yaśas.¹ Some other common mistakes may be observed in satvāḥ (line 12) and raja (line 16) for satvāḥ and rājā respectively. Of lexical interest are the words

¹ Cf. the name Yaśagupta in an early inscription from Mandasor (above, Vol. XXX, p. 125, text line 10).
like alin for ali in verse 6, and arin as a synonym of chakra in verse 2. This latter, derived from the word ara, 'spoke', is of rare occurrence in literature as well as in epigraphy.¹ The use of the word maḥa (verse 26) in the sense of 'a temple' is worthy of note, since commonly it denotes 'a monastery'.²

The composer of the prākāsti, who happens to be a descendant of the famous poet Bāṇa as we shall presently see, evinces an intimate knowledge of the Sanskrit language, a great familiarity with its poetics and a full command over prosody. He has skilfully employed various metres and figures of speech, including puns upon words. Especially in the description of the town in verses 4-8, he follows in the footsteps of his great ancestor, Bāṇa, so far as the style is concerned. His style closely follows poetical traditions and conventions. For instance, lilies and lotuses are usually found in pools and lakes, and not in rivers and oceans; but according to Sanskrit poetical tradition, rivers and oceans, too, are described as full of lilies and lotuses.³ An example of their being in a river is found in the very first stanza of our prākāsti.

The inscription starts with an auspicious symbol, followed by the opening obeisance Ōṁ namaḥ. Verse 1 invokes the blessings of the god Vishṇu, verse 2 those of the combined deity Harihara or Śaṅkaranārāyaṇa, and verse 3 those of the Sun-god. Verse 3 also expresses benediction, through double entendre, for the ruling monarch of the time. The next five stanzas (verses 4-8) are devoted to the description of the city of Mālava, while verses 9-11 describe an eminent Brāhmaṇa teacher, Indraśarman by name, who was a resident of the said city. Verse 12 introduces a banker, named Nāgarahari, belonging to the Dharkaṭa caste, while the following 21 stanzas (verses 13-33), deal with the members of this Dharkaṭa family, beginning with Nāgarahari, extolling their virtues and meritorious deeds. Verse 12 informs us that Nāgarahari built a Vishṇu temple facing the west, with the image of Vishṇu duly installed therein, on the bank of the tank called Vaidya-taджāga. Verses 14-15 speak of Nāgarahari's son, Vishṇuhari, praising, in general terms, his generous disposition. Verses 16-17 eulogize Vishṇuhari's son, Nārāyaṇa, referring, in a general way, to his having built lofty temples. Verses 18-19 describe Nārāyaṇa's son, Ādyotana, whose wife, Nāṭyā by name, described in verses 20-21, excelled him in good qualities. Verses 22-25 are devoted to their son, Nandana, who, it is stated, acquired fame by building temples and tanks. It was he who built the temple, to record the erection of which is the chief object of the present inscription. This fact is stated in verse 26, from which we learn that the temple was dedicated to three gods: Hari (Vishṇu), Śaṅkaranārāyaṇa and Khachara (Sūrya or Sun), the deities to whom homage is paid in the beginning of the inscription (verses 1-3), and that it had a store-room and a well in front. Verse 27 further describes the same temple.

¹ For an instance from literature, see Śītārāmaṭākara, Madras, 1927, Part I, p. 224: अनङ्गि नाब पुष्याद्वा निनलिना-नुदाः-नाश्बा-पृथिर्: भुकुंडाः.
² See above, Vol. XXIX, pp. 336-37. Maṭha is clearly used for 'a temple' in the Dhauli (ibid., Vol. XIX, p. 264), Kāmān (ibid., Vol. XXIV, p. 330, p. 334, text line 8) and Alagum (ibid., Vol. XXIX, p. 47, text line 14) inscriptions. In the present context, it stands for the whole complex of shrines dedicated to the three deities along with the store-house (or store-houses) and the well (or wells), possibly also with living quarters for the priests and pilgrims within the same compound, so that the primary sense of the term maṭha is also there.
³ Vibhvanātha has enumerated such conventionalities in his Nākṣatrapaṇa, Chapter VII, verses 23-25. The one about rivers and oceans is in verse 23: सारिन-उद्धित-पतासि पानक-ेनविल-धि.
Verse 28 gives details of the date (Sunday, Yugaśi, etc.) on which the consecration of this temple, or the installation of the images of the said deities, took place. The date is then repeated in prose, being the 3rd day of the bright fortnight of the month of Vaiśākha in Samvat 1043. The details correspond to the 3rd April 987 A.D., the tritiya tithi having begun on the same day at 19. Verse 29 imparts the sad news that the builder of this temple, Nandana, after having made endowments for the maintenance of proper worship of the installed deities, breathed his last at the holy place, called Saukara, on the banks of the sacred river Bhāgirathī.

Verses 30-33 give the family history of the donor, Nandana. Verse 30 tells us that he had a wife, called Rōhiṇī, while, from verses 31-32, we learn that they had six sons whose names were Sajjana, Silluca, Yaśa, Sōhila, Pushkara and Śaṅkara. These six brothers, we are told in verse 33, caused the present praśasti to be composed, written, engraved and set up at the temple erected by their father. Verse 34 prays for the long life of the temple.

The next three stanzas (verses 35-37) speak of the composer of the praśasti, poet Vimalamati, who, we are told, was a learned Brāhmaṇa of the Vatsya family, the son of Durlabharāja and the grandson of one who is stated to be the fifth from Bāna and a resident of a place called Rōhētaka. Vimalamati, who was an ardent devotee of Vishṇu and evidently bore the surnames Bhujagariṇu and Kesavavīka, is further stated to have written the eulogy, writing here meaning the writing in ink on the stone slab, dressed for receiving the text, for the guidance of the engraver. A look at the facsimile of the inscription will show that Vimalamati was as skilled in caligraphy as he was proficient in composing Sanskrit poetry. The engraving of the praśasti was done by Vāhila, son of Vāhari, a skilful mason of the Kabatriya caste and a resident of Dhūlāvāsā.

The chakra-bandha in the centre of the inscription contains two additional stanzas (verses 39-40) and is called kavi-nāma-garbha ‘one hiding in it the name of the poet’. How it contains the poet’s name concealed in it is explained further on. The arrangement of the two verses, which are of invocatory import, along the edge of the circle and in the triangles, so intersecting as to form a star within the circle, redounds to the credit of both the composer and the engraver.

As noticed above, verse 3 refers both to the Sun-god and to the ruling monarch. The actual word used for the latter is lōka-nripa, which we may render by ‘popular king’, as obviously this is not the proper name of the king. We may take it to be an expression of the śāka-pārthive type: lōka-priyāḥ nripaḥ lōka-ākhyā, ‘a king who is dear to the people’. In verse 4, the chief town of the said king is called Mālava-ākhyā. The reference obviously is to the capital of Mālava, which at the time was Ujjayinī. The description of the town, given in verses 4-8, can very well apply to that famous city of ancient India; for, it is comparable to its description given by poets like Kālidāsa.1 The king referred to therefore seems to have been Vākpāti Muṇja (973-95 A.D.) of the Paramāra dynasty.2

---

1 Cf., for instance, verses 32 ff. of Kālidāsa’s Meghadūta.
2 Dr. D. C. Sircar suggests to me that verses 3-4 refer to a chief named Lōkarāja who was ruling from Mālavanagara to be identified with Nagar, the findspot of the inscription. In his opinion, Lōka may have been a scion of the ancient Mālava clan, coins of the Mālavas being found in large numbers at Nagar. Shri Guleri, who also identifies Mālava-nagara with the present Nagar, thinks that the king’s name is not mentioned in verse 3.
Nandana, the pious builder of the temple, is stated to have belonged to the Dharkāṭa caste. It may be pointed out that the Sakrai stone inscription of Vikrama Samvat 699, which likewise comes from the Jaipur region, mentions an association of bankers some of whom belonged to the same caste. According to D. R. Bhandarkar, it has survived in the slightly altered form Dhakāṭa, sub-division of the Osvāla.\(^1\) The opening words of verse 12 (tratā-bhāvad) indicate that this family of the bankers belonged to the Mālava town. Saukara, the holy place, on the banks of the Bhāgirathī, where Nandana is stated to have expired, is obviously the same as Sākara-khāṭra identified with Soron on the Ganges, 27 miles north-east of Itah in Uttar Pradesh.\(^2\) It was at this place that Vishṇu in his incarnation as Varāha (Boar) killed Hiranyakṣa, as the Purāṇas have it. Śvētadvīpa, which is sacred to Mahāvīrṇu and on which Nandana is said to have fixed his thoughts while on death-bed, is usually located somewhere in Asia Minor.

As regards the Brāhmaṇa teacher, Indraśarman, described in verses 9-11, it is not clear as to what his role in the present context was. Had he to do something with the building of the temple or was he connected with the Dharkāṭa family as their priest? From the present tense used in his description, it may be inferred that he was alive at the time of the composition of the present prakāṣṭi.

A valuable piece of information that our inscription contains is the family history of its composer, the poet Vimalamati. He tells us that his grandfather was an austere Brāhmaṇa, an inhabitant of a place called Rōhḥāṭaka, belonged to the Vātśya tvā̄sa and, what is more important, was fifth in descent from Bāṇa, who is apparently no other than the famous Bāṇa-bhaṭṭa, the court poet of king Harshavardhana and the author of the Harshacharita, Kādambari, etc. From the Kādambari we know that its author belonged to the Vātśyāyana tvā̄sa which is the same as the Vātśya tvā̄sa to which Vimalamati belonged. Vimalamati has not disclosed the name of his grandfather, while giving all the other necessary details about him.\(^3\) He, however, gives his father's name as Durlabhharāja whom he describes as a profound scholar.

If Vimalamati's grandfather was fifth in descent from Bāṇa, he himself becomes seventh in that line. We know that Bāṇa flourished in the first half of the 7th century A.D. According to the date of the present inscription, Vimalamati lived in the latter half of the 10th century A.D. This makes Vimalamati removed from Bāṇa by about 3 centuries and a half. This long period spread over seven generations gives an average of about half a century to a generation, which is improbable though not impossible.

Rōhḥāṭaka, the ancestral home of Vimalamati's grandfather, may be identified with Rohtak, ancient Rauhitaka in the Panjab, 43 miles north-west of Delhi. Another place mentioned in the inscription, which requires to be correctly identified, is Dhūlavāsa, from which Vāhila, the engraver of the prakāṣṭi, hailed.

The chakra-bandha, designated by the poet as kavi-nāma-garbha, is an arrangement of verses into a pattern which contains the name of the poet concealed in it. In order to solve the puzzle, one has to read only the letters occurring on the junctions and intersections of the lines of the two triangles. Beginning from vi at the top and turning clock-wise into a spiral, we read Vimalamati-sukvī-kṛiti, '[this is] the work of the good poet Vimalamati.' This answer to the riddle is extracted from the two verses contained in the bandha, the full text of which is given below at the end of the transcript of the inscription. Such bandhas or conundrums form part of what is known as chitra-kāvya or 'playful poetry.'

---

\(^1\) Above, Vol. XXVII, p. 29.
\(^3\) Dr. D. C. Sircar suggests to me that the name of Vimalamati's grandfather was Dhānta which word I have taken to be a mistake for dánta.
1 सिद्धरस्तु ॥ नमः। श्रीमतमधुनादवन्त महामलजयकश्रुद्धचिंधिमदिर् ॥

2 हर्द्री कुक्कलसिन्दुगवजनी शुभारिष्टतः मिवसूनस्योऽद्वेषस्वर्थाकरो।

3 नुमामपति ॥ [३॥४] वस्याबिषकितंदिवागमसः सशस्त्रसंतोषिणो धर्मी हृदयपैति

4 हलो(ललो) कन्या बिनेश्वरनिमो निष्टः प्रदोषपापतु ॥ [३॥४] श्रीमानं नगरपनानी

5 वेदार्पणां गणेनिमित्ताक्षरोणित्वायो गंगीरः। श्रुभकेशरः।

6 ल्य परसेंसिटमससूतेश्व श्रमांत्विभविष्ठित(स्वित) ॥[४॥५] निसारतवं

7 चापल्य वातिवारे करिवु मद्युतिविव्रहः। श्वव(व्र)शास्त्रे कस्म दोषाभिधानं

8 बलिहर्द्रावन्तप्रस्तापकृतिहुआभीष्टसदेसमाम्। जन्मलोकी(ललो)लालसाय। कमल-

1 From inked stampages.
9 रा: संचरित \[81\] श्रीविवारुङ(वर)होमोदयातिसारिनितसहस्रमुखर्यचन्द्रभुवानहस्तवृक्षः प्रमुख दुःखवन निधानमारमवसातिष्ठतातोद्वारे घर्षण करते। सिद्धांत नीलकण्ठा:
हलमघारवालातांचवः

10 यथा नित्यं कूब्जरी प्रावृक्षव ग्रामदितमनसादिष्ठिनिविशिष्टवसा: \[82\] श्रीमान्त- फिनिस्त्रहारामाहास्यमोति कुशल्यात: पाद(क)को भूमिधेये: पद्ममश्वचर्चक्षेत्र- नित्यर्यामसे।

11 युक्तत्यर्थ राजते यो विषुवः \[91\] श्रीकोवलोक्यत जल्लिंत नागाराजो वा(वा)णसुरो चिख्ति चेष्च विकारे विभागे। हेमाद्रिणा भुवनसंपूर्णिके तथापि प्राप्तीपति यथि किल नो

12 गुणसंपदोदतम् \[101\] नाथो नकारितस्वायः(वर)हुमिरिभुताः परंताः पादपौङ: पातालानिः निन्यज्ञेष्ट्रानि नित्यर्यामवसनवतान् नित्यस्तिद्वृतः। कव्यानावः कानना-

13 नि प्रज्वलितश्वाल्मण्डले श्वाहामांवो परिधीति महेश्वरातिसारिनानाश्वालान्यो यथि कीसि: \[111\] तत्त्वज्ञानकर्ता नागाराजाधिकरने विग्रहे नागाहि: कु-

14 तजः \[1*\] योकारयेवधत्तागारपाल्यम प्रशक्तिसुङ्कित निषिद्धगुहां सतेवन(वर) \[121\] यथि दोषो महानेक एवनवे विश्वे जयनाराह्वाहिनो धीमतः। विप्रशु-

15 श्रूपया मेघया संपदा यज्ञविलय्य्यामा: पृथ्वीराजाधिकरताः \[131\] परमसारमाधिकरको धमरंसो नारायणानाहिनो धीमतः। विप्रशु-

16 चिन्नीपकांतिज्ञसृष्टिः \[141\] गुणार्जुनविचारालाप तद्भवमेतिज्ञका(वर) विनियम्य साधु येन। अवश्य प्रसंग शुचिस्वंवर्ये वर्तुके

17 करिकू निम्बुवांगा \[151\] कथिः सुदर्शनको सरकाही मित्रिज्ञविश्वसनपति: सांतनयतस्ततः। साङ्गकद्विधित्वविश्वनिविधानरालो ना-

18 रायण: समुदयसंल लोककाँत: \[161\] कथिः सुदर्शनको सरकाही मित्रिज्ञविश्वसनपति: साङ्गकद्विधित्वविश्वनिविधानरालो ना।

19 द्वितीया पृथ्वी विषु(वर)शारणसिद्धक्षेत्रसपूर्णा विनिषिद्राराजः कार्यमास शुचः \[171\] कथिः कव्यानावासाहित्रसाहसा-

20 द्वितीयपतिकुपुराणसाहित्यांकाचार्यक तस्माद । निजाद्यज्ञविश्वासाद्य ग्यातसम्बर्जसाद: कुपुरवर इवामुन्दस्तुपपरातात्त्व: \[181\] सर्वपल्लि-
THE POET-NAME MAZE
21. लेण सुदेशेष शुभाषयेण प्रातसारितान्त्रिकेन सुनिम्नेन। दीपेन येन शुष्के मुतरा स्मगोत्र दीपेन हृद्धिमिव वल्लुगर स्थिरेन। [11.1*]

22. नात्मेति जया तस्मात्सतोभाष्येः। पतित्रता। कांद्रै(क्ष)वेदानपग पत्रु। सुरुपा प्रयमाविणी। [11.20*] पुर्ण: पक्ष पिल्लण स्वजनमूलज्ञय प्रस-?

23. वया पृथ्यव्रण लुक्क्का(क्ष)वेदान विप्रात्यरमशुचितयाः कोणताः क्षतिहेतुः। प्रेम्यान्मालेन पौरान्सुनिमूलभित्वा सत्यवाच्येन चालीन्द्रवंकः।

24. वयं सुन्वगर्दृष्ट। दिमिविष्ठी सदा डोषपक्षे चकार। [11.21*] तस्या सुतो नंदन उत्तमोहा: सुन्दरनोजन्यविष्निसिद्ध। तेजस्विनेन्द्रन्या कुशा(क्ष)नुत्सेनक्षक्षामाहाः।

25. शिलाप्रामु। [11.21*] मित्रेत्वे यथ्याविरतमुनुक्तता धनवतो हिता सत्य वाणी सक्सजनता प्रायितजनी। शरीरं शिष्टानामुपकरणवस्तुधिम्बां तयो नित्यं वाच्या(क्ष) महत्र सुरुवकारिगमः।

26. ने। [11.23*] न मासवाविलयति स्वेशत्वा मनानापि श्रुतांति यथय सत्यमुल। स्वयं यश: प्रकटनचेतान: सुराश्रये: कुरु सिलिसाया। [11.24*] प्रचंडपवनाहरत्विचितरसिद्धुः।

27. वस्यमंडलस्यव भृगुनाचितस्थितिसुक्तमावृणाम्। शरोरजाज्ञवर्तु सुखवेत्य योनिभिं विन्द्याय वर्तमान: कला: सुरक्षतेन धीरोरकरोतु। [11.25*] सोचिकर्षमाध्यमं नागहरिस्वरः।

28. मिष्कारंसिल्लिङ्क्षोद्धमु। ह्यरिष्कराराध्यंशस्वरुप्यं कोष्ठपुपुर:। [11.26*] धातु-लंकस्यविं नवनारविशिष्टमु। स्वाथरिमव स्वास्तु सज्जनानंदाण्याय(प्रम्)। [11.27*] गुणयुगहरिवर्के साहासः।

29. कस्य कले मथजुकर्यकाह्वे माधवे मात एते। शाशुदंकुश्यक्वे सुर्यवार्ये युगादी भवभवमनचारै: स्वानम्भसायेतेदेय। [11.28*] संवत् १०४३ वैशाख सु ३ प्रतिष्ठित:। [11*]

30. वृत्ति चासी स्थापितानां विशार भानिरवर्त्या सौधरे तीर्थ्यवाय। श्वेश्वर्य मानसेताय धार्य प्राणात्मज्ञविकसंसार(व)भ:। [11.29*] व(व)मृते भार्या तस्य रा(रज) श्रीया गोवि मूण्या। प्रालेयाद्रि।

---

* This ra was first omitted and later supplied as is apparent from its position.
* This rā was likewise first omitted and supplied later on.
31 दुहिता वा मृद्यु पुरविविषय: [[३०२।।]*] श्रम्भवन्द्युवस्थास्त्र सहजन: सिल्लुको
यश: । सोहित: पुक्रस्तस्या शंकरसहिति तत्त्वत: [[३१२।।]*] मति स्म तैरपल्यः
स्यर्थविद्येन्तरं बक्षी । पदवर्णन नयो

32 यदत्संबत्तर यदुनिम: [[३२२।।]*] सुचारते दृढ़तं मे शिलाव [(०) स्थानोर्मेम । पितु-रायतने पेंद्र प्रशस्तिः निरमीमानः ।[[३३२।।]*] वातस्त्रक्षणः स्थिरमसमिना वसिस्ता
स्वेन भद्रे वामास्त्रेण विशिष्टरचुताः

33 यावदुनो वि[(०)भालि । उद्वृत्तिः यावदुनो विशार्दा शोष श्रावश्विपेशस्तावस्तेयाविचम-
विचल धाम धामा निर्धोधामः ।[[३४२।।]*] श्रीमद्रेहक्षलक्षास्मृतस्य वात्स्यबायाजः।
श्रासिन्द्र[(०) स्यर्थे विजी वा[(०) पालकः

34 तो यो महाक्वरे: [[३५२।।]*] तासाहूलमराजोजूसस्मितामिन्दुरां वरः । यशय नाविदित
कि[(०) चिदाधामयेवैस् विहाल्लमः।[[३६२।।]*] तस्यूनिरिमलितपुर्णंगरिणि । केशवकार्यनाममां-
(माम्) । आन्तान्यविगीतात्सित मधुपुरुः

35 दनपांडकऽब्बमाम: [[३७२।।]*] तेनवालेश्वर कविना व। श्रीसिद्दान्वाहिरः सूक्ष्मारो
चुलवास्त्राः—क्षारवोः। उत्कीम्यमा वाहिलेन प्रशस्तस्तपुत्रेण स्वस्ताना
চারচকति

कविनामारम्ब(भोम्)*

विश्वरसो श परम महां युग्म नित्यं कुल्हारियां(भोम)। यस्य रसामण्डलसंगृतं
नास्यम पायं समरादेव [१३९२।।]* विदितसकलवें विश्वनाथवोल्मुक्तः

प्रकृत समिति वा[(०)ण भीतिभाजां स सुर्यान्ति प्रादः [१।।] दितकरिनिनमालं
दृष्टिविकल्पेन प्रजाकः

ब्रह्मति मध्यस्थान्त्रिविविषयं सुप्रभो स: [[१४०२।।]*] विभावितमुक्तिविविषयঃ

* Read chūr-chakrā [[१३८२।।]*] iti. The phenomenon of the closing iti being mixed up with the last
syllable of the concluding verse is of fairly frequent occurrence in inscriptions. Cf. CH, Vol. III, pp. 54, 76,
167, 194, 247, 289, 296. The two syllables left unread after sūhā in the second quarter of the verse are very
much damaged. The first is possibly a na and the second appears to end in medial ā.

* This and what follows occur in the circular diagram in the centre of the inscription. For an explana-
tion, see above, p. 80.
MANDKILA TAL INSCRIPTION, V.S. 1043

TRANSLATION

May there be success! Obeisance to Om!

(Verse 1) May the enormous physique of Vishnu grant you prosperity! — the physique which is spotless, which is a retreat of Lakshmi, which is venerated by immortals as well as by mortals, which holds a lotus and a discus, which has the ocean for its abode, (and) which (in these respects) resembles the waters of the celestial river (Ganga) that flow in a great volume, are serene, are a seat of sparkling beauty as it were, are worshipped by gods and men, are full of clusters of lotuses, (and) have the ocean as their (ultimate) resting-place.

(Verse 2) May Siva and Vishnu protect you! — Siva and Vishnu who are husbands (respectively)1 of Parvati and Lakshmi, who have Nandin (bull) and Garuda (the king of birds) as their ensigns, whose bodies are white and black, who are eternal, who have had their foes destroyed by the trident and the discus, who are the annihilator and the protector of (all) the three worlds, who are ever resplendent with the ashes and the most exquisite saffron paste, who are naked and clad in yellow clothes, (and) who are the crushers of the pride of (the demons) Andhaka and Bhauma in battle.

(Verse 3) May the illustrious popular king rejoice! — the king whose strength consists in his never-failing scimitar, who keeps the good folk well-contented, at whose rise the righteous indeed feels happy, the evil-doer is filled with fear, malcontent is put an end to, (and) the royal treasury expands further, who always extirpates the vice, (and) who (in these respects) resembles the Sun who is full of glory, whose effulgence issues from a perfect orb, who animates all that exists, at whose rise the pious is really pleased, the guilty2 is afraid, the blue lotuses droop down, (and) the red lotuses open up with a vengeance, (and) who always expels nocturnal darkness.

(Verse 4) There is a glorious city in the world, called Malava, which the Creator established as the abode of all riches; which is like the very face of the young lady (in the form) of the earth;

(Verse 5) which is full of beautiful nymphs ever swinging in company with gods; which is surrounded by temples that are (like the sea3) impressive (or deep) and are provided with pure saffron and crocodile-shaped ear-pendants4 (or, are abounding in shiny aquatic animals and crocodiles); which is occupied by Kuber, the god of wealth (or by the rich people); which is honoured by the high-class Brahmanas; which is frequented by those who are ambitious of fame; (and) which, in sooth, is like the abode of the god Brahma himself, that is sought after by those who desire prosperity (or, salvation);

(Verse 6) where pithlessness exists only in the banana stem, noisiness only in the bee, parasitism only in the cuckoo, crookedness only in the hair-tresses, sharpness only in swords, the tying

---
1 This respectively is understood also in the case of the attributes that follow. Except the ajau 'birthless' or 'eternal,' which is common to both Siva and Vishnu, the other attributes present a contrast of some kind or other.
2 This applies mainly to thieves and the like who commit offences under cover of darkness at night.
3 The term dedala in the original has to be construed both as 'temple' and as 'sea'; in the latter case the component dêva connoting Varuna or Vishnu.
4 These indicate unguents and ornaments used for the deity in a temple.
only in books (or, sheaves of manuscript leaves), unsteadiness only in horses, rustiness (or arrogance) only in elephants, separation of coalescence (or, war) only in grammar, fault-finding only in fabrics, elision of syllables (or, confusion in caste system) only in the science of etymology, and where also it is wind alone that may turn westerly (or, adverse); 

(Verse 7) in which, towards the nightfall, love-lorn ladies, having eyes as pretty as lotus-petals, desiring to meet their lovers, walk about, with their limbs gracefully limp, with their anklets freely jingling as they step along, on the roads where the fine houses of their sweet-hearts are shown by the glow, emanating from those leaping flames of the (sacrificial) fire, fed by the plentiful clarified butter thrown in by the Brāhmaṇa priests, that have completely consumed the thickening darkness (all round);

(Verse 8) where, having seen the smoke, hovering high up in the sky, like jet-black ink, arising from the fire-sacrifices started by the Brāhmaṇa priests well-versed in (all) the three Vedas, and having heard the thundering noise of the drums and cymbals being beaten in the temples, the peacocks, with their hearts gladdened (and) with their variegated feathers spread out, emitting sweet notes, always feverishly display their dance as they (normally) do during the rains (only).

(Verse 9) In that city there lives a widely renowned illustrious teacher, named Indrasarman, who, being surrounded by such Brāhmaṇas of pure conduct as have decimated the (evil) influence of the Kali age with the weapon (in the form of the performance) of their sixfold duty, exceedingly shines forth.

(Verse 10) If Indra surveys (with his thousand eyes), if Śeṣa, the king of serpents, recounts (with his thousand mouths), if the demon Bāpā, aided by Kārtavirya, writes (with the thousand hands of each of them) on the surface of the earth with the Mount Meru (for a pen), even then none of them indeed comes to the end of the abundance of his (Indrasarman’s) virtues.

(Verse 11) “Rivers are crowded with many animals like alligators, mountains are covered with clusters of trees, nether worlds are occupied by snakes, royal palaces are swarmed with horses, foot-soldiers and lordly elephants, forests are infested with carnivorous beasts,—I see no other place for me in the wide world,” thinking thus, methinks, his (Indrasarman’s) own Fame betook herself to heaven, the abode of gods.

(Verse 12) There (in that city) lived an excellent banker, (named) Nāgarah, who belonged to the Dharkata family. He was as well-to-do as he was grateful. He constructed a temple of Vishnū on the bank of the (tank known as) Vaidya-tadāga, with (an image of) the deity (installed therein).

(Verse 13) He (Nāgarah) was wise (and) the delight of good people; (but) there was only one great fault in his family, namely, the descendants, though held in esteem, outstrip their ancestors in great service to the Brāhmaṇas, in intelligence (and) in wealth.

Verse 14) He (Nāgarah) was devoutly pious. He had a son, Vishnūhari (by name), who became very famous in the world. To him, there was nothing that could not be given to the beggars, to the sorrow-stricken, to the Brāhmaṇas and to those who sought refuge under him.

The sixfold duty enjoined on a Brāhmaṇa consists of reading and teaching the Vedas, performing and making others perform sacrifices, giving and receiving charities. Cf. Manusmriti, X, 75.
(Verse 15) Fortune is fickle, as is usual with ladies, no doubt. Even then he (Vishṇuhari), having per force bound her tightly with the rope of his intellect, so to say, made her stable in his spotless family, as one ties a she-elephant with a rope to a mighty tree and thereby steadies her.

(Verse 16) From him was born a son, Nārāyaṇa (by name), who possessed wealth, whose hands were pretty to look at, who was never afraid of the hell, who won over his opponents by the darts of his (sweet) speech, so to say, who was liked by people and who used to have all the quarters of the space resounded by the chants of the Sāma-vēda; (in these respects) Nārāyaṇa was the very god Nārāyaṇa (Vishṇu) himself, who is the husband of Lakshmi, who holds the Sudarśana discus in his hand, who is never afraid of the demon Naraka, who has slain the enemies on behalf of the gods, who is regarded to be a paragon of beauty in the world, and who is sung by the chants of the Sāma-vēda, reverberating in all the directions.

(Verse 17) His (Nārāyaṇa's) store of virtues was great and his fame was extensive indeed. Also he was always possessed of deep compassion. His only big fault was this that he made the wide earth groan under the burden of glistening white temples (that he built), having various spires, (thereby) looking like the mounts Vindhya and Kailāsa.

(Verse 18) (Nārāyaṇa was the very god Nārāyaṇa indeed :)—His eyes were like lotus-petals. His body was charming. He was truthful. He received honour at the hands of leading Brāhmaṇas (or of Garuḍa, the lord of birds). His forehead was beautiful (or, he holds the beautiful conch-shell known as Pāṇchajanyas). He was the foremost among the members born in his family (or, he is incarnated as Nṛsiṃha or Man-Lion). Like Manmatha (from Vishṇu), from him was born his son, named Ādyotana, who was a recipient of all favours.

(Verse 19) By him (Ādyotana), who was of loving nature, was rolling in prosperity, was of high birth, had his ignorance removed entirely (by the acquisition of knowledge), was of very pure conduct, was brilliant, and was steadfast, did his family extremely shine forth even as a chamber is illumined very brightly by a lamp that is full of oil, has a good wick, has a splendid receptacle, has completely dispelled the pitch darkness, is absolutely free of dirt, is glowing, and is steadily placed.

(Verse 20) His (Ādyotana's) wife was (a lady), named Nāṭyā, a very abode of luck, devoted to her husband, charming of form, sweet of speech, and attached to her husband as his very shadow.

---

1 This implies that he never did any wrong so as to deserve any infernal infliction.
2 Himself being a bauṇḍ by caste, he no doubt employed Brāhmaṇa priests for chanting the Sāma-vēda.
3 The attribute loka-kanta appears to be an echo of loka-bhūrāṇa applied by Vālmiki to Rāma compared with Vishṇu in physical beauty: suhārāṣṭrāya-tīmṛ-ākṣaḥ śākshād-Vishṇurāśicu nayam | Rāmō loka-bhūrāṇam ayam, etc. (Rāmāyana, M. L. J. P., II, 2, 44–45).
4 This reminds one of the praises of Vishṇu sung by the gods, as found in Kālidāsa’s Rāghuvamsa, X, 21: Santā-sām-ṣapātāh ivā, etc.
5 The alternative given within the round brackets here and further on in this verse apply only to the god Nārāyaṇa or Vishṇu.
6 Cf. Pativrata mahābhāgā chhāyā-veśanugatā saddā (Rāmāyana, I, 73,28)
(Verse 21) *In pleasing* the manes by her progeny, her kinsfolk by her simplicity, those worthy of respect by her humility and attention, the greedy lot by gifts, the learned Brähmanaś by her exceptional purity, those prone to anger by means of tolerance and forgiveness, the servants by showing them respect, the (worthy) citizens with tact and straightforward speech, (and) her lady friends by providing them with (all) comforts, it must be said, she always threw even her beloved husband into the shade.

(Verse 22) He (Ādyōtana), who (himself) was resplendent, begot a son (called) Nandana, from her (Nātyā)—a son whose splendour was excellent, who was of a pleasing appearance, (and) who acquired fame in the world, even as the dazzling Sun generates fire from a large slab of sun-crystal.¹

(Verse 23) *Though* he (Nandana) was wealthy, he was ever intensely religious in his thoughts. His speech was such as meant well, was truthful, and delighted every one. His body was just one of the instruments, so to say, for benefiting polite and cultured persons. His heart always yearned after the attainment of paradise.

(Verse 24) **In his heart of hearts, he (Nandana) surely does not like me a bit,** indignant at such a thought, his renown showed itself off through the temples as well as through the tanks (constructed by him).³

(Verse 25) He (Nandana), the wise one, regarding the riches (to be oscillating) like the sea agitated by the blasts of violent winds, human existence likewise no better than a mirage, happiness so fleeting as autumnal clouds, eschewed all fine arts (and) did nothing else but pure deeds of piety.

(Verse 26) He (Nandana) built this temple, which is adjacent to the site of the Vishnu (temple) (previously built) by Nāgahari; which contains (the images of) Hari (Vishnu), Śaṅkara-Nārāyaṇa² and Khachara (Sun), which has a store-room and a well in front;⁴

(Verse 27) which is embellished all over with metal (plating),⁵ which is provided with nine entrance-doors, resembling (in that respect) his (Nandana’s) own body;⁶ which is durable; (and) which gives pleasure to the good people.

(Verse 28) These robbers⁷ of the fear and danger born of the cycle of births and deaths occupied this place (the said temple) on Sunday, the Yuga-dī day of the bright-fortnight of the month of Vaisākha—a time which is pleasant with (the humming of) bees and (the warblings of) cuckoos,

---

¹ The comparison of the father with the sun is suggested apparently by his name Ādyōtana which, as a word, means 'illuminator'.
² The original text of the latter half of the verse is either defective or unintelligible.
³ For the nature of this deity, see above, p. 78.
⁴ It is not clear from the compound expression whether only one room and only one well are meant or whether more are meant.
⁵ With reference to the body, dātu means element.
⁶ The human body is metaphorically considered to be a nine-gate citadel of the indwelling soul.
⁷ Playfully referring to the idols of the three deities, viz. Hari, Śaṅkara-Nārāyaṇa and Khachara.
(in the year) enumerated by guṣṭa (3), yuga (4) and harit (10), i.e. 1043, of Śahasāka (Vikrama-
āditya).

(Line 29) These idols have been consecrated on the 3rd day of the bright fortnight of the
month of Vaiśākha in Samvat 1043.

(Verse 29) And having made provision for the maintenance of those installed (deities), (and)
forsaking (all) worldly ties, he (Nandana) breathed his last at the foremost holy place of Saukara
on the (banks of the river) Bhāgirathī, mentally meditating on Śvētadvipa (White Island, sacred
to Vishṇu).³

(Verse 30) As Pārvatī is the wife of Śiva, the slayer of (the demon) Tripura, so was his
(Nandana’s) wife Rōhiṇī, an ornament of her family.

(Verse 31) From her he (Nandana) had six sons, named Sajjana, Sīluka, Yaśa, Sōhila, Pushkara
and Śaṅkara. They were devoted to their parents.

(Verse 32) He (Nandana), the self-restrained one, luckier with those lucky children, shone
perfectly as does statecraft with six expedients (and as does) a year with the (six) seasons.²

(Verse 33) They (i.e. the six brothers) caused (this) eulogy to be set up, in this temple of their
father, which is whitewashed, has massive pillars (and) is beautiful with the stone slabs properly
fixed.

(Verse 34) As long as Vishṇu gladly carries Lakhsmī on his breast, as long as Śiva carries
Pārvatī in his lap on his left, (and) as long as Śesha, the lord of serpents, carries the earth on his head,
so long may this temple of the repositories of lustres³ stand permanently.

(Verse 35) There was a self-controlled Brāhmaṇa of the Vātsya gōtra, a very ornament of the
glorious place, (called) Rōhēṭaka, who was fifth (in descent) from the great poet Bāna.

(Verse 36) From him was born (one) Durlabharāja, who was wise, magnanimous and a great
scholar to whom nothing was unknown in the (whole range of) literature.

(Verse 37) His (Durlabharājā’s) son, named Vimalamati (alias) Kēśavārka (and) Bhujagaripu,
a very bee on the lotuses (in the form) of the feet of (the god) Vishṇu, composed this eulogy here.
And it is the self-same poet who wrote (it).⁴

(Verse 38) There was a learned mason, (named) Vāhari, Kahatriya by caste, [a resident] of a
place (called) Dhumavāsa. His son, (named) Vāhila, has engraved this praśasti in well-formed
letters, containing a beautiful circular diagram.

---

¹ For details regarding Saukara and Śvētadvipa, see above, p. 80.
² The six expedients are sandhi (alliance), vīgraha (war), yāna (march), áśama (halt), samārāga (seeking refuge)
and dvaddhōkāra (duplicity), while the six seasons are vasantā, prathma, varahā, ārat, hima and ṛṣava.
³ These again allude to the three deities installed in the temple, viz. Vishṇu, Śaṅkara-Nārāyaṇa and Śūrya.
⁴ This refers to the process of writing out the text and the diagram on the stone-slab with ink for the guidance
of the engraver whose name is given in the concluding stanza.
So it ends!

THE POET-NAME MAZE

(Verse 39) May that Vishṇu always bestow good luck on me!—that Vishṇu who is the slayer of hosts of enemies, (and) by whose very remembrance the wickedness of the whole world disappears.

(Verse 40) Viśvanātha, almighty lord of the earth, who knows all that is to be known, made the dreadful (demon) Bāṇa asleep forever in the battle field;—Viśvanātha who carries a sun-like weapon which destroys the evil as well as creates all the beings, who has blunted the weapons of the adversaries, (and) who is full of glory!

[This is] the work of the good poet Vimalamati.
No. 15.—GRANTS OF GAYADATUNGA

(1 Plate)

D. C. Sircar, Ootacamund

(Received on 18.6.1959)

Dr. N. K. Sahu recently published a copper-plate grant of Gayadatunga in the *Orissa Historical Research Journal*, Vol. VII, No. 1 (April 1958), pp. 66-70 and plates. At my request, Dr. Sahu was good enough to send me the plate for examination. This inscription is re-edited in the following pages along with two other copper-plate grants of Gayadatunga, which were published long ago. Although the style of the recently published epigraph is different from that of the two previously published records, all the three inscriptions appear to belong to the same chief.

Besides the recently published inscription of Gayadatunga, four copper-plate grants of the ruling chiefs of the Tunga family of the Yamagarta or Yamagartā manjala are known, although the published transcript of none of the records is free from errors. Of these, the Asiatic Society’s plate of Gayadatunga was published with a facsimile by Nilamani Chakravarti in the *Journal and Proceedings of the Asiatic Society of Bengal*, New Series, Vol. V, 1909, pp. 347-50, and Plates XVII-XVIII, while the Talcher plate of the same king was likewise published with a facsimile by Nagendra Nath Vasu in the *Archaeological Survey of Mayurabhanja*, Vol. I, Appendix, pp. 152-54, and Plates 97-98, as well as by R.D. Banerji in the *Journal and Proceedings of the Asiatic Society of Bengal*, New Series, Vol. XII, 1916, pp. 291-95, and Plates III-IV. The errors in the published transcripts of these two epigraphs can be detected with the help of the published facsimiles. Chakravarti and Vasu did not attempt to translate the epigraphic texts; but Banerji offered a translation of the Talcher plate even though he did not really understand much of the text. The Talcher plate of another king of the family, by name Vinitatunga, was published by Vasu in his work, pp. 154-57, without facsimile and translation, while H.P. Sastri published in the same way the Bonai plate of the said ruler in the *Journal of the Bihar and Orissa Research Society*, Vol. VI, 1920, pp. 236-40. The published transcripts of these two records contain numerous obvious errors; but they cannot be verified owing to the absence of any facsimile. The above two grants of Gayadatunga, one published by Chakravarti and the other by Vasu and Banerji, are re-edited in the following pages along with the Talcher plate recently published by Dr. Sahu. Since the Talcher plate published by Vasu and Banerji appears to have been issued later than Dr. Sahu’s plate, the latter has been designated as Talcher plate No. 1 and the former as Talcher plate No. 2.

An interesting feature of the published copper-plate records of the Tungas of Orissa is that the texts of all of them are full of orthographical and grammatical errors and that, with the exception of the one published by Dr. Sahu, the introductory section in prose and verse is the same excepting the different names of the donors and their ancestors. Some of the stanzas in this section are also found in the Bonai plate of the Buddhist chief, *Mahāraja Rāṣaka* Udayavarāha, described as a scion of the Mayūra family and as the son of Tējōvarāha and a descendant (probably, grandson) of Uditavarāha (i.e. Udayavarāha I). Another interesting fact about the said introductory part

---

1 This is the only volume published. The year of its publication is not given. But the preface bears the date ‘the 1st January 1911’ (p. viii).
2 *JBORS*, Vol. VI, pp. 243-45. No facsimile of the inscription was published.

3 DGA/59

(91)
of the records of Gayāḍatuṅga and Vinitatuṅga is that many of the mistakes are common to all the four epigraphs and that the names of the donors and their ancestors are often unsuitable in the metrical scheme of the stanzas. Moreover, the section contains a stanza which is only the half of a verse in the Sragdhānī metre. These facts would show that the stereotyped introduction had been originally composed for the eulogy of some other ruler but that it was adapted for the grants of the said two chiefs. The source from which it was borrowed, however, cannot be determined. The seals attached to the charters of the two rulers, with the exception of Gayāḍatuṅga’s grant published by Dr. Sahu, are similar. None of the epigraphs of the family bears any date.

As we shall see below, Gayāḍatuṅga is described in his records published by Chakravarti, Vasu and Banerji as issuing his grants from [a city on] the hill called Mahāparvata situated in Yamagarta-maṇḍala, as belonging to the Tuṅga family of the Śrāvaṇa gōra hailing from Rōhitā-giri, and as the son of Salōḍatuṅga and a descendant (probably, grandson) of Jagattuṅga. Rohitā-giri may be identified with Rohitāgarh in the Shahabad District of Bihar. Vinitatuṅga’s description contains the same details excepting that he was the son of Khaḍgatuṅga and a descendant (probably, grandson) of Vinitatuṅga (I). It is difficult to say which of the two rulers, Gayāḍatuṅga and Vinitatuṅga II, flourished earlier. The charters of both chiefs are written in the same alphabet which is the Siddhamātrikā script prevalent in Eastern India about the 10th century A.D. As regards the chronology of these Tuṅgas, it has to be noted that they were semi-independent feudatories of the Bhauma-Kara monarchs of Orissa and that the name of a subordinate chief called Vinitatuṅga actually occurs in both the Taleker plates of Śivakara III, which are dated in the year 149 of the Bhauma-Kara era probably corresponding to 980 A.D.1 A record2 of the Bhauma-Kara year 190 (c. 1011 A.D.), however, mentions Apsarādēva, apparently not a Tuṅga, as the ruler of Yamagarta-maṇḍala under the Bhauma-Kara queen Dāṇḍimahādēvi, granddaughter of Śivakara III. Thus the semi-independent rule of the Tuṅgas, which was the result of the weakness of Bhauma-Kara authority, appears to have lasted for a short time about the close of the tenth and the beginning of the 11th century A.D. In this connection, we should also note that Gayāḍatuṅga appears to have been named after his father’s overlord who was either Gayāḍa I (i.e. Śaṅtikara I Lalitahāra or bhāra, known date year 93=924 A.D.) or I (i.e. Śaṅtikara II whose sons’ Taleker plates are dated in the year 145=976 A.D. and the year 149=980 A.D.)3 of the Bhauma-Kara dynasty. In the present state of our knowledge, it appears that Gayāḍatuṅga and Vinitatuṅga were the only two semi-independent chiefs of the Tuṅga family ruling about the said period while their ancestors known from their records were weaker subordinates of the Bhauma-Karas. The two chiefs probably belonged to collateral branches of the family and ruled one after the other.

The recently discovered Taleker plate4 of Gayāḍatuṅga with its simpler introduction and cheaper seal may be regarded as an earlier record of the Tuṅga king of that name. This would imply that the proper seal was improvised and the bombastic introduction adapted from some unknown source during the rule of this chief, his name being unsuitable in the metrical scheme of the stanza in the introduction. In such a case, we have to attribute the metrical, grammatical and orthographical errors in the records to the carelessness and insufficient linguistic knowledge of Gayāḍatuṅga’s officers who were responsible for the adaptation. We have then also to suggest that Vinitatuṅga II flourished later than Gayāḍatuṅga.

2 Ibid., pp. 79 ff.
3 Ibid., p. 83.
4 See below, pp. 93 ff.
GRANTS OF GAYADATUNGA

The Tuṅgas ruled over the territory lying to the south of the chieftdom of the Sulkīs of the Dhenkanal-Talcher area, who had their headquarters at Kōdāloka (modern Kōālu near Dhenkanal).\(^1\) The rulers of the Tuṅga and Sulkī families, who issued copper-plate grants, were ruling more or less contemporaneously, though the semi-independent rule of the Sulkī rulers appears to have begun a few decades earlier than that of the Tuṅgas. One of the earliest Sulkī records is dated in year 103 of the Bhauma-Kara era, corresponding to c. 934 A.D.\(^2\) Excepting the recently discovered Talcher plate of Gayādatunaga which was issued from Jayapura-kōṭa, the other Tuṅga epigraphs, as indicated above, are stated to have been issued from [a city situated on] the Mahāparvata hill which lies in the Cuttack District.\(^3\) The name of the city is, however, not mentioned in the records and it is difficult to say without further evidence whether it was Jayapura-kōṭa that was situated on the Mahāparvata hill. In this connection, it may be noticed that the Nandas or Nandōdbhavas of Orissa, two of whose records are dated in the Bhauma-Kara years 184 (c. 1015 A.D.) and 193 (1024 A.D.), had their headquarters at Jayapura which was probably founded by Jayānanda the progenitor of that family and has been identified with a village of that name in the Dhenkanal District.\(^4\) Whether Gayādatunaga temporarily subdued the Nandas and issued the charter in question from the capital of the latter cannot be determined in the present state of insufficient information.

The Tuṅgas and many of their contemporaries, who were mostly semi-independent feudatories of the Bhauma-Karas, claimed to have been 'the lord of Göndrama'. The real significance of Göndrama is uncertain. But, in some cases, reference is made in the same context to 'the 18 Göndramas' or 'all the Göndramas' (or 'the entire Göndrama'), the number 18 indicating 'all' in such cases.\(^5\) This reminds us of the reference in an early record to the Tūsal country as including 'the 18 forest states' and of the Oriya '18 gaḍa-jāla' implying collectively the former princely states of Orissa.\(^6\)

1. Talcher Plate, No. 1

This is a single plate having writing on both sides. The plate is between 6-7 and 7 inches in height and between 3-4 and 3-7 inches in breadth. The length of the plate is slightly more in the middle than at the borders while its breadth is a little more at the borders and less in the middle. There is a projection (1-3 inches high and 1-1 inches broad) at the top of the plate and it is covered by a lump of copper meant to serve the purpose of the proper bronze seal. The legend in one line is stamped on the front of it. The reading is āri-Gayādatunaga though the letters are not clear. This crude seal is cheaper and simpler than the proper seals attached to the two other plates of Gayādatunaga edited below as well as to the two charters of Vinitatunaga referred to above.

There are altogether 38 lines of writing in the record, 19 on either of the faces. The characters belong to the Siddhamātrikā alphabet of Eastern India and the record may be assigned on palaeographical grounds to a date in the 10th century A.D. The inscription exhibits considerable carelessness on the part of the scribe and engraver. Some letters exhibit more than one form. \(K\) has two forms, one of which resembles \(n\) in shape (cf. vījanaka in line 10). \(V\), the sign of which is used to indicate \(b\) as well, has likewise two forms, one of them resembling \(p\) (cf. nivadhēa in line

---

\(^1\) See above, Vol. XXVIII, pp. 111-12.
\(^2\) Ibid., Vol. XXIX, p. 165
\(^3\) Ibid., Vol. XXVIII, p. 111
\(^4\) Ibid., pp. 184. 186.
\(^5\) Ibid., Vol. XXVII, p. 330
\(^6\) Loc.-cit.
16. In some cases, there is not much difference between p and y (cf. pr̥pti-nimitāya in line 2). H has a number of forms, some of which resemble bh, or h of the so-called "Eastern Gupta" type; cf. dēhāya in line 1, māheśvarā in lines 4-5, māhā in line 8, vyavahārīṇā in line 12, yathārahaṁ in line 14, etc. The medial signals of e and ā are also of several varieties. They are sometimes a śvā-mātrā and sometimes a prīśhtha-mātrā and sometimes long and sometimes short; cf. māheśvarā mātā (lines 4–5), etc. Of initial vowels, a (lines 6, 17), ā (line 23), ī (lines 9, 22, 34), u (twice in line 27) and ē (line 16) occur in the inscription.

The language of the record is Sanskrit, although it is corrupt. The text is written in prose and verse. Besides a stanza at the beginning of the introductory part, a few others of the benedictory and imprecatory nature are at the end of the document. The nature of the numerous orthographical errors, often exhibiting the influence of the local dialect, may be illustrated by the following examples: trīvēdi (line 1), saṅkiraṇa (line 4), sāmantādhīpati (line 7), māhārāja (line 8), visheṇa (line 9), sṭhāṇiṣya (line 10), sāmanānta (line 12), yathārahaṁ (line 14), napatrāga (line 21), tāmara (line 22), nibhā (line 25), gāuravā (line 27), etc. The imprecatory and benedictory stanzas quoted at the end of the document contain many errors of omission and commission.

The inscription, which bears no date, begins with the siddham symbol followed by a stanza in the Anushṭubh metre in adoration of Sōmaidhārīn, i.e., the god Śiva. This adoration tallies with the fact that the donor of the charter was a Śaiva. It is followed by the word evasti.

The charter was issued from Jayapura-kōṭta by Mahārāja Gayādattaṇga who was devoted to the god Mahēśvara (Śiva) and to his parents. The donor is endowed with the title Mahāśāmantādhīpati and has been described as one who obtained the five mahāśābdaes and as ‘the lord of the entire Gondrama (or, all the Gondramas)’. Although Gayādattaṇga does not refer to his overlord, his subordinate status is indicated by the titles Mahāsāmantādhīpati and Samadhigatā-sishamahāśabdā which were enjoyed by feudatory rulers.

The declaration in respect of the grant to be recorded in the document was addressed to the future feudal chiefs (vājanaka), princes, governors (vājaśṭhāniya) and subordinates of the donor as well as to the small chiefs (vāmanta) and officers (vyavahārīn) of the time being as well as of the future and the local people including the Brāhmaṇas and others pertaining to the viṣhaya or district of Khēmbāi. The king is stated to have granted the village of Svalpa-Kōmpai in the said viṣhaya in favour of Bhṛṣṭa Bhāṇinādeva who was the son of Gokuladēva and the grandson of Bhṛṣṭa Vāsudēva and belonged to the Jātakarṇa gōtra, Vasishṭha pravara, Chaudēva charaṇa and Kauthumā śākā. The donee is further described as hailing from a Travidya (i.e., Trivedin) family residing at a place called Śrichhātra. The grant was made by means of the copper-plate charter as a permanent holding for the increase of the merits of the donor and his parents. It was made free from all obstacles and was endowed with the right to hidden treasures, etc. The royal servants and agents were forbidden to enter into the gift village. The document ends with the donor’s request to the addresses referred to above for the preservation of the grant, which is followed by a quotation of some of the usual imprecatory and benedictory verses.

The geographical names mentioned in the inscription are Jayapura-kōṭṭa, apparently a hill-fortress which may have been the headquarters of the donor, the gift village called Svalpa-Kōmpai (i.e., the Smaller Kōmpai), the district called Khēmbāi in which the village was situated and the locality called Śrichhātra whence the donee’s family hailed. I am not sure about their exact location.

1 The Jātākārya gōtra is stated to have three pravara, viz. Jātākārya, Vasishṭha and Atri.
[Metres: verses 1-4 Anuskūṭha; verse 5 Pushpiṇīgrāma.]

1 Siddham [*] Viśuddha-jñāna(dha) śrīyāya trīvēdi d[i]vyachakshu-

2 shē [i*] śrīyāh-prāpti-nimitāyā(tāya) nama[h*] Sōma[Ś]-

3 rddhadhārinē [i*] svasti [i*] vividha-vidadha-janāvēja-4

4 saṁki(ki)rṇa-Jayapura-kō[ṭtāt]1 paramamā-

5 hēśvarō mātā-pitri-pād-ānudhyāta[h*] sa-

6 madhigata-āsē[sha]-mahā-sa[v]dō(bōd) mahā-

7 sāma[u]tāddhi(dhi)pati[h*] samasta-Gōḍdran[dra]ma-nā-

8 thō mā[ma]hāraja-Śrī-Gayādaṭugadēva[h*]

9 kuśal(i)li Khēmvā(mbā)ti-vishaṇ(yō) bhavishya-

10 rājanaka-rajaputra-rā,asthāni(nl)yā[u*]

11 rāja-pād-ōpajīj(ī)vināṁ(nō) yathā-kāl-ā-

12 dhyāṣina[h*] sāmāṇ[ma]nta-vyā(vya)vahāriṇā(ṇō) Vṛ(Brā)-

13 hmaṇa-yaja[mā*]na-pura[h*]sarāṁ(rān) sarva-janapada(dān)

14 yathārahati7 ma[mā]nayati vô(bō)dhayati sa-

15 māj[jā]payati chātyamidita[m]astu [bha]-

16 vatāṁ(tām) ētad-vishaya-nivadhva10-Svalpa-Kōmp[ai]-

17 [abhi]dhāna-grāmāṭi(mah) chatu[h*]-āi(st)mā-parya[nta][h*]

18 [Śrīchchhātra]-prat(i)ṣṭhitā-traivit(vi)dyā11-vinin[gata]12 [Chha]-

19 [ndōga-chara]ṇāya Kauth[u]ma-sākhāya

---

1 From the original plate.
2 Expressed by symbol.
3 The intended reading may be trī-vēdi in the sense of trī-kāla-vēdi*.
4 Read "āvāsa.
5 Final t looks more like tta. The akṣara tta is also not properly formed.
6 Sūdhi has not been observed here.
7 Read yathārāhū.
8 * Na had been originally written and was later made ma.
9 Read cẖ=úyad-vōdita*.
10 Read nibaddha.
11 Better read traivida-kula.
12 Read sṛgatāya.
20 Jatāka-prajña-sagotra-ya Vasishtha-pravarāya
21 Bhaṭṭa-Vasūdēva-napatra-ya Gokuladēva
22 suḍa(ya) Bhaṭṭa(tta)-Bhāināḍēṅrāya tāmvr(a)-sās-
23 [na]tvēna pratipāditaḥ ā-chaddrā(ndr-ā)rkam-a-chā-
24 [ṭa]-bhaṭṭa-pravēṣa[ḥ*] sarv-āvādhā-varja[h*] sa-
25 niddhi(dhiḥ) [s]-ōpaniddhi(dhi)r-māṭā-pitṛṛ-ātmana-
26 ś-cha puṇy-ābhivṛddhayē [[*] ma(sva)-datt-āvirōdhā[k*] dharma-
27 gaunavācḥ-[cha] bhavadbhi[h*] pratipālaṇaṁ [[*] u-
28 ktaṇ-cha dharma-sāstrē [[*] Va(Ba)hubhir-vasudhā datta-
29 rājabhi[h*] Sagar-ādibhiḥ [[*] yasy[ā](sya) ya-
30 sya yadā bhu(bhū)mi[s*]-tasya tasya tadd phalam(lam || 2)
31 Ma bhūḥ phala-saṁkāṣaḥ para-datat(tt-ś)ti*-
32 pālaṇaṁ(nō || 3) Sva-datāṁ(ttāṁ) para-datāṁvē yō-
33 harēta vasudharāṁ [[*] sa vishṭhā[yūn*] krimi-
34 rbhu(r-bhū)tvā pitriḥbhī[ḥ*] saha pachyatā [[*] Iti ka-
35 mala-dal-āmvu(mbu)-vindu-lōla[rī] śrī(śrī)-
36 yam-anukṣiṇya manushyā-jī(jī)vitaṁ-cha [[*] saka-
37 [la]m-idam-udāhrataṁ-cha vudhvē na hi puru-

2. Talcher Plate, No. 2

The inscription is incised on a single plate measuring 5½ inches in height and 4 inches in breadth. There is a projection at the top, to which is affixed an elliptically shaped seal of bronze. On the counter-sunk surface of the seal, which is similar to the one attached to the Asiatic Society’s plate of Gayājatungya edited below, there are the symbols of the sun and the moon above, the legend in one line in the middle and the figure of a bull facing a tree to its left. But the letters of the legend are not legible.

---

1 Read naptra.
2 Read "dēṣya.
3 Read guṇa*.
4 Read "pālantyaḥ.
5 Read bhū-saṇa-baṣṭaka vaḥ.
6 Read dattatēnu vē.
7 Read vasundharām.
8 Read budbhūt.
9 There is space for one letter before sāib.
10 Read kartyaś.
11 The engraver began to incise the letter l in the space separating vi and lō.
GRANTS OF GAYADATUNGA

There are 36 lines of writing, 21 on the obverse and 15 on the reverse. The **characters** are similar to those of the Talcher plate No. 1 edited above. The letter ḷ, developed out of its so-called 'Eastern Gupta' form, is found in most cases, its lower end being turned more considerably towards the left than in the other record. The letters are also more carefully shaped. The form of initial a occurring many times in the record is interesting. As regards **language** and **orthography** also, the epigraph under study closely resembles the inscription edited above. The text contains many errors. The word *pāla* has been written as *pla* in lines 32 and 33. The large number of orthographical and grammatical errors in this well-engraved epigraph suggest that they are due to the inefficiency of the scribe and not of the engraver. The introductory part at the beginning of the record is in ornate kāraka style. But, as indicated above, the unsuitability of the personal names in the metrical scheme of the stanzas shows that the text was borrowed from a record of some other ruler. We have also seen how the section is not only found in the Asiatic Society's plate of Gayādatunga and in the charters of Vinaṭṭatunga but that some of the stanzas were also adapted in the introduction of Udayavarāha's grant. The regular seal and the more elaborate introduction suggest, as we have already indicated, that the present record and the Asiatic Society's plate were issued some time after the issue of the Talcher plate No. 1.

The inscription bears no date. It begins with the siddham symbol followed by the word *svasti*. A passage in ornate prose (lines 1-7) then introduces a hill called Mahāparvata (apparently meaning a city on the hill) whence the charter was issued. An adjectival expression in the description of the place of issue says that its body was marked by the Tuṅga king or kings. The real significance of this passage is uncertain. A more dubious passage of this kind, which is apparently defective, seems to say that the place of issue was situated in Yamagarta-manḍala, the name applied to the territory ruled by the Tuṅgas. The implication is probably that it was the capital of the Tuṅgas. As we have seen, Jayapura, whence the Talcher plate No. 1 was issued, may have been another name of the same place or of another city in or outside the chieftaindom of the Tuṅgas.

The above section in prose referring to the place whence the grant was issued is followed by four stanzas, the first and second of which describe the reigning chief Gayādatunga. Verse 1, in which the ruler's name does not suit the metre, describes him as a scion of the Tuṅga family. Verses 3-4 speak of the chief Jagattunga, who belonged to the Śāṇḍilya gotra and hailed from a family originally residing at Rōhitā-giri, and of his descendant Salōnatunga. The passage *tasy-ananyāḥ* *Salōnatungaḥ* in verse 4 is metrically defective and must have been adapted from elsewhere. The original composition apparently contained a name in four syllables in place of that of Salōnatunga in five syllables. It is not impossible that Salōnatunga was really the son of Jagattunga. The second half of this stanza introduces Salōnatunga's son whose name is given in the following passage in prose as Gayādatunga, the donor of the charter. The double introduction of the donor is interesting to note.

The declaration in respect of the grant was addressed to the future ruling chiefs and the local people of the area in question lying in the manḍala (i.e. Yamagarta-manḍala). The village granted was Vāmaitāla situated in the Tuṅkūra vishaya (district). The grant was made by the king in favour of the following donees: (1) Bhāṭṭaputra Dēvaśarman, who received half share of the gift village, belonged to a family hailing from the bhaṭṭa-grāma (i.e. a village of the Brāhmaṇas) called Mūthāvtha in Varṇendra-manḍala (i.e. North Bengal) and was a resident of the bhaṭṭa-grāma called Sāvira in Oḍra-vishaya (i.e. Orissa). He was the son of Paṇama (i.e. Padma) and the grandson of Dhanasrman and belonged to the Kāśyapa gotra, the Āvatsāra and Naidhruva pravaras,1 the Yajurveda charāva and Kanaṇa śākhā. (2) Bhāṭṭaputra Vāsudēva who received land that was the one-fourth share of the gift village, belonged to a family hailing from Sāvathi and was

---

1 The three pravaras of the Kāśyapa gotra are Kāśyapa, Āvatsāra and Naidhruva.
a resident of Yamagarta-māṇḍala. He was the son of Lallaḍa and the grandson of Dhajūkā and belonged to the Vatsya gōtra, the pravara of the five sages, the Yajurvēda charasa and Kaṇva śākhā. (3) Bhṛṣṭaputra Rāmadēva who was a son of the said Vāsadēva and received land that was the remaining one-fourth share of the gift village. Mūthāntha in North Bengal may be the same as Muktāvastu mentioned as the original home of the donees of many royal charters, while Sāvatī (Sārvastī) was probably the area around Baigriṃ in the Bogra District of North Bengal. Thus the three donees of the grant under study appear to have been Brāhmaṇas of North Bengal settled in Orissa.

Lines 32-33 give us the interesting information that the triṇ-ōdaka was fixed at 4 palas of silver. The word triṇ-ōdaka literally means 'grass and water', but technically it indicated a cess or nominal rent fixed for gift villages officially declared in some cases as a rent-free holding. The grant was made a permanent gift by means of the copper-plate charter and the royal agents and servants were forbidden to enter into the gift village. The document concludes with one of the usual benedictory and imprecatory stanzas.

The location of some of the geographical names mentioned in the inscription has already been discussed. I am not sure about the identification of the other localities mentioned in it. B. Misra identifies Yamagarta with Jamgadia in Angul or Jommurdi in the former Pallahara State. He also suggests the identification of Tuṅkērā with modern Tonkour in Pallahara.

**TEXT**

[Metres : verses 1-2 Sraddharā ; verses 3-5 Anuvāthuḥ.]

**Obverse**

1 Siddhāṁ svasti [ interfered ] Āvadhōdhata dvipa-gaṇḍa-[thala]-galad-avirala-ma-
2 da-malina-madhū(du)kar-āval-jha[m]kriṣṭ-ai)ka-pradōshāt-pravūḍha-
3 tēya(jō)−vipra−varai[r*]−R(ṛ)k-Sāma−Yajū(ju)r−vēda−dhvanibhirnivāhapa-
4 tīkṛti sakala−janapadāt anavarata−dvija−hū(hu)ta−hū−
7 kita−tanō[h*] Yamagarta−ma[ṛḥ]dalō gate[14] [ interfered ] Dā(De)rvār−ārati−mā−

---

1 The reference is to the five pravaras of the Vatsya gōtra, viz. Bhārgava, Chāyana, Āṇuvat, Aurra and Jamadagnya.
3 See above, Vol. XXX, p. 115.  
4 See Dynasties of Medieval Orissa, p. 40.  
6 Expressed by symbol.
7 Read Abadhōdhata.
8 Read pravṛddha.
9 Read dhvanī-nivāhāḥ pavṛtiśriṭa.
10 Read humavā-ōṭhāla. Cf. line 4 of the Asiatic Society's plate.
11 Read samant-arāki.
12 Read parenthāt-ad-āṅdrōt.
13 The sign of anusveda is placed above the following letter.
14 Read manda-āntargata.
GRANTS OF GAYADATUNGA

8 dya[ḍ]-dvirada-vara-ghaṭ[a]-kū(κu)ṃbha-piṭṭha-prahāra-vyālagna-mū(μu)ktā-
9 phala-nikara-karrā-āśi-dhārā sphurantī [***] dhīśtvā bhagni(γnā)∗
10 nivāritaprathasittingvai∗ yasyā grāmē bhūmāu∗ sa ārī(ṣīrī)-
11 Gayādaṭunγa[h*] prathita-prīthu(遵守)yaśas-Tuṇγa-va[ṃ]*sāḍva(d-ba)bhuva [[|| 1*] Sa-
12 dvi(द-वी)ry-āścharya-bhūtō(tā) nīja-bhuja-mahim-ōṛjita† pūjita-ṣrī
13 rāja vāṇīrasatārō∗ satatam-āpi chala niśchalā yasya
14 lakshmi(ksl.mīḥ || 2)* Śāṃḍīlya-gōtrād(d-ṛ)pana(ānō) Rōhitā-giri-nirga-
15 ta[h *] rāja āṣṭī(ā)rīmaj)-Jagat[tu]nγa(ṅgō) ru(rū)-pa-vi(vi)rya-cha(ba)-l-ānvita[h || 3*]
    Tasya-ānvayō∗
16 Salōṇaṭunγa[h*] ārī(ṣīrī)mān-āṛjita-vikrama[h*] tasyā(smād)-va(ba)bhuva dha[ram*]-
17 jūō dū(du)gdḥ-āvdō(bdhē)-riva chandramā[h || 4*] paramamāhēśvara-samadhī(dhi)-
18 gatapaṭchamahāśavada(bda)-ṣrī-Gayādaṭunγadēva[h*] kusha†
19 ētāmāṇḍalēśmina† bhāvinō(naḥ) sāmanta-sāmayājīmi†
20 jana†-janapādā[ŋ]* yathārihi† vō(bō)dhā[ya*]ti kū(κu)shalayaty-ś-
21 disayati† cha viditam-astu bhavatāṃ [∗]

Reverse

22 Tuṅkērā-vishaya-samvadhā†-Vāmāttālō grāmō-yamcha-
23 tu[h*]-ṣi(ṣī)mā-paryanta[h*] Varēṇḍr[a]-a-ṃḍalē Mūṭhāutha-bhaṭa(ṭṭa)-grāma-
24 vinirgata† Ēḍra-vishnaye Sāvira-bhaṭa(ṭṭa)-grāma-vāstavya† Kā-

† Read gīṭha.
† The two syllables omitted here may be conjecturally restored as dhārā.
† The first of the two akṣaras of the word is read as bhu in the Tālker plate of Vinitatunγa (Vasu, op. cit.
Appendix, p. 155, text line 7).
† Read nīrīṭām-aparakṣaḥātrānti.
† Read yasya saṅgrāma-bhāmanu.
† Read Gayāda for the sake of the metre. The fact that the name does not suit the metre of the stanza shows that it was borrowed from elsewhere.
† Read u pūrītā. Cf. lines 9-10 of the Asiatic Society’s plate.
† This seems to be a mistake for rāja-śaṃkāraya-śatrūb. It is difficult to say whether Bāpārya can be regarded as a personal name.
† This is only half a stanza in Sragdhara.
† The intended reading is Tasya-ānvayē. But read Tad-ṛṣapā for the sake of the metre.
† Better read śau-ṃḍalē or ṃḍalē-śau.
† The intended reading may be saṃvāraḥkāri?∗
† This word is not found in the corresponding passage in the Asiatic Society’s plate and may be regarded as redundant.
† Read yathārhaṃkā.
† Read diśati.
† Read saṃbuddha.
† Read gatāyā.
† Read vāstavyāyā.
This is a single plate inscribed on both sides and measuring 6 inches in height and 5 inches in breadth. There is an elliptical seal of bronze affixed to a projection in the top side. In the middle of the counter-sunk surface of the seal, there is a legend in one line reading śrī-Gayāda-tuṅgasya. Above this, there is the representation of the moon and the sun in the form of a crescent with a round mark above it. Beneath the legend is the representation of a standing bull facing a tree to its left.

In all, there are 39 lines of writing in the inscription, 20 on the first side and 19 on the second. In respect of palaeography, language, orthography and style, the inscription closely resembles the Talcher plate, No. 2. As a matter of fact, with negligible variations, lines 1-18 of the present record, preceding the delineation of the grant proper, are the same as lines 1-21 of the other grant, both the texts being no doubt prepared from the same draft. It is interesting to note that most of the errors are common to both the epigraphs.

---

1. Read gōṛāga.
3. Read Yajurveda-charanāga.
4. Read *sūtāya or better Padma-sutāya.
5. Read *sūtāya or better Śrāvasti-vinirgatāya.
6. Read sūrāvagya.
7. Read Vīśēga-gōṛāga.
8. Read Yajurveda-charanāga.
9. Read Vāsudērāga.
10. Read sutāya or better Lallada-sutāya.
11. Read *dēvāya.
13. Read ri which is an abbreviation of rūpya.
14. Read *tāmra-kāventīrkīya.
15. Read dotāhām.
16. Read dotāhām va.
The charter records (lines 18 ff.) the grant of the village called Törô situated in the Vēṇḍuṅga vishaya (district) which apparently formed a part of Yamagata-瞒ndala. The grant was made in favour of the following donees: (1) Bhâṭṭa-putra Dâdô, who received land that was the one-sixth share of the gift village, belonged to a family hailing from Ahichchhatra (modern Râmnagar in the Bareilly District of U.P.) and was a resident of the bhâṭṭa-grâma called Kûruvâ in Oḍra-vishaya. He was the son of Gōvinda and grandson of Kâkâ-ôjha (i.e. Kâkâ-upâdhyaâ) and belonged to the Kauśika gôtra and the pravrâ of the three sages. (2) Bhâṭṭa-putras Trivikrama and Purushottama, the two sons of Vishnu-dikshitâ, received another plot of land that was another one-sixth share of the gift village. (3) Bhâṭṭa-putra Râmâdeva, son of Madhusûdana, received along with his five brothers another plot which was the one-eighth share of the gift village. (4) Vishnu, son of Dûvila, received a plot which was another one-eighth share of the gift village. (5) Bhâṭṭa-putra Ghâllô, son of Sâha, received land that was likewise the one-eighth share of the gift village. (6) Bhâṭṭa-putra Nârâyaṇa, son of Ghâllidâmân, received a plot which was land that was the one-sixth share of the gift village. (7) Bhâṭṭa-putra Šrîghôsha, son of Vēdâghôsha, received along with his three brothers land that was the one-twelfth share of the gift village. (8) Bhâṭṭa-putra Trilôchana, son of Trivikrama, received land that was the one-eighth share of the village. (9) Bhâṭṭa-putra Baladôva, son of Avida, received land that was the one-thirty-sixth share of the gift village. (10) Bhâṭṭa-putra Manôrathadôvaśarman, son of Paûma (i.e. Padma), received along with his two brothers land that was the one-twelfth share of the gift village. (11) Bhâṭṭa-putra Sadhôvâna, son of Ananta, received land that was another one-twelfth share of the gift village. The specified shares of the donees of the grant account for the whole of the grant village. It will be seen that the gôtra has been specified only in the case of the first of the donees. This seems to suggest that all of them belonged to the same gôtra and probably to the same family.

In lines 33-34, it is stated that the village of Törô was made a kara-ôsana (i.e. a revenue-paying holding) in favour of the said Brâhmanas and that the trîṇ-ôdaka (i.e. the nominal rent per annum) was fixed at 9 palas of silver. The grant was made a permanent holding by means of the copper-plate charter for the merit and fame of the donor and his parents. Entry of the royal agents and servants into the gift village was prohibited and people were warned not to cause any inconvenience to the donees. This section is followed by two of the usual imprecatory and benefictory verses with which the document ends.

I am not sure about the location of the places mentioned in the inscription. B. Misra suggested the identification of Törô with Thorakota in Pallahara and Vēṇḍuṅga with Balanga in Bonâi.  

**TEXT**

[Metres: verses 1-2 Sragdharâ; verses 3-6 Anushṭubh.]

**Obverse**

1 Siddhaṁ svasti [*] Ávadhôdhata-²dvipa-gaṇḍa-sthala-galad-avirâla-madâ-

2 malima-madhû(dhu)kar-ôvali-jhârin[*]kriño(t-ai)ka-pradôshât=pravudha-tëyâh*-vipra-

---

1 The Kauśika gôtra has three pravrâs, viz. Vaśvâmitra, Daśvarâta and Audâla.
2 See Dynasties of Medieval Orissa, p. 40.
4 Expressed by symbol.
5 Read Abaddhâ-ôddhata.
6 Read praviddha-tëyâ.
3 DGA/69
varai[r*]-Ri(rik-Sama-Yajuj)ru-rveda-dhvanibhir-nivahaprakrita-sakala-jana-
padat anavara-da-vija-hu(hu)ta-hu(hu)tavah-ohu(dbh)ta-dhuma-sanachay-opra(pa)ha-
sita-samastairis-vasakat Mahaparviri(rva)t-abhidhana-parvatoda-
rintat[3] Tuaga-nare[n*n*jdr-anika-tan[0[*] Yamagarta-man[dal]e gata[4][*] Duka(Du)rvr-ara-
rati-madsya[d*]-dvirada-vara-gahta-kuk(kuk)mbha-pi(pi)tha-prahara[v]vyalagmanuktapa-
la-nikara-kara-balasi-dhara-spuranti[3[*] drishyva bhasgni(gna)n nivritapa[7]-
hasitavat yasya grame bhuma(na) sa sri Gayadatunga[4[*] prathita-pri-
thu(thu)-yasas Tuaga-va[nda]advabahvava[10] || 1[*] Sadvdi(d-v)rya-achsarya-bhuto(ta) niya-bh-
(bhu)ja-mahim-
prijatata pujita-sri rajya va[r]nya-asatra sa satatam-api chala ni[ca]-
laya laxshmi[ksha(mi)] || 2[*] Sandilya-gotradu-(d-u)tpana(un(o) Rohita-giri-nirgata[h[*]
raja [srimaj[*]] Jaga[r*t]Tuaga(go) ru(ru)pa-vi(vi)rya-va(va)l-anvita[h|| 3[*] Tasya-anvayya[14]
Salonatu[ng][h[*]
[4[*] srima[nir]jiravisa[12][*] tasya(sma)d=va(ba)bhava dharmajo(du)gadh-avdh(abh)d=(r)iva
chandram[4[*]
paramamahesvara-samadhitapamchamahasavada(bda)-sri Gayadatu-
ugadav[a[*] kushaalatmanandal[4smina[14 bhavin(anah) samsatka-sama-
vajini[17] janapada[n[*] yatharhih[18 vo(b)bha[y[*]ti kuk(kuk)shalaty-adisa-
mo[yan cha[tu[4[*]]sita(ma)m-paryanta[4[*] Ahichcha(chchha)tra-vinirgata[21]Odra-vishayae
Ku-

1. Read dhvaniniharrhah pavitraksita.
2. Read samast-arsikhi.
3. Read parantada-adr-andrulant.
4. Read "manadal-antaragata.
5. The two long syllables omitted here may be conjecturally restored as dhara.
6. This akshara has been read as bhv in the Talcher plate of Vinatatunga (Vasu, op. cit., Appendix, p. 155, text line 7).
8. Read yasya samgrama-bhuma.
9. Read Gayadaga for the sake of the metre.
10. Read vamku-bhuvaha.
12. This is only half a stanza in Srapahara.
13. Cf. line 15 of the Talcher plate, No. 2.
14. Read Tad-vahase for the sake of the metre, though the intended reading is Tasya-anvay.
17. The intended reading may be samyaarakhari.
18. Read yatharham.
19. Read "adihaha.
20. Read sambodhaha.
21. Read "gataya.
20 ruvā-bhaṭa(tta)-grāma-vāstavya\(^5\) Kusika-gōtra\(^2\) tiyārsha-pravara\(^3\) Bhaṭṭa-

**Reverse**

21 pātra Dādē\(^4\) Gōvinda-suta\(^5\) Kakā\(^5\)-ōjīhā-napta(ptri) bhāga[\(h\*\)] āṁśa\(^7\) shashṭha[\(h\*\)] māla[m \(m\*\)]

22 para-khaṇḍa-kśētra[\(m\*\)] Bhaṭa(tta)-pū(putra)-T[\(r\*\)]vivrama-Pūrūshoṭama\(^6\) Vishṇu-di(di)-
kshita-sū-

23 tā\(^3\) bhrātaradvayēnā\(^10\) āṁśa\(^11\) shashṭha[\(h\*\)] māla[m \(m\*\)] apar-khaṇḍa-kśētra[\(m\*\)] paṅcha-
bhrāta-

24 reṇa\(^12\) Bhaṭṭa-pū(putra)-Rāmaḍēva\(^12\) Madhusu(sū)dana-sūtā\(^3\) āṁṣa(saḥ) ashtādāsa[\(h\*\)] mā-

25 lā(lam | ) apar-khaṇḍa-kśētra[\(m\*\)] Bhaṭa(tta)-pū(putra)-Vishṇu\(^14\) Dūvila-sūtā\(^3\) ashtādāsa-
[\(h\*\)] mā-

26 la āṁśa\(^15\) [\(m\*\)] Bhaṭa(tta)-pū(putra)-Ghāllō\(^16\) Sāh-suta\(^5\) āṁṣa(saḥ) ashtādāsa[\(h\*\)] māla[m \(m\*\)] apa-

27 rā-khaṇḍa-kśētra[\(m\*\)] Bhaṭa(tta)-pū(putra)-Nārāyaṇa\(^17\) Ghālīḍāma-sūtā\(^5\) āṁṣa(saḥ)
shashṭha[\(h\*\)] mā-

28 la[m \(m\*\)] Bhaṭṭa-pū(putra)-Śrīghōsha\(^18\) Vēdaghōsha-sū\(^19\) trini bhrātarēṇa\(^20\) āṁṣa[\(h\*\)] dvādāsa[\(h\*\)]

29 māla[m \(m\*\)] Bhaṭṭa-pū(putra)-T[\(r\*\)]vivrama-sū(su)ta-Trilōčhana\(^21\) āṁṣa(saḥ) "ashtādāsa[\(h\*\)]

māla[m \(m\*\)]

30 Bhaṭa(tta)-pū(putra)-Valadēva\(^22\) Avida-suta\(^22\) āṁṣa shaṭatriṁsa\(^24\) māla[m \(m\*\)] Bhaṭa(tta)-
pū(putra)-Ma-

\(^1\) Read "vāstavyāya.
\(^2\) Read Kusika-gōtra.
\(^3\) Read trīyārsha-prarāga.
\(^4\) Read putrāya Dādēkāya.
\(^5\) Read sutāya.
\(^6\) Sandhi has not been observed here. The word ōjīhā is derived from Sanskrit upādhyāya.
\(^7\) Read āṁṣaḥ.
\(^8\) Read Purushottamābhāyām.
\(^9\) Read sūbhōyām.
\(^10\) Read bhrātṛbhīδyām devbhāyām.
\(^11\) Read āṁṣaḥ.
\(^12\) Read bhrātṛbhīδ saha.
\(^13\) Read "dētāya.
\(^14\) Read Vishṇu.
\(^15\) Read mālam-avahāb.
\(^16\) Read Ghāllōkāya.
\(^17\) Read "yanāya.
\(^18\) Read Śrīghōsha.
\(^19\) The akṣara ta has been omitted after sū through oversight. Read sutāya.
\(^20\) Read trībhir-bhrātṛbhīδ saha.
\(^21\) Read Trilōčhana.
\(^22\) Read Valadēya.
\(^23\) Read sutāya.
\(^24\) Read āṁṣaḥ shaṭatriṁsāb.
31 nōrathadēvasarma¹ Paūma-suta² bhrātara-dvayēna³ āṁ(aṁ)śa[h*] dvādaśa[h*] māla[m | *]
32 Bhaṣa(ṭṭa)-pū(ṣu)tra-Sadhōvaṇa⁴ Aṇanta-suta⁵ āṁ(aṁ)śa[h*] dvādaśa[h*] māla[m | *]
   ētē Vrāhma-
33 ṇēna⁶ Tōrō-grāma[h*] kara-sāshanāṁ⁵ kṛita[h*] ru(rū)pya-pala-nāvēna⁸ aṅkēn-āpi
34 ru(rū)pya-pla⁸ 9 trīṇ-ō[das]ka-pūrvakēna mātā-pitrōṛ-ātmanāś-cha pūnya¹⁰-yāsō-
35 bhivridha(ddha)yē tāṁva-sāshanikrītya¹¹ pradatōttō=smābhi[h*] yāva[ch*]=chandr-ārka-tā-
36 rakāt(kā) a-cha(chā)ṭa-bhaṣa-pravēsa(saḥ) na kēn-āpi vādhā karasīyaṁ¹² [||] uktaṁ-cha
37 dharma-sāstrē [*] Va(Ba)hubhir-vasudhā data(tā) rājānē¹² Sagar-ādibhi[h | *] yasya
38 yasya yadā bhūmis-tasya tasya tadā phalaḥ(lam || 5) Svadatā(ttāṁ) para-datāmvā¹⁴ yō
39 harēta vasūndharā¹⁴ [*] sa vishtāyā[r] krīmar=bhūtvā pitribhi[h*] saha pachyatē [ || 6*]
   [i*]ti |

---
¹ Read "śarpaṇē.
² Read sūlā or better Padma-sūlā.
³ Read bhrāṭi-dvayēna sāhitāya.
⁴ Read "cūvāya.
⁵ Read Ananta-sūlā.
⁶ Read ētēbhīyō Brāhmanēbhīyab.
⁷ Read ēsēnaṁ.
⁸ Read navēna.
⁹ Le. pala.
¹⁰ Read pūnya.
¹¹ Read tōmra-āśanikrītya.
¹² Read karasīyā.
¹³ Read rājābhīś.
¹⁴ Read dattāṁ vā.
¹⁵ Read vasūndharām.

MGIPC—S1—3 DGA/59—1.8.61—450.
No. 16—GADIVORE GRANT OF SHASHTHADÉVA (II), KALI YEAR 4357

(1 Plate)

G. S. GAI, OOTACAMUND

(Received on 25.9.1958)

The subjoined grant is published, with the kind permission of the Government Epigraphist for India, from a set of photographs, obtained in his office in November 1949. The plates were reported to have been discovered at Bandora in Goa territory.

The set consists of three plates, each measuring approximately 9 inches long and 6.35 inches high. The first and the third plates are engraved on the inner side only while the second plate has writing on both the sides. There are altogether 57 lines which are distributed as follows: I—14 lines; II—15 lines on each side, and III—13 lines. The writing is fairly well preserved. It is stated that there was a seal affixed to the ring of the plates bearing the name of the king Shashthadéva and the figure of a lion which was the emblem of the family.

The characters are Nāgarī of the 13th century A.D. Of initial vowels, a is found in lines 6, 18, 39, 41 and 53; ā in line 45; i in lines 4, 6, 13, 33 and 46; u in lines 5, 25 and 26; and ē in line 36. Final t which is written like tu occurs in lines 3, 48 and 58 while final k written as ku is found in line 15. B is distinguished from v by a small dot inside the loop.

In respect of orthography, it may be noted that e is used for b in lines 3 and 5 while b is used for v in lines 12, 22, 40, 43 (twice), 44, 45, 47, 49, 51 and 56. Anusvāra for final m is found in lines 4, 26, 29, 53, etc. The proper name Jayakēśin is consistently spelt as Jayakēśin in lines 9, 10, 16 and 19. The word viśrata is wrongly spelt as viśrita in line 6.

The language of the record is Sanskrit. Lines 1-36 are in verse except the opening words om namaḥ Śivōya; lines 36-45 are in prose and again lines 45-57 are written in verse, excepting a prose passage in lines 49-50. There are 31 verses in all.

The grant opens with a salutation to Śiva followed by a stanza in adoration of the same god under the name of Saptakōṭisā. Verses 2-3 refer to the birth of Trilochana-kadamba, also called Jayanta, the mythical progenitor of the Kadambā family. Verse 4 states that in this family were born many kings. Verses 5-6 mention the kings Gūhala (I), Shashta (I), Jayakēśin (I), Vijaya (I) and Jayakēśin (II) who was the son of Vijaya (I) and is called Kōkkan-āḍhīśa. It may be noted that Gūhala II tribhuvanamalla, who was the elder son of Jayakēśin I, is omitted in the genealogy though it is known that he actually ruled. Verse 7 states that Jayakēśin II married Mallala-mahādēvi, the daughter of Permadī, i.e. the Western Chākṣaya king Vikramadīitya VI (1076-1125 A.D.). To them were born Permadī and Vijaya, according to verse 8. From verse 9, we learn that this Vijaya or Vijayaditya (II) was a younger brother of Permadī while verse 10 praises his valour in a conventional manner. Verse 11 introduces Jayakēśin (III), son of Vijayaditya. Verse 12 praises his fame and verse 13 states that his wife was Mahādēvi. Verse 14 speaks of their son called Tribhuvanamalla. Verses 15-18 are devoted to the conventional praise of Tribhuvanamalla while verse 19 informs us that to this king and his wife Māpakādēvi was born Shashthadēva (II), the donor of the present grant. Verses 20-23 contain conventional praise of this Shashthadēva. In the following passage in prose (lines 36-37), he is called pāṣchimamahādēva, ‘the lord of the Western Ocean’. There is no indication that Shashthadēva acknowledged the suzerainty of any overlord.

1 The grant is registered as No. 12 of App. A in A. R. Ep., 1949-50.
2 Ibid., p. 5.
The genealogy from Gūhala I to Śaśpāda II given in the introductory portion agrees in all respects with that found in the only other known copper-plate grant of this king, viz. Goa plates dated in the Kaliyuga year 4348. Verses 1, 4, 8, 13 (second half), 14, 19 (first half), 21 and 23 are also found in the Goa plates. In the Goa plates, the marriage of Mālaladevi and Jayakīśin II is compared with that of Umā and Śiva while our record mentions Jānakī and Rāghava instead.

The date of the inscription is given in lines 38-40 as Kaliyuga 4357 (expressed in words) expired, 8th year of the king’s reign, Durmati, Pushya amāśāyā, Saturday. The Kali year and the cyclic year Durmati quoted here do not tally. Kali 4357 was Nala while Durmati was Kali 4362, five years later. The Goa plates of this king also show a similar discrepancy. They are dated in Kali 4348; but the cyclic year Sadhāraṇa quoted would be equivalent to Kali 4351, three years later. With regard to this date, Fleet suggested that Kali 4348 (current) might have been the king’s first regnal year. This will not suit our date according to which Kali 4357 (expired) was the 8th regnal year. For if we take 4348 (current) or 4347 (expired) as the first year, then Kali 4357 (expired) would be the 11th year of the king. Again an inscription from Bāṅkāpur in the Dharwar District, belonging to the reign of this king, is dated in the 4th year, Kālayukta (Kālayukti). Since Kālayukti was Kali 4359 (expired), Kali 4356 (expired) would be the first year according to this record. It is, indeed, difficult to reconcile these conflicting data. We may, however, note that the details of the date quoted in the inscription under study work out regularly, with the cyclic year Durmati, to the 21st January 1262 A. D.

The object of the inscription, given in lines 40-50, is to record that on the above-mentioned date the king made, in the presence of the god Mahābalēsvara of Gokarna, a gift of village Gadivore situated in Ajjagāve-kampāna of Panasadbha for the prosperity of the kingdom. The donees were Lakshmīdhara and his brothers (unnamed) who were the sons of Jyotisha Loka-pārya and his wife Śrīdēvi and the grandsons of Dāvajña Nārāyaṇa and his wife Kamalā (verses 24-26). The donees belonged to the Ātriya gōtra. The gift was made a permanent endowment by means of the copper-plate grant. Among the privileges with the gift were nidhi (treasure trove), nikshēpa (deposit), daṇḍa (fine), dōsha (fine), upantra (property of the childless), śūla (tolls), kara (major tax) and upakara (minor tax). Of these nidhi and nikshēpa are usually included in what is called aṣṭa-bhoga enjoyment while daṇḍa and dōsha are included in the dāi-āparādha, ‘ten crimes’. The gift was free from all impost and it was enjoined that the gifts of the former kings should be excluded from it and that it should not be pointed at by the finger by the royal officials, i.e. they should not interfere in its enjoyment by the donees. Verses 26-29 contain the usual benedictory and imprecatory lines.

Verse 30 states that the record was composed by Padmanātha, the son of Chaṭyaṇārya and the grandson of Sōmanātha who was a learned person. The Goa plates referred to above mention Sōmanātha’s son Chaṭyaṇārya as the composer of that record. From verse 31, we learn that the inscription was written, at the command of the king, by Dhannaya, the son of Rupalla-srēshṭhin. The record ends with the word maṅgala-mahādāri[6*] followed by two floral designs between double daṇḍas.

---

2 Ibid., Vol. XVII, pp. 390-91.
3 B. K. No. 6 of 1943-44 of *A. R. Ep.*, App. F.
4 Cf. ibid., 1949-50, p. 5. The details of the date with cyclic year Sadhāraṇa given in the Goa plates also work out correctly.
5 Five of these terms, viz. nidhi, nikshēpa, daṇḍa, śūla and upakara occur in the Dōgāve inscription (*JEBRAS*, Vol. IX, p. 269) of Śivaschittā Parmādi. The Kalgadon plates (above, Vol. XXXII, p. 42, text lines 76-77) of Yādava Mahādeva, dated Saka 1182, mention four of these, viz. nidhi, nikshēpa, daṇḍa and śūla.
The geographical names occurring in the inscription are: Königarna of which Jayakṣēṃ II was the ruler; Gōkarna, the seat of the deity Mahābālēśvara; Gādvore, the gift village; Ajjagāvē-kaṃpāṇa in which the gift village was situated; and Panasa-dēṣa in which Ajjagāvē-kaṃpāṇa was included. Königarna, also called Königarna-900 in some records of the Kadambas of Goa, is usually identified with the area corresponding to the present territory of Goa on the west coast.1 Gōkarna is the well-known place of pilgrimage in the North Kanara District of Mysore State. Panasa-dēṣa is the same as Palasige (or Palāśikā)—12,000, the headquarters of which was the modern Halsi in the Khanapur Taluk of the Belgaum District. Kaṃpāṇa is a group or circle of villages and is a smaller division than dēṣa or vishaya. Ajjagāvē may be identified with modern Ajgaon, situated on the sea coast about 25 miles north of Panjim, the capital of the Portuguese territory of Goa and about 65 miles north-west of Halsi. I am unable to identify the gift-village Gādvore.

TEXT²

[Metres: Verses 1, 3-9, 13, 15, 20-21, 25-26, 28-31 Anuṣṭubh; Verse 2 Vasantatilakā; Verse 10 Indravajrā; Verses 11, 23-24 Upaśāti; Verse 12 Mālinī; Verses 14, 17 Āryā; Verse 16 Mandākṛanta; Verse 18 Praharshīṇī; Verse 19 Udgātā; Verse 22 Sārdulavikriṣṭa; Verse 27 Śālinī.]

First Plate

1 Ōṁ namaḥ Śivāya | Śrīyah śrī-Saptakōṭiśō dēyād=vaḥ sa yad-ājñaya(yā) | bi-
2 bharty=Ādīvarāhō-pi daṁṣṭrā-āgrē maṇḍalaṃ bhuvāḥ [[1*] Gauripatēḥ pura-jay-ō-
3 tsava-kēli-bhājah svēd-ōda-viṁdu-nikarāṁ(rān)=niśa(pra)sūtāt(ōtā) | jātāḥ
4 kadaṁbha-taru-mūlam=upaprayātāt=khyātās-Trilōchana-kadaṁbha iti trilōkyāṁ(kyām) [[2*]
5 S-ēshu-chāp-asī-phalakair-jayadair-bāhubhir-yutaḥ | upāyair-iva rāja(yā) Jā-
6 yānta iti viśrī(śru)tah [[3*] Ṭha tasya kulē jātāḥ kōpi bhūpā mah-aujanah | kri-
7 t-ānēka-makha-khyāti-viḍambita-Bīḍaujasah [[4*] Tataḥ khyātō-bhava-
8 t=tēśhu-four śṛmān=Gūhalla-bhūpatih | prasiddha-siddha-Shaṣṭhō-bhū[t*]=tataḥs sidhāh-
9 graṁ-nṛpah [[5*] Jayakāśi(śi)-nṛpō jātas=tatō Vijaya-bhūpatih | tat-putraḥ[b*] Kōṁ-
10 kaṇ-ādhiṣā Jayakāśi(śi)-nṛpō-pa'raḥ [[6*] Perma(mā)di-nṛpatēḥ kanyām-upayēmē sa bhū-

¹ From photographs.
² This akṣara was first written as ṣā and then the visarga was engraved in the place of the ā-mātrā.
³ The subscript ā is very faint in the photograph.
⁴ An unnecessary mano after tatāḥ was engraved and erased afterwards.
⁵ This letter was originally written as pra and then corrected to po.
11 patiḥ | śrī-Śanīla-mahādevīḥ Jānakī=iva Rāghavaḥ | \[ 7* \] Tasmād=asyām=ajayē-

12 tāh Permādi-Vijayau sutau | Mahēśād=iva Pārba(rva)tyāṁ Gajānana-Shaḍānau

13 \[ 8* \] Vāṇi-vibhūshaṇ-ōdagra-gunā-nāmā ma'hipatiḥ | Vijayāitya ity=āśī-

14 t=khyātas=tatrānunjō bhuvī | \[ 9* \] Vīrē jagāhēm(n-nē)tra-sudhā-nidhāņē yatṛ=ekshīte mōhā-[ju]-

Second Plate, First Side

15 śā[m] dvishaṁ drak(drāk) | hastāṁ(tān)=nitarūvā(boo)d=api kāminīnām=astrāṇī vastraṇī cha nishpatahītī \[ 10* \] Rūta(h)⁴ prajānām=iva

16 puṇya-puṇjas=tasmād=abbhū=chhri Jayakēśi(sī)dēvāḥ | raṇ-āmbare yat-kara-khaḍgā- dhā-rāhu=asōbhata

17 grasta-sapatna-rājāḥ \[ 11* \] Hima-kumuda-mrīlā(ṇī)-śaṅkha-kunḍ-śūnu-gaurāṅ=īha jagaṭi yadīyāṃ-

18 ḥ plavīte kṛttī-pūrāṇī | api tamasi mahēḷā jāta-pūrṇa-śūnu-śaṅkā dayitam=abhisaranāṃ-

19 tyō maḥāchnaṁ subhrayaṁti \[ 12* \] Mahābhāṣya-nidhānasya Jayakēśi(sī)-mahībhṛtih | Mahādevī ma-

20 hārājī samabhūnt-tasya vallabhā \[ 13* \] Tasmād=asyāṁ samajani guna-maṇi-samudaya-mahādāhi-

21 s-tanayaḥ | Tribhuvanamalla-kshitiṣas=tribhuvana- rakhē-vidhau dukṣaḥ \[ 14* \] Karē- ri-kari-kumābhēshu

22 mastakēsau cha vidvishaṁ(shām) | ēkō=pi sarba(rva)gaḥ khaḍgāḥ subhaṭair=yasya dṛṣṭyaṁ tē \[ 15* \] N=ahāṁ vairī

23 na cha mayi dhanur-n=āpi sastraṁ na ch=āstraṁ pātuṁ p[thāḥ] kṣhitidhara-taṭiṁ=āgato= haṁ tvad-āyāṁ-

24 | rājan=tvēd=apasa sarōvāriṇī svāṁ cha mūrtiṁ paśyāṁni(śyann=)ithaṁ vadati gata- dhūr=ya-dripu-

25 kshōṇipālaḥ \[ 16* \] Bhānur-iva bhāti bhuvaṇē Tribhuvanamallō nṛpō=titējasvi \[ 17* \] unmaḥ-

26 ta-driṇa-timirāḥ kara-dhrita-kamal-ānuraktō-yān(yam) \[ 17* \] Uttūṅga-sthirā-tara-Mṛuru- rāṇi(ra)mya-

27 rūpaḥ Kādambha-kshitipati-vanāśa-ratna-dipaḥ | śrī-vīra-Tribhuvanamallēdeva-bhūpaḥ pra-

¹ The three aksharas nā, mā and ma have been engraved on an erasure.
² This dayā has been written on an unnecessary viśarṣa originally incised.
³ The four aksharas nā, mā, ma and strā have been written on an erasure.
⁴ Read Mūrtah. The sign of viśarṣa was originally omitted.
⁵ The akshara dhā is unnecessary here.
⁶ The aksharas ja and gu are engraved on an erasure.
28 khyātō jagati samunnata-pratāpaḥ || 18* || Tribhuvanamalla-nripālajñātah śrī-Śrīkapāde
29 vyām(vyām) || śrīmat-Śāśṭha-nripālah praṇamad-ilāpala-mauli-lasad-aṅghriḥ || 19* || Śrī-
Śāśṭha-nripatēḥ

Second Plate, Second Side

30 khaḍga-lata kāl-āragi raṅgh || * || jayaty-ari-nripa-prāṇa-pavan-āsvāda-rāginī || 20* || Tyā-
(Tyā)ge sa-
31 tyē cha sāhityē kulē mahati vikramē | nāṁ(nāṁ)nyas-tēna 2 samō rājā Śāśṭhadēva Kalau
32 yugē || 21* || Saṃudāryasya parākramasya cha parāṁ kāśthēm-adhishtēsamunē śrī-Śā-
śthēna narēvarē-
33 na ka iha spardecē sārdhaṁ nripaḥ | drīshē tē yatrah visīṣṭa-sādhwasatayē stri(stri)nām-
ariṇām-a-
34 pi śrōṇi-pāṇī-talādi-galaṇīt sahasā vastrāṇi śastrāṇi cha || 22* || Śrī-Saptakōṭāvara-pā-
35 da-padma-padma-prasādā labdha-sthira-rājya*-lakshmi || * || Kāḍambara-vaṁś-ārma(rna)va-
pūrṇa(rna)-charūdṛaḥ śrī-Śāśṭhadē-
36 vō jagatē(ti) prasiddhaḥ || 23* || Ēvaṁ-vidha-guṇa-gaṇ-ālāṅkīta[h*] || śrī-Kāḍambara-kula-
tilaka[h*] pa-
37 sehi(śehi)ma-samudr-ādhiśvara[h*] nāgaṭa-vajra-paniḍa[h*] || śrī-Śivam(va)chitta-
bhūjajalava-vīra-
38 Śāśṭhadēva-nripālah | sapta-parṁchāsad-adhika-tri-sat-ōttarēsha chatus-sahas-
sreṣha Kani(li)yū-
39 ga-saṁvatsarasēsha parāvṛttēsha satsa sva-rājya-ānubhava-kālē ashtamē Durmmati-
sarṇva-
40 tsarō* || Pushya-māse amāvāsyāyām Śanaischāra-vārē mahā-parba(rva)ni || śrī-
Gōkaraḥ-Mahāba-
41 lēśvarēsva-samīdhēnē Panasa-dēṣa-madhya-sthitaṁ(tam)=Ajjāgāvē-haṁ upaṁ-
bhūtēm praṣi-
42 ddha-chatur-āghātā-sīmā-samanvitaṁ nidhi-nikṣēpa-damōda-dōśī-śuṭrika-śulka-kar-ō-
43 pakar-ādy-āyā-thal-ōpētaṁ pūraḥ(rva)-rāja-kṛita-sthāna-mānya-hya(vya)ti rīktaṁ rājaki-
44 yānāṁ=anāṅgulī-prēkṣhaṇīyaṁ sarba(rva)-bādhā-parīhāram Gādivorre(re)-nāma-grāmāṁ

Third Plate

45 sarba(rva)-namasyaṁ pari[kalpya]* | Ātrēya-gōtṛē samabhūt-pragālbha(bhō) daiva-jāna-Nārā-
46 yaṇa ity-udarāḥ | āśīt-kalatrami Kamāl-ēti tasya tayōḥ sutō jyōtishā-
47 Lōkāpāraḥ || 24* || Sarbō(rv)-pakārīna=tasya Śrīdēv=ity-abhavat=satī || tayōs=suru-

1 The aksharas ma and li are written on an erasure.
2 Read *tace.
3 This word is superfluous.
4 Read *sarva-agata.
5 This akshara was first written as bhū and then corrected to bhu.
6 These two aksharas are engraved on something originally incised.
48 chir-āchāraḥ putrō Lakshmīdarō-bhavatu(vat) || [25*] Tasmai bhrātri-samētāya hirany-ōda-

49 ka-pūrba(rva)kaun(kam) | tam grāmam bhūpatiḥ prādād-ā-chaandra-rājya-saṃpadē || [26*] Tasy-ā-chaandra-ārka-

50 bhōga-sa(sā)dhanam tān(tā)mra-śāsanam cha prāyachchhatu(chchhat) | Sa(Sā)mānyo= [yaun*] dharmma-sētur-nṛpāṇāh

51 kāle kāle pālanīyō bhavadbhiḥ | sarbā(ṛva)n-ētān= bhāvinaḥ pārthivēṃ-

52 drān=bhūyō bhūyō yāchatē Rāmacha[rn*]draḥ || [27*] Sva-dattāṁ para-dattāṁ-

vā yō harēta vasūndha-

53 rām(rām) | shashṭim varva-sahasrāṇi visēṭhāyāṁ jāyatē krimiḥ || [28*] Ashtāvimśati-kō-

54 tyō yā narakāṇāṁ su-dārūnāḥ | kramēṇa tāsu pachyaunētē dēva-brahma-sva-hāriṇa-

55 bh || [29*] Śrī-Sōmanātha-vidushaḥ(shaś) | Chaṭyaṇāryō=bhavat-sutaḥ | tat-putra-Padma-

nābhāṣya kṛ-

56 tirajjayaat śāsanē || [30*] Ru[ppa]la-śrēṣṭhi-putrēṇa tulā-dibya(vya)-niyōginā [*] likhi-

57 tam Dhanayēn-ēdam śāsanam cha nṛpi-ājñayā || [31*] maṅgala-mahāṣṛ[ḥ]|| 1

* This is followed by two flora designs between double dandas.
No. 17—BONDA PLATES OF MAHASIVA TIVARA, YEAR 5

(1 Plate)

D. C. SIRCAR, OOTACAMUND
(Received on 12. 8. 1959)

The inscription published in the following pages was discovered by one Gōsāl Rām Rāvat on the 5th May 1959 while he was digging for the foundation of a house at the village of Bōndā in the Sarangarh Tahsil of the recently formed Raigargh District in the Chhattisgarh Division of Madhya Pradesh. Bōndā lies near Bālpur on the left bank of the Mahānadi, 20 miles to the south of Raigargh, headquarters of the District of that name. Pandit L. P. Pandeya secured the record on the 27th June 1959 and soon afterwards sent it for examination to the Government Epigraphist for India. It is a copper-plate grant of the Pānduvaramśā king Tivara of South Kōsala, two of whose charters have already been published. The first of these two records is the Rājim (Raipur District) plates issued by the king on the 8th day of Kārttika in his seventh regnal year. It was published by J. F. Fleet in Corp. Ins. Ind., Vol. III, pp. 291 ff., Plate XLIV.1 Unfortunately, Fleet misinterpreted some passages of the inscription and came to the unwarranted conclusions that Tivara was an adopted son of Nannadēva, that he was a feudatory ruler whose overlord is vaguely referred to in the epigraph and that the record endows him with the subordinate title Prāptapāṇcha-mahāsābda. The second of the two published epigraphs of Tivara is the Balōdā (Raipur District)2 plates issued on the 27th day of Jyēṣṭha in Tivara's ninth regnal year. It was edited by E. Hultsch in the pages of this journal, Vol. VII, pp. 104 ff., Plates. Hultsch's interpretation of the inscription removed the misconceptions introduced by Fleet.

The inscription under study, which is the third of the copper-plate grants of Tivara so far discovered, is written on a set of three plates, the first and third of which are inscribed only on the inner side and the second on both the sides. The plates are each 3.95 inches in length and 5.42 inches in height in the middle, their sides being slightly less in length and height. The corners of the plates are a little rounded off. The plates are strung on a copper ring measuring about 4 inch in thickness and about 4.5 inches in diameter. A circular bronze seal is affixed to the joint of the ring. As in the case of the Rājim and Balōdā plates, the central area of the counter-sunk surface of the seal, which is 3.2 inches in diameter and whose circular border is considerably raised, contains the legend. It is the already known stanza in Anubhūthi arranged in two lines and speaks of the permanent charter of king Tivaradēva of Kōsala, no doubt with reference to the grant recorded on the plates to which it is affixed. There is a floral device below the legend, while the upper part of the surface of the seal, separated from the legend by two horizontal straight lines, contains, in the centre, the figure of seated Garuḍa with outspread wings and holding a serpent with raised hood in each of his two hands. In the proper right and left of Garuḍa, there are respectively the chakra (discus) and the śānūka (conch-shell), both associated with the god Vishnu, Garuḍa being the same god's vahan. The weight of the three plates together is 148 tolas while that of the ring with the seal is 77½ tolas. In general appearance, the plates and the seal resemble those of the published records of king Tivara.

---
1 These plates are still preserved in the Rājīvalōchanā temple at Rājim.
2 The village lies in the Phuljhar Zamindari area which formed a part of the Sambalpur District of Orissa till 1905.
There are altogether 42 lines of writing on the four inscribed faces of the three plates: I—10 lines, IIA—11 lines, IIB—10 lines, and III—11 lines. The characters belong to the box-headed alphabet. The language is Sanskrit and the record is written in a mixture of prose and verse. There is one stanza in praise of king Tivaradēva at the beginning of the introductory part of the grant while the others are imprecatory and benedictory verses coming about the end of the record. As regards palaeography, language, orthography and style, the inscription closely resembles the published records of Tivara. As a matter of fact, the language is similar in all the three charters excepting the grant portion. The influence of the Southern Alphabet is noticed in the form of the letter ṣ. Of initial vowels, we have a (lines 9, 19, 35, 36, 39, 42), i (lines 7, 31), u (lines 30, 31, 42), and ε (lines 29, 34). B has been used in some cases; but sometimes the letter has been indicated by the sign for v. The two dots forming the lower limb of initial i have been omitted once in line 7 possibly through oversight. Final m occurs in line 2 and final τ in lines 38, 39 and 42. But final m has been wrongly changed to anusvāra in line 40. Both anusvāra and class nasals have been used. Anusvāra before ṣ has sometimes been wrongly changed into the guttural nasal. The letter ḍh has been reduplicated before y and v respectively in the words upāddhānya and addhavartyu (lines 23 ff.).

The date quoted about the end of the inscription in line 42 is the first day of the month of Mārgaśīrṣha of the king’s fifth regnal year. The Lōḍhīa plates of Śivagupta of Kōsala, who was a later member of Tivara’s family, represent the full moon day of Kārttika as the 30th day of that month and this fact would show that, in the area in question, the months were regarded as Pūrṇima. Thus the first day of Mārgaśīrṣha would be Mārgaśīrṣha-badi 1. The present inscription issued in the fifth regnal year is earlier than the Rājim and Bālōdā plates of the same king, belonging respectively to his seventh and ninth regnal years.

There is a controversy on the date of king Tivara. A. Ghosh assigns the king to the last quarter of the seventh century and V. V. Mirashi to the seventh decade of the sixth century. Elsewhere we have assigned Tivara’s reign to the latter half of the sixth century. But the problem cannot be solved finally without further light on the subject. Although the form of the letter y in the Āraṇa plates of Bhūmasena, dated 601 A.D., is certainly earlier than that in the inscriptions of the Early Pāṇḍuvarāṇaśī (which we have been inclined to ascribe to dates about the middle and the latter half of the sixth century), the Bōdhgāya inscription of Mahānāman, dated 588 A.D., shows the later form of the letter as found in the Pāṇḍuvarāṇaśī records. The forms of the letters bh and s do not appear to us as important as that of y. The ascription of Tivara’s rule covering about a decade to the third quarter of the sixth century A.D. does not therefore appear to be palaeographically impossible.

Epigraphic evidence points to the existence of two kings named Tivara, the first being a contemporary of the Viṣṇuṇukūṇḍin king Mādhavavarman I (c. 535-85 A.D.) and the second, as will be seen below, ruling over a territory near the Vindhyas in the last quarter of the seventh century A.D. Thus there is some support for both the theories assigning our Tivara to the second half of the sixth century as well as to the corresponding part of the seventh century according as he is identified with the one or the other of the two Tivaras referred to above. It is interesting to note

---

1 See above, Vol. XXVII, p. 325.
2 Ibid., Vol. XXV, p. 269.
3 Ibid., Vol. XXVI, p. 229.
4 See The Classical Age, p. 229.
6 CIH, Vol. III, pp. 274 ff., Plate XLII, A.
7 The Successors of the Śalaśūras, pp. 123-30.
in this connection that, in place of the epithet prāpta-sakala-Kōsala-udhipatyā (one who has obtained the lordship over the entire Kōsala country) found in Tivara's own charters, the same Pāṇḍu-vanśā king is endowed with the epithet svabhāja-prākram-śājyita-sakala-Kōsala-Ūtkala-udhipatyā (one who has secured the lordship of territories including the entire Kōsala and Utkaṇḍa by the prowess of his own arms) in the Adhabhāra plates of his son Nanna. We know that Tivara ruled over Kōsala, i.e. South Kōsala or the Raipūr-Bilaspur-Sambalpur region of Madhya Pradesh and Orissa. But the basis of the claim that he extended his power over Utkaṇḍa (Orissa) cannot be determined without further evidence. A king named Tivara was defeated at the foot of the Vindhya, along with his protégé Mādhava of the Śailodhava dynasty of Orissa, by the Śailodhava king Mānabhiṭa Dharmarāja (c. 695-730 A.D.) about the beginning of Dharmarāja's reign.2 We have elsewhere suggested that he may have been a later member of the Pāṇḍu-vanśā of Kōsala, who is as yet unknown from any other source. But the association of Nanna's father Tivara with Utkaṇḍa in the Adhabhāra plates may be regarded as supporting Ghosh's theory regarding Tivara's date. Unfortunately, the indication is not satisfactorily clear since the dominions of the Śailodhavas were known as Kōṅgōda-manḍala and not as Utkaṇḍa-manḍala.

After the Śiddhām symbol, the inscription introduces king Mahāsīva Tivararāja in a lengthy passage in lines 1-18. This section, which begins with a stanza praising the king under the name Tivaradēva and with the mention of Śrīpurāwhence the charter was issued, is also found in the Rājim and Bālōḍa plates though the Rājim plates contain some serious scribal errors. It may be pointed out here that the introductory part of the Adhabhāra plates of Nanna, referred to above, is smaller and simpler than the corresponding section of these records. King Tivara is stated to have been a devout worshipper of the god Vishṇu and devoted to his parents. He is further described as the son of Nannadēva of the Pāṇḍu-vanśā, who was himself the son of Indrabala, and is described as having obtained the lordship of the entire Kōsala country. The king's order in respect of the grant was addressed to the inhabitants of Bōndaka together with another locality called Avadika, both situated in the Piharāja bhūkti. In the inscriptions of Eastern India, the word bhūkti is generally used to indicate a province comprising several districts or visayas. But in the inscription under study and some other records of the area, it seems to be used to mean a smaller territorial and administrative unit. The gift land consisting of the localities called Bōndaka and Avadika was granted in favour of twenty-five Brāhmaṇas.

The donees are enumerated in two groups, one of which belonged to the Maitrāyanīya branch of the Yajurveda and the other to the Chhandoga charaṇa of the Sāmaveda. But the Brāhmaṇas are also described as priests of the Charka section of the Yajurveda and Sāmaveda, although the Charkas actually belonged to the Black Yajurveda. The first group of the donees consisted of: (1) Bhaṭṭa Madhusūdan-śāpādhyaḥ, (2) Avanti-Vikram-śāpādhyaḥ, (3) Dēvaśūri-śāpādhyaḥ, (4) Śvāmīdatta-śāpādhyaḥ, (5) Vishṇuḥgōṭū-śāpādhyaḥ, (6) Siṭāvar-śāpādhyaḥ, (7) Bhaṭṭa Kamalapakshaśvāmin, (8) Bhaṭṭa Raviṇāgāvasvāmin, (9) Śambhūbhavasvāmin, (10) Bandhudēva and Yorēṅga-Vishnubhavasvāmin, (11) Māta-Phalīvasvāmin, (12) Āśokasvāmin, (14) Śrīdharaḥbhūtīsvāmin, (15) Śīlapakshaśvāmin, (16) Śāppūpakshaśvāmin, (17) Vāmanasvāmin, (18) Nāgasarmanasvāmin, (19) Gōlachandraśvāmin, and (20) Bhadrasvāmin. To the second group pertaining to the Chhandoga charaṇa belonged: (1) Gopāndrasvāmin, (2) Vāmanasvāmin (different from his namesake in the other group), (3) Sōmasvāmin, (4) Yajñivasvāmin and (5) Unnatamēgasvāmin.

1 Above, Vol. XXXI, pp. 219 ff.
3 Ibid., Vol. XXIX, p. 39 and note 3.
4 Cf., e.g., Select Inscriptions, pp. 284 ff.
Among these names, those of Avanti-Vikram-ôpâdhyaîya and Lâta-Phalihasvâmîn suggest that the families of these two Brâhmaîas originally belonged to the Avanti and Lâta countries respectively. Some of the names, like Stâvâra, Kamalapaksha, Sîlarpaksha and Unнатamâgha, are not quite common. The word phalika in the name of one of the donees is the Prakrit form of Sanskrit sphâtika. It is difficult to say whether Yôtraga, the secondary name of Vishâmîahasvâmîn, was derived from the original home of his family as in the case of Avanti-Vikramôpâdhyaîya and Lâta-Phalihasvâmîn. The real meaning of the word sâppû in the name Sâppûpaksha is difficult to determine.

Among the privileges enjoyed by the donees, the majority are of common occurrence in royal records, viz. 'together with hidden treasure, 'together with minor underground deposits', 'free from the entry of chûtas and bhûtas (i.e. Pâlka and Piôdas)', 'together with all the taxes', and 'together with [the right to the fines for] the ten offences'. But the privilege indicated as 'together with the enjoyment of aputrika-vêgi is not usually found in inscriptions. The word vêgi means 'reunited property after it was once divided'. The expression aputrika-vêgi has probably been used in our record in the sense of 'the property of a person who died without leaving an heir'. This is sometimes mentioned as apûrâ, âputra or aputra-kâ-hana in inscriptions.

The grant was made by the king for the merit of himself and his parents. The inhabitants of the gift land are asked to pay the bhûga and bhûga (i.e. the king's share of the produce and the periodical offerings payable to the king) regularly to the donees. This is followed by some of the usual benedictory verses. It may be noted that the stanzas Bhûmi-pradâ diwi laitaniî, etc., and Rakshâ-pâlanâgôn-âiset, etc., are cited separately from those stated to have been quoted from Vîsà. The date of the charter quoted in lines 41-42, viz. the first day of Mûrga (i.e. Mûrgâsîsha) of the donor's fifth regnal year, has already been discussed above. The record ends with the statement that the grant was engraved by Bôppanaîa, son of the akshasîlika (i.e. goldsmith) Yôtranaîa. This person was also the engraver of the Balôdâ plates of king Tivara.

Of the geographical names mentioned in the inscription, Kôsâla (i.e. South Kôsâla), over which Tivara ruled, is the present Raipur-Bilaspur-Sambalpur region of Madhya Pradesh and Orissa as already indicated above. Sûrîpurâ, whence the grant was issued and which was Tivara's capital, is the modern Sirpur in the Raipur District. The gift village called Bôndâ is the modern Bônda which is the findspot of the inscription and lies about two miles from the bank of the Mahândi near Bôlpur in the Raigarh District. Avâdîka was apparently a locality adjoining Bôndâ. The name of the bhûkti or district of Piharâja is still preserved in that of Piharâ lying about a mile to the south-east of Bôndâ. The village of Lôdhâ, where a copperplate grant of the Pânduvânîî king Sîvagupta Bâlârjuna was discovered some years ago, is about 4 miles from Piharâ and 3 miles from Bôndâ. These villages are now included in the Saranggarh Sub-Division of the Raigarh District. The names of the Avanti and Lâta countries appear to be prefixed to the names of two of the donees. Avanti was the old name of the territory around Ujjain in the former Gwalior State, while Lâta indicated the Nâusâri-Broach area of Gujarât.

TEXT

Seal

Sûmin-Tivaradévaya Kôsâla-śâlpâtêr-idam|dam |||sasanaâdharmma-viśuddhy-artthâhîsthirâm=a-chandra-tàrakåh|kan |||}

1 See above, Vol. XXVIII, p. 291, text line 22 and note 13; Vol. XXX, p. 179.
3 From the original plates and impressions.
4 Motto: Anuvattubh.
First Plate

1 Siddham [*] Jayati jagatt[1*]-traya-tilikahā kshitibhīrit-kulabhavana-manāgala-[sta*]mbhāh
[*] sīt[3*]mati(t-Ti)varadēvō dhīau-

2 réya[h*] sakala-punya-kritām [* svasti ]Śripurāt=samadhigatapaṇchamahāsabd-ānēkana
-

3 pati-kiriṣṭa-kōṭi-ghrīṣṭa-charaṇa-nakha-darpanāmbhā(dvā)ṣit-ōpaṇaṭha-dīn-mukhaḥ

4 pu-rājalakṣmiṅ(khaṁ)-kēśa-pāś-ākārshana-durللalita-paṇi-paILLavaḥ niṣīta-nistriṅsa(strim-

5 ghāta-pāṭit-ārī-dva(dvi)rada-kumbha-manḍala-galadva(ba)hala-gō(sō)nita-satā-sikta-muktā

6 prakara-maṇḍita-raṇ-ānganaḥ vividha-ratna-samihārā-lābhā-lōbha-vijṛmīmbhāṅ-āri-kha-

7 ra-vāri-vādav-ānalaḥ=eḥandar-ōdaya iv=ākṛita-kar-ōdvēgaḥ Kshirōda iv=āvirbhūt-ānēkā-

8 yi-ratna-sampat Garutman=iva bhūjaṅ-ōddhāra-chaturaḥ parāṃphraha-sāttatra-kalatttra-
nētt-arājanō(νa)-ka(kō)ma-la-

9 kapōla-kuākuma-patra-bhūgaḥ śiṣṭ-āchāra-vyavastha(stāḥ) āparipālanē(n-ai)ka-dattaḥ(tta)-

10 chittāḥ [*] api cha prá-

ktānē tapasi yaśasi rahasi chētāsi chakshus(i)hī) vāpūshī cha pūjītō janēn=ākliṣṭaṇyaū ni-

Second Plate, First Side

11 tāntam=avitrīptā gu(gū)ḍhō gādham svachchhaḥ prasannō yauvanēna cha(ch=ā)laṅkṛitaḥ
svāṃbhavana(nn=ṇa)py=abahu-lapa-

12 nō=nujjhita-kutṛshō(cónō)=pi nitānta-tyāgī ripu-jana-prachanda=pi sō(sau)mya-darṣanō
bhūti-vībhūṣha-

13 nō=py=aparusha-svabhāvaḥ [* ] kiṇ=eh=āsantushō dharmārjanē na sampalla(l-lā)bhe
svālpa[h*] krōdhē na prabhāvē lu-

14 bdhō yaśasi na para-vitt-āpahārē(rē) saktāḥ subhāṣitēṣu na kāminī-kriṣṇesu pratāp-ānala-

dagdih-āśeṣa-

15 ripu-kula-tūla-rāsīs=tuhina-nilā-nilā-havala-yaśō-rāśi-[pr(p)]kāsita-digantāḥ ka(kā)ntaḥ prakri-

16 tyā śrīmad-Indra[ba]la=sūnār=alaṅkṛita-Pāṇḍu-vaṅga(vaiśa)aya śrī[1]-Nan[n-la-
dēvasya tanaya[h*] pra(prā)-

17 pta-sakala-Kō[sa*]l-ādhipatyaḥ svā-punya-sambhāra-prasamit-āśeṣa-jagad-upadrauvaḥ sva-

18 prajāā-

19 su(sū)cī-samuddhṛit-ākha-la-kaṇṭakaḥ paramavaśhaṃvātā mātā-piṭī-ṭa-ānuddhyātāḥ śrī-

Mā(Ma)hā-

śiva-Tivararājaḥ Piharāja-bhukti[ya]-Bōndaka*-Avaḍika-sahita-pratīvāsinaḥ

samājna-

1 Expressed by symbol.
2 Metre : Arvā.
3 Pā had been originally engraved and the ā sign was later struck off.
4 Read lāhka. Lō had been originally incised and the ē sign in medial ē was struck off.
5 Jō seems to have been originally engraved; but the sign of medial ē is struck off.
6 Sandhi has not been observed here. Better read *y-Avaḍika-sahita-Bōndaka or Bōndaka Avaḍika-sahita.
payati viddh[ta]m=astu bhavatāṁ yathāśāmbhir=aayāṁ grāmō yāvad-ravi-śāsi-tārā-kiraqa-
pratihata-gbhir-āndhakāraṁ jagad-avatishtatē tāvd=upabhōgyaḥ sa-nidhiṁ[^]* s-ōpa-

**Second Plate, Second Side**

nidhir=ā-chāṣa-bhāṣa-praśvēyaḥ sarvva-kara-samavētah[^1] sa-dāś-āparādhaḥ s-āputtrikā-rēpi-
bhōgyaḥ Yajurvēda(dā)-Sāmaveda-Charak-āddhivaryya(ryyu)-Mārtrāyani(ṇi)ya-bhāṭya-Mad-
dhusūdan-ōpaddhyā-

ya [^2] Ra(A)vanti-Vikram-ōpaddhyāya || Đevasōm-ōpaddhyāya || Svāmidatt-ōpaddhyāya ||
Vishughō-

sh-ōpaddhyāya || Sthāvar-ōpaddhyāya || Bhāṭṭa-Kamalapakshasvāmi || Bhāṭṭa-Raviṇā(nā)-
gasvāmi [^3]

Śambhubhavasvāmi || Ba[ṇ]ādhēva-Yōraṅga-Vishṇubhavasvāmi || Lāṭa-Phalihvasvāmi||
Āśkavasvāmi || Śridharabhbhiśvāmi || Śilapakshasvāmi || Sāppūpakshasvāmi [^4]

Vāmanasvāmi || Nāgaśarmmasvāmi || Gōla[ča][tā]drasvāmi || Bhdrasvāmi || Chhāndōga-chan-
raṇi(ṇīya-Gōpēndrasvāmi śvāmī† Vāmanasvāmi || Sōmavasvāmi || Yajñasvāmi ||

Unnataṃghasvāmibhyāḥ pāñchavīṇaḥ(viśā)śibhyāḥ mātā-pitrōr=ātmānaś=ca puṇy-ābhi-
vriddhāyē udaka-pūrṇvam=pratipādita ity=upalabhya yathā-ōchitam bhōga-bhāga-

**Third Plate**

m=upanayantaḥ sukhaṁ prativatsyath=ēti || bhāvinaś=ca bhūmipālān=uddi-
śy=ēdam(m=a)bhīdhīyaḥ [^5] Bhūmi-prāda divi lalanti pati(ta)nti hanta hṛtīvā mahī[ṇ]ś
nṛpata-

yō naraṅkō nṛṣatsā(śaunsāḥ) || ētārdva(tad=du)[ya]ṁ parikalayya chala(lā)ṅ=ca lakṣmīṁ=
āyus=ṭatha(thā) kuruta ya

d=bhavata(tā)m=abhiḥaṁ(bhēṣṭam) [^6] api ca [^7] Rakṣā(ṇā)-pālanayōsta(s=tā)vat=phala-
[ṛīṇ]śugati-durgati [^8] kō nāma svā(sva)ṛgga-

m=utaṛiṣya naraṅka(ṛīṇ)ś pratipadyatē || Vāya-gitā(ṛīṇ)ś=ch=ātra ślōkān=udāharanti
[^9] Agnēr=apāyaṛṇa pra-

thama(ṛīṇ)ś suvarṇa(ṛīṇ)ś bhūṛ=vaivasvī sūrya-sutāṁ=ca gāvah [^10] dattāś=trayas=
tena bhavanti lōkā

evagṛṭ moḍati bhūmaṭāḥ [^12]

aś(c)chehittā chchāḥ(ḥ=a)nunmaṇaḥ cheha(cha) tāny=ēva naraṅkō vasēt || Bahubhir=vasu-
dhā dattā rājabhīs=Sa-

gar-ādiḥbhīḥ [^13] yasya yasya yada(dā) bhūmīs=tasya tasya tada palaṁ(lam ||)ś Sva-dattā-
[ṛīṇ]ś para-dattamvā(tttān vā) yatnād=ra-

kha Yudkshēṭhira [^14] mahīṁś।(mé=ma)himaṭāṁ śrēṣṭha dānāṁ=chhrēyo=nupālanam=
iti [^15]pravardhamāna-viśaya-ra-

jīyē saṃv(ara)ntaḥ 5 Mārgga-di 1 ukti(tki)[rṇaṁ(rṇaṁ akhasālikā-Yōtāṅga-sūmuna

Bōppanāgēṇa ||

[^2] The double damda here and below up to line 29 are unnecessary. The names of the donors should have to be read in a single compound expression. But the rules of saṁdhi have been ignored in a few cases.
[^3] Bhā had been originally engraved; but the ś sign was later struck off.
[^4] Better omit śauṁ since all the names of the donors have to be regarded as forming a single compound expression.
[^5] Vē was originally incised. But the ś sign seems to be struck off.
No. 18—MUDGAPADRA GRANT OF YUVARAJA SRYASRAYA SILADITYA

(1 Plate)

D. C. SIRCAR, OOTACUMUND

(Received on 4. 1. 1959)

In August 1959, Mr. Nathubhai Umaji Shah of Karchelia in the Mahuwa Tahsil of the Surat District, Bombay State, sent me a set of two copper plates for examination. The two rings that must have originally held the plates together and the seal expected to have been affixed to one of them were not available to me. I had also no information regarding the exact findspot of the inscription and the circumstances leading to its discovery.

The two plates of the set measure each about 8-5 inches in length and 5-1 inches in height. They have two ring-holes in the margin, which are respectively 4 and 5 inch in diameter, the intervening gap between them being about 2-5 inches. The plates have writing only on the inner side. The weight of the two plates together is 72½ tolas.

There are 21 lines of writing, 9 lines on the first and 12 on the second. The characters of the inscription belong to the West Indian variety of the early Telugu-Kannada alphabet of the seventh century A.D. The language is Sanskrit and the record is written in a mixture of prose and verse. The orthography is similar to that of other epigraphs of the age and area in question. The text of the record is full of errors of omission and commission. The style is similar to the published records of the donor. But the introductory part of the present record is somewhat smaller than in the other inscriptions of the family. The date of the grant is quoted in lines 20-21 as the 7th day of the bright fortnight of Jyēṣṭha in the year 420 expressed in words only. The year has to be referred to the Kalachuri era which, as Keilhorn has shown, started from the 13th August 249 A.D.¹ Thus the year 420 of the Kalachuri era would be equivalent to 668-69 A.D. and Jyēṣṭha-sudi 7 of the said year corresponds to the 23rd May 668 A.D. This is the earliest record of the Chāluksya house of Gujarāt and the date is of considerable importance in as much as, as will be seen below, it proves that a generally accepted theory about the history of the family in question is wrong.

The charter was issued by Yuvarāja Śryāśraya Silāditya of the Chaliyā or Chāluksya dynasty. He was the son of Dharāśraya Jayasimhavarman and grandson of the Chāluksya emperor Satyāśraya Pulakēśin II (610-42 A.D.) of Bādami. The Nasik plates² of Dharāśraya Jayasimhavarmanā, dated in the Kalachuri year 436=684-85 A.D. (actually Chaitra-sudi 10 of 685 A.D.), mention the donor as meditating on the feet of his parents and of the illustrious Anivārita who is no other than the Chāluksya emperor Vikramāditya I (655-81 A.D.) as suggested by the latter's own inscriptions.³ At the time the charter was issued, Jayasimhavarman was ruling over the Nāsik region as a semi-independent feudatory of Vikramāditya's son and successor Vinayāditya I (681-96 A.D.) who is, however, not mentioned in the record. We know that Dharāśraya Jayasimhavarman is sometimes described as one 'whose prosperity was

¹ Ind. Ant., Vol. XVII, p. 215. That the era started from the 5th September 248 A.D. is believed to be the later view of the same scholar (CII, Vol. IV, p. vii).

(117)
augmented by his elder brother (i.e., Vikramāditya I), and this suggests that he was appointed viceroy of the Nāsiḍ region by Vikramāditya I. But the Nāsiḍ plates do not represent him clearly as a feudatory of the Chālukya emperor.

While there is only one charter issued by Jayasimhavarman as indicated above, two grants of his son Yuvārajya Śrīśrāya Śilāditya were so far known to us. These are the Nārusāri plates of the Kalachuri year 421-669-70 A.D. (actually Māgha-sudi 13 of 670 A.D.) and the Surat plates of the year 443-691-92 A.D. (actually Śrāvaṇa-sudi 15 of 691 A.D.). The earlier of the two grants, like the charter under study, is known to have been issued from Navasārikā (Nārusāri). Our inscription is thus the third and the earliest of Śrīśrāya Śilāditya’s inscriptions so far known. His title Yuvārajya (meaning ‘an heir-apparent’) and the fact that the seal of his Surat plates bears the name of his father have led some scholars to believe that Śrīśrāya Śilāditya was ruling on behalf of his father who was himself a viceroy of the Chālukyas of Bādami. But the issue of copper-plate grants by both the father and the son appears to suggest that they were ruling over different tracts as semi-independent subordinates of the Chālukya emperors of Bādami. It has to be noted that Śilāditya’s charters do not indicate in any way that he was a subordinate of his father or of the Chālukya emperor of Bādami, but, on the other hand, show that his political status was similar to that of his father. If he was really ruling on his father’s behalf over a portion of the latter’s chieftainship, he could not have issued charters of his own without indicating his subordinate status in any way. Indeed, in such a case, he could only issue a grant with his father’s permission. We can understand a powerful viceroy issuing charters in his own name with the connivance of his weak or distant overlord. But it is difficult to believe that a governor under the viceroy, even if he was his own son, was empowered to issue grants like an independent ruler. In this connection, attention may be drawn to the fact that the Manor plates of Jayāśrāya Maṅgalarāja, who was another son of Dharāśrāya Jayasimhavarman and was ruling over the Thana region, were issued in Śaka 613-691-92 A.D. (actually on Vaiśākha-sudi 15 of 691 A.D.) stated to have been corresponding to the twenty-first regnal year of Maṅgalarāja. Thus Maṅgalarāja’s rule as a viceroy began as early as 669-70 A.D. while his brother Śrīśrāya Śilāditya is now known to have been ruling from the year 668-69 A.D. down to at least 691-92 A.D. as already indicated above. Both the brothers were thus ruling semi-independently at the same time side by side with their father. Maṅgalarāja’s reference to the twenty-first year of his own rule no doubt points to his semi-independent status.

It has been suggested that the regnal year 21 mentioned in the Manor plates refer to the reign of Dharāśrāya Jayasimhavarman and not of Maṅgalarāja who is believed to have been ruling on his father’s behalf and, on this basis, it has been concluded that Jayasimhavarman ruled from 669-70 A.D. (Kalachuri year 421) at least to 691-92 A.D. (Kalachuri year 443) which are, as we have seen, the dates of the Nārusāri and Surat plates of his son Śrīśrāya Śilāditya. This is, however, clearly against the language of the Manor plates. Moreover, the present record shows that Śrīśrāya Śilāditya began to rule at least one year earlier and this fact disproves the suggestion that the Nārusāri plates of the Kalachuri year 421 were issued by Śrīśrāya Śilāditya shortly after Gujarāt came into the possession of Dharāśrāya Jayasimhavarman, i.e., in the first year of his rule. 

---

1 CII, Vol. IV, p. 125, text line 9.
2 Ibid., pp. 123 ff.
3 Ibid., pp. 132 ff.
4 Ibid., p. lxii.
5 Above Vol. XXVIII, pp. 17 ff.
6 Ibid., p. 18. Mirasi agrees with the suggestion but regards the Kalachuri years 421 and 443 as equivalent to 670-71 and 693-94 A.D. respectively (CII, Vol. IV, p. lix, note 1). Jayāśrāya Maṅgalarāja had a fairly long rule since he is also known to have issued the Balsar Plates of Śaka 635 (731-32 A.D.). See JBBRAS, Vol. VI, p. 5; Ind. Ant., Vol. XII, p. 75.
7 It is really strange that Mirasi (loc. cit.) regards 670-71 A.D. as later than 671-72 A.D. which he quotes as 671 A.D., the reason being obvious.
of the inscription under study suggests that, while Maṅgalarāja was appointed viceroy in 669-70 A.D., his brother Śryāśraya Śilāditya and probably also Jayasimha, father of Śryāśraya Śilāditya and Maṅgalarāja, began to rule as viceroys from an earlier date. It seems also to suggest that the father and his two sons were viceroys over different parts of Gujarāt and that the sons were not ruling on behalf of their father. The real significance of the title Yuvārāja enjoyed by Śryāśraya Śilāditya cannot be determined. It may have been conferred on him by his overlord.

The Nausāri plates of Avanījanāraya Pulakēśirāja dated in the Kalachuri year 490-738-39 A.D. (actually Kārtti-sudi 15 of 738 A.D.) assign the imperial title Paramabhaṭṭāraka not only to Pulakēśirāja but also to his brother and predecessor Maṅgalarāja and their father Jayasimha even though Pulakēśin is stated to have received certain titles from king Śrivallabha, i.e. his overlord, the Chālukya emperor of Bādāmi. This suggests that the Gujarāt Chālukyas were semi-independent before the Chālukya house of Bādāmi was overthrown by the Rāṣṭrakūṭas. Even the Manor plates of 691-92 A.D., which refer to the twenty-first year of Maṅgalarāja’s rule as indicated above, apply the title Prīthivivallabha to Maṅgalarāja. The Nausāri plates of Pulakēśirāja may be regarded as representing him as the successor of Maṅgalarāja and the latter as the successor of Jayasimha and this has been taken to indicate that Śilāditya, not mentioned in the record, pre-deceased his father. It may be supposed that on Śilāditya’s death his chiefdom passed on to his father Jayasimha and that Jayasimha’s chiefdom passed on to his death to Maṅgalarāja who was succeeded by Pulakēśirāja. But, since there were other vice-regal rulers in the region in question, it is difficult to be sure on these points. The Nausāri plates, however, merely give the relation between Jayasimha and Maṅgalarāja and between Maṅgalarāja and Pulakēśirāja and do not really specify the regular order of succession. But since the relation between Maṅgalarāja and Pulakēśirāja was not the regular one of father and son, its mention may suggest that Pulakēśirāja considered himself the successor of his brother. The statement of the relationship between Jayasimha and Maṅgalarāja may, however, be only casual without any such bearing.

The inscription under study begins with the Sīdham symbol and the auspicious word svasti. These are followed in lines 1-2 by the well-known stanza Jayatye-avishkritam, etc., in adoration of the boar incarnation of Viṣṇu, which is found at the beginning of most of the records of the Chālukya house of Bādāmi. The word svasti occurs again after the said stanza indicating the beginning of the document proper. Then king Pulakēśi-vallabha (Pulakēśin II) of the Chālukya (Chālukya) family [of Bādāmi] is introduced (lines 2-3). As in the other records of the family, the Chālukyas are described as meditating on (or, favoured by) the feet of the god Svāmi-Mahāśeṇa (i.e., Skanda-Kārttikeya), as installed [to power] by the [Divine] Mothers, as belonging to the Mānavya gōtra and as having been Hārīti-putras. King Pulakēśin II is also described as one whose body was purified by the avahṛthī bath taken in connection with such sacrifices as the Bhausvarṇaka, Āvamanḍha, Pauniḍarika and Vājapēya. This can be regarded as a genuine claim only if it may be believed that he took part in these sacrifices which were actually performed by his grandfather Pulakēśin I. But the known facts of Chālukya history show that Pulakēśin II was too young at the time of his father’s death about 597 A.D. while the Āvamanḍha and some of the other sacrifices had been celebrated by his grandfather before 543 A.D. Thus the claim in our inscription could scarcely have been genuine.

Pulakēśin’s son Vikramāditya Satyāśraya Prīthivivallabha is next introduced in lines 5-7 of our record as devoted to his parents and to the illustrious Nāgavarman. This Nāgavarman

---

3. The Classical Age, pp. 231 ff.
is mentioned in several other epigraphs of the Gujārāt Chālukyas as Nāgavardhana who is usually believed to have been one of the gurus of Vikramāditya I. The inscription then introduces Dharāśraya (actually called Dharāśraya in our record as also in some other epigraphs) Jayasimhavarman as the brother of Vikramāditya I and the donor of the charter, viz. Śrīśraya Śilāditya-yuvarāja, is next mentioned as the son of Dharāśraya Jayasimhavarman (lines 7-9).

The charter was issued from Navasārikā (line 10), i.e., modern Nausāri, which seems to have been the head-quarters of the government of Śrīśraya Śilāditya. The grant recorded in the charter was made in favour of two Brahmānas, the first of whom was Rēvāditya, the son of Bambhasvāmin (Brahmasvāmin) of an Aupamanyava-gōtra family hailing from Girinagara (modern Girmar near Junagarh in Kathiwar). Rēvāditya is described as a Chhandogabhrah mastery, i.e., a student of the Chhandogya branch of the Śāma Veda. The second donee was Varasyaka of the Āśvalāyana gōtra, who was the son of the sister of Rēvāditya's mother. His father is not mentioned in our record and he is represented, like Rēvāditya, as a putraka (i.e., a son) to Bambhasvāmin. The specific mention of his gōtra seems to preclude the possibility of Varasyaka being an actual or adopted son of Bambhasvāmin. Probably Varasyaka was brought up in Bambhasvāmin's family.

The village granted was Mudgapadra-grāma situated in the district of Vichihāra. It is difficult to determine whether hāra in the second name actually stands for ahāra, 'a district'. The grant was made for the increase of the merit and fame of the donor and his parents. The object was the provision for the performance of the bali, charu and vaisvadeva rites as well as the reception and maintenance of guests by the donees.

The above section of the record is followed by the donor's request to future rulers for the maintenance of the grant and the curse to the effect that [the person responsible for the resumption of the gift land] would be committing the five great sins. After this, some of the usual imprecatory and benedictory stanzas are quoted in lines 16-20 as the sayings of Vēdavyāsa Vyāsa. Lines 20-21 quote the date already discussed above. The charter ends with the statement that it was written by the Śāma Vīrāhaka (minister for peace and war) Dhanañjaya who was also the writer of the donor's Nausāri plates referred to above.

Of the geographical names mentioned in the document, we have already indicated the location of Navasārikā and Girinagara. The gift village called Mudgapadra-grāma and the district of Vichihāra in which the village was situated cannot be identified.

TEXT

First Plate

1 Siddhanā svasti [**] Jayatà=āvichāritam bhushnur=vvārāhām kshōhbit-āṅgabhām(vam |)
dakṣin-ōnnata-dānāhṣṭr-ā-

2 gra-vikrāśrānta-bhuvanaṁ vapuḥ [**] svasti [**] Mānnavya-sagōtrānāṁ Ṣārīti(tí-
putrāṁ

1 See above, Vol. XXXII, p.179.
2 Cf. the case of Rāghudēvā described as putrāyā by Kapilēsvara even though the former was not the latter's actual or adopted son (above, Vol. XXXIII, p.5). Note also the case of Čhāchiga who was the son of Padma but claimed to have been the dharma-putra of King Gōpāla (ibid., Vol. XXXII, p. 340).
3 From the original plates.
4 Expressed by symbol.
5 Read "āvichāritam.
6 Read Viśhenā.-
7 Metro: Anushūpāḥ.
3. Māṭrj[i(tri)-gaṇ-ābhishtāṅam Svāmi-Mahāśeṇa-pād-ānudhyātānāṁ Chalikyānāṁ(uḥ)-m-a-

4. uvāyē bahusuvāṃṇaḥ-āśvamēdhya-paupādaika-vājapeyy-ājdi-yāyavabhrīta-

5. snāna-pavitrīkri(kri)-ṣārīrāḥ(rāḥ) śrī-Pulakēśi-vallabhaḥ [*] tasya puttra[h-]
paramamāhēvarō

6. mātā-pittra(tri)-chhā-ā śrī-Nāgavarmanā-pād-ānudhyātāḥ śrī-Vikramāditya-Satyāśraya-
Prī(Pri)thī-

7. vīlalabha-mahārā[jä*-]dhīra(rāj)ja-paramēsvara-bhāṭṭārakaḥ [*] tasya bhrātā
Dhārāśraya-ā śrī-Ja-

8. yasiṃhavarmma(rmmā *) tasya putraḥ sa-madana yuvatā-jana-manōhara-rūpa-
saubhāgya-

9. vijita-vidyādhara-chakravartti-guṇaḥ Śrīyāśraya-śrī-Śīlāditya-yuvarājaḥ

Second Plate

10. Navasārikānī Girinagara-viśirṛga-Atuppanna-sagotra-Bambhasvā-

11. mī-putrakābhīyaḥ Rēvāditya-Chehuntō-ga-brahmachārīgē

12. tan-mātrīṣva(śvā)ṣriputra-Āśvalayāna-sagotra-Vasarayaka Vichīhā-

13. r-āntaragata-Mudgapadra-grāmami dattavān mātā-pitṛr-ātmanāḥ cha puṇya-yaśō-
bhīviri(vṛi)-

14. ddhayē akhaṇḍita-bali-charu-vaisāvanarā priy-ātithi-santarppaṇāya śradh-ahbra-sam-

15. saṃghātijaya-lōk-ānityatāmm[*] anumānītya dhārmikārā-āgā[mi*]-nirpati[bhīh-]
asmad-dāyō-

16. numantavyā[*] sa pa[ñ]chabhīr=mmahāpataka[h-] sanīyuktaḥ sā(say)d=ity[*] ukta[mi]-
bhagavatā Vēdavyāsā[na-]

17. Vyaśēṇa || Shashṭi-varshha-sahasraṇī svārgge mōdanti bhūma(mī)daḥ [*] āchchhē[ttā]
ch ānumānta cha tā-

18. ny-ēva narakē vasēt || Vindhyā-tāvishv=atōyasa śushka-kōtara-vāsina[naḥ ] [kr]-[kri]-
shō-āhāyō

---

1. Sā was originally incised in place of sē.
2. Read ābhṛthā.
3. The akṣara is redundant.
4. There are two signs of superscript ṛ above nam.
5. The name is found in the forms Dhārāśraya and Dharāśraya.
6. Read saṭrīkāṃ=adhikasaṇ as in the Nausāri plates.
8. Sanskrit Brahmasvāni.
9. Read putrakābhīyām.
10. Read Varasvānāya cha.
11. The intended reading is vaiśeṇara. But the more appropriate expression seems to be vaiśreṇēva
13. The letters h-paripālāyāsascha ga ajaśa-timira-pañjal-ācitra-matir=āchchhīndyād=āchchhīdmyānam
=ānumāntē appear to have been omitted from here through oversight.
14. The superscript ṛ in the conjunct has an incomplete form.
19 bi jayantē 1 bhūma(mi)-dāyaṁ haranti yē 2 Bahubhir = vvasudhā bhuktā rāj(Ja)bhī[ṛḥ]3 Sagar-ādibhī[ḥḥ]i

20 yasya yasya yadā bhūmi 1 sa = tasya sta(t)aaya tadā phalam sarinviṣṭara-śata-chaṛēśṭha3 viṁśa-

21 ttar-ādhikō 4 Jēśṭha2-śuddha-saptamya[ṛḥ]4 ārī-śandhivigrhaḥita(ka)-Dhana[ṛḥ]4 jayēṇa likhēta4 "

---

1 The dandaś are unnecessary.
2 Metre : Aṣṭāḥśatā.
3 Read chaṛṣṭha. Another possible emendation of the faulty passage is cha(Puṣṭha)ḥē-ṛṣṭha4 which did not occur to me when the article was written. If this is preferred, the date would be year 428 and the inscription would of course not be the earliest record of the family. But that does not affect much the suggestion regarding the simultaneous rule of Jayasimha and his sons. Cf. above, p. 118 and note 7.
4 Read viṁṣatā-uttarē or viṁṣatā-ādibhēt.
5 Read Ṣiḍēśāṇa.
6 Read liliṣṭam.
7 This is followed by a design indicating the end of the writing.
No. 19—NESARÏKA GRANT OF GOVINDA III, SAKA 727

(2 Plates)

PARMEŚHWARI LAL GUPTA, BOMBAY

(Received on 30. 6. 1959)

This set of three copper plates was lying for a long time with the family of Major Sardar Nagojirao Patankar of Patan, North Satara District, Bombay. The source from which they came to his family is unknown. On the 15th May 1955, Major Patankar presented the plates to Shri Morarji Desai, the then Chief Minister of Bombay State. Later they were transferred to the Prince of Wales Museum of Western India, Bombay. The inscription was published earlier by Shri G. H. Khare in his Sources of the Medieval History of Deccan (Marathi), Vol. I, pp. 15 ff. with Plates.

Each of the three plates measures 9·5" in length and 6·75" in breadth. Their ends are a little raised and thickened for the protection of the writing, the preservation of which is unsatisfactory. Some portions at one corner of two of the plates are lost. The surface of the first and second plates are damaged due to corrosion. The second plate is cracked at the centre. The first plate is inscribed on the inner side and the other two on both the sides. The plates are strung on a ring about 1·5" in thickness and 2·3" in diameter, to which is soldered a round seal 1·5" in diameter. The countersunk surface of the seal bears the figure of Garuḍa, facing, squatting on a lotus.

The whole grant runs into 74 lines. Plate I has 19 lines, Plate II has 19 and 16, and Plate III 15 and 5. The scribe has inadvertently omitted one or two letters at places and in one case (line 42) as many as nine letters. There seems to be some overwriting in lines 49 and 50, the motive of which is unknown.

The characters are Nāgarī of the West Indian type and resemble those of the other copper-plate grants of the Raśṭrakūṭa ruler Gōvinda III who also issued the present charter. The sign for the jihrāmūliya and upadhmāniya resembles the letter sh (cf. lines 9, 27). The letter b is always denoted by the sign for v. The language is Sanskrit. As regards orthography, we have the indiscriminate use of one of the three sibilants for another, the use of y for j and vice versa, rī expressed by ri, etc. There are numerous errors in the text of the record.

The plates were issued by the Raśṭrakūṭa king Gōvinda III while he was encamping in Śūgudūra. He is described as Paramabhaṭṭāraka Mahārajaḍhirāja Paramēśvara śrīmat-Prabhūtāvarsha Śrīvallabhanarendra and as meditating on the feet of Paramabhaṭṭāraka Mahārajaḍhirāja Paramēśvara śrīmad-Dhārāvarsha. The object of the inscription is to record the royal gift of the village of Nēsārikā on the occasion of Saṅkrānti on the 13th day of the dark half of the month of Paśa in the cyclic year Tārāṇa and the expired Saka year 727 (expressed in words only). The date corresponds to the 21st December 805 A.D. On that day, the Saṅkrānti took place 55 ghāṭikās after mean sun-rise when the 13th titi of the dark half of Paśa was current. The titi ended 42 ghāṭikās after mean sun-rise next day. The cyclic year was Tāraṇa according to the Northern system.

The donated village Nēsārikā was situated in the Chandagāḍa visāya. The details of the boundary given in the grant are difficult to understand, as the lines containing the information are tampered by overwriting. However, it appears that it was bounded on the east by the confluence of the river Tārā; on the south by Hēma-giri adjoining some village (the name of which cannot be made out); on the west by a water-fall of the village of Darvāna, and on the north by a

---

1 [See below, p. 132, note 1.—Ed.]
2 [See below, p. 132, note 4.—Ed.]
village (the name of which cannot be made out) situated near Krīṣṇa-giri. Chandagaḍā may be the present Chandgarh, the headquarters of the Taluk of the same name formerly belonging to the Belgau District. About ten miles to its north is situated a village named Nēsāri which may be Nēsārikā of the grant. To the east of Nēsāri flows the Tarhaḷa river which meets the river Malaprabhā at a little distance south-east of Nēsāri. Thus Tarhaḷa may be the river Tārā and the confluence referred to in the grant may be that of the Tarhaḷa and the Malaprabhā.

The donee was Śivanāga-bhaṭṭā, the son of Parivachchhara-chaturvēda and grandson of Bhārīḍasa-chaturvēda. The donee's family belonged to the gōtras of Āgirīs, Bārhapatya and Bhāradvāja and the Taittirīya school of the Vēdas and he was a student of the three Vēdas and was the resident of Ikshu-grāma which cannot be identified. The gift was made to the donee at the instance of a chief named Nāgaharī of the Brihach-Chhinda family of the Phāṇḍīra (Nāga) race. The Chhinda (Sinda) family ruled from Bagalkot and Yelburga in Bijapur and Hollavour and Belagutti in Mysore.

Śūgudurī, the camping place of the king from which the present grant was issued, cannot be precisely located. It is, however, not unlikely that it lay in the territory of the Chhinda chief, at whose instance the gift was made.

The record was written by Arunāditya who was the son of Vatsarāja and figures as the scribe of no less than five other charters of the king, viz., the Wāṇi-Dinḍōri plates of Śaka 730 (current), Śisavāī grant of Śaka 729, Bāhulawād plates of Śaka 732 (current), Bhārata Iśihāsa Sarasvādhaka Manḍala plates of Śaka 732 and Lōhrā grant of Śaka 734. He was thus serving Gōvinda III at least from Śaka 727 to 734. The dūtaka of the present grant was Dēvaiya-rīṣaṇa.

The inscription offers the longest eulogy of king Gōvinda III. Out of the 16 stanzas (verses 10-25) of this eulogy, 11 (verses 10-20) are known from the Rādhapūrī and Śisavāī grants as well as from the Maṇḍava plates of Śaka 724, which record a grant of Gōvinda's brother Stambha. This portion of the eulogy, excluding verses 15 and 19, is also found in the Wāṇi-Dinḍōri plates and, excluding verses 16 and 17, in the Lōhrā grant. The remaining five stanzas (verses 21-25) are found only in the present record.

Verses 10-12 refer to Gōvinda's appointment as yuvarāja and investiture with the kaṭhikā (necklace), the sign of an heir-apparent. Verse 13 tells us that after the death of his father, he subdued twelve rulers who had combined against him. There is no indication that this revolt was headed by Gōvinda's brother Stambha as suggested by scholars on the authority of the Kāvi plates of Gōvinda of the Gujarāṭ-Rāṣṭrakūṭa branch, in which the name of Stambha is mentioned as one of the rebellious rulers. The reference to this revolt of the twelve feudatories also appears in

---

1 [See below, p. 133, note 6.—Ed.]
2 [See below, p. 132, notes 8-9.—Ed.]
3 [See below, p. 132, note 7.—Ed.]
4 [See below, p. 132, note 4.—Ed.]
6 Above, Vol. XXIII, p. 212, text line 62.
7 Sources of the Medieval History of Deccan (Marāṭhī), Vol. II, p. 22, text line 56.
8 Ibid., Vol. III, p. 38, text line 66.
9 Above, Vol. XXIII, p. 222, text line 71.
10 Ibid., Vol. VI, pp. 243-45.
11 Ibid., Vol. XXIII, pp. 298 fff.
13 Set Ant., Vol. XI, p. 158.
14 Above, Vol. XXIII, pp. 219-20.
15 Set Ant., Vol. V, p. 147, verse 27: Rājya dāhikēkak-ālakait=abhihiṃcit= daittāṃ rājādhihīrājaparamēṇvaratām āṣa-pitrā | anvaiḥ=mahā-śrīpattihir= bahubhiḥ= samātayā Stambhādāhīhir= bhuja-kalāḥ= avahiṣṭapuṣyaṃ nāmām ||
Stambha’s own grant, viz., the Mañje plates. 1 Had he been involved in the revolt, he would have easily ignored the reference to the revolt in the eulogy of Gōvinda III in his own grant in view of the fact that it is not referred to in records like the Anjanāvatī plates of Saka 722 issued by Gōvinda III himself. 2 Stambha, the brother of Gōvinda III, thus may have been different from Stambha who rebelled against the latter. Verses 14-20 describe the surrender of six kings, viz. (1) Gaṅga, (2) Vēṇgī, (3) Mālava, (4) Vindhyā (i.e. Mārāśarva), (5) Pallava and (6) Gūrjara, who may have been six out of the twelve, since Andhra is identical with Vēṇgī and Kōsala and Avanti may be identified respectively with Vindhyā and Mālava. 3

Verse 21-25, which are found only in the present grant, appear to throw more light on the above rulers. The verses may be translated as follows: "Jagattunīga (i.e. Gōvinda III) decorated the whole universe with the sign of Garuda (i.e. the royal insignia of the Rāśṭrakūṭas) after having taken away [the insignia of] the fish from the king of the Pāṇḍya country, [the insignia of] the tiger from the Chōla, [the insignia of] the elephant from the Gaṅga, [the insignia of] the bow-stick from the Kērala, [the insignia of] the boar from the Andhra, Chālukya and Maurya, the phalakasāvatī pratirekhāsāva (!) from the lord of the Gūrjaras, [the insignia of] the bull from the lords of the Pallavas, Kōsala and Avantis; the nāma (i.e. image) from the Siṃhala and [the image of] the renowned goddess Tārā from Dharma, the king of Vaṅgāla, and other insignia from various other rulers."

Here we have a list of thirteen kings who were deprived of their royal insignia by Gōvinda III. They are: (1) Pāṇḍya, (2) Pallava, (3) Chōla, (4) Gaṅga, (5) Kērala, (6) Andhra, (7) Chālukya, (8) Maurya, (9) Gūrjara, (10) Kōsala, (11) Avanti, (12) Siṃhala and (13) Vaṅgāla. One of these names, viz. Pallava, is mentioned twice. Whether this is a mistake of the scribe or was purposefully written cannot be determined, since it may be due to the fact that Gōvinda III led two expeditions against the Pallava country as appears from the language of his British Museum plates of Saka 726. 4

Of these thirteen kings, six, viz. Nos. 2, 4, 6, 9, 10, and 11, are the same, as we have seen, as those referred to in verses 14-20. Six others, viz. 1, 3, 5, 7, 8, and 13 who are known to have been subdued by the predecessors of Gōvinda III, may be the six other rebels. Siṃhala (No. 12) is not mentioned in connection with the exploits of his predecessors and may have been subdued by Gōvinda III himself.

As regards the insignia of the various kings, it is well known that the Pāṇḍyas had the fish emblem. Neṇuṇādaiyaṟṟ (765-815 A.D.), 5 the son of Māravarman Rājasimha I, was the Pāṇḍya contemporary of Gōvinda III. But nothing is known about his struggle with the Rāśṭrakūṭas. The bull was the emblem of the Pallavas. The Pallava ruler referred to is Dantivarman, the son of Nandivarman II Pallavamalla. The defeat of Dantiga or Dantivarman of the Pallava dynasty at the hands of Gōvinda III is mentioned in the latter’s British Museum plates. 6 The tiger was the insignia of the Chōlas. 7 Gōvinda’s Chōla contemporary seems to have been a predecessor of king Vijayāḷaya (850-71 A.D.).

---

2 Above, Vol. XXIII, p. 13 ff. [See below, p. 140.—Ed.]
3 [See below, pp. 137-38, 140.—Ed.]
4 [See below, p. 137.—Ed.]
6 The Age of Imperial Kṣataṇj, p. 156.
7 Ind Ant., Vol. XI, p. 127, text lines 6-7.
The bull was the insignia of the Eastern Gaṅgas and the elephant of the Western Gaṅgas. Our record apparently refers to the elephant emblem of the Western Gaṅgas. We are told in verse 14 of the record that the Gaṅga ruler, who was in prison, was released when Gōvinda III came to the throne, but that he was re-imprisoned on his being hostile. The same fact is alluded to in verses 18 and 33 of the Sanjan plates. This Gaṅga ruler is Śivamāra II (788-812 A.D.). The bow was the insignia of the Kērala kings. Gōvinda’s Kērala contemporary was in all probability Chērānān Perumāl (c. 742-826 A.D.).

The emblem of the Andhra king is described as the boar in our record. We know that the Andhra country at this period was under the Eastern Chālukyas of Vēṅgi, whose emblem was the boar. In verse 19, the lord of Vēṅgi (i.e. the Eastern Chālukya king) is said to have submitted to Gōvinda III and served the Rāṣṭrakūṭa king by dusting his courtyard. The same story is repeated in verse 33 of the Sanjan plates. The king of Vēṅgi at this time was either Vishnupārthana IV (764-799 A.D.) or his son Vijayāditya II (799-847 A.D.), more probably the latter. The separate mention of the Chālukya king in the grant shows that there was a different branch of the Chālukyas other than the Eastern Chālukyas. This may either be the Chālukya house of Vēmula-vāda, which owed allegiance to the Rāṣṭrakūṭas, or the branch of the Chālukyas of Bādami to which the Later Chālukyas of Kalyāṇa belonged. The predecessors of the Chālukyas of Kalyāṇa, who had the boar emblem, must have been feudatories of the Rāṣṭrakūṭas. The Maurya king is also said to have the insignia of the boar. These Mauryas may have been later members of the Maurya house of the Koṅkana, which is mentioned in the Aihole inscription of the Chālukya king Pulakāśīn II (610-642 A.D.).

Verse 22 of the grant refers to the insignia of the lord of the Gūrjaras as phalakaṁ pratīkadhārya. This faulty passage may be amended as phalakaṁ pratīkadhāryam, meaning a tablet (phalaka) having the figure of a pratīkā (door-keeper). The reference is to the Gūrjara-Pratīkhāras of Kanauj. The seals attached to the charters of these Pratīkhāras look like a tablet (phalaka), being a rectangular piece 6" to 8" broad and 10" to 13" long. They bear a human figure facing full front under an arch. This figure has been taken to be the goddess Bhagavati, since she is mentioned in the grants of the Pratīkā (king Mahendrapāla). But we know from the Gwalior pratīṣṭhā that the Gūrjara-Pratīkhāras were born in the family having the emblem of a pratīkā (door-keeper) and a man under an arch is an apt representation of a door-keeper. About this adversary of Gōvinda III, verse 15 of our record says that he vanished at the mere sight of the Rāṣṭrakūṭa king. The Gūrjara ruler was in all probability Nāgabhaṭa II, the son of Vatsarāja, mentioned in verse 22 of the Sanjan plates.

The insignia of the kings of Kōśala and Avanti do not appear to be specifically mentioned in the grant unless we think that the word vīraḥkṣara mentioned in connection with Pallavēśvara also relates to them. The Pāṇḍava or Sōmanāṣī kings of Kōśala had the representation of the bull on their...
seals. The ruler subdued by Gōvinda III may therefore be supposed to have belonged to this dynasty. Bhandarkar identified Chandragupta mentioned in line 22 of the Sanjan plates, where Kōsala is also mentioned amongst the subdued kingdoms, as the ruler of this kingdom and suggested that he belonged to the Pāṇḍava family. This suggestion was based on the dates assigned to the rulers of this family in the eighth and ninth centuries. But many scholars place the Pāṇḍava kings in the sixth and seventh centuries. Apart from this, Chandragupta is mentioned in the Sanjan plates along with Pratihāra Nāgabhata II and Kōsala is mentioned there separately. So the two references cannot be related to one another. The ruler subdued by Gōvinda may not therefore have been a member of the Pāṇḍava family. We are inclined to identify the Vindhyā king Mārāśarva, mentioned in verses 17-18 of our record and in line 25 of the Sanjan plates as Mahārāja Sarva, with the ruler of Kōsala and his capital Śrībhavana with Śrīpura, modern Sirpur in the Raipur District of Madhya Pradesh. Śrībhavana lay near the Vindhyā and the Nemādā. It is usually identified with Sarbhon in the Amod Taluk of the Broach District, Bombay. But the Vindhyā range is far away from it.

It is a general belief among scholars that Avanti was under the Gūrjara-Pratihāras during this period. It is said that it was either the home territory or the original seat of power of the Pratihāra dynasty. In support of this, the Ellora inscription of Dantidurga and the Sanjan plates of Amogha Varaha are cited. In the former, it is mentioned that Dantidurga made liberal rewards to various rulers at Ujyainī and fixed his quarters in the Gūrjara palace in that city. In the Sanjan plates, it is said that Dantidurga performed a hiranyagarbha ceremony at Ujyainī in which 'kings such as the Gūrjara lord and others were made door-keepers.' In the present record, we find Gūrjara-śrīvara and Avanti-nātha mentioned separately in verses 22 and 23 respectively and two different insinuations are attributed to them. The king of Avanti was therefore different from the lord of the Gūrjaras. In verses 15 and 16 again the Gūrjara and Mālava kings are mentioned separately and Mālava and Avanti are identical. The Baroda plates of Karka Suvarṇavaraha also distinguish between the kings of Mālava and Gūrjara. Thus the Rāśṭrakūṭa records make it clear that Avanti or Mālava was independent of the Gūrjara kingdom. The reference in lines 11-12 of our record to Vatsarāja, father of Nāgabhata II, having taken shelter in Maru after his defeat at the hands of Dhrusa, father of Gōvinda III, suggests that the original home of the Gūrjara-Pratihāras was in the Maru area. This is supported by the statement of Dakshinākāsūrī, author of the Kuvalayamālā, that he composed the work in Śaka 700 (778 A.D.) at Jāvalipura (modern Jalor) which was then under the rule of Rāṇahastin Vatsarāja. In our opinion, Vatsarāja, who ruled Avanti in Śaka 705 (783 A.D.) according to Jinasena's Haricavāsā Purāṇa, was different from the Gūrjara-Pratihāra king of the same name.

Gōvinda brought from Simhala a nāma which probably means here 'an image'. According to the Sanjan plates, he brought two images from there and had them installed in the temple of Śiva at Kāśchipuram.

2 Ibid., Vol. XVIII, p. 240.
3 Ibid., Vol. IV, p. 255.
4 The Classical Age, p. 220.
6 Above, Vol. XVIII, pp. 102, 239.
10 ABORI, Vol. XVIII, pp. 397-98.
11 [See below, pp. 137 ff.—Ed.]
12 Above, Vol. XVIII, p. 246, verse 34. [See below, p. 137.— Ed.]
The present record offers the earliest instance of the use of the name Vaṅgala. It is also very interesting to find that the name of the ruler of the land is mentioned in this connection, which is not the case with the others. Dharma, the ruler of Vaṅgala, may easily be identified with Dharmapāla (770-810 A.D.) of the Pāla dynasty. In the Sanjan plates also he is mentioned by name and is said to have surrendered himself to Gōvinda III along with Chakrāyudha, when the Rāṣṭrakūṭa king was engaged in his northern campaign. The present record informs us additionally that Gōvinda III brought from him an image of the goddess Tārā. Tārā is one of the important deities of the Buddhist pantheon and Dharmapāla is known to have been a Buddhist. But the goddess has no place on the banner or insignia of the Pāla dynasty. The seals that are found with the Pāla records bear the emblem of the well-known dharmachakra, flanked by two deer. It is quite possible that Dharmapāla, at the time of his surrender to Gōvinda III, offered him an image of Tārā, the highly esteemed mother of all the Buddhhas.¹

TEXT².

[Metres: verses 1, 21-24, 27-29, 3] Anusṭubh; verses 2, 6, 9 Vasantatilaka; verses 3-5, 7-8, 10-20, 25 Śārdūlavikrīṣṭa; verse 26 Āryā; verse 30 Indravajrā; verse 32 Pushpapādaṇḍa.³

First Plate

1 अः स [बोध्यते] धर्मा धाम यन्नामिकस[ल] हल्लं (तम) [1*] हरस्व यस्य कालेणु-
कल्या कमलकंडतं (तम) [II*] भूरोभव्य (रु) हस्तस्तल[रा]-

2 जमानाथीकोस्तुम्भायातकरेभुगुष्णकण[ः 1*] सत्यं (त्या) निधो विपुलचक्रबिनियतारिकः
प्रकृतेण चरितो मुच्छ क्रुणः-

3 राजः [II*] फलच्छद्वभाष्य (विधि) ताकिलमहामुह्मुक्त्रभाजितः (दुः) दुल्खधायापरे-
र्सेकविलेलः (ल) भाजिण्यरतानविततः [1*]

4 यश्चालुक्यदनूनवितः (बु) प्रशास्तानयो भारिशेल्धश्चर्मनम (मम) दर्शसलीलमचिरादाकुट-
व[II] नवलः: [II*] तस्यात्मः-

5 तन्यः प्रतापविसरजसंकंदद्वायु (ल) चर्चांशयोः: [सु] सदृशोपयच्छकर्ताप्रमाणितस्वातंत्रः:
[1*] धीरो धैर्ययथो विपक्षविन-

6 तावस्त्रावः (बु) जनश्रीहरे हारिकल्य ययो विद्यमनिश्च दिनाजि (ग्व) कामिष्वेत् (तम) [II*] मेस (से) छोटोल (लह) चनया (जा) तयायमलया लक्ष्या

¹ [See below, pp. 135 ff.—Ed.]
² From the original plates.
³ Expressed by symbol.
⁴ Only faint traces of these letters can be seen on the plate.
⁵ [The reading is bhūpo.—Ed.]
१ समेतोपि सन्ये(भऽ) मूलिन्मूलणवर्णस्वितियोतो दोषाकरो न कवित [१]* कर्णाढिष्ठित- 
दानसंततिमृती यस्याय दानाचिकं दा- 
२ न(न) वीश्व सूलज(व)ज(म) इव दिस(शा) प्रात स्विता दिमाजा[: ] [११५]* 
प्रयेन्यं जातु विजित्तु मुखाविरिगतार्यातमृतमूलत्वमन्यसम[१] 
३ नवान(ना) [१]* चेनेह ब(ब)ध(ढ) मवलोक्य चिराय गंग दूरं स्वित्रसहिष्ण्ये 
कलिप्रयायात्: [४२६]* एकात्रमव(व)से चन वा-
४ रिनिधिनायत्यन्त र्वा(र्वा) धनं निष्कुटि-सिम्ब्यो(ढ) तेन विह्र(र) द्याहातिमोमेन 
च [१]* मात्रागार्यव[१] 
५ रिनिर्मंच्छद्रा(स्व)नायनात्यपल्लवानिवि मदेशमप्यनुदिन(न) या[१]* सूड्यवान(न) 
कवित [११३]* हेलास्वी(स्व) कुटा- 
६ तर(र)* स्यकमदालम(त) प्रेयस्या(व्या) चिराय(राज) दुर्मौर वषार्यम्यप्रतिव- 
(ब) वनम वलसराज ब(ब) लेः [१]* मोहीं शरीर(दि) दुपाधवल्लचन्चहन- 
७ यं केवलं सत्यानं(न्त) हुत्त तथ्योपि ककुभं प्रात स्विता(त) तत्काणा[क्त]* [११८]* 
लघु(ब) प्रतिष्ठत्तिमिराय कञ[१]* शुष्मुर्तत्तसा क्षुद्राधिकर- 
८ रणीतलस्य [१]* क्लये पुनः क्षुद्रमश(श्री) ध्वनियमथों चिवं कब निस्थम: 
कलिवल- (ण) भोमुत् [११३]* प्रामूर्ध(ढ) वेदतस्ततो निस्थमा-
९ दिपु(२) च्या वारीष्टः [२]* शुष्मा(ढ) त्रा परमेश्वरो[नन्तिर्ह: ] संसारपादः[२] 
पुत्: [१]* प्रभानंदकर प्रतापसहितो नित्योदयस्थोन(न) तेल्पूव्यक्त्रि- 
१० व भानुनाममितो गाविन्दराजः[२] सत्यात(त्म) [१११०]* यहन्तस्वतवंस्त्रुयश्चर्ये विकित- 
पि श्रीराध्युदायनये या(जा) ते यादव- 
११ व(ब) दशाव(बन) मधुर्विपपा सोलभिपेये: [१]* दृष्टाशाववथंग(त) [२]* शु(शु)- 
सदृशा दानेन वेनोध(ढ) [ता] मूलात(र) हिम्बिन्त[ता]

1 [The sign read as superscript श is the upadāṃśiya.—Ed.]
2 These letters have broken away.
3 [The sign read as superscript श is the jihāmūlīya.—Ed.]
18 [स्फुटमिति प्रत्ययिनी] प्याविच(चिं)नां (नाम्) [111] यस्याकारममात् त्रिभुवन—
व्याप(तिर)कोंवित कुण्यस्येव निरीक्ष यथाति धित(त)

19 [यक्षाधिपयं] भुव: य त्रास्तां ता]ऽघ तर्व(त)तत्रत्हता दत्ता त्वया कण्ठका
किन्नाःव मयाघृत्तितितितर्युःक्तः व(चो)

Second Plate, First Side

20 योध्यानात् [1112] तस्मि[स्म] स्वर्गविभूयनाय जनके यात्रे यष्टे(षे)
पत(प)कितृमूय समुच्छात्वात्वसमुत्साहर्मातिविच(चतु) स [11] विच(व)यान्

21 सहस्ता व्यथात्(तत्) नूति(ती)केवलिँग्ने दादश व्यासायाक्राक्षाप्रविष्टिः; [1113]
संवेदकोक्षकानिव [1113] यथात्ववयानुसारा

22 निम्रक्षेतापास्यायात्(तात्) स्वं देवं गमितोपि दर्पंसरायाय[1]तिकूल्ये स्वतः
[1113] यथायान(न) भ्रकुष्ठः व लादारकलके

23 नियोदय[4]सोन्त्विकलस्पेन विज्ञात तावदनिराधार(ि) स गंगा[.]* पुनः(न
[1114] संधियानुसा(स) स( решение) लीभुजान(स्नान्) स्वसमवात(्रा) यान्

24 सन्त्योपरि प्राप्तं विनिथत्वब(व) धुपयोपिभवः पत्रामभुव्या(व)निवित्त(तम्) [111]
स(स)नक्षमुद्रिक्य यं स(श)रुद्धुणु वर्ज्ञवद्यवृज्जरो न

25 [ि] क्वापि भावत(त) वा न समरं स्वनेपि पयः(पे)वेषाय [1115] यस्यानौतमतिमानक्षःसागराल्पृक्य लक्ष्मी(देवी) निर्जां दूरान्त

26 लाल्नाको नामपरो यं प्राणम्मत्राणरतेति: [1116] को विन्द(ानु) व(व)किनो
(ना) सहायव(व)ल का: सप्ताङ्द्रि(व) बिध्यते(ते) परं नीतेन्द्रितिधि(दिँ)
फलं य

27 दात्मपर्योराधिकर्र्यसंबंधन(नाम्) [1116] विध्याम्या(व्या)हेघक्तेके निश्चितक्षतकं
श्रुति चरै|यान् निजे: स्वं देव(श) समुपागत शुरुविन्ध सात्ता भि

* These letters have broken away.
*1 What has been read as superscript sa is the sign for upadānāvaya.—Ed.
*2 The sign read as superscript sa is the jihādeśīya —Ed.
*3 This letter is redundant.
28 भिया प्रेतितः [1] माराश्रयंमधीति[ङ्गुतिम]ग्राभप्राप्तपूर्व[ण्य]रैय(म्य)स्यैवामानु- 
कृत्याः(णु) कुञ्जनेनाः ।

29 दौ प्रणामरितः [11.17*] नीता श्रीभवने चनाचगनन्वयतांव(स्त्र) प्रावृत्त
तस्मादागतव(वानु) सम(मू) न्य[र्ष]*व(ब्र)लेः(से)ः ।

30 राजुंगभ्राता(तम) [1*] तत्सतः[६] स्वकरस्तितामपि पुननिः(निः)स्येः(थुः)प्राम- 
कृष्टवा(वान) विकरसरिपि चिन्मानिति(त्रि)रिपु- ।

31 यः(यः) पञ्चवानं भियाः(यम) [11.18*] भेल्लारुखोयदात(द्रेः) वचसा यवेत
वेंगीवरो नित्यं तिकथवदपायाधिवरत कर- ।

32 मम श्वरः(श्वर)शम्मेश्वरा [1*] वात्तालीकृतिस्य ये रजिता व्योमार्धन रत्नः।
रात्रिमोहिनकाभिमान वृत्ता मूर्घ- ।

33 स्वतारामणि[६३*] संजयसातरसहराजकमगात(त्त)स्यैवसेवाविषिप्याय(ब्र)थः(द्र)- 
कल्याणेनभित्रे शरणं मूर्ति ।

34 यद्वह(हिः)इम(यम) [1*] यद्वह(हिः)त(त)पराध्य(इ)यम्बुणगणनेनलक्त तत्त(त)थाः 
मा भैशीवर(वे)रिति[ति]** सत्यपालितेः:स्थिता यथा ।

35 तत्तिर(हि) [11.20*] पाण्डुदेयसाचिपानस्य वृषभं पञ्चवेष्वराः[तु] [३*] क्षेत्र(को)- 
लाद्यां गांगावाचार्यानि ब केराः[तु] [11.21*] अंग्र- ।

36 बालुकयमेध्यो वा(व)[रा]हे मूर्य(णे) रेखवराः[तु] [३*] तक(ह)हक(क) प्रतिव- 
धायें वृषभं पञ्चवेष्वराः[तु] [11.22*] क्षेत्र(को)सलावितनामाः ।

37 मम (थम्य) सिति(सित)हलादिनि नाम—[६*] ताराभगवतित्वात् धम्मादिगालबूमिपालुः 
[६३*] इथ्यश्वेतायान्यानि चिन्दात्तादि ।

38 महुम्मासु [२४*] गहङ्कि जगतु[शु]मो व्यवह(त) सकलं जगतु [१२४*] वर्षच- 
चच(चच) तुरंतु(च) रासि(सिः) रस(श) नां निकृष्टक्षरसः ।

1 [What has been read as superscript अ is the sign for upadāmālya. —Ed.]
2 [Better read rukṣ. Kielhorn's views on the expression (above, Vol. VI, p. 345, note I) do not appear to be satisfactory. —Ed.]
3 [See above, p. 126. See below, p. 137.—Ed.]
4 [See below, p. 137.—Ed.]
5 DGA/59
39 स्कृति भाषुरिते बादिषामुज्ज्वलितवन्ति स्वस्वे भुवने प्यत् (त)  
गरं (स) श्रीवलं (ल) मः  
40 स [II.25*] तस्य दितिनिधिवर्तु (च) चचलमवलोकय जीवितमसारं (स) [I*] विति-  
दानपरमपुयं प्रव-  
41 लतो श्रवण्यों (यम) [II.26*] स च परमबद्धा (ह्र) रक्तहराराजाधिराज-  
पर्येश्वरश्रीमाधा (श्र) रावणे-  
42 वपादनुभाषात्मरमानेश्वर (ह्र) रक्तहराराजाधिराजः  
परमेष्वरश्रीमाधा (श्र) श्रीकोविन्दराजः  
श्रीमल्लमूर्तवर्षां-  
43 श्रीश्रीवल्लभं (ल) भने (र) रे (श्र) ददेव [I*] कुशली सवृवनेय यथासंवं (ब) ध्यानकायः  
(कान) राष्ट्रपतिविश्वासप्रथमकूटा-  
44 युक्तकालिकाधिकारिकमहत्तरात्[I*] समावणश्यस्ततु ब[II*] सन्विदितं यथा  
श्रीमहुर्द्वहसमा-  
45 वासितन मया मातापिनोरात्मनस्वेधिकामुक्तिमांषु (प) यवशोभिकुषुध (श्र) ये  
वेनीदे-  
(श्र) वां (बं) शाय रवि-  
46 राजितविद्यश्रीमहुर्द्वहसमा (श्र) हितिन्दितिकुशकेन 'श्रीनागास्त्राश' विषपन स-  
47 ता इश्त्याभावस्त्यतः[I*] श्रीविश्वस्तमायन् अ (अ) गिरसव (वा) हृस्त्यशालउदत्र-  
48 तैत्तिरिक्रिया (श्र) यस्त्र (श्र) हारामिदासवत्सङ्कोचाय वरिश्चर्चतुवद्युत्तनाय विव-  
नागभद्रा (ह्र)-  
49 य च कंदमें (ह्र) विषयात्मगतो नेतरकामिनाने ग्रामः तत्य चाचातनानि पृव्वतः[I*]  
तारान्दी  

¹ [No less than nineteen syllables on both sides of this word are omitted through oversight. The reading may be **shukhata-sartirabha**. But one foot of the verse seems to be left out here and not after **dhratis** below.—Ed.]  
² [The reading is **vyadhatta**.—Ed.]  
³ [The reading is **śriivalabhāḥ kriṣṇukhaṁ(kham)**.—Ed.]  
⁴ [The reading is **śrūgūraḥ**.—Ed.]  
⁵ [The reading is **vān(vanā)-āśva(ha)ra**.—Ed.]  
⁶ [Read **kula-tīlakāna**.—Ed.]  
⁷ [The reading is **Nāpiśārījāṇa(jena)**.—Ed.]  
⁸ [The reading is **Itṣu(kha)grāma-vāstuva(eva)-traiyādya-sāmāṇya**.—Ed.]  
⁹ [Read **ny-āṅgirasā-Bāhurasthāya-Bhāradeśā-pravara-Bhāraveśā-nagōra**.—Ed.]
50 संगम [क जव का] दक्षिण[तः] नि... 'ग्राम: हेमगिरि[*] पवित्रम[तः] दर्शान्त्रामात[*] प्रपा: उत्तर[तः] फ़ि(क)

51 व्यापीरि [.* निका-वामया: 'ग्राम: ब्र(ब्रा) हणत्य में (ने) सरकाराग्रामचारवाहनधीरी(नि) त्यते शी(सो) ग्रः"

52 गसपति(रि) कर: सदापदापराच भम्मोपात(त) प्रत्याच: शी(सो) लथमानविभि-क[*] स-

53 धाम्महीर(र) न्या(णा) देव[*] ब्राह्मण्डाग्रामवः[*] सर्वराजकीयानामहस्तक्षेपीय भग.

54 चंद्राकाशविप्रित्यिताधित्यमसकारीन[*] पुण्यपीताज्ञपोषणोऽयायः

Third Plate; First Side

55 पुर्वप्रत्येक्षा (ब्रा) हण[ः] दायरहितमध्यतंत्रसिध्या (द्रूया) भूमिक्ष्मखन्यायेन शी[क]* नृपकाला-

56 तीतसंवदस (ब्रा) वेठु सप्तशु (सु) सप्ता (वह बिंश (ब्रा) विडिकेशु तारणाबिवासंव-

57 वित्तमन्दयंश्च (ष्या) कृणापकार्णेन [क] ती(ति) सहायवेणि व (वि) लित सविधेववानिहोजनातिथिप-

58 ज्ञमहायज्ञ[कि] योस्तर्यांशां सन्तवांहोदकातिसंगत्य प्रतिपादवितो यतोत्योति-

59 या प्रदायस्थित्या भूम्भि ज्ञतो भोजयत: कृप: कर्पम: प्रतिविदशतो वा न

60 परिपंचाना कारः तथा गाम्बोध्यवृत्तितमिर्मात्रस्यस्यवेवः सायणः (ष्ठ) भू-

61 मिदानलक्षणे विवलो (लो) लायनलवेववायन तृणालम्बजलाबिरुद-

62 ज्ञमहायज्ञ जीविताक्षणवाच सदायनलक्ष्येवोषयोभासा (ह्रा) योनुमात्य[ः] प्र-.

63 तपायितववाच [*] वस्त्राजानात्तिमिर्मात्रावृत्तितराचित्वः (फ़िछ) धाताचित्वाचारानं

64 ज्ञमहायज्ञापकः(श्वो)पापान्तकश संकृतः[ः] स्वातिक्युक्तश्च भगवता [वे] दक्षिणे

[1][The reading is Nifura.—Ed.]
[2] This is written on an erasure. [The reading may be pollikā. Read grāmasya-aghā below.—Ed.]
65 टितिलत भूमिदः व्यायामवाणी(विषयः) च 
66 सु अवधारणारसिनः* कुणाखण्डे हि जावले भूमिदान हरदित ये 
67 राविदिनः* यस्य यस्य यदा भूमित्वय सत्य तदा फलः(लम) [॥१२९*]
68 थूंयशगतारणः* निमित्त्वायत्वप्रतिमानि तानि को नाम साघः* पुनः* 
69 लाब्ध्य नराधिप [॥*] महां महिमताः(ताः) अक्षा वा[नाः*]अ्भे(च्छः) योनृया- 
70 श्री(विषयः)मनुष्यसिंहवेशसिंह व्य नमः(सिंहवेशसिंह) [॥*] विनिर्मलः*वोबी-
71 रामनीन्द्र हि पुरुषः(पा)रकीतोऽवि[लो]विः[वा: ॥१३२*]] श्री-
72 विवधपते(॥*)] पञ्च सहस्रास(स)शिः प्रतिविरियः (व) देवानि [॥*]
73 श्रीवेद्यारणकूटः हिलितं श्रीकृष्णराज्यः(सु) 
74 नुना श्रीवर्णाधिक्यः \ [Ed.]

1 [What has been read as superscript श is the sign for upadhamyā. —Ed.]
2 [See below, p. 140.—Ed.]
3 [Read राजजोलो | —Ed.]
Nesarika Grant of Govinda III, Saka 727—Plate II

iii, b

Scale: Two-thirds
Note on Nesarika Grant of Govinda III, Sakā 727

D. C. Sircar, Ootacamund

(Received on 21. 7. 1959)

Mr. P. L. Gupta has edited above, pp. 123 ff., the Nesarikā grant issued by the Rāṣṭrakūṭa king Gōvinda III in Sakā 727 (805 A.D.). The inscription was previously published by Mr. G. H. Khare in his Sources of the Medieval History of the Dekkan (Marāthi), Vol. I, pp. 15-26, and commented on by Dr. R. C. Majumdar and Dr. G. S. Gai in the Journal of the Asiatic Society, Letters, Vol. XXII, pp. 133-34 and Vol. XXIV, No. 1. Mr. Khare's transcript at pp. 18-23 of his work contains some lacunae; but he suggested the readings for those gaps in an appendix at pp. 83-84. Dr. Majumdar, whose attention was drawn to Mr. Khare's transcript by Dr. B.V. Kolte of the Nagpur Mahāvidyālaya, was interested in the reference in the record to king Dharma of Vāṅgāla and suggested the reading of the letters in the gaps of the stanza in question. He did not notice that some of his readings were suggested by Mr. Khare himself in the appendix referred to above, probably because Dr. Kolte did not draw his attention to the latter. This fact was pointed out by Dr. Gai.

The importance of the inscription lies in verses 21-24 which mention the chhīnas snatched away by king Gōvinda III from thirteen different rulers apparently defeated by him. Mr. Gupta has taken them to be the insignia of the particular families, to which the kings in question belonged, as found on the seals attached to their copper-plate grants. But, in regard to two of the thirteen rulers, he offers a different suggestion and thinks that Gōvinda III took away an image each from the kings of Simhala and Vāṅgāla. Dr. Majumdar is right when he says, "Most probably the reference is to royal bannermen, with these emblems, which were surrendered by their owners and carried by Gōvinda III as trophies of victory or tokens of suzerainty." He concludes, "The fact that the kings were forced to surrender what was obviously their lāṇchhamas or royal insignia seems to imply that Gōvinda III claimed suzerainty over them". But, as regards king Dharma of Vāṅgāla, Dr. Majumdar says, "It is of great importance to note that what was taken from Dharmapāla was not the lāṇchhama or royal emblem, but the image of a goddess. This seems to put him in a different category." He then comes to the following conclusion: "The present... of an image of Bhagavati Tara... presumably a Buddhist deity, to Gōvinda III, a staunch follower of Puranic religion, is of great interest. But as we know, Aṃghavara, son of Gōvinda III, has great leanings towards Jainism. Gōvinda III might have been attracted to Buddhism by his contact with the Buddhist Pāla ruler, Dharmapāla."

Unfortunately the suggestion of Dr. Majumdar and Mr. Gupta that Gōvinda III took away the royal insignia from most of the defeated kings but an image from a few of them is not supported by the language of the inscription which very clearly refers to the objects taken away from all the thirteen rulers as their chhīnas or insignia (verse 24). This has been pointed out by Dr. Gai. The error of both Dr. Majumdar and Mr. Gupta lies in that they have no clear idea about the royal insignia of ancient Indian rulers and fail to distinguish between the other represented on the seals of the kings and the emblem appearing on their banners.1 Dr. Majumdar's conclusions based on the said faulty premise are of course equally unwarranted.

1 Even today the emblems on the seal and the flag of the Government of India are not the same, the former being the lion-capital of an Aśokan pillar and the latter a Charkhā wheel.
The emblem on the seal of a family of rulers represented its crest or coat of arms, often called the lāṇchhana. In some cases, the same emblem is also found on the coins issued by the kings in question, both seals and coins being called mudrā. But, although in many cases the same emblem is found on the seal and the banner of a royal family, often the banner of the rulers of a particular dynasty, generally called the dhaiva, bore a different emblem. Thus the Raṭṭas of Saundatti and Belgaum had the Śindhvarga-lāṇchhana or the elephant crest but the Suvarṇa-Guruḍa-dhava (i.e. the banner of the golden or gold-coloured Garuḍa), while the Kadambas of Banavasi and Goa, who had the Śīṅka-lāṇchhana or the lion crest, had besides the Śākaharīndra-dhava or Vānaramahādhaiva, i.e. the monkey (i.e. Hanumat) banner. The seal attached to the copper-plate grants of the Nanda or Nandodbhava family of Orissa has the representation of a bull along with those of the sun and the moon and a conch-shell; but the kings of the family are described in their charters as having the Sitadākumara-śākhāśikhaṇḍita-lōchita-lōchana-śambha-dhava probably meaning a piece of cloth bearing the representation of a silver alligator above that of a snake or of two eyes in red colour. Although, in the case of the Nanda or Nandodbhava kings, some emblems seem to have been painted on a piece of cloth, it is difficult to determine whether the Garuḍa emblem of the Raṭṭas and the Hanumat emblem of the Kadambas were painted on cloth or were really images fixed to the top of poles for the convenience of carrying them. That the dhaiva was sometimes an image fixed to a pole seems to be indicated by the statement of Curtius that an image of Herakles (i.e. Vāsudeva-Kriṣṇa) was being carried in front of the infantry of Poros (i.e. the Paurava king) as it advanced against the Greeks led by Alexander the Great. In this connection, it is interesting to note that some coins of the Imperial Guptas, who had the Garuḍa emblem on their dhaiva and seal and on several types of their coins, bear the representation of a standard surmounted by the figure of Garuḍa. The epic and Puranic literature suggests that the image of the individual emblems of particular charioteers were fixed at the top of their chariots. In an excellent survey of this evidence, Hopkins has shown that dhaiva is sometimes used as a synonym of kētu but that sometimes the former means the whole arrangement including the staff and image or banner while the latter means only the symbol or banner. Kētu is also sometimes synonymous with patīkā or flag, while dhaiva is the metallic top-piece of the staff, or that together with the staff. It has also been shown that the staff bore flags beneath the emblem.

Another interesting fact is that sometimes a royal family had its dhaiva and kētu clearly distinguished or had more than one emblem for its dhaiva. Thus the Imperial Rāshṭrakūṭas claimed to have had the Pāli-dhaiva and the Oka-kētu besides the Garuḍa-lāṇchhana. The bull-banner of the Pallava kings is referred to in Tamil literature, although in their inscriptions the Pallavas are sometimes stated to have had the Khaṭvāṅga-dhaiva, Khaṭvāṅga being ‘a club with a skull on the top.’ Hopkins has shown that such was sometimes also the case with the individual emblems of particular charioteers according to epic and Puranic evidence. Thus Bhisma had sometimes the tala-dhaiva (banner of the palm tree) and sometimes the ensign of five yellow stars and a blue silk flag. Similarly Drōṇa had sometimes a kamaṇḍalu (pot) and sometimes a vedi of gold for his ensign.

3 J. W. McCrindle, The Invasion of India by Alexander the Great, p. 208.
8 Hopkins, op. cit., p. 245.
Verses 21-24 of the Nēsarikā grant read as follows:

\[
Pāṇḍya-dēṣ-ādhipāṇ = matsuṣyāṃ vrīshhabhaṁ Pāllavēśvarā[\text{[*]}]
\]
\[
Chēḻo(Chō) lāḍ = vyāghrama gajam Gaṅghāch = čōpa-yashṭiṁ cha Kēralā[\text{[**]}]
\]
\[
Aṇḍāra-Chālukya-Mauryabhīṣṇō vā(va)rāhāṁ Gūrjya(rja)bēśvarā[\text{[*]}]
\]
\[
Tph(a)lakām pra(prā)t[a]tip[a] ṛdhaṁ vrīshhabhaṁ Pāllavēśvarā[\text{[*]}]
\]
\[
Kkō(Κό)al-Antāti-nāthābhīṣṇō(bhyān) Sinḥalād = apī nāma[kām] kāma(kam)[\text{[**]}]
\]
\[
[T]ārāṇ[\text{[*]}] bhagavatīni(tiṁ) khyātim Dharmād = Vaṅgāla-bhūmipāt [\text{[**]}]
\]
\[
Ithya(tth)ma = ātāya = ātēṇa = chihān = ippā = bhūbhujāṇ(jān)[\text{[**]}]
\]
\[
Garud-āṁkāṁ(kō) Jagat[\text{[*]}] tuṅgō vyadhatta sakalam jagat [\text{[**]}]
\]

The passage vrīshhabhaṁ Pāllavēśvarā may have been repeated unnecessarily, although it is possible that the defeat of two different Pallava rulers or of the same king on two different occasions is referred to. It may be noted that the Pallava king is mentioned twice elsewhere in verses 7 and 18.

It is stated in these stanzas that Gōvinda III carried away the following chihānas or insignia of his enemies: (1) the fish from the Pāṇḍya king; (2) the bull from the Pallava king; (3) the tiger from the Chōḷa king; (4) the elephant from the Western Gaṅga king; (5) the bow from the Kērala king; (6-8) the boar from the Aṇḍāra (Eastern Chālukya), Chālukya and Maurya kings; (9) a phalaṁ or board bearing the figures of the pratiṇḍa or horse-drum and the ṛdha or snake from the Gūrjara king; (10) the bull from the Pāllavā king; (11-13) the nāma (i.e. the names of the individual rulers) from the Kōsala, Aṇṭāti and Sinhala kings; and (14) the celebrated goddess Tārā from Dharma, the king of Vaṅgāla.

There are several interesting features of this list. In the first place, the banners of the kings of Kōsala, Aṇṭāti and Sinhala appear to have borne the names of the rulers in question. Secondly, the fish and the tiger are found on the seals respectively of the Pāṇḍyas and the Chōḷas, though they appear along with other symbols and it is uncertain whether the dhwajas of the Pāṇḍyas and Chōḷas represented only the fish and tiger with the exclusion of the associate symbols on the seal. Thirdly, although the seal of the Pāḷas of Bengal and Bihar bore the representation of the Dharma-chakra and has been referred to in their records as the Dharma-chakra-mudrā, we find from the inscription under study that the dhwaja of king Dharma, i.e. Dharmapāla, bore the figure of the goddess Tārā. Of course, as indicated above, it is difficult to say whether the figure of the goddesses was fixed to the top of a pole or was painted on the flag cloth. But the idea that not the ensign but merely an image was carried away by Gōvinda III from Dharmapāla is unwarranted. Lastly, verse 4 of the Sāgārtāl (Gwalior) inscription of Bhōja represents the Pratihāra family as Pratihāra-kītana-bhīṣ (i.e. having the banner bearing the figure of the Pratihāra, probably meaning Lakśmana, the door-keeper of Rāma), and, if it is believed that the same emblem was referred to in our record, we have to correct the passage in question as phalakām pratiḥār-āṅkam. Since, however, such an emendation would look rather arbitrary and a royal family could have more than one emblem for their banners, it is difficult to be sure on this point. The claim of the Rāṣṭrakūṭa king to have defeated the kings mentioned and carried away their respective banners may be exaggerated. But his court poet, who composed the above verses of the prakāśiti, seems to have possessed accurate knowledge as regards the dhwajas of the different rulers.

There are some other suggestions in Mr. Gupta’s paper, with which we are inclined to disagree. We are not sure about the identification of Aṇṭāti and Mālava, which he has taken for granted. In the 7th century A. D., Hiuen-tsang and Bāṇa-bhāṭṭa made a clear distinction between Aṇṭāti and Mālava. According to the former, the kingdom of Wu-she-yen-na or Ujjayinī (i.e. the capital
of the Avanti country) was different from Mo-la-p'o or Mālava.¹ Bāṇa's Kādambarī likewise speaks of Vidiśā on the Vētravatī (i.e. Besnagar near Bhilsa) as the capital of Mālava and Ujjayinī on the Śiprā as the capital of Avanti.² The same tradition is followed by Yaśōdhara, the 13th century commentator on Vatsyāyana’s Kāmasūtra, in his Jayamangalā which explains Avanti as Apara-Mālava (i.e. West Malwa) and Mālava as Purva-Mālava (i.e. East Malwa), although the name Mālava has been assigned by this author to the whole of modern Malwa.³ A late medieval work entitled Skhatpanichāsaddeśavrīdhāga makes a similar distinction between the Avanti and Mālava countries.⁴ It is therefore impossible to be sure whether the name Mālava has been used in the Rāṣṭrakūṭa records in the sense of Avanti in all cases.

I do not understand why Vatsarasājā, who was ruling over the Avanti country, or more probably from the city of Avanti (i.e. Ujjayinī), in Śaka 705 (783 A.D.) according to Jinasena’s Harivirāṇa Purāṇa, cannot be identified with the Prathihāra king of that name simply because the original home of the Gūjjaras was in the Maru or Marwar region and the kings of Avanti and Gūjjaras are separately mentioned in inscriptions like the one under study. Huen-tsang in the 7th century mentions Pi-lo-mo-lo (i.e. Bhilamāla, modern Bhīmāl in the Jodhpur Division of Rajasthan) as the capital of Ku-che-lo, i.e. the Gūjjarā country.⁵ Similarly, in the 11th century Al-Birūnī mentions Bazana (i.e. Bayana in the Bharatpur District of Rajasthan) as the old capital of Gūjjaratrā (i.e. the Gūjjarā country) and the doubtfully read Jadhārā (probably modern Rājgarh in the Alwar District of the same state, which was the headquarters of the Gūjjarā Pratihāra chief Mathanadeva according to an inscription of 960 A.D.)⁶ as its new capital. In Al-Birūnī’s time, the capital of the Gūjjarā-Pratihāra empire, which included the Gūjjarā country with its capital first at Bayana and then at Rājgarh, was at Kanauj. We do not know where the capital of the Gūjjarā country was in Vatsarasājā’s time. But even if it was at Bhīmāl as in Huen-tsang’s days, does it follow that the capital of Vatsarasājā’s empire, which certainly included the Gūjjarā country, could not have been at Ujjayinī?

Then comes the question whether Avanti could be mentioned separately when it formed a part of the Gūjjarā-Pratihāra empire. In our opinion, even if Vatsarasājā had his capital at the city of Avanti (Ujjayinī), the ruler, who governed the Avanti territory forming a part of Vatsarasājā’s empire, could have been described separately as the king of Avanti side by side with his Gūjjarā-Pratihāra overlord. The Sirur inscription⁷ of the time of Rāṣṭrakūṭa Amoghavarsha I, dated Śaka 788 (866 A.D.), refers to the Rāṣṭrakūṭa king to have been worshipped by the rulers of Vāṅga, Āṅga, Magadha, Mālava and Vēṅgi (Vāṅga-Āṅga-Magadha-Mālava-Vēṅgi-śārāvbhyāh). The same passage also occurring in the Nilgund inscription⁸ of the same king’s reign. But we know that, in the days of Amoghavarsha, the three countries, Vāṅga (South-East Bengal), Āṅga (East Bihar) and Magadha (South Bihar), were included in the empire of the Pālas of Bengal and Bihar. The reference is therefore to the governors or subordinate rulers in the said three territories forming provinces of the Pāla empire. This seems to be suggested by the fact that, according to the evidence of Sandhyākaranand’s Rāmacarita and its commentary, supported by that of the Sānsthā inscription of Kumaradēva, the Chhīkkuṅgā chief Dēvarakshita and his successor Bhīmayaśas were

----
¹ See Watters, on Yuan Ch’ang’s Travels in India, Vol. II, pp. 250-51, 242-43.
² Cf. majjan- Mālava-vilāseśīnī . . . Vētravatī paripatā Vidiś-ābhidhānā nāpari rājadhānī-āṭītītī (Siddhanta-vagisa’s ed., pp. 18-19) and Śiprā pariksetipta . . . viṣṭita-amara-āṭītīatūnītī Avanti=Ujjaṁitī nāpari nāpari (ibid., pp. 176-83).
³ See the commentary on the Kāmasūtra, VI, 5, 22 and 24 (Avantikā Ujjayinī-dēha-bhavad, tā eva-Āpara-Mālava-āhātā . . Mālava iti Pūrva-Mālava-bhavā).
⁶ Ind. Ant., Vol. XII, p. 218, text line 6.
⁷ Above, Vol. VI, p. 103, text line 8.
The king of Magadha' (Magadhâdhipa regarded as the same as Pithi-pati, 'lord of Pithi'), and the Râshtrakûta chief Mathana or Mahana was 'the king of Aûga' (Aûgapupa) under king Râmâpâla, (c. 1084-1126 A.D.). We may also refer to the Deoli plates of Râshtrakûta Krîshna III (939-68 A.D.), in which the Râshtrakûta monarch's command is stated to have been obeyed by the Aûga, Kaliûga, Gângâ and Magadha kings standing at his door (dvârasatv Aûga-Kaliûga-Gângâ-Magadhâr-abhyarchchât-ûjâna), the same stanza also mentioning Krîshna III as the initiator of the Gauḍâs in the vow of humility (Gauḍânâm vinaya-vañ-ûrpa-ûgurâ), even though the Sârnâth inscription of Kumâradâvi mentions Aûga as a territory within Gauḍâ. At the time of Krîshna III, the Pâla empire comprised Aûga or East Bihar and Magadha or South Bihar as well as Gauḍâ, i.e., West Bengal in a narrow sense though the name was often used to indicate wider areas of Eastern India.

The importance of the mention of Dharmapâla as the king of the Vaṅgâla country or of the Vaṅgâla people has been rightly stressed by Dr. Majumdar. The reference, as he points out, certainly indicates that the home territory of the Pâlas lay in Vaṅgâla. Dharmapâla's dominions comprised a number of territories lying in the present Bengal, Bihar and Uttar Pradesh. It was rather difficult to designate his empire by a single territorial name. We know that he is sometimes called Vaṅga-pati, 'the lord of Vaṅga', as in the Sâgartâl inscription of Bhûjâ, and sometimes 'the king of Gauḍâ' as in the Sanjan plates of Amôghavarsha I, because Vaṅga and Gauḍâ forming parts of his empire were both well-known geographical names and the latter name was sometimes actually used to indicate wide areas of Eastern India since the 7th century when Dañchin, in his Kâvyâdarâsa, names the East Indian style of Sanskrit composition after Gauḍâ. This was no doubt the result of the expansion of the Gauḍâ kingdom under rulers like Śaśânâka (first quarter of the 7th century) whose dominions included parts of Bengal, Bihar and Orissa and for sometime also of U.P. Gauḍâ was thus a more appropriate name for the Pâla empire and not only are the Pâla kings called 'the lord of Gauḍâ' very often in the records of their contemporaries but there is reason to believe that they themselves preferred the designation. It is interesting to note that the tradition about 'the five Gauḍâs', referred to in an inscription of 926 A.D. and in Kalhaṅga's Râjatarângâî (c. 1150 A.D.), developed in the early medieval period. The extensive conquests of kings like Śaśânâka and Dharmapâla appear to have contributed to its development.

The representation of Dharmapâla in the present record as the king of Vaṅgâla, which was a small tract of land in his vast empire, has to be regarded as a sort of sneer at the Pâla monarch who was one of the mightiest Indian rulers of his age. The personal name of the Pâla king has been mentioned only in this case apparently because Vaṅgâla as a geographical name was more or less unknown at the time while the name of Dharmapâla was famous. Its mention in the record incidentally shows that Vaṅga and Gauḍâ were later annexations to the Pâla dominions.

There is another interesting aspect of this question. Vaṅgâla became famous in the political geography of India with the rise of the Chandras in the 10th century. These Chandras originally ruled over Chandra-dvîpa, i.e., Bâklâ Chandradvîp in the Buckergunge District of South Bengal. About the third quarter of the 10th century they conquered Vaṅga, a name then often applied in a restricted sense to the territory around the Vikramapura region covering the present Munshiganj Sub-division of the Dacca District and the Madarpur Sub-division of the Faridpur District, although...
in a general sense the name was applied to the whole of South-Eastern Bengal. About the 11th century, the Chandra king Gövindachandra is called the lord of Vaṅgālā-dēśa which was apparently the original name of Chandra-dvīpa or the land around it. This is suggested by the fact that Abul Fazal’s Aın-i-Akbarī explains the derivation of the name Bangāl (Vaṅgāla) from Bang (Vaṅga) as follows: “its former rulers raised mounds measuring ten yards in height and twenty in breadth throughout the province, which were called al.” Although the suggested derivation may be wrong and Vaṅgāla may have sprung from Vaṅga + Prakrit ila in the sense of a notable region in Vaṅga, the mention of the earthen mounds, no doubt meant for keeping off the encroachment of sea-water from the cornfields, certainly refers to a condition prevailing in the southernmost areas of Bengal including the Buckergunge region even today. With the Chandra (i.e. Vaṅgāla) conquest of Vaṅga, the name Vaṅgāla became applied to Vaṅga (i.e. the expanded Chandra kingdom), although the name originally indicated merely a southern district of Vaṅga. That is why the Muslim authors of the 13th and 14th centuries sometimes referred to East and West Bengal together as Gaur-Bangāl (Gaūḍa-Vaṅgāla). The solitary mention of Vaṅgāla in the pre-Chandra inscription under study shows, however, that the name Vaṅgāla was not entirely unknown in earlier times since the Early Pālas appear to have been sometimes regarded by their contemporaries as primarily the rulers of that tract. But it is interesting to note that the Pāla conquest of Vaṅga and Gaūḍa did not popularise the name Vaṅgāla in the sense of the whole of Bengal. This is probably because the Pāla kings became soon well known as ‘the lord of Gaūḍa’, a designation which was obviously more suitable to them and which they apparently chose in preference to ‘the lord of Vaṅgāla’. The Chandras did not rule over any part of Gaūḍa in the western half of Bengal.

Mr. Gupta’s suggestion that Stambha, brother of Gövinda III, should be regarded as different from the ruler of that name who rebelled against the Rāṣṭrakūṭa monarch, because the Maṇḍe plates recording a grant of Stambha himself refer to the rebellion, does not appear to be sound. As a subordinate ruler, Stambha applied for the issue of the grant to his overlord Gövinda III and it was issued by the imperial record office so that he had himself little more to do with its issue.²

We also find it difficult to agree with the location of Mārasarva’s kingdom in Kōṣala and the identification of his capital Śrībhavana with modern Sirpur. As a matter of fact, Sarbhōṣ is plainly a modification of Śrībhavana and Mr. Gupta’s contention that it is far away from the Vindhyā is wrong. Sarbhōṣ in the Broach District is not only near the Narmadā but also close to the Satpura range which was regarded as a part of the Vindhyā in ancient times since ‘the name Vindhyā was loosely applied to the whole chain of hills from Gujarat to the Gaya District’³. There is epigraphic evidence to show that the rulers of Rajpīplā in the Broach District called themselves ‘kings of the Vindhyās’.⁴

An interesting statement in lines 71-72 of the inscription has escaped Mr. Gupta’s notice. It says, “Five thousands are payable to the illustrious governor of the district per annum.” The charter therefore records a kara-śūsana, the annual rent for the gift-village being fixed at five thousand coins probably of copper. In this case, the village was not made a rent-free holding in favour of the donee. Elsewhere we have discussed a large number of grants of this type found in Orissa and Andhra Pradesh.⁵ Recently one such record was found in East Pakistan.⁶ The present charter is the first of its kind from the Kannada-speaking area, noticed so far.

---

¹ See IIIQ, Vol. XXXIII, p. 63.
² Cf. above, Vol. XXIII, p. 293.
³ Raychandhuri, Studies in Indian Antiquities, 1932, p. 128.
⁴ Archaeology 1939-60, p. 56 (No. 19).
No. 21—VERAVAL INSCRIPTION OF CHAULUKYA-VAGHELA ARJUNA, 1264 A.D.

(Plate I)

D. C. Sircar, Ootacamund

(Received on 20. 8. 1939)

This well-known inscription, originally from Sōmanātha Pātan in the former Junagarh State in Kathiwar but now fixed in a wall of the temple of Harshada Mātā (not Harshaṭa) at the neighbouring town of Vērāval, was edited by E. Hultzsch in the Indian Antiquary, Vol. XI, 1882, pp. 241-45, without illustration. It was also transcribed in the Bhāvānagar Inscriptions, pp. 224 f.

Hultzsch's treatment of the inscription exhibits the carefulness and ability expected of him. His paper also contains a learned translation of the whole document. However, while going through Hultzsch's translation of the Vērāval inscription, I felt that he did not understand the meaning of some of the words and passages occurring in the record. I am therefore offering here my reading and interpretation of the inscription for the consideration of scholars. I have little to add to Hultzsch's introductory discussion excepting that Sanskrit satku (Pali sañjaka, 'belonging to') which has invariably been written in the inscription as sakta, is often noticed in the latter corrupt form in the documents quoted in the Lekhapaddhāti which is a medieval product of the Gujarati-Kathiawar region.1

The inscription begins with a Siddhām symbol followed by a passage in prose and a verse in Anushtubh (lines 1-2), both recording the author's obeisance to Viśvanātha (literally, 'the lord of the universe'). In the stanza in question, Viśvanātha is also called Śānyarāpa (literally, 'one whose form is the void'), Viśvarūpa (literally, 'having various forms') and Lakṣhyālakṣhya (literally, 'visible and [at the same time] invisible' or 'scarcely visible'). The same Viśvanātha is again mentioned in the following passage in prose (line 2) as one to whom the followers of the Prophet Muhammad were attached or devoted. This shows that the words viśvarūpa, etc., have been used to indicate Allah, the God of the Muhammadans. It is difficult to say whether, from this, the author of the record has to be regarded as a Muhammadan, although there is no doubt that he had an idea about the God of the Muhammadans and knew the meanings of a number of Arabic words.

Lines 2-4 quote the date of the inscription as Sunday, the 13th of the dark fortnight of the month of Āshādha in the year counted in accordance with the following four eras: (1) year 662 of Rasūla Mahammad,² the preceptor (bodhaka) of the sailors (nav-jana) devoted to Viśvanātha (i.e., the Muslim sailors who were devotees of Allah and were present at the locality in question in connection with their business); (2) year 1320 of king Vikrama, (i.e., of the Vikrama Sāvat); (3) year 945 of the Valencia (i.e., Gupta) era; and (4) year 151 of the Sīnhā era. The date corresponds to Sunday, the 25th May 1264 A.D.³ The Hijri era, described as the era of Rasūl Muḥammad, has been mentioned first because the transactions recorded in the inscription relate to a Muhammadan. But the month of the Muslim calendar has not been mentioned. The corresponding year of the Sīnhā era, used in a few records of the Kathiwar region, shows that the era started in 1113 A.D. probably in commemoration of the annexation of South Kathiwar by the Chaulukya king Jayasimha Siddharāja (1094-1144 A.D.).⁴

---

1 See op. cit., pp. 98, 100, etc. Sanskrit sakta, with which satku is confused, has not exactly the same sense, although both the words may be used in the sense of 'attached to', 'relating to'. For satku in early medieval records, see, e.g., above, Vol. XXII, p. 98, text line 1; Vol. I, p. 164; etc.
2 I.e., Rasūl Muḥammad. Arabic Rasūl means 'a messenger', Muḥammad being regarded by the Musalmāns as the messenger of God.
Lines 4-6 introduce the reign of the Chaulukya-Vaghela king Paramēvara Paramabhaṭāra akara Arjunadeva who was residing at Añahillapataka (i.e., his capital Añhilvāḍa, modern Paṭan in the Mehsana District of Gujarat). The king is stated to have been endowed with all the royal epithets (rāja-āraṇi) and enjoyed the titles Nihānkamalla (literally, 'the fearless wrestler'), Aṛivirājahṛitayādāya (literally, 'a dart in the heart of the hostile kings') and Chaulukya-chaṅkavartti (i.e., the Chaulukya emperor). King Arjuna is also described as having obtained great prowess (pravṛtha-pratāpa) as a favour (vāra) from the god Umāpati (Śiva).

The next passage in lines 6-7 refers to the administration conducted by the king's subordinate whose name was Mahāmātṛya (literally, 'the great administrator or minister') Mahādeva and who enjoyed the feudatory title Rāṣaka. Mahādeva's official function is indicated by the passage śrīśrīkaraṇ-ādi-sama-ṭta-mudrā-uyāpārān-paripāṭhayati, literally meaning, 'conducting all the business of the seal such as the making of śrī-śrī [at the beginning of documents] (i.e., the drawing-up of documents).' This was, however, the usual style of early medieval documents for introducing the king's principal administrator of the kingdom and his viceroy of a province.

Mahādeva was therefore either Arjuna's chief minister or the chief administrator of his kingdom or, more probably, the king's viceroy in charge of the administration of Kathiawar. The following passage in lines 8-9 refers to the administration (pratipatti) of the Paṇḍakula at Sōmanāṭhadēva-vaṭpattāna which is called Sōmanāṭhadēva-vaṭpattāna elsewhere in the inscription and is the same as modern Sōmanāṭha Paṭan near Vērāvāl. The expression paṇḍakula indicates a board of administrators consisting of five (or more) members. It is the Paṇḍhāyat of various parts of the country and is similar to the Chauṭhiā of Rājasthān. The Chauṭhiās were the 'town-magistrates' and a 'self-instituted tribunal'. Tod says, "In every town there is an unpaid magistracy, of which the head is the Nāgardēth or chief citizen and the four Chauṭhiās, tantamount to the Lord Mayor and Aldermen, who hold their court and decide in all civil cases". The same scholar further says, "Besides the resident ruler of the district, who was also a judicial functionary, there was .......... a special officer of the Government in each frontier Thana or garrison post. He united the triple occupation of embodying the quotas, levying the transit duties and administering justice, in which he was aided at the Chauṭhā or court, by the assembling Chauṭhiās or assessors of justice. Each town and village has its Chauṭhiā, the members of which are elected by their fellow citizens and remain as long as they conduct themselves impartially in disentangling the intricacies of complaints preferred to them. They are the aids to the Nāgardēth or chief magistrate, an hereditary office in every large city in Rājasthān. Of this Chauṭhiā, the Paṭel (i.e., headman) and Paṭwari (i.e., accountant) are generally members .......... these are the special and fixed council of each town, the general Paṇḍhāyat are formed from the respectable population at large and were formerly from all classes of society".

Thus the initial part of our inscription down to line 9 refers to the date of the record, on which the king of the country was Chaulukya-Vaghela Arjuna, Mahādeva was the governor of Kathiawar and a Paṇḍakula was in charge of the administration of Sōmanāṭhadēva-vaṭpattāna where the inscription was written and engraved. The number of members of this Paṇḍakula is not indicated although two of the members are stated to have been: (1) Para Virabhadrā described as a great teacher of the Śaiva doctrine called Pāṣupata, as great among the great scholars and as one who was an incarnation of dharma and was called Gaṇḍa or as the best (gaṇḍa, literally 'a rhinoceros'); and (2) Abhayasiniha who is called Pāri and

---

1 See above, Vol. XXXII, p. 152 and note 2; p. 166.
2 Annals and Antiquities of Rājasthān, ed. Crooke, Vol. II, p. 682. The word chaṭṭhī ā is a modification of chaṭṭürjāṭaka and chaṭṭurjāṭaka which was a board of four administrators. See above, Vol. XXXIII, p. 193.
4 Cf. expressions like nara-yaṭhāra.
Mahain both of which are abbreviated forms of the person’s designations. Para, which is a contracted corrupt form standing for Sanskrit purīhita (i.e., a priest), occurs twice elsewhere in the inscription (lines 24 and 25). Pāri is a contraction of Gujarati Pārikh (Sanskrit Pārīkṣha or Parīkṣhaka), often found in the epigraphic and literary records of the era in question. It is now a surname amongst the people of the mercantile community. The Lēkhapsaddhati uses mahain as a contraction of mahainātaka which is a term of respect among the mercantile communities of Gujarat and is sometimes explained as ‘an accountant’ or ‘a clerk’. Thus the Śaiva teacher Virabhadra, a priest of a local temple which may or may not have been the temple of Śoṇanātha, was the head of the Paṅchakula of Sōmanāthadēvapattana and his chief associate in the board of administrators was Abhayasimha of the mercantile class. Virabhadra and Abhayasimha are known from two other records from Kathiawar.

Lines 9-11 introduce the chief figure involved in the transactions recorded in the inscription. He is Nākhū Nārādīna Pirōja who was the son of Köhā Navū Bāhīma of Hurumūja-dēsa and came to Sōmanāthadēvanagara in connection with his business when Amīra Rukanadīna was governing his chieftdom at this harbour (vedākūra) of Hurumuja. In this section, Nākhū stands for Arabic Nākhudā meaning ‘the captain or commander of a ship’. Köhā stands for Arabic Kheījāh meaning ‘a rich man or merchant’. As regards Navu, there are two words in our record, of which it may be a contraction, viz. naujana (a sailor) in line 2 and nauvitta (a leader or owner of a ship) in line 22. But Pirōja, who is called Nākhū (i.e., Nakhudā) in lines 11, 18 and 20, is mentioned as Nav Pirōja twice in line 33. Thus Navu stands for Navvittaka, the same as Arabic Nākhudā. Amīra is Arabic Amīr meaning a commander, ruler or nobleman. Hurumuja is the island of Ormuz in the strait connecting the Persian Gulf and the Gulf of Oman, which is referred to in a document in the Lēkhapsaddhati in the expression ‘Hurmāji-vēhana meaning a ship from Ormuz’. The Arabic names mentioned in the section are Ruknuddin, Abū Ibrāhīm and Nūruddin Fīrūz (called Pirōja or Fīrūz only in lines 17, 20 and 33).

The sentence ending in line 17 states that the said Nākhudā Nūruddin Fīrūz secured a plot of land for doing whatever he wanted to do with it (yath-ēsha-karna-kaṇṇiyatevam) together with the nauvittaka and in accordance with the principle of sparkana. Some scholars have explained nauvittakana occurring in many other inscriptions of the area in question as ‘new taxes imposed for the first time at the date of the grant’, although the real meaning seems to be ‘a fresh assessment of tax’. The lexicons mention ‘a gift or donation’ among the many meanings of the word sparkana. Nūruddin Fīrūz therefore seems to have received the plot of land as a gift, although he had to pay taxes for it. The said piece of land is stated to have been situated at Mahajānapāli lying in Sīkōttari outside Sōmanāthadēvanagara. It is further stated that the land was secured from Bṛihā Rāja Chhājā, the son of Rāja Nānāsinha, in the presence of all the jamāthas as well as of the leading men (mahānālōka probably standing for Sanskrit mahāllōka) including the following persons: (1) Bṛihatpurusā Ṭha Palugidēva who was the Pratyaśa of Mahajāna (i.e., Mahajānapāli) attached to the dṛtiği of Sōmanāthadēva, (2) Bṛihatpurusā Rāṇaka Sōmēśvaradēva, (3) Bṛihatpurusā Ṭha Rāmadēva, (4) Bṛihatpurusā Ṭha Bhīmasimha and (5) Bṛihatpurusā Rāja

---

1 Above, Vol. XXXI, p. 12; Lēkhapsaddhati, pp. 102, 116.
2 Lēkhapsaddhati, pp. 100, 102.
3 Ind. Ant., Vol. XI, p. 103 (verse 29), p. 107 (concluding section of the text). The first record mentions Gaṇḍa as a secondary name of Virabhadra while the second, dated V. S. 1328, speaks of the pratipatti or administration of Abhayasimha who was probably the head of the local Paṅchakula at the time.
4 See above, Vol. XXXI, p. 12; JBR, Vol. XL, Part 1, p. 12; Lēkhapsaddhati, p. 113 (vedākula).
5 See op., cit. p. 113.
7 It is also possible to think that all or some of the persons mentioned along with Palugidēva were the Pratyaśas of the land in question. As regards dṛcgi, we have dēva-dōmī datā in A. R. Ep., 1959-60, No. B 173.
Chhādā. Chhādā who was present on the occasion of the donation of the land in favour of Nūruddin Firūz seems to be the same as the person of that name who was the son of Nānasīmbha and one of those from whom Firūz secured the land. In this section, jamātha is Arabic jamā′at meaning ‘the assembly or congregation [of Muhammadans in the Sōmanātha Pāṭāna area]’. Rāja is a contraction either of Rājaputra (Rāvut) or Rājakula (Rāval), both titles, the latter title of nobility being often used in the Lēkkapadhāti.3 Birha stands for Bṛihatpurusha, possibly the same as Mahājana (called Mahāyalōka in line 14), although the real meaning of the word in the present context is uncertain. Ṭha is an abbreviation of Thakkura, a title of nobility, and is often noticed in the literary and epigraphic records of the area in question. Pratyaya means ‘a dependant or subject’ and may mean ‘a lessee’ in the present context. The word dṛṇi here apparently means an estate belonging to a temple.

The next sentence in lines 17-20 states that the said Nākhū (Nākhudā) Firūz, the supporter of his faith (dharma-bāndhava), having been extremely pious and in accordance with the opinion of the scripture of his own faith, caused a place of worship (dharma-sthāna) in the shape of a mīrijīti (Arabic masjid, mosque) to be made within the area of the said plot of land for his own salvation (ātmamāḥ śrey-ōṣthānī) with the help of Bṛihā Rāja (i.e. Bṛihatpurusha-Rājakula) Chhādā mentioned above. The additional purpose underlying the deed is stated to have been the attainment of fame lasting as long as the sun and moon would endure. The mosque is stated to have been made facing the east. The expression dharma-bāndhava means ‘one whose only friend is his religious faith’. It may possibly also mean ‘persons who have become friends on an oath in the name of their religious faith’.4 Taken in this sense, the passage would mean that Firūz was a great friend of Chhādā. The nature of the help given by Chhādā to Firūz in the construction of the mosque, besides the gift of the piece of land, cannot be determined.

The latter part of the inscription records certain grants made in favour of Firūz’s mosque apparently by Firūz himself. The purposes for which these grants were made are stated in lines 21-24 to be as follows: (1) for the maintenance of the place of worship in the shape of the mosque; (2) for the daily provision of worship, light, oil and drinks [in the mosque]; (3) for [the maintenance of] the mālīma (Arabic muallim, ‘an instructor’), mōdīma (Arabic muazzin, ‘a public crier to prayers’) and a monthly reader [of the holy Quran]; (4) for the observance of particular religious festivals (pājā-mahōtsava) like the Barūṭiṣa-bi-khtamaraṭīri in accordance with the custom (samāchōra) of the leaders or owners of ships (nau-vītaka); and (5) for the annual [expenditure on] chhōha and chūnā and the repairs to the rents [in the building] and the wearing out [of its parts] (bhagna-rīśira-samārachana). In this section, Barūṭiṣa-bi is no doubt the same as Shab-i-baṛā, a Muslim festival observed in the night of the 14th of the month of Shābān in memory of dead ancestors. It is called ‘the night of record (baṛā)’ as an angel is supposed on this occasion to inspect a register of the conduct of all living persons. The expression khtama-raṭīri appears to mean the night when Khatm (literally, ‘completion’) is observed, i.e. when the reading of the entire Qurān is completed in a single night. Chhōha is Gujarati chhō meaning ‘mortar’ and chūnā is Sanskrit chūra or lime, both required for the purpose of repairs and whitewashing.

The gifts made in favour of the mosque, enumerated in lines 24-32, are the following: (1) the entire Pallaḍjākā belonging to the god Vakulēśvaradēvā and consisting of houses facing different directions and covered with tṛīṇa-chhāḍhyā and kavēṭuka, which was situated within Sōmanātha-dēvanagara and was secured from some persons including Para Tripurāntaka, the head of the temple (sthānapati) of the god Navaghanaśvaradēvā, and Ratnēsvara, the Para of [the temple of]
the god Viśṇu-bhaṭṭāraka; (2) another [Pallaliṅkā] which lay close to (sametā) a two-storeyed temple (dev-bhaumamathā), had an unmitigated (aṅgana) wall on the four boundaries, and had an exit and an entrance facing through gates facing the north as well as fixed boundaries and rights of enjoyment, though a house facing east and belonging to Śūtra (i.e., Śūradhāra, ‘an artisan’ or ‘a member of the artisan community’) Khahaīa lying in the plot of land was excluded; (3) one oil mill [as well as] its dāna which was a pala-weight (4 tola) [of oil out of each standard measure of oil pressed at the mill]; and (4) two haṭṭas (shops or market-places), lying in front of the said mosque, secured from the following persons according to the sparsaṇa-nyāga or principle guiding donations: Prayaga Nirmālya, Chhaḍā and Sūḍhala’s son Kīhanādēva, as well as Lūnāsha (Lavaṇasiṇīha), Dharaṇi and Masuma who were the sons of Tha (i.e., Thakkura) Sāhapa, as also Rūpa (i.e., Rūpana) Āśadhara (i.e., Āśādhara) residing at Bāyartha Karanā(ī). In this section, Pallaliṅkā indicates a kind of temple property as another early medieval inscription of the area in question refers to the gift of a garden in a village as a Pallaliṅkā in favour of a temple. In triṣṇa-chhadbāya, chhādāya is the same as Gujarati chhāri meaning ‘thatch’. In our inscription triṣṇa-chchadbāya seems to have been used in the sense of ‘thatch’. Kauṭūkā is the same as Marathi kavī, meaning ‘tile’, and has been used in the Lekhpadhāti in the forms kauṭūkā, kāvīṭūkā and kīvēṭa. As already indicated above, Parā stands for Sanskrit purāhita, ‘priest’. This is clear from the description of Ratanēvara as the Parā of the god Viśṇu-bhaṭṭāraka. The word dāna has been used in the sense of a toll or tax ‘in passages like āgama-nīgama-dāna, ‘tax for importing and exporting’, occurring in the Lekhpadhāti. The persons named Nirmālya and others were prayagas or lessees of the two haṭṭas secured by Fīrūz for his mosque. The items mentioned above are stated to have been granted [in favour of the mosque] with [libation of] water evidently by Nūruddin Fīrūz who thus observed the Indian custom followed in making ceremonial offerings.

Among the concluding sentences in lines 32-40, the first states that, with the āgama-pata (i.e., income or source of income) indicated above, Fīrūz’s mosque should have to be kept up and maintained and its rents and worn out parts should have to be repaired so long as the moon, the planets and the stars endure, for the salvation of Nau (i.e., Nauvittaka or Nākhuda) Fīrūz. The next sentence states that whatever surplus remains [in the hands] of those who make payments out of the said income (or its source) for the upkeep and maintenance of the place of worship (i.e., the mosque) and for the expense of particular festivals and that of holy occasions should have to be sent to the places of worship at Makhā (Mecca) and Madīnā (Medina). It is interesting that Nūruddin Fīrūz did not think of spending the surplus amount in some good cause in the land where the mosque was built but arranged for its dispatch to distant Mecca and Medina. The next sentence refers to the people responsible for handling the property of the mosque, i.e., the trustees of the property. It is stated that the income or its source as indicated above should be protected and the place of worship maintained jointly by the following assemblies or congregations [of Muhammadans] amongst others of their kind: (1) the congregation of the Nākhuda-nāvīka (probably a mistake for Nākhuda-nāvika, ‘owners or commanders of ships and sailors’); (2) the congregation of the ghāṇeṣhikas (oil-men) belonging to the town (sahara), together with their Khatib (Arabic Khatīb, ‘preacher’); (3) the congregation of the Muslim Chāṇakaras (Chāṇakāras, i.e., lime-burners or white-washers); and (4) the congregation of the Musalmāns (Musalmāns or Muhammadans) among the patrapatis probably meaning Tāṇgāvīlās. The word

1 See Kadi grant in Ind. Ant., Vol. VI, pp. 205-06.
2 Cf. op. cit., pp. 115-16.
3 Ibid., p. 124; cf. pp. 100, 103, 105.
4 See ibid., pp. 99, 108.
ghûnchîka is the same as Gujarâti ghûnchî, 'an oil-maker, an oil-dealer, one who expresses it or sells it'. The word shahr meaning a city or town is of Persian origin. In the present context, samasta-śahara 'the entire city', no doubt refers to Somanâtha-pattana. Hultzsch found here a reference to the followers of 'Ahl. But Dr. Z. A. Desai doubts whether there was any distinct Shia community as such in the area and age in question.

The inscription ends with a benedictory stanza and an imprecatory passage in prose.

The epigraph reminds us of a well-known incident described by the Muslim chroniclers, e.g., Muḥammad 'Awfī, observing that 'he never heard a story to be compared with this'. During the reign of Rai Jaising (i.e., the Chaulukya king Jayasimha Siddharāja, 1094-1144 A.D.), there was a mosque and a minaret at the city of Kambahāyā on the sea-shore (i.e. at Cambay in the Kaira District of Bombay State). The Pārsī settlers of the locality instigated the local Hindus to attack the Musalmans of Kambahat and the minaret was destroyed and the mosque burnt, eighty Musalmāns being killed in the course of the incident. A Muhammadan named Khatīb 'Ali, who was the Khadîb or reader of Khutba at the Kambahāyat mosque, escaped and reached Nahrwala (i.e. Aṇāhīlipātaka) with a view to put up his case before the judicial officers of the king. The king's courtiers were, however, inclined to screen the culprits of the incident at Kambahat. But, once when the king was going out hunting, Khatīb 'Ali drew his attention and had the opportunity of placing in the king's hands a Kasīdu in which he had stated the whole case in Hindi verse. As the king felt that Khatīb 'Ali might not get justice from his judges since 'a difference of religion was involved in the case', he himself visited Kambahat in the guise of a tradesman and learnt all about the incident. He then punished two leading men from each of the non-Muslim classes such as Brāhmaṇas, Fire-worshippers (Pārsīs) and others, and gave to the Muhammadans of Kambahat a lakh of Balotras (silver coins) to enable them to rebuild the mosque and minaret. Khatīb 'Ali was favoured with a present of four articles of dress. Indeed, instances of such religious toleration are rare in the history of the world.

TEXT

1 Siddham || Ōm namaḥ śrī-Viśvanāthāya || Namastu-s-tē Viśvanāthāya Viśvarūpa namō-stu
   tē | namas-tē sū(ṣū)nā-yā-rūpāya
2 Lakshālakṣaṇa namō-stu tē || śrī-Viśvanātha-pratīvat(ā)ddha-tau(nau)janānām vō(bō)dhaka-Rasula-Mahānāma-sarīvat 662 ta-
3 thā śrī-ṛupa-Vikrama-sa[ṛḥ+] 1320 tathā śrīmad-Valabhi-sarī 945 tathā śrī-Sirh-,
   sarī' 151 varshē Āshāqha-vadi 13 Ra-
4 [vā*]v=ady-ēha śrīmad-Aṇāhilapātak-ādhishṭ(ī)ṣhṭi(ṣhṭ)ta-samasta-rāj-āvalī-samalāñkṛita-
   paramēśvara-paramabhaṭṭāraka-
5 śrī·Umāpati-vara-labdha-praudent-pratāpā-Nihāñkamalla·Arirāyahṛidayasālīya-śrī-
   Chaulukya-achakravarti-ma-

1 Wilson's Glossary, s. v.
2 Ibl., s. v.
3 Elliot and Dowson, History of India as told by its own Historians, Vol. II, pp. 162 ff.
4 From impressions. The unnecessary dandas to cover up some space at the end of the lines have been
   ignored in our transcript.
5 Expressed by symbol.
6 Better read Lakṣāy-dalakṣaṇa.
7 Metre : Aṇāhīṭāb.
8 Sain is a contraction of Sainat which is itself an abbreviation of samaṭsara.
9 Sandhas has not been observed here.
6 hārājādhirāja-śrīmat-1 Arjjunadēva-pravaraddhamāna-kalyāṇa-vijaya-rājyē tat-pāda-padm-ōpajīvini
7 mahāmātya-ṛṣapaka-ātri-Māladēvē śrīśrikanṭa-ādi-samasta-mudrā-vyāpārān paripāṁthathā-falāś-evaṁ kā-
8 lē pravarttamānē iha śrī-Sōmanāṭta(tha)dēvapa[tt][n]ē paramapūpatēkārya-mahā-
9 pāṁtāmahattā-dharmanamūrṭti-
10 [kūlē amīrā6 śrī-Rukanadīna(n)ē rājyē-(yāin) paripāṁthayati sati kārya-vaśāt śrī-[Sō]ma-
11 nāthadēvanagarām sa-
12 māyāta- H[u]ṛmuja-dēśīya-khōjā-nau27-Avū(bū)-Vṛ(Brā)hima4-sūta-nākhū29-Nōradīna-
13 Pīrōjēna18 śrī-
14 Sōmanāṭhadēva-drōgl-pratībuddha-Mahāyaṇā(jan-a)uṭaḥpāti-pratīyaya-bṛhiḥpurusha-tha211-
15 śrī-Paluqidēva-
16 vṛi(bṛi)ḥpurusha-ṛṣapaka-ātri-Sōmēvaradēva-bṛhiḥpurusha-tha211-ātri-Rāmaḥdēva-bṛhiḥ-
17 purusha-tha211-śrī-Bhims-
18 sīha12-bṛhiḥpurusha-rājā212-ātri-Chhāḍā-prabhṛiti-samasta-mahānālōka14-pratīyakṣaṁ tathā-
19 samasta-jamā-
20 tha21-pratīyakṣaṁ rājā212-ātri-Nānasīha12-sūta-v[ṛi](bṛi)ha216-rāja212-ātri-Chhāḍ(ā)-prabhṛitiṁāṁ-
21 pāravāt śrī-Sōmanāṭha-
22 dēvanagara-vā(bā)hyē Sīkōttaryāṁ Mahāyaṇa(jana)pālyāṁ saṁtishta(shṭha)maṇa-
23 bhūshaṁ(kham)jāṁ nava-nīdhaṁ-naha-
24 tāṁ yath-śiṣṭa-kāma(karma)-karāṇyayetvēna sparśana-nīyāṇa sam[up]tattāṁ[ttam] || tataḥ-
25 nākhū217-Pīrōjē-
26 na sva-dharmaṁ-śastr-ābhīprāyēṇa paramadhammikēṇa bhūtvā ā-chandr-ārkkaṁ(rkka)-
27 sthāyini12-kīrtti-pra-19

1 Sandhi has not been observed here.
2 This stands for Sanskrit Purōhita.
3 Pārī is an abbreviation of Gujarāṭī Pārīkha.
4 Mahāṁ is an abbreviation of Gujarāṭī Mahantaka.
5 Śhē is the Prakrit form of Sanskrit simha.
6 Amīra stands for Arabic amīr.
7 Khōjā is Arabic Khvajā and Nau is an abbreviation of naujana or more probably naujīnaka. Both occur-
ring elsewhere in the inscription.
8 Arabic Abū Ibrāhīm.
9 Nākhū stands for Arabic nakhuḍā.
10 Arabic Nārūddīn Fīrūz.
11 Tha is a contraction of thakkura.
12 Prakrit sīha stands for Sanskrit simha.
13 Rājā is a contraction of the word rājaputra or more probably of rājakula.
14 This is a corruption of Sanskrit mahalāṅka, i.e. mahājana.
15 This a modification of Arabic jamā'at meaning an assemblage or congregation.
16 This is a contraction of bṛhiḥpurusha.
17 This is a contraction of Arabic nakhūḍā.
18 Read sīhāyē-kīrtti.
19 The words kīrti and prasiddhi have been used here together as yaṅka and kīrti are sometimes used (cf. CII, Vol. I, p. 18, note 7). We may also suggest that prasiddhi has been used here in the sense of siddhi or prūpti.
19 siddhy-arthaṁ(ṛtham) ātmanaṁ śrēyō-ṛthaṁ [cha*] upary-ālōpita-bhūṣhaṁjasya sthānē
pūry-ābhimukha-migigiti-
20 dharmmasthānasāṁ brahiṁ-rājaśrī-Chhādā-sakhē(hā)yatvēna dharmma-bāṅdhavēna
kārītan(tam) nākhē-Piṛōjēna
21 asya migigiti-dharmmasthānasāya varttāpanārthaṁ prati-dinaṁ pūjā-dipa-taila-pānīya
tathā mā-
22 lima-mōdina-māsa-pāṭhaka tathā nau-vittakānāṁ samācchāraṇa barāṭī(s)a-bhi-khatamarāti(tri).
23 viśēha-pūjā-mahōtsava-kārāpanārthaṁ [ta]thā prati-varshaṁ chhōha-chūnānā-ⅱbhagna-
viśēhara-samārachā.
24 n-arthaṁ cha śrī-Navaghanē(ū)sva-dvāra-dvēvīya-sthānapati-śrī-para-ⅱ-tripurāṇītaka-tathā
Vināyaka-bhāṭṭāraka.
25 para-ⅱ-Ratanēvāra-prabhritānāṁ pārśvāt upāṭta(ttā) śrī-[Sō]manāthadēvanagar-
madhē śrī-Vaūlēsvā.
26 radēvīya-samagra-pallājakā nānāmukha-trīṇachchā(chchē)dya-kavēluk-āchchā(chchē)dita-
grīhair-upētā [ⅱ] tathā uttā.
27 r-ābhimukha-dvīthauṁa-maṭha-samēt-aparāṁ(rā) asyā madhyē sūtra-ⅱKānhaia-
sakta(tka)-pūry-ābhimukha-grīh-ai.
28 ka[ri*] bāhyān chatur-āghāṭēshu avyagra-ⅱ-prākār-ōpetā uttar-ābhimukha-pratōli-pravē-
nirgam-ōpetē.
29 tā yathāvasthīta-chatur-āghāṭaṁ-ⅱviśuddhā yathā-prasiddha-paribhogā [ⅱ] tathā

1 Better read bhūkhandha-sthānē.
2 This stands for Arabic masjid meaning a mosque.
3 This is a contraction of bṛhatpurusha.
4 Rāja is a contraction of the word rāja-patra or more probably of rājakaṇa.
5 The intended reading may also be tād-dharmma-bāṅdhavēna [nākhē-Piṛōjēna].
6 This is a contraction of Arabic nākhdūa.
7 Read varttanā.
8 Read pāṬhāaṁ-ṛtham.
9 Mālīma stands for Arabic muʿalim, \"an instructor\", and mōdina for muazīn, \"a public crier to prayers\".
10 Read pāṭhâk-ṛtham.
11 This seems to stand for the Muslim festival called Shak-bārīt and the night when Khātam (i.e., the
completion of the reading of the entire Qurān) is observed.
12 Read karaṁ.
13 Chhōha is Gujrāti chhō, \"mortar\" and chūnā is Sanskrit chārma, \"lima\".
14 This stands for Sanskrit purāḥita.
15 This word is redundant.
16 This is Sanskrit vākōśāa.
17 This is a local word meaning a kind of temple property.
18 This stands for Sanskrit sādnavēva.
19 Read avayamga.
20 Better read viśēha.
21 This is a Dēśī word for Sanskrit tāila-pēshana-yantra.
22 Read tāṭa-tathām.
23 Read dānām. This is a Dēśī word standing for Sanskrit śālka.
24 The intended reading is tāla-palān cha.
Dr. Z. A. Desai informs me that he is editing a damaged Arabic version of the inscription published above, which is found on a slab now fixed into the facade of the Qâdi’s mosque at

The word is superfluous.
This is an abbreviation of ḥakkura.
Sanskrit Labavasīsīka.
There may be a mistake here. Possibly we may suggest karaga for karēga.
This is an abbreviation of rāgaka.
This stands for Sanskrit Ādā.
Better read sparavana-nyāgēn.
This word is redundant.
This is a contraction of Sanskrit novitaka.
Read varataniyaṁ.
Read varatayataṁ.
The intended reading is udghatai used in the sense of udgīrām bhavati.
Better read sthāneka.
The intended reading may be nākhumā-nācika.
This stands for Arabic khātib.
Hultzsch read ghasātika, ‘wharf-people’, and Šahāda for Arabic Shaked meaning martyr in the sense of ‘All the Martyr.
Read jamātha ityā-śat-prabhritibhiṁ.
Read pālaniyaṁ.
The correct word is lōpayaṁ.
Verāval. The inscription is dated the 27th Ramadān, A.H. 662 (23rd July 1264 A.D.) and has been translated by him as follows: “God the Exalted may grant this to one who builds a house in the path of Allah. [This auspicious mosque was built] on the twenty-seventh of the month of Ramadān, in the year sixty-two and six hundred from the migration of the Prophet, in the reign of the just Sulṭān and [the generous king] Abu'l-Fakhr (literally, ‘the father of pride’) Ruknu'd-Dunyā wa'd-Dīn (literally, ‘the pillar of the State and religion’), Mu'izzu'l-Islām wa'l-Muslimin (literally, ‘the gloriﬁer of Islam and the Muslims’), the Shadow of God (in the world), the victorious against enemies, the (divinely) supported prince Abu'n-Naṣrāt (literally ‘the father of victory’) Maḥmūd, the son of Aḥmad, may God perpetuate .............. and may his affair and prestige be high; in the city of Sūmāt (i.e. Sūmanātha), may God make it one of the cities of Islām [and purify it from the inﬁdelity and the idols and during the time of its ruler ................. who was his adviser with correct and beneﬁcial (?) opinion ........ and who made efforts for this meritorious deed and also contributed generously (?) having been assisted by one named Chādā ........ son of Rāwāt Nāsīh along with their great ones, one of whom is Ra'ilak Dev, the second Bīm Sīh Tākur, the third Sūmishwar Dev and the fourth Rām Dev, all of whom unanimously agreed to the construction of this magnificent great mosque—(as) one who is of a fortunate position, the great chief (sadr), the fortunate, the martyr, Najmū'l-Hasa wa'd-Dīn (literally, ‘the star of the truth and religion’), the protector of Islam and the Muslims, father of kings and Sulṭāns, the chief (sulṭān) of the great men of the time, the guide of those who go astray in the world, the king of the kings of the covenant and the fulﬁlment, the master of generosity and liberality, Abū ʿIbrāhīm, son of Muḥammad Al-Irāqī, may God illuminate his grave and make his (resting) place and bed agreeable to him, in obedience to our Lord’s orders. The master of this good deed, is the great and respected chief (sadr), the king (sulṭān) of sea-men, the king of the kings of traders, Nūrūd-Dawlat wa'd-Dīn (literally, ‘the light of the State and religion’), the son of Islām and the Muslims, the father of kings and Sulṭāns, the shelter of the great and the equals, the pride of the time, Fīrūz, son of Abū ʿIbrāhīm, may God perpetuate his glory ........ and endowed for the above mentioned mosque which is celebrated throughout the universe ........ with the whole of its surroundings for the sake of Allah, the Generous and for His abundant pleasure of the Great Lord ........ for the building of this great mosque, so that (its) building may be a proof of faith in the Manifest Scripture and in utmost accordance with the order of the Discrimination between Truth and Falsehood (i.e. the Qur’ān), wherein (Allāh) has said: Verily, he builds the mosques of Allah, who believes in Allah and in the Final Day (i.e. the Day of Judgment) and who establishes prayers and gives alms and does not fear any one except Allah; very likely, they would be among the guided ones (and the endowment is nude) for the benefit of the Imām (i.e. the leader of prayers) and its Mu’adhīhin (i.e. the caller to prayers) and the balance (of the amount), after the expenditure is made, will be sent to Mecca, may God guard it, and (Madīna) the city of the Apostle of Allah, may Allah’s salutations be on him, so that (the said amount) will be spent towards (different) items of expenditure. As for one who will help to nullify this good (deed) or try to defeat its purpose either by words or deeds or intention or demonstration, Allah the Exalted will know it from the sincerity of his heart and the defect of his belief ........ the curse of God and the curse of the cursers and of the angels and of the people, (and, in short) of all will be on him. And (as regards) one who will change it after hearing of it, verily the sin will be on those who change it. Verily, God is the Hearer and Knower and Relentless and Merciful ............ the Exalted Allāh, as He says in His Strong Mighty Book (the Qur’ān): Verily Allah ............... and salutations of Allāh be on our chief Muḥammad and on his noble descendants.”
No. 22—INSCRIPTION OF THE TIME OF CHAULUKYA KARNA, V.S. 1354

(I Plate)

C. C. Das Gupta, Darjeeling

(Received on 26.2.1959)

This inscription was found on the wall of the Rāmjī temple at Bhavnāth Mahādev in the former Idar State. I edit it from an inked impression supplied to me by the Government Epigraphist for India at my request.

The inscription measures 3 feet 6 inches in length and 6½ inches in breadth and consists of 12 lines of writing. The characters employed are Nāgari of the 13th century A.D. The language of the record is Sanskrit and the composition is in verse excepting small sections at the beginning and end. It is dated in Vikrama Śarīvat 1354 (line 12) corresponding to 1297 A.D.

The inscription belongs to the time of the Vāghēla branch of the Chaulukya dynasty (line 3, verse 5). The first ruler mentioned is Ānāka who is called Arjūraja in some other inscriptions.¹ There is no doubt that Ānāka is to be identified with Arjūraja as the inscription under study as well as the above-mentioned records give the name of his successor as Lavanaprasāda. The son and successor of Lavanaprasāda was Vīradhavala whose son and successor was Vīśvala. There is no doubt that Vīśvala is the same as Visaladēva mentioned in some other inscriptions.² His elder brother was Pratāpamalla. The late Dr. D. R. Bhandarkar regarded Pratāpamalla as the younger brother of Visaladēva.³ From this inscription, it is quite clear that he was the elder brother of Vīśvala or Visaladēva. This suggests that, though Pratāpamalla was the elder son of Vīradhavala, he did not reign. Probably he breathed his last during the lifetime of his father leaving behind his son Arjuna. Vīṣvaladēva’s successor is said to have been his nephew Arjunadēva who was succeeded by his son Sārāṅgadēva; but this inscription suggests that Sārāṅgadēva was the successor of his elder brother Rāma and not of his father Arjuna. After Sārāṅgadēva, Rāma’s son Karna became the ruler. The genealogy of the family thus stands as follows:

1 Ānāka
2 Lavanaprasāda
3 Vīradhavala
| Pratāpamalla
| 4 Vīśvala
| 5 Arjuna
| 6 Rāma
| 7 Sārāṅgadēva
| 8 Karna

¹ Bhandarkar’s List, Nos. 488, 1524.
² Ibid., Nos. 547, 549, 550, 557, 577.
³ Ibid., p. 385.
The object of this inscription is to record the erection of a temple of the Sun-god by Vaijalladēva in memory of his parents. The genealogy of Vaijalladēva is given in the inscription in verses 22 ff. as follows: Rājiga; his son Rājyadēva; his daughter Nālādevā; her son Vaijalladēva. The genealogy of another aristocratic family is given in verses 17 ff. and 30 as follows: Mahādēva; his grandson Muṇjālādevā; his daughter Hṛidēvā; her son Saṅgrāma. Verse 33 mentions Subuddhi who belonged to another family and was the son of Sūtravēdha.1

So far as historical facts are concerned, there is one which is important. It is mentioned in line 9 where it is stated that king Viśvala defeated the ruler of Dhārā and destroyed the city of Dhārā. This shows that he defeated the Paramārā ruler whose capital was Dhārā.

TEXT

[Metres: verses 1, 2 Ṣragdhara; verses 3, 6 Upendravajrā; verses 4-5, 8, 13-15, 17, 22-23, 26-27, 30-31, 33 Anushūb; verses 7, 9-10, 16, 18-19, 24 Upajā; verses 11-12 Indravajrā; verses 20, 28 Rathōddhatā; verses 21, 32 Śārdulavikrīḍita; verse 25 Vasantatilaka; verse 29 Śālīni.]


3 praṁiṇaṁ praṅgadāḥ Sūryaḥ pātu vaḥ puṇya-karmmaṇaḥ | 4 Chaulya-ānvaya—simhātaḥ’ Anāko jatati-tale | Surāśṭhrāṇi | nija—nāṁ—eva ṣāśitaṁ nija—vikramat | 5 Tad-āṅgagha—bhūtaṁ Lavanaprāsādām dhura|m*|ḍharaṁ vānta-karaṇa| nṛpiṇaṁ purāṇam | samud-dhritā yena rasātaḥ-āśitaṁ | dvijā-cha Vedās-cha punar-babhūvah | 6 Tasya—āpy—abhūtā sūnur—udāra-kirttēḥ śrī—Viśra—nāmā para—chakrama[r]ddt | arāti—saṅmohā karaṇa cha yē-


6 maḥ bhavatu śāsvataḥ | gōtrē-трο)-yaṁ gauravaṁ yatu parjanyō varshaḥu dhruvaṁ(vam) | 14 Chaulukya-vaṁśa-viṣṭārāḥ saṁkheḍāḥ-kathītō mayā | sāmaṅgā-āsāmarthī-ḥanaḥ stōtum vistarāto gūnāḥ | 15 Vakṣeyō samastaṁ Dhaval-ākaśaṁ tāṁ vaṁśaṁ yathāpuṛvva Kırmāmāshaṁ cha | rātaṁ sādā Vīṣṇu-pāde pavitrē mahādāśaṁ tāṁ Kaṁkara-pūjanaḥ cha | 16 Śaṃdiyē pravārē gōtrē Mahādevō hy-abhūt-putrā | Śaṅkarārādhanāṇaḥ yakto dāna-dharma-pārāyaṇaḥ [ḥ] 17 ... 


10 sya jagatyāṁ dēva-viśaṇ | māṭīḥ-pitrōḥ samuddiṣya kāritaḥ sūrya-maṇḍirāṁ(rau) | 26 Gō-ghūn-tīla-hiraṇy-ādi pātre datāṁttvāḥ hy-anākṣaṁ | Muṇijaḷāsvāṃdi-viśaṇa yanaḥ aṅkārī niketanaṁn(aṁ) | 27 Saṁpadāḥ kalabha-karṇaḥ-chaṅchali jīvitaṁ cha

---

1 [The reading is gatim-uttamaṁ saḥ—Ed.]
2 [There is an unnecessary anusvāra above the letter jab—Ed.]
3 [The use of the Present Tense here is not happy, yet if it can be believed that Rāma was still living when the inscription was composed—Ed.]
4 [Better read Karnaḥ nāma-śeṣi—Ed.]
5 [The reading seems to be Ėvaṁ rājīṁ sthitī Karnaḥ dharmē—Ed.]
6 [Sandhi has not been observed here—Ed.]
7 [The reading of the lost letters may be Mahē—Ed.]
8 [The intended reading is varisṛṭah. Sandhi has not been observed here—Ed.]
9 [The poet’s conception in the second half of the stanza is not happy although he seems to mean that the person was dead and Śiva besmeared the ashes of his burnt corpse on the forehead or was the name of the person Nāgēṣvara?—Ed.]
10 [Read sanītrīya tad-gō-ghraḥ—Ed.]
11 [Read vindyaam—Ed.]
12 [Verses 19-21 contain repetitions of the same fact—Ed.]
13 [The name may be Nālaḍēvī, Anālaḍēvī or Anālaḍēvī—Ed.]
14 [Sandhi has not been observed here—Ed.]
15 [The intended reading may be Śiva-Sakti—Ed.]
16 [Read kirtī for the sake of the metre—Ed.]
17 [Read vedanāḥ | māṭiḥ—Ed.]
jalaj-āñbu-dusthirāṁ| yauvanyāṁ cha yuvati-kajākhaṅhavatvā| viṅkhabyā yōś-'rka-nilayaṁnyakārayat| 28' Vā da ......................vad-bhānu... 2 tē rā[śmi]-


---

1 [Śāndhi has not been observed here.—Ed.]
2 [Verses 26-28 contain repetitions of the same fact.—Ed.]
3 [The reading is Yāvaṇa.........yāvaṇ-bhānu.....—Ed.]
4 [Better read Tasya.—Ed.]
5 [Better read "ākhyā Mahīpālo-th[a] ajāyire.—Ed.]
6 [Read sukhuṛe.—Ed.]
7 [The danda is unnecessary.—Ed.]
8 [Better read ten-dyaṁ.—Ed.]
9 [The reading seems to be cha[Akkas-vuṭha laṅkhaṇa-gata Vṛṣṇiṁā mōkṣ-ākhyat[ṇa]ya. The following: danda is superfluous.—Ed.]
10 [The reading is Śūra-Pitṛ.—Ed.]
11 [The reading is "iyam-cantāki [i] suhaṁ.—Ed.]
12 [The word mahā-śriṁ appears to have been engraved after this.—Ed.]
No. 23—NOTE ON INSCRIPTION OF THE TIME OF CHAULUKYA KARNA, V.S. 1354

D. C. SIRCAR and G. BHATTACHARYA, Ootacamund

(Received on 5. 8. 1959)

Dr. C. C. Das Gupta has published this inscription above, pp. 151 ff. The record, which is fixed in the wall of a temple at the village of Dēsān or Bhavanāth in the Beloda Taluk of the Sabarkantha District, Bombay State, was transcribed in the Buddhiprakāśa, 1910, under the name 'Muralidhar Temple Inscription,'¹ and was also noticed in the Annual Report of the Archaeological Survey of India, 1935-36, p. 98.

The inscription is very important and its contents require to be properly analysed. This is the only known inscription of the time of the Chaulukya-Vāghēla king Karṇa II (popularly known as Ghēlo or Ghēlarō, i.e. 'the insane' or 'the insane prince') who was ousted from the throne of Gujērat by Allāuddin Khilji (1296-1316 A.D.), the Sulţān of Delhi. According to Mērutuṅga's Vīchāra-rēgī, Karṇa II ruled from V.S. 1353 (1296-97 A.D.) to 1360 (1303-04 A.D.) while Abul Fazl's Ain-i-Akbari assigns to him a reign period of 6 years 10 months and 15 days.² The inscription under study, dated in V.S. 1354, was thus engraved in the second regnal year of the Chaulukya-Vāghēla king. Karṇa II was defeated and ousted by the Muslims from his throne in 1299 A.D. but was finally and completely overthrown in 1304 A.D.³

The inscription is a prāsasti composed in thirtythree stanzas in different metres by a poet named Saṅgrāma. But the author's style is rather poor. The rules of grammar have been ignored in many cases. Often he uses expressions and introduces ideas which are not quite satisfactory in the context (cf. verses 11, 18). Sometimes he repeats the same fact in several consecutive stanzas (cf. verses 19-21, 26-28) while elsewhere he forgets to state the reason why a family was introduced in the eulogy (cf. verses 16-21).

The epigraph begins with the Siddham symbol followed by the prāṇava. Next, after a passage in prose recording obeisance to Guṇēśa, come four stanzas (verses 1-4) in lines 1-3 in adoration of the Sun-god. This is in consonance with the object of the record, which, as will be seen below, is the construction of a temple for the said deity.

Verse 5 of our record introduces a chief named Anēka who is described as a scion of the Chaulukya family and as the ruler of Sur Śhra, i.e. Kathiawar. Anēka is the same as Anē or Anērōja, the son of Dhaval, as known from some records.⁴ The next stanza (verse 6) of the inscription mentions Anēka's son Lavaṇapraṣāda who is sometimes called Lūpinadēva.⁵ Verses 7-8 speak of Vīra or Viradhava, son of Lavaṇapraṣāda, and of Pratāpamalla, son of Viradhava. No royal title is assigned to Pratāpamalla who did not reign.

¹ See A. K. Majumdar, Chaulukyas of Gujarat, p. 468.
³ Cf. Majumdar, op. cit., p. 189.
⁴ Ray, op. cit., p. 1027.
⁵ See above, Vol. V, App. p. 36, No. 249; Bhāvnagar Inscriptions, p. 228, line 5.

4 DGA/59
Verse 9 mentions king Viśvala as the younger brother of Pratāpamalla. Mēruṭuṅga's Thēṟavāḷī represents Visala, another form of the name Viśvala, as a brother of Viradhavala apparently through mistake. Pratāpamalla is generally taken by scholars to have been a younger brother of Viśvala or Visala since Bühler explained king Viśvamalla's (i.e. Viśala's) epithet Pratāpamallavāraja occurring in the Cintra prāṣasti as 'one whose younger brother was Pratāpamalla'. But our inscription makes it clear that the said epithet should be understood not as a Bahuverhi but as a Shāsthi-Tatpurusha compound in the sense of 'one who was the younger brother of Pratāpamalla'. Our record, however, does not mention Viśvala's other brother Virama probably because the relations between Viśvala and Virama were hostile.

The same stanza of the inscription (verse 9) further states that Viśvala vanquished the king of Dhārā and destroyed that city. The successful encounter of the Chaulukya Vāghēḷā ruler with the Paramāra king of Dhārā is referred to in other records. There is difference of opinion about the identity of this Paramāra ruler and it is not possible to be sure on this point. Verse 10 gives the interesting information that Viśvala died after having installed Arjuna, who was the son of his elder brother (i.e. Pratāpamalla), on the throne. According to Mēruṭuṅga's Vīcharāśreṇī, Viśvala's successor Arjuna ruled from V.S. 1318 to 1331 (i.e. from 1261-62 to 1274-75 A.D.).

Verse 11 introduces Arjuna's son Rāma as a nṛpiṭakratvaṁ or imperial ruler while the next stanza (verse 12) speaks of his younger brother Sāraṇgadēva as the vanquisher of Gōga. Since some inscriptions refer to Sāraṇgadēva's success against the Mālava kingdom, it is possible to identify Gōga of our inscription with the Malwa ruler of that name, who is known from epigraphic and Muslim sources. Mēruṭuṅga's Vīcharāśreṇī represents Sāraṇgadēva as the successor of Arjuna and assigns his rule to the period V.S. 1331-53 (from 1274-75 to 1296-97 A.D.). His elder brother Rāma, omitted by Mēruṭuṅga, probably ruled for a short time.

Verse 13 mentions Karna, the son of Rāma, as the reigning king. Mēruṭuṅga represents him as Sāraṇgadēva's successor ruling, as indicated above, in V.S. 1353-60 (i.e. from 1296-97 to 1303-04 A.D.). The next stanza (verse 14), which is damaged, contains the prayers of the author, one of which seeks that the family, no doubt meaning the Chaulukya family described before, might be glorious. In verse 15, the author of the eulogy states that he had to describe the Chaulukya family in brief because of his inability to deal with the qualities of the kings in details, meaning thereby that it was an impossible task.

The following section (verses 16-21) in lines 6-8 describes another family, the first of the stanzas (verse 16) referring to it as the dynasty of the Dhavalaukas, which is stated to have been devoted to both the gods Vishnū and Śaṅkara (Śiva). The expression Dhavalaukaśatām occurring in the inscription means 'of those who have their home at Dhavela'. This locality called Dhavela may be modern Dholkā in the Ahmedabad District, which is mentioned as Dhavalakaṇḍa (also called Dhavalakkāka and Dhavalāṅka) and was the original capital of the Vāghēḷā branch of the Chaulukyas. It therefore appears that the family described in verses 16 ff. of our record was residing at Dholkā. Dhavelapuri was also the name of modern

1 See JBBRBAS, Vol. IX., 1887-80, p. 155.
3 See Ray, op. cit., p. 1048.
4 See ibid., p. 1057.
5 Ibid., p. 1043.
6 Cf. above, Vol. XXXII., p. 147, note 2; Majumdar, op. cit., p. 182.
7 See Ray, op. cit., pp. 1020, 1027, 1030. The city of Dhavela may have been named after Anāka's father Dhavela.
Dholpur, headquarters of the former State of that name lying near the Agra District of U.P. But this Dhavala was far away from the findspot of the record under study.

Verse 17 introduces a person named Mahādeva of a family belonging to the Śaṃḍilya gōtra, who was a devotee of the god Śaṅkara (Śiva). The following stanza (verse 18) mentions his son whose name may be Mahēśvara. Verse 19 describes Muṇḍjaladēva who was the son of the said person and died apparently in a fight with certain cattle-lifters for the protection of men and cows. The next stanza (verse 20) repeats that he died in connection with a case of cattle-lifting. Verse 21, with which the description of the Śaṃḍilya family comes to a close, also refers to Muṇḍjaladēva’s death in connection with cattle-lifting. The author of the eulogy does not state Muṇḍjaladēva’s relationship with the persons and facts mentioned in the following stanzas. But, as will be seen below, he was certainly the father of the hero of the praśasti which records the construction of the temple for a god named after Muṇḍja.

The following section in lines 8 ff. (verses 22 ff.) introduces the hero of the eulogy. Verse 22 states that there was a person named Rājiga born in a family belonging to the Kāśyapa gōtra. The next stanza (verse 23) introduces Rājiga’s son Rājyadēva and the latter’s daughter Nālādēvi, Anālādēvi or Ānālādēvi. The hero of the eulogy under study was Vaijalladēva, the son of this lady. Verse 24 represents Vaijalladēva as devoted to the god Śiva and the goddess Śakti (i.e. Pārvatī) as well as to Vairāchana. The word vairāchana means ‘the son of Vairāchana (i.e. the Sun-god)’, although the author’s intention here seems to have been to mention the Sun-god himself. Verse 25 is also in praise of Vaijalladēva while the following stanza (verse 26) states that he offered many gifts of cows, land, gold, etc., and built a temple for the Sun-god in memory of his parents at a locality which seems to be called the abode of gods and was apparently situated in the neighbourhood of the Bhṛigu-kūnda, no doubt the name of a sacred tank. It is difficult to say whether the temple built by Vaijalla is the same as the one on a wall of which the inscription under study is found. But there is little doubt that it was either the same temple or one built in the same neighbourhood. Verse 27 speaks of the construction of the temple of Muṇḍjalasvāmidēva by Vaijalla. Although it is not clearly stated, it is certain that the Sun-god referred to in verse 26 is mentioned as Muṇḍjalasvāmidēva in the following stanza, because verse 28 again refers to the construction of the Sun temple by the same person, the author’s style being repetitive as already indicated.

The relations between the Śaṃḍilya and Kāśyapa families are not clearly stated in the inscription. But, as stated above, there is no doubt that Vaijalladēva, born of a lady of the Kāśyapa family, was the son of Muṇḍjaladēva of the Śaṃḍilya family and installed the Sun-god Muṇḍjalasvāmidēva named after his own father. Verse 29 contains a prayer to the effect that Vaija (i.e. Vaijalladēva) might fulfill the desires of supplicants.

Verse 30 speaks of the three sons of Vaijalladēva, viz. Madana, Manḍjalika and Mahipāla, who may have been associated with their father in the building of the Muṇḍjalasvāmin temple. The next stanza (verse 31) mentions a lady whose name seems to have been Hridēvi. She is stated to have been the daughter of Muṇḍjaladēva and was apparently a sister of Vaijalladēva. The stanza also mentions her son Saṅgrāma who was a warrior. Verse 32, which is damaged, mentions Saṅgrāma as a poet and states that the eulogy under study was composed by him. The same stanza also mentions Arka’s son Vyāsa who was either identical with Saṅgrāma or was the person responsible for writing the lines to be engraved on the stone with a view to facilitating the work of engraving. Verse 33 says that the praśasti was engraved by an intelligent

1 Cf. ibid., pp. 1055, 1058-59.
person named Nāyaka by the grace of Viśvakarman. The engraver is stated to have been the son of Sūtra-Pētha, probably meaning Sūtradhāra Pētha.

The date is recorded in a passage in prose following verse 33 in line 12. It is given as the expired Vikrama Saṃvat 1354, Śōbhana, Dakshiṇāyana, Kārttika-śudi 11, Sunday. Kārttika-śudi 11 in V.S. 1354 was Sunday the 27th October 1297 A.D. But the year, according to Jupiter's 60-year cycle as counted in North India, was Śubhakrit and not Śōbhana which fell in the following year.

Among geographical names, the inscription mentions the land of Surāṣṭra, the locality called Dhavala and a tank called Bhrigu-kūṇḍa. Their location has been discussed above.
No. 24—KHANDELA INSCRIPTION OF YEAR 201

(1 Plate)

D. C. SIRCAR, OOTACAMUND

(Received on 8.7.1959)

The inscription under study is engraved on a stone slab lying in the house of a Mahājana at Khandelā in Shākhavāti which was a District of the former Jaipur State in Rajasthan. It was noticed by G. H. Ojha in the Annual Report on the Working of the Rajaputana Museum, Ajmer, for the year ending 31st March 1935, pp. 2 and 9 (No. 2). There are two inked impressions of this inscription in the Office of the Government Epigraphist for India, which were apparently received from Ojha. My attention was drawn to this epigraph for two reasons. In the first place, the date of the record has been read in Ojha’s report as the year 701 although the reading is very clearly 201. He refers the year to the Vikrama era and assigns the inscription to 644 A.D. which appeared to me to be somewhat earlier than the date suggested by the palaeography of the epigraph. Secondly, the palaeography of the inscription is remarkably similar to that of the Sakrā (Sakarīya-matā) temple inscription,1 which comes from the same neighbourhood, and a person named Adityanāga, son of Vōda, is actually mentioned in both the Khandelā and Sakrā epigraphs. It therefore appeared to me that the date of the Khandelā record might throw some light on the various readings suggested by different scholars for the date of the Sakrā inscription, viz. V.S. 879 (822 A.D.) by D. R. Bhandarkar,2 V.S. 749 (692 A.D.) by G. H. Ojha,3 and V.S. 699 (642 A.D.) by B. Ch. Chhabra.4

The inscribed area on the stone slab measures about 18 inches in length and about 12 inches in height. There are only eleven lines of writing. The inscription is neatly and beautifully engraved. But the preservation of the writing is not quite satisfactory in all parts of the surface of the slab. The letters in the central section of the right side of the lower half are rubbed off. The characters belong to the Siddhamārtikā script (i.e. Northern alphabet) of the 8th or 9th century A.D. and they closely resemble, as indicated above, those of the Sakrā inscription. The top mātra of the letters is a scooped out triangle with its apex downwards. The letter ṣ in "kṛiṇa" (line 1; cf. also Manḍa in line 11) is interesting as it resembles the form of the letter in Jain Nāgarī.5 On palaeographical considerations, both the Khandelā and Sakrā inscriptions can be assigned to a date midway between the Kanasa inscription6 of 738 A.D. and the Sāgartāl (Gwalior) inscription7 (c. 850 A.D.) of Pratihāra Bhōja of Kanauj. The language of the record is Sanskrit and it is written in verse with the exception of a few sentences at the end in line 11. The word utpanna in line 8 (verse 6) has been used in the sense of utpādita. Such solecisms are sometimes noticed in epigraphic literature.8 In point of orthography also the epigraph under

---

1 Above, Vol. XXVII, pp. 27 ff. Sakrā is only 14 miles to the north-west of Khandelā.
2 Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March 1910, pp. 12, 23, 56-57. See also Bhandarkar’s List, No. 22.
3 Annual Report on the Working of the Rajputana Museum, Ajmer, for the year ending 31st March 1934, pp. 2 and 7 (No. 1).
4 Above, Vol. XXVII, pp. 27 ff. and Plate.
6 Ind. Ant., Vol. XIX, Plate facing p. 55.
7 ASI, A.R., 1903-04, Plate facing p. 280.
8 See above, Vol. XXX, p. 122.
study resembles the Sakrāi inscription. Some consonants following r have been reduplicated. Final m at the end of the halves of stanzas have been wrongly changed to anusvāra while anusvāra has been wrongly changed to the guttural nasal in evaśe in line 4.

The date of the record, quoted at the end of the last line, reads Saṃvat 201 Chaitra-sūdi .........., the number of the titkī having broken away after di. Considering the palaeography of the inscription, we have no doubt that the year of the date should be referred to the Harsha era starting from 606 A.D. so that the year 201 would correspond to 807 A.D.¹ As expected, the date of our inscription throws welcome light on the disputed date of the Sakrāi inscription. The object of our inscription is to record the erection of a temple by Ādityanāga, son of Vōdda. The same Ādityanāga, son of Vōdda, was one of the eleven persons forming a committee that was responsible for the construction of a maṇḍapa in front of the temple of the goddess Śāṅkarā (i.e. the modern Sakrāi or Sakarāyamātā) as recorded in the Sakrāi inscription. The two inscriptions therefore belong to the same period and cannot be separated by a long interval.

We have seen that Ojha read the date of the Sakrāi inscription as V.S. 749 without noticing that Bhandarkar had previously read it as V.S. 879. Chhabra does not notice Ojha’s reading, but comments elaborately on the reading of the date offered by Bhandarkar. Bhandarkar says, “The reading of the first cipher of the date, viz. 8, is certain; but I am by no means sure regarding the two following ciphers as they are entirely new and not known to us from previous records.” The third figure is, however, clearly 9 as now known from several inscriptions.² Chhabra points out that Bhandarkar’s reading of the date of the Sakrāi inscription is admittedly tentative, the only point in its support being that there was an intercalary Āśādha in V.S. 879 as required by the inscription. He then observes, “Nevertheless, there is one glaring discrepancy which would compel its rejection. .......... the script of the present epigraph bears a close resemblance to that of the Madhuban plate³ on the one hand and to that of the Kudārkōṭi stone inscription⁴ on the other. The date of the first is the year 25 of the Harsha era, equal to A.D. 630-1, while the second has been assigned, on more or less equally sure grounds, to about the latter half of the seventh century A.D.⁵ Now if the similarity of script is not to be taken lightly, we cannot afford to assign our record to the first half of the ninth century, or to A.D. 822 to be precise, which would be equivalent to V.S. 879. That would remove it from the other two by close on two hundred years in point of time. And palaeographically speaking, that is an impossibility.” It is contended that one of the Nāgārjunīkonḍa inscriptions⁶ exhibits little difference between the signs for 6 and 8 (resembling ḫā and ḫa respectively) and that the figure 9 written in the Kārtiṣā inscription⁷ of Lakṣmaṇaṛāja resembles the second of the three figures in the date of the Sakrāi inscription. Chhabra therefore suggests the reading of the first of the Sakrāi inscription as V.S. 699. Unfortunately Chhabra’s views on the reading of the figures used in the Sakrāi inscription as well as on the palaeography of the record are, in our opinion, clearly wrong.

In the first place, the first of the three figures, which looks like ḥā, was quite confidently read by Bhandarkar as 8 and there can be no doubt about the correctness of this reading. The third figure is undisputably 9. Thus the date refers to the ninth century of the Vikrama era.

¹ I do not think that the year can be referred to the Bhāṭika era fabricated by the Bhāṭi kings of Jaisalmer long after its epoch in the 7th century. See above, Vol. XXX, p. 7 and note 4.
² See Ojha, Bhāṭikā Prāchīṇa Lipisabālā, Plate LXXV (lower half).
⁴ Ibid., Vol. I, pp. 179 ff. and Plate.
⁵ Above, Vol. XX, p. 21 and Plate, text line 2. Attention is also drawn to the sign for 6 looking like ḫā in the Komartī plates of Chaṇḍaśvarman (above, Vol. IV, Plate facing p. 145).
⁶ Ibid., Vol. XXIV, Plate facing p. 334.
⁷ See Ojha, op. cit., Plate LXXII (upper half). This reading is now supported by the date of the Khaṇḍalā inscription.
The second figure was read by Bhandarkar as 7 probably because there was an intercalary Āshādha in V.S. 879 as required by the date of the Sakrāi inscription. The figure may be regarded as having some resemblance with the sign for 7 as found in certain early medieval inscriptions in which the second curve, however, stands below the first and not to the right of the first as in the Sakrāi inscription. It has somewhat closer resemblance with the figure for 6 found in some epigraphs in which also the right curve is considerably lower. But in V.S. 869 there was no intercalary Āshādha, although such an irregularity may not preclude the possibility of the reading altogether.

Secondly, the palaeography of the Sakrāi inscription is certainly later than the Madhuban plate of 631 A.D. This will be clear to anybody who cares to compare the forms of the letters k, g, r, n, p, m, y, t and ś as found in the Madhuban plate with those of the corresponding letters in the Sakrāi inscription. Again, the letters g, n, p, m, ś and s of the Sakrāi epigraph exhibit slightly more developed forms than the same letters in the Kanaswa inscription of 738 A.D., while letters like j and h have more developed forms in the Śāgarṭāl (Gwallior) inscription of Bhōja (c. 836-85 A.D.), which has to be assigned to the middle of the ninth century A.D., than in the Sakrāi epigraph. Likewise, letters like y, m and ś in the Sakrāi record exhibit somewhat earlier forms than the said letters in the Jodhpur inscription of Bāuka, dated V.S. 894 (837 A.D.). Thus the Sakrāi inscription can be quite confidently assigned, on palaeographical grounds, to a date between 738 and 837 A.D., i.e. near about 800 A.D. Bhandarkar’s reading assigning the inscription to 822 A.D. is therefore no palaeographical impossibility although its ascription to the seventh century on palaeographical grounds is certainly unwarranted.

The Khandaḷā inscription under study, which is a prasasti written in 9 stanzas, begins with the Siddhāksha symbol followed by two stanzas (verses 1-2) in adoration of the god Śaśākṣhara or Śuḷapāṇi (i.e. Śiva). Both the stanzas refer to the Ardhanārīśvara aspect of Śiva. The adoration to Śiva is in consonance with the subject of the eulogy, which was the construction of Śaśa śaiva shrine. Verse 2 is interesting from the mythological point of view. It states that the sight of Bhavāni (i.e. Pārvatī) at his side, when Kaśīabhārī (i.e. Vīṣṇu) had gone to a festival along with Skanda (Kārttikeya) and Gaṇapati (Gagāsa) with a view to amusing the youngsters, aroused great passion in Śiva and that is why he absorbed her in half of his body. There seems to be an indirect allusion here to the conception of Pārvatī as the sister of Kṛṣṇa. According to a well-known Puranic tradition, Vasudēva, father of Kṛṣṇa, gave child Kṛṣṇa to Nanda-gōpa in exchange for the latter’s child daughter whom afterwards Karṣa tried unsuccessfully to kill. This daughter of Nanda-gōpa, the foster father of Kṛṣṇa, was Pārvatī herself. The poet has created a happy scene of a brother attending a festival along with his sister’s young sons leaving their mother with her husband at home. The introduction of the god Vīṣṇu in this section may be due to the fact that the author of the prasasti was devoted to that god.

Verse 3 introduces a merchant (vāṣiṣṭ) of the Dūṣasara community (vāṣiṣṭa), by name Durgavaradha. The Dūṣasara community of Śrīśēkhtaṇa is also known from the Sakrāi inscription and the Dūṣasaras are stated to be a well-known community of the Jaipur area of Rajasthan.

---

1 See Ojha, Bhāratya Prāchān Līkāṇālā, Plate LXXV (lower half). Cf. also Plate LXXII, upper half, Section V.
2 Ibid., Plate LXXVI (lower half).
3 Ind. Ant., Vol. XIX, Plate facing p. 55.
4 See above, Vol. XVIII, Plate facing p. 96.
5 Chhabra’s contention that the Sakrāi inscription is one of the earliest to use the decimal system of writing numbers is untenable in view of his wrong reading of the date of the record.
6 Cf. Vīṣṇu Purāṇa, V, 2–3; Agni Purāṇa, XII; Bhāgavata Purāṇa, X, 1, 3–4; Dēvi Bhāgavata, IV, 23; etc.
Persons bearing the surname Dhūsara now call themselves Bhārgava Brāhmaṇas though they are suspected by the people to have been originally Bānīās. This suspicion is proved to be a fact by both the Sakrāi and Khāṇḍēlā inscriptions. The next stanza (verse 4) speaks of Durgāvardhana’s son Dhaṅgaka while verse 5 mentions Vōdda who was the son of Dhaṅgaka. Verse 6 introduces Ādityanāga as the son of Vōdda and the latter’s wife Nāgujā. It is interesting to note that Ādityanāga’s name ends with the word nāga, though his family does not claim to have belonged to the Nāga lineage. It may be pointed out in this connection that similar names ending in nāga are also noticed among Brāhmaṇas in early records. Thus the Bōndaka grant of king Mahāśīva Tīvara (close of the sixth century A.D.) of South Kōsala mentions a Brāhmaṇa named Bhāṭṭa Ravināgavāmin. Such names may be classed with other Brahmanical names like Nāgaśaṭṭhī and regarded as indicating respect for snakes rather than Nāga origin.

The father of Nāgujā is also mentioned in verse 6; but his name cannot be satisfactorily deciphered owing to the initial letters being rubbed off. Verse 7 continues the description of Ādityanāga as an extremely liberal person and the next stanza (verse 8) states that he built a temple for the god Śiva and the latter’s consort, the goddess Pārvati, for the merit of his parents and himself. It is not clear whether the reference is to the composite form of Śiva and his wife, which is known as Ardhanārīśvara. It is, however, possible to think that such was the case since, as we have seen above, the composite form of the god and goddess is referred to in both the stanzas (verses 1-2) in the maṅgala section at the beginning.

Verse 9, with which the praśasti concludes, contains a prayer for the long life of the temple. The above is followed by a few sentences in prose in the last line. It is stated that the eulogy was the composition of Dikṣita Bhāṭṭa Satyaghoṣa and that it was engraved by a person named Maṇḍana. Satyaghoṣa was no doubt a Brāhmaṇa. The record concludes with the date which has already been discussed above.

There is no geographical name in the record. The temple was built apparently at Khāṇḍēlā which seems to have been the native village of the merchant Ādityanāga.

TEXT

[Metres: verses 1, 6-9 Anuvāṭubh; verse 2 Srāgārā; verse 3 Vasantarilaka; verses 4-5 Āryā.]

1 Siddham[^] [*[n] Šaṁ karōtu śiv-āyattā-dēḥ-ārdṛdha[h]*] Šaśiśēkharāḥ | mahātmā vō bhavāmbhōdhī-magna-lōk-ābhaya-pradāḥ || [1*] Skandasy-ākṛśa-

2 n-ārthāṁ Gaṇapati-sahitasya-ōtsavē Kaiṭabhrār-ṛṣṇasya-āvēkṣhya pārv[e] jaghana-kuchabhar-ābhōga-rāmyāṁ Bhavānīṁ(nīṁ) | kṛtvā dēḥ-a-

3 rddha-bhājaṁ Smara-śara-vidhuras-tāṁ sukh-ākṣipta-chittaḥ pāyāv-vāh Śūlapāṇiḥ prakaṭita-pulakāḥ svēda-dhaut-āṅga-bhūtiḥ || [2*]

[^] Ojha read this name as Gaṅgaka.
[^[n] See above, pp. 113 ff.
[^] From impressions.
[^] Expressed by symbol.
[^*] The sign of modiā is imperfectly formed.
[^] There is an unnecessary maṇa above la.
4. Āśīd-vaṇīm-mahati nirmala-Dhūsaraśārū vánsē- kihīs  jagati gīta-guṇāḥ khamāvān  | svachchhaḥ sva-vitta-pa’ritāhita-  
5. viṃsā-sārtahō yō Durggavarddhana iti prathitaḥ pṛthivyāṁ(vyām)  | [3*] Bhūri-guṇa-ratna-  
   parikaraḥ[4*] suvṛttat-āchāra-kānti-sampāṇah  |
   [sa*] sa-kala-ka[lādhipa]-vigrahah sau-  
7. myāh | śāstānāḥchāna iva Vāddha Kālī-kāla-kalānka-nirmuktaḥ  | [5*] Nāgūjā [tasya  
   bhāry-ā]. tadbhāva[2*] [saṭ]-āna-  
8. gāḥ | tasyām-Ādityanāg-ākhyas-tēn-ōtpaṇṇah  | [6*] Phala-pradā-  
   ........................ ja-gaṇ-āśrayah [[]]  
   [Śivayōr]-bhava-hārināḥ | pitarōḥ pu-  
10. nya-vivṛiddhy-artham-āśmanāḥ cha nivesitāḥ[tam]  | [8*] Yāvac-Chheśhō dharān  
   dihattē Lakṣmīn cha Madhusūdaṇāḥ | P[āryanvatiḥ] Pārvvatāś-cā tāvad-ā-  
11. stān-śaṇān keśitaḥ  | [9*] kritri-eyaṁ Dikṣita-Bhāṭṭa-Satyaṅghōśhasya  | samutkṛṇṇā  
   Maṇḍānena | Sāṃvat 261 Chaṭṭra-ō[udi]........7

---

1 Read caṇṭāḥ.
2 There is an unnecessary mark looking like a superscript t with pa.
3 The reading may be bhāry-ābhūd-Dhūtāvēs. In that case, the name of Nāgūjā’s father was Hitadeśa.
4 Read “śaśmaḥ-jītāḥ to avoid the grammatical error in tēn-ōtpaṇṇah.
5 This dual form has been used to indicate both Siva and his consort.
6 The triangular top notāḥ, found with most of the letters, was also incised by the engraver inadvertently and unnecessarily in the places for the figure 2.
7 The numerical figure or figures after di cannot be made out owing to the concluding part of the line being broken away.
46 DG/A/39
Navali, the findspot of the inscription under study, is a small village on the bank of the river Krishnā in the Lingesur Taluk of the Raichur District of Mysore State. From the inscriptions in the village, we learn that it was known as a tirtha-sthāna or holy place and is even today visited by a number of Hindus on the day of the Makara-sankramaṇa for a dip in the holy waters of the river flowing by the village and called uttara-vāhinī. The present inscription was found on a slab of stone lying behind the temple of Jātāśaṅkara. It is in a good state of preservation though a portion of the left side of the stone is broken off and, as a result, a few letters are lost in lines 13-27. The inscription contains 27 lines in all.

The record does not exhibit any palaeographical or orthographical peculiarity worth noting. Its date is Saka [9]36, Ananda, Vaiśākha śu.3, Monday, regularly corresponding to the 5th April 1014 A. D.

The epigraph refers itself to the reign of Vikramādiyā V and mentions Jayasimha (i.e. Jayasimha II Jagadēkamalla of the Western Chālukya family) as governing the division of Ededore Two-thousand and states that Jōgāśivāchārya of Karaḍikai made a grant of land for worshipping the foot-prints (pādukā) of his (i.e. Jayasimha’s) preceptor who became one with Śiva (i.e. died) at the tirtha-sthāna of Navile on the eighth day of Kārttika-bahuḷa of the cyclic year Parīdhāvi (i.e. the 10th November 1012 A. D.). The gift land was purchased by paying money to three sthānapatis of the temple of Jēdēyaśaṅkara, including Māṇikēvara-bhajāra.

The date of the inscription is one of the latest for the Western Chālukya king Vikramādiyā V. Jayasimha II, the governor of the Ededore division, is described as the pāda-paimala-bhramara of Tribhuvanamalladēva (i.e. Vikramādiyā V) to whom all the usual Western Chālukyan titles are ascribed. Jayasimha’s epithet Komarapajjakēsi also suggests that he was yet a prince.

There is no doubt that at the time our record was incised, Vikramādiyā V was ruling and his brother Jayasimha II was the governor of a division under him. An inscription at Rūgi in the Indi Taluk of the Bijapur District dated the 20th February 1015 A.D., i.e., ten and a half months later than the record under study, refers to the brother of Vasudhaikamalla Ayyaṇa without mentioning the former’s name. This brother of Ayyaṇa may be identified with Jayasimha II. In that case, the accession of Jayasimha must have taken place between the 5th April 1014 A.D. and the 20th February 1015 A.D. If Ayyaṇa’s brother referred to in the Rūgi inscription is not identified with

---

2 There is a record at Gonahāḷa in the Bellary District (SII, Vol. IX, Part i, No. 79) belonging to the reign of Vikramādiyā V and dated in Saka 93[6] . . . . . . . . . Śrāvaṇa (July 1014 A.D.). In A. R. Ep., 1932-33 (No. B 722), the same date is read as Saka 935.
5 [The Rūgi inscription of the 20th February 1015 A.D. does not mention Jayasimha II. It records the gift of a chief named Dēvaṇarasas who is described as the bee on the lotus feet of Vasudhaikamalla Ayyaṇa and apparently also as the tamsu or brother of the same king. The writing on one face of the pillar abruptly stops with the word tamsu in order to give Dēvaṇarasas, described with a number of epithets on another of its faces, a special importance as the donor. This kind of introduction of the reigning monarch and his subordinate is not at all uncommon in the Indian epigraphic literature. It is interesting to note that Dēvaṇarasas is also described as Ayaṇa-nabhaṇa (i.e. the soldier or servant of his brother, i.e. Ayyaṇa). There is no evidence to suggest that Dēvaṇarasas was just another name of Jayasimha II and, even if it was, Ayyaṇa’s brother who was the donor of the grant recorded in the Rūgi inscription was ruling as a subordinate of Ayyaṇa who was then the reigning king. The importance of the Rūgi inscription lies in the fact that it is the only record of the reign of Vasudhaikamalla Ayyaṇa so far discovered. His brother and viceroy Dēvaṇarasas is as yet unknown from any other source.—Ed.]
Jayasimha II, the latter’s earliest date would be Saka 937, Râkshasa, Uttarâyana (i.e., the 24th December 1015 A.D.) supplied by a record from Siddhur in the Dharwar District.

The geographical names mentioned in the epigraph are Edeore 2,000, Navile and Karadikal. Edeore was a stretch of country lying between the rivers Krishnâ in the north and Tungabhadhrâ in the south and comprising a large part of the present Raichur District. Navile is the present Navali, the findspot of our record. Karadikal is Karadkal near Lingsugur.

TEXT:

1 Svasti Samasta-bhuvan-âranyam Srîprithivinlallabha-mahârâ-
2 j-âdhirâja-Paramesvara(âvâ)ra-paramabhaнстâraka Satyâsra(âraya)-
3 kuâ-tilaka Châluky-âbharaña ârîmat-Tribhuvakamalladeva-pâ-
4 da-paunikaja-bhramarañ komara-gaja-kâsari kî[r]tti-vidyâ-
5 dharañ mma(ma)llik-amoodam mma(mâ)rppade bhîmañ kôdanôrâvam(mam) ga-
6 pdarolganḍañ tōja-mârttanḍañ ganda-barâgan=âroha-kada-
7 bbukam4 Srînâj-Jayasimghadévar=Edeore yil-châsaïramu-
8 mañ dushta-nigraha-visi(âi)shtâ-pratipâlaneyindam=a[du sukha-
9 samkathâ-vinôdadi[m] râjyañ geiyuttum=ire tad-râja-guru-bha-
10 tâarakar=Pparidhâvi sarivatsarada Kârttiika bahuła ashta-
11 mi Sômâ[vâ]râdol tîrtha-sthânan=Navilêya Jeçeyasan(âm)-
12 [ka]ra-dévâra dakshinañ[r*]ttiyo=si[l-S]va-samânar-ā-
13 [do]d=avara pâdukañgâla pûjâ-nîmitya(tta)di[m Sa[S]ka-varsha
14 [9]36 neya Ananda-sarivatsarada Vaisâ(âi)kha su(â) 3 Sôma-
15 [vålam [[*]] Svasti Yama-ñiyama-svâdhyaâa-dhyâna-dhâ-
16 [rañ]a-môn-ânushtâ(âshtha)na-parâyana-samâdhî-samppannar=appa
17 [srî]mat=Kâradikalla Jôgasis(âi)vâchâryar Navile-
18 [ya Je]çeyasan(âm)karadévara sthânapati Mânika-bhalârarggam
19 . . . [bhal]ârarggam Trî[Tribhuvana]-bhalârarggam=sântu sthânapati-bhalâra-
20 . . . . . . . . . ngge 6 gadyâña honnam koṭṭu sarvva-bâda(dhâ)-pariñhramu[râ]

1 A. R. Ep., 1935-36, B. K. No. 92.
2 Above, Vol. XII, p. 296.
3 From impressions.
4 Read tadoñkakoñm.
5 This letter is lost.
6 The figure 9 is partly broken away
7 These letters are broken off.
8 The letter yâ is broken away Je is partly seen.
21 [sarvva-na]'[ma]syamum-āgi mellā² kālakkam-ava[r]-kkād-ūdnuv-
22 . . . . . . tti yoph[da]neya vṛittiṣāgyir-āchandr-ārkka-tā-
23 . . . . . . n̄tuh ḍhārāpūrba(rva)kaṁ koṅḍa kariya nelan̄ ma(ma)ttar=ppatu
24 . . . . . . nivēṣa(śa)nav-omdu || Kāla-kāl-āṁtarado=ī vṛitti-
25 . . . . . . . . . . . . Bāṉarāsiyo[9] kavileyan=alid=a[n]tu dōsham sā-
26 [rggum || Sva-dattāṁ para-datt]āṁ vā yō harētu(ta) vasundharāṁ(rāṁ) ahastir=vari(r)-
27 [a[a]-saahasrāṇi][1] [vi]ṣṭhāyām jāyatē kriṃ[ī] || *[]

Postscript

While the above article was going through the press, Shri Gopal copied, in November 1960, another inscription of Vikramāditya V at Nandikandi in the Sangareddi Taluk of the Medak District, Andhra Pradesh. The epigraph, which is in Kannada language and alphabet is dated Śaka 936, Ānanda, Uttarāyaṇa-saṁkrānti, Thursday, corresponding to the 23rd December 1014 A.D. The saṁkrānti, however, falls on the following day, i.e., Friday. The record is important in that it supplies the latest date known so far for Vikramāditya V. The date is about 8 months later than the Navalī inscription and 5 months later than the Gonaḥālu record referred to above while the gap between the date of the present record and that of the Rūgi inscription would be just two months.

¹ The letters are lost
² Read īḷā.
³ J.e., Vārṇāsī.
No. 26—TWO GRANTS OF EARLY GUHILAS

(2 Plates)

D. C. SIRCAR, OOTACAMUND

(Received on 12. 9. 1959)

About the beginning of September 1959, I received for examination one set each of impressions of two copper-plate grants from a gentleman named Rāsthōd Sūrajmal Vāgdiā of Surmākā Chaulhrā at Dungarpur in Rajasthan, who was formerly the Archaeologist of the old Dungarpur State. I was told that the impressions were sent to me at the instance of Mahārāj Kumār Dr. Raghbir Singh of Sitamau. But they were not quite satisfactory and I wanted the original plates for examination. Mr. Vāgdiā, however, informed me that the original plates could not be secured. He also could not give me any details regarding the findspot of the inscriptions and the circumstances leading to their discovery. The only information I received from him was that about eleven years ago, shortly after the merger of the Dungarpur State, when Mr. Vāgdiā was no longer an officer of the State, a Bhil brought the plates to him and that, since he was then not in a position to purchase them, he prepared an impression of each of the inscribed faces of the plates and returned them to the Bhil whose address unfortunately he forgot to take down. Considering the importance of the records, they are edited in the following pages from the impressions referred to above. I take this opportunity to express my gratitude to Mr. Vāgdiā and the Mahārājkumār. 1

Both the inscriptions are apparently engraved on the inner sides of two plates held by two rings each. The first record is engraved on plates measuring about 11·5 inches in length and 5·6 inches in height. The plates, on which the other epigraph is incised, are each about 14·6 inches long and 4·78 inches high. The first inscription contains 26 lines of writing, 14 on one plate and 12 on the other. There are 27 lines in the second epigraph, 12 of which are engraved on the first plate and 15 on the second. The impressions show two ring-holes (about 1 inch in diameter) near the lower margin of the first plate and the upper margin of the second in the first inscription, the intervening space being about 4·2 inches wide. The ring-holes in the corresponding parts of the two plates of the second inscription are much smaller and the space intervening between them is about 5·6 inches. There are also two other holes and traces of a third near the other margin of both the plates in this record.

The characters of both the inscriptions belong to the Siddhamāṭrilā (i.e. Northern) alphabet of the seventh or eighth century A.D. They closely resemble the alphabet of such inscriptions of the Rajasthan area as the Vasantgadh (old Sirohi State) inscription of Varmalāta, dated V.S. 682 (625 A.D.), the Samoli (old Udaipur State) inscription of Śilāditya, dated V.S. 703 (646 A.D.), the Nagda (old Udaipur State) inscription of Aparājita, dated V.S. 718 (661 A.D.), the Jhalrapatan (old Jhalawar State) inscription of Durgagaṇa, dated V.S. 746 (689 A.D.), and the Kanaswa (old Kotah State) inscription of Śīvagaṇa, dated V.S. 795 (738 A.D.). It is well known that some letters of the Nagda inscription of 661 A.D., e.g. ง, exhibit more developed forms than in later

1 The Mahārājkumār informs me that Mr. Vāgdiā expired on the 29th September soon after he had received back the impressions returned by me.
2 Above, Vol. IX, Plate facing p. 190.
3 Ibid., Vol. XX, Plate facing p. 99.
6 Ibid., Vol. XIX, Plate facing p. 58.
records like the Jhalrapatan inscription of 689 A.D. but that the former epigraph also shows the use of both the earlier tripartite and the later bipartite form of the letter  

η side by side. It is interesting to note that this latter palaeographical feature of the Nagda inscription, which is expected in a West Indian record of the middle of the seventh century, is also a characteristic of the first of the two inscriptions under study, in which the earlier form of  

η is generally and its later form rarely used. This fact shows beyond doubt that the first of our two inscriptions cannot be assigned to a date much later than the **middle of the seventh century A.D.** As will be seen below, the second inscription is 35 years later than the first and has to be referred to the **close of the same century.**

Although the preservation of the writing is not satisfactory, both the records were very carefully engraved as in the case of the other epigraphs of the Rajasthan area, referred to above. The writing in both the records is of the ornamental type. A few points of palaeographical interest, besides what has been said above, may be noticed here. Both the inscriptions use the letter  

η in some cases, though it is often written by the sign for  

ν. Of initial vowels, the first inscription has  

α in line 22,  

ι in lines 3 and 5, and  

ε in line 3. In it, *upadhāniya* (lines 5, 7, 12) and *jītvānāliya* (line 9) have been indicated respectively by two separate globular marks placed side by side above  

p and by a symbol looking like superscript  

ν joined with subscript  

k. Numerical symbols for 2, 8, 10 and 40 occur in this record. In the second inscription, the characters of which closely resemble those of the other epigraph, we have the initial vowels  

α (lines 3, 5, 21),  

ś (lines 6, 22),  

ι (lines 7, 8) and  

u (lines 14, 15). The final consonant  

t occurs once in line 4 and final  

s several times in lines 10 and 11. *Jītvānāliya* (line 9) has the same shape as in the other inscription. But *upadhāniya* (twice in line 19) has a form which looks somewhat more developed than in the other epigraph and is generally found in contemporary records of the area.

The **language** of both the records is Sanskrit and, excepting the usual imprecatory and benedictory stanzas, they are written in prose. Both the records are written in ornate prose and Kāvya style, though the style of the second epigraph is more ornate than that of the first. As regards **orthography**, both the inscriptions often reduplicate a consonant in conjunction with  

r and sometimes use the guttural nasal for *anuśvara* before  

ñ. The use of class nasals is noticed in many cases. Final  

m has been wrongly changed into *anuśvara* at the end of the halves of stanzas in both the epigraphs. The letter  

dh has been reduplicated before  

y in lines 6 and 13 of the first record and lines 4 and 18 of the second and, in the first inscription,  

ν has been reduplicated in *sañcakṣaṇa* in line 24.

Both the grants were issued by the subordinate rulers of the Guhila dynasty of Kishkindhipura, the first in the **year 48** by Bāhāvihita, who was the son of a brother of a chief named Dévagāṇa, and the second in the **year 83** by Bāhāṭa who appears to have been a son of the said Dévagāṇa. Both Bāhāvihita and Bāhāṭa represent themselves as meditating on (or favoured by) the feet of Dévagāṇa. But, although Bāhāṭa ruled later than the ruler Bāhāvihita, the latter is not mentioned in the second inscription. It is difficult to say whether Bāhāvihita occupied his paternal uncle’s throne and was later overthrown by a son of the latter. It is, however, clear that the dates mentioned in the two records, viz. years 48 and 83, have to be referred to an era and considering the fact that the first epigraph has to be assigned to the middle of the seventh century and the second to the close of the same century, there is no doubt that they have to be referred to the **Harsha era** of 606 A.D. Thus the first record was issued in **653 A.D.** and the second in **688 A.D.**

We know from Al-Birūnī that the Harsha era was prevalent in the Kanauj-Maṭhura region as late as the first half of the eleventh century A.D. when it was also mentioned in the Kaśmirian almanacs. The Shahpur (Pāta District, Bihar) inscription of the time of Ādityaśaṇa, whose father Madhavagupta is known to have been a subordinate of Harsha (606-47 A.D.), is dated in the year 66
which can only be referred to the Harsha era. These facts and the dates of a number of inscriptions referred to below show that an era was counted from Harsha’s accession in 606 A.D. The use of this era in Rajasthan during its first century is indicated not only by the two inscriptions under study but by the Kōḷ (old Bharatpur State) inscription of the year 48 (653 A.D.) and the Dhulé or (old Udaipur State) plate of a chief named Bhṛti, which is dated in the year 73 of the same era corresponding to 678 A.D. The ruling families of the eastern areas of Rajasthan must have owed allegiance to Harsha till Harsha’s death in 647 A.D. although, as will be seen below, it is difficult to determine as to whom they offered allegiance after the middle of the seventh century. Later use of the same era in different parts of North India is indicated by the Hund or Und (on the Indus) inscription of the year 158 (763 A.D.), Punjab inscription of the year 184 (789 A.D.), Khandela (old Jaipur State, Rajasthan) inscription of the year 201 (806 A.D.), Kajurahola (old Chhatarpur State, Bundelkhand) inscription of the year 218 (823 A.D.), the Ahar (Bulandshahr District, U.P.) inscription containing dates between the years 258 and 298, Pehoa (Karnal District, East Punjab) inscription of the year 276 (881 A.D.) and Panjaur inscription of the year 563 (1168 A.D.).

The inscriptions are very important as much as they are amongst the earliest epigraphic records of the Guhilas and reveal the existence of three hitherto unknown rulers of an unknown branch of the Guhila family ruling from a city called Kishkindhipura. The early Guhilas were associated with the country of Mewar, i.e. the present Udaipur Division of Rajasthan, while the copper plates under study were apparently discovered in the old Dungarpur State lying to the south of that area. Kishkindhipura of our inscriptions is not therefore the same as Kekind in the old Jodhpur State (lying to the north-west of the Udaipur Division), which is called Kishkindha in the inscriptions found at the place.

Our Kishkindhipura must have been a locality in the Udaipur-Dungarpur region. It may be noted that Mahārāja Bhṛti’s plate referred to above, which was discovered at Dhulé (Rishabhdev), near Kalyānpur in the Bhojan District of the Udaipur Division bordering on the Dungarpur region, was issued from Kishkindha located at the site of a ruined city in the vicinity of Kalyānpur. There is no doubt that Kishkindhipura of our record is identical with Kishkindha of the Dhulé plate. This city was apparently the capital of the branch of the Guhila family in question and Bhṛti was very probably a member of the same house.

---

1 For the Harsha era, see IHQ, Vol. XXVII, pp. 321 ff.; Vol. XXIX, pp. 72 ff.
2 Bhandarkar’s List, No. 1391.
3 Above, Vol. XXX, pp. 5 ff. The date of this record was assigned by Mirashi to the Bhāṭika era (ibid., pp. 2 ff.). But this era is known to have been used only in the Jaisalmer region several centuries later. The epoch of the Bhāṭika era falls very near to that of the Hijri era. The Bhāṭi kings of Jaisalmer appear to have fabricated the Bhāṭika era, named after their family, by solarising the Hijri reckoning in their own way. The calculation of the years of the Bhāṭika era seems to have been based on the fact that V. S. 673-80=622-23 A.D. (i.e. Hijri 1) was regarded as its first year, which was solar unlike that of the Hijri year which was lunar. In the present state of our knowledge, it is impossible to explain the use of the Bhāṭika era of Jaisalmer in other parts of Rajasthan and in such distant areas as Bihar, U.P., Bundelkhand and the Punjab region, though the use of the Harsha era in those parts is explainable.
4 Above, Vol. XXII, pp. 97-98. D. R. Sahni read the date as 168.
5 Bhandarkar’s List, No. 1406; Ind. Ant., Vol. XXVI, p. 29.
6 Above, pp. 139 ff.
7 Bhandarkar’s List, No. 1408; Ind. Ant., Vol. XXVI, p. 31.
8 Bhandarkar’s List, Nos. 1410, etc.; above, Vol. XIX, pp. 58 ff.
10 Bhandarkar’s List, No. 1421; Ind. Ant., Vol. XXVI, p. 32.
11 Bhandarkar’s List, Nos. 199, 205. Cf. the Kishkindhikā district mentioned in a few inscriptions from the old Chamba State, Punjab (ibid., Nos. 1819-20; Vogel, Antiquities of Chamba State, Part I, pp. 152, 156 f.).
The earliest known Guhila records are believed to be the Samoli inscription of the time of Śilāditya, dated 646 A.D., and the Nāgdā inscription of the time of Aparājita, dated 664 A.D., although the identification of Śilāditya with the Guhila prince of that name is not beyond doubt since it is not impossible to identify the ruler mentioned in the Samoli inscription with Harsha Śilāditya of Kanauj, who ruled from 606 to 647 A.D. over wide areas of Northern India apparently including considerable parts of Rajasthan. Guhila Śilāditya again may have been named after his father’s overlord Harsha Śilāditya as in certain other cases known to us.¹ In any case, the first of our two inscriptions, which is dated in 653 A.D., is at least the second earliest record of the Guhila family even if it is not exactly the earliest. Thus the Guhilas of Kishkindhipura were ruling side by side with the Guhilas of Mewar in the seventh century A.D., both houses probably originally owing allegiance to Harsha. The rule of the three kings of the Guhila house of Kishkindhipura known from the two records under study, viz. Dēvagaṇa, Bhāvihita and Bābhāta, may be roughly assigned respectively to the second, third and fourth quarters of the seventh century A.D. Another member of the family was Rājaputra Ghorghaṭasvāmin who is known from the second of our records and may have been a son of Bābhāta. But whether he ever ascended the throne is more than what can be said without further light on the subject. Mahārāja Bhētti of the Dhulēv plate of 673 A.D., ruling between Bhāvihita and Bābhāta, may have been a son or younger brother of the former or an elder brother of the latter. Two other members of the same family appear to have been Paḍḍa and Kadačhī, known from the undated Kalyāṇpur inscriptions noticed in *A. R. Ept.,* 1954–55, Nos. B 498 and 499, of whom the former was probably a predecessor of Dēvagaṇa and the latter apparently a successor of Bābhāta.

We have seen above that the rule of the chief Dēvagaṇa can be assigned roughly to the second quarter of the seventh century A.D. and that, at that time, king Harsha of Kanauj was ruling over extensive areas of Northern India no doubt including the major part of Rajasthan. Paḍḍa and Dēvagaṇa thus appear to have been Harsha’s feudatories. But it is difficult to say to whom Bhāvihita, Bhētti and Bābhāta, who issued charters without specifically mentioning their overlord and were ruling semi-independently in the second half of the seventh century, owed their more or less nominal allegiance. If, however, it is believed that Śivagaṇa of the Kanasa inscription of 738 A.D. was a feudatory of the Maurya dynasty known also from the Mathura inscription of an earlier date, it is possible to suggest that it was these Mauryas who succeeded in extending their suzerainty over the major part of Rajasthan after the death of Harsha.²

1. Grant of Bhāvihita, [Harsha] Year 48

The inscription begins with the Śiddham symbol followed by the word svasti. Next comes the reference to Kishkindhipura whence the charter was issued. Lines 1-2 then introduce the dynasty of the Guhilaputras (i.e. Guhila) and a chief named Dēvagaṇa belonging to that dynasty is next mentioned in lines 2-6. Among the epithets applied to the Guhilaputra family and to Dēvagaṇa, nothing deserves mention excepting that Dēvagaṇa is described as a devout worshipper of Mahēśvara (Śiva) and as one who acquired all the mahā-śabdas, the latter epithet indicating his subordinate position.

Lines 6-9 introduce another ruler named Bhāvihita as the donor of the grant and as meditating on (or favoured by) the feet of Dēvagaṇa while line 11 refers to Dēvagaṇa as the pūrṇiya (father’s brother) of Bhāvihita. This ruler is also called samadhiṅa-paṇḍha-mahāśabda which indicates his subordinate status. The order of Bhāvihita in respect of the grant was addressed to the following classes of subordinates (lines 9-10) : rājan (subordinate chief), rājaputra (son of a rājan), rāja-sthāniya (vicerey), pratiśhāra (officer in charge of the gate of the palace or capital), pramāṭri (an officer

¹ Cf. *The Successors of the Śāvatavahānas,* pp 177, 248, note 1; Bhattacharya, Kāmarūpaśāstraṇaṇi, p. xiv.
in charge of measuring the king's share of grains), balādhikrita (commander of forces), chaurūddhara-śīka (police officer to deal with cases of theft), dāṇḍapāśika (head of a group of policemen), ṣāulkika (collector of customs duties), prāṭisāraka (a gate-keeper or a collector of tolls), gamāgamika (messenger), chāṭa (chief of a group of Pāiks), bhāta (Pāik) and sēvaka (attendant).

Lines 11-17 describe the grant proper. It is stated in lines 11-12 that the grant was approved by Bhāvihita having regard to a brahmadāya (rent-free holding enjoyable by Brāhmaṇas) created by means of a charter issued by his uncle Dēvagaṇa. This shows that the grant had been originally made by Dēvagaṇa and was later merely ratified by his nephew and successor Bhāvihita. The grant is also stated to have been made for the increase of the fame and merit of Dēvagaṇa. The donee was the Brāhmaṇa Asaṅgaśarman who was the son of Indrāśarman and belonged to the Šauṇḍāyana gōtra, Vājasaṇēya [charaṇa] and Mādhyanandina [śākhā]. He was a resident of Kūragirikā, though his family hailed from Ujjayani. The grant was made with a view to make a provision for the performance of bali, charu, sattra, vaisvedēca, agnihōtra, etc., by the donee. The name of the village granted cannot be deciphered. But it is stated to have been situated in the Purapaṭṭa viṣhaya (district). It is difficult to say whether Purapaṭṭa was really a geographical name or the reference is to the paṭṭa-viṣhaya used in the sense of the metropolitan district around the pura meaning the capital city of Kishkindhipura. In the latter case, it was the same as the Kishkindhipura viṣhaya mentioned in the second of our records. The grant was a permanent one made according to the bhūmi-chekhidra principle and was to be enjoyed by the donee and his descendants, though he had no right over lands previously granted in the village in favour of gods and Brāhmaṇas. The donee's privileges included the enjoyment of uparikara (minor taxes or tax on temporary tenants), of any income that might arise out of changes in the natural or climatic conditions (bhūta-vāt-ādi-pratyāya) and of fines for the ten [minor] offences. The gift village was also made free from the entrance of the chātas and bhatas (Pāiks and Pādās and the leaders of groups of them).

Lines 18-20 contain the donor's request to the future rulers of the land for the maintenance of the gift and a curse against the person who might be responsible for its resumption. This is followed in lines 20-24 by some of the usual imprecatory and benedictory stanzas as the sayings of Vēdavyāsa Vyāsa. The date is quoted in lines 24-25 as the year 48 (both in words and numerical symbols), Bhādraphada-sudi 12 (both in words and numerical symbols). Line 25 also mentions Pūrṇa who is stated to have written the document under orders apparently from the donor. The last line of the record (line 26) contains the copy of the signature (eva-hasta) of the illustrious Bhāvihita. This refers to the donor's signature on the original document later engraved on the plates.

As regards the geographical names mentioned in the inscription, we have already dealt with Kishkindhipura whence the charter was issued and Purapaṭṭa-viṣhaya in which the gift village was situated. Kūragirikā, called Kūragiri in the other epigraph, cannot be identified. But Ujjayani, whence the donee's family hailed, is the same as modern Ujjain in the former Gwalior State now in Mādhya Pradesh.


8. Kāmadēvō Bōdhīśatva(ttva) iya yathā-ābhilashit-ārthā-sampādana-prśīt-ārthi-varggaḥ samadhigati-panchaṁ-mahāśabdaḥ śri-Bhā-

9. vihitāḥ, kṣaṇī sarvaṁ-śeṇa rāja-rājaputra-rājasthānīya-ōparika kumārāṅmāya-pratihāra-pramāṇāl-balādhikri-”

10. tu-caurādhvamānaḥ dāṇḍapāsikā saulikā-pratīṣāraka-gaṃgāmikā chaṭa-bhaṭa-sēvakādī na saumūdhyayati-aṣṭu ya

11. vaḥ sauhāvidhītaḥ yathōtha māyā svā-pitivyā śri-Dēvagāṇaḥ(ṇa) pādīya-āśanā[da] va[r(d-brā)-

12. śau-puny-ābhivyädhayē Ujjayantīvinirṛgata Kūragirikā-sāmāṇyā Daunḍāyaṇa-sagotra Vajasanēṣa-

13. [brahma]īhē[riṇē] Mādhyandināya Brāhmaṇ Endrasarmma-puttra-Brāhmaṇ-Āsaṅgaśa-

14. ārvamā[ṇ] sneśa-par[che[hehinnah] e-ōparikaraḥ sa bhūta-vā [t-ṇi(di)] pratyāyāḥ sa bhōgo-hēga-

Second Plate

15. sā-dā[ṝ]parādha[ḥ] a-chaṭa-bhaṭa-pravēṣyaḥ bhā[ri]-chara-sattva-vaśvadēv-āgniḥ-

16. [tra] n-arthaṁ pari-purva-datta-dēva-brahma-dāy-ādi-rahiṣa ā-chandra-ārkka-arṇghyayā-saṁ-

17. [t-kṣhit]-ṣaṁ-kaḷīṇaḥ puttra-pauttrā-[ā]va[ya]-krama-bhāgyatayā bhūmichchhirad-nayēn-aṅgrāhaṁ-nuṅkā[ṭo]


19. yaṁ[as]-eṣhānā chechākṣhibhir-eṣa dāyō-munantavyaḥ pālayitavyaḥ eḥa yō va-ājnana]-t[mi]-


---

1. The word āna here is redundant.
2. Read "suṣum śuṁ.
3. The expression has been used to indicate the sense of vāṣṭuṣa. Cf. line 17 of the other inscription edited below.
4. The dosa is superfluous.
5. The word seems to be āsarpas ārtha.
TWO GRANTS OF EARLY GUHILAS—PLATE I
1. Grant of Bhavitha, (Harsha) Year 48
Scale: Three-fifths
22 mantā cha tān̄yeva narakā vāsāt 1 Babubhir-vasudhā bhū(bhuk)tā rājani(bhī) Sagar-
adibhih [1] yasya yasya ya-
23 [dā] bhūmis-tasya tadya phalaṁ(ām) Sva-dattām para-dattām vā yatnād-raksha
Yudhishtīra mahīna mahībhujam
24 śrēśṭha dānāch-churē-yuṇālanaī-namam Samvatsarasālv ashtāchatvāriṇśa-
(rīniṣa)asu 40 S Bādārapada-śuddhā dvādasāyaṁ
25 [10] 2 likhitaṁ cha tat-sva-mukh-añaptap-Puruṇenā
26 śrī-Bhāvihitasya svā-hastah

2. Grant of Bābhaṭa, [Harsha] Year 83

The inscription begins with the Siddham symbol and the word svasti which are followed by the reference to Kishkindhipurā whence the charter was issued. The dynasty of the Guhila kings is then described in lines 1-3 and the chief named Dēvagaṇa belonging to that dynasty is mentioned in lines 3-4. There is nothing of historical importance in the description of the family and the ruler. Lines 4-9 introduce another chief named Bābhaṭa who is the donor of the charter, as meditating on (or favoured by) the feet of the said Dēvagaṇa and as one who acquired the five mahā-abhadā. The second epithet represents Bābhaṭa as a feudatory ruler.

The donor’s order in respect of the grant recorded in the document was addressed to the following classes of subordinates and subjects: nṛśa (subordinate ruler), nṛśasuta (son of a subordinate chief), sandhiyakādhiśikrīta (minister for war and peace), sēnadhyaksha (leader of forces), purodhās (priest), pramātā (officer in charge of the measurement of the royal share of the produce), mātri (minister), prabhāsa (officer in charge of the gate of the palace or capital), pājñaptānīya (vicereoy), uparika (governor), kumārānāya (minister enjoying the status of a prince), vishaya-bhoga-pati (officers in charge of vishayas or districts and bhogas or subdivisions), chaurāṭharaṇīka (officer dealing with cases of theft), āsukī (coollctor of customs duties), vījanapuraśa (royal agent), vāīpṛitaka (head of an administrative division or department), dānapāśa (head of a group of policemen), cāta (leader of a group of Pālaks), bhaṭa (Pālak), pāṭīkāra (gate-keeper or collector of tolls), grāmadhipati (head of a village), drāṅgika (probably, officer in charge of a watch-station), the agriculturist house-holders as well as the people of the area in question headed by the merchants and Brāhmaṇas and also the karaṇikas (members of the scribal community). The gift land consisted of two plots situated in the village Mitrāpallikā-grāma which seems to have formed a part of Māndalāchchhaka within the Kishkindhipurā vishaya (district). The expression Māndalāchchhaka does not appear to indicate a māndala or subdivision called Achchhaka.

The boundaries of the two plots of gift land are described in lines 12-15. Both the plots of land were situated near the eastern border of the village called Mitrāpallikā-grāma. The first plot belonged to Pāhaka and Pāhaka (or was called Pāhakapāhaka) and consisted of five standard measures of land (pāuchika-porimāna). It was bounded in the east and south by an embankment linking it with the lower part of Mitrāpallikā-grāma while to its west lay the pāuchika-porimāna (possibly a reservoir of drinking water) belonging to (or by name) Rōngaraka and a part of the embankment of the tank belonging to (or by name) Pāhaka. To the north of the plot, there was a path leading to the wood at Śikapālī and Śeṭhanna. The second plot consisted of land around a well, which was in the possession of certain persons including Göpala. To its east stood a sāhaka (possibly a tree

1 The metre of this verse and the following two stanzas is Amśuttaka.
2 Bhoga-pati does not appear to be the same as bhoga meaning a Śāṅkarā but may also have been an officer in charge of the Jātra in the State.
called by that name) in the marshy land belonging to the blacksmiths and to its south was another sīḍāka standing on the main road of the district (vīṣaya-vartami) but belonging to the plot. In the west and north, the plot was bounded by a field belonging to Maṇḍalāchchhaka. Line 16 states that the boundaries were determined by Uśara, Vāhēka, Mahattara Sāgulaka and others. The grant was made according to the principle of bhūmi-chchhiddra and Pāiks and the leaders of groups of them were prohibited from entering the gift land which carried with it the privileges of the permanent enjoyment of incomes like those arising out of changes in the natural and climatic conditions, the taxes in cash (kīraṇya) and the share of grains and the periodical offerings payable to the king.

The grant was made in favour of five Brāhmaṇas who were brothers, viz. Gopāditya, Gopādhya, Dēbhaṭa, Dēṇḍha and Gopasvāmin, who were the sons of Gopa of Kūragiri. The donees belonged to the Dāṇḍāyana gōtra and the Vājaśanāya [charana] and Mādhyandina [ākha]. The grant was made for providing the Brāhmaṇas with the means for the performance of their duties relating to the five mahā-gaṇnaśa for the increase of the merit and fame of the donor and his parents. Whatever had been previously granted in favour of gods and Brāhmaṇas was, however, excluded from the gift land which was granted with libation of water.

Lines 20-22 contain the donor’s request to the future rulers for the preservation of the grant and a curse against one who might resume it. This is followed in lines 22-24 by some of the usual imprecatory and benedictory stanzas.

The name of the city of Kishkindhipura occurs again at the end of line 24. Since, however, the following letters are mostly damaged, the context is not clear. But it seems that the rule of (i.e. from) Kishkindhipura is referred to here. Lines 25-26 state that the document was written by Sāndhivigrahika Pāhčka on the full-moon day of Kārttika in the year 83 (in words only) and that the dūtaka (executor of the charter) was Rājaputra Ghurghaṭasvāmin. The record ends with the representation of the signature of the illustrious Bābhaṭa which, as indicated above, must have been put by the donor on the original document later incised on the plates.

The geographical names mentioned in the epigraph are, besides the city of Kishkindhipura and the district of the same name around the city, the village of Mitrāpallika probably forming a part of Maṇḍalāchchhaka, and Kūragiri which is mentioned in the other record as Kūragirikā. I am not sure about their exact location.

TEXT

First Plate

1 Siddham² Svasti [I*] Kishkindhipurāt Guhilha-narādhipa-vanāś (vanāś) guṇa-maṇi-gaṇa-kiranā-raṇjita-daśaś | surapati-dhāmini sthāyasi mahāyasi pravaraka . . . . .

2. . . . . . . . . . . . . sri-bhājī samunmatimati bhōgi-mahāsāvita (ttva)-sānīraya-vidhau | durilāghyē-tigariyasya-adhva [sa*]-pūt-āśeṣha-bhūlōkṛ | mudita-dvija-gaṇa-jushtē-va[ś]īsīsā-bhū-bhū-

3 kti . . . . ta-dāyē | anavarata-mitra-maniḍala-parigaman-ōbhāsini prathītī | sać-chhāyā (yō) dvija-vasatiṣu-sā-prāpa-mahāphalō manōhāri śrīmān-rijur-aḍrita-jana-trīṣhūklama-tāpa-vini-

¹ From a set of impressions.
² Expressed by symbol.
³ The dona in is superfluous.
⁴ Better read dhamna-sou.
⁵ The marks of punctuation in this as well as the following lines are in most cases unnecessary.
4 hantā | samabhilashita-phala-sampat-sampatti-krid-utsritō ruchira-patraḥ

5 mala-sakala-maṇḍala-śasī-kara-nikar-āvadā-yaśāḥ udayāḥ=eva jana-hītō mahā-mahībhṛich-

6 [ku]la-[ka]mal-ākara-vivaruddhi-śrikaḥ dōṣh-āntakaraḥ para-bala-kumuda-vana-vikāsa-hati-

7 bhāṇur=iva | chandana-surabhi-parimalaḥ prithu-kaṭaka[h] unnataḥ sthirō=kshōbhyaḥ Malaya-

8 satvah(ttvāh) yaḥ sthitī-pālana-paramō lāṃvya-yutaḥ payōdhīr=iva bhadra-prakritir-udag-

9 sa[su]-prathita-punya-krittīḥ=Kārtta-yuga-nrip-ātirikt-guṇa-nikaraḥ | samupārjita-paṃ-

10 kritān sēnādhyaksha-purōdhāḥ-pramātri(tri)-mantri-pratthārān | rājasthāny-ōpari[ka-kumā]-

11 purushānṣcha1 | vyāprītaka-dāṇḍapāsīka-chāta-bhata-pratisāraka-prabhṛitān grāmādhīpati-

12 karaṇīkāṃśhāpi2 | anyāṃṣa-cha yathā-nyāyāṃ vō(bō)dhayat=ṣty=astu vō viditām || yathā-


15 ḍāmātra-bha[bh]kti-pramāna/kūpa-kachchhoṣ yasya=āpi pūrvva-pārsvē lōhākāra-kach-

1

2 Read "sāṃśa-cha.
3 Read "sitāṃśa-chāpi.
4 The danda are unnecessary.
5 Read sarvakā.
6 The word pramaṇa seems to be a mistake for parimāṇa.
7 The danda is wrongly inserted.
8 Read "bhāntara-ṣṭha".

46 DGA/59
16 ty-śvam-śtad-ubhayam-apy-Uśhara-Vāhēka-mahattara-Saṅgilaka-pramukhō(ḥ)-dishta-
chatur-śghātana-viśuddhan | sa-śēvaram sa-bhūtā(t-ō)pātta-pratyāyam sa-hirany-
ādēyam sa-bhōga-bhāgam |

17 sarv-ādāna-sahutam bhūmicconhidra-nyāyen-ā-chāta-bhāta-prāvēyam-ā-chandr-ārkkas-
kālikam putra-pautr-āṃsāya-krāma-bhōgyam | Kūragiri-sāmānya-Brāhmaṇa-Gōpap-
putrebhavā Brāhma.

18 na-Gōpāditya-Gōpādhyā-Dēbhata-Dōṅgḍha- | Gōpasvāmi-prabhṛtibhyō Vā(Dā)gīyana-sa-
gōtra-Vājī(ja)saṅśya-sabrāmhachāri-Māddhyandinēbhyaḥ-paṇḍabhyō-pi bhṛtribhyāḥ-
paṇcina-mahāyajñī(ṇī)ya-

19 nām karmmanāṁ-utsarpan-ārtham pitrō-ātmanas cha puṇya-yaś-Śhīvṛddhāya pūrvva-
pratto-dēva-brahmadāy-ābhirvajjum ādak-ātisarggēna brahmadāya pratipāditaṁ ity-as-
avigamy-āśichāḥ

20 m-idaṁ yu(bhu)jñatāṁ bhōjayatāṁ kriṣhataṁ karahayarāṁ v-āsmad-vaiṁśajair-ānyair-vv-
āgāmi-ṛṇīpatibhīṣa-sāmānya-bhū-prādāna-phaḷēpuḥbhīr-ṇa kaiśchid-vaṅghātō pravartti-
tauvaṁ(vyam) || kamala-dala-nilīna-

21 vāri-sam-āsthirataram-śtav-avētya jīvā-lokaṁ(kam) anumātira-anupālanaṁ cha kāryaṁ-
śāśi-kara-chāru-yaś-ścichishubhīś-cha | yas-tva-ajñānād-ścichhīndyād-ścichhīdaya-
mānam v-ānumodeta sa

22 paṇḍabhir-mahā-pāṭakas-māryuktas-svagge mōdati bhūmiḍaḥ | [**] ścichhvēttā ch-ānumanta cha tāṇy-eva narakē vasēt |[**]| Bahubhir-vvasudhā bhuktō rājabhīṣa-Sagar-ādi-

23 bhīḥ [**] yasya yasya yaddā bhūmis-tasya tadā phalaṁ(lam) || Sva-dattāṁ para-dattāṁ-
vā yō harēta vasmadharāṁ(rām) | kapilā-satak-ghāṭināṁ-enas-sampratipadyate || Vindhy-
ātavīśāv-a-tōyūsam suḥka-kōṭara-

24 vāsinaḥ [**] kriṣṇāhyō-bhijāyantō brahmadāy-āpahāra[k]ā[h*] || Pūrvva-dattāṁ dvijaṭi-
bhyō yatnād-ṛakesa Yudhishṭhīra | mahīṁ mabhīrhitām śrēṣṭha dānāḥ-ṛēhōyō-nupāla-
nam-iti || Kīshkindhipura-pra[va]-

25 . . . . . . . saṅvatsaraḥ tryaśītītanē Kārttikāyam-adya likhitam-idaṁ śāndhivigrahika-
Pāhēkaḥ [**] dōtakas-ṣa-ṭra rājaputra-

26 Ghōrhaṅṭasvāmī ||

27 śrī-Bābhaṭasya sva-hasta[h] ||

---

1 Better read ṣghāta.
2 Read sa-sā ovaran or sa-sābaram supposed to refer to a levy in kind (Ghoshal, H. Rev. Syst., p. 220); but sāivar may be Marāṭhī kērī, 'arable land originally excluded from the village assessment' (Wilson's Glossary).
3 The čadā is wrongly inserted.
4 Better read śvāmibhāyō.
5 The goes with ubhayam in line 16.
6 The metre of this verse and the following four stanzas is Anukṛtubhā.
7 The damaged aksharas may have been vardhamāna-rijaya-rājya.
8 This is written to the right of lines 25-26.
No. 27—CHIRUVROLI GRANT OF HAMBIRA, SAKA 1383

(1 Plate)

D. C. SIRCAR AND K. H. V. SARMA, OOTACAMUND

(Received on 14. 11. 1959)

This is a set of five copper-plates discovered in the year 1941 by the inhabitants of the village of Nemalikallu near Râvela in the Sattenapalli Taluk of the Guntur District while they were digging the earth. A ring with the seal bearing the emblem of an elephant, said to have been found with the plates, is now missing. The inscription was noticed in the Annual Report on South Indian Epigraphy, 1941-42, as C.P. Nos. 4-5, and was published, with the exclusion of the Oriya part, by N. Venkataramanayya in the Telugu Journal Bhârati, Vol. XVIII, Part II, pp. 515 ff.

Three of the five plates of the set bear writing in Telugu characters on both the sides (IA—14, IB—15, IIA—19, IIIB—17) and the fourth plate contains four lines in Oriya on one side only, the last plate having no writing at all. The plates are not of uniform size. The first three plates bearing writing in Telugu characters measure about 10½ inches in length and 6 inches in height and have slightly raised rims. But only two of them (plates I-II) contain the ring hole (about 3" in diameter) towards the left margin. The third plate has a circle of the same dimension engraved at the proper place; but it was not drilled through for the ring to pass. In spite of this fact, the writing on this plate suggests that it was a part of the charter engraved on the first and second plates. It is interesting to note in this connection that the third plate contains the names of a number of donees in addition to the list of donees enumerated on the second plate. These three plates together weigh 180 tolas. The other two plates are smaller in size. One of them bearing writing in Oriya characters measures about 8½ inches in length and 5½ inches in height whereas the other plate having no writing is 9 inches in length and 6 inches in height. These two plates, which do not appear to have belonged to the same charter, together weigh 50 tolas.

On the reverse of the first plate towards the right lower margin, there is the conventional representation of a sword which is generally found at the end of the charters of the Sîryavaññat Gajapatia of Orissa. This stands for the king's signature on the original document, later inscribed on the copper plates. Similar representations are also found on the fourth and fifth plates. The plates are not numbered.

The palaeography of the Telugu part of the epigraph very closely resembles that of the grants of Raghundeva and the Veligalani grant of Kapilēśvara published above. No distinction is made between the medial signs of i and i, of e and e and of o and o. The letter i resembles the modern form of k. There is a vertical stroke on the top of the letter r in words like Meillamiru Chiruvvrolu, Yaragunaṭala, Yaru-bhatṭa, etc. The sign of aspiration is used only in some cases. The letters th and dh are distinguished clearly as in kathîm (line 31) and suṇrakṣaṇam-ârtham (line 72) and Mādhava (line 53) and Gaṅgâdhara (lines 63, etc.), etc. Another feature of the palaeography of the record is that, in some cases ry and re are written with the full form of r instead of its super scriptal form while subscriptal forms of y and v are added to it; cf. sarvâsi (line 18), Timmâyâryâ bhûyâm (lines 30-31), bhûrya (line 64), etc. Anuvāra is invariably used for final m and the class nasals. The characters of the Oriya section are similar to those of the Oriya writing in the Veligalani grant referred to above.

1 Above, Vol. XXXIII, pp. 1 ff.; pp. 275 ff.
The record is trilingual having four sections, the first and the third of which are in Sanskrit (written in Telugu characters), the second in Sanskrit verse and Telugu prose, and the fourth in Oriya prose. There are a few interesting words in the Telugu part of the second section. In the compound words Baṅgarajukōḍe (line 21) and Nāṅgalakaṅḍu (lines 27-28), the word kōḍu means a rivulet or an artificial canal. The word adju in adjuvaḥ-gālava (line 25) is used in the sense of 'dirty water'.

The date of the charter is quoted in two places. At the beginning of Section II (lines 15-16), it is expressed by the chronogram Hām-śēha-loka-dvijapati, i.e. Śaka 1383, Vṛisha, Bhādrapada, Kuhu (i.e. amāśeyā) and Bhṛgutanaya-dina, i.e. Friday, regularly corresponding to the 4th September 1461 A.D. Again in Section III (lines 72-73), it is quoted by a different chronogram chandr-ākshi-nāg-ārnava and the cyclic year Vṛisha without further details. The word ākshi in this chronogram refers to the three eyes of Śiva and is popular in this numerical sense in Eastern India. It is also interesting to note that the principle of vānāpati has been ignored in the formation of this chronogram. The Śaka year quoted here is 1384 which has to be regarded as current since it is equated with the cyclic year Vṛisha corresponding to the expired Śaka year 1383.

Section I contains adoration to gods and the description of the donor and his ancestry. It consists of 7 stanzas in lines 1-14 on the first side of the first plate. Section II begins with the date and describes the gift village and its boundaries in lines 15-32 engraved on the second side of the same plate. It ends with some benedictory and imprecatory verses. Section III gives the list of the donees and their shares (in lines 33-96) on both the sides of the remaining two plates. The fourth section in Oriya was intended to give the gist of the grant as in the Veligalani charter of Kapilēśvara referred to above. But, as will be seen below, the contents of the Oriya part suggest that it belonged to a different grant.

Section I begins with the auspicious sentence subham-astu which is followed by two verses, one in adoration of the Boar incarnation of Viṣṇu and the other invoking the protection of the crescent moon worn by Śiva. Verse 3 describes the Sun, in whose race, according to the following stanza (verse 4), a great king named Kapilēśvara was born. Verse 5 referring to Kapilēśvara's military prowess states that, as a result of the noise of his drums filling up the whole universe, Hampā trembled, Dhāra was disturbed, the horses fled from Kalabarīgā and Ďhilī was occupied by savage women. The same verse with slight variation is also found in the above-mentioned Veligalani grant of Kapilēśvara, which is earlier than the present charter by three years. The next two stanzas in our record (verses 5-6) introduce the donor Hambira-kumāra as the son of the said Kapilēśvara and describe his heroism and valour. This section ends with manāgala-mahāśrī-śrī-śrī[hr]*

The name of the donor is spelt Haṃvira in our record as well as in some other Gajapati epigraphs found in the Telugu-speaking region. But the correct spelling is Hambira which is a modified form of Hammāra, the early Indian modification of Arabic Āmir. The introduction of vira in place of bira in some records of the Andhra region is an attempt at Sanskritisation. A more drastic attempt in the same direction is noticed in the inscription under study in two stanzas (verse 6 in lines 9-12; verse 11 in lines 29-31) wherein the name has been spelt as Ahamvira. But, as will be seen below, the correct pronunciation of the name with b in place of v is also indicated in some epigraphs of the South, which in certain cases replace the initial syllable haṃ by av. The last-noted characteristic is of course due to the tendency of non-aspiration in the Dravidian languages.

Section II (lines 15 ff.) begins with the date (verse 8) discussed above and states that Hambira-bhūpa granted the village of Chiruvrolī together with Mēlāmīrī, situated on the bank of the river Kṛṣṇā, to a number of Brahmāmap, the gift village being named after the donor. In the following stanza (verse 9), it is said that the boundaries of the gift village, Pratāpa-Hambirakumārasatpura (i.e. Hambirapura), are given in the language of Andhra (i.e. in Telugu). Having
mentioned the boundaries in Telugu (lines 19-23), this section is closed with three verses in Sanskrit, the first of them requesting the future rulers to protect the gift of Hambira-kumāra and the second stating that the charter in question was drawn up (kathita) 1 under the orders of Hambira-nripa by Śrīkānta and Timmayārya who received one share each [out of the gift land]. The third stanza is one of the usual imprecatory verses often found in epigraphic records. The section ends with maṅgalasa-mahā-śrī[ḥ].

The boundaries of the gift village are enumerated as follows: towards the west lay Āvalaṅka to the west of which stood the mounds of the Gaṅgapūrīya; to the north of Āvalaṅka were also the same mounds; to the east of Āvalaṅka was the northern boundary of Bōlā’s field; to the east of that field stood the northern end of Gopāla’s fields; to the east of those fields lay the northern boundary (i.e. bank) of Bayyarāju’s canal; towards the north-east of the junction of Chiruvrōli and Merakanapalli stood the eastern bank of the fields of Arujābayyari; to the east of that field lay the boundary of Vellānī; Muttala-chēnu and Kēsavārya’s field formed the eastern boundary of the fields of Chiruvrōli, Merakanapalli and Mēḍalamirti; to the south-east corner lay Ṭellulaṅka and to the south of that was the Kṛishṇa veṇṇa (Kṛishṇa); to the south of Mūndumūḍi and Chiruvrōli lay Edjālāṅka to the south of which there was a drain; then Tellippallān forming the boundary of Chiruvrōli and Jaitarājupaḷena; the river Kṛishṇa was the southern boundary of Mēḍalamirti which formed a grāma-grāva; to the west is Māṁlikuṅṭa and to its north, lay the northern bank of the tank called Pūrrama; to the east [of the gift village] was the canal called Naṅgaḷa-kōḍu.

Section III begins with a verse referring to the enumeration of the donees and their shares in the village of Chiruvrōli alias Hambirapura. The enumeration of the donees on the third plate, which looks like a later addition to the charter, does not seem to be a continuation of the list of donees on the second plate. It appears that the donees of the original grant, mentioned on the second plate, received only half of the village, the other half being allotted to another set of donees at a slightly later date. The principal donee among the first set of Brāhmaṇaṣ was Gaṇapati, who was the son of Gaṅgādhara of the Kaṇḍinya gotra and received six shares, the largest for a single donee enumerated in the said part of the document. Naishadhiyā Aubhaḷa, the first of the donees mentioned on the third plate, who was apparently the brother of Gaṇapati mentioned above, seems to have been the principal recipient of the gift land amongst the second set of donees since he not only received the largest number of shares amongst them but is also described with much greater detail than any of the other donees. Some of the family names of the donees are the same as those mentioned in the Veligalani grant of Kapilēśvara and are still prevalent in Andhra Pradesh. The enumeration of the donees is not consistent in mentioning the gotra, pravaras and the names of their fathers. In addition to the shares allotted to the 106 Brāhmaṇa donees, two shares were given to the local deities Kēśavādēva and Sagarāśvarādēva making the total number of donees 108. Nearly half of them received one share each while more than a dozen of them received two shares each though, in some cases, several donees enjoyed a single share together. The following received more than two shares: (1) Yārāguṇāṭīla-Bhāskara-bhaṭṭa, son of Kēśava-bhaṭṭa of the Kaṇḍinya gotra and Yājurveda—5; (2) Gaṇapati-bhaṭṭa, son of Gaṅgādhara-bhaṭṭa of the same gotra—6; (3) Naishadhiyā Aubhaḷa, son of Gaṅgādhara of the same gotra—10; (4) Ghaṭiāyāraṇi-Gaṅgādhara-bhaṭṭa—5; (5) Penumarti-Gaṅgādhara-bhaṭṭa of the Kaṇḍinya gotra—4; and (6) Yārāguṇāṭīla-Chiṅga-Kēśava-bhaṭṭa—3.

On the first side of the third plate the genealogy of the donee Aubhaḷa of the Naishadha or Naishadhiyā family is described with special reference to his scholarship and learning. It is said that, in the Naishadha family belonging to the Kaṇḍinya gotra, there was a learned Brāhmaṇa named

1 The word kathita is used in the same sense in the Raghudēvapura grant (above, Vol. XXIII, p. 11).
Gaṅgūdhara who was well-versed in the Vēdas and whose wife was a lady named Aubhaṣa. They had a son named Aubhaṣa-sūri who was famous for his learning in all the Śāstras and for his virtuous deeds. In the Saka year 1384 (current), Vṛisha, he received the grant of Chiruvṛoli from Hambīra, the son of the Gajapati king Kapilēśvara, for the maintenance of learned Brāhmaṇas (sakala-śivudha-saś-rakshya-artham). This seems to suggest that Aubhaṣa-sūri received the grant of the village of Chiruvṛoli from Hambīra, which was renamed Hambirapura after the donor, and that shares of the gift land were divided among the various Brāhmaṇas. Aubhaṣa had a brother named Gaṅgūdhara who was a poet famous for his scholarship. The two brothers are stated to have been living together at Chiruvṛoli, granted by the ruler.

Section IV in Oriya engraved on the obverse of the fourth plate speaks of Vēlīki-grāma which was a grāma-grāsa (i.e., land granted for maintenance) made in favour of certain Brāhmaṇas and of the 88 shares of the village allotted to the donees, the foremost of them being Uṣmahāsā, Varaku-sūmaya, Tagā-bhaṣṭa and Talu-bhaṣṭa, which were made Sarema-māṇya (i.e., a rent-free holding). This section appears to have belonged to a different charter. That this record also belonged to the Gajapati dynasty is indicated by the representation of the sword on the plate.

This is the only copper-plate grant of the Gajapati prince Hambīra so far discovered. His stone inscriptions have been found at Zakkampūḍi, Yenikāpāḍu and Konoḍapalli, all in the Krishna District, and at Warangal. Except the last record, others have no date. The Warangal inscription is dated on the 2nd February 1460 A.D., i.e., about a year earlier than the charter under study. The prince’s name is given in the above inscriptions as Hamvīra-kumāra, Hauvīra-nīpa or hūpa, Āmbidēra-rāja, Āmbidēradēva-kumāra-mahāpātra and Kumāra-Hambīradēva. Ferishṭa calls him Ambur Rāy and states that he was a cousin of the Rāy of Orissa. But the inscriptions of Hambīra definitely state that he was the son of Gajapati Kapilēśvara.4

Prince Hambīra was a great general and helped his father Kapilēśvara in the latter’s southern campaigns. According to the Anantavarman grant, Hambīra subdued the kings of the south under his father’s orders and washed his sword covered with the blood of his enemies in the waters of the southern ocean. Two inscriptions at the village of Muṇgūr4 in the South Arcot District enumerate the names of the important forts and areas such as Konoḍavīḍu, Konoḍapalli, Addaṅki, Vīnukoṇḍa-daṇḍapāṭa, Paḍavīḍu, Vaijūḍilampatṭu-uṣāvājī, Tiruvārūr, Tiruchchirāpalli and Chandragiri, which were captured by him. These records are dated in Saka 1386, Tārana, Mithunā su, 3, Thursday, Pushya, corresponding to the 7th June (f. d. t. 21, f. d. n. 25) of 1464 A.D., and state that Dakshiṇa-Kapilēśvara-mahāpātra, the son of Hambīra, granted some lands for the Āmbidēradēva and for the repairs to the temples of Tirumūlāṭṭanuṇḍaiya-mahādēva and Perumāl-

---

2 Ibid., No. 740.
3 Ibid., No. 729.
6 SII, Vol. VI, No. 1088 mentions Hambīra-kumāra-mahāpātra as the son of Saṅjūdēva-mahāpātra of the Ṣārva-vaṃsa. Whether our Hambīra was the same as this person and was therefore an adopted son of Kapilēśvara is difficult to determine in the present state of our knowledge. See above, Vol. XXXII, p. 5, note 1; IHQ, Vol. XXXIII, pp. 286-87. Verse 18 of our record (lines 70-73) mentions Hambīra as the bhāgya-putra of the Gajapati king Kapilēśvara although nowhere in the record the former is repeatedly referred to as the latter’s son. The real implication of the expression bhāgya-putra is not clear. But it lends some colour to the possibility of Hambīra having been an adopted son of Kapilēśvara.
7 Cf. above, Vol. XXXIII, p. 8, note 3.
8 A. R. Ep., 1919, Nos. 51 and 92.
Purushottama at the same village. The above arrangement for the bhōga or food offerings to the deity mentioned was made by the son in his father's name. The inscriptions mention Dakshina-Kapileśvara-mahāpatra as the pariksha (i.e. governor) of the area in question. The city of Kāṇči and the fort of Udayagiri also fell in the hands of the Gajapatis. Hambira’s own inscription in the fort of Warangal and the Warangal inscription of his cousin Raghudēva prove that Warangal together with some other forts in Telengana were annexed to the Gajapati kingdom. In all his campaigns, Hambira was greatly helped not only by his kinsmen but also by many Andhra generals like Gajarāo Tippa, Tammarāja Basava and Dāmea Timma.

The Gajapati conquest of the Tamil areas of the south is regarded by many scholars as a sudden raid followed by a speedy withdrawal. But there is epigraphic evidence to show that it lasted for nearly a decade. Attention may be drawn in this connection to a number of Tamil inscriptions found in the Arcot region which refer to the Odisyan-galabai, i.e. the confusion caused by the Orijas. These are all dated between 1471 and 1473 A.D. and record how the worship and the celebration of festivals had been given up at the temples and their mānapas, gōpuras, etc., were affected. It is also stated that these were all restored by Ammamarasa, the agent of king Sāluva Narasimha of Vijayanagara. There is, however, no reason to believe that it was the Oria invaders and their Andhra associates who were directly responsible for the demolition of temples and the plunder of temple property since they were also devotees of the same deities and there is evidence of their munificent gifts to the various temples in the Telugu and Tamil areas. The two inscriptions at Muṇipūrī referred to above, which are earlier by 8 years, state that the Oria governor granted some land for the repairs of the local temples. Whether the invaders had reasons to be unsympathetic to certain temples in the area or the results of the negligence of the priests during the period of Oria occupation were attributed to the foreign conquerors by the partisans of the Vijayanagara king cannot be determined. But the expression Odisyan-galabai seems to have been applied to the period of Oria occupation by the Vijayanagara partisans who were not favourably disposed towards the Orijas.

According to the Kaṭakarāja-vamanāvāli, Kapileśvara had several sons. From the inscriptions we know only two, viz. Purushottama (born of Pārvatī) and Hambira. According to tradition, Purushottama was chosen as the successor of Kapileśvara out of the latter’s many sons including Hambira who was older than Purushottama. Thus the succession to the Orissa throne was disputed after the death of Kapileśvara. Hambira who had greatly contributed to the military success of his father in the south would have expected the throne. This seems to have led to a civil war in Orissa immediately on the death of Kapileśvara. Feraisha says, “In the year 876

---

1 A. R. Ep., 1957-58, No. 53.
2 Ibid., No. 55.
4 Vīshṇupurāgam, Canto I, verse 41; cf. Sastri and Venkataramana, op. cit., p. 98, No. 76.
5 Mack. Mes., No. 15-4-3, p. 167; cf. Sastri and Venkataramana, op. cit., p. 96, No. 73.
8 Cf. Sastri and Venkataramana, op. cit., p. 121.
9 A. R. Ep., 1919, Nos. 51 and 92.
10 Cf. Sastri and Venkataramana, op. cit., p. 84. Elsewhere in the same work as well as in the Kaṭīṣyat of Jagannātham, the number of Kapileśvara’s sons is given as 18 (ibid., pp. 94 and 96).
11 In Nellora Dist. Ins., Vol. III, Udayagiri Nos. 38, 40 and 41, Tirumala Kāṭārāya is referred to as pīna-tanḍri and chikkappa of Pratāparudra Gajapati.
(1471-72 A.D.), Ambur Ray, cousin of the Ray of Oorea, complained to Mahomed Shah that the Ray being dead, Mangul Ray, a brahmin, his adopted son, had usurped the government in defiance of his prior claim to its inheritance; and Ambur Ray now promised, if the king would assist him with troops to regain his right, he would become his tributary. Mahomed Shah, who had a great desire to possess the territory of Oorea including Rajmundry and Condapilly... directed him (Nizam-ool-Moolk Mullik Hussun Bheiry) to proceed with a considerable army to that quarter. On the borders of Orissa, he was joined by Ambur Ray with his troops, who became the guide of the army against Mungal Ray. The usurper was defeated, and Ambur Ray placed in possession of his hereditary dominions. Nizam-oool-Moolk, accompanied by Ambur Ray, now proceeded against Condapilly and Rajmundry, both which places he reduced and, having established proper military garrisons to ensure their security, he permitted Ambur Ray to depart to his own country, himself returning with much booty to court."

Ferishta's account, however, does not agree with epigraphic and literary evidence, according to which Kapilēvāra was succeeded by his son Purushottama and not by a Brāhmaṇa named Mangal Ray stated to have been his adopted son. At the same time, we cannot completely dismiss it since a tradition suggests that Purushottama had to deal with an enemy named Hammūra (Hambirā). We also find that some of the Gajapati territories in the Telugu country immediately after the death of Kapilēvāra passed into the hands of the Bahmani Sulṭān. However, the circumstances in which Purushottama succeeded Kapilēvāra cannot be satisfactorily determined in the present state of insufficient information.

With regard to the geographical names mentioned in the charter, the reference to Hampā, Dhāra, Kalharāgā and Dhilli, have already been discussed in connection with the Veligalani grant. The gift village of Chiruvōli and Meḷḷamīrṛu or Meḷḷamārṛu attached to it can be identified respectively with the present village of Chiruvōli and its hamlet Meḷḷamārṛu in the Divī Taluk of the Krishnā District. The inscription also mentions the well-known river Kṛishnā. The new name Kumāra-Hambirapura or Hambirapura applied to the gift village after the name of the donor apparently went out of use. The village Eqlalaṁka and Merakanapalli mentioned in connection with the boundaries of the gift village are still known by the same names. Mōṭhumūḍi is the present Mōḍugamūḍi. The other localities, such as Āvalaṁka, Reḷḷulaṁka, Jaitarājūpāleṁ and Māmīḷikumṭa cannot be satisfactorily identified.

TEXT

[Metres: verses 1-3, 9-13, 22 Anuḥṭubha; verses 4-7, 16, 19 Śārdayavikṛṣṭa; verse 8, 18 Srṣadharā; verse 14 Vasanatālaka; verse 15 Indravaṇī; verse 17 Indravaṇī; verses 20-21 Aryā.]

Section I

First Plate, First Side

1 Śubham-asu [1*] Harih kiri-tanuḥ pātu lōkō-[d*]dhrīti-vīlās-bhāk [2*] sarasāyā bhuvān

2 s-aṁgād-śva rōm-ānīch-an-ānīchitaḥ | [1*] Šubham Śibha(va)-śrōr-bhūshā kalā chāṇḍri karōtu vah | su-

3 dhā-dhanta(t-ʾe)va sā bhāti yā jaṭā-taṭini-taṭe | [2*] Asti tējō-raśa-saṁjñākaṁ mahitā-

3 aḥṇām Šri-Purushottamā Gajapatirēvaṁ rūpa-vīlās-āyadām [1*]  
4 See above, Vol. XXXIII, pp. 290-91.
5 From impressions in the collection of the Government Epigraphist for India.
Chiruvroli Grant of Hambira, Saka 1383

4 m mañātañā gañāñ | sakrid-bhuvana-jatānañ Kamal-ōdhe(dē)ti [ya*]t-karaiñ | [3]* Tad-
vānāñē Kapilē-

5 śvaras=sakala-bhuñātha-pratāp-ānala-jvālā-jāla-tiraksrid-u[j*]jvala-lasat-tējō-vīśesh-
ārunaḥ [*]

6 Lōkōkā-lalāma-bhūta-vilasat-kitta(kṛttī)-prabhā-kahā(kahā)lita-prasphurjat-kakubhaṁ-
(bhāṁ)tarē vijaya-

7 tē bhūmanañdal-Ākhañdalāḥ | [4]* Vīra-śri-Kapilēśvara-ksētipatēr-dhādhī(ṭi)āhu bhērī-
dhvanau | bhār-ābhugna-bhujañga-

8 puṅgava-panāsvākrañnta(ta)-dīn-manjalē | Harāpē kānpam-agāt-tadā(tō)-dhikada(ta)-
rō Ḍhā-

9 rō cha dhār-ātura-dvārā Kalbe(lba)rāgā vimukta-turagā Dhillī cha Bhilt-vritā | [5]* Tat-
putraḥ para-bhū-

10 pa-[vā]raṇa-ghaṭā-panchānasas-saṁchit-ānēk-ōdyat-sukrītāḥ krit-ākhila-mahī-brahma-
pratishṭhāpanaḥ |

11 arthi-vrāta-suradhru(drū)mas-sura-sabha-nirāni(samī)vasi-nārī-manī-gītā-sphita-gujō-ākarañē-
chiram=Ahārvirāḥ kumā-

12 rō vibhuḥ | [6]* Vīra-śri-Kapilēśvarasya tanayē Harāvīra-vīrēvara | 1 sannadhī-ōddhura-
sūndhuranā dhanvīta-

13 dig-bhāgāṁ samārohaḥ | ārohaṁty-arayaḥ śīraṁy-uta muhur-grāvyaṁ ku-

14 ch-āgra(grā)ṁ vē sva-straṇāṁ=athavā tadyā-charana-dvāndvāṁ bhauṣūṭē sadā | [7]*
maṅgala-mahā-śri-śri-śri[ḥ*] | [[*]

Section II

First Plate, Second Side

15 Śakē Rām-ābha-lōka-dvijapati-ganitē vatyarē's'min Vṛ[ś]-ājkhya [mā]*ē Bhādrē
ccha kurin(ku)hvāṁ Bhūrgutana-

16 ya-dīnē dēva-Harṇīra-bhūpaḥ | Chīṛ*|vṛōli-grā[ma*]m=urvī-vibudha-samitayē Mē-
llamīṛu-pra-

17 yuktāṁ prādīt-Krīṣṇa-tatasthaḥ saha phala-tarubhis-sara-mānyaṁ sva-nāmā | [8]*
śrīmat-Pra-

18 tāpa-Haṁvīra-kumāra-satpurasya cha | śṛma-chiṁnāṁ sarv[ā*]ṁ viṁkhyaḥtē(tē)=ʿudhrā-
bhāṣa-

19 yē [9]*] paśchimānacu Āvalaṅka pañcaṇṭa Goṅgāpūṇḍivāri guṭṭalu kaḍapala | I-lāṅkake-
uttarānanu Goṅgāpūṇḍivārum ve(y)i)ūcina guṭṭalu ka-

20 ḍapala | Āvalaṅka-tūrpagnu Bollāvēni ēchēni vu(u)ttaraṁ kaḍapala | ā-chēni [tō]rpagnu-
Goḍāḷunī ēchēni vu(u)ttaraṁ kaḍa-

21 pala | ā-chēni tūrpagnu Bayyāraṇj-kōde vu(u)ttaraṁ polamēra | Isānyam Chīrūvōli-
Mērakanapalli-saṁddu-

1 The dona is redundant.
2 This verse occurs in the Veligalani grant of Kapilēśvara with slight variations (above, Vol. XXXIII,
pp. 255-56).
3 Cf. the grants of Raghudēva (above, Vol. XXXIII, p. 13, verse 22).
4 From here the letters are comparatively smaller.
22 ku Arujābayaśīni chēnu tūrpu-gatē pu polamēra | [*] ś-tūrpu vellāni-garuvu kādapala [†]

23 Chiruvōli-Merukanapalli-Mēḍalāmirti-polānāku mūṭṭa-la chēnu Chiruvōli-Kēśava-ryāni chēnu tū-

24 rppuṃ gaṭapala | Āgayām-mōlaku rhid-lanukka(ka)-dakshā(kshīpā)nanu Kri(Kri)-

25 vōlī-polamēra Edgalanika-dakshīna adusum-gāluva kādapala | Chiruvōlikinni Jaitarāju-

26 Rellipallānu kādapala I gṛma-grāsam Mēḍalāmirti-polamēra | Dakshīnaṃaku Kri(Kri)ẖāṇa

27 ku Māmādikunīṭa(ta) kādapala | vu(u)tarānaku Puraṇa(ma)-cheṛuvu-vu(u)tarāpu

28 nāla-kōdī kādapala | Śrī-Haṭhvīra-kumārī-yaṁ yācaṭē bhāvi-bhūpatinī|

29 a-chanḍra-tārakam dhimān-mad-dharman pālayaṃte-iti | [10] Jīya(yā)ḥ=ek-aika-

30 bhāgilhyaṃ-ḥaṭhvīra-nrip-aṭṭayā | Śrīkānta-Tīrnavy-a-

31 ryābhyāṃ kathitaṃ dharmā-sāsanaḥ(nam) | [11] Ek-aiva bhagini lōkē sarvēśhām-ēva

32 jāṃ(jām) | na bhōjya na kara-grāhya vipra-dattā vasunīdhara | [12] Maṅgala-mahā-āri[h]]

Section III

Second Plate, First Side

33 Chiruvōli-Kumāra-śri-Haṭhvīrapura-bhāgīnaḥ | likhyaṃte tasya sad-dharma-harmya-

34 ṛyādī Kāśyapaḥ | 2. Āṁḍuvīla-yajvā dvi-bhāgī | Kauṇḍīnayā Kēśava-bhāṭṭa-puṭraḥ | 2 Yajur-

35 Yaṇagunāṭā-Bhāskara-bhāṭṭa paincha-bhāgī | Kauṇḍīnayā | 2 Vallabha-bhāṭṭa Yajurvēdi
dēk-bhāgī|

36 Kauṇḍīnayā Gaṅgādhara-bhāṭṭa-puṭraḥ Gaṇapati-bhāṭṭa shad-bhāgī | Hāṛīṭa Gudimēṭṭa-

37 bhāṭṭa ēka-bhāgī | Śaṭa(tha)ma[r]*[s]hanāḥ Oḷiṭi-Si(SI)ṅgā-bhāṭṭaḥ dvi-bhāgī | Bhāradvējaḥ

38 puṭraḥ Gaṅgādhara-bhāṭṭa[3] ēka-bhāgī | Kāśyapaḥ Ch[er]a[kūri]-Tīrumalabhaṭṭaḥ dvy-bhāgī | Śrīva-

1 After this, there is the conventional representation of a sword.
2 This āṇḍa is redundant.
3 This Brāhmaṇa received another share according to line 84.
39 tsa-gōtra Pāmulapāti-An[bhala]ḥ-bhaṭṭa ēka-bhāgi | Āṃgārasa-Bāhraspatya-Bhāradvājah(ja)-
40 gō- 
41 traḥ Agravēdi Lakshamaṇa-bhaṭṭa-putraḥ Vodde-Sōmā-bhaṭṭa ēka-bhāgi [*] Kēsava-bhaṭṭa-
42 putraḥ Yara-
43 gunṭala-Krishna-bhaṭṭa ēka-bhāgi | Alāḍa-bhaṭṭa-putraḥ Yajurvēdi Yaragunṭala-
44 Kēsava-bhaṭṭa ē- 
45 ka-bhāgi | Narasiṃha-bhaṭṭa-putra-Yaragunṭala-Kēsava-bhaṭṭa ēka-bhāgi | Jannā-vojhala-
46 Aubha- 
47 la-bhaṭṭa dvi-bhāgi | Kāṭanigaḍḍa-Lakshamaṇa-bhaṭṭa ēka-bhāgi | Muṭnūri-Durgā-bhaṭṭa ēka-bhā-
48 gi | Sōmayājula-Vallabha-bhaṭṭaḥ Ajjampuṇḍi-Peddi-Chitṭāla-Vallabhanna iti trayānām-ē- 
49 kō bhāgah | Vatruvadiyāṁ-Dēvarē-bhaṭṭaḥ Krishṇabhaṭṭa- Yaru-bhaṭṭa itity2-ubhayōr= apy-ē- 
50 [kō] bhāgah | Penuṣanēhi-Prōli-Yaru-bhaṭṭaḥ Eṭṭūri-Peddi-bhaṭṭaḥ Eṭṭūri-Gaṅgāda(ha)- 
51 bhaṭṭa iti trayānām-apy-ēkō bhāgah | Sarvā-bhaṭṭa-putraḥ Uṭruvadiyāṁ-Prōli-bhaṭṭa 

Second Plate, Second Side

48 ēka-bhāgi | Kāśibhaṭṭa-Kasavā-bhaṭṭa ēka-bhāgi | Doḍdi-sōmayājula-Nariṇībha-bha-
49 ṭhā ēka-bhāgi | Marṇṇa-Śī(Si)mā-gā-bhaṭṭa ēka-bhāgi | Marṇṇa-Ananta-bhaṭṭa ēka-bhāgi | 
50 Enamānīra(ṛa)-Gaṅgādhara-bhaṭṭa ēka-bhāgi | Rāmakṛishṇa-bhaṭṭalavāri-Śī(Si)mā-gā-
51 bhaṭṭa hēka-bhāgi [*] 
52 bhaṭṭa ēka-bhāgi | Kāṭanigaḍḍa-Chitṭi-bhaṭṭa ēka-bhāgi | Dōnā-ōjhala-Vallabha-bhaṭṭa ēka-bhāgi [*] 
53 Bhatṭhūri-Ananta-bhaṭṭa ēka-bhāgi | Oḍde-Dēvarē-bhaṭṭa[h] dvi-bhāgi | Panyāraṁ-
54 Mādhava-bhaṭṭa 
55 ēka-bhāgi | Eru[m]ttala-Telurngari-bhaṭṭa ēka-bhāgi | Chārakūri-Narasi(si)mīna(ha)
56 bhaṭṭa-
57 putra(h) Gaṅgādhara-bhaṭṭa ēka-bhāgi | Panyāraṁ-Śī(Si)mī-gā-bhaṭṭa ēka-bhāgi | Nārāyana-
58 dvividē-
59 la-Vallabha-bhaṭṭa Eṇṭūri-Prōli-bhaṭṭa Doḍdi-sōmayājula-vāri-Ellumbhaṭṭa iti 
57 trayānām-apy-ēkō bhāgah | Panyāraṁ-Rāmā-bhaṭṭa ēka-bhāgi | Panyāraṁ-
58 Appalē-bhaṭṭa ēka-bhāgi | Panyāraṁ-Gōpāla-bhaṭṭa ēka-bhāgi | Śringāraṁ-Gaṅgā-
59 dhara-bhaṭṭa ēka-bhāgi | Uppala-Dēvarē-ōjhah dvi-bhāgi | Rēyūri-Rāmā-ōjhē ēka-bhā-

1. The letters bhala are written above the line.
2. ṭhā | Read ṭhū-bhayōr.
3. Sōmā has been corrected to Dēvarē.
4. Here ēka has been corrected to dvi.
46 DGR/59
Third Plate, First Side

63 Prakhyāta-Naishadha-kulē samabhūd-budhēndrō Gaṅgādhara-sakala-Veda-vidiṃ varē-ṇyaḥ | Gaurēva sarva-ja-
64 na-mahgaḷa-suṇdar-āngī Śī-Yaubaḥāḷa guṇavatī bhuvī tasya bhāryā | [14*] Śī-Yaubaḥāḷaṭā-
65 m-udagāt-kumārō Gaṅgādhara-d-Aubhāḷa-nāma-sūriḥ | maṇīḥ payōdāya-iva śukti-
66 kāyaṃ Kaunḍinī(ḍi)ṇya-gōṛ-āmbudhi-śītāraṃsiḥ | [15*] Hāraṃty-āśu sarōruhaṃti bhuvanē
67 tāraṃti hīraṃty-athō nihāraṃti pāṭra-dugdha-kumudaṃtyaḥ-ambhōḍhi-phēnaṃti cha | nūnaṃ
68 Naishadha-Yaubaḥāḷaṣya bahudhā sat-kṛtayasa-sarvadā sō-yaṃ kalpalatayatē sura-gavīḍrīṃ-
69 (vṛṣṭim)daya-
70 tē tv=arthinaḥ(nām) | [16*] Bhāṇāśu sarvāsvapati Śāradāyastō Vēḍēṣu sarveśu Chaturmu-
71 [khaṭyaṭē | Bhāṣ[y-a]-
72 di-śastresṇa Phaṇṭāvarayatō śī-Naishadhīy-Aubhāḷa-kōvidēsvarah | [17*] Agrē-ṛgād= agrahārō-tri-
73 bhuvana-tilakō Naishadhīy-Aubhāḷēndrō Hanvīrāl-lōka-vīrād=Gajapati-nilipatēr-bhāyag-
74 putrāt-pa-
75 vitrāt | Chirvṛōli-grāmam-ētaṃ sakala-vibudha-samrakshaḥ-ārthaṃ dvijēndraḥ=Sākē
76 charndr-ākshi-ṇāg-ārṇa-
77 va-pariganṭē vatsarē-smin-Vṛ仟-ākhyō | [18*] Śī-Gaṅgādhara-sūri-rāja-tanayau Kauṃdi-
78 nyā-gōṛ-ōdbhavau sauhā-
79 rdē bhūvi Rāma-Lakṣmana-samau sarvajñā-chūtā(dā)maṇī | ātimān=Aubhāḷa-kōvidō Gaṇapati-
80 -ch-āśeṣa-sampan-nidhi Hām-
81 vīr-ākhyā-nripād=ubhum ni(v)jayaatas-Chirvṛōli-harmya-sthalē | [19*] Saṅgiṭa-sarasā-
82 kavitati-ratiśmān=Anañgagō=mar-āṅgaḥ |
83 ārīm-gār-āmpita-pūrō Gaṅgādhara-suta(tō) Gaṇapatiś-rīmān | [20*] Bhāgī Gaṇapati-nāmā
tyāgī Penumartti-va[nī]ṣa-cha-
84 drē-yaṇ(yam) | bhāgī sarva-sukhnānāḥ rāgā sa-mitra-ramya-stalē | [21*] Gaṅgādharaṇya-
85 putrō=sa Naishadhīy-Aubhāḷēśvarah |
86 Kaunḍinīya-gōṭra-sambhūtō dōsa-bhāgī(ṛ-ga)-patīc-mahān | [22*] Amudviḷa-Sōmā-bhaṭṭa[ḥ]
Kāśyapa ēka-bḥāgi |
87 Ghadiyāraṇī-Gaṅgādhara-bhaṭṭaḥ pānceha-bhāgī [|^] Nārāyaṇayajvā dvi-bhāgī [|^] Aḍsupali-
88 (li)-Tīpā(ppa)-bhaṭṭaḥ dvi-

---

1 This plate has no ring hole.
2 Although, as indicated above, the reading is not unjustifiable, better read *āgni.
3 The letters rati are engraved below the line.
4 He seems to be mentioned in the Veṅgālanī granth (above Vol. XXXIV, p. 282, No. 47). See also lines 87-88 below.
80 bhāgī [*] Mārela-Nārāyaṇa-bhāṭṭa ēka-bhāgī [*] Bhāgavata-Rāmā-bhāṭṭa ēka-bhāgī [*] Ayaṛru-bhāṭṭa ē-
81 ka-bhāgī [*] Gaḍiyāraṇi-Sarvā-bhāṭṭa ēka-bhāgī [*] Siddhiyārru-sōmayājīnō dvi-bhāgīnasā 
82 Rājukomāḍa-Ma-
83 llū-bhāṭṭa ēka-bhāgī [*] Aḍāḍa-Rāmā-bhāṭṭa[h*] dvi-bhāgī [*] Kōṭamāmīḍi-bhāṭṭa-putra-
84 Peddi-bhāṭṭa ēka-bhāgī [*] Pauva-
85 māna-bhāṭṭa-putra-Rāmā-bhāṭṭo Bhā[ra*]dvā[va*]ja ēka-bhāgī [*] Sāmakā-Nārāyaṇa-
86 dvēdī Kaundinya ēka-bhāgī |
87 Lakṣmaṇa-bhāṭṭa-putro Gaṅgādhara-bhāṭṭo(tō)4 Bhāradvājaḥ punar-ēka-bhāgī [*] Kāmā 
88 bhāṭṭa-Tirumala-bha-
89 ṭayōr-ēka-bhāgaḥ [*] Koṇḍaḍvatī-Yallu-bha[t*]tāh dvi-bhāgī [*] Imdaṇū-ri-Au[bhala*]- 
90 bhā[t*]tāh dvi-bhāgī [*] Velāmkī-A[n*]nām-
91 bhā[t*]ta ēka-bhāgī [*] Kaṭaṁūri-Ti[m*]mā-bha[t*]tā ēka-bhāgī [*] Yāḥrūhi-Nārāyaṇa-bha-
92 [t*]ta ēka-bhāgī [*] Penumarti-
93 Gaṅgādhara-bha-
94 ṭa Kaundinya-gōṭra[h*] chatuṛ-bhāgī [*] Mukunduni-Śī(Si)migaya-Gauḍimēṭṭa-Sūru-
95 bhāṭṭayōr-ēka-bhā-
96 gī(gaḥ) [*] Velāṅgūri-Narasimhaya(ha)-bhāṭṭa ēka-bhāgī [*] Bhairava-bhāṭṭa ēka-bhāgī 
97 [*] Kü[chī-Mall-avadhānī(ṇī) ēka-bhāgī [*]
98 Challa-Narahari-bhāṭṭa[h*] Kaundinya ēka-bhāgī [*] Vēmūri-Gaṅgādhara-bhā[t*]taḥ Śri-
99 vatsa ēka-bhāgī [*] Sī(Si)rigīri-
100 vōjya-putra-Tiruma-
101 la-bhāgaṃvatī(ta) ēka-bhāgī [*] Kāṅṭa-bhāṭṭah ēka-bhāgī | Lolla-Vallabha-bhāṭṭa [ēka*]- 
102 bhāgī | Bhāskara-bhāṭṭa[h*] dvi-bhā-
103 gi [*] Paniniḍi-Krīṇa-bhāṭṭa ēka-bhāgī [*] Pu[t*]tā-bhāṭṭa ēka-bhāgī [*] Yallā-bhāṭṭa ēka-
104 bhāgī | Oḍḍe-Śī(Si)mīngā-
105 bhāṭṭa dvi-bhāgī [*] Śrikomāḍa-Nārāyaṇa-bhāṭṭa ēka-bhāgī | Manṣchi-bhāṭṭa ēka-bhāgī 
106 Yarāja[m*]ṭa-
107 Chīṭi-Kēsava-bhāṭṭa[h] tri-bhāgī | Kēśa-oyhala-Vallām-bhāṭṭa ēka-bhāgī [*] Jannasāṇi 
108 Annama-bhāṭṭa ēka-bhāgī |
109 Mushti-Appalē-oyha ēka-bhāgī [*] Kēśavadēva ēka-bhāgī | Sagarēvaradēva ēka-bhāgī |

1 Here ēka has been corrected to dvi.
2 The letter ra is written above the line.
3 I. e. devāṭī.
4 This Brāhmaṇa previously received one share (cf. lines 37-38).
5 Here jā has been corrected to āṇ.
6 Here trāḥ tri has been corrected to tri chatu, ēka being incised on the previously engraved ṣaṛṣpī sign.
7 Read Kriṣṇa.
8 Here āu has been corrected to āj.

Section IV

[Oriya]

Fourth Plate, First Side

97 Vāñjikī-grāmaku grāma-grāsatā Ugī-

98 mādāsa Varaku-sūmayāja Tagū-bhaṭṭa Ta-

99 lu-bhaṭṭa mukhya 85 bhāgaku sarva-mā

100 ṇya [||*]

---

1 This is followed by the representation of a sword.
No. 28—NAPITAVATAKA GRANT OF GANAGA DEVENDRAVARMAN

(I Plate)

G. S. GAI, OOTACAMUND

(Received on 13.11.1958)

This copper-plate grant was secured by the Government Epigraphist for India in 1939-40 from the Pontiff of the Shri Balaga Bāvājī Maṭha at Śrīkākūḷam in the Visakhapatnam District through the Sub-Collector of Srikakulam.1 The inscription was published by Shri M. Somasekhara Sarma in the Telugu Journal Bhārati, Vol. XIV, Part ii (July 1937), pp. 67 ff. According to Shri Sarma's information, the plates were discovered in a mound situated to the west of Chidvalasā which is a village about 14 miles north of Śrīkākūḷam. Another grant, issued in the Gaṅga year 397 by the Gaṅga king Dēvendravarman who is also the donor of the present grant, was discovered at the same village.2

This is a set of three copper-plates each measuring 7·75" by 2·6". They are strung together on a ring (about 36" in thickness and 4" in diameter), the ends of which are soldered to the two ends of a bracket forming the lower portion of a circular seal about 1·5" in diameter. The seal has the legend śrī-Deśendravarman with the symbol of the crescent above and a seated bull facing left below. Below the bull is a lotus. The weight of the set is not known.

The characters are an admixture of both the Northern and Southern scripts, known as the later Kaliṅga script and found in many other records of the period and region.3 On palaeographical grounds, the inscription may be referred to the 9th or 10th century A.D. There are very faint traces of some letters of a previous writing on the first plate and the second side of the second plate. The language is Sanskrit and contains many errors. Very often medial ā has not been indicated. Except the usual benedictory and imprecatory verses at the end, the text of the record is in prose.

The charter, issued by Mahārājādhirāja Paramēśvara Dēvendravarman of the Gaṅga dynasty, is not dated. The king was the son of Bhūpēndravarman and was devoted to the god Gokarṇasvamin on the Mahāndra-giri. The grant was issued, like other records of the early Eastern Gaṅgas, from the city of Kaliṅganagara which has been identified with Mukhaliṅgam near Śrīkākūḷam. The introductory portion giving the praṇāmi of the king and comprising lines 1-12 of the text is the same as that of the Chidvalasā plates of Dēvendravarman referred to above (lines 1-12). In both the records as well as in the Nirakarpur plates,4 the ruling king Dēvendravarman is called the son of Bhūpēndravarman who is apparently identical with Bhūpēndravarman whose son Anantavarman Vajrahasta issued the Kalahandi plates5 dated in the Gaṅga year 333 (877-81 A.D.). So Dēvendravarman of our record was a brother of this Anantavarman Vajrahasta and, since the Chidvalasā plates are dated in the Gaṅga year 397, he was possibly the younger

1 See ARSIE, 1939-40, App. A, No. 16.
3 Ibid., pp. 47 ff. and Plates.
brother. From the Chāḍivalasa plates, we learn that the real name of Bhūpēndravarman was Māraśīhha and that his father was one Vajrīn, i.e., Vajrahasta. The present inscription and the Chāḍivalasa and Nirakārpur plates are the only records of king Dēvendraharman discovered so far.

The charter is addressed by the king to the householders of the village of Nāpetavātaka situated in Kōluvarthi (lines 12-13). The name of this village figures again in the record as Nāyadavāta and Nāpetavāṭaka (lines 21 and 22). The object of the inscription (Lines 13-20) is to register the gift, made by the king, for the increase of the merit of himself and his parents, of the above-mentioned village to the brothers Narasimha-bhaṭṭa and Mādhava-bhaṭṭa of the Kāmakāyana or Kāmukāyani-gōtra, who were the sons of Drōṇa-bhaṭṭa and grandsons of Mādhava-bhaṭṭa. One of the donees was named after his grandfather according to a well-known custom. The donees were well-versed in the Śāstras and the Bhūvīchā-Vēda and the six Aṅgas while their father is stated to have been shaṭ-karma-nirata and well-versed in the Vēdas. The gift, which was free from all taxes, is stated to have been made on the occasion of the Uttarāyaṇa. The donees were entitled to enjoy the bhūga and bhūga.

The boundaries of the gift village are described in lines 20-26 as follows: starting from the south-east, in the south-west, an ant-hill at the junction of the three villages Dibu, Sividi and Nāyadavāta (Nāpetavāṭaka); further on, a jungle or a row of trees up to a junction; still further on, another jungle or a row of trees up to an ant-hill at the junction of the villages Kandakavāṭaka, Kōlala and Nāpetavāṭaka (“vāṭaka”); further, a jungle or a row of trees up to Taṭakaḍanī; further, an ant-hill in Bhāju (probably the name of a plot or site) extending up to the stone at a junction; further in the west, the stone at a junction; further in the north, a stone in a corner; further, an ant-hill to the east of Kēva (possibly the name of a locality); further in the north, a jungle or a row of trees including a pit extending up to an ant-hill at the junction in the northwest; and further, a pit.

Lines 26-29 are devoted to the benedictory and imprecatory verses attributed to Vyāsa and addressed to the future kings.

Of the geographical names, Kōluvarthi, which occurs as a visāya in other records, is identified with the modern Srikakulam District. Nāpetavāṭaka, Nāpetavāḍaka or Nāyadavāṭa, the gift village, is mentioned as Nāpetavāṭa in connection with the description of the boundaries in the Chāḍivalasa plates. Similarly the villages Sividi, Kandalivāḍa and Kōlala referred to there in the same connection are apparently the same as Sividi, Kandakavāṭaka and Kōlala mentioned in the record under study. These, together with the village Dibu which is mentioned in our record in connection with the boundaries, have to be located in the Srikakulam Taluk, though I am unable to identify them.

**TEXT**

**First Plate**

1 Svaśti [\*\*\*]\*[Ś]ṛi mad-anēka-dēvakul-ākulād-Ama(ka)pra(r-ō)nuka(kā)riṇaḥ
2 kalp-ānta-sampkalpa(ipi)t-ānalpa-jana-sampat-sampādita-mā(ma)hamahimnā(mnō)
3 mahi(h)talā-tilakāt-Kaligar(ṇa)nagarāt-prasiddha-siddha-tāpas-ādhyāśita-
4 kandar-ōdara-Mahēndragiri-śikhara-śēkharasya-sur-āṣura-gu-

1 For the meaning of these two words, cf. JAS, Letters, Vol. XVIII, p. 79.
2 For trikṣuṣa, the other forms of which are trikṣuṣa and trikṣuṣa, see loc. cit.
3 From impressions.
Scale: Five-sixths
5 rōḥ sakalar-tri)bhuvar(ā)mahāprāśāda-nirmmāṇa-sūtradhārasya
6 bhagavatō Gōkaraṇasvāmināś-charaṇa-kamala-pranāmād-vigata-kali-ka-
7 la-kalauknō Gagāmmalā-kula-chūdāmaṇī[h*] sphu(sphū)rjjan-nija-bhuja-vājrajñā-

Second Plate, First Side
8 jita-sakala-Kaligāṁdhirajyō mand-śīla-vēla(la)-kula-kallōla-jaladhi-
9 [R]mē(mē)khal-āvani-tal-āmala-yaśāḥ anēka-bhi(bhō)shaṇa-samara-sarkshōbha-ja
10 ta-jaya-pratāp-āvanata-samasta-chaka(kra)kiriṣṭa-kirāṇa-majaṇri-pujaṇi-ra-
11 nūjita-charaṇaḥ paramamahēva rōtā-pitṛ-pada-nudhyātō mahārāja(jā)dhi-
12 rāda(ja)-paramāśvara-śrīmad-Bhūpēndravarma-sūnu-śī-Dēvēndravarma(rmmā)

Kōluva[r*]tītanyā[r*]

13 Na(Nā)pītavātaka-grāma-vāsināḥ kuṭuḥniṇas-samājñāpayati viditam-astu vo
14 yathāyaḥ dharmmaṃ ma(mā)tā-pitrō-ātmanaḥ ca puṇy-ābhivṛddhayaḥ [ddhayē] || aśēja-guṇa-

Second Plate, Second Side
15 dhārasya Mādhava-bhātṛasa pauntrabhyaṁ śat-karmma-niratasya vidita-sakala-vē-
16 d-ārttahasya Drōṇa-bhātṛasa putrābhya[ṛ*] Šađhaśaṁ(darha)-sahita-Bahuricha-vēda-
17 pāragābhyāṁ(bhyāṁ) Kāmukāya-sagōtrabhya[ṛ*] Narasiṁha-bhātṛa-
18 [Mā]dhava-
19 bhātṛabhyaṁ-mayā ayam grāmasa[r*]vva-kara-parihārōṛa ca kattakame[a]uttara-(rāya)-
20 na-nimittē udaka-pūravvakam sampraddata iti yath-ōdita-bhōga-bha(bhā)gam=u-
21 panayantas-sukhampratisatē(th-ē)ti || saṁ(sa)mprati prāś[ṛ*]da(dā)kshīnyōna sima(mā)-

li[ṛh]gāni likhyantē [[]]||

21 laṣ (aṣa)ñyāṁ [Di]bū-Svīdī-Śayadavatā-trikūṭē valmīkaḥ tatō vana-ra(rā)jī ya(yā)vatti-
(t-tri)ku(ku)[ṭṭa*]m

\* The Chāḍivalasa plates read kamatal-sambhava-salila-kahōkāla.
10 Read Gām-āmala.
11 Read vaṣṭra-upārāja.
12 Read Karīs-vāmā-śāmkājī.
13 Read dikṣā-pāraṣṭara.
14 Read maṇḍal-pāruḥja.
15 Read pāḍa-a.
16 This may be a mistake for grāmō (see JAS, Letters Vol. XVIII, p. 80, note 3). But the word is unnecessary as it occurs in line 18 below.
17 Read śāstrārthabhāyaṁ.
18 The correct name of the gōtra is Kāmakāyana or Kāmakāyani.
19 The intended reading may be sarva-kara-parihārakaḥ cha kṛitē.
Third Plate

22 tatō=pi vana-rājī yāvat=Kandakavāṭaka-Kōlala-Nāpitavāḍaka-grō(gra)ma(ma)ṇḍā[rn*]
trikā(kū)-

23 ṭē valmīkaḥ(kaṁ) tatō=pi vana-rā[ji*] yāvat=Taṭakaḍan[ṛm*] tatō=pi Bhāju-sthītā(ṭa)-va-
l[mi]kaṁ(kaḥ) ya(yā)va[t*]

24 trikuṭē śilā[m*] | tataḥ paśčimataḥ trikuṭē śila(lā) | tata uttarataḥ kōṇē śilā | tataḥ

25 Kē[vā]t=pūrvvataḥ valmīkaḥ | tata uttarataḥ gartāsahitā vana-rājī yāvad=vāyavyā[ṛm*]

26 triku(kū)ṭē valmīkaḥ(kaṁ) tatō ga[r*]ttā || bhavishyad-bhūpānva(n=vi)jñāpa[yu*]ti Vyā(Vyā)-

27 dattā ra(rā)jabhis=Sāṣa(ga)r-ādibhiḥ [_*] yasya yasya yadā bhūmis=tasya tasya taddā phalam-

28 ra-dattāṁ vā yatnād=raksha Yud[hi*]ṣṭhika(ra) ||(i)mahi(hi)m=mahimatām śrōṭṭa(shṭha)

danāt śrōt(ch=chṛṣṭ)yō=nupa(pā)lan[m*] [Sha]ṣṭhin

29 varsha-sahasra(srā)ṇāṁ svarggē tishṭhāti-bhūvi(mi)daḥ [_*] akṣhoptā ch-ānumā(ma)ntā cha

tānyēva naraka(kē) vā(va)[sēt ||]
The inscription from Wadagiri in the former Hyderabad State, which belongs to the reign of Chalukya Vikramaditya VI and is dated in the Chalukya Vikrama year 1, is well known to the students of South Indian history for a long time. Fleet refers to it while discussing the date of the accession of the said Chalukya king in his *Dynasties of the Kanarese Districts*, 1896. Thus he assigns the beginning of the reign of Vikramaditya VI towards the end of 1076 A.D. and says, "For, on the one hand, we have a date in the reign of Sâmēsvara II that falls in August-September, A.D. 1076 and none after that time. And, on the other hand, the epigraphic records of the time of Vikramaditya VI show that the year A.D. 1076-77, the Anala or Nala samvatsara, Saka-Sârâvat 999 current, commencing with Chaitra sukla 1, which corresponded, approximately, to the 9th March, A.D. 1076, was reckoned as the first year of his reign. That Vikramaditya VI was actually reigning at the commencement of this Saka year does not necessarily follow. But an inscription at Wadagiri, in the Nizam's dominions, records grants that were made towards the close of the same year, on Phalguna sukla 5, corresponding to the 1st January, A.D. 1077, on account of the festival of the *patțabandha* or coronation. This shows that he was crowned at least before the end of the year in question, A.D. 1076-77. But whether the record fixes the coronation day, or an anniversary of it, or whether it simply registers grants that were made when the news of the coronation reached the locality, is not clear."

Fleet therefore regarded the occasion of the grants recorded in the Wadagiri inscription alternatively as the coronation of Vikramaditya VI or as its anniversary or as an event occurring sometime after the date of the coronation, although he was obviously more inclined to lean on the first of the three alternative suggestions since he speaks of the epigraphic records of the time of Vikramaditya VI showing the year Nala-1076-77 A.D. to have been the first year of his reign. The third alternative suggestion is, however, unlikely since, as will be seen below, the inscription records the grants of Vikramaditya VI himself. The second alternative is also unlikely as there is no indication in the inscription that the occasion was an anniversary of the coronation and not the coronation itself.

As regards the date of the Wadagiri inscription, Fleet points out, "Prof. Kielhorn has shown (Ind. Ant., Vol. XXII, p. 110) that the week-day (Thursday) given in this record does not work out correctly for the given *tithi*. But, as he has also said, the results are unsatisfactory with many of the dates of this period. And the records are not necessarily to be rejected as not genuine. In the preceding year and samvatsara, the given *tithi* and week-day are connected... And this suggests to me, that the record may possibly, in a confused manner, refer to an anniversary festival." It will be seen that Fleet assigns the accession of Vikramaditya VI to the close of 1076 A.D. on the strength of the Wadagiri and other inscriptions, although here he lays a little
more stress on the possibility that the Wadgaeri inscription refers to the anniversary of the 
coronation, so that the coronation itself might have taken place a year earlier, i.e. about the 
close of 1075 A.D.

The Wadgaeri inscription has been recently published by Mr. P. B. Desai in the Progress 
Reports of the Kannada Research Institute, Dharwar, for 1953-57, pp. 50-52. He believes that 
the inscription helps us in fixing Saaka 999, Piṅgalā, Chaitra-sudi 1 (February 26, 1077 A.D.) as 
the beginning of the Chālukya Vikrama era. In the preface to this publication, Dr. B. A. Saletole also 
states, “With the help of the Wadgaeri inscription of Chālukya Vikramāditya VI, Shri P. B. Desai 
determined that March 2, Thursday 1077 A.D., was the fourth day after the coronation of 
Chālukya Vikramāditya VI.” We are, however, sorry to say that the claim is entirely unjustified.

The date of the Wadgaeri inscription is quoted as the first year of Chālukya Vikrama, 
Nala, Phālguna-sudi 5, Thursday. At that time, king Tribhuvanamalla (Vikramāditya VI) 
is stated to have performed several Mahādānas related to the festivities on account of his coronation 
(pattabandh-ūtsava) and, on this occasion, he made a grant of land, etc., in favour of the god Dhāyī-
mēśvara installed at the village of Sāsavi Oḍarīngere (i.e. modern Wadgaeri) by his feudatory 
Mudālika Dhāyimayya, at the request of the said chief. It is very probable that the grants 
referred to in the inscription were made by the king on the date of his coronation.

As regards the date of the inscription, Mr. Desai says, “If interpreted on its face value, it will 
land us in an anomalous position. As I have shown elsewhere,1 Vikramāditya VI was actually 
crowned on Chaitra 1 of Piṅgalā, Saaka 999, corresponding to February 26, Sunday, 1077 A.D. 
M. Govinda Pai has also proved, after a critical study of the epigraphical sources and on astronomical 
grounds,2 that Phālguna 5 of Nala, as cited in the present record, must be in accordance with the 
Puṁsānta reckoning, which is equivalent to the next Amānta year Piṅgalā, Saaka 999. Thus 
the date of the inscription would regularly correspond to March 2, Thursday 1077 A.D.” Unfortunately, 
Mr. Desai has not noticed that the views of Mr. Govinda Pai, as interpreted by him,3 cannot 
but be regarded as an astronomical absurdity. We know of Amānta months; but an Amānta year 
is absolutely unthinkable. The bright fortnight of Phālguna can by no means be regarded as the 
bright fortnight of Chaitra because the bright fortnights of the lunar months are the same in both 
the Amānta and and Puṁsānta calculations of the months. Likewise, it is impossible to regard 
the month of Phālguna of the year Nala as identical with the month of Chaitra of the year Piṅgalā. 
Of course, it may be conjectured that Phālguna and Nala of the Wadgaeri inscription are both 
mistakes respectively for Chaitra and Piṅgalā. But anything can be proved or disproved on the 
basis of such unwarranted conjectures and, to say the least, it is certainly an unsatisfactory 
approach to such problems.

As Fleet pointed out long ago, the Wadgaeri inscription proves that the coronation of Vikramā-
ditya VI took place sometime before the 5th of the bright half of Phālguna in the year Nala, i.e. 
before the end of Saaka 999 (current) = 1076-77 A.D. Later discoveries have not necessitated any 
change in the position, but, as we shall see below, have actually strengthened it.

In his article published in the Quarterly Journal of the Mythic Society, Mr. Desai refers to the 
Nidgundi inscription4 of the time of Sūṃsāvara II, dated September 1, 1076 A.D., and says that, 
since the predecessor of Vikramāditya VI was on the throne on that date, ‘it would be hardly

---

3 Actually Mr. Pai thinks that Sūsena Phālguna suddi 5 of the year Nala is equivalent to Chāṇḍra Chaitra suddi 5 of the year Piṅgalā. Of course this also is equally unwarranted.
reasonable and correct to believe that Vikramāditya VI was crowned and started an era of his own on the 9th March of 1076 A.D. as assumed by Fleet and Kielhorn."\(^1\) But, as we have seen, Fleet's main contention, in which he is in agreement with Kielhorn, is that, although Vikramāditya VI ruled for the last few weeks of the year Nala, that year was counted as coinciding with his first regnal year and the first year of the Chālukya Vikrama era. This is not as unreasonable as Mr. Desai thinks it to be. Mr. Desai's contention that 'the king's coronation and the formal inauguration of reign as well as the commencement of the new era must all be identical'\(^2\) is absolutely untenable. His other contention that 'if Sōmēśvara ceased to reign sometime after the above date of the Nidgundi inscription in the year Nala, the next probable date for the accession of Vikramāditya would be Śaka 999, Piṅgala Chaitra śu. 1,\(^3\) is equally unwarranted in view of the unmistakable indication of the date of the Waḍagē inscription. Indeed Mr. Desai has not noticed that the evidence of the Waḍagē inscription in respect of the beginning of the Chālukya Vikrama era is strongly supported by the Maṭṭikōte inscription published in the *Epigraphia Carnatica*, Vol. VII, 1902, Shikārpur, No. 292. The date portion of this record has been read as: āraṁch-Chālukya-Vikrama-varshada prathamanęcya Nala-saṅivatsarada Pushya-baśa Śaṁ-trāṁs Uttaṇiṇy-a-saṅkranti-pareva-nimittadāṇi, i.e. Chālukya Vikrama year 1, Nala, Pushya-badi 3, Monday. Although the given tīkha and week-day do not tally, the inscription shows beyond doubt that the Chālukya Vikrama era started before the end of the month of Pushya in the year Nala. There is possibly no way of transferring the month of Pushya of the year Nala to the next year Piṅgala.

But there is evidence to show that the year Nala began to be counted as the first year of the Chālukya Vikrama era much earlier than Pushya-badi 3. The Kuruva inscription, published in the same volume of the *Epigraphia Carnatica* (Honnāji, No. 14), refers to the reign of Tribhuvanamalladeva (Vikramāditya VI) and quotes the date as Chālukya-Vikrama-kāla 1 neya Nala-saṅivatsarada Chaitra-suddha 5 mi Ādi-vāradanidu, i.e. Chālukya Vikrama year 1, Nala, Chaitra-sudi 5, Sunday (irregular). Thus it appears that, although Vikramāditya VI received his formal coronation about the end of the year Nala and Sōmēśvara II was reigning in August-September of the same year, the Chālukya Vikrama era actually began to be counted from about the very beginning of the year.

Mr. Desai refers to the Hyderabad Museum inscription dated in the first year of the Chālukya Vikrama era, Piṅgala, Śrāvaṇa full-moon day, Sunday, lunar eclipse (August 6, 1077 A.D.) and thinks that his view regarding the accession of Vikramāditya VI on Chaitra sudi 1 of the year Piṅgala is supported by it.\(^4\) But, at the same time, he himself points out that the Yēvār inscription (B)\(^5\) quotes the same date but mentions Piṅgala as the second year of the Chālukya Vikrama era and that the mention of Piṅgala as the second year of the era is also noticed in other records.\(^6\) The large number of inscriptions dated in the era and suggesting Nala as its first year would also make Piṅgala its second year. The Hyderabad Museum inscription mentioning Piṅgala as the first year of the Chālukya Vikrama era therefore neither adds much to our knowledge nor does it solve the problem.

Mr. Desai divides the records dated in the Chālukya Vikrama era into four groups according as they suggest its first year to be Rākhasa (1075-76 A.D.), Nala or Anala (1076-77 A.D.), Piṅgala

---

\(^3\) Loc. cit.
\(^4\) Ibid., pp. 11-12.
\(^5\) Above Vol. XII, pp. 271 ff.
\(^6\) Kielhorn's *Southern List*, No. 185 ff.
(1077-78 A.D.) and Kālayukti (1078-79 A.D.) and points out that the numbers of records belonging to the first and fourth groups are by far smaller than those of the second and third groups. He seems to explain this anomaly by suggesting the gradual expansion of the power of Vikramāditya VI. Thus he says, "By Śaka 997, Rākshasa (1075-76 A.D.), signs were conspicuous that Vikramāditya VI would be successful in his efforts and some of his intimate supporters seem to have already commenced heralding his reign. In the next year, Śaka 998 Nala (1076-77 A.D.), he seems to have usurped most of the power and virtually inaugurated his reign. But as Sōmēśvara II was still alive and his authority was recognised by a section, though small, of his subjects, this prince could not, legally and by right, get himself crowned as the formal ruler. Sōmēśvara II vanished from the political scene before the end of the year. Hence Vikramāditya VI's formal coronation must have taken place in the beginning of Śaka 999, Piṅgala. In regard to the inscriptions suggesting Śaka 1000 Kālayukti as his first regnal year, we can treat them as mentioning the expired years. This would eliminate the obvious difficulty." As regards these views, we agree that the confusion regarding the first year of the reign of Vikramāditya VI may be, in some extent, tied up with the expansion and stabilization of his power, although it certainly does not solve the problem quite satisfactorily. In any case, that the coronation of Vikramāditya VI took place before Phāḷguna sudi 6 of the year Nala (1076-77 A.D.) and the first year of the Chālukya Vikrama era started before Pushya-badi 3 of the same cyclic year is quite clear from the Waḍāgēri, Maṭṭikōṭe and Kuruva inscriptions and it is impossible to ignore these facts. As to Mr. Desai's explanation of the mention of Kālayukti as the first year of the Chālukya Vikrama era, it is wrong since the fact that a year is current or expired does not at all affect its name and position in Jupiter's cycle. This shows that the dates of some of the inscriptions referring the beginning of the Chālukya Vikrama era in the year Kālayukti were due to confusion in the minds of the people about the beginning of the Chālukya Vikrama era, since Vikramāditya was fully established on the throne considerably before 1078-79 A.D. It is not impossible that this confusion was the result of Sōmēśvara II leading a precarious existence till the year Kālayukti.

The largest number of inscriptions dated in the Chālukya Vikrama era refer to its beginning either to Nala or to Piṅgala. Since the coronation of Vikramāditya VI took place in the second half of the year Nala, the above confusion seems to be due to the fact that some people, counted the first year of the era as identical with Nala while others counted it from the date of the king's coronation in Nala to its anniversary in Piṅgala. This anomaly may have led to further confusion assigning the beginning of the era to Rākshasa or Kālayukti, which is noticed in a few inscriptions.

It will therefore be seen that the Chālukya Vikrama era started very probably from Chaitra-sudi 1 of the year Nala, Śaka 998 expired (March 8, 1076 A.D.), as long ago suggested by Fleet and Kielhorn. Mr. A. Venkatasubbiah also came to the conclusion, after examining nearly all the records dated in the Chālukya Vikrama era, that 'the majority of the dates in that era favour the view that the era began in the year A. D. 1076'.

---

2 Ibid., pp. 13-14.
No. 30—NAGARJUNIKONDA INSCRIPTION OF THE TIME OF ABHIRA VASUSHENA, YEAR 30

(I Plate)

D. C. SIRCAR, OOTACAMUND

(Received on 13.11.1959)

An inscription recently unearthed at Nāgarjunikonda has been noticed with an illustration in the Indian Archaeology 1958-59—A Review, p. 8, Plate Va. The notice reads as follows: "On the bank of the river Krīṣṇā, in the north-eastern corner of the valley (i.e. the Nāgarjunikonda valley), long rows of pillared mâyapās had previously been noticed, superimposed by medieval rubble structures. These later structures were removed to expose the plans of the underlying early Ikshvāku buildings. During this operation, a slab bearing an inscription (Pl. Va), dated in the 9th regnal year of the Abhira king Vāsishṭhiputra Vasuṣeṇa and recording the construction of a wooden image of Aśṭabahujaśvāmin, was discovered. The record further mentioned mahātālavara mahāgrāmika mahādaṇḍanāyaka Śivasēna of Kauśika-gōtra, the Yavana princes of Sāñjयapuri, Śaka Rudrādaman of Avanti and Vishnurudravālānanda Sātakarṇi of Vanavāsa, who appear to have had some share in the consecration of the image and benefactions made in the reign of the Abhira king."

The statements about the contents of the inscription are, however, based on an imperfect and inaccurate transcript of the record. Indeed it has to be admitted that the decipherment of the epigraph is considerably difficult owing to the unsatisfactory preservation of the writing especially in the lower part. Many of the letters are damaged here and there throughout the inscription. Another fact is that the engraver formed some of the letters rather Carelessly and sometimes omitted an aksara here and there.

There are altogether six lines of writing which cover an area about 38 inches in length and 15 inches in height. Individual aksaras, excluding conjuncts and others like a, ā, e, ṛ, etc., and those having vowel marks attached to the top or bottom, are a little above half an inch in height.

The characters belong to the Middle Brāhmī stage of South India and resemble those in the inscriptions of the Ikshvākus found at Nāgarjunikonda and in the neighbourhood and belonging to the latter half of the third century A.D. and the early part of the fourth. But the medial i sign is not as longish as in most of the Ikshvāku epigraphs. The sign for medial i is formed by the above sign making it end generally in an inward curve almost forming a loop. But the type of medial i often found in the Nāgarjunikonda records, which is formed by a smaller stroke above the left end of the top maṭrā added to the medial i sign, seems to be used in ri in line 2. Like some other inscriptions from Nāgarjunikonda and unlike most ancient Indian epigraphs, the words of our record have been usually separated from one another by a space.²

The language of the inscription is an admixture of Sanskrit and Prakrit. There are a few sentences in Prakrit and the orthography of the Sanskrit sentences is also often influenced by Prakrit (cf. Śivasēka for Sanskrit Śivaśeṣa in line 2). But the Sanskrit element is predominant and there is also a Sanskrit stanza in the classical Upajāti metre. It will not be wrong if the language of our record is described as Sanskrit influenced by Prakrit. As is well known, the Buddhist inscriptions discovered at Nāgarjunikonda are generally written in the Prakrit language while

¹ We have inserted diacritical marks in the Sanskritic words quoted in the passage.
² Cf. Bührer, Indian Palaeography (Ind. Ant., Vol. XXXIII, App.), p. 84.
the Brahmanical epigraphs of the place are usually in Sanskrit. The inscription under study is a Brahmanical record. The word purīṇa occurring in line 2 seems to be formed on the analogy of grāmiṇa, kulīna, etc.

The inscription begins with the auspicious word siddham followed by an adoration to the god Nārāyaṇa described as dēva-parama-dēva (i.e. the Supreme God among the gods) and purīṇa-paruṣha (i.e. the Primordial Male), the epithets indicating the identification of Nārāyaṇa with Vishnu. This is the earliest epigraphic reference pointing clearly to the said identification.1

The following passage in lines 1-2 gives the date of the record as the 1st day of the 7th fortnight of the rainy season during the 30th year of Vasiśṭhiputra Vasuśeṣa, the Abhirā. The symbol for 30 is of the lē type found in some inscriptions of the Kusāna age.2 The date seems to correspond to Kārttikeya-bādi 1. The significance and importance of the year of the date will be discussed below.

The next sentence in lines 2-5 constitutes the main document and states, in the first place, that the lord ruviḷa-bhaṭa Aṣṭabhujaṃvaṃ was not removed from his place but was installed on the Sēṭa-giri by the following persons: (1) Mahāgrāma Mahātalavara Mahādāṇḍanaṇyaṅka Śivaśēpa of the Pēribidē family or clan; (2) the Yōrajs of Saṇjaya pura; (3) Śaka Rudradāman of the city or country of Avanti; and (4) Vishnuṣudraśivalāṇanda Sūtakṣṛṅi of the city or land of Vanavāṣa. Of these people who were responsible for the installation of the deity, the name of Śivaśēpa meaning the same thing as Śivaḷinga is interesting since the name is Śaitive but the deity installed by him along with others was Vishnu as will be seen below. This person belonging to the Kauśika gōtra and enjoying the designations Mahāgrāma (either a resident of Mahāgrāma or the head of a group of villages like the Ṛśtriṅkaupa of some later South Indian records),3 Mahātalavara (title of an official or subordinate chief often found in the Ikhavāku records from Nāgārjunikonaḍa) and Mahādāṇḍanaṇyaṅka (a leader of forces), seems to have been a resident of the Nāgārjunikonaḍa region. The designation of this seion of the otherwise unknown Pēribidē family or clan reminds us of Mahāśeṇḍapa Mahātalavara Mahādāṇḍanaṇyaṅka Skandavīśabhaṇaṅka of the Dhanaka family, who is mentioned in a Nāgārjunikonaḍa inscription4 as the husband of a sister of the Ikhavāku king Viraṇpurusadatta (about the third quarter of the third century A.D.). Śivaśēpa seems to have been an officer of the Abhirā king Vasuśeṣa, even though originally he may have owed allegiance to the Ikhavākus. Among his associates who were foreigners, Śaka Rudradāman bearing the name of two Śaka rulers of Ujjainīf (Rudradāman I ruling in the second and Rudradāman II in the third century) came from Avanti (i.e. the city of Ujjainī, or the country around it, i.e. West Malwa) and Vishnuṣudraśivalāṇanda Sūtakṣṛṅi, whose name reminds us of Vishṇukadāchaṭukulāṇanda Sūtakṣṛṅi of the inscriptions found at Banavasi, from Vanavāṣa (modern Banavasi in the North Kanara District or the land around it).5

1 The god Nārāyaṇa is mentioned in the Gunapadeya plates of Pallava Skandavarman (about the middle of the fourth century A.D.) while the Ghozendli-Hathibada inscriptions of about the second half of the first century B.C. appear to associate Saṅkarṣaṇa and Vasudeva (i.e. Vishnu) with what seems to be called a Nārāyaṇa-rāja. See Select Inscriptions, pp. 91-92, 443-45.
2 Ojha, Bhāratīya Prāchīnālīpimālā, Plate LXXII (b).
3 Cf. Tagare-mahāgrāma consisting of 24 pillar inscription (The Successors of the Śatānakas, p. 305). Since Mahāgrāma occurs as an epithet of the issuer of certain coins, the second alternative is more probable.
4 Above, Vol. XX, p. 18, Āyaka pillar inscription, No. B 2. As regards the designations Mahāśeṇḍapa and Mahādāṇḍanaṇyaṅka enjoyed by the same person, we may refer to the designations Puṣṭaḥkṣaṇākṣapati (chief officer in charge of the army) and Śenāpati (leader of forces) often applied to the same officer in Yādava inscriptions (Bomb. Gaz., Vol. 1, Part II, pp. 320, 324). It is not known whether the various designations were actually applicable to an officer at the same time.
5 See The Successors of the Śatānakas, p. 290. A daughter of Viraṇpurusadatta was married to a Mahārāja of Vanavāṣa (ibid., p. 23). Since Saṇjaya pura mentioned below was apparently a city, it is more likely that Vanavāṣa and Avanti indicate cities in the present context.
The lengthy name of this person is interesting in that it contains the names of both the gods Vishṇu and Rudraśiva and that such lengthy joint names are popular in South India even today.

As the associates of the above three persons are mentioned certain people of Sañjayapura as the Yorūjis. The meaning of the word Yorūji is uncertain and it is possible that the expression yorūjìhi contains an error. If it is believed that the aksara na was left out by the scribe or engraver after yo through oversight, it may be conjectured that yorūjìhi is a mistake for Yonara- jabhīhi and stands for Sanskrit Yovanaraśajāiḥ, and that certain Yavana or Indo-Greek chiefs of Sañjayapura are referred to in the passage in question. As regards Yavana or Greek settlements in Western India, we know that the Sātavāhana king Gautamiputra Sātakarni (c. 106-30 A.D.) fought with the Śakas, Yavanas and Pahlavas in the first half of the second century A.D.1 while the Rāghuvamsa (IV, 61) of Kālidāsa (about the end of the fourth and the beginning of the fifth century A.D.) locates a Yavana land between the Northern Konkan and Persia, probably in the Sind region. 2 But it has to be considered whether, if Sañjayapura was a city as it seems to be, several chiefs could have been ruling from the same place. The possibility of the rule of a king and a sub-king from the same capital, however, cannot be precluded in view of the fact that the dual number is represented by the plural in the Prakrit language.3 As regards the location of Sañjayapura, it should be pointed out that Sañjān is stated to have been another name of Sañjān in the Thana District of Bombay State.4 The place is often identified with Sañjayantinagari mentioned in the Mahābhārata in connection with Sahadeva’s conquests in the South.5 If the above interpretation of the passage in question is acceptable, the inscription under study offers the only evidence regarding Indo-Greek rule in the Sañjān area about the close of the third century A.D. These Indo-Greeks, if they really ruled at Sañjān, appear to have been originally subordinates of the Śakas of Western India.

The god Ashṭabhujasvāmin is known from a conch-shell inscription unearthed from the same site at Nāgarjunikonda. This epigraph in Prakrit reads: Bhagavatō Aṣṭabhujasvāmin (Sanskrit Bhagavatō Aṣṭabhujasvāmin).6 There is no doubt that Ashṭabhujasvāmin was a form of the yod Nārāyaṇa (Vishṇu) invoked at the beginning of our record. The name of the deity suggests that his image in question was endowed with eight arms. This seems to be the earliest reference to the eight-armed form of Vishṇu.7 The expression ruṃbara-bhava used in the inscription under study as an epithet of the deity cannot be satisfactorily explained. If ruṃbara may be regarded

---

1 Cf. Select Inscriptions, p. 197, text line 5. These Yavanas (Greeks) and Pahlavas (Parthians) were probably the allies of the Śakas of Western India, with whom Gautamiputra is known to have fought. A Pahlava was ruling over Kālīgāvar as a viceroy of Śaka Rudradāman I (c. 130-52 A.D.). See ibid., p. 174, text line 19.
2 The Successors of the Śātavāhana, pp. 325-26. According to an inscription of the second century A.D., a Yavana-rāja was governing Kālīgāvar as the viceroy of the Maurya king Asoka (Select Inscriptions, p. 171, text line 8) while coins of the Indo-Greek kings Apollodotus and Menander were current at Broach in the first century according to the Periplus (ed. Schroff, pp. 41-42).
3 We have coins jointly issued by some Indo-Greek kings, e.g., Strato I and Strato II, while such joint issues are a well-known feature of the coins of the later foreign rulers of the north-western part of India. Amongst the Kusānas, often two kings bearing imperial titles ruled at the same time and the rule of the Mahākṣatrapa and the Kṣatrapa at the same time is well-known from the history of the Śakas of Western India.
4 See N. L. Dey, Geog. Dict., p. 177. Sañjayantin is sometimes identified with Vaijayanti or Banavasi (The Successors of the Śātavāhana, pp. 229-21). But Sañjayapuri and Banavasi are mentioned side by side in our record.
5 II, 31, 70: Nāgarin Sañjayantin cha Pahāsyaṇam Karahāyakam | ātair-eva vañē chakrē karaṁ-chainūṁ adāyaput ||
7 For the eight-armed form of the god in early works, see Varāhamihira’s Brihatasamhita, LVIII, 31. For an early image of the same deity, belonging to the Kusāna age, see Proc. IHC, Jaipur, 1951, pp. 78-79.
as a Prakrit form of Sanskrit udumbara (or udumbare), the epithet may indicate that the image of Ashūtabhujasvāmin mentioned in our record was made of udumbara wood.

It is further stated that the god Ashūtabhujasvāmin was installed on the Sēța-giri which is, as is well known, mentioned in a Nasik inscription of the nineteenth regnal year of the Sātavāhana king Pulumāvi (c. 130-59 A.D.) in connection with the description of the vague supremacy of his father Gautamiputra Sātakaṛi over the whole of South India. The inscription under study poses the question whether Sēța-giri has to be identified with one of the hills surrounding the Nāgarjunikona valley, especially the Siddhādharī hill standing within 200 yards towards the north of the findspot of our inscription. The words ēṣha bhagavāna, 'this Lord', used in the inscription in relation to Ashūtabhujasvāmin, seems to support the identification. Its mention in the Nasik inscription as a well-known range of hills in South India seems, however, to suggest that it was a general name of the range of hills of which the hill bearing the shrine of Ashūtabhujasvāmin formed a part. Sēța-giri thus appears to have been the name of the range of which the Siddhādharī hill near Nāgarjunikona formed a part. It is said that there are one well on the Siddhādharī hill and two caves on its slope. Two images of Kubēra are stated to have been found near the caves many years ago.

The statement that the god was not removed from its place (sthānātō-ṇa cha chālū) but was installed on the Sēța-giri is not quite clear. But it may be a case of the re-installation of a deity at the same place where it was being worshipped for some time. The specific mention of the fact that it was not removed from its place probably suggests that the image in question was going to be taken to some other place. It may be conjectured that some foreign conquerors were in possession of the area and that one of their leaders wanted to carry the image home but that the idea was later given up. It may, however, be admitted that re-installation of the deity is not clearly suggested by the language of the epigraph. If, moreover, the expression ruinābha-bhava really means that the image was cut out of the trunk of an udumbara tree standing on the hillock, the non-removal of the image may of course refer to its installation at the place where it was fashioned. It should, however, be pointed out that the ruins of the temple in which the inscribed slab has been found do not lie on the hill. Was the god Ashūtabhujasvāmin housed in this temple at a later date?

The next part of the sentence referred to above states that the persons in question also caused the wall of the hill to be made variegated or decorated [with sculptures] or painted (paretasya cha pārśkāro chaitāpītō = paretasya cha pārśkāra-chitritaḥ). By the expression 'the wall of the hill' is probably meant the enclosure around the shrine of Ashūtabhujasvāmin standing on the hill. The word chaitāpita reminds us of the grant of a village for the purpose of the chitana (Sanskrit chitraṇa) of a Nasik cave, mentioned in the Nasik inscription referred to above.\footnote{Select Inscriptions, p. 197, text line 3.}

Certain further activities of the persons concerned are also mentioned in the said sentence in its concluding part. They are the following: (1) a yāppi or well called Mahānandā was cleansed (i.e. re-excavated); (2) two tanks (taḷāgāṇi 2) were excavated, one on the Sēța-giri and another in a locality called Muğārā; and (3) some groves of palm trees were planted. Muğārā seems to be a locality in the neighbourhood of Nāgarjunikoṇḍa, although we are not sure about its identification. It is difficult to say whether the taḷāga on the Sēța-giri should have to be identified with the well on the Siddhādharī hill, to which reference has been made above.

The above sentence constituting the main document is followed by a passage in prose, a stanza in the Upajāti metre and a sentence in prose, all referring to the uḷēkhaṇaka of the document, the word no doubt meaning the engraver of the record. He is Vardhamānaka of the Sāṁbaka family.\footnote{See ibid, p. 198, text line 11; cf. below, Vol. XXXV, p. 7, text line 8.}
or clan. This person describes himself as one who would not spare even his life in the cause of a Brāhmaṇa and a friend and also as the host and friend of all, as one having the virtues of gratitude and truthfulness, as the vanquisher of the hosts of enemies, as a straight-forward person, as one engaged in planting banyan trees apparently on the roads for the purpose of offering shade to men and animals and as one who was a friend of pious and righteous people.

The above section of the inscription is followed by another sentence stating that Amātya (minister or counsellor) Tishyasarma of the Bharadvāja gōtra composed the record under study by dint of divine power. Tishyasarma appears to have been an officer of the Ābhira king Vasūshēṇa. It is difficult to say why the engraver of our record was the subject of so much praise. Was it because he was responsible for fashioning the image of Aśṭabhujaśvāmin?

The inscription ends with the prayer for the welfare of herds of cows. Such benedictions are sometimes found at the end of early Brahmanical epigraphs, especially Vaishṇava records in which the word Brāhmaṇa, prajā, etc., are often added to the word gō. It is well known that the god Vīṣṇu-Nārāyaṇa is especially associated with the conception of gō-Brāhmaṇa-hita, the welfare of the cows and the Brāhmaṇas.

The most important historical information supplied by the inscription is in the reference to the reign of the Ābhira king Vasūshēṇa. As regards the history of the Guntur District, we know that the Ikṣvākuś held sway over the area from the second quarter of the third century A.D. down to the early part of the fourth and that the Pallavaśas of Kāṇchi occupied the area before the middle of the fourth century. Ābhira Vasūshēṇa’s rule of thirty years in the Nāgārjunikōṇḍa valley in the same age cannot be reconciled with these facts. This raises the question whether the year should be referred to an era. It also appears that Vasūshēṇa was ruling elsewhere and that his hold over the Nāgārjunikōṇḍa area was short-lived. It is well known that the Ābhiras were ruling over the region around Nasik and the adjoining areas of Western India (roughly the Konkan and Northern Māharāṣṭra) and that the Ābhira king Māṭhariputra Iśvarasēna of a Nasik inscription of his ninth regnal year probably founded the era of 248 A.D. Vāsiśthiputra Vasūshēṇa of our inscription was very probably a descendant of Māṭhariputra Iśvaraśena, both having metronymies and sēna(shēna)-ending names. If then the year 30 of our inscription is referred to the said era, the date would correspond to 278 A.D. If such was the case, Vasūshēṇa subdued the Ikṣvākuśa and his rule was acknowledged in the Nāgārjunikōṇḍa area for a short time in the eighth decade of the third century probably between the reign of Viraapurushadatta and that of the latter’s son. As regards the relations of the Ikṣvākuśa with the Western regions of India, we know that they were matrimonially allied with the Śakas of Ujjayini who were the neighbours of the Ābhiras. The close relation between the Ikṣvākuśa and Śaka kingdoms is further indicated by the discovery of a big hoard of Śaka coins at Pēṭūripālem in the Guntur District not far from Vijayapuri in the Nāgārjunikōṇḍa valley, which was the capital of the Ikṣvākuśa.

1 Cf. Select Inscriptions, pp. 327, 397 (svastasya astu gō-Brāhmaṇa-purōgābhyaḥ sarva-prajāḥbhyaḥ); p. 441 (svastasya astu gō-Brāhmaṇa-līkhaṇa-vācakha-krūṭibhayaḥ); p. 455 (svastasya prajāḥbhyaḥ); etc.
2 Cf. Mahābhārata, XII, 47, 94; Namō Brahmaṇayadēvaya gō-Brāhmaṇa-hitāya cha jagad-dhitāya Kṛṣṇāya Gōvindāya namō namāḥ ||
3 Above, Vol. XXXII, pp. 88-89.
4 See The Age of Imperial Unity, p. 222; cf. Rapson, Catalogue of Indian Coins, pp. liii-liii.
5 See above, p. 21; The Successors of the Sātagrāhānas, pp. 22-23.
It may be argued that Vasushēna paid a visit to the Ikshvāku capital as a freind and relative of the contemporary Ikshvāku king Virapuruṣhadatta and it was his servants who were responsible for the installation of the deity. But, in such a case, we have to assume that persons from various places, such as the Nāgārjunikonda region, Avanti, Saṅjayapura and Vanavāsa were all in his service and came to the Nāgārjunikonda valley in his company. If the passage sthānato-pi na chālito means that the people responsible for the installation of the image of the god Ashābhūjasvāmin on the Sēta-giri belonged to a party of the conquerors of the land and that they showed special consideration for the god, it cannot be reconciled with the above view. Another possible argument may be that Vasushēna occupied the Nāgārjunikonda valley at the time when the Ikshvākus were struggling for their existence with the Pallavas of Kāṇchī in the early part of the fourth century as an ally of the latter. But the year 30, when the record was engraved, should in this case have to be referred to Vasushēna’s regnal reckoning and not to the era of 248 A.D., generally assigned to the Ābhīras. If, however, the era was really started by the Ābhīras, it is difficult to explain away its absence in an Ābhīra record as the one under study. In any case, the circumstances leading to the acknowledgement of Ābhīra suzerainty in the Nāgārjunikonda valley cannot be satisfactorily determined without further light on the subject. But, in the present state of our knowledge, it is probably better to suggest that the Ābhīra king Vasushēna of the Nasik region extended his sway over the Ikshvāku kingdom in the Krishna-Guntur area for a short time about 278 A.D. The internal evidence of our inscription seems to preclude the possibility of its being a pilgrims’ record in which the ruler of a distant land having little to do with the place of pilgrimage could probably have been mentioned.

The location of the geographical names mentioned in the inscription has been discussed above. As already indicated, one of them, viz. Muḍērā, cannot be satisfactorily identified. If Mahāgrāma is the name of a place, it was probably situated in the region around Nāgārjunikonda.

TEXT


2 If the Ābhīras were the allies of the Pallavas in the early part of the fourth century A.D., this fact may explain the struggle of Mayurāśarman, who founded the Kadamba kingdom about the middle of that century, with both the Pallavas and Ābhīras apparently in the earlier part of his career.
4 From impressions.
5 Sanskrit siddhaḥ || namō bhagavatō dēva-parama-dēvasya purāṇa-puruṣhasya Nārāyapasya. The first word is engraved in the left margin near the beginning of lines 1-2. The punctuation is a double danda followed by a slanting stroke.
6 This is a contraction of Prakrit Vaṇa-pākhe-Vaṇa-pākhe-Sanskrit vaṛka-pākhe.
7 Sanskrit sāgāma.
8 As indicated above, this may be a mistake for Vōnarājibhiḥ (Sanskr Vōnarājibhiḥ). We can also read Saṃjayapurīḥ. But the epithets Avantaka and Vōnarājibhi applied to two other persons in the same context suggest that Saṃjayapurīḥ is preferable.
Let there be success!

(Lines 1-5). Salutation to Lord Nārāyaṇa who is the supreme god among the gods and the Primordial Male. On the first day of the seventh fortnight of the rainy season in the thirtieth year of king Vāsishṭhī-putra Vasuṣṭena, the Ābhīra, this Lord Åṣṭabhujavāmin, the rūmbhā-sēka, is installed on the Sēṭa-gīra, without being moved from his place, by Mahārāma Mahātalavara Mahādayanāyaka Śivaśēpa belonging to the Kauśika gōtra and to the Pērībēdha family or clan, the Yavana-rajjas of Saṅjaya-pura, Śaka Rudra-dāman of Avanti, and Vīṣṇurudraśivalānanda Sātakarṇi of Vanavāsa; and the enclosure (of the shrine of the god) on the hill was decorated (by them); and the well (called) Mahānandā was cleansed (i.e. re-excavated) (by them); and 2 tanks were excavated on the Sēṭa-gīra and at Muḍērā (by them); and groves of palmyra trees were planted (by them).

1 Sanskrit ādmāna.
2 Read rūmbhā-bhavō-ṣṭabhuja-parvāmī. The deity’s name Åṣṭabhujavāmin is known from another inscription. Instead of the akshara bāhu, which has been left out by the engraver, ṣa is engraved below ṣa.
3 Sanskrit Sēṭa-gīrau.
4 Sanskrit prākṛta-ṣṭabhuja-ṭaḥ.
5 Read vṛpt cha or vṛpiś-cha.
6 Sanskrit tādā-sēka 2 Sēṭa-gīra Muḍērāyaḥ cha khāṇātē.
7 Sanskrit tala(ta)-vanāmā.
8 This is followed by a stanza in the Upanātī metre.
9 Even though as is followed by a conjunct, it has to be regarded as a short syllable owing to a convention according to which short syllables may not be lengthened before pr, hr, br and kr (cf. Apte’s Pract. Sana.-Eng. Dict., 1924, p. 1035).
10 The akshara ṣa is incised above the akshara bāhu.
11 Sanskrit uḷākhaṇa.
12 Sanskrit sarmanā.
13 The word idam is understood here. Cf. asya above in the same line.
14 The intended reading may be gō-brūmāṇḍhīkṣaḥ.
(Lines 5-6). The engraver of the above is Vardhamānaka, the Sēñbaka (i.e. belonging to the Sēñbaka family or clan); who would not spare even his life in the cause of the Brāhmaṇas and in the cause of (his) friends, (and) who is, as regards (his) qualities, a host to all (and) a friend of all; who is grateful; who has taken a vow of truthfulness; who has subdued the hosts of (his) enemies; who is straight-forward; who is steadfast in his love for planting banyan trees; (and) who approves of the pious and righteous people. (The above) has been made (i.e. composed) by Amātya Tishyaśarman of the Bhārdvāja gōtra by virtue of the god's power. Let there be good to the herds of cows!
No. 31—HONNEHALI INSCRIPTION OF ARASAPPA-NAYAKA II, SAKA 1478

(I Plate)

M. S. BHAT, OOTACAMUND

(Received on 23.11.1959)

This inscription\(^1\) is engraved on a slab built into the south wall of the Narasimha temple in the Svarṇavalli maṭha at Honnehalli in the Sarsi Taluk of the North Kanara District in Mysore State. This is the epigraph which was probably referred to by Buchanan.\(^2\) It is edited here with the permission of the Government Epigraph for India.

The inscription consists of nine lines of writing. The preservation is satisfactory except the last line, the first few letters of which are partly built in and partly rubbed off. The writing covers a space about 3' 6\(\frac{1}{2}\)" broad by 8\(\frac{1}{2}\)" high.

The characters are early Malayāḷam mixed with Grantha, although two akṣharas at the beginning are written in Nāgarī. The original idea of the scribe was probably to write in Nāgarī, which was, however, later given up. The epigraph is interesting from the palaeographical point of view as it illustrates the development of the early Malayāḷam script from Grantha. The form of medial PLICATE stands midway between Grantha and Malayāḷam. The letters PLICATE, t, n and y resemble their modern Malayāḷam forms. The letter d shows a curve in the place of the central PLICATE of the Grantha form of the letter, thus becoming the precursor of its modern Malayāḷam form. The shape of the letters r and s is not uniform throughout. This is perhaps due more to the carelessness of the engraver than to the transitional nature of the script.

The language is Sanskrit and the record is written in six stanzas in Anuvṛtubh. The orthography does not call for any remarks excepting that the consonants following r are doubled and that the conjuncts mb and mabh are represented by nb and nbh respectively. This latter peculiarity may be due to the influence of Malayāḷam pronunciation.

The inscription begins with the symbol for siddham followed by the well-known stanza Namastuṅga\(^3\), etc. This is followed in verse 2 by a reference to the Narasimha incarnation of Vīṣṇu worshipped in the temple, in which the inscription has been found. Verses 3-4 form the subject matter of the record. It contains the date, viz., Śālavāha Śaka 1478, expressed by the chronogram āsavarṇya-mitē (according to the Kaṭapayādi system) in line 5 of the text. The cyclic year Rākshasa, which is also referred to in the same line together with Paramāyana, is given in the margin along with the year of the Śaka era, the year being written in Telugu-Kannaḍa numerical figures. But the said cyclic year corresponds to the Śaka year 1478 only if the latter is taken to be current. No other details of the date are given. But, if Paramāyana (i.e., Uttarāyana) indicates the Uttarāyana-saṅkrānti, the day would correspond to the 29th December 1555.

The epigraph next states that Arasapa ruling over Sōmadāpuri built the shrine for a god apparently Narasimha.\(^4\) Then the well-known verse Ekh-aiva bhagini, etc., is quoted and it is followed by a stanza which appears to record some provision made in favour of the temple for lamps, and food offerings to the god and the feeding of ascetics. The other details of the grant are lost.

---

\(^1\) A. R. Ep., 1939-40, B. K. No. 16.


Arasapa, who is stated to have been ruling over Sōmadāpurī, can easily be identified. We know that in 1555 A.D. which is the date of our record, Arasappa-nāyaka II (1555-1602 A.D.)¹ was ruling over the area including Honnehāḷi from Sonda (Sōmadāpurī of the inscription).² The inscription under study gives the earliest date for this chief.

**TEXT**

1 Siddham⁴ [*] Namāṣ-tuljoga-sira-chunbi(mbi)-chandra-chāmara-chāravē [/*] trailokyana-

2⁵ gar-āranbha(mbha)-mula-stanbhā(mbḥa)ya Śāmbha(mbha)vē [/*] Chit-prakāśo Mahā-Vishṇuṇaḥ Prahlāda-priya-

3 kāmyayā [/*] Nārasimham vapur-dhṛtvā vihartum līlayai(y=ā)kṣhate || [2*] Kalpe Śvēta-

varā-

4 h-ākhyā Manor-Vvaivasvatasya hi [/*] ashāvinādh-viparyyāyē Śālivāha-Śakē

5 Kalau [/*] dāsavandya-mītē Rakeshō-hāyane param-āyanē [/*] Arasap-ākhyō’ ma-

6 hīpālaḥ pālayan Sōmadāpurīṁ(rīm) [/*] dēvalayam-akārhi(rehi)t-saḥ sarvva-dēva-krit-

ālayāṁ(yam) || [4*]

7 Ėk-śiva bhaghinī lōkē sarvēśhām-apē bhūbhujāṁ(jám) [ | * ] na bhūgyā na kara-grā-

8 hyā vipra-dattā⁸ vasundharā || [5*] Sadā-dīpa-naivēḍya-yati-bhiksh-ārttha[mō]

9 . . . . .⁹ [/*] . . . . . . . . ¹⁰ purataḥ pūgavādinā¹¹ || || [5*]


² Buchanan, op. cit., p. 213.

³ From impressions.

⁴ Expressed by symbol.

⁵ The following lines are engraved in the left margin near the beginning of lines 2-4:

1 Śālivāha-Śaka

2 1478 Rākhasa

3 vatsara

⁶ The verse has three halves.

⁷ Read *Araṣap-ākhyό* for the sake of the metre.

⁸ Possibly *deva-datā* is intended.

⁹ The intended reading may be *sadā-dīpa-naivēḍya-yati-bhiksh-ārttha-mō* cha.

¹⁰ This portion may be restored as *bhūr-datā Śrī-Nrisimha-sa.

¹¹ This seems to be an epithet of the donor; but the meaning of the expression is not clear.
HONNEHALLI INSCRIPTION OF ARASAPPA-NAYAKA II, SAKA 1478

Scale: One-fifth
No. 32—SOME BRAHMI INSCRIPTIONS

(1 Plate)

D. C. Sircar, Ootacamund

(Received on 25.9.59)

A. Barhut Inscription in the Bhabha Kalā Bhavan

In the fourth week of September 1959, I received an inked impression of an inscription from Rai Krishnasasi, Founder-Curator of the Bhabha Kalā Bhavan attached to the Hindu University, Banaras. Krishnasasi informed me that the inscription had been secured for the Kalā Bhavan from the well-known Buddhist site of Barhut in the former Nagaurī State, now a Tahsīl in the Satna District of Madhya Pradesh. The inscribed stone was, however, probably secured from Unchahra (a railway station between Satna and Maihar) where Cunningham found it buried under the walls of the palace.

The inscription contains two records (A and B) in one line each, which were separately published with eye-copies by Cunningham in his Stūpa of Barhut, 1879, p. 142, Plate LVI, Nos. 66 and 64 (cf. Plate XXXIV, No. 2), and by Barua and Sinha in their Barhut Inscriptions, pp. 61-62 (No. 7), 32-33 (No. 63). Hultsch published only the first of the two records in Ind. Ant., Vol. XXI, p. 239, No. 159; but both of them were noticed in Lüders’ List, Nos. 831 and 878. The first record covers a space about 15 inches in length while the second is about 5½ inches long. Generally speaking, the letters in the second record are more closely incised than in the first. But the space between any two of the last five letters in A is smaller than elsewhere in the record. Similarly, the space between the last two letters in B is more than between any two other letters in the record. Like other epigraphs from Barhut, the inscription under study is written in the Brahmī script of about the second century B.C. and in the Prakrit language. The inscription reads as follows:

[A] timitimī[ū]gīla-kuchhimhā [Vas][u][t][o]3 mochito Mahā[dev[ē]naṁ [[*]

[B] Vijitakasa suchi dānam [[*]

The first of the two records may be rendered into Sanskrit as timițiṃgīla-kukṣheḥ Vasugaṃ moχiṭaḥ Mahādevena and the second as Vijitakasya suchi dānam. They may be translated into English as follows:

[A] (This is the representation of) Vasugupta rescued by Mahādeva from the belly of (the fabulous fish or sea-monster called) Timitimīgīla.

[B] (This) rail-bar (is) the gift of Vijitaka.

The passage read by us as timițiṃgīla-kuchhimhā močito in A has been read by others on the basis of Cunningham’s eye-copy as tiramītīgīla-kuchhimhā māchita and corrected to tiramītīgīla-kuchhimhā močita (Sanskrit tīra timițiṃgīla-kukṣheḥ močitaḥ), [brought] on the shore, rescued from the Timițiṃgīla’s belly. But the eye-copy is defective since the mark between the

1 For a few inscriptions from Barhut recently acquired for the Allahabad Municipal Museum, see above, Vol. XXXIII, pp. 57 ff. and Plate.

2 This is the illustration of the bas-relief for which the inscription is a label. See also B. M. Barua, Barhut, Book III, Plate LXIX, Figure 85; cf. ibid., Book II, pp. 78 ff.

Macron over  e and  o has not been used in this article.
No. 32—SOME BRAHMI INSCRIPTIONS

(1 Plate)

D. C. SIRCAR, OOTACAMUND

(Received on 25.9.59)

A. Barhurst Inscription in the Bhārat Kalā Bhavan

In the fourth week of September 1959, I received an inked impression of an inscription from Rai Krishnadasji, Founder-Curator of the Bhārat Kalā Bhavan attached to the Hindu University, Banaras. Krishnadasji informed me that the inscription had been secured for the Kalā Bhavan from the well-known Buddhist site of Barhurst in the former Nagaudh State, now a Tahsil in the Satna District of Madhya Pradesh. The inscribed stone was, however, probably secured from Unchahra (a railway station between Satna and Maihar) where Cunningham found it buried under the walls of the palace.

The inscription contains two records (A and B) in one line each, which were separately published with eye-copies by Cunningham in his Stūpa of Bharhut, 1879, p. 142, Plate LVI, Nos. 66 and 64 (cf. Plate XXXIV, No. 2)², and by Barua and Sinha in their Bharhut Inscriptions, pp. 51-52 (No. 7), 32-33 (No. 63). Hultzsch published only the first of the two records in Ind. Ant., Vol. XXI, p. 239, No. 159; but both of them were noticed in Lüders' List, Nos. 831 and 878. The first record covers a space about 15 inches in length while the second is about 5½ inches long. Generally speaking, the letters in the second record are more closely incised than in the first. But the space between any two of the last five letters in A is smaller than elsewhere in the record. Similarly, the space between the last two letters in B is more than between any two other letters in the record. Like other epigraphs from Barhurst, the inscription under study is written in the Brahmi script of about the second century B.C. and in the Prakrit language. The inscription reads as follows:


[B] Vijitakasa suchi dāna[m] [*]

The first of the two records may be rendered into Sanskrit as timitimīṅgila-kukaśhe Vasu-guptaḥ mochitaḥ Mahādevena and the second as Vijitakasa sāchi dānam. They may be translated into English as follows:

[A] (This is the representation of) Vasugupta rescued by Mahādeva from the belly of (the fabulous fish or sea-monster called) Timitimīṅgila.

[B] (This) rail-bar (is) the gift of Vijitaka.

The passage read by us as timitimīṅgila-kuchhimā mochito in A has been read by others on the basis of Cunningham's eye-copy as tirimīṅgila-kuchhimā māchita and corrected to tiramhi timitimīṅgila-kuchhimā mochita (Sanskrit tīre timitimīṅgila-kukaśhe mochitaḥ), [brought] on the shore, rescued from the Timīṅgila's belly. But the eye-copy is defective since the mark between the

¹ For a few inscriptions from Barhurst recently acquired for the Allahabad Municipal Museum, see above, Vol. XXXIII, pp. 57 ff. and Plate.
² This is the illustration of the bas-relief for which the inscription is a tableau. See also B. M. Barua, Barhurst, Book III, Plate LXIX, Figure 85; cf. ibid., Book II, pp. 78 ff.
³ Macron over e and o has not been used in this article.
aksharas ti and mi, represented in it as a clear ra, does not appear to be a letter at all on the impression. It is too close to mi considering the space between any two other letters of the record. We have also to note that the said vertical mark actually continues beyond the proper upper-end of the supposed ra. The mark is again not as deep as the incision of the letters of the record. As regards the word timitimigila, Monier-William's Sanskrit-English Dictionary (s.v. timi) recognises it on the authority of the Mahābhārata and the Devyavadāna, side by side with the words timi, timigila and timigilāgila.  

It will moreover be seen that the reading tirami, i.e. tiramhi or tīre, 'on the shore', does not at all suit the scene depicted on the inscribed stone. While the said reading would suggest that Vasugupta was on the sea-shore after his rescue from the Timigila's belly, the sculpture represents a boat with Vasugupta and two associates aboard entering the belly of a huge fish through its wide open mouth and another boat with the same three persons (the two companions of Vasugupta being shown here as oarsmen) rowing away, both on the high seas, that is to say, far away from the shore. Apparently one of the two ships refers to Vasugupta's entry into the sea-monster's belly and the other to that of his rescue.

The last word of A was read as Mahadevānaṁ on the basis of the same eye-copy, and the genitive plural in it was regarded by Cunningham as used in the instrumental sense. Hultzsch regarded devanā as a mistake for devena. There is, however, no a-māṭra attached to v in the word. On the other hand, it exhibits a damaged ī-māṭra. As regards the sculptural representation for which this is a label, Barua and Sinha draw our attention to a story in the Devyavadāna and the Bodhisattvavadānakalpalata. The story refers to a large number of sea-faring merchants aboard a ship, who were going to die owing to a Timigila trying to devour their ship but were saved by uttering the name of Lord Buddha. This has led Barua and Sinha to translate the passage mochitaḥ Mahādevaṁ as 'rescued by (the power of the name of) the mighty godly saviour'. It is, however, not quite accurate. Mahādeva in our record may indicate the Buddha as in another inscription from Barhut. It may, however, also indicate a personal name. In any case, the sculpture seems to represent a different and as yet unknown version of the story.

In the word sūcī in B, the letter v had been originally written for cā, though an attempt was later made by the engraver to rectify the error by adding a vertical stroke to the right lower end of v. There is a mark at the upper left corner of the letter which, taken with the sign for medial ī, looks like the medial sign for ī as found in slightly later epigraphs. But the mark in question appears to be due to a flaw in the stone. It is also not impossible that the asmeśa-like mark with na in Mahādevaṁ in A is likewise due to a similar flaw in the stone.

B. Fragmentary Inscriptions from Nāgarjunikonda

The Nāgarjunikonda inscriptions discovered in the course of earlier excavations were published in the Epigraphia Indica nearly 30 years ago. Recent excavations conducted at the

---

3. See op. cit., No. 89 (Dharmatīrtha-avadāna).
5. Cf. Mahābhārata, I, 244, 19 ff.
6. When this article was going through the press, Prof. Waldschmidt of Göttingen informed me that the late Dr. Lüders had suggested the reading timitimigila instead of tirami timigila as he considered the latter reading quite unsuitable to the context. It was indeed a wonderful suggestion especially in view of the fact that Lüders had to depend entirely on Cunningham's eye-copy of the inscription under study.
SOME BRAHMII INScriptions

A. Barhut Inscription in the Bharat Kala Bhavan

Scale: One-fourth

B. Fragmentary Inscriptions from Nagarjunikonda

(from a Photograph)
C. Barhut Sculpture bearing Inscription A

(from a Photograph)
site by the Department of Archaeology since 1954 have yielded a large number of new inscriptions which have been mostly noticed in the Indian Archaeology—A Review and Annual Reports on Indian Epigraphy and only a few of them have been properly edited. Four fragmentary inscriptions of the Ikshvaku age, discovered at the earlier stage of these excavations and noticed in the Annual Report on Indian Epigraphy, 1954-55, Nos. B 7-10, are edited in the following pages.

The palaeography of the second of these four epigraphs may appear to be slightly earlier than the Nâgarjunikonda inscriptions of the time of the Ikshvaku king Viraprunshadatta (about the third quarter of the third century A.D.) and his successors, as their characters do not exhibit the ornamental flourish of the upward and downward strokes of certain letters and some of the vowel marks attached to them, which are characteristic of the records of the time of those rulers. But this is not a valid conclusion as we have a few records of the time of the Ikshvaku kings exhibiting characters in which the ornamental flourish is not pronounced. The third and fourth of the four inscriptions exhibit the ornamental flourish of the upward and downward strokes in the aksharas. The language of the records is Prakrit. Their orthography resembles that of other Prakrit inscriptions discovered at Nâgarjunikonda.

I

The first of the four inscriptions referred to above contains traces only of two lines of writing. But the upper, left and right sides of the record are broken away and lost. The first line contains the aksharas [ma] da bha [da na]. There seems to be a reference here to Paramadha-bhada (Sanskrit Peramadi-bhata) occurring in Inscription No. 2 discussed below and meaning 'a soldier [fighting under the leadership of] Peramadi'. The second and last of the lines ends in the expression [chhâyâ-sam(yâ)-sthambho] with which the epigraph also ends. There is no doubt that the inscription was meant to record the installation of a chhâyâ-stambha, i.e. [memorial] pillar bearing the image (chhâyâ) [of the person in whose memory it was raised], probably of certain soldiers (bhâdama-Sanskrit bhâtanâm) who belonged to a contingent led by a commander named Peramadi and lost their lives in a battle. The composition of the record reminds us of that of Inscription No. 2 while another Nâgarjunikonda inscription likewise ends with a reference to a chhâyâ-stambha.

II

The second record is also a fragment of the type of the first, although it is a slightly bigger piece. It exhibits traces of six lines of writing which reads as follows:

1 [ga]raṇa-vathavasa kula-pata[sa]
2 [Ma]rajâ-bhâna Râjamisiri-kula[kasa]
3 Dâmasama[ka]sa p[u]lta[Sil]-
4 sa[ba]sa Peramadi-bhada[sa]
5 *paḍita[s]a chhâyâ[â]-tha[n]âbh[o] [][[]]

---

3 Sometime ago, I published these inscriptions in the Nâgarjunikonda Souvenir, edited by M. Rama Rao, pp. 41-45. A comparison of the treatment of the records in that article of mine and the improvement made in the present paper would clearly demonstrate the difficult nature of epigraphical research so little understood in our country. The inscriptions are such that further studies may lead to more improvement.
4 Cf. above, Vol. XXI, Plates of M-4, M-12, M-15; Vol. XXIX, Plate facing p. 139.
5 Ibid., Vol. XXXIV, p. 28; for a number of records of this type, see below, Vol. XXXV, pp. 13-17.
6 This line seems to have no letters lost at the beginning.
III

The third inscription, many sections of which are broken away and lost, shows traces of 8 lines of writing which reads as follows:

1. ... [cha] tethika[na] ... na kā
2. lasa cha Bhadaphula Saṭṭhapa Sa[ma]gandaka-vathava-Ki
3. bhunātavasa akhaya-nivikā datā gāma-pa
4. haṁ [Kā]kolūram Nelāchava[sam]
5. ya cha Apara[ma]
7. supayutam [*] esā cha akhaya-nivi ku[li]ka-pamukhāyaṁ
8. atathaya chi ... yaṁ [hi]

Line 1 of the inscription contains the word tethikānum (Sanskrit tairthikānām), the meaning of which has been discussed by us in connection with the Manchikallu inscription² of the Pallava king Simhavarman (first half of the fourth century A.D.). Line 2 mentions certain persons whose names appear to be Bhadaphula and Saṭṭhapa and another who was an inhabitant of a locality called Samagandaka, while the word gāma in the passage gāma-pa...... at the end of line 3, used with reference to an akhaya-nivikā or permanent endowment, seems to suggest that the following line (line 4) mentions some villages, two of which were probably Kakolūra and Nelāchavasa. Since several localities appear to have been mentioned in this context, the partially preserved expression gīma-pa ... may possibly be restored as gīma-pamchakan, meaning a group of five villages forming the permanent endowment mentioned in line 3. The passage akhaya-nivikā datā (Sanskrit akhaya-nivikā datā) shows that this section of the inscription was meant to record the creation of a permanent endowment in favour of one of the religious establishments at Nāgarjunikonda. The community of Buddhist monks that was benefited by the said endowment seems to be mentioned in line 5 of the inscription, wherein we can read aparā[ma]... suggesting the mention of the Buddhist sect called Aparamahāvinaseśiya. The

¹ Vol. XXXV, pp. 15-16.
² This is a Dravidian personal name derived from Tamil Perumāṇḍi. See above, Vol. XXX, p. 93.
³ Above, Vol. XXXII, p. 88.
teacherson the Aparamahävasiṇaṇya community are known from several inscriptions from Nāgarjunikonda itself. They are also mentioned in some of the Amaravati inscriptions. The said sect has been identified with the Aparaseliṇka subdivision of the Mahāsāṅghikas while the Aparaseliṇkas (Aparasalikas) and Pubbaseliṇkas (Pūrvasaliṇkas) have been supposed to have derived their names from the Aparasela (Aparasaila) and Pubbasela (Pūrvasaila) located by Hiuen-tsang on the hills respectively to the west and east of Dhānyakaṭaka (modern Amarāvati). But why the Aparasaliṇkas or Aparasalilyas were called Aparamahävasiṇaṇya in the early inscriptions of Andhra Prades cannot be satisfactorily explained. A number of geographical names are mentioned in this inscription. But we are not sure about their location.

Lines 6-7 of the inscription contains the reference to a second endowment in the passage sa cha akhaya-nivi dināri-mūrapakānaṁ dīvadhaṁ satam...supayutaṁ (Sanskrit sa cha akhaya-nivi dināra-mūshakānaṁ dīvadhaṁ satam...suprayuktaṁ). In this, dīvadha is the same as Pali diyaḍṭha or dīvaḍṭha meaning ‘one and a half’. The amount of money deposited for the creation of the endowment was therefore 150 dināri-mūrakas. The first component of the name of the coin is associated with Sanskrit dināra while the second is the same as Sanskrit mūshaka, dināri and dināra being Indian modifications of Latin denarius. The same coin is also known from another Nāgarjunikonda inscription. Since mūshaka was one-sixteenth of the standard suvarṇa, it is sometimes regarded as identical with the South Indian Fanam which may have been regarded as one-sixteenth of the Roman Denarius or Aureus, imported in the course of trade in the South Indian ports in the early centuries of the Christian era, either in weight or in value. The following line of the inscription (line 7) contains the passage esā cha akhaya-nivi ku[li]ka-pamukkāya... The mention of kulika, ‘the chief or head of a guild,’ here reminds us of the deposit of an akshaya-nivi in the nīkāya or śregī, ‘guild’, as referred to in certain early Indian inscriptions. The word atatheyaya in line 8 seems to stand for Sanskrit ātītheya, ‘ hospitable’.

IV

The preservation of the fourth and last of the four inscriptions, although fragmentary, is somewhat better than the others. It consists of 6 lines of writing, of which the first is almost totally obliterated and the second broken at both the ends. The concluding part of the inscription is also lost. But the letters of the extant portion are well preserved and read as follows:

1
2 tasa sarvavacharam........
3 gimha-pakham bityām divasaṁ paḍhamam 1 [Si]-
4 ripavate Vijayapuriya puva-disā-bhā-
5 ge vihāre Chula-Dhammagiriyaṃ Achahtarāj-ā-
6 chariyānāṃ sakasaṃaya-paraśaṃaya-sa-

The inscription abruptly ends here as indicated above.

The record was apparently engraved during the reign of a king whose name ended with the word datta (Sanskrit datta) such as Vrapurushedattā and Ruḷapurushedattā. Since a large

---

1 Above, Vol. XX, pp. 17, 19, 21; Vol. XXI, p. 66.
3 Cf. Mahāvamsa, V, 12; Dipavamsa V, 54.
5 Above, Vol. XX, p. 10.
7 Of Select Inscriptions, pp. 147, 158.
8 The name is not Rula as read above, Vol. XXVI, p. 125.

46 DGA/59
number of inscriptions of the reign of Vitravirushadatta have been discovered at Nāgārjunikonda, it is not impossible that it is the same king’s reign which was referred to in the record under study. The date is the king’s regnal year . . . . first day of the second fortnight of summer (i.e. Chaitra-sudi 1). The Buddhist monastery on the Chula-Dharmagiri (i.e. Kshudra-Dharmagiri, ‘the little Dharmagiri’ as opposed to the Mahā-Dharmagiri or ‘the big Dharmagiri’) situated to the east of the city of Vijayapuri, is already known from another Nāgārjunikonda inscription and has been identified with the present Naharīlabōdu hill. The inscription obviously meant to record the dedication of a structure in favour of certain Buddhist āchariyas (āchāryas), ‘teachers’, described as acharantarāj-āchariya and sakasamaya-para-samaya-ṣa . . . . .

The second of the two epithets seems to suggest that the said teachers were experts in expounding the doctrines of their own religion as well as of those of the religious beliefs of others since the concluding aksṇa (i.e. sa) may be supposed to have been a part of an expression like samyak-pāragānaśa. No expression like sakasamaya-para-samaya-samya-pāraga has been noticed so far in any early inscription; but it reminds us of the passage ‘proficient in the treatises of his own school of philosophy (sa-samaya) as well as in those of others (para-samaya)’ occurring in the description of the celebrated Jain savant Bhāṭṭ-Ākalanaka of Karnataka in an inscription2 of the sixteenth century from Bilgi in the North Kanara District of Bombay State. The epithet para-samaya-patru, ‘proficient in the doctrines of other [religions]’, occurs in the description of a Jain scholar in the Masulipatam plates3 of the Eastern Chālukya king Amma II (middle of the tenth century A.D.).

The interpretation of the other epithet is more difficult. The word achaṇṭa, meaning ‘excessive’, occurs in the expression acaṇṭa-hita-sukhāya (Sanskrit aya-hita-sukhāya), ‘for the excessive welfare and happiness’, in one of the Nāgārjunikonda inscriptions; but that meaning does not suit the context, unless it is believed that some letters were inadvertently omitted after the word and that rāj-āchāriyaṇaśa (i.e. ‘of the king’s teachers’) is to be read separately. But the same expression apparently occurs in another Nāgārjunikonda inscription where Vogel suggested the reading [bhadaṃ]a-rāj-āchāriyaṇaśa.4 The expression acharantarāj-āchārya would mean ‘teachers of (or from) Acharantarāja’ or better ‘teachers of the Acharantarāja school or community’. Unfortunately we do not know of any king or locality called Acharantarāja or a community of Buddhist teachers characterised by that name. The name Achaṇṭa reminds us of Āchaṇṭa which is a village in the Narasaparam Taluk of the West Godavari District of Andhra Pradesh.5

---

1 Above, Vol. XX, p. 22.
2 See ibid., Vol. XXIV, p. 272, where the epithet has been interpreted differently on the strength of Kundakundachaṣṭārya’s Samagadaśa, according to which sa-samaya and para-samaya means respectively ‘the soul which is concentrated in right conduct, belief and knowledge and is self-absorbed’ and ‘the soul which stands in the condition determined by karma and is absorbed in the non-self’. But this interpretation does not appear to suit the context.
3 Cf. ibid., Vol. XXVIII, p. 215.
4 Ibid., Vol. XX, p. 22, text line
5 Loc. cit., text line 1.

No. 33—HILOL PLATES OF YEAR 470

(1 Plate)

H. D. SANKALIA, POONA

(Received on 30.6.1959)

These plates are reported to have been discovered in a field at Hīlol in the Dehgam Taluk of the Ahīmedabad District. They had come into the possession of Shri K. N. Dalavi, Deputy Collector of Nadiād, who brought them to Shri N. A. Gore, Librarian of the Asiatic Society, Bombay, for being deciphered. At the suggestion of Shri Gore, Shri Dalavi very kindly handed over the plates to me for decipherment.¹ I am thankful to Shri Dalavi and Shri Gore for their kindness.

The set consists of two plates secured by a copper ring. But, as there are two additional holes in each of the plates, originally there should have been three rings,² one of which might have carried the seal. The plates measure 3·5 cm. (1½") × 14·8 cm. (5½") × 2 cm. (½"). The diameter of the ring is 3·5 cm. (1") and its thickness 0·7 cm. (¼"). The holes for the ring are about 1·4 cm. (5") in diameter and the plates have a raised border, 0·4 cm. (¼") broad, for protecting the writing.

The inscription which is on the inner side of the plates is in perfect state of preservation, except for two or three small cracks. One of these near the lower rim of the first plate has slightly affected some letters in the last line and another on the top has likewise damaged a few letters in the first line. They appear to have been there before the plate was inscribed. The first plate contains 9 lines of writing and the second 12 lines. On the outside of the second plate, there are the letters Śrī Chandrāśātiya. The engraver began with a bold well-spaced hand, so that in the first plate the letters are at an average 0·9 cm. (2") high; but they tend to become smaller towards the end. In the second plate, which looks comparatively crowded, the average size of letters is 0·4 cm. (½") high.

The characters are of the Kuṭila type,³ having triangular heads on each letter, and may be compared with those of the inscriptions of Durgagaṇa⁴ and of Nanna of the Tiwarkhed⁴ and Multā⁴ plates. The letter n has been written in more than one form, e.g. (i) having a triangle but looking like Dēvanāgarī n (cf. mahābhīṣṭāna in line 1; gōtaṇ in line 9; dānā in line 10); (ii) having a square body, with the triangle at the top left and an oblique stroke at the right bottom, found in most cases; cf. Chandrāśātya in lines 3–4; sthāna and vīna⁵ in line 4; mādyāyandina (where there is no triangle) in line 5, and in lines 6 and 8; (iii) without the vertical stroke and loop and looking like t (cf. Chandrāśātya in line 10).

The language is corrupt Sanskrit with a number of Prakrit or Dēśī words in the geographical and personal names. Often the sentences are left incomplete and sandhi rules are not observed.

² Dr. Shastri says (Vallabha Vidyanagar Research Bulletin, op. cit., p. 34) that there were two rings intact when the plates were first found in 1952 and that the second or middle ring bore the letters śrī-Chandrāśātiya.
³ Bühler, Indische Palaeographie, Tafel IV; Ojha, Bhāratya Prāchīna Līpimālā, p. 62.
⁵ Above, Vol. XI, p. 279.
As regards orthography, anusvāra is invariably used for the dental nasal and ū for ō in some cases (lines 11-12).

The inscription records the donation of a piece of land near the village of Hilohila by Chandrāditya who was a Mahāśāmanta and obtained the five mahā-sādhas. Chandrāditya was a feudatory ruler stationed at Harshapura-mahābhīsthāna and also the governor of a viśhaya (viśhaya-āḍhipati) under Kakka (or Nanna) who is described as Mahāśāmantādhīpatai Paramarājādhīśhara Paramēśvara and was stationed at Khōṭaka-mahābhīsthāna. The grant was made by him to the Bṛhāmaṇa, Bhāṭṭa Māṭrigaṇa, who was the son of Māṭrīvara of Kāśyapa-gōtra and belonged to Sāṇanda-sthāna. The donee is further described as belonging to the Mādhyaṃdina sākhā of the Yajurveda, as endowed with a knowledge of the six Vēdāṅgas and as a keeper of the sacred fire (bālāgniḥītrīn). The first plate says that a fourth part of a field¹ was given by Chandrāditya to Māṭrigaṇa, son of Māṭrīvara. This lay to the south of the entrance to the village of Hilohila; to the east of the field stood the field of Vardhāmanēśvara; to the south lay the field of the Brāhmaṇa Bhūṭalavāṭa; to the west there was a pond; and to the north there was a river.²

The second plate describes the boundaries again. But after mentioning the eastern boundary, the remaining three boundaries are not given. Instead we have a number of witnesses to the grant enumerated in lines 11-15, after which we are told that the first one-fourth of the land was given in the Pāḍāṭaka-grāma and the second one-fourth in Hilohila-grāma.

To the east of the donated land there was a field belonging to a Brāhmaṇa. And in this connection are mentioned: Sāṃanta Bhāṭṭaӣsāvīmi, Sāṃanta Brāhmaṇa Rājaka (!), Sāṃanta Mahattara Dhāina and Bhāṭṭa Isvara, resident of Siharakhi, and Sāṃanta Brāhmaṇa Aggaka and the witnesses Brāhmaṇa Charina and Bhāṭṭa Liśhā, resident of Khalalapali, and the witness Kōpa(h)aka, resident of Kṛisahvāgrāma, and the Brāhmaṇa Datta and the Brāhmaṇa witness Vēga-bhāṭṭa and the witness Brāhmaṇa Vjīnākē (!) and Śibrāpaka (!).

After the enumeration of the witnesses and the boundaries, we are told that Chandrāditya being pleased and having faith made the grant from Harshapura together with the token money given along with the land (svaṣṭi-dhana), i.e. the grant was made with the token money and the donee said svasti, ‘may you fare well’. The gift was without taxes and the land free of the ‘ten faults’.³

The gift deed was executed in the office (karaṇa), in the presence of Chandrāditya, Mahābālādhikṛta Brāhmaṇa Bhāṭṭa Isvara and the Adhikaraṇa (president of the village council) Bhāṭṭa Vāsudēva, and Shaḍāṅga-viśd Bhāṭṭa Mahāpratihāra Aṁmata and Vālmīkaraṇa Bhāṭṭa Bhāṭula.

The grant is dated in the year 470 (in words). No other details are given with it. But in the second plate, it is said that the actual grant of land was made by Chandrāditya on Tuesday (Bhauna-dinē) the seventh of the bright half of the month of Mārgaśīrṣha in the first half of the day when the karaṇa was Vaiśāṭi.⁴ If these details are referred to the year mentioned elsewhere, the grant was made on Tuesday, Mārgaśīrṣha-sudi 7 in the year 470 of an unspecified era. In Gujarati, the Śaka era was used by the Kahtrapas, Western Chālukyas and Rāṣṭhrakūṭas and at times by the Chaulukyas. The Traikītakas, Gurjaras and other minor dynasties used the Kalachuri era while the Guptas used their own era and the Maitrakas of Valabhi a slightly

¹ The word ēkāra frequently occurs in the Maitraka grants (cf. Shastrī, Maitraka-Kāṣṭha Gujarāt (Gujarati), Ahmedabad, 1955, Vol. II, Appendix 4, pp. 10-31) and means a field, or more particularly swampy ground. The expression sauvahko-ēkāra-mīrā possibly suggests that it was a swampy field full of Babul trees.
² [See below, p. 221.—Ed.]
³ [See below, pp. 221-22.—Ed.]
⁴ Dr. V.G. Rahurkar informs me that the Viśāṭi-karaṇa would generally fall on sudi 7. [See below, p 222 and note 1.—Ed.]
modified Gupta era, known later as the Valabhi era. Lastly, there was the Vikrama era which is current today and was popularised by the Chaulukyas.

The script of our record shows that the year 470 cannot be referred to the Śaka or Vikrama era. We have to choose between the Kalachuri and the Gupta-Valabhī. If the year is referred to the former, the grant would be dated in 718-19 A.D. But the details of the date do not agree. Moreover, as Dr. Shastri has pointed out, Northern Gujarat, where the present grant was found and the land donated was situated, was at this time under Śiśuḍḍīya V, and not Kakka. The year 470 may therefore be referred to the Gupta-Valabhi era so as to yield 788 A. D.

A Rāṣṭrakūṭa king named Kakka (II), who enjoyed the titles Paramabhāṭṭāraka Mahārājādhīraja and Paramēśvara, is known to have ruled Southern Lāṭa around Surat about 757 A.D.1 Dr. Shastri thinks that he drove out the Chāhamānas of Broach and later, when Valabhi was destroyed by the Arabs in 788 A.D., extended his sway over the former territories of the Maitrakas which included Khāṭaka of our grant.2

This is a plausible suggestion, though there are some difficulties in accepting it. Firstly, we do not know Kakkarāja to have ruled for so long a period, some 30 years or more. From 750 A.D., the Imperial Rāṣṭrakūṭas had begun their raids over Gujarat and, by 788 A.D., Southern and Central Gujarat came fully under their control. It is therefore difficult to reconcile Kakka’s rule over the area since his relationship with the imperial family is unknown.3 But, if the identification is accepted, it explains how in his inscription of 757 A.D. Kakka claims imperial titles and why no details are given in our grant. It appears that he or his successors, bearing the same name had a precarious rule over Central and Northern Gujarat contemporaneously with the emperors of the Imperial dynasty. It may further be said that Sāṃanta Chandrāditya, as the title āḍita suggests, was a member of the Maitra family stationed at Harshapura by the king of Valabhi. He might have been retained in this position by the new ruler and, according to the practice in the region, dated the grant in the Valabhi era. The saptaṁi fell on Monday, the 10th November 788 A.D.,4 though Dr. Shastri says that the date would correspond to Tuesday, 11th November 788 A.D. According to him, the grant indicates that the destruction of Valabhi by the Arabs took place before this date.5

It may, however, be pointed out that there is one more Karka or Kakka of the Rāṣṭrakūṭa family of Central India, who is said to have defeated a king named Nāgāvalokā.6 And a brother of his father Jējja had, after defeating the Karnaṭas, taken possession of the Lāṭa kingdom. It is with this Karkarāja, that we may, with greater probability, identify our Kakka. Chandrāditya’s grant shows that Kakka was in actual possession of the present Districts of Ahmedabad and Kaira, which he presumably took from Nāgāvalokā, i.e. Nāgabhaṭa II. Under Dantidurga, his uncle defeated the Western Chālukyas and advanced further into Central India and founded a kingdom. It has, however, to be admitted that the name of the ruler as found in our record can also be read as Nanna and that the nature of the grant creates a doubt as to its genuineness.7

The existence of so many Sāṃanta Brāhmaṇas with a Brāhmaṇa general of the army (mahā-balāḍhikṛita) implies the prevalence of a strong well-organized Brāhmaṇa feudalism in Gujarat.

---

2 This is not unlikely, as he is specifically said to have driven out the leaders of his enemies (Ibid., p. 111).
3 According to Altekar, he was a nephew of Dantidurga who appointed him to rule over this region. See The Age of Imperial Kanauj (History and Culture of the Indian People, Vol. IV, Bombay, 1933), p. 2.
6 See the Pathari inscription above, Vol. IX, pp. 248 ff. Persons with such a name among the Gurjara-Prāshānāsvāhīs need not be considered, as none of them claims to be an emperor.
7 [See below, p. 219.—Ed.]
Concentration of so much political power even for a short time in the hands of the Brāhmaṇas was unknown so far. It reminds us of the conditions that developed in Mahārāṇa some 1000 years later.1

The imprecatory verses quoted in our record offer some readings not usually found in inscriptions. For the usual Bakubhir=vasudhā bhukta, we have Anēkai.2 Similarly, there is haranti narākē yūnī in place of haran=narakam=āpnoti (or ąyūtī) often found in inscriptions.

The published land grants of the Maitrakas and Rāṣṭrakūṭas mention places to the south and east of Ahmedabad, one of them being Khēṭaka which was the headquarters of the district (ādāra or višaya) or province (maṇḍala) under the Maitrakas, Rāṣṭrakūṭas and the Paramāras3 and is now also the headquarters of the Kaira or Khēḍa District. In our grant it is called Khēṭaka-mahābhīṣṭhāna. Harshapura, identified with Harsool on the Meshwa river in the Prantij Taluk of the Kaira District, occurs in a grant of Krishṇa II4 as Harshapur-ārdhāshṭama-sāta (i.e. Harshapura-750) which included Khēṭaka, etc.

As suggested by Dr. Shastri, Khallāpalli is probably Khaḍāl (spelt as Kharāl), about 10 miles east of Hilol, across the Vatrak river. Kriṣambra or Kusamba seems to be Kosam, two miles north from Khāḍāl. Both these places are now in the Kapadvanj Taluk of the Kaira District.5 Pāḍāṭaka may be the same as Pahāḍā or Pāḍā near Ruḍavat, about a mile east of Hilol. Thus three villages along with Harshapura lay to the east of Ahmedabad in the present Kapadvanj Taluk, while Khēṭaka was the headquarters of the district in question.

According to Dr. Shastri, Siharakhī is the same as Siharakkhi-dvādaśa mentioned in a copperplate grant (813 A.D.) of Gōvindarāja6 and the modern Sērkahī near Baroda, which is over 100 miles to the south of Hilol. There were many other names7 with sīha as the first part. Of these Sihamukhi7a (Sihuj, seven miles east of Ahmedabad and about 16 miles north-east of Kaira) and Sīhakā-pathaka7b were in the Khēṭaka district. It is possible that there was another Siharakhī near Hilol. Sāṅgada-sthāna, from which the donee came, can be identified with Sāṅand, a railway station on the Ahmedabad-Viramgam line, about 12 miles west of Ahmedabad, and the headquarters of the Taluk of the same name.

---

TEXT10

First Plate

1 [See below, p. 220.—Ed.]
4 Kaïra District Census Hand-Book, Poona, 1903, p. 244.
5 Shastri, op. cit., p. 41.
7 Sankalia, op. cit., p. 50.
9 Ibid., Vol. VII, p. 78.
10 From the original plates and impressions. In some cases, I have quoted the readings of Dr. Shastri and also of Dr. G. S. Gai who supplied me with his transcript prepared from an impression sent by me. (See below, pp. 220 ff.—Ed.)
2 चमहाशाद्व महासामत्ताधिपतिपरमराजाधिराजपरमेश्वरश्रोकरकराज्य-

3 विवाहिपतीष्ठियांपुरा(र) महाअष्टमिस्तान[लु]* समधिमंत्रत(त) पं चमहाशाद्वभ्रमहासा- 

मंत्रकी- 

4 द्वारकेश्वर साधारणविनिमाणतमात्रादिवर्णपुरस्य भट्टमातुगणकाल्पसयोत- 

5 माध्यविनयंबंगेिस्व विभूवितंगवा(व) लामग्न्नित्तरनखरणपरम एद्दुगुणस्य- 

6 कस्य श्रीत्रादित्येण स्वस्ती(स्त्रि) सन मूर्तिदान स्वगोक्षुपथभावेन् मातृगणेन 

लक्ष्या(क्रा) वदुलक- 

7 [केदारमन्त्रतूर्मी(न) कोरस्य] हिलोहल्प्रामनिवेशकेशस्य रेखवाया चतुराचारान(न) 

8 पूजा दिया(शि) वर्जमानेकस्यं दलितंदिसो(शि) ब्रा(ब्रा) हक्यमाउल्लबावः केत्रं 

परिधिमिद्वि(शि) 

9 तेष(त) कं उत्तरदिशो(शि) नवी [उदिष्ट केत्रं] थके एवं चतुराचाराचोपन्ति 

Second Plate 

10 श्रीमुं श्रीदावित्येवः मूर्तिदान मातृगणस्य स्वस्तिवर्णाय एवं तस्य मात्राय 

पूर्वदिवसां(शि) ब्रा(ब्रा) हक- 

11 जन्तुं महिउमसामस्यत तथा सामंत्राः(ब्रा) हक्यराजनः स्य तथा सामंतमज- 

हरे एवं एवं एद्दुकस्य तथा 

12 ब्रा(ब्रा) हक्यमातुः प्रविलः एवं सामंतमद्वरु ध(ए)ईत्त(क)स्यू साहरिकः 

निवासो(शि) हक्य एद्दुकस्य तथा सामंत्राः(ब्रा) हक्यसं-

1 Gai: जार्दध(ब्धा).
2 The reading may be Nannaga also.
3 The reading was suggested by Dr. Gai.
4 Dr. Shastri suggests the emendation kāthīrasya chaturbhūg.
5 Shastri: धात्वल्लकोषा.
6 Shastri: कृत्र भारतीकोणमाणकु; Gai: कृवि [धात्वि कोणमाणकु]. The reading of the passage is 
doubtful.
7 It is exactly in this way that the Tiwarkhed plates (Plate II) of Bāsārakōṭa Nannarāja begins. Cf. Ind. 
Ant., Vol. XVIII, p. 279.
8 The reading may be sabhasaka or rājusaka.
9 Dr. Gai suggested this reading which may be a mistake for mahattara. Shastri: mahattara.
10 Shastri: मुधुल्ल मातुगण; Gai: स्थिप्लास.
12 This is followed by a symbol.
13 पर्कम्त तथा [साती] श्रा(श्रा)हृण श्राकृस्य तथा श्रा(श्रा)हृण साती चरित्रायम् क्लालप्रक्रियामिनि श्रायी महत्तेल्लस्य
14 तथा साती केन्द्रकृत्यैं इसविप्रामिनि श्रा(श्रा)हृणभृददस्य तथा श्रा(श्रा)हृणासाती [ते(पृ?)] गण भृद्ध्वस्य तथा साती श्रा(श्रा)हृणाः
15 विनेतेक्षण तथा सिद्धि ज्ञानादिराप(य?कस्य) एवं (श) चाउर्माणद्यै श्रीवाणे द्विवर्तेय श्रीवाणे भ्रान्तिस्थलस्य भ्रान्तिस्थलस्य मार्गे चिरायमाय खुशसत्तमाय भ्रान्तिस्थलस्य भ्रान्तिस्थलस्य
16 दिने विनेक्षण(हां) पूर्वावशे एवं श्रीवाणे द्विवर्तेय अत्य यथायाणुष्ठ खुशत्तमेन खुशसत्तमेन स्वस्ती(सिद्ध) धनं सत्तम्यात्तस्पराय भ्रान्तिस्थलस्य
17 — — स्थान — "व" सीमायां स्थूलायं च पारदक्रमः च चाउर्माण द्वितीय(य) च महावर्ण हिरोहलह्वामें श्रीहर्षेव(ह) राणः [ह] श्रम"।
18 — "तेन करण्मुलयासमक्त तथाकार साते" महावर्णायिकत श्रा(श्रा)हृणभृद इन्द्रवर्ण श्राकृस्य भ्रान्तिस्थल द्व(श्रा) सुदेव
19 तथा पिंगव(ह) [ह] महत्तेल्लायमीहर ब्रह्मगत वालेश्वर भ्रान्तिस्थल भ्रान्तिस्थल भ्रान्तिस्थल
20 ब — — तेन "कृ" मानुषणस्य [ह] अनेकवांसुया भुक्ता राजर्व[ह] सन्नारदिगम्यः [ह] यथा यथाद्रोहसु भूमिसुह तथ्यत तथ्य तथा
21 फल(लत) [ह] सुरणेमक गमाक्त भूमिसुमयेवक्ष्यमिइसु इर्ति नरको याति नावकांशात्मर्त्वस्मिन इति ॥

1 Shastrī: daa.
2 May be a mistake for Ahōsya.
3 Gai: Kuukṣyāṇa
d4 Shastri: Kkṣatka; Gai: khaṇaśeṣa.
5 Gai: Śeṣa
d6 The reading of these letters is doubtful.
7 Gai: Simhamanāyya.
8 This reading was suggested to me by Dr. Rahurkar. Dr. Shastrī thinks that the Dhanishṭhā nakṣatra may have been intended
9 Gai: asāčaḥṣaṅkha(ṣaṇa)mānāyaḥ
10 This may be a full-stop.
11 Shastrī: ace; but the sense is clear.
12 Shastrī: sīḥi which is impossible
13 This may be a mistake for sutraḥāt.
14 The dots on either side of the letter are absent.
15 Shastrī: bhūdē
d16 This may be kṛima.
17 This may be a mistake for bhāṣa.
No. 34—NOTE ON HILOL PLATES OF YEAR 470

D. C. SIRCAR, OOTACUMUND

(Received on 28.11.1959)

Dr. H. D. Sankalia has edited the Hilol plates above, pp. 213 ff. We do not agree with some of his readings as well as of his views expressed in connection not only with the interpretation of the language of the inscription but also with that of its evidence. There is nothing in the record to support Dr. Sankalia’s doubt about the genuineness of the plates.

The record is very carelessly drafted and engraved. While many letters have been written in various forms, sometimes more than one letter have the same form or similar forms. The text is full of linguistic and orthographical errors. In many cases, a letter or word or a group of letters or words has been altogether omitted. It is therefore very difficult to read and interpret the inscription.

As regards the date, what has been read as Bhauma-dine (lines 15-16) is clearly Soma-dine. Thus the date of the record is Monday the seventh tithi of the bright half of the month of Margaśira in the year 470 of apparently the Gupta-Valabhi era of 319-20 A.D. Taking the year to be current, the date regularly corresponds to Monday the 10th November 788 A. D.

The inscription records the grant of two pieces of land, each said to have been a chatur-bhaga, i.e. ‘quarter’, one of them situated in Pādātaka-grāma and the other in Hililahila-grāma. The gift land thus consisted of one-fourth share of each of the two villages.

The grant was issued by Chandrāditya, a subordinate Vishayādhhipati (governor of a district) of Harshapura-mahābhishṭhāna1 enjoying the feudatory titles Samadhiratapaśchamahāśabda and Mahāsāmananta. The expression mahābhishṭhāna, as used in the inscription, is of lexical interest since abhisthāna in the sense of ‘residence’ (i.e. headquarters or capital city) is a mistake for abhishṭhāna or the more popular adhishṭhāna. Dr. Sankalia regards Samadhiratapaścchamahāśabda Mahāsāmanantādhipati Paramarājādhirāja Paramēśvara Kakka or Nanna of Khējaka-mahābhishṭhāna, who was the overlord of the said Chandrāditya, as an emperor. The name of the overlord of Chandrāditya is, however, certainly Kakka, and not Nanna, while, among his titles, Mahāsāmanantādhipati and Samadhiratapaścchamahāśabda are feudatory and Paramēśvara and Paramarājādhirāja are imperial titles. The assumption of both feudatory and imperial titles at the same time shows clearly that Kakka of Khējaka was a semi-independent subordinate2 of some imperial ruler who appears to have been none other than the contemporary Rāshtrakūta emperor Dhruva Dhārāvarsha (780-94 A.D.).

As regards the identification of Kakka of the Hilol plates, Dr. Sankalia doubts whether he can be the same as Samadhiratapaścchamahāśabda Paramahāṭṭāraka Mahārājādhirāja Paramēśvara Kakka II of the Antori-Charoli plates3 of 757 A.D., because he believes that this Kakka II may not have ruled so late as 788 A.D. when moreover the Imperial Rāshtrakūtas were, in his opinion, in complete control over Central and Southern Gujarat. He therefore prefers to identify Kakka of the Hilol plates, whom he regards as an emperor, with Karka (Kakka) who was the

---

1 The Kapadwana (Kaira District) plates of Kṛṣṇa II mention Kṛṣṇa, Harshapura and Kāśahrada as the leading cities of Harshapura-750 (Bomb. Gaz., Vol. I, Part II, p. 413).
2 Cf. above, Vol. XXXIII, p. 50, note 3.
father of Rāṣṭrakūṭa Parabala of the Pathari (near Bhilsa in East Malwa) inscription of 861 A.D. But this is unlikely since it is doubtful that the father ruled at a date about three quarters of a century before that of the son’s record. Moreover, Karka’s rule in the Kaira-Ahmedabad region in 788 A.D., for which there is no evidence at all, can scarcely be regarded as reconcilable with the imperial Rāṣṭrakūṭa hold on Central and Southern Gujarat during the period in question any more than that of Kakka of the Antroli-Charoli plates. There is again no proof that Karka of the Pathari inscription was an imperial (or semi-independent) ruler.

As regards the Gujarat Rāṣṭrakūṭa house represented by Kakka II of the Antroli-Charoli plates of 757 A.D., it is very probable that he himself or his father or grandfather was stationed in Gujarat as the viceroy of the Rāṣṭrakūṭa emperor Dantidurga (742-56 A.D.) and that Kakka II assumed semi-independence on Dantidurga’s death as his imperial style coupled with the feudatory title Samadbhatapañcamaḥāśabda in his record of 757 A.D. would indicate. Altekar seems to be right when he suggests that the relative whom the Rāṣṭrakūṭa emperor Kṛṣṇa I (756-75 A.D.) claims to have ousted was no other than Kakka II of the Antroli-Charoli plates.3 Another fact ignored by Dr. Sankalia is that the said Gujarat Rāṣṭrakūṭas appear to have continued in their viceregal position till the reign of Gōvinda III (794-814 A.D.) who appointed his younger brother Indra as his viceroy in Gujarat.4 It is therefore very probable that Kakka of the Hilol plates is either identical with his namesake of the Antroli-Charoli plates or was a descendant of the latter.

Dr. Sankalia draws our attention to the mention of many Sāmanta Brāhmaṇas among the witnesses of the gift and suggests that it points to the prevalence of a strong well-organised Brāhmaṇa feudalism in tenth century Gujarat. But the word sāmanta in this context apparently means ‘a neighbour’, i.e. one who was in possession of a piece of land in the neighbourhood of the gift land.5

Our reading and interpretation of the text of the inscription are offered below.


Translation: Let it be well! In the year 470, when the illustrious Samadbhatapañcamaḥāśabda Mahāsāmantaśādhisthipati Paramarśādhirāja Paramśāvavā Kakka [is ruling] from the prosperous great city of Kiṭaka, [this charter is issued] from the prosperous great city of Harshapura by the illustrious Viṣhayādhipati Samadbhatapañcamaḥāśabda Mahāsāmanta Chandrāditya in favour of Bhaṭṭa Mātrigana who is the son of Mātrīśvara hailing from

---

1 Above, Vol. IX, pp. 248 ff. Parabala’s father is stated to have defeated Nāgavallaka who is usually identified with the Gurjara-Pratihāra king Nāgabhaṭa II (c. 810-33 A.D.). He may have been a later contemporary of Nāgabhaṭa II.
2 The Rāṣṭrakūṭas and their Times, pp. 42-43.
4 Cf. Yājñavalkyasamhitā, II, 150 and Viṣṇuvarās’s commentary thereon. See also above, Vol. XXXIII, p. 194.
5 Expessed by symbol.
6 Read mahābhirāḍhikēṭā.
the locality [called] Sāṇanda, who belongs to the Kāśyapa gōtra [and] the Mādhyandina [ākāhā],
whose body is adorned with [the knowledge of] the Vēdas and its six aṅgas, who keeps the sacred
fire since he was a child, who is the best among those who are devoted to the [sacred fire, and]
who is endowed with [all] the said qualities.

Lines 6-9: śri-Charṇḍrādityēna [dattam*[1]] svasti(sti)-dhanaṁ bhūmi-danaṁ sva-gētrar-
prithag-bhāvēna Māṭrīganēṇa la vhāv(bhām) vavu(babīl) maka-kēdāra-mīsra-chatur-bhāṅg-
(gam ![]* [tasya*[2]] kṣhēttrasya Hilōhīla-grāmā-nivēśa-dakṣiṇa-diśāyān ![*[3]] catur-
āghātanān ![*[4]] pūrvaṁ(rvṛvaṁ) diśān(sāyān) Varḍhamanēśvara-kṣhēttram dakṣiṇa-
dīśān(sāyān) Ṛṛa(Bṛā)hmaṇa- Bhāulā-ch(a)-kṣhēttraṁ paschīma-diś(i) tāṭakāṁ(kam)
uttara-dīś(i) Kārīsa-Ruṣṭī-Kōṭum ḍaka(kāh ![]* [ēvaṁ chatur-āghātan-ōpalakṣhitam*[5]] kṣhē-
ttram ![*[6]]

Translation: A [plot of land which is the] quarter [of the village], which is partly marshy land
with [a plantation of] babbūlaka [trees thereon] is [hereby granted] by the illustrious Chandrādityā
as a gift of land for which he receives [only] the wealth [in the shape] of good luck [arising from
the donee’s blessing]3 and is received by Māṭrīgaṇa as [a person] separated from his family (i.e., for
his individual enjoyment). The four boundaries of the land, which lies to the south of the entrance
(or the inhabited area) of Hilōhīla-grāmā, are [as follows]: to the east there is a [plot of] land
belonging to the [deity] Varḍhamanēśvara; to the south there is the land containing an orchard
belonging to the Brāhmaṇa Bhāula; to the west there lies the tank; [and] to the north there are
[the localities called] Kārīsa, Ruṣṭī and Kōṭum ḍaka. [The gift land is] demarcated by the
boundaries [indicated] above.

Lines 10-15: Siddhām*[1] ![*[2]] śri-Charṇḍrādityēna [dvitiyaṁ*[2]] bhūmi-dānam Māṭrī-
gaṇasya(nāya) svasti(sti)-dhana(mnam ![]* [ēvaṁ tasya mā(a)ghātanam ![*[3]] pūrva-diśātu*
Vṛa(Bṛā)hmaṇa(Sānijākṣa) kāh ![]* [tatha śa maṁta-Vṛa-
(Bṛa)hmaṇa(Sānijākṣa) kāh ![]* [tatha śa maṁta-Madahara-Iśvarasya(ṛaḥ ![]*) tathā Śa maṁta-Vṛa-
(Bṛa)hmaṇa-Sānijākṣa(kah ![]*) Sīharakṣibyā-
nīvāḥ bhāṭṭa-Iśvarasya(ṛaḥ ![]*) tathā śa maṁta-Madahara-Dhāṁakṣa(kah ![]*) Śa maṁta-
(Bṛa)hmaṇaṣva(Sāmha) sārmma-
 rah(mñ ![]*) tathā sāksī Vṛa(Bṛa)hmaṇa(kah ![]*) Agykasāya(kah ![]*) tathā Vṛa(Bṛa)hmaṇa(kah ![]*) sākṣī
Varisāya(ḥaḥ ![]*) Khaḷiṭapalli-grāmā-nīvāsī sākṣī bhāṭṭa-Līṭlasāya(laḥ ![]*) tathā sāksī Kōṭakas-
(kah ![]*) Kūsaṇv(a)-grāmā-nīvāsī Vṛa(Bṛa)hmaṇa(kah ![]*) bhāṭṭa-Dattasya(ttaḥ ![]*) tathā Vṛa-
(Bṛa)hmaṇa(kah ![]*) sākṣī Sēṇa-bhāṭṭasya(ttaḥ ![]*) tathā sāksī Vṛa(Bṛa)hmaṇa(kah ![]*) Tūsēkṣa-
(kah ![]*) tathā Siddhīṣvayakṣa(kah ![]*)

Translation: May it be well! [This is a second] gift of land [made] by the illustrious Chandrādityā
in favour of Māṭrīgaṇa, for which he gets [only] the wealth of good luck [arising from
the donee’s blessing]. Its boundary is thus [given below]: in all directions there is the field
belonging to Brāhmaṇas [who are]: the neighbour Bhāṭivāmin; and the Brāhmaṇa neigh-
bour Sānijaka; and the neighbour Īśvara of Madahara; and the Brāhmaṇa Bhāṭṭa Prathillā; and

---

1 Better read chatur-āghāṭha likhyatē.
2 Better read chatur-āghāṭha-ōpalakṣhitam.
3 The implication is that the land was freely given and was also made rent-free.
4 Expressed by symbol.
5 Better read bhāṭṭa likhyatē.
6 Read diśāyān. But the reading intended here seems to be sarva-diśāau or pura-diśāau diśāau. This is possibly supported by the mention of a number of persons as sāmaṇtas or neighbours. Otherwise, we have to think that the boundaries in the north, south and west were omitted through oversight.
7 Read kṣhēttram or better kṣhēttrāṇi.
8 Sandhi has not been observed here.
the neighbour Dhāma of Madahara; [and] Bhaṭṭa Iśvara who is an inhabitant of Śiharakhbijya; and the Brahmāna neighbour Sāmbāsarman. And the witness [to the gift is]: the Brahmāna Aggaka; also the Brahmāna witness Vāraśa; [also] the witness Bhaṭṭa Lilāla who is an inhabitant of the village of Khallāpalli; also the witness Kōṭaka; [also] the Brahmāna Bhaṭṭa Datta who is an inhabitant of the village of Kūsamba; also the Brahmāna witness Sēṇabhaṭṭa; also the Brahmāna witness Tūsēka; also Siddhuyaka.

Lines 15-17: ēva[m*] chatur-bhāga-dvaya(ya)ṁ śri-Chandrādityeṇa sva-hasta-dattasya-(ttam |) Mārggaśira-māsa-suddha-saptamyāṁ Sōma-dinē vēllā(lā)yāṁ1 pūrvvāhān ēvaṁ śri-Chandrādityeṇa śraddhaye param-āviaśta(aśṭena) sva-hastēna svastī(sti)-dhanaṁ sa-ditya(datti)1-daś-āparyā(pā)raśdanaṁ(dham) a-kara-pravṛtiṁaṁ(ttaṁ dattam |) ma(na) vrīti(ti)-adhā-(stha)panaṁ cha sīmāyāṁ sphaṭanaṁ cha [*] Pādāṭaka-grāmē [prathama*-]chatur-bhāga[m*] dvitā(ya)-chatur-bhāga[m*] Hīlōhila-grāmē [*]

Translation: Thus two [plots of land which are] quarters [of the two villages referred to above] are granted by the illustrious Chandrāditya by his own hands. Thus on Monday the seventh [tēṇa] of the bright [fortnight] of the month of Mārggaśira, during the forenoon part of the day, [the grant of land], for which [only] the wealth of good luck [arising from the donee’s blessings] is received, is [made] by the illustrious Chandrāditya, by his own hand, together with [the right of enjoying the fines] for the ten [minor] offences as well as the customary presents [from tenants and] without any rent fixed. [The donee should have] no [right] to raise an enclosure at the border [of the gift land] and [of] winning grains [at the border]. The [first] quarter [of land] lies in Pādāṭaka-grāma [and] the second quarter in Hīlōhila-grāma.

Lines 17-20: śri-Harshapuraṁ(r-ā)vṛathā(tēṇa)(sthita)-karaṇa-kalāpa-samakṣaṁ tathā Kaisattakē(ka)-mahālabāhikṛita-Vrā(Brā)hmaṇa-bhaṭṭaṁ-Iśvarasya adhyakṣa-bhaṭṭa-dvā(वā)-
sudēva(sya*) tathā naḍāṅgha-vi[d*]-bhaṭṭa-mahāpratihāra* -Arammata[sa*] Vālēkhabha-
Bhāulla[sa] cha samakṣaṁ[*] ēvaṁ śri-Chandrāditya(tēṇa) [sara*]-sama(ma)kṣaṁ karaṇa-sahitaṁ(tēna) bhūr-[u]pagamataṁ(mita) bhaṭṭa-Māṭrīgaṇasya(nāya |)

Translation: Thus, in the presence of the group of officials stationed at Harshapura and [in the presence] of the Brahmāna Mahālabāhikṛita Bhaṭṭa Iśvara of Kaisattaka [and] of Adhyakṣa (possibly, a judge) Vāsudēva, and of Mahāpratihāra Bhaṭṭa Arammata who is versed in the six aṅgas [of the Vēdas], [and also] of Bhāulla of Vālēkhabha, in the presence of [all the people], the illustrious Chandrāditya, along with his officials, causes the [gift] land to be accepted by Māṭrīgaṇa.

Lines 20-21: Two of the usual impercatory stanzas have been quoted here. They are written even more carelessly than the rest of the record.

---

1 These three akṣharas are engraved partially on something previously incised.
2 Cf. above, Vol. XXXXI, p. 301, note 2. Dītya is generally mentioned along with vishāṭi or free labour and possibly means ‘customary presents’. The meaning of prāṭibhādikā, sometimes found in the same context, is uncertain.
3 Saṭḍā has not been observed here.
In the year 1951, when I was Custodian in the State Museum, Lucknow, Sri K. D. Bajpai, the then Archaeological Officer and Officiating Curator of the Lucknow Museum, very kindly gave me six copper-plate grants of the Gāhāḍavāla kings for decipherment and publication. One of the said grants, which were purchased from Messrs. Mataprasad Sitaram of Varanasi in 1948, is published in the following pages.

This is a single plate measuring about 1’ 6½” broad by 1’ 2½” high and engraved on one face only. In the upper part, it has a ring-hole about ½” in diameter. The plate contains 30 lines of writing which is in a good state of preservation. The size of individual letters is about ½”. The characters are Nāgari, and the language is Sanskrit. Except once in line 8, the letter b has been indicated by the sign for v. As regards orthography, the palatal sibilant is often employed instead of the dental.

The inscription opens with the well-known verses which invoke the blessings of the goddess Śrī and give the genealogy of the donor and ends with the usual benedictory and imprecatory verses. The formal part of the grant from line 11 to 23 is in prose and is worded like most of the published grants of the Gāhāḍavāla dynasty.

The charter was issued by Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Vijayachandrādēva, the successor of P. M. P. Gōvindachandrādēva who was the successor of P. M. P. Madanapālādēva, the successor of P. M. P. Chandrādēva, ‘who by his own arm acquired the sovereignty over Kānyakubja (Kanauj)’. The charter is dated Friday, the seventh tithi of the bright half of the month of Phālgunā of the year 1221, which is equivalent to 1164 A. D. It states that, after bathing in the Yamunā near Machchhāsā, the king granted the village of Kanhaḍavārā in the Valai pattalā to the Brāhmaṇa Ṭhakkura Narasimha śarman of the Vasishtha gōtra, who was the son of Ṭhakkura Bharatha and grandson of Ṭhakkura Surānanda. The name of the writer is not mentioned.

I am unable to identify the localities mentioned in the grant.

TEXT

[Metres : Verses 1, 3, 13, 14, 16-22 Anusūṭhā ; verses 2, 23 Indravajrā ; verses 4, 7 Sārdulavikṛṣṭā ; verses 5-6, 8, 11-12, 24 Vasantatilakā ; verse 9 Drutavilambita ; verse 10 Mālini ; verse 15 Sālini.]

1 ओम स्वतिः II अकुण्ठोक्तवेकुण्ठकण्ठपीठलिङ्करः । संरथ्मः सुरतामभेस्वरम् स ||

श्रीयोः अवेषतः । ॥[२] सरस्वतीशृवः तिमात्रायात्रायात्मापालमालमु दिवश गाता-

1 [The details of the date regularly correspond to Friday the 19th February 1165 A. D. Two other copper-plate grants of Gāhāḍavāla Vijayachandra, dated respectively in V. S. 1224 and 1225, are so far known. See Bhandarkar’s List, Nos. 333 and 336. This is thus the earliest of his records as yet discovered.—Ed.].

2 [The correct name of the place is Kauśāmbi, modern Kosam in the Allahabad District.—Ed.].

3 From inked impressions.
2 सु । साशाङ्ग्यस्वार्थ भूरिभाम्ना नाम्ना यशोविन्ध्र हृद्यादारः ॥ [२*]
तत्त्वोभुवस्मही जन्माद्य हामानिं निजम (मृ) । वेणपारमकूपारारे व्यापारितं यः-

3 श: ॥ [३*] तस्यभूतनयो नर्तकरसिंकः कालत्रिपिन्मण्डः (लो) बिभस्तोधत-धीरोधविविधः ॥ [२*] श्रीजनादेवो नृप: । वेणोदारत्मत्रपश्चिमताश्रयायोप्रजोपद्रवं
श्रीम-

4 दुगाधिपुराधिराज्यमात्र (स) मन्दोविधुत्कृषिणानित्वम (मृ) ॥ [४*] तीर्थांनि कापिलिः (शि)
कुलिकोत्तरकोशेश्वरानानि परिप्रविहारिन्न्यः ॥ [१*] हेमालेन्द्रमणिंस (श) ददताः हिजथे

5 येता (ना) तिण्डू वसुतो शतशस्तुलामि: ॥ [५*] तस्यात्मजो मदनपाल इति
शतीत्रुमुर्मणिविहजयः नन्दगोविन्दवः । यस्यभिषं (व) ककलशोभलसितः (ैः) पयोमः प्राशालितं कः-

6 लिरजपटलिः धरिः (व्या) ॥ [६*] यस्यास्वीत्रिजप्राप्तनाश (स) म[वे] तुञ्जः (लो) लोः
चैत्यतलिः (स) सबामकुम्भपद पदां (स) मभरश्चयमहीमण्डः । चौदालोकरिन्नतानुगतिः

7 स्वानाशी (स) गुढासितः ॥ शेष: पेयवसा (शा) दिव क्षणमसी क्रोडः निलिनाननः ॥
[७*] तस्यादयात्मजुः दिव्यावता (व) इवलिङ्गाः (लो) (व) त्वाणु (ह) दनवराजगमो
नरेन्द्र: । सात्रामु-

8 तद्वयुज्ञः प्रभवो गवां यो गोविन्दचन्द्र इति चन्द्र इवामृताः ॥ [८*]
न कवमप्यलभत रणधारितसुपुर (दिशु गजाय) विविध: । ककुमिः
वस्मुरभमुलब्रमस्थितमहि इव यः-

9 [स्व] हर्जगाः ॥ [९*] प्रज्ञः विजयचन्द्रो नाम तस्यादयात्मः सुरपतिवर
भूमुखवाचविचर्दतः । भुतनादनन्त (हे) लाहर्मय (वेव) द्वनीरात्मवतनाद्यात्मः
भूमोकुतप: ॥ [१०*] लोः-

10 [क्र] याध्याटकासो (का) शिवसुः (रू) त्यालानि प्रायांतकीतिकविवरणितव्यावहारः । यस्य
वित्तिविदयमपदममाज्ज भाषि प्रोज्युगुलि (व) लिराजमं यस्यसि ॥
[११*] यादिशचल्लुपथि-

1 [The intended reading is preśjrīṁbhaganti as read by Kielhorn in the Benares Sanskrit College plate of
Jayachandras (Ind. Ant., Vol. XVIII, p. 130, text line 11) though the second letter is doubtful there. Cf.
also the Fyzabad plate of Jayachandras (ibid., Vol. XV, p. 11, text line 11).—Ed.]
11 नेत्रभिजयां भावात्कर्णीदागुरुभारनिपूर्विते । यविष्णु स्वर्गवाति च रण-भृत्यैर्मूलतः ज्ञाति निसर्गविशेषाय राजविशेषाय। [१२] सर्वं समसतराजवचनसंसंगितम्।

12 च परमभूतनिम्नदेवरत्राज्वित्रजयराजपरमदेवरोपरमभूतनिम्नदेवरत्राज्वित्रजयराजपरमदेवर-परमभूतनिम्नदेवरत्राज्वित्रजयराजपरमदेवर-परमभूतनिम्नदेवरत्राज्वित्रजयराजपरमदेवर-परमभूतनिम्नदेवरत्राज्वित्रजयराजपरमदेवर-

13 परमभूतविशेषदेवरत्राज्वित्रजयराजपरमदेवर-परमभूतविशेषदेवरत्राज्वित्रजयराजपरमदेवर-परमभूतविशेषदेवरत्राज्वित्रजयराजपरमदेवर-परमभूतविशेषदेवरत्राज्वित्रजयराजपरमदेवर-

14 चरतिष्णविन्दूच्छविवर्णदेवरत्राज्वित्रजयराजपरमदेवर-चरतिष्णविन्दूच्छविवर्णदेवरत्राज्वित्रजयराजपरमदेवर-चरतिष्णविन्दूच्छविवर्णदेवरत्राज्वित्रजयराजपरमदेवर-चरतिष्णविन्दूच्छविवर्णदेवरत्राज्वित्रजयराजपरमदेवर-

15 महत्त्वातदेवेवो ज्ञयो । ॥ वले पत्तलया कहुँ वरामनिवासनो निविस्तः-जनपदनुभुपातानि च । राजीदुर्गवरामनिवासनो निविस्तः ॥

16 कपटलक्षणिष्टतत्त्वेतिप्रत्यक्षमतुरतिपत्तनाकरूपस्वायत्नोकुलातिष्ठतिपुरुषानायकवि-वो । यथा ध्याति विदितसु । भवतां । यथोपपरिलिखितः ॥

17 ग्राम: सजलस्य: सलोणवाणकः समस्ताकर: सगतावर: संगिरिखानिधिह वम: समावका: समवानाविनाविवर्तुणयीतिगोचरवर्तृत्स: सा (सो) वा (वा) तत्त्वतुरा-   

18 ग्राम: सजलस्य: सलोणवाणकः समस्ताकर: सगतावर: संगिरिखानिधिह वम: समावका: समवानाविनाविवर्तुणयीतिगोचरवर्तृत्स: सा (सो) वा (वा) तत्त्वतुरा-

19 व्य यमुनायम्या । सनातनानि विधिविधाननिम्नमुनिमुनिभूपपुरुषस्वायत्तिपस्य । विलवानिमित्तपतिपातनपुमस्मुन्यरा (स) विषयपुप्पस्योपथितपतिसम्मतसे (श) ॥

20 प (क) र विभागोप्यः चेमुन्नानायुत्वमुद्येवस्य पूजा विभाग प्रचुरपायसेन हविषा हविष्यं हुला मातृपिरंतरात्रात्रेऽ शुष्कवेशात्माभिनवंकाय्य-कुलताः ॥

21 पूर्वकर्तनादकपूर्वकं विसंद्रानाया एकं विसंद्रानाय थक्कुरश्रीगुरुनान्तिनाय थक्कुरश्रीगुरुनान्तिनाय थक्कुरश्रीमातापारमेची ब्राह्मणत्वं नान्तातं यावच्छासनीकृत्य श्रीमातापारमेची ब्राह्मणत्वं नान्तातं यावच्छासनीकृत्य
22 प्रदत्तो मतः मतः
यवादीयमानभागमोगकरप्रम(व)णिकरमलिकाम(व)णिमृद्दी
नियतार्नितसमस्तादायानाजाविषयीभूय दास्त्येत्ति। [१*] 
भविन्त चात्र श्लोकः

23 भूमिः यः प्रतिगुर्जः(श्ल)ति वशः भूमि प्रवच्छति। उभोऽ
तो पुष्यकम्पानी
नियंत स्वर्गगामिनी। [१३*] सं(श)कं भंडासं च्छ(छ)चं वराश्वा
वर्वारणा:। भूमिदानस्य चित्तानि

24 फलमेवतुचुराद। [१४*] सम्बन्धितान्मायिनः पाधवेण्यान्मूः भूयो भूयोः
याचले रामभरः। सामायोत(श) धम्मेषुतुरुपुःः काले काले पालनीयो भविन्तः। [१५*]
स्त्रमधु(शे) परिवशिे

25 यः कृतीक्षेपतःवत(त)। तस्यां करसम्प्रम(स) शासनं न व्यतिक-
मेतु। [१६*] व(व)हिमभवकुः मुक्ता राजभिः सगरायिनः। [१*]
यः(य)स्य वस्य यदा भूमिभस्य तस्य तदा फलम(म)॥ [१७*] गामे-

26 कां स्वर्णेमेंकं च भूमेवेशक्षणगुःणम्। हरं(र)सर्कमानोति
वाकाहु(शु)-
तसंस्तनम(वम्)॥ [१८*] तादागानं सहस्त्रेण ध्रुवमेथफलेनोः
च। गवां कोटि-
प्रदानेन भूमिहरुः न सु(शु)-

27 ध्यति॥ [१९*] स्वद्वं परदत्तं वा यो हरेत वेगुत्व्रारम्(रम्)। स
विषयां
कृतिक्षेपवा पितुभि: सह मज्जति॥ [२०*] पृष्ठ वच्चवहाणि
स्वगो
वसति भूमिदः। धार्मेत्ता चानुमलता

28 च तालयेव नरके वसेतु॥ [२१*] वारिष्ठीववण्यायु
सु(शु)वकोतवासिनः
[१*] कृप्तसप्तिश मायंते देवत्र(व)श्वस्वराणः॥ [२२*] यातीह द्वाति
पुरा नरेद्रैतिनानि धम्मायस्य-

29 यास्त्रवाणि। निम्नैङ्ल्य|वान्त्रश्रतिनानि
तानि को नाम साध्यः पुनराद्वितीय॥ [२३*] बालाधिभास्मिनिः
वपुष्याधिपत्यमात्मात्रमहुः
विषयोपमोगः। प्राणास्तुणानाः。

30 ग्रजळवि(व्र)नमुस्मा नराणां धम्मः: सका परमहो परिलोकवाने॥ [२४*] न
मज्जलं महाः:॥ [२*]

* The word is redundant.—Ed.
* [Other records generally have kāśika.—Ed.]
No. 36—NIMBAL PLATES OF KALACHURI SANKAMADEVA

(1 Plate)

M. K. DHAVALIKAR, AURANGABARD

(Received on 2.12.1959)

The set of plates was found while removing stones in S. Nos. 246 and 251 to the south-west of the Saṅkaraliṅga temple at Nimbāḷ (Budruk) in the Indi Taluk of the Bijapur District of Mysore. It was in the possession of Shri B. G. Nadvinda Patil, the owner of the field, from whom it was obtained by Shri S. A. Sundara, Exploration Assistant, Department of Archaeology, South-Western Circle. It is published with the permission of the Superintendent of the Circle.

The plates are three in number. The first and third plates are inscribed only on the inner side while the second is inscribed on both sides.1 There is a roundish hole (diameter \(\frac{1}{4}\)) in the middle of the upper margin of each plate and the plates were held together by a circular ring soldered beneath a seal. The plates measure 9\(\frac{1}{2}\) in height, 5\(\frac{1}{2}\) in breadth and \(\frac{1}{4}\) in thickness and together weigh 129 tolas.

The characters belong to the Southern Nāgarī alphabet of about the 12th century A.D. and do not call for any special remarks. The language of the record is Sanskrit (with Kannaṇa influence in some parts; cf. lines 52, 58) and, except the stanzas at the beginning, the imprecatory verses at the end (lines 65 to 82), and a stanza mentioning the writer (lines 82-84), it is written in prose. There are many orthographical errors in the text of the record.

After the invocatory stanza in praise of Śiva at the beginning, the record gives the genealogy of the Kālachuri kings, which is similar to that given in the Behatti2 and Kukkanur3 plates. But Bijjana’s victory over the Pāṇḍya, Chōla, Vaṅga and Mālava kings, which is described in the said plates, is absent in the present grant.

The inscription then records the grant of the village of Bobbulavaddhe, situated in Aṅkulāga-50 which formed a part of Tārikāḍa-kampaṇa, made by king Saṅkama II in favour of the temple of a certain deity at Nimbahura (i.e. modern Nimbāḷ) for repairs to the temple and the worship of the deity. The name of the deity is not clear from the grant as that particular portion is mutilated. Only the first letter kō can be read. The name may be Kōṭisāṅkaradēva,4 i.e. Saṅkaraliṅga at Nimbāḷ. The grant was accepted by Nāgisaṭṭhi apparently on behalf of the deity. The boundaries of the gift village have not been specified. The record mentions the name of the king’s minister, Mallikārjuna. The charter was drawn up by Ādityadēva who also composed the above-mentioned Behatti and Kukkanur plates. The record was written by Pāṇḍita Gōllāṇa while it was engraved by Pāṇḍaya who was also the engraver of the Behatti grant.

The date of the grant is given as Monday, the 5th of the bright half of the month of Mārgaśīrṣa in the cyclic year of Parābhava. The nakṣatra was Bharaṇī (a mistake for Śravaṇa) and the yugā Vyātipāta. The date, which corresponds to the 17th November 1186

---

1 The engraving of the record had originally been begun on the outer side of the third plate but was later given up.

47 DGA/59

(227)
A.D., raises certain issues. We know from other inscriptions of Saṅkama II that he began to rule in 1177-78 A.D. and continued till 1182 A.D. as the latest inscription of his reign belongs to the fifth regnal year, while his younger brother Āhavamalla began to rule in 1182 A.D. to which his earliest inscriptions belong. But the present grant was made by Saṅkama in 1186 A.D. The problem cannot be solved in the present state of our knowledge.¹

Among the localities mentioned in the charter, Nimbahura is the Sanskritized form of Kannada Nimbahalla from which the present name Nimbal has been derived. The gift village of Bobbula-vaddhe may be modern Bābdī, three miles west of Nimbla. Aṅkulagī, the headquarters of a group of 50 villages in which the gift village was situated, may be the present Aṅkalgī in the Bijapur Taluk. The territorial division Tarikāḍa-kampaṇa formed part of the ancient Kuntala country and roughly comprised the northern areas of the present Mysore State.

TEXT²

[Meters : Verses 1-6, 11-19, 21 Anuśṭubh ; verses 7-10 Śārdūlavikrīḍita ; verse 20 Śālinī.]

First Plate

1  प्रोम् । स्वस्ति । नमः (म) स्तुतिगिरः (र)रङ्गु (श्रु) -
2  वी(वि)चलङ्चर्चारचर्च (ँ) चैलोक्य-  
3  नगरारंगसुल्स्तंभय सं(श)भ- 
4  वे ॥ [ँ] अस्ति तस्मादनामामकः ॥ सा- 
5  गरायति । कूलं कलचुरीत्यात्तिथि वि- 
6  स्तयं भुजनतयं ॥[ँ २] तदनवायो(वेय) 
7  [र]जंगम[ँ] कृष्ण:। कृष्ण [ड]वापरः । ग्र- 
8  पि वालस्य चरितं (श)मदृढः यस्य गो- 
9  यते ॥[ँ ३] स [जो]गममही[ँ] हल [कलं वेय- 
10  रिमहीमुजामुम्ब्र] ॥[ँ ४] चीरकंवंदमहसा(सो) पा- 
11  चं पुराम्दी(जी) जननु (नत) ॥[ँ ५] दाक्षिणयजल-

¹ [The author's statements regarding the reign period of Saṅkama and the beginning of the rule of Āhavamalla are inaccurate. Fleet assigns Saṅkama's rule to 1177-80 A.D. (Bomb. Gaz., Vol. I, Part ii, pp. 486 ff.) and P. B. Desai to 1178-80 A.D. (Karṇāḍaṃdada Kalachurigalu, 1951, pp. 54-55). Epigraphic evidence on the subject is rather confusing. The genuineness of the grant published here is not beyond doubt.—Ed.]
² [From the original plates.
² Expressed by symbol.
12 धि(के)स्तम्भ[द*]. कीरोदादिव चंद्रमा[१*]
13 भ्रज्ञायत जगत्वा(स्था)तः परमाहिमः
14 हीनिति: इ[१ ५*] तस्मात्मेनो(केशो)रिवत्ते(केशे)
15 ज्ञापति(नाना) तेजसं निधिः । उदित: सुमः
16 [टाँडल्यो विज(उज)णुपूविवीपति: इ[१ ६*]
17 स च । श्राचक्राम न काण दी(दिद)श्रव बु(बु)भु
18 जे के देशमुम(नूय)लयाचरे कत(श्र)रिपु ब-

Second Plate : First Side

19 भार [न्] रिपु[न्]या[१*][धित]नकानिह [१*] संचिकये न घ-
20 नानि कानि न दस्रो कि दानमि(भी)जे म-
21 खे: कैश्रीवं मुणार्यलरुणगिरिः [श्री]-
22 बिज(उज)णक्षमापति: [१ ७*] सर्वाधानिम[रु] नुद-
23 न्युकुलवन्यन(स्त्र)वंहिज(कु)भूजाणा(जा) हस्ताभोज-
24 तलीज (जे)गधवल[य*]सर्वा(स्त्र)रक्तरीवोजसा ।
25 [सर्वबीचर]वृद्धपीठिनिदि(हि)तथीपाद-
26 [स्मो]इयो स(रा)ज[१*] सोम उदक्लानिन-
27 [धिरित: पूरा]णो स्तुतमः(नम)ढ़ः ।[१ ८*] वातां कैव रणो-
28 [सर्वेशु निनि]दे भेरीवे भेरीवे । दृव्ये-
29 [पु हुषणा]हरे: (ते) रिप ता(कु)तैसाती: कि (की)लक्षोऽ-
30 हुल्ले[१*] यवा[१*]वामु त(न) हुष[हु*]वृण रिपव: का देश-
31 कोस(श्र)ल्य: केवं वा न विदीयते सम हुद-
32 वं मूल्यादि[निमिर्]दुर्वाम्[१*] यस्य च अविदनिविदि-
33 खामणो: [१*] हेलाहिदिः(कि)नवानमारम-
34 रिते दीपः यदवं (ष्टी) दिलता धृतावास(ष्ट्र)ध्वलु-
35 राहते: परिवड़ह(हृ)ला यदवी नगा: ।
36 तत्तात(हु) मु(स्र)पुराणी(स्र)वी जवहनप्रस्थाप-
37 [वेय]समयतु(ति) जानित(ते) यदि लसे(रे)ष एष [हु]-

* The danda is unnecessary.
38 कृती मृत्युर्वस्मिः[१] \ II [१०९] तदः(त)स्तदनुजः [श्री]-
39 म(ह)जातः सलमभुवसिः [१०] प्रसंपन्नुषः-
40 लक्ष्मीकार(कः) महुर्ल(न्ये)व वनापरः [II ११४] अर्थः [त]-

Second Plate : Second Side

41 स्वेति यत्या(स्या)पे न भेद उपलब्धवें(ते) [१०] कस्य तः-
42 लु(व)नेव तक्कम्य तेजः सु(शु)वि १ ष्ठमुः-
43 नेव(वेत) [II १२४] कि नाम ब्रजबरितः[१०] सु(सु)ते रो(रा)जः-
44 कुंजरः । नित्यवत्र (बु)तवातो(नो)पि नैति यो मतः-
45 बाम्यः(स्या)तां(ताम) [II १३४] स हि सहजयंक्त(क)भिकोभयुः-
46 नानामःगिरिसमास[जिग]प्रः-
47 जानुरामनंकस्तिहै(लल्ला)धन्ना(रत्न)जः-
48 परिवर्तः(रंडः)मागः (न)साम्राज्य्यः-
49 गुरुपत्तोमहालक्ष्मीभिन्नातसुभाषी-
50 [क]शम्यनप्रसंपन्नंभीरिनिरातकः-
51 निस्क(क्ष)लक्षवृत्त(सृ)म(म)हराजः[भिरा]जः[२]
52 शंसयमेवः निव (व)हुद श्री(श्री)शो । । । [२३५]-
53 स्या निरतनसपिष्ट(शिष्ट)तस्य पुराः[१६] प्रवतः(वृत्ते)-
54 सु(पु) पुष्पवेशु पिष्टवतानेषु वेतस्य अं-
55 गमोऽर्धोगऽगऽद्वृत्तिकर्तानस्यादाः-
56 रादिनिमत्त तारिकाकपाठैं अंकुलमेव एव-
57 तत्रमध्यस्थतवोऽवयननामभ्यः(व) पुनर्दाः-
58 नस्य परावसवत्तरद मार्ग(सिष्ट)राजु(सु)दयः-
59 चरित(स्याः) सोमवार(रे) भरण(शी)नाशस्यति[षा]नयो-

1 The dota is unnecessary.
2 [The akshara is redundant.—Ed.]
3 [The intended reading may be अपरा-समस्थिति.—Ed.]
4 [The intended reading is apparently Kṣitiśekura.—Ed.]
NIMBAL PLATES OF KALACHURI SANKAMADEVA

60  गुंडायां (या) मंगलियों (वि) प्रेक्षणाय धारणामय त्रिशरण कुङ्कम

61  त्वा स्वरूपोद्दाताय नामाश्रयं हुले धारा-

62  पु(पु)वें अधिकारिं रव । [प्रश्न ?] महानकाजुः

63  ... देवी संवधेवो दत्तवा(वा)न ॥ देवी ॥

Third Plate

64  [प्रस्य च ध]ः। रक्षण [फल]मिति महात्मका।।

65  [प्राच]रूत्स(रू) पोहातीमसादत्तक-.

66  [लघ]मंगलयो मसंस(लघ)यः ॥ बहुमिव-

67  शुष्क मुक्ता राजलिङ्गः (भि) सङ्गरादिमिः । यस्य य-

68  स्य धरां मूमिः। तस्य तस्य तदा फलं (तम) ॥ [१४०] सुदान

69  पांसवो मूमिः। गण्यंति, तुलबिंच्छि(विद्य)दयः ॥ [ः] न गण्यं ते वि-

70  धान्यार धर्मसंसरणे फलं (नम) ॥ [१४१] अपहरतः स-

71  म[वेंस] चाज्ञुषुरालीयीत्व ॥ एवं फलमात्मा (मना)

72  [सिद्धस्यः: ॥] स्वरत्न(वा) परदत्तानाः (तां वा) यो ध(ह)रेत वसु-

73  बरारा (राम) ॥ [विष्णु]वें(व)सह्यत्सा(शा)णि मिः (विद्य) ष्टा (ष्टा) यों जायते कुङ्क-

74  [मिः] ॥ [१४२] कुलस्तिः (निः) तारए(से)कतः सप्त सप्त [ः]

75  [सूत सा] । [अष्टोक्तं पारए(से)ह(ह)तः] सप्त सप्त च. सप्त

76  च ॥ [१४३] [प्र(गा) मेकाः] रत्न(निः)कामिकाः बुधरुपयुक्तमुनुः-

77  लं (लघ) । हरस्तुरकामान्तिः यावदाहु (पु) तस्स्वत (वम) [॥१४४]
78 कम्भणा मनसा वाचा यः समर्थिपुरविक्षः (क)ऽते ।
79 स [स्या]सदेव चांडलत् सर्वमन्मचः (व)क्रमः (फः)ऽतः ॥ [१९*]
80 सामान्यो धर्मसेवाम (त)सू (भ)पाण्यो काले काले पा- ।
81 लोण्यो [यो] भविष्यः । सर्वनिता ज्ञातिनः पार्थिः-
82 [ष्वें]ग्रामः भूमिः भूमिः यापाया रामायानः ॥ [२०*] शक्तिपु- ।
83 त्योतिषं (च)विवेकः (च्छः)पार्थिनः [१*] रवि (चः)ता-
84 दिती देवनः स (स)तं सा (शा) सनादति ॥ [२१*] इतिः-
85 यं विमुषविवेकः चक्रवृत्ततिः श्री (श्री)कालिः-
86 न्य (त्य)देवनः [१*] लिखित पद्धितोल्लेन ॥ उकि-
87 रिते बिनालिपियवेन [१*] मंगलमहाश्रीशी ॥

1 [Read 'दिमाया.—Ed.].
2 Read 'उकिता'.
3 On the back of the plate there are three lines of writing. As indicated above, the engraving of the document was originally begun there.
Pandit S. N. Rajaguru published this inscription in the *Orissa Historical Research Journal*, Vol. VI, Parts II-III (July and October 1957), pp. 97-102 and Plates. He is stated to have received the plates for study from Pandit Ananta Tripathi of Berhampore in the Ganjam District of Orissa and the record is reported to have been discovered at the village of Pandiapathar about six miles to the north-east of Aska in the same District. As Pandit Rajaguru's treatment of the inscription did not appear to be quite satisfactory, I was eager to examine the original plates which I received from Pandit Tripathi in October 1959 for study and return. It was indeed the kind help of Dr. H. K. Mahtab, Chief Minister of Orissa, that enabled me to secure the inscription for examination and I am extremely thankful to him.

The inscription is written on three plates, of which the first and third are engraved on the inner side and the second on both the sides. There are twenty-eight lines of writing, each inscribed face of the plates containing seven lines. The plates measure each about 7½ inches in length and 3½ inches in height. There is a hole (a little below ½ inch in diameter) about the middle of the left half of the three plates and the seal ring (about ½ inch in thickness and 3 inches in diameter) holding the plates together passes through it. The said hole has been made at the space left out on each plate at the time of engraving. Before this hole was bored, another hole was bored through mistake elsewhere in each of the three plates after the engraving had been completed. Thus there is a hole in the lower part of the third plate (cutting off an akshara in line 27) while a hole each was bored originally at the corresponding place in the first and second plates (affecting two aksharas in line 7 on Plate I and one akshara in line 9 and two in lines 20-21 on Plate II) although, in the case of Plates I and II, the circular pieces of metal removed by the boring instrument were replaced and soldered soon after the mistake had been detected. The piece of metal similarly removed from the third plate was evidently refixed at its place; but it is now lost though the marks of soldering are quite clear. The circular seal soldered to the joint of the ring is 1½ inches in diameter and is much corroded. Its counter-sunk surface bears the sun and crescent symbols above an animal which looks like a boar to right. There is another symbol looking like a oonch-shell above the head of the animal. The weight of the three plates together is 56½ tolas and that of the seal and the ring 13½ tolas.

The characters of the inscription belong to the East Indian alphabet of about the tenth century A.D. and may be compared with those of such other contemporary epigraphs of the Ganjam region as the Madras Museum plates¹ of the time of Narëndradhavala, which have been assigned to the third quarter of the same century. However, on a careful examination of the palaeography of the record under study with that of the said Madras Museum plates, it is found that letters like ṇ, kk, j, ḍ and th exhibit somewhat more developed forms in the latter epigraph. Thus our record may be assigned on palaeographical grounds to the first half of the tenth century and this, as will be seen below, is supported by the date quoted in the inscription.

¹ Above, Vol. XXVIII, pp. 44 ff. and Plate.
The palaeography of the inscription is characterised by the use of several forms of the same sign in some cases. Thus final Ɂ has three different forms, viz. the Bengali type in lines 9 and 20, the Devanāgarī type in lines 15 and 16 and a form akin to the Bengali type in line 1. Similarly, two different forms of the visarga sign have been used in line 7. The sign for upadhamāṇya used in line 24 looks like that of šh. For two types of the medial sign of U, see gurō in line 1 and kēṭu in line 2. A stroke added to the latter type of medial U as well as to initial U, was regarded by us as merely ornamental while editing the Madras Museum plates of the time of Narendradhavala. It cannot possibly be regarded as indicating a sign for ै even though in a few cases the stroke is absent in our record (cf. ू thrice in lines 12-13). In some cases, p and g are indistinguishable. The initial vowels a (lines 11, 26), ā (line 22), i (lines 23, 25), u (line 17) and e (line 10) occur in the inscription. Final n occurs in line 9. B has been written by the sign for v.

The language of the record is corrupt Sanskrit, although it is not so corrupt as in the Madras Museum plates referred to above. Since the letters are carefully engraved, the errors would appear to be due to the writer of the document. But there are many letters re-engraved on erasures of what was wrongly incised previously and the engraver was no doubt responsible for them. The orthography is also characterised by numerous errors. A consonant has sometimes been redoubled after ṛ and anuvṛtā has been changed to the guttural nasal before ṛ. The word pala has been written as pla as in some other early Orissan records as the Madras Museum plates.

The date of the grant is quoted in lines 25-26 as the second titih of the dark half of Māgha in the year 89. Considering the palaeography of the inscription, this year can be referred only to the Bhauma-Kara era of 831 A. D. Year 89 would thus correspond to 919 A. D., a date which would place our record a few decades earlier than the Madras Museum plates of the time of Narendradhavala, and this is in complete accord with the palaeography of the two epigraphs. Lines 13-14 show that the grant was made on the occasion of the Vishvāsa-sañākranti. It may be pointed out in this connection that Pandit Rajaguru reads the passage Sameha 89 as Sameha 189. But what he has read as I looks more like I without a top mātra (cf. final I in line 15) and also the figure for 7 in line 14. Moreover, the palaeography of our inscription shows that it is earlier than records like the Daspalla plates of the Bhauma-Kara years 184 and 198. It is also difficult to believe that the figures I and 7 would have been written by the same sign by the same writer without noticing that it would lead to an avoidable confusion. If the reading Sameha 789 is preferred, the year 789 may be referred to the Śaka era so that the date would be 867 A. D. But the use of the Śaka era was not popular in the area before the tenth century. The palaeography of our record also seems to suggest a somewhat later date.

The record begins with the Siddham symbol followed by the auspicious word svasti. Next comes the reference to Bhimapura whence the charter was issued. The donor of the grant, viz. Mahārajadhiraja Paramēśvara Bhimasēna of the Nala dynasty, is then introduced as a devout worshipper of the god Mahēśvara (Śiva) and as devoted to the god Yamalīṅgēvara, apparently Śiva in the form of a Lītiṅga which was probably the family deity of the king. The kingdom of Bhimasēna is apparently mentioned in this section as Khīḍirāśringa-mañḍala. It is interesting to note that the draft of the said introductory part of our inscription was adapted from the introductory section of the documents of the Gaṅga rulers of Śvētaka. While this fact associates

---

1 See ibid., Vol. XXIX, p. 191, note 2.
2 The same figure read by us as I in line 6 of the Madras Museum plates of the time of Narendradhavala may really be 7.
3 Above, Vol. XXIX, pp. 183 ff. and Plates.
4 See ibid., Vol. XXXIII, pp. 79, 262, 264, 266, 268; Vol. XXIV, p. 134; Vol. XXVI, p. 168; etc.
king Bhimasena with the said Gaṅga house, the dating of his grant in a year of the Bhauma-Kara era connects him with the Bhauma-Kara kings of Guhēśvara-pāṭaka or Guhadēva-pāṭaka near modern Jāipur in the Cuttack District. Bhimapura, probably founded by and named after Bhimasena, seems to have been the capital of the said ruler.

The royal order in respect of the grant was addressed to the Brāhmaṇas, the feudatory chiefs and the people of the district including the Rāṣṭra vikṣaṇa (officer in charge of an administrative unit called rāṣṭra), the Brīhadbhōgin (big jāgīrārā) and the Bhōgin (smaller jāgīrārā) with reference to a district called Kamaṇḍula-pāṭa. The gift village was Kūrmatala-grāma situated in the said district. The donee was a Brāhmaṇa by name Bhṛta Pājūni, who was the son of Ādi-
tyādeva and grandson of Agnisvāmin and belonged to the Kāśyapa gōtra and the Kāśyapa, Āva-
tsāra and Naidhruva pravara. That the gift land was granted in favour of Pājūni has been men-
tioned in two consecutive sentences, the second of which gives the details about his family and ancestry. A passage in line 14 shows that the donee had to pay a kind of rent of seven palas of silver apparently per annum. The inscription thus records a kara-śāsana, several of which have been discussed by us elsewhere. It is interesting to note that, although the grant made was per-
manent, it is not stated that the gift village was made rent-free.

Line 17 assigns some of the usual imprecatory stanzas quoted in lines 17-25 to the Dharma-
śåtra and also wrongly to Mānaviya, i.e. the Dharma-śāstra of Manu. The date, already discussed above, is quoted in lines 25-26. It is followed by the statements to the effect that the charter was drawn up by Śāndhivigrhaka (minister for war and peace) Arkadēva and engraved by a person whose name appears to have been Sāmāntēka. Vagu Vanasipihna endowed the original document with the royal seal. Vagu is no doubt a contraction of Vāgulika or Vārgulika indicating the bearer of the king’s betel-box.

The importance of the inscription lies in the fact that it reveals the existence of a new king of a new dynasty in Orissa about the tenth century A.D. Several earlier kings of the Nala dy-
nasty are known to have ruled in the Chhattisgarh and Bastar regions of Madhya Pradesh. But Bhimasena of the Ganjam area is the only member of the family so far known to have ruled in Orissa. The use of the Bhauma-Kara era side by side with imperial titles and the absence of the king’s father’s name in the inscription under study suggest that Bhimasena was originally ruling over the Khiḍīdārśinga district as a feudatory of the Bhauma-Karas and that he succeeded in throwing off the yoke of his overlords and ruled independently for a short time when the present-
charter was issued. Khiḍīdārśinga seems to be identical with Khiḍgarsingha of the Madras Museum plates of the time of Narāṇdradhavala who was ruling over the district about the third quarter of the tenth century, i.e. a few decades after Bhimasena. The Nala family thus seems to have been ousted from the area by the dynasty of the Dhavalas who also appear to have owed allegiance to the Bhauma-Karas.

Among the geographical names mentioned in the inscription, Khiḍīdārśinga has to be identified with the former Khidhisingh Zamindari which had its headquarters at Dharakōṭa and lay to the south of Bodaguda and to the west of Goomsar. The gift village called Kūrmatala-
grāma and the district of Kamaṇḍula-pāṭa in which it was situated cannot be identified. Bhimapura also cannot be identified, though Rajaguru identifies it with the modern Bhāmnagar in Survey of India Sheet No. 74[A][1]. The word pāṭa used to indicate a district reminds us of Oriya dānda-pāṭa found in later records and pāṭa found in many cases elsewhere.

---

2 Cf. Bhandarkar’s List, Nos. 1497, 1500, 1502.
3 See above, Vol. XXXVIII, pp. 13 ff.; The Classical Age, pp. 188 ff.
First Plate

1 Siddham² svasti [†*] Bhimapūrāt² bhagavatās-char-āchāra-gurō[h*] sa-ka[la*]-āasānka-
śēkha-
2 ra-dharasyā(ya) sthityotpati'-pralaya-kāraṇa-hētu-ārī-rya(Ya)maliṅgēśvara-bhatţā-
praka-
4 sha(rahai)r-anurañjit-āśēsha-sāmanta-chakra[h*] sva-bhuja-va(ba)la-parākram-ākrā-
5 nta-sakala-Kheidiraśrīṅga-māṇḍalāyēś parapa(ma)māhēśvarō mātā-
6 pitpi-pād-ānudhyāta[h*] Nala-vaṇ śo(vamā-ō)dbhava[h*] kula-kamal-ā[la*]jākara-bhu-
(bhū)tō māhārā-
7 jādhiraşa-paramēśvara³-ārī-Bhīmasēnadēväh kuśaliḥ(ll) Kama[n]dula-

Second Plate, First Side

8 pāṭṭa³ rvrā(Brā)hmana-pu(pū)rvvā[n*] sāmanta-ādīnām³ rāsh[tr]aku(kū)ta-vri(bri)had-
bhōgi-bhōgi-
9 p[rj]amukhān yathā-nivāsinō vishaya-janapādāh¹⁰ sā(sa)mādiśati ch-ānyat
10 vidit(dita)n=astu(stu) bhavatū(hū)m) ētadvivishaya¹¹-samva(mba)ddha-Ku(Kū)rmatalā-
grāmō yām¹² bhā(bha)bētta-
11 Pāj[u]nēh¹² napatitiḥ¹⁴-smābhī[hh*] Agismāmīṣūta- A¹³dityadē-

¹ From the original plates.
² Expressed by symbol.
³ Read Bhāmapūrāt. Mu or mu was originally written for pv.
⁴ Read sthity-uptatti.
⁵ Read māṇḍala-rājyeś.
⁶ The akṣharas 'svaras are affected by the marks of a hole originally bored.
⁷ The superscript of ūd is written on the marks of a previously engraved letter and is really unrecognizable.
⁸ The name reminds us of the Sanskrit word kumandālu.
⁹ Read pāṭṭē or pāṭṭē.
¹⁰ Read 'āśēkān.
¹¹ Read 'padān. The letter dā is affected by the marks of a hole which had been first bored and then repaired.
¹² Read ēṇk-vishaya.
¹³ The dandas are superfluous.
¹⁴ Better read Pājūnayē. The letter p is written on a which had been previously engraved. Jū was originally veđ for jū.
¹⁵ Read pratipātīṭe.
¹⁶ Read Agnivāmbū-su=Ā."
PANDIAPATHAR PLATES OF BHIMASENA, YEAR 89

Scale: Four-fifths
12 vasya suta\(^1\)-bha(bha)\(^2\)ta-[Pājūna\(^3\) Kājshapa\(^4\)-gōtrāy-Avachhanupravara Nōdravavachhā-

13 nu-anupravara\(^4\) mātā-pitrőr-āt(n)yan(tmana)=cha puṇy-ābhīr(vrī)ddhayē Vīśu(shu)-

14 va-saṅkrāntyāḥ(nyāṁ) ru(rū)pya-plāṇi\(^5\) sapta 7 ka[chechhikṛta]\(^6\) salila-dhārā-purassa-

_Second Plate, Second Side_

15 rāṇa chantrā(mdr-ā)rkka-sthityā pratipādītām-sābhīr-yatatkālam\(^7\) kāl-āntaraṇa(ṇa)

16 kau(kai)śchid=asmad-uperōdhād=dharmma-gō(au)ravāt na ceha(cha) vyā(vā)dhā kara

17 cha pāthyatē Mānavīyē utamīn-cha\(^8\) dharmma-sāstrē \[^*\] Vahuhṛty=vasudhā datā(ttā)

18 rājabhī-

19 phalam(lam ||) Sva-datā(ttā)m=para-datāmvā\(^9\) yō harēd-vasūndharāṁ\(^10\) \[^*\] sa vīśtḥāyāṁ

20 pitribhis=sabha\(^11\) pachyatē || Mā bhuṭ phala\(^12\)-saṅkā\(^13\) va[h\(^*\)] para-datō(tt=ō)ti pārthivā[h \[^*\]

21 sva-dānātpā(t-ph)lam-ānantya[m\(^*\)] para-datt-ānupālanaṁ\(^15\) \[^*\] Shashti-varsha-[sah-

\[^*\] Read _suta_ or better "dēva-suta_. Originally _to_ seems to have been incised in place of _su_.

\(^2\) Read Pājūna\(_\). The name is written on an erasure.

\(^3\) The intended reading is _Avatār-anupravara-yā_. Nāvikrēc-Avatār-anupravara-yā. Better read _Avatāra-

\(^4\) pravara-yā Nādhara-anupravara-yā_.

\(^5\) Sanskrit _palāni_.

\(^6\) These letters are written on an erasure. The intended reading may be _angikṛtya_ or _svākṛtya_. The

\(^7\) The _akṣara_ _lātā_ is written on _ku_ which had been previously engraved. The intended reading is _yakṣa-śat-

\(^8\) _kāl-āntaraṇa_.

\(^9\) Read _uktānacho_.

\(^10\) _sa vīśtḥāyāṁ_.

\(^11\) Read _harīa_ vasundharām for the sake of the metre.

\(^12\) Read _samanā_. _Sa_ seems to have been engraved on _bhī_ previously incised.

\(^13\) Read _bhīcāra-phala_.

\(^14\) The lower part of this _akṣara_ and the upper part of _ta_ below in the following line are affected by the

\(^15\) The _akṣara_ _sah_ is redundant.
Third Plate

22 svargē mōdati bhūmidaḥ [\*] ākshēptā cha-ānumanta cha tāpä(ṇy-ē)va nara-
23 kamvajētiḥ | [\*] Iti kamala-dal-śmvu(mbu)-vindu-lō(ō)lā[m\*] śriyam(ya)m=anu-
. chintya ma-
24 nushya-jīvitaṁ [cha [\*] sakalam=idad=udāhārites vudhvā\*] na hi purushaiḥ-pa-
25 ra-ki(kl)rttāyō vilōpāyā iti || Sama\*vata\* 89 Māgha-vadi
26 duti\* sāsa\* nirvartitaḥ(tam) | ta[\*]-likhitam sāndhivigrahi[ka\*]-ēri\*-A-
27 rkādevēṇa(na |) utki(tki)rṇañcha Sama[nťaṅga(na |)] lāṇchhitam cha\*]
Vaga[li\*]-
28 Vaṇasīṅghaṇa\* ||10

---

1 Read "kaṇa vṛjit. The visarga mark before the danda may also be regarded as a part of the mark of punctuation.
2 Read "udāhritāṁcha buddhaṁ.
3 Read vilōpāḥ [iti] Samaṁt.
4 Read deviśyāṁ.
5 Read sūnamāṁ.
6 An akṣara looking like chā was originally engraved in place of ērī. Sāndhi has not been observed here.
7 Originally nta or nā was written in place of mā. The following akṣara is cut off by the hole to which reference has been made above. The intended name seems to be Sāmāntaka. After having incised the first akṣara of the name, the engraver forgot the second akṣara and incised the third which was however immediately corrected.
8 This is sometimes found in the records of the Ganjam area as Vāgulīka and Vārghālīka.
9 Read Vaṇasīṁhāṇa.
10 The punctuation is indicated by a visarga-like sign followed by a Suddham symbol.
No 38—BANAVASI INSCRIPTION OF VINHUKADA SATAKANNI,  
YEAR 12  

(1 Plate)  

G. S. GAI, OOTACAMUND  

(Received on 2.12.1959)  

This well-known inscription was discovered by J. Burgess as early as 1879-80 at Banavasi, a village about 15 miles southeast of Sirsi, the headquarters of the Taluk of that name in the North Kanara District of Mysore. The record is engraved on the two edges of a large slate slab bearing a beautiful representation of a five- hooded cobra. The slab is fixed into a niche in the courtyard of the Mahukévara temple. The inscription consists of three lines, the first line being on the left margin of the slab from top to bottom and the others on the right margin.

The epigraph was first published by Bhagwanlal Indraji who read the text as follows:

1 Siddhān Raño Hāriti-putasa Vinhukadaçātukulānārnda-Sātakañīsa vasa-satāya savachharam 12 Hemanieña pakha 7 divasa 1 mahābhūviya mahārija-[bālikāya] jivaputa-

2 [bhā]jāya sa-kumā[rya] Sivakṣhandaṅgaśiriya deyadhanma nāgo tāgāgaṁ vihāro cha [][*]
etha[?] kamatikō amacho Khadasātīsa [][*] Jayaṅtakasa achariyyasa [putasa]

3 Damoraṅkasa sisena Naṭakena nāgo kato [][*]

Indraji thought that a letter was broken away at the beginning of the second line, perhaps two more a little way down and some at the end of the same line which he restored in square brackets. Burgess, in an editorial note, observed that the letters in the second line read as “yasa sak[ū]” and “Sivakṣhandaṇā” may also be read somewhat differently. The translation of the record given by Indraji runs: "To the Perfect! In the year 12 of the century, the king (being) Hāritiputa Sātakāni, the cherisher of the Vehnukadaçātutu () family, the 7th fortnight of the winter months, 1st day, the meritorious gift of the Mahābhūvi (Mahābhuj), the king’s daughter, Sivakṣhandaṅgaśiri, wife of Jivaputa, with her son — of a Naga, a tank and a vihāra. These three works were the prime minister Khadasāti. Naṭaka, the disciple of Damoraṅk and son of the Āchārya Jayantaka, made the Naga."

Bühler who re-edited the inscription suggested the reading visa-satāya (for vasa-satāya), standing for Sanskrit viśva-sattāyāḥ, 'of the rule of the universe or universal sovereignty', although later he adopted the reading vasa-satāya and interpreted it as Sanskrit vasa-sattāyāḥ, 'of the existence of the rule'. At the beginning of the second line, he supplied the letter pa instead of bhā suggested by Indraji, and took the whole compound as jivaputa-pajāya, remarking that the u-stroke of yu was due to a scratch and hence accidental. He read the next three letters as sa-

---

1 Inscriptions from the Cave Temples of Western India, 1881, pp. 100-01.
2 Macron over e and o has not been used in this article.
3 Ibid., p. 100, note 2.
4 Ibid., p. 100.
5 Ind. Ant., Vol. XIV, pp. 331-34.
6 Above, Vol. I, p. 96. According to Fleet vasa-satāya stands for varsha-sattāyāḥ, 'of the year-existence, i.e. of the continuance for one year more' (JRAS, 1905, pp. 304-05). [In our opinion, these interpretations of the expression are wrong. See below, p. 241, note 1. — Ed.]
śūmā... or saomā... standing for Sanskrit sakumā and accepted Indraji’s restoration of the next two letters as rūga, so that the word would be sakumārūga. Thus the gift portion was translated by him as ‘(the image of) a Nāga, a tank and a monastery (are) the meritorious gift of the Mahābhājī Sivakhadānāgaśiri (Śivaskandanaṅgaśri), the daughter of the great king, — of her whose son and (other) progeny is living, (and) who is associated (in this donation) with her son’. With regard to the sentence eha kamatiṣko, etc., Bühler, besides interpreting kamatiṣko in a different sense, stops with Khadasāti, taking it as a nominative singular and connecting the following so with jayatakasā, and interprets Śajayataka as ‘an inhabitant of Saṁjayantī’. According to him, only one letter could have been lost at the end of the second line, and taking this lost letter to be i, he read the name in question as Idamoraka. He translated the last two sentences as with respect to these (gifts) the minister Khadasāti (Skandasvāti) (was) the superintendent of the work. The Nāga has been made by Naṭaka (Nartaka), the pupil of the Āchārya I)damoraka (Indramayūra) of the town of Saṁjayantī.

While Indraji and Bühler took Śivaskandanaṅgaśri as the donatrix and the king’s daughter, Rapson thought that the name refers to the prince and that the name of the donatrix is not mentioned in the record, she being only stated to have been the daughter of the great king who was associated in the donation with the prince. He also read the name of the family as Chūṭu instead of Duṭu and identified the unnamed donatrix with Nāgambumāḷkā of the Kanheri inscription, who is stated to have been the daughter of the great king and the mother of Skandanāgaśataka, and attributed the latter record to king Vīhukadā-Chuṭukulānanda Saṭakarnī. He further identified the said king with his namesake mentioned in the Maḷavallī inscription. According to him, Śivaskandanaṅgaśri of the present record, Skandanāgaśataka of the Kanheri epigraph and Śivaskandavarman mentioned in the Maḷavallī inscription were identical.

Lüders also regarded Śivaskandanaṅgaśri as the prince whose mother’s name is not given in the record. The same view has been adopted by N. Lakshminarayanan Rao and R. S. Pandhrasmukhi who accept the identification of king Vīhukadā-Chuṭukulānanda Saṭakarnī of the present inscription with his namesake mentioned in the Maḷavallī record. D. C. Sircar who also follows Rapson in regarding Śivaskandanaṅgaśri as a prince, however, is doubtful about the ascription of the Kanheri inscription to the king mentioned in the Banavāsi epigraph and thinks that from the paleographical and linguistic points of view, the kings mentioned in the latter record and the Maḷavallī inscription should be regarded as different. In his opinion, the identification of Śivaskandanaṅgaśri, Skandanāgaśataka and Śivaskandavarman, suggested by Rapson, cannot be accepted.

I had an opportunity to study the record in situ in 1947-48 and recently again studied it from impressions preserved in the Office of the Government Epigraphist for India in its collection for the year 1935-36. My suggestions regarding the reading and interpretation of the inscription are offered below.

---

1 This word means here, according to Bühler, ‘master-mason’.
2 Catalogue of Indian Coins, p. liii, No. 25.
5 Cf. List of Brāhmi Inscriptions, No. 1186.
6 Karnātaka Arasamaneṭṭagalu, p. 3.
7 The Successors of the Sāvatthīhanas, pp. 221-23; The Age of Imperial Unity, pp. 208-09.
BANAVASI INSCRIPTION OF VINHUKADA Satakanni, YEAR 12

Left Half

Right Half

Scale: One-half
As regards the reading vasā-satāya or visa-satāya in line 1, our impression shows clear traces of the sign for \( i \) over \( v \), so that the letter is \( vi \). Thus Bühler's earlier reading visa-satāya for Sanskrit viśva-satāyāḥ, 'of the universal sovereignty', is correct. Both Indraji and Bühler thought that the first line ended with the letter \( ta \). But it is certainly \( tā \) in our impressions and it is also followed by another letter, the traces of which show that it can be read as \( ya \). Thus the last word of the first line should be read as jivaputāya, 'of one whose sons are living'.

We do not think that any letters have been lost at the beginning of the second line as supposed by Indraji and Bühler. Their view that the medial sign for \( u \) in \( yu \) is an accidental scratch does not seem to be correct. We propose to read this letter as \( yu \) which, in our opinion, is the first letter of the second line. The next letter can be read as \( va \) which is followed by \( ra \), the lower part of which is very faintly preserved. The letter following \( ra \) is clearly \( ja \). It will thus be seen that what Bühler read as saū or sao consists of three letters varāja, the whole word being yuvarāja. After \( ja \), the letter \( mā \) was rightly suggested by Indraji and Bühler though only faint traces of the letter are seen in our impression. The next two letters which are completely damaged may be restored as tuya instead of rāya as proposed by Indraji and Bühler. The restoration suggested here suits the context very well and the whole compound can be taken as yuvārāja-mātuyā, 'of the mother of the heir-apparent'.

If the readings and interpretation suggested above are accepted, then it would be clear that Sivaskandanāgārī would be the name of the donatrix who was the king's daughter. She was also the mother of the yuvārāja whose name is not given in the record. It appears that the king nominated his daughter's son as Yuvārāja.

The only geographical name in the record, viz. Sajayata (Sañjayanti), has been identified with Banavasi, the findspot of the inscription, which was also known as Jayanti and Vaijayanti. The text, with the suggested readings, is given below.

**TEXT**

1 Sidhāma[|] Raño Harīti-putassa Vinhukaḍa-Chuṭa-kul-āna[m]da-Sātā(ta)kāmnasa visa-satāya’savacchharam 10 2 Hemantāna pakho 7 divasa 1 mahābhuvīya mahāraja-bāli[kāya jivaputāya]

---

1 [The impressions show that the \( i-mātra \) in the akshara \( vi \), which had been originally engraved, was later rubbed off. There is little doubt that vasā-satāya stands for Sanskrit varsha-satāya and indicates that the pious act recorded in the inscription was performed for a hundred years' life of the king. Cf. varsha-sahārabṛṣa used in praying for the long life of a pious deed in some records (Select Inscriptions, p. 174, text line 15; p. 181, text line 2; etc.). For varsha-satāya in other records, see below, Vol. XXXV, p. 3, text line 3.—Ed.]

2 [Traces on the impressions appear to suggest that the name of the Yuvārāja in two or three letters (cf. the name of Manī-ya-vyavāja of the Eastern Chāluṣiya family) is rubbed off at the beginning of the line. —Ed.]

3 Cf. SII, Vol. XI, Part II, No. 141; above, Vol. VI, pp. 12 ff. A place called Sañjayapura, which is mentioned along with Nuvavāsa in an inscription from Nāgārjunikopall has been identified with Sañjayantnagari of the Mahābhāratas (II, 31, 70) and with Sañjay in the Thana District of Bombay State (above, p. 199). This is not impossible, though the identification of Sañjayanti with Banavasi appears to be more probable. See also The Successors of the Śāhēkhanas, pp. 220-21.

* From impressions.
* Bühler reads this letter as \( du \).
* Bühler: Sātākāmnasa.
* [See above, note 1.—Ed.]

3 [da]morakasa sisena Naṭakena nāgo kato [[*]]

1 Böhler reads two letters before this as poja and corrects the word into pojāga. Indraji restores it as bhā-
   jāga.
2 In place of *rāja, Böhler reads sā or sa while Indraji reads saṃa.
3 Traces of m can be seen on the impressions. Indraji and Böhler restore the last two letters as vāga.
4 Böhler reads these two letters as Saḍa and corrects into Siva.
5 The vowel a looks more like ḍa.
6 Böhler reads an asamatara above saṃ.
7 The restoration of the letter is due to Böhler.
SOME INSCRIPTIONS FROM U.P.

(4 Plates)

D. C. SIRCAR, OOTACUMUND

(Received on 10.12.1959)

In October 1959, I copied a number of small inscriptions in several areas of U. P. A few of them reveal the existence of a hitherto unknown ruler or indicate the extension of the territory of a little-known king. But the majority of the inscriptions, especially those copied by me at Sondha in the Allahabad District and Jagévar in the Almora District, are pilgrims’ records of the type of the epigraphs at Devaprayāg in the Tehri Garhwal District of U. P., which were edited sometime ago in the pages of this journal. Some of the inscriptions I copied are published in this article.

In connection with the pilgrims’ records included in the present paper, it may be pointed out that they are all later than the Devaprayāg inscriptions, although we do not fully agree with the learned editor’s views regarding the date of the latter. He assigns the Devaprayāg inscriptions to ‘a period ranging from the 2nd to the 5th century A.D.’. But it appears to us that none of those records can be assigned to a date much earlier than the fourth century A.D. Some of the records exhibit letters with the top mātra of the hollow triangle type and they may be later than the fifth century. As regards the palaeography of the Devaprayāg inscriptions, he further observes, “According to J. F. Fleet, the script represented in all these inscriptions will be ‘a variety, with southern characteristics, of the Central Indian alphabet’ of about the 4th century A.D.” The letters m, s and h here are throughout of the so-called southern type. Since these inscriptions are in the north, we need not call the script as peculiar to Central India alone.” We find it difficult to agree with these views also. In the first place, all the published Devaprayāg records do not appear to exhibit the characteristics of the Central India alphabet. Secondly, such records found at various places of pilgrimage were generally incised by pilgrims coming from a distance. Although pilgrimage to holy places appears to have been a non-Aryan custom gradually adopted by the Indo-Aryans, there is no doubt that it was very popular at least since the 3rd century B.C. when the Maurya emperor Asoka of Pataliputra (near modern Patna) is known to have visited different Buddhist holy places such as Sambodhi or Bodhgaya in the Gaya District of Bihar and Lumbini-gra̲ma and Kanakamuni’s stūpa in the Nepalese Tarai. In the first quarter of the second century A.D., the Hinduised Śaka chief Rishabhadatta of Northern Mahārāṣṭra is likewise known to have visited a number of pilgrim spots in Western India including Prabhaśa in Kathiawar and Pushkara near Ajmer in Rajasthan. In the fifth century A.D., an inhabitant of the Dinajpur region of North Bengal seems to have visited the temple of the Boar incarnation

---

2 The editor draws our attention to the tripartite form of subscript y in one of his epigraphs (No. 18). But the same sign occurs in South Indian Middle Brāhmī records, one of which he himself assigned to ‘the 3rd or 4th century A. D.’ (above, Vol. XXXIII, p. 147 and Plate between pp. 148 and 149). His suggestion that Skandadatta mentioned in Nos. 14 and 15 is the name of two different persons and that the two records are separated by an intervening period of several centuries does not appear to be correct. As will be seen from our inscriptions, often the same person got his name incised at more places than one.
4 See my Studies in the Geography of Ancient and Medieval India, p. 178, note 1, and p. 229.
5 Select Inscriptions, pp. 28, 70-71.
6 Ibid., pp. 160 ff.
of Vishnu at Kokamukha (modern Barah Chhatra) in Nepal, while, in the sixth century, a king of East Malwa visited Prayaga near Allahabad where he sacrificed his life in the fire made of cowdung cakes.  

As regards the reading of the Devaprayaga inscriptions, the first letter in No. 4 is i (not i) and the third letter in No. 19 looks like bā (not ba). What has been read in No. 17 as Aṣṭīṣṭhāna looks like Bādhīṣṭhāna.

I.—Inscriptions in the Varanasi Sanskrit University Museum

1. Fragmentary Inscription of the time of Rudradāmaśrī

This is a fragmentary inscription engraved on a stone slab measuring about 14½ inches by 19 inches. There are only four lines of writing, the end of all of which is broken away and lost along with the right hand portion of the slab. As regards the extant part of the epigraph also, a few letters are damaged in line 1 while a number of them are lost in the other lines owing to a layer of the stone having peeled off. The inscribed slab is stated to have been secured by Śkr. Kubernath Shukla from Agibari in the Mirzapur District, U.P.

The characters belong to the Middle Brāhmi alphabet of North India and the inscription may be palaeographically assigned to a date about the third or fourth century A.D. Interesting from the palaeographical point of view are the letters m, l, s and h which are of the so-called Eastern Gupta type. The letter s, which occurs in the damaged akṣara sīṭhā in line 4, seems also to belong to the same variety. The language of the inscription is Sanskrit slightly influenced by Prakrit.

The inscription begins with the word siddham which is followed by the akṣaras: Mahārāja...tānta-Rudradāmaśrī, the rest of the line being broken away. This line of the record undoubtedly refers to the reign of a king named Mahārāja Rudradāmaśrī. Since line 2 begins with the word ēṣṭhāya (Sanskrit ēṣṭasyam) after which traces of the word pūrvarājan are visible, the date of the inscription quoting a year with reference to the said king must have been broken away at the end of the line. We can therefore safely restore the passage as Rudradāmaśrīyaḥ sām (or sāmakṛṣṭa)... which appears to have been followed by the details of the date in the style of the records of the rulers of the early centuries of the Christian era such as the Śakas of Western India.

About two akṣaras are damaged between mahārāja and tānta, the latter being apparently the concluding part of a second name of Mahārāja Rudradāmaśrī. But whether this second name of the king was written in four or five akṣaras cannot be determined since the first of the two damaged akṣaras may be sā so that the preceding expression is mahārājasya. It has, however, to be admitted that the traces of the letter following ja appear to suggest m rather than s.

The latter part of line 2 seems to mention the name of a person called Sugama in the sixth case-ending while the corresponding part of line 3 reads [kuṭikā Vēṭ[i] probably referring to a dēvakulika (the superintending priest of a temple) named Vēṭi. ... In line 4, we can read [pratīṣṭhā]-pitaṁ priye, the second word apparently being priyapitaṁ which appears to have been followed by a word indicating a deity. It is not possible to be sure about the object that was installed. But the word pratīṣṭhāpitaṁ suggests that it was not a pratīṁa (image) in the feminine gender but may have been a dēvakula or shrine or some other object (in the neuter) for the deity in question.

---

3. That this three-dot type of i was used in South India as late as the fourth century is suggested by the Hira-hadgallī plates (Ojha, *Bhāratiya Prākṛti Līnīmālā*, Plate XV).
4. See, e.g. *Select Inscriptions*, p. 176, text lines 3-4.
5. Cf. e.g. ibid., p. 134, text line 5; *JBR*, Vol. XXXIX, Parts 1-2, 1933, p. 5; *JUPHS*, Vols. XXIV, XXV, p. 130.
The name of Mahārāja Rudradāmasāri reminds us of two Śaka rulers of Western India named Rudradāman, the first of them ruling in the period 130-50 A. D. and the second in the second quarter of the fourth century A. D. We are also reminded of the name Dāmajaśāri borne by no less than three rulers of the said Śaka family. Dāmajaśāri I was the son and successor of Rudradāman I, while the second and third kings of the same name ruled respectively in the first quarter and the middle of the third century A. D. Mahārāja Rudradāmasāri of our inscription thus seems to have been related to the said Śaka house. In this connection, it may also be pointed out that, in ancient India, the honorific word śri was sometimes prefixed and sometimes suffixed to personal names. By way of illustration, we may refer to Khārvēla’s name written both as śri-Khārvēla and Khārvēla-śri in the Hathigumpha inscription. Thus the name of the king mentioned in our record may actually be merely Rudradāman. But it is difficult to say whether he was a scion of the Śaka house or belonged to some other ruling family: matrimonially related to the Śakas.

The Allahabad pillar inscription of Samudragupta (c. 340-76 A. D.) gives a list of Āryāvarta kings extirpated by him and this is headed by a king named Rudradēva. As we have suggested elsewhere, this Rudradēva seems to be none other than Śaka Rudrasēna III who was the son of Rudradāman II and ruled in the period between 348 and 378 A. D. Can we suggest the identification of Mahārāja Rudradāmasāri of our epigraph with the father of Rudrasēna III? It is, however, difficult to come to any definite conclusion about the inclusion of the Mirzapur region, where the inscription under study is said to have been found, in the dominions of the Śakas of Western India during the rule of Rudradāman II. It is equally difficult to say whether our Rudradāmasāri belonged to the house of the kings of Kausāmbi and whether that family had matrimonial relations with the Śakas of Western India.

2. Another Fragmentary Inscription

This inscription is found on a narrow slab of stone about 46½ inches in length and 4 inches in height. Originally, however, the slab was apparently much bigger in height and contained a fairly big prāśasti carefully engraved on its surface. The stone was re-dressed at a later date probably for

---
1 Select Inscriptions, pp. 207 (text line 1), 211 (text line 17).
2 Cf. ibid., p. 257, text line 21.
3 See Proc. IIC, Madras, 1944, pp. 78 ff.
4 From impressions.
5 Two aksharas are lost here. The first of them may be sva although the traces appear to suggest s rather than ś.
6 The akshara does not appear to have any u-mātrā attached to it, though the intended word may well be tuṣa.
7 As indicated above, the aksharas “yaḥ saṁ (or saṁvahā)” are lost here.
8 Sanskrit śhavāphā.
9 The word can be restored as pūrvedāphā.
10 The damaged first akshara of what appears to be a personal name may be Su.
11 The word may be dēśakulikā.
12 This akshara may also be read as Kha. But, in that case, we have to suggest that the change of visarga into ṣ in the preceding akshara is due to Prakrit influence.
13 The intended reading was probably priyaśāṁ bhaguvān (or bhaguvāि) ....
using it as the lintel of a door. Both the upper and lower parts of the slab were cut off in this process, affecting a line of writing in both cases. There is also a deeply cut line (about 3 inch in width) nearly half an inch above the lower edge of the stone. This line runs over the letters of the left part of the last line of the writing. Besides the said two damaged lines of writing at the upper and lower edges of the slab, the extant part of the inscription consists only of two other lines in its central section. Unfortunately, even of these two lines, the left half of the first and also a quarter (consisting of eighteen aksharas) from the left end of the second are chiselled off. Since the metrical composition of the record helps us in determining the number of lost syllables in line 3, it is seen that about eighty aksharas were originally incised in each line of the inscription. The inscribed slab is stated to have been found at the Agneśvar Ghāt, Vārānasī.

The **characters** belong to the ornamental variety of the North Indian (Siddhamātrikā) alphabet of the **seventh or eighth century A.D.** The forms of the letters ch, j, s, etc., show that it cannot be assigned to a much later age. The shape of the letter r is palaeographically interesting since it exhibits a triangular projection at the left side of the vertical in addition to the slanting stroke joined to its lower end from the left. There is only a slight difference between the letters p and y. The **language** of the inscription is Sanskrit and it is a **prākāśi** written in verse. There are portions of three stanzas, all in the Vasantatilaka metre.

The **object** of the inscription seems to be to record the building of a pura, i.e. city or temple, apparently by a king, the clouds of dust raised by whose army is referred to. The pura is stated to have been endowed with palatial buildings and gateways. But the name of the king cannot be read in the extant part of the epigraph. The said person is further stated to have granted a hundred of what were called villages though they were really townships. The villages may have been given for the maintenance of a temple, around which a city appears to have been built. Unfortunately no other details can be gathered from the existing part of the inscription.

**TEXT**

1

2

3

4

II.—Iliya Inscription of the time of Manorathavarmanadēva

**Iliya** is a village in the Chakiya Tahsil of the Varanasi District, about 40 miles from Vārānasī. The area was formerly within the estate of the Rāja of Banaras. A fragment of a sculptured pilaster (about 19½ inches by 12 inches), now kept in the house of the former Zamindar of the village, contains a small inscription. It is stated to have been found at the northern extremity of the village. The lower part of the stone is broken away resulting in considerable damage to the last line of the record. The inscribed space covers an area about 11½ inches in length and 3½ inches in height. There are only three lines of writing.

1 From impressions.
The characters belong to the North Indian (Siddhāmātrikā) alphabet of the seventh or eighth century A.D. The record bears no date. Lines 1-2 refer to the victorious reign of a king named Manōrathavarman and lines 2-3 to a kīrti of one who was meditating on the said king’s feet (or, was favoured by them). The word kīrti means a fame-producing work. But it is difficult to determine whether it was used to indicate the sculptured stone bearing our inscription or a structure of which it formed a part. The name of the subordinate of king Manōrathavarman, who was responsible for the kīrti, cannot be satisfactorily deciphered. But it may be Bhrātivarm. 

King Manōrathavarman and his subordinate mentioned in our record are not known from any other source. It is also difficult to say whether the king ruled over the Varāpāśi region before the death of king Harshavardhana of Thanesar and Kanauj in 647 A.D. or after that date and before the expansion of the power of king Yāsōvarman (c. 728-53 A.D.) of Kanauj over the area in question. We know that the Maukhari king Graharavarman, who was the son of Avantivarman and was ruling over wide regions of U. P. and Bihar, was defeated and killed in his encounter with the invading forces of the Gauḍa king Śaśānaka and the Mālava (East Malwa) king Dēvagupta about 605 A.D. and that Harshavardhana, a relation of Graharavarman and originally the king of Thanesar, succeeded in driving out the Gauḍās and Mālavas from the Maukhari dominions and in ultimately annexing U. P. and Bihar to his own dominions. But the discovery of a seal of a Maukhari king, who was another son of Avantivarman and whose name was probably Suchandravarman, seems to suggest that the Maukhari throne was not vacant on Graharavarman’s death. That the Mauhariis continued to rule even after Harshavardhana’s death is indicated by an inscription referring to Bhōgavarman, the crest-jewel of the illustrious Varmanas of the valorous Maukhar race, as the son-in-law of king Adityasena (672 A.D.) of Magadh and the father-in-law of king Śivadeva II of Nepal. These facts appear to suggest that the Mauharis were ruling over some parts of U. P. as feudatories of Harshavardhana during the life time of that monarch. Manōrathavarman of our record was probably a scion of the Maukhar family.

TEXT

1 Siddham[*][[*] Śrī-Manōrathavarmanmadēvasya prava-
2 [rddha]māna-vijaya-rājyē tat-pād-ānu[ddhyā]-
3 [ta-srī-Bhā]rativar[munadevasya k]jrr[tt][h][f] [ ][*]

III.—Inscription at Amawā

The village of Amawā belongs to the Bhadohi Tahsil of the Varanasi District, within the jurisdiction of the Gopiganj Police Station. An inscription in one line engraved on the pedestal of a broken image was discovered at the village by Mr. R. G. Pandey, Exploration Assistant of the Department of Archaeology, Mid-Eastern Circle, Patna. The characters of the record belong to the North Indian (Siddhāmātrikā) alphabet of about the seventh century A. D. Some of the letters exhibit the hollow-triangle type of top mātrā. It reads:

Hari-śrēṣṭhī-dharma[dej(y)ah]
“The pious gift of Hari-śrēṣṭhī.”

The sign of punctuation at the end of the inscription is interesting as it is also found in some of the Jāgēśvar inscriptions edited below (cf. No. VI-A 1, line 4, etc.).

2 Ibid., Vol. XXX, p. 296.
3 Ibid., Vol. XXIV, p. 284, note 6.
5 From impressions.
6 Expressed by symbol.
7 The reading of the letters and signs within brackets in this line is not beyond doubt.
IV.—Inscriptions at Sondhia

The village of Sondhia in the Karchana Tahsil of the Allahabad District lies on the bank of the river Tons about 25 miles to the south of the city of Allahabad. This river, which rises from the Vindhyan range in the former Maihar State and joins the Ganges on its right bank in the Allahabad District, is the ancient Tamasā mentioned in the Puranic list of rivers as springing from the Bīkshanvat mountain, a name sometimes applied in ancient Indian literature to that part of the Vindhyas which lies to the north of the Narmādā.

The following three pilgrims’ records were found by me at Sondhia on boulders standing at a site about a furlong from the bank of the Tons. A temple may have originally stood at the site which, as the inscriptions suggest, was a place of pilgrimage in olden days. But no trace of any structure is now found at the place.

The inscriptions read as follows:

No. 1
Īśvarachandra

No. 2
Śrī-Śūkchakaukha

No. 3
Śiva[cha]ndra

These merely contain three personal names apparently of pilgrims who visited the place. The honorific word śrī is prefixed only to one out of the three names. The palaeography of the records is interesting in that the characters belong to the South Indian alphabet of about the seventh century A.D. It seems that Īśvarachandra, Śūkchakaukha and Śivachandra came from the south and visited the place on their way to the celebrated tīrtha of Prayāga near Allahabad. Śūkchakaukha is a rather peculiar name.

As regards Nos. 1-2, interesting from the palaeographical point of view is the form of the letter  in both the epigraphs since it resembles the early Grantha form of the letter. The form of visarga in No. 1 is normal. But the same sign in No. 2 and the sign for anusvāra in No. 1 are ornamental. The signs for the medial vowels i,  and au in No. 2 are ornamental and remind us of similar signs in the records written in the so-called shell-characters.

The letter  in No. 3 looks like early Telugu-Kannaḍa in form. The palaeography of the three records thus appears to suggest that the pilgrims Īśvarachandra and Śūkchakaukha hailed from the Tamil-speaking region and Śivachandra from the Telugu- or Kannaḍa-speaking area.

V.—Inscription at Kasardēvi

Kasardēvi is really the name of a deity enshrined in a modern temple on a hillock about 5 miles from the city of Almora. There is an inscription on a boulder below the site of the Kasardēvi

---

1 See Studies in the Geography of Ancient and Medieval India, p. 47 and note 7.
2 Ibid., p. 49, note 3. Another river of the same name runs through the Fyzabad and Azamgarh Districts of U.P. and joins the Sarju (ancient Sarayu) near Bhulia. The celebrated sage Vālmiki is believed to have passed his early life on the banks of this river. Cf. N. L. Day, Geographical Dictionary, s. v. Tamasā.
3 My trip to the village was facilitated by the help rendered by Mr. K. B. Srivastav of the Allahabad University and his father Mr. B. N. Srivastav of Sondhia.
4 Among the records in South Indian characters found in the neighbourhood, mention may be made of the inscriptions of Vākṣṭaka Prithivīśeṇa’s feudatory Vīghara at Nachne-ki-talai and Gani, which I was formerly inclined to assign to the middle of the fourth century A.D. See VII, Vol. III, Plate XXXIII, A-B; above, Vol. XVII, Plate facing p. 12; also The Classical Age, p. 170; and note 1. But th in the Nachne-ki-talai inscriptions resembles the same letter in the Vākṣṭaka inscriptions (close of the fifth century) in the Ajanta and Ghatotkacha caves while in the form in the Gani inscription is the same as in the grants of Nārēndra (beginning of the sixth century). Cf. above, Vol. XXXIII, p. 259 and note 3. This shows that the Vākṣṭaka king of these inscriptions is Prithivīśeṇa II (beginning of the sixth century) and not Prithivīśeṇa I (middle of the fourth century).
SOME INSCRIPTIONS FROM U. P.—PLATE II

IV (1)

Scale: One-fourth

IV (2)

Scale: One-sixth
temple. The **characters**, which are each about four inches in height, exhibit an admixture of the North Indian script and the South Indian alphabet of the Telugu-Kannada-speaking area of about the sixth century A.D. Interesting from the palaeographical point of view is the hollow triangle type of the top *mātrī* exhibited by the letters of the record. The southern type of *ś* in line 1 has a triangle at the lower end of both its arms.

The inscription reads:

1 Rudrēśvar[ḥ*] pratish[ṭ]āpita[ḥ*]
2 Vēṭilā-putrēṇa Ruda(dra)[k]ēṇa [i*]

"[The god] Rudrēśvara is installed [here] by Rudraka, the son of Vēṭilā."

It is difficult to say whether Vēṭilā is the name of Rudraka’s father or mother. But there is little doubt that Rudraka hailed from the Telugu-Kannada-speaking region of South India. He may have been a hermit settled at least for sometime in these parts of the Himalayas.

**VI.—Inscriptions at Jāgēśvar**

Jāgēśvar is a pilgrim spot in the Almora District, about 22 miles from the city of Almora. It is famous for the temples of the gods Jāgēśvara and Mṛityuṇjaya. There are also a few minor shrines near the said temple. The inscriptions are mostly pilgrims’ records giving the names of persons (usually one, but more in a few cases) often without any case-ending and rarely in the sixth case-ending. They are usually in one line, only a few running into more lines than one.

On palaeographical grounds, these inscriptions, which are written in the North Indian (Siddhamātrikā) characters, may be assigned to dates ranging between the eighth and tenth centuries A.D. The mark of punctuation used in some of the records is rather peculiar and therefore interesting.

**A.—On the Māṇḍapa Pillars and Walls of the Mṛityuṇjaya Temple.**

Nos. 1-3 of this group form a class by themselves. Their importance will be discussed under each one of them separately. The other records of this section offer bare personal names in most cases. Among these latter, only a few of the names (cf. Nos. 5, 13, 17 and 24) are given in the sixth case-ending, the other names being without any case-ending. Some of the personal names are peculiar and interesting. The honorific word āra is prefixed to many of the names.

It is difficult to say whether Vācchchharaṇa (Sanskrit Vatsyāraṇa) of No. 5, whose name ends with the word rāyan, was a ruler of any sort. The two persons mentioned in No. 5 apparently visited the pilgrim spot together. The same was no doubt the case with the three persons mentioned in No. 7. But it is not easy to determine whether No. 9 contains the names of two persons or the person in question had a double name. The name Grāmāhērī (Sanskrit Grāmāhērī) occurs four times in the records, in Nos. 6, 10, 12 and 23. It was apparently the same person who got his name engraved at different places. The name Nētraharisha occurs twice in Nos. 5 and 11 and that of Śāṅkaragaṇa, son of Sujūma, likewise in Nos. 13 and 17. Śāṅkaragaṇa is also mentioned in a record of the next group. In all these three cases, Śāṅkaragaṇa is mentioned along with another person named Rāṇavigraha who must have visited the place in his company. It has, however, to be noticed that, in all the cases, Śāṅkaragaṇa’s name has been written in letters of much smaller size than the name of Rāṇavigraha. These two names remind us of king Rāṇavigraha Śāṅkaragaṇa (also called Mūgdhataṅga and Prasiddhadhava) of the Kalachuri dynasty, who ruled over the Jabalpur region in the first half of the tenth century A.D. It is also interesting to note that Śāṅkaragaṇa’s name, in all the cases, offers an instance of a person’s mention as the son of another. This may have been done to distinguish him from a namesake, although no other Śāṅkaragaṇa is known from our records.
Among palaeographical peculiarities of the inscription, reference may be made to the mark of punctuation at the end, which is similar to the sign in other inscriptions at Jogēśvara. The expression pakṣhapatā in line 2 is of lexical interest as it has apparently been used in the sense of ‘one who works on behalf of someone else’. The person named Balavarman, who was responsible for the inscription, is thus stated to have caused the record to be engraved on behalf of four other persons named Sadāṛṇava, Gandhahastin, Vasantarṣāla and Harśavardhana. There is little doubt that Balavarman performed the pilgrimage to Jogēśvara as a proxy of the four persons mentioned. As we have seen elsewhere,1 people of ancient India, who were themselves unable to visit holy places, sometimes sent others on pilgrimage at their cost with the belief that part of the merit of visiting the holy places in question would fall to their share. Balavarman is described as one hailing from Purva-dēśa or Eastern India, defined in ancient Indian literature as the land lying to the east of the eastern districts of U.P.2 The inscription is stated to have been written by a person named Tamragaṭa. By ‘written’, apparently writing the letters of the record on the stone with a paint for facilitating the work of the engraver was intended.

No. 2

1 Śri-Pēṭṭ-A[ṇa]-rtha-Lava-Kracha-Bhanḍā-  
2 [Vidyāḍhara-Ch[urga]-Vajrāh-pakṣhapatā-  
3 Va[ī]śvarasya Purva-dēśi[yasya |]

Some of the letters and signs of this epigraph, written in characters similar to those of No. 1 above, are ornamental. The vowel-mark in ēi at the beginning of line 2 is so ornamentalized that the aksēra looks like i and may be compared with the form of the same aksēra in No. 22 below. The most interesting from the palaeographical point of view is, however, the letter ś in the last aksēra of the inscription. Its ornamental shape resembles the late medieval type of the Bengali ś. The modern Bengali form of the letter first occurs in the manuscript of Chanḍīḍāsa’s Śri-kṛishṇakīrtika written in the fourteenth or fifteenth century A.D.3 It is really strange that a form, in which the precursor of the developed shape of the letter can be easily traced, is found in the epigraph under study which belongs to the early medieval period. This shows that the tendency towards the final development of the letter was already there in the early medieval period in the Siddhamārtika stage of the Gandīya or East Indian alphabet which gave rise to the Bengali script about the fourteenth century A.D. It is interesting, however, to note that similar forms have not yet been traced in earlier records.

The word pakṣa-pāta has been used in this inscription in the same sense as in No. 1. The record states that it belonged to (i.e. was caused to be engraved) by Vatēśvara of Purva-dēśa on behalf of Pēṭṭa, Anartha, Lava, Kracha, Bhanḍa, Vidyāḍhara, Churga and Vajrāh. Vatēśvara apparently performed the pilgrimage as a proxy of the said persons. It appears that Balavarman of No. 1 and Vatēśvara of No. 2 visited Jogēśvara together. The probability is that both of them hailed from the Bengal region of Purva-dēśa. This is possibly suggested by the form of ś in No. 2, which does not resemble the shape of that letter in the other alphabets of the eastern region such as Maithili and Oriyā.

2 Cf. Sircar, Studies in the Geography of Ancient and Medieval India, pp. 172-83.
No. 3
1 Śrī-Prakāmaḥ(ka)ṭa-Bhanḍaḥ-Abhimāṇa(na)-
2 Chaṅga-Khaḍg-Anarthaḥ-Arjya-
3 na-ṣaḥ(pa)kṣapāṭa-Vaghe-katha-
4 nurāga-Jējjaṭasya \[\{\}]\[
5 Pūrvva-ḍēṣī-Prabhudattasya likha-
6 ti\[\{\}\]

This inscription belongs to the same class as Nos. 1 and 2. A person named Jējjaṭa was responsible for the epigraph while it was written on the stone, apparently for the guidance of the engraver, by Prabhudatta of Pūrva-ḍēṣa. Jējjaṭa is described as a lover of the stories told by Vaghē who (or Jējjaṭa) was the pakṣapāṭa of Prakaṭa-Bhanḍa, Abhimāṇa-Chaṅga, Khaḍga, Anartha and Arjana. The correct form of the last name may be Arjuna. Vaghē or Jējjaṭa performed the pilgrimage to Jāgēśvar as a proxy of the five persons mentioned in the inscription. He may have come in the company of Balavarmā (No. 1) and Vaṭēśvara (No. 2). The importance of story-telling in the life of travellers, referred to in the inscription, is very interesting.

No. 4
1 Śrī-Viśiṣṭa-
2 [ka]ṭākāla

No. 5
Śrī-Nēṭtraharisha | Vāchchharājasya

The mark of punctuation used in this record is peculiar, though the same sign is also found in other records of the place (cf. No. 1 above and Nos. 9, 12, 14-15 and 17-19 below). The name Nēṭrāharisha also occurs in No. 11 below.

No. 6
Śrī-Grāmahēri

The name also occurs in Nos. 10, 12 and 23 below.

No. 7
1 Śrī-Samaramahisha
2 Māṇa(na)prakāśa(sa) V[ā](Bā)la-
3 kadamv(a)mba

No. 8
Kal[ya]ṇīni(ṇ)ya

No. 9
Śrī-Sabhārtha Sāloṇa |

No. 10
Śrī-Grāmahēri

The name also occurs in No. 6 above and Nos. 12 and 23 below.

No. 11
Śrī-N[eṭtraharisa(sha)

This name occurs also in No. 5 above.

1 Saṅdhyā has not been observed here.
2 The intended reading is *dattēṇa likhitam.
No. 12
Śrī-Grāmaḥēri |

The same name occurs in Nos. 6 and 10 above and No. 23 below. The incision of the letters in Nos. 11-12 is shallow and their preservation unsatisfactory. Some of the letters in No. 11 exhibit the hollow-triangle type of the top mātrā. Both the names in Nos. 11-12 also occur in Nos. 5-6.

No. 13
[Śrī-Sujūma-suta-śrī]-Śākaraṇaṇasya

The first seven akṣaras of the inscription appear to be written on an erasure and are thicker in shape than the letters in the latter half of the record. The same person is mentioned in No. 17 and in No. 7 of Group B below. The reading is the same in all the three cases. The father's name clearly shows that the same person is mentioned in the different inscriptions.

No. 14
Śrī-Raṇavigrāha |

The same person is mentioned in No. 18 and in No. 8 of Group B below.

No. 15
[Śrī-Su]maṇi(ṇa)ndachanda |

The letter ja is found a little to the left of the beginning of this record. But it cannot be related either to No. 14 or to No. 15.

No. 16
Śrī-Vijēndri-mahayōgi-bhaṭṭāraka

This mentions the great ascetic (mahāyōgin) with the peculiar name Vijēndri who is called bhaṭṭāraka. We have other instances of Śaiva ascetics being mentioned as bhaṭṭāraka.1 Apparently the same ascetic is also mentioned in No. 9 of Group B. The correct form of the name may be Vīryēndra. Cf. the same name borne by a monk in a Bodhgaya inscription published in ASI, A.R., 1908-09, pp. 157-58.

No. 17
Śrī-Sujūma-sutaḥ-śrī-Śaṅkaragaṇasya |

The same person is mentioned also in No. 13 above and in No. 7 of Group B below.

No. 18
Śrī-Raṇavigrāha |

The same person is also mentioned in No. 14 above and in No. 8 of Group B below.

No. 19
Nivri[ta] Ha[mnaḍa(?)] Chapd[ja] |

No. 20
Odihaṇḍa

No. 21
Ma[r]galahanda

---

1 See above, Vol. XXX, pp. 47 ff.
SOME INSCRIPTIONS FROM U. P.—PLATE IV

VI (B) 2

Scale: One-fourth
No. 22

Śrī-Chā(Cha)lavigraha

In this record, some of the letters and signs are of the ornamental type. The akṣara vi looks like ki as in No. 2 above.

No. 23

Śrī-Grāmāhēri

This name occurs also in Nos. 6, 10 and 12 above.

No. 24

1 Śrī-Yaśōblha(bhā)udāra-Kātyāyanīdās[I]-
2 yakasya

Yaśōbhāudāra seems to be a title of Kātyāyanīdāsīyaka.¹

No. 25

Vichi [81] va 24

The interpretation of the inscription is doubtful.

B.—On the Walls of Minor Shrines

Of the following ten inscriptions, Nos. 1-5 are engraved on the walls of small Śiva shrines near the Jāgēśvara temple, while Nos. 6-10 are on the walls of the Pañchaliṅga shrine to the south of the same temple. No. 2 is not a pilgrims’ record. The names of Śaṅkarageṇa, son of Sujūma, and Raṇavigraha (Nos. 7 and 8) are each thrice found in the records noticed in the preceding group. Vijēndri-bhaṭṭāraka (No. 9) is no doubt the same as the Mahāyogin of the same name mentioned in No. 16 of Group A. Two of the inscriptions (Nos. 1 and 6) begin with the Siddham symbol. The honorific word śrī is not prefixed to some of the personal names.

No. 1

1 Siddham² [^[] śrī-Nandā-bhagavatī[ti]-mara
2 na-pratīyāśa-Āghorāśiva-³
3 Vishanirghāṭā⁴

The person responsible for the inscription was Aghorāśiva alias Vishanirghāṭā who was desirous of ending his life at the temple of Nandā-bhagavatī. Aghorāśiva appears to have been a Śaiva ascetic⁵ while Nandā-bhagavatī was apparently the same as Nandādevī worshipped in a temple at Almora. The ascetic was probably a resident of the Nandādevī temple. The word maraṇa may also be a mistake for smaraṇa, charaṇa or śaraṇa.

No. 2

Kalyāṇa-sūtradhārṇa kṛitaḥ ka[rma] [^[^]

“The work has been done by the mason Kalyāṇa.”

Kalyāṇa, the sūtradhārṇa or mason, appears to have built the Śiva shrine in question about the eighth century A. D. as indicated by the palaeography of the record.

¹ Cf. Yaśōbhāudāra as a viruda in the Śinakapāṭ inscription (above, Vol. XXXI, p. 32).
² Expressed by symbol.
³ Read pratīyāśa-Āghorāśiva.
⁴ Read nirghaṭhā. The akṣara ni is engraved below the line.
No. 3
1 Śrī-Rañastambha
2 Vanakarabha

No. 4
Śrī-Rañabhadra Vaḍha

No. 5
Śrī-Samarthakēsari(rī)

No. 6
Siddham¹ [[*] Viparitachanda |]

The characters exhibit the hollow triangle variety of the top mātrā. The medial signs of ī and ī are ornamental.

No. 7
Śrī-Sujīma-suta-śrī-Śaṁkaragaṇasya |
The same person is also mentioned in Nos. 13 and 17 of Group A above.

No. 8
Śrī-Rañā(ṇa)vigraha

The same person is also mentioned in Nos. 14 and 18 of Group A above.

No. 9
1 [Ma]hāyōgi-
2 Śrī-Vijēndra-bhaṭṭari(ra)ka []

The same person is apparently mentioned in No. 16 of Group A above.

No. 10
Kan[n]ara[chalp]da

¹ Expressed by symbol.
The inscription published here was discovered by me at the village of Bamhangavan about two miles from the Kymore Cement Factories in the Murwara Sub-Division of the Jabalpur District of Madhya Pradesh, during my tour in that area in the month of October 1957. It was examined by me in situ.

The inscription is incised on a stone slab measuring 1' 7" in length and 1' 5" height. There are nine lines of writing in the record in the Nāgārī characters of the 14th century A.D. The language is Sanskrit. There are a number of grammatical and orthographical errors in the inscription, which show that the composer of the epigraph had little knowledge of the language.

The record is dated in the [Vikrama] year 1404 (1347 A.D.), Tuesday the eleventh day of the bright fortnight of the month of Āshādha, when Mahārājādhirāja Virarājadēva was ruling at Uchahaṭā. Another inscription of the time of Virarājadēva, dated in V.S. 1412, was found at Karitalai, seven miles from Kymore, which shows that his kingdom extended up to the northern part of the Jabalpur District.

The inscription records that Rājū Māṇigadēva (Māṇikyadēva), who was the son of Rājū Sahajū of the Sōmagauri gōtra and was born in the Agravāla-vaiśā, was killed in a battle fought at the village of Kalaharā situated in the Mālahīya vaisya and that his wife Rēvā, the daughter of Surāgachandra, cremated herself on her husband's funeral pyre. Harikēśava, son of Rēvā and Māṇikyadēva, caused the inscription to be inscribed on the stone.

Among the geographical names mentioned in this record, Uchahaṭā (ancient Uchchakalpa) which was the capital of Virarājadēva is identified with modern Uchahara, a railway station near Maihar. Mālahīya can be identified with Maihar. Kalaharā, where Māṇikyadēva was killed in the battle, is represented by the modern village of that name situated near Vijayaraghogarh.

1 [The details of the date correspond regularly to the 19th June 1347 A.D.—Ed.]
3 Hiratā's reference to Cunningham's Report quoted by Mr. Jain, is wrong. Hiratā speaks of a ruler named Virarāmadēva, and apparently intended to refer to Cunningham's Vol. IX, Plate II, No. 3, which is an inscription from Karitalai dated V.S. 1412 (1353 A.D.) and mentions a ruler named Virarāmadēva. But another record (loc. cit., p. 34, Plate II, No. 4) from Rampur, dated V.S. 1404, Phālguna-badi 14 (probably corresponding to the 27th February 1348 A.D.), speaks of the satī of two queens of Virarājadēva.—Ed.]
4 [The correct reading of the name of Rēvā's father seems to be Rāmānanda.—Ed.]
5 [The inscription does not mention Harikēśava as the son of Māṇikyadēva. It speaks of a stone-cutter named Kēśava who was responsible for fashioning the slab.—Ed.]
1 श्री गौतम: || संवत् १४०४ वर्ष (वर्ष) अष्टादेश
2 सुदिन ११ भोमे उत्तरह्वनगरे महाराजाधिनरा-
3 जबीराजदेवबिजेनराज्ये [मी]लिही[भा]वि-
4 श(ष)षषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषষषषषषषष�ू]
6 भुजुलसमगीरी]गोर्गा(नव)वराजसहजूसु-
7 तराज[मा]निग[ग]देउ’ सुमंकसंग्राम मिन्हातः Biography
8 तस्य(स्य) ग(घ) ममपती शुरगचन्दुहिता रेतातः
9 तारित(तम) || शुभं भवतु || चतित सुतहारिकसवे [॥*]

---

1 From the original stone and impressions.
2 [Sanskrit: Māṇiśyadēvāḥ.—Ed.]
3 [The reading is: pota(i)ta] jat(bh)i—kūma(s)ma)ntida-duhita(tri) Réva-nām(r)anyā.—Ed.]
4 [Read purudānena-kṣiṣṭura-jātsin.—Ed.]
5 [Read ghoṣitaṁ jatadvāri(vatadvāri)-Kēśaṇa. It means that the inscribed stone slab was fashioned (ahati) by a stone-cutter named Kēśa.—Ed.]

MGIPC—81—47 DGA/35—24-4-62—750.
**INDEX**

By B. R. Gopal, M.A., Ootacamund

[The figures refer to pages, n after a figure to foot-notes, and add to additions. The following other abbreviations are also used: au.=author; ca.=capital; ch.=chief; Chron.=Chronicle; ci.=city; co.=country; com.=composer; de.=deity; di.=district or division; do.=ditto; dy.=dynasty; E.=Eastern; engr.=engraver; ep.=epithet; f.=female; feud.=feudatory; gen.=general; gr.=grant, grants; hist.=historical; ins.=inscription, inscriptions; k.=king; l.=locality; l.m.=linear measure, land measure; m.=male; min.=minister; m.o.=mountain; myth.= mythological; n.=name; N.=Northern; off.=office, officer; peo.=people; pl.=plate, plates; pr.=prince, princess; prov.=province; q.=queen; rel.=religious; ri.=river; S.=Southern; s.a.=same as; sur.=surname; t.=temple; Tel.=Telugu; t.d.=territorial division; t.t.=title; t.w.=town; tk.=taluk; vi.=village; W.=Western; wk.=work; wt.=weight.]

<table>
<thead>
<tr>
<th>A</th>
<th>Page</th>
<th>A</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>a,</td>
<td>10</td>
<td>Addański fort,</td>
<td>180</td>
</tr>
<tr>
<td>a, initial,</td>
<td>9, 42</td>
<td>Adhabhāra pl. of Nanna</td>
<td>113</td>
</tr>
<tr>
<td>a</td>
<td>115 n, 116 n, 117</td>
<td>ādhipālya, do,</td>
<td>34</td>
</tr>
<tr>
<td>a, medial,</td>
<td>9, 42</td>
<td>adhikāra, off,</td>
<td>132</td>
</tr>
<tr>
<td>Abhayadatta, Naiguma ch,</td>
<td>94, 97, 105, 112, 168, 254</td>
<td>ādhipāla, do,</td>
<td>34</td>
</tr>
<tr>
<td>Abhayasāha, s.a. Abhayasimha, m,</td>
<td>147</td>
<td>adhikāla, off,</td>
<td>219</td>
</tr>
<tr>
<td>Abhayasimha, ch,</td>
<td>142</td>
<td>adhyakṣa, off,</td>
<td>214, 218, 222</td>
</tr>
<tr>
<td>Abhimāna, m,</td>
<td>143 and n</td>
<td>Adilabad, di,</td>
<td>64, 68</td>
</tr>
<tr>
<td>Ābhīra, dy,</td>
<td>197-98, 201</td>
<td>Aditya, iy,</td>
<td>72</td>
</tr>
<tr>
<td>abhiśeka, 'coronation', 4</td>
<td>202 and n, 203</td>
<td>āditya,</td>
<td>215</td>
</tr>
<tr>
<td>abhiśkāna,</td>
<td>219</td>
<td>ādityadēva, com, 227, 232</td>
<td></td>
</tr>
<tr>
<td>abhiśkāhana,</td>
<td>219</td>
<td>ādityadēva, m, 235-37</td>
<td></td>
</tr>
<tr>
<td>Abū Brāhma, m,</td>
<td>143, 147</td>
<td>ādityanāga, do, 159-60, 162-63</td>
<td></td>
</tr>
<tr>
<td>Abū Idrāhim, do,</td>
<td>143, 147 n</td>
<td>ādityasēna, Magadh k, 168, 247</td>
<td></td>
</tr>
<tr>
<td>Abū Idrāhim, Sulṭān,</td>
<td>150</td>
<td>ādityavardhanas, Auliya k, 56</td>
<td></td>
</tr>
<tr>
<td>Abul Fazal, au,</td>
<td>140, 155</td>
<td>ādīvarāha, de, 107</td>
<td></td>
</tr>
<tr>
<td>Achalisimha, engr,</td>
<td>29,</td>
<td>ādusappali-Tippā-bhāṭṭa, donee,</td>
<td>186</td>
</tr>
<tr>
<td>Achalisimha, engr,</td>
<td>31, 51</td>
<td>Advaśta, School of Philosophy,</td>
<td>66</td>
</tr>
<tr>
<td>Achāntarāja,</td>
<td>211-12</td>
<td>Ādyōtana, m,    78, 82, 87, 88 and n</td>
<td></td>
</tr>
<tr>
<td>Āchaṇḍa, donee,</td>
<td>37, 41</td>
<td>Afghanistan, co, 1-2</td>
<td></td>
</tr>
<tr>
<td>Āchanta, n,</td>
<td>212</td>
<td>Āgaravāla-vānśā, f, 256</td>
<td></td>
</tr>
<tr>
<td>Āchanta, vi,</td>
<td>212</td>
<td>Āggaka, m,      214, 218, 221-22</td>
<td></td>
</tr>
<tr>
<td>āchārya, ep.</td>
<td>240</td>
<td>Āghoraśiva, Śaiva ascetic, 253 and n</td>
<td></td>
</tr>
<tr>
<td>Achchhaks, n,</td>
<td>173</td>
<td>Āgīśami, s.a. Agnivāmi, m, 236</td>
<td></td>
</tr>
<tr>
<td>Adāja-Rāma-bhāṭṭa, donee,</td>
<td>187</td>
<td>Āgnēvar Ghāt, 246</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>Page</td>
<td>A</td>
<td>Page</td>
</tr>
<tr>
<td>(257)</td>
<td></td>
<td>A</td>
<td>Page</td>
</tr>
<tr>
<td>Page</td>
<td>Page</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Áhavamalla, Kalachuri k.,</td>
<td>Amarārya-kula, dy.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahiehohatra, s.a. Rāmnagar, l.,</td>
<td>Amarāvati, vi.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahmad, m.,</td>
<td>amātīya, off.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahmedābād, ci.,</td>
<td>35 n, 201,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahmedabad, di.,</td>
<td>204</td>
<td></td>
<td></td>
</tr>
<tr>
<td>oī, medial,</td>
<td>Amāwa, vi.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahole ins. of Pulakēśin II,</td>
<td>247</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Almatra, off.,</td>
<td>Ambānārayaṇa, de.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ain-i-Akbar, wk.,</td>
<td>Ambārsha, epic k.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajgaon, vii.,</td>
<td>Ambaśhṭha, pco.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajjāgāve, s.a. Aīgaon, do.,</td>
<td>56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajjāgāve-kampāna, t.d.,</td>
<td>Ambādēvā-raja, s.a. Hambira,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajjampūndi-Peddi, donce,</td>
<td>Ambādēva-kumāra-mahāpātra, s.a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajmer, ci.,</td>
<td>Hambira, Gujapati gr.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajmer, di.,</td>
<td>180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>akekapatālika, off.,</td>
<td>Ambur Rāy, s.a. Hambira, do.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>akekāsālīka,</td>
<td>180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>akekāyā-nīvī,</td>
<td>Ambchanāra, s.a. Mañchanāra, priest,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>āl, 'mound',</td>
<td>71</td>
<td></td>
<td></td>
</tr>
<tr>
<td>āla, suff.,</td>
<td>Amḍhira-mahī-nagara, s.a. Warangal, ci,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alāja-ḥaṭṭa, m.,</td>
<td>70-71</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alāgum ins.,</td>
<td>Amduvīḷa-Sōmā-ḥaṭṭa, donce,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alāuddin Khilji, Sulīn of Delki,</td>
<td>186</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Al-Bīrūnī, au.,</td>
<td>Ānduvalīya-yajvan, do.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alexander the Great, k.,</td>
<td>184</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alexandria, ci.,</td>
<td>Amīr, ep.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ali the Martyr, m.,</td>
<td>143, 147 n, 178</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allahabad, ci.,</td>
<td>Amīr, s.a. Amīr, do.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allahabad, di.,</td>
<td>143, 147</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allahabad pillar ins. of Samudragupta,</td>
<td>and n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allīkaṭṭi, l.,</td>
<td>Amkabbarasi, s.a. Amkabbarasi, feo,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allūmpōḷarāja, ch.,</td>
<td>61</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allūmpōḷarāja, s.a. Allūmpōḷarāja, do.,</td>
<td>Amkuleg-aivau, s.a. Amkuleg-50, t.d.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>230</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amma II, E. Chāṭukya k.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>212</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ammamarasa, off.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>181</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amod, tk.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>127</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amōghavarsa, Rāshtrapāla k.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>127,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>135</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amōghavarsa, s.a. Kakkā, do.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>61, 138-39</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amōghavarsa II, s.a. Kakkā, do.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>61</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>āṇāḥpuriṇa, off.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>225</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Āṇa, s.a. Āṇārāja, Chaulukya k.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>155</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anahilapāṭaṇa, s.a. Anihaḷaṭa, ca.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>142,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Āṇāka, s.a. Āṇārāja, Chaulukya k.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>146</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>52, 155, 106 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anāladvī, fe.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>153 n, 157</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anāladvī, do.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>167</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anamga, god,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>186</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ananta, m.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>101, 104n</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ananta, s.a. Ananta, do.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>104</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anantavaraṃ gr.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>180</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anantavarman Chōḍagangā, E. Gaṅga k.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>21, 43</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anantavarman Vajrahaṣṭa, do.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>189</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anantavarma-Vajrahaṣṭadēva, s.a. Vajra-</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>42, 44</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anarpa, m.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>251</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Āṇeṃchanāra, s.a. Mañeṃchanāra, priest,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>65-</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>66, 67, 71 n, 73 n,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>74 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Andhaka, demon,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>81, 85</td>
<td></td>
<td></td>
</tr>
<tr>
<td>INDEX</td>
<td>Page</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Andhra, co.,</td>
<td>65, 126, 131, 137, 178, 181</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Andhra, s.o. E. Chālukya, dy.,</td>
<td>137</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Andhra, s.o. Vēngi, co.,</td>
<td>125</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Andhra Pradesha, state,</td>
<td>17, 63-64, 68, 140, 179, 211-12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anāga, co.,</td>
<td>138-39</td>
<td></td>
<td></td>
</tr>
<tr>
<td>anāga, s.o. Vēdhāna,</td>
<td>35, 221-22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anagālītra, s.o. Anālītra, vi.,</td>
<td>68, 74</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anālītra, do.,</td>
<td>68</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anūlītra,</td>
<td>98</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anūlītra, s.o. Pātañ, co.,</td>
<td>142</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anvārītra, s.o. Vikramāditya I, W. Chālukya k.,</td>
<td>117 and n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abājanāvati pl. of Gōvinda III,</td>
<td>125</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anakārbarasi, W. Gango q.,</td>
<td>60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anākalītra, vi.,</td>
<td>228</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anākulāge, s.o. Anākalītra, do.,</td>
<td>228</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anākulāge-50, t.d.,</td>
<td>227</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anākulāge,</td>
<td>42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anuvandana, ep.,</td>
<td>164 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anugārē, en.,</td>
<td>38</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Antari-Lorōlī pl. of Kakka II,</td>
<td>219-20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>anuvīriya,</td>
<td>77</td>
<td></td>
<td></td>
</tr>
<tr>
<td>anuvīrīya,</td>
<td>10 n, 17, 24, 28, 32, 46, 54, 38 n, 59, 64, 77, 98 n, 112, 160, 168, 208, 218 n, 242 n, 248</td>
<td></td>
<td></td>
</tr>
<tr>
<td>anuvīrīya, change before k,</td>
<td>234</td>
<td></td>
<td></td>
</tr>
<tr>
<td>anuvīrīya, used for dental nasal,</td>
<td>214</td>
<td></td>
<td></td>
</tr>
<tr>
<td>anuvīrīya, used for final m,</td>
<td>24, 105, 177</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aparajīta, k.,</td>
<td>167, 170</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aparasmāvinaseliya, s.o. Aparaselika, Buddhist sect,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Apara Mālava, s.o. Avanti, co.,</td>
<td>135 and n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aparas-Mallagi, s.o. Amarā Mallagi, Yādava k.,</td>
<td>33 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aparasālītra, s.o. Aparaselika, l.,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aparasālītra, s.o. Aparaselika, Buddhist sect,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aparasālītra, do.,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aparasālītra, l.,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aparasālītra, Buddhist sect,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Apollodotus, Indo-Greek k.,</td>
<td>199 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Appānta, donee,</td>
<td>36, 40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Appānta, donee,</td>
<td>92</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Apasrōdēva, ch.,</td>
<td>114</td>
<td></td>
<td></td>
</tr>
<tr>
<td>apuruda,</td>
<td>114</td>
<td></td>
<td></td>
</tr>
<tr>
<td>apurudu,</td>
<td>114</td>
<td></td>
<td></td>
</tr>
<tr>
<td>apurudu-khanda,</td>
<td>114</td>
<td></td>
<td></td>
</tr>
<tr>
<td>apurudra,</td>
<td>106</td>
<td></td>
<td></td>
</tr>
<tr>
<td>apurudra-vēsi,</td>
<td>114</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arab, peo.,</td>
<td>215</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arabian Sea,</td>
<td>54, 56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arachosia, co.,</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arammattha, off.,</td>
<td>222</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arāng pl. of Bhitasena,</td>
<td>112 and n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arāng pl. of Jayarāja,</td>
<td>28 n, 46 n, 47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arasapa, Arasappanāyaka II, Sōndā ch.,</td>
<td>205, 206 and n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arasavallī pl. of Vajrahasta III,</td>
<td>43</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aravallī range, mo.,</td>
<td>56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arcot region,</td>
<td>181</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arcot, S., di.,</td>
<td>180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ardhanaśāvara, aspect of Śiva,</td>
<td>161-62</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Argā pl. of Kāpālivarman,</td>
<td>45</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arinākārīya, sōlyā, tit.,</td>
<td>142</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arjana, m.,</td>
<td>261</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arjuna, do.,</td>
<td>261</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arjuna, n.,</td>
<td>261</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arjuna, Arjunādēva, Chaulukya-Vāgheśa k.,</td>
<td>142, 147, 151-62, 154, 156</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arka, m.,</td>
<td>154 n, 167</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arkadēva, com.,</td>
<td>236-36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arorāja, Chaulukya k.,</td>
<td>151, 155</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arthapati-bhāṭṭaraka, do.,</td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arurābāyari, n.,</td>
<td>179</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arurābāyarinēdo, do.,</td>
<td>184</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arupāditya, scribe,</td>
<td>124, 134</td>
<td></td>
<td></td>
</tr>
<tr>
<td>arumuga, tax,</td>
<td>60-62</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arvavarta, co.,</td>
<td>245</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Åsadhara, s.o. Åśādhara, m.,</td>
<td>145</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Åśādhara, do.,</td>
<td>145, 149</td>
<td></td>
<td></td>
</tr>
<tr>
<td>asamādha, s.o. asamādha, sacrifice,</td>
<td>22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asangaśārman, donee,</td>
<td>171-72</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Åśādhārasena, k.,</td>
<td>15 and n, 160</td>
<td></td>
<td></td>
</tr>
<tr>
<td>asa-khōga, privilege,</td>
<td>197-202, 203</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Åśāthabhaṣavāmin, de.,</td>
<td>and n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asia Minor, co.,</td>
<td>80</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asiatic Society pl. of Gayādhatunga,</td>
<td>91, 96-97, 98n, 99n, 100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aska, vi.,</td>
<td>233</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asoka, Asoka Piyadasi, Maurya k.,</td>
<td>1-2, 4, 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and n, 6-8, 199n, 243</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Åśvānāysera, sacrifice,</td>
<td>113, 116</td>
<td></td>
<td></td>
</tr>
<tr>
<td>asamādha, sacrifice,</td>
<td>18-19, 119, 121</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asakura, ep.,</td>
<td>225</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Åsakūr ins. of Bātuga,</td>
<td>60-61</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Åśabhāṣāsami, s.o. Åśabhāṣavāmin, de.,</td>
<td>199</td>
<td></td>
<td></td>
</tr>
<tr>
<td>atiṣṭhi, rite,</td>
<td>233</td>
<td></td>
<td></td>
</tr>
<tr>
<td>au,</td>
<td>77</td>
<td></td>
<td></td>
</tr>
<tr>
<td>au, medial,</td>
<td>248</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abhāla, donee,</td>
<td>179</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abhāla, fe.,</td>
<td>180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Åbhāla, m.,</td>
<td>186</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Åbhāla-sūri, donee,</td>
<td>180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aurīkara, dy.,</td>
<td>53, 55-56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>aureus, coin,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>avabhāta,</td>
<td>119</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PAGE</td>
<td>PAGE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avadhika, l., 13-14, 115 and n</td>
<td>Barad, ci., 216</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ávalamka, de., 179, 182-83</td>
<td>Baroda pl. of Karsa Survarṣavaraṇa, 127</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ávalingi, vi., 43</td>
<td>Bastar, t.d., 235</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avanijānākraya Purakāśī-rāja, Chāluṇa k., 119</td>
<td>Bāṅka, k., 161</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avanti, s.o. Ujajayin, ci., 138, 198 and n</td>
<td>Bāyan, tm., 138</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avanti, s.o. Mālava, co., 114, 125-27, 131, 137, 138 and n, 197-98, 202 and n, 203</td>
<td>Bāyyarāj, m., 179, 183</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avanti-nātha, ep., 127</td>
<td>Bāyyyya, s.o. Bāryan, ca., 136, 198, 199 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avantivarman, Maukhari k., 247</td>
<td>Banddā, 24, 26, 62</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avanti-Vikramānākura-dāna, donee, 113-14, 116</td>
<td>Barī, 55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ávapalli, l., 68, 76</td>
<td>Baroda pl. of Karsa Survarṣavaraṇa, 127</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avarāṅga, s.o. Ávalingi, vi., 43-44</td>
<td>Bastar, t.d., 235</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avida, m., 101, 103</td>
<td>Bāţkha, k., 161</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ayāru-bhaṭṭa, donee, 187</td>
<td>Bāyyarāj, m., 179, 183</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Āvavarta, 132</td>
<td>Bāryan, ca., 136, 198, 199 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ayyavara, W. Chāluṇa k., 164 and n</td>
<td>Bāryan, s.o. Bāryan, ca., 136, 198, 199 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ayyanavāla-trāṭaka, tank, 67-68, 74</td>
<td>Banddā, 24, 26, 62</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Azamgarh, di., 248 n</td>
<td>Barī, 55</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

B

b., 1, 46, 93, 168
b. indicated by the sign for v., 24, 32, 42, 77, 105, 112, 123, 223, 234
b. distinguished from v., 32, 105
b. pronounced in place of v., 178
bd., 244
b., 244
Bābhata, Gukila k., 168, 170, 173-76
Bāblād, vi., 228
Bablakanta, l., 69, 76
Bāchavārīya-ghale, measuring rod, 38, 41
Bactrīa, co., 1
Badāl pillar ins., 139 n
Bādāmi, co., 17-19, 126
Badāpallā, l., 24 and n, 27 n
Badārikārāma, Buddhist establishment, 16 and n
Badāyilā, s.o. Baraśilā, vi., 24-26, 27 n
Bādumbeyādeva, de., 35, 40
Bādumbeyā-kahātra, l., 35, 39
Bagalkot, tm., 124
Bahasatimitrā, k., 16 n
Bahmai, dy., 182
Bāhāduvāg pl. of Gōvinda Ṣrī, 124
Bahusūrṇaka, sacrifice, 18-19, 119, 121
Baigrama, l., 98
Bākīś Chadradvīp, t.d., 139
Bāla, Buddhist monk, 16 n
Baladeva, donee, 37, 40
<table>
<thead>
<tr>
<th>INDEX</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belua,</td>
<td>35</td>
</tr>
<tr>
<td>Belvala-300, do.,</td>
<td>38</td>
</tr>
<tr>
<td>Belvola, Belvola-300, do.,</td>
<td>38, 60-61</td>
</tr>
<tr>
<td>Benares Sanskrit College pl. of Jayachandra,</td>
<td>224 n</td>
</tr>
<tr>
<td>Bengal, co.,</td>
<td>137-40, 250</td>
</tr>
<tr>
<td>Bengal, E., do.,</td>
<td>140</td>
</tr>
<tr>
<td>Bengal, N., do.,</td>
<td>97-98, 243</td>
</tr>
<tr>
<td>Bengal, S., do.,</td>
<td>139</td>
</tr>
<tr>
<td>Bengal, S.E., do.,</td>
<td>138, 140</td>
</tr>
<tr>
<td>Bengal, W., do.,</td>
<td>139-40</td>
</tr>
<tr>
<td>Bengi, s.a. Véna, ri.,</td>
<td>38 n</td>
</tr>
<tr>
<td>Bengiha, s.a. Véna, do.,</td>
<td>38</td>
</tr>
<tr>
<td>Beramora, t.n.,</td>
<td>233</td>
</tr>
<tr>
<td>Beasagar, do.,</td>
<td>138</td>
</tr>
<tr>
<td>bá,</td>
<td>94, 112</td>
</tr>
<tr>
<td>Bhadra ediet of Asóka,</td>
<td>7</td>
</tr>
<tr>
<td>Bhadrasphula, m.,</td>
<td>210</td>
</tr>
<tr>
<td>Bhadrali, t.n.,</td>
<td>247</td>
</tr>
<tr>
<td>Bhadraswámin, donee,</td>
<td>113, 116</td>
</tr>
<tr>
<td>bhágá, 'king's share of produce',</td>
<td>25, 27, 51, 114, 190</td>
</tr>
<tr>
<td>Bhágá-bhágá,</td>
<td>27 n</td>
</tr>
<tr>
<td>Bhagavadddha, Naigama ch.,</td>
<td>54</td>
</tr>
<tr>
<td>Bhagavati,</td>
<td>18</td>
</tr>
<tr>
<td>Bhágavata Puráña, s.n.,</td>
<td>161 n</td>
</tr>
<tr>
<td>Bhágavata-Ráma-bhátta, donee,</td>
<td>187</td>
</tr>
<tr>
<td>Bhágavati,</td>
<td>126, 135</td>
</tr>
<tr>
<td>Bhágirathl, s.n. Gangee, ri.,</td>
<td>79, 80, 83, 89</td>
</tr>
<tr>
<td>Bhánádeva, donee,</td>
<td>94, 96</td>
</tr>
<tr>
<td>Bhairava-bhátta, do.,</td>
<td>187</td>
</tr>
<tr>
<td>Bhájú, n.,</td>
<td>190, 192</td>
</tr>
<tr>
<td>bhágá-sáparika, off.,</td>
<td>225</td>
</tr>
<tr>
<td>Bhánú III, E. Ganga k.,</td>
<td>20</td>
</tr>
<tr>
<td>Bhárata, co.,</td>
<td>153</td>
</tr>
<tr>
<td>Bharatabala, Pádumvaraha k.,</td>
<td>48</td>
</tr>
<tr>
<td>Bharatha, m.,</td>
<td>223, 225</td>
</tr>
<tr>
<td>Bharat Bhásá Sahadáthaka Mañjalá pl. of Gónginda III.,</td>
<td>124</td>
</tr>
<tr>
<td>Bharatvarman, ch.,</td>
<td>247</td>
</tr>
<tr>
<td>Bharatpur, di.,</td>
<td>138, 169</td>
</tr>
<tr>
<td>Bhárgava Bráhma, community,</td>
<td>162</td>
</tr>
<tr>
<td>Bháridásá-chatuuvéda, m.,</td>
<td>124, 132</td>
</tr>
<tr>
<td>Bháskara-bhátta, donee,</td>
<td>187</td>
</tr>
<tr>
<td>bhája, s.n. Pák, off.,</td>
<td>61, 114, 171-73, 175</td>
</tr>
<tr>
<td>Bháti, dy.,</td>
<td>160 n, 169 n</td>
</tr>
<tr>
<td>Bhatávámi, m.,</td>
<td>217, 221</td>
</tr>
<tr>
<td>Bhashári-Ananta-bhátta, donee,</td>
<td>185</td>
</tr>
<tr>
<td>bhátsa, 'teacher',</td>
<td>37 n</td>
</tr>
<tr>
<td>bhátsa-grámá,</td>
<td>97, 99, 101, 103</td>
</tr>
<tr>
<td>Bháti-Akáala, Jain Savant,</td>
<td>212</td>
</tr>
<tr>
<td>Bhátsaputra, ep.,</td>
<td>97-98, 100-01, 103-04</td>
</tr>
<tr>
<td>bhátsáraka, do.,</td>
<td>252</td>
</tr>
<tr>
<td>bhátsá-víriti,</td>
<td>37 and n. 41</td>
</tr>
<tr>
<td>Bháttavámin, m.,</td>
<td>214</td>
</tr>
<tr>
<td>Bháttiyana, donee,</td>
<td>36, 40</td>
</tr>
<tr>
<td>Bháullá, m.,</td>
<td>214, 217-18, 221-22</td>
</tr>
<tr>
<td>Bháullá-váta,</td>
<td>214, 217</td>
</tr>
<tr>
<td>Bháuna, demon,</td>
<td>81, 85</td>
</tr>
<tr>
<td>Bháuna-kara, dy.,</td>
<td>92-93, 235</td>
</tr>
<tr>
<td>Bhavanáth, Bhavanáth Mahádéso, s.n.</td>
<td>151, 155</td>
</tr>
<tr>
<td>Bháváni, s.n. Párvatí, goddess,</td>
<td>161-62</td>
</tr>
<tr>
<td>Bháviháta, Guhíla k.,</td>
<td>168, 170-73</td>
</tr>
<tr>
<td>Bhéélí, ch.,</td>
<td>169-70</td>
</tr>
<tr>
<td>Bhíllama, Yádava k.,</td>
<td>33 and n. 34, 39, 237 n</td>
</tr>
<tr>
<td>Bhíllamala, s.n. Bhímmál, ca.,</td>
<td>138</td>
</tr>
<tr>
<td>Bhílla, t.n.,</td>
<td>138, 220</td>
</tr>
<tr>
<td>Bhímmápura, s.n. Bhímmagar, ca.,</td>
<td>234-35, 238 and n</td>
</tr>
<tr>
<td>Bhímsána, Nala k.,</td>
<td>234-36</td>
</tr>
<tr>
<td>Bhímsána, k.,</td>
<td>112</td>
</tr>
<tr>
<td>Bhímsána, s.n. Bhímsaimha, m.,</td>
<td>147</td>
</tr>
<tr>
<td>Bhímsaimha, do.,</td>
<td>143</td>
</tr>
<tr>
<td>Bhímamásha, Chhíkkóra k.,</td>
<td>138</td>
</tr>
<tr>
<td>Bhímmagar, t.n.,</td>
<td>235</td>
</tr>
<tr>
<td>Bhímmál, do.,</td>
<td>138</td>
</tr>
<tr>
<td>bhíshak, off.,</td>
<td>225</td>
</tr>
<tr>
<td>Bhíshama, epic hero,</td>
<td>136</td>
</tr>
<tr>
<td>bhó, s.n. bhógiika or bhójaka,</td>
<td>20 n</td>
</tr>
<tr>
<td>bhója, 'periodical offering to the king',</td>
<td>25, 27, 43-44, 114, 190</td>
</tr>
<tr>
<td>bhója, 'administrative division',</td>
<td>29, 52, 173</td>
</tr>
<tr>
<td>Bhójapati, s.n. jágírdár, off.,</td>
<td>173 n</td>
</tr>
<tr>
<td>Bhójavarman, Maukhari k.,</td>
<td>247</td>
</tr>
<tr>
<td>bhógiika,</td>
<td>20 n</td>
</tr>
<tr>
<td>bhógin, s.n. jágírdár,</td>
<td>235</td>
</tr>
<tr>
<td>Bhója, Pratihára k.,</td>
<td>137, 139, 150, 161</td>
</tr>
<tr>
<td>bhójaka,</td>
<td>20 n</td>
</tr>
<tr>
<td>Bhómat, di.,</td>
<td>169</td>
</tr>
<tr>
<td>Bhírga-kunjá, tank,</td>
<td>153, 157-58</td>
</tr>
<tr>
<td>Bhújága, s.n. bhógiika,</td>
<td>79, 84, 89</td>
</tr>
<tr>
<td>bhúkta,</td>
<td>113</td>
</tr>
<tr>
<td>Bhúláya, off.,</td>
<td>218</td>
</tr>
<tr>
<td>Bhúlái, t.n.,</td>
<td>248 n</td>
</tr>
<tr>
<td>bhúmi-chhédhara-náyaka,</td>
<td>171-72, 174, 176</td>
</tr>
<tr>
<td>Bhúpándravarman, E. Ganga k.,</td>
<td>189-91</td>
</tr>
<tr>
<td>bhúta-rád-dádi-prátiyáya,</td>
<td>171-72</td>
</tr>
<tr>
<td>Bhícha, s.n. Bhícháfra, off.,</td>
<td>34 n</td>
</tr>
<tr>
<td>Bhíchána, s.n. Bhíchá-béti, do.,</td>
<td>34, 39 n</td>
</tr>
<tr>
<td>Bhíchána, m.,</td>
<td>35 n</td>
</tr>
<tr>
<td>Page</td>
<td>Page</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>Bhikhibha, s.a. Bhichiriya, off.</td>
<td>34 n</td>
</tr>
<tr>
<td>Bhichiriya, do.</td>
<td>33-34, 39</td>
</tr>
<tr>
<td>Bhichi-sha, do.</td>
<td>34 and n</td>
</tr>
<tr>
<td>Bhichi-shaithin, s.a. Bhichiriya, do.</td>
<td>34 n, 39</td>
</tr>
<tr>
<td>Bihar, co.</td>
<td>23, 25, 29, 137-39, 168, 169 n, 243, 247</td>
</tr>
<tr>
<td>Bihar, E., do.</td>
<td>138-39</td>
</tr>
<tr>
<td>Bihar, S., do.</td>
<td>138-39</td>
</tr>
<tr>
<td>Bijapur, di.</td>
<td>38 n, 164, 227-28</td>
</tr>
<tr>
<td>Bijapur, in.</td>
<td>124</td>
</tr>
<tr>
<td>Bijjava, Bijjava, Kalachuri k.</td>
<td>227, 229</td>
</tr>
<tr>
<td>Bilaspur, ci.</td>
<td>29, 45, 51</td>
</tr>
<tr>
<td>Bilaspur, di.</td>
<td>28</td>
</tr>
<tr>
<td>Bilgi, vi.</td>
<td>212</td>
</tr>
<tr>
<td>Bilvamangala, au.</td>
<td>65 n</td>
</tr>
<tr>
<td>Bma Sth Takar, m.</td>
<td>150</td>
</tr>
<tr>
<td>Bobbavaradibhe, s.a. Bnbad, vi.</td>
<td>227-228, 230</td>
</tr>
<tr>
<td>Bodaguda, do.</td>
<td>235</td>
</tr>
<tr>
<td>Bodagaon, do.</td>
<td>42-43</td>
</tr>
<tr>
<td>Bodagaon pl. of Vajrakashta III</td>
<td>42</td>
</tr>
<tr>
<td>Bodhay ka, li.</td>
<td>243</td>
</tr>
<tr>
<td>Bodhay ka ins. of Mahanman,</td>
<td>112</td>
</tr>
<tr>
<td>Bdcisattva</td>
<td>15 n, 172</td>
</tr>
<tr>
<td>Bdcisattva, k.</td>
<td>208</td>
</tr>
<tr>
<td>Bogra, di.</td>
<td>98</td>
</tr>
<tr>
<td>Boll, m.</td>
<td>172, 183</td>
</tr>
<tr>
<td>Bombay State</td>
<td>117, 123, 127, 146, 155, 199, 212, 241 n</td>
</tr>
<tr>
<td>Bomma-gan, m.</td>
<td>35, 39</td>
</tr>
<tr>
<td>Bonai, l.</td>
<td>101</td>
</tr>
<tr>
<td>Bonai pl. of Udayavaraha</td>
<td>91</td>
</tr>
<tr>
<td>Bonai pl. of Vintatungap</td>
<td>91</td>
</tr>
<tr>
<td>Bonda, m.</td>
<td>111, 114</td>
</tr>
<tr>
<td>Bondal, s.a. Bonda, do.</td>
<td>113-14, 115 n</td>
</tr>
<tr>
<td>Bondal ga, gr. of Mahalviva Tivara</td>
<td>162</td>
</tr>
<tr>
<td>Bobpana, enfr.</td>
<td>114, 116</td>
</tr>
<tr>
<td>brahma-daya</td>
<td>171</td>
</tr>
<tr>
<td>Brahmadeva, donee</td>
<td>36, 40</td>
</tr>
<tr>
<td>Brahmadvea te.</td>
<td>35, 40</td>
</tr>
<tr>
<td>Brahman, donee</td>
<td>36, 40</td>
</tr>
<tr>
<td>Brahman, do.</td>
<td>85</td>
</tr>
<tr>
<td>brahmapuri, s.a. agrahara</td>
<td>35, 39-40</td>
</tr>
<tr>
<td>Brahmavatima, m.</td>
<td>129, 121 n</td>
</tr>
<tr>
<td>Brihata, s.a. Bhikshurasaka, ep.</td>
<td>138, 143-44, 174 n</td>
</tr>
<tr>
<td>Brihach-Chihinda, f.</td>
<td>124, 132</td>
</tr>
<tr>
<td>Brihadhsaupin, s.a. jagar,</td>
<td>235</td>
</tr>
<tr>
<td>Brihatparshka, s.a. mahajana, 134-44, 147 and n</td>
<td>148 n</td>
</tr>
<tr>
<td>Brihatsaamhi, uk.</td>
<td>56, 190 n</td>
</tr>
<tr>
<td>British Museum pl. of Gvinda III,</td>
<td>125</td>
</tr>
<tr>
<td>Broach, di.</td>
<td>127, 140, 190 n, 215</td>
</tr>
<tr>
<td>Buckergunge, do.</td>
<td>139-40</td>
</tr>
<tr>
<td>Budda</td>
<td>15n, 16, 20, 128, 208</td>
</tr>
<tr>
<td>Buddhamitra, Buddhist mut.</td>
<td>15 n</td>
</tr>
<tr>
<td>Buddhism</td>
<td>1, 5, 7, 10, 12, 128, 135</td>
</tr>
<tr>
<td>Buddhagupta, Gupta k.</td>
<td>13n</td>
</tr>
<tr>
<td>Buddha-dvesa</td>
<td>16</td>
</tr>
<tr>
<td>Bulandshahr, di.</td>
<td>169</td>
</tr>
<tr>
<td>Bundelkhand, co.</td>
<td>169 and n</td>
</tr>
<tr>
<td>Buituga, W. Ganga pr.</td>
<td>60</td>
</tr>
<tr>
<td>Cambay, ci.</td>
<td>146</td>
</tr>
<tr>
<td>ch.</td>
<td>12, 53, 246</td>
</tr>
<tr>
<td>Chaburra</td>
<td>142</td>
</tr>
<tr>
<td>Chaichiga, ch.</td>
<td>130 n</td>
</tr>
<tr>
<td>Chadda, m.</td>
<td>150</td>
</tr>
<tr>
<td>Chhamanka, dy.</td>
<td>215</td>
</tr>
<tr>
<td>Chaklup, tk.</td>
<td>246</td>
</tr>
<tr>
<td>Chakr</td>
<td>45</td>
</tr>
<tr>
<td>Chakrabandha,</td>
<td>77, 79-80</td>
</tr>
<tr>
<td>Chakryudha, k.</td>
<td>128</td>
</tr>
<tr>
<td>Chalavirahra, m.</td>
<td>253</td>
</tr>
<tr>
<td>Chalukya, s.a. Chalukya, dy.</td>
<td>117, 119, 121</td>
</tr>
<tr>
<td>Challa-Namam-dha, donee</td>
<td>186</td>
</tr>
<tr>
<td>Challa-Nasarihi-bhata, do.</td>
<td>187</td>
</tr>
<tr>
<td>Chalukya, dy.</td>
<td>117-19, 125-26, 128, 131, 137, 193-94, 210</td>
</tr>
<tr>
<td>Chalukya of Baddu, do.</td>
<td>118</td>
</tr>
<tr>
<td>Chalukya, E., do.</td>
<td>42, 59, 60, 126, 137, 212, 241 n</td>
</tr>
<tr>
<td>Chalukya of Gujara, do.</td>
<td>117</td>
</tr>
<tr>
<td>Chalukya, Later, do.</td>
<td>126</td>
</tr>
<tr>
<td>Chalukya, W., do.</td>
<td>60, 105, 164, 214-16</td>
</tr>
<tr>
<td>Chalukyabharana, ep.</td>
<td>165</td>
</tr>
<tr>
<td>Chamba, st.</td>
<td>169 n</td>
</tr>
<tr>
<td>chaukamsa, 'promenade'</td>
<td>16</td>
</tr>
<tr>
<td>Chaunmaks pl. of Pravarasena II</td>
<td>162 n</td>
</tr>
<tr>
<td>Chantamula, s.a. Chantamula I, Ikhasu k.</td>
<td>19, 22</td>
</tr>
<tr>
<td>channupa, gen.</td>
<td>37</td>
</tr>
<tr>
<td>Chandaga, s.a. Chandgarh, in.</td>
<td>124</td>
</tr>
<tr>
<td>Chandaga, di.</td>
<td>123, 132</td>
</tr>
<tr>
<td>Chandapna, donee</td>
<td>37, 41</td>
</tr>
<tr>
<td>Chandavarman, k.</td>
<td>100 n</td>
</tr>
<tr>
<td>Chandgarh, in.</td>
<td>124</td>
</tr>
<tr>
<td>Chandikasa, au.</td>
<td>250</td>
</tr>
<tr>
<td>Chandra, dy.</td>
<td>130-40</td>
</tr>
<tr>
<td>Chandra, s.a. Chandragupta, k.</td>
<td>12</td>
</tr>
<tr>
<td>chandra-bhata, 'anumaksi sign'</td>
<td>77</td>
</tr>
<tr>
<td>Chandradv, Gahadavala k.</td>
<td>223-25</td>
</tr>
<tr>
<td>Chandraditya, ch.</td>
<td>214-15, 217-22</td>
</tr>
<tr>
<td>Chandradvpi, s.a. Bahl Chandradvpi, td.</td>
<td>139-40</td>
</tr>
<tr>
<td>Chandragiri, fort</td>
<td>180</td>
</tr>
<tr>
<td>Chandragupta, Paudava k.</td>
<td>127</td>
</tr>
<tr>
<td>Characters:</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Aramaic, 1 and n, 2, 4-7</td>
<td>11-13</td>
</tr>
<tr>
<td>Bengali</td>
<td>7</td>
</tr>
<tr>
<td>box-headed</td>
<td>17-20</td>
</tr>
<tr>
<td>Brâhmi, 5, 9, 11, 14, 17, 21, 207</td>
<td>21</td>
</tr>
<tr>
<td>Brâhmi, Middle</td>
<td>19</td>
</tr>
<tr>
<td>Central Indian</td>
<td>19</td>
</tr>
<tr>
<td>Devanâgari</td>
<td>19</td>
</tr>
<tr>
<td>Gaudya or East Indian</td>
<td>19</td>
</tr>
<tr>
<td>Graeco-Aramaic</td>
<td>19</td>
</tr>
<tr>
<td>Grantha</td>
<td>19</td>
</tr>
<tr>
<td>Greek, 1 and n, 2, 4</td>
<td>19</td>
</tr>
<tr>
<td>Gupta, E.</td>
<td>19</td>
</tr>
<tr>
<td>Indo-Aramaic</td>
<td>19</td>
</tr>
<tr>
<td>Jain Nâgari</td>
<td>19</td>
</tr>
<tr>
<td>Kâlinga</td>
<td>19</td>
</tr>
<tr>
<td>Kannâda-Telugu</td>
<td>19</td>
</tr>
<tr>
<td>Kharoëthli</td>
<td>19</td>
</tr>
<tr>
<td>Kusâka</td>
<td>19</td>
</tr>
<tr>
<td>Kutila</td>
<td>19</td>
</tr>
<tr>
<td>Maithili</td>
<td>19</td>
</tr>
<tr>
<td>Malayâlam</td>
<td>19</td>
</tr>
<tr>
<td>Nâgari, 24, 105, 151, 250, 223, 255</td>
<td>19</td>
</tr>
<tr>
<td>Nâgari, E.</td>
<td>19</td>
</tr>
<tr>
<td>Nâgari, S.</td>
<td>19</td>
</tr>
<tr>
<td>Nâgari, W. Indian</td>
<td>19</td>
</tr>
<tr>
<td>Nâl-headed</td>
<td>19</td>
</tr>
<tr>
<td>Northern, 46, 53, 109, 167, 189, 246-47, 249</td>
<td>19</td>
</tr>
<tr>
<td>Oriya</td>
<td>19</td>
</tr>
<tr>
<td>Proto-Nâgari</td>
<td>19</td>
</tr>
<tr>
<td>Shell</td>
<td>19</td>
</tr>
<tr>
<td>Siddhamâtrikâ, 92-93, 159, 107, 246-47, 249</td>
<td>19</td>
</tr>
<tr>
<td>Southern, 25, 45-46, 48, 112, 189, 243n</td>
<td>19</td>
</tr>
<tr>
<td>Telugu</td>
<td>19</td>
</tr>
<tr>
<td>Telugu-Kannâda</td>
<td>19</td>
</tr>
<tr>
<td>West Indian</td>
<td>19</td>
</tr>
<tr>
<td>Charaka, section of Yajurvéda</td>
<td>19</td>
</tr>
<tr>
<td>Charakûri-Narasinha-bhâ̄ta, m.</td>
<td>19</td>
</tr>
<tr>
<td>Charakûri-Tirumala-bhâ̄ta, dones</td>
<td>19</td>
</tr>
<tr>
<td>Charânâi:</td>
<td>19</td>
</tr>
<tr>
<td>Chhandöga, 94-95, 113, 116</td>
<td>19</td>
</tr>
<tr>
<td>Vâja-saṅya, 171-72, 174, 176</td>
<td>19</td>
</tr>
<tr>
<td>Yajurvéda, 97-98, 100 and n</td>
<td>19</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Characters:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charâna, m.</td>
<td>214, 218</td>
</tr>
<tr>
<td>charu, rites</td>
<td>120, 133, 171</td>
</tr>
<tr>
<td>Châsta, of.</td>
<td>51, 114, 171-73, 175</td>
</tr>
<tr>
<td>Chattigarh region</td>
<td>48, 235</td>
</tr>
<tr>
<td>Chaturjâtaka</td>
<td>142n</td>
</tr>
<tr>
<td>Chaturjâtaka</td>
<td>142n</td>
</tr>
<tr>
<td>Chatrayâyâ, of.</td>
<td>106, 110</td>
</tr>
<tr>
<td>Chaudî-dë̄ti, off.</td>
<td>52</td>
</tr>
<tr>
<td>Chaulukya-Nâchakravatī, til.</td>
<td>142n</td>
</tr>
<tr>
<td>Chaulukya-Vâgâhâ, dy.</td>
<td>142, 155-56</td>
</tr>
<tr>
<td>Chaudî-dë̄ti, off.</td>
<td>53n</td>
</tr>
<tr>
<td>Chaurûddhara, dones</td>
<td>29, 171-73, 175</td>
</tr>
<tr>
<td>Chaurûddhara, dones</td>
<td>29, 171-73, 175</td>
</tr>
<tr>
<td>Chauhûra, board of administrators</td>
<td>142 and n</td>
</tr>
<tr>
<td>Chauvaṇṇa, dones</td>
<td>36, 40</td>
</tr>
<tr>
<td>Chayâ-khamba</td>
<td>20</td>
</tr>
<tr>
<td>Chennûr, tek.</td>
<td>64, 68-70</td>
</tr>
<tr>
<td>Chennûr, vi</td>
<td>69</td>
</tr>
<tr>
<td>Cherkûri-Pûtu-bhâ̄ta, dones</td>
<td>185</td>
</tr>
<tr>
<td>Chêramân Pêrumâl, Kêrala k.</td>
<td>126</td>
</tr>
<tr>
<td>Chêrmûrâ, t. d.</td>
<td>64, 67-68, 73, 74</td>
</tr>
<tr>
<td>Chero, tribe</td>
<td>26n</td>
</tr>
<tr>
<td>Chhâjâ, m.</td>
<td>143-46, 147-49</td>
</tr>
<tr>
<td>chhâmyâ, s.n. câhâj,</td>
<td>145</td>
</tr>
<tr>
<td>câhâj, 'bhatêk'</td>
<td>145</td>
</tr>
<tr>
<td>Chhandöga, branch of Sûmâyâda</td>
<td>120-21</td>
</tr>
<tr>
<td>Chhandöga-brahmâchârin, ëp.</td>
<td>120</td>
</tr>
<tr>
<td>Châta-pur State</td>
<td>169</td>
</tr>
<tr>
<td>Chhâtîtgarh, t. d.</td>
<td>111</td>
</tr>
<tr>
<td>chhâyâ, 'imaņe'</td>
<td>20</td>
</tr>
<tr>
<td>chhâyâ-þīya</td>
<td>20</td>
</tr>
<tr>
<td>chhâyâ-khamba</td>
<td>20</td>
</tr>
<tr>
<td>chhâyâ-stambha</td>
<td>20</td>
</tr>
<tr>
<td>Chîkkâra, f.</td>
<td>138</td>
</tr>
<tr>
<td>Chhinda, s.n. Sindâ, dô</td>
<td>124</td>
</tr>
<tr>
<td>chhô, chhôkâ, 'mûrtaś'</td>
<td>144</td>
</tr>
<tr>
<td>Chhôtt-Sâdri, m.</td>
<td>56</td>
</tr>
<tr>
<td>Chiecâle pl. of Vajrahasta III</td>
<td>43</td>
</tr>
<tr>
<td>Chidvâla, v.</td>
<td>189</td>
</tr>
<tr>
<td>Chidvâla, pl. of Dvârvâra-varman</td>
<td>189-90, 191n</td>
</tr>
<tr>
<td>chhâna, 'înśigna'</td>
<td>137</td>
</tr>
<tr>
<td>Chikâ, m.</td>
<td>34n, 39n</td>
</tr>
<tr>
<td>Chikâ-Bâgâyâdi pl. of Sinhâna</td>
<td>36n</td>
</tr>
<tr>
<td>Chikâlava, pl. of Vajrahasta III</td>
<td>43</td>
</tr>
<tr>
<td>Chikâmâbrâ, f.</td>
<td>34, 37, 41</td>
</tr>
<tr>
<td>Chikâmâbrâ, dô</td>
<td>39</td>
</tr>
<tr>
<td>Chinnûr, tek.</td>
<td>64, 68-70</td>
</tr>
<tr>
<td>Chirâuvâlî, s.n. Hambirâpura, l.</td>
<td>178-80, 182-84, 186</td>
</tr>
<tr>
<td>Chirâuvâlî, dô</td>
<td>182</td>
</tr>
<tr>
<td>Page</td>
<td>Chitorgadh, t.,</td>
</tr>
<tr>
<td>------</td>
<td>-----------------</td>
</tr>
<tr>
<td></td>
<td>chitra-kunya.</td>
</tr>
<tr>
<td></td>
<td>Chittàlā-Vallabhanna, danae,</td>
</tr>
<tr>
<td></td>
<td>Chittī-Pöchana-bhāṣṭa, do.,</td>
</tr>
<tr>
<td></td>
<td>Chōla, co.,</td>
</tr>
<tr>
<td></td>
<td>Chōla, dy.,</td>
</tr>
<tr>
<td></td>
<td>Chronogram:—</td>
</tr>
<tr>
<td></td>
<td>Chandra-ākṣhatiny-āravāna,</td>
</tr>
<tr>
<td></td>
<td>dāsasandga-miṣe,</td>
</tr>
<tr>
<td></td>
<td>gūna-yuṣa-hari,</td>
</tr>
<tr>
<td></td>
<td>Kara-vasu-nidhi,</td>
</tr>
<tr>
<td></td>
<td>Rāma-lika-dvijapati,</td>
</tr>
<tr>
<td></td>
<td>trika-randh-ākṣka-kata,</td>
</tr>
<tr>
<td></td>
<td>Chula-Dhammagiri, s.a.</td>
</tr>
<tr>
<td></td>
<td>Kshudra-Dhamagiri, l.,</td>
</tr>
<tr>
<td></td>
<td>chāna, chūra,</td>
</tr>
<tr>
<td></td>
<td>Chāṇakara, Chūrakara,</td>
</tr>
<tr>
<td></td>
<td>Churga, m.,</td>
</tr>
<tr>
<td></td>
<td>Chutu, f.,</td>
</tr>
<tr>
<td></td>
<td>Cintra prakāṣṭi,</td>
</tr>
<tr>
<td></td>
<td>Condapilly, s.a. Koṇḍapalli, fort,</td>
</tr>
<tr>
<td></td>
<td>Crest:—</td>
</tr>
<tr>
<td></td>
<td>elephant,</td>
</tr>
<tr>
<td></td>
<td>lion,</td>
</tr>
<tr>
<td></td>
<td>Curtius, av.,</td>
</tr>
<tr>
<td></td>
<td>Cuttack, di.,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>Dark Fortnight:—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st,</td>
</tr>
<tr>
<td></td>
<td>3rd,</td>
</tr>
<tr>
<td></td>
<td>5th,</td>
</tr>
<tr>
<td></td>
<td>6th,</td>
</tr>
<tr>
<td></td>
<td>7th,</td>
</tr>
<tr>
<td></td>
<td>10th,</td>
</tr>
<tr>
<td></td>
<td>11th,</td>
</tr>
<tr>
<td></td>
<td>12th,</td>
</tr>
<tr>
<td></td>
<td>13th,</td>
</tr>
<tr>
<td></td>
<td>15th (pūrṇimā),</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>daṇḍapāśika, off.,</th>
<th>171-73, 175</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>daṇḍa-pāta, l.d.,</td>
<td>235</td>
</tr>
<tr>
<td></td>
<td>Daśādmahādevi, Bhauma-Kara q.,</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td>Daśin, av.,</td>
<td>139</td>
</tr>
<tr>
<td></td>
<td>Daṇṭāsura, Bhūṣṭakāda k.,</td>
<td>127, 215 and n, 220</td>
</tr>
<tr>
<td></td>
<td>Dantigā, s.a. Dantivarman, Pallavā k.,</td>
<td>125</td>
</tr>
<tr>
<td></td>
<td>Dantivarman, do.,</td>
<td>126</td>
</tr>
<tr>
<td></td>
<td>Darvanā, Darvanā-grāma, vi.,</td>
<td>123, 133</td>
</tr>
<tr>
<td></td>
<td>Dasappa pl. of years 184 and 198,</td>
<td>234</td>
</tr>
<tr>
<td></td>
<td>dasāparádha,</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td>Dasāpura, s.a. Mandaor, ca.,</td>
<td>54-55, 56, 57</td>
</tr>
<tr>
<td></td>
<td>Daśārṇa, k.,</td>
<td>66</td>
</tr>
<tr>
<td></td>
<td>Daśāyaṇa, danae,</td>
<td>36, 40</td>
</tr>
<tr>
<td></td>
<td>Datta, f.,</td>
<td>56n</td>
</tr>
<tr>
<td></td>
<td>Datta, m.,</td>
<td>214, 218, 221</td>
</tr>
<tr>
<td></td>
<td>Days : Bright Fortnight:—</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1st,</td>
<td>193-96, 212</td>
</tr>
<tr>
<td></td>
<td>3rd,</td>
<td>79, 83, 89, 164-65, 180</td>
</tr>
<tr>
<td></td>
<td>5th,</td>
<td>32n, 193, 194 av, n, 195-96, 227, 230</td>
</tr>
<tr>
<td></td>
<td>6th,</td>
<td>32n</td>
</tr>
<tr>
<td></td>
<td>7th,</td>
<td>117, 122, 214 and n, 215, 218-19, 222-23, 225</td>
</tr>
<tr>
<td></td>
<td>10th,</td>
<td>117</td>
</tr>
<tr>
<td></td>
<td>11th,</td>
<td>60-61, 154, 158, 165-56</td>
</tr>
<tr>
<td></td>
<td>12th,</td>
<td>171, 173</td>
</tr>
<tr>
<td></td>
<td>13th,</td>
<td>118</td>
</tr>
<tr>
<td></td>
<td>15th (pūrṇimā),</td>
<td>32, 40, 112, 118, 174, 195</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>Dark Fortnight:—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st,</td>
</tr>
<tr>
<td></td>
<td>2nd,</td>
</tr>
<tr>
<td></td>
<td>4th,</td>
</tr>
<tr>
<td></td>
<td>5th,</td>
</tr>
<tr>
<td></td>
<td>8th,</td>
</tr>
<tr>
<td></td>
<td>12th,</td>
</tr>
<tr>
<td></td>
<td>13th,</td>
</tr>
<tr>
<td></td>
<td>14th,</td>
</tr>
<tr>
<td></td>
<td>15th (amāvasyā),</td>
</tr>
<tr>
<td></td>
<td>1st day,</td>
</tr>
<tr>
<td></td>
<td>2nd,</td>
</tr>
<tr>
<td></td>
<td>5th,</td>
</tr>
<tr>
<td></td>
<td>8th,</td>
</tr>
<tr>
<td></td>
<td>14th,</td>
</tr>
<tr>
<td></td>
<td>27th,</td>
</tr>
<tr>
<td></td>
<td>30th,</td>
</tr>
<tr>
<td></td>
<td>First Fortnight, 8th day,</td>
</tr>
<tr>
<td></td>
<td>Second Fortnight, 5th day,</td>
</tr>
<tr>
<td>Days of the week</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------</td>
<td>------</td>
</tr>
<tr>
<td>Monday (Sōma-vāra)</td>
<td>32n, 164-65, 195, 215</td>
</tr>
<tr>
<td>Tuesday (Bhāuma-dīna)</td>
<td>214-15, 219-22, 227-30</td>
</tr>
<tr>
<td>Wednesday (Buddha)</td>
<td>24, 26, 32 and n</td>
</tr>
<tr>
<td>Thursday (Guru)</td>
<td>25, 32 and n, 40, 180, 193-94</td>
</tr>
<tr>
<td>Friday (Sukra)</td>
<td>32n, 178, 183 (Bṛḡuṇanayadina), 223 and n, 225</td>
</tr>
<tr>
<td>Saturday</td>
<td>25, 35n, 106, 109</td>
</tr>
<tr>
<td>Sunday (Ravi)</td>
<td>43, 60-61, 79, 83 (Sr̄yā), 88, 146, 154, 194-95</td>
</tr>
</tbody>
</table>

<p>| ddh, represented by dādh | 32 |
| Dēbhata, donee | 174, 176 |
| Dékgāre ins. of Śivachitta Permadī | 106n |
| Dēhyam, tū | 213 |
| Dēhri-on-Sone, l | 25-26 |
| Dēlhi, ci | 80, 155 |
| denarius, Roman coin | 211 |
| Deoli pl. of Krishnā III, dēla | 139 |
| Dēsāni, vi | 155 |
| Dēt, off | 24 and n, 25-27 |
| Dēvaganyā, Gūlia ch | 168, 170-73 |
| Dēvagupta, Mābara k | 247 |
| Dēvalaya-rāṇaka, off | 124, 134 |
| dēvalukika, te. priest | 244 |
| Devanārāmāpriyā Priyadāraśī, sā. Aśoka, Maurya k | 6 |
| Dēvāparasa, ch | 164n |
| Dēvāppa, donee | 36, 40 |
| Dēvāppa, do | 36, 40 |
| Dēvē-prāmā-dēva, supreme god | 198 |
| Dēvaprayāśig, vi | 243-44 |
| Dēvarakṣita, Chikākara ch | 138 |
| Dēvāvarman, donee | 97, 100 |
| Dēvasēm-āpādhyāya, do | 113, 116 |
| Dēvāndrāvarman, E. Gāaga k | 180, 191 |
| Dērī Bēgava, uk | 161 n |
| Ṯā, reduplication of 9, 12, 54, 112, 168 | 98, 100 |
| Dhaḍūkā, m | 221-22 |
| Dhaṅma, do | 214 |
| Dhaṅma, do | 217 |
| Dhaṅkaka, dī | 80 |
| Dhamasamākā, sā. Dhamasārmaka, m | 209-10 |
| dhamma, | 4-5, 7 |
| dhamma-kathika | 10 |
| Dhammapadajahakikā, uk | 16 |
| Dhanakas, j | 198 |
| Dhanājhaya, com | 120, 122 |
| Dhanāsārman, m | 97, 100 |
| Dhanāgaka, do | 162-63 |
| Dhanā, n | 80n |
| Dhanāvyāsha, sā. Amarāvati | 211 |
| Dhārā, Buddhān k | 13n |
| Dhārā, Buddhist monk | 16 |
| Dhārā, co | 152, 156, 178, 182-83 |
| Dhārākēta, l | 235 |
| Dhārāpana, m | 146, 149 |
| Dhārāpanya Jayasimhavarman, Gujarāt | 117-18, 120, 121 and n |
| Dhārāvarsha, sā. Dhrūva, Rāṣṭrākāśa k | 123, 132 |
| Dhārkatā, communica | 78, 80, 82, 86 |
| dhārma | 5, 142 |
| Dhārma, sā. Dharmapāla, Pāla k | 125, 128, 131, 135, 137 |
| dhārma-chakra | 137 |
| dhārma-chakra-mudrā | 137 |
| Dharmadāsā, Nāgama ch | 54, 66 |
| Dharmagiri, l | 212 |
| Dharmā-kāthika | 10 |
| Dharmānandin, Buddhān k | 10 |
| Dharmapāla, Pāla k | 125, 135, 137, 139 |
| Dharmārāja, sā. Mānabhitā, Śālādāhavā k | 113 |
| Dharmāśrama, m | 210 |
| Dharmāśstra | 235 |
| Dhārvar, dī | 38, 59, 106, 165 |
| Dhārvar pl. of the time of Simhāna | 32 |
| Dhāuli ins | 78n |
| Dhāvala, Chaulakya ch | 155, 156n |
| Dhāvala, tū | 156 and n, 157-58 |
| Dhāvala, dy | 235 |
| Dhāvalakapura, sā. Dholkā, tū | 156 |
| Dhāvalakākāra, sā. Dholkā, do | 156 |
| Dhāvalakānagari, sā. Dholkā, do | 156 |
| Dhāvalākāra, sā. Dholkā, do | 156 |
| Dhāvalapur, sā. Dholpur, do | 156 |
| Dhāvalukas, dy | 163, 166 |
| Dhāyimayya, ch | 194 |
| Dhāyimēvārā, dī | 194 |
| Dhenkanal, dī | 93 |
| Dhenkanal, tū | 93 |
| Dhillī, sā. Delhi, ca | 178, 182-83 |
| Dholkā, tū | 156 |
| Dholpur, do | 157 |
| Dholqā, donee | 174, 176 |
| dhārma, sā. dhārma | 6 |
| dhārma-mahāmātra, off | 7 |
| dhārma-nukkāti | 7 |
| Dhruva, Rāṣṭrākāśa k | 127, 219 |
| Dhārāvāsa, l | 79-80, 84, 89 |
| Dhulīv, vi | 169 |
| Dhulīv pl. of Bhētī | 169-70 |
| Dhūsara, communica | 161-63 |</p>
<table>
<thead>
<tr>
<th>Ephemera</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhamasa,</td>
<td>136-37</td>
</tr>
<tr>
<td>s, a.a. dīva,</td>
<td>31 and n</td>
</tr>
<tr>
<td>Dību, s.,</td>
<td>190-91</td>
</tr>
<tr>
<td>dīshāna, e.p.,</td>
<td>46, 49, 162-63</td>
</tr>
<tr>
<td>Dīlīpa, epic k.,</td>
<td>18-19</td>
</tr>
<tr>
<td>Dīnapur, dī.,</td>
<td>243</td>
</tr>
<tr>
<td>dīnāra-māhaka, dīnāri-māhaka, coin,</td>
<td>211</td>
</tr>
<tr>
<td>Dinna, m.,</td>
<td>13</td>
</tr>
<tr>
<td>Dipadēvāna, dones,</td>
<td>37, 41</td>
</tr>
<tr>
<td>Dipavāsa, uk.,</td>
<td>211n</td>
</tr>
<tr>
<td>Divī, tī.,</td>
<td>182</td>
</tr>
<tr>
<td>Dīyānāmbāna, uk.,</td>
<td>208 and n</td>
</tr>
<tr>
<td>Doḍī-sāmayājula-Narasimha-bhāṣā, dones,</td>
<td>185</td>
</tr>
<tr>
<td>Doḍī-sāmayājulavārī-Elīkhaṭta, do.,</td>
<td>185</td>
</tr>
<tr>
<td>Doṇī-ojjhala-Vallabha-bhāṣā, do.,</td>
<td>185</td>
</tr>
<tr>
<td>Doṇhakumbha, Naigama ch.,</td>
<td>54</td>
</tr>
<tr>
<td>draṃma, coin,</td>
<td>60-61</td>
</tr>
<tr>
<td>drūṅgika, off.,</td>
<td>173, 175</td>
</tr>
<tr>
<td>Drūga, epic hero,</td>
<td>136</td>
</tr>
<tr>
<td>Drūga-bhāṣṭta, m.,</td>
<td>190-91</td>
</tr>
<tr>
<td>Drūgaśīla, engr.</td>
<td>51</td>
</tr>
<tr>
<td>dṛḍhā, estate,</td>
<td>143-44</td>
</tr>
<tr>
<td>Durgapur State,</td>
<td>167, 169</td>
</tr>
<tr>
<td>Durgapur, m.,</td>
<td>167</td>
</tr>
<tr>
<td>Durgā, Durgarāja, Sarabhāpurīya k.,</td>
<td>47 and n,</td>
</tr>
<tr>
<td>48-52</td>
<td></td>
</tr>
<tr>
<td>Durgdāna, k.,</td>
<td>167, 213</td>
</tr>
<tr>
<td>Durgavām, m.,</td>
<td>46, 49</td>
</tr>
<tr>
<td>Durgavarthana, do.,</td>
<td>161-63</td>
</tr>
<tr>
<td>Durlabhāchara, do.,</td>
<td>79-80, 84, 89</td>
</tr>
<tr>
<td>duṭa, off.,</td>
<td>225</td>
</tr>
<tr>
<td>Dūtāka, do.,</td>
<td>124, 134 and n, 174, 176</td>
</tr>
<tr>
<td>Duṭu, s.a. Chutu, j.,</td>
<td>240</td>
</tr>
<tr>
<td>Dūvilla, m.,</td>
<td>101, 103</td>
</tr>
<tr>
<td>Dvārāvatipuravadāhita-vana, itt.,</td>
<td>34, 39</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>E</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>E, initial,</td>
<td>9, 59, 242n</td>
</tr>
<tr>
<td>E, medial,</td>
<td>177</td>
</tr>
<tr>
<td>e, 77, 115n, 116n, 233</td>
<td></td>
</tr>
<tr>
<td>ē, initial,</td>
<td>32, 42, 94, 105, 112, 168, 234</td>
</tr>
<tr>
<td>ē, medial,</td>
<td>58n, 94, 162n, 177</td>
</tr>
<tr>
<td>Eclipse :=</td>
<td>32, 40, 195</td>
</tr>
<tr>
<td>lunar, solar,</td>
<td>32n</td>
</tr>
<tr>
<td>Edadore, s.a. Edadore, t.d.,</td>
<td>165</td>
</tr>
<tr>
<td>Edadore-2000, do.,</td>
<td>164-65</td>
</tr>
<tr>
<td>Edalāṣṭhaka, l.,</td>
<td>179, 182, 184</td>
</tr>
<tr>
<td>Edalapali, do.,</td>
<td>69, 75</td>
</tr>
<tr>
<td>Ehavala Chantāmala, Iṣvarācā k.,</td>
<td>17-22</td>
</tr>
<tr>
<td>Ehamala, s.a. Ehavala Chantāmala, do.,</td>
<td>17</td>
</tr>
<tr>
<td>Ehuvula, s.a. Ehavala Chantāmala, do.,</td>
<td>17</td>
</tr>
</tbody>
</table>

| Eliisri, off., | 19 |
| Ellemmanachi-Kāśi-bhāṣṭta, dones, | 185 |
| Ellora ins. of Dantiurga, | 127 |

<table>
<thead>
<tr>
<th>Emblem</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aōkán pillar,</td>
<td>135n</td>
</tr>
<tr>
<td>Boar,</td>
<td>233</td>
</tr>
<tr>
<td>Bull,</td>
<td>96, 100, 126, 138, 189</td>
</tr>
<tr>
<td>Chakra,</td>
<td>111</td>
</tr>
<tr>
<td>Charkhā,</td>
<td>135n</td>
</tr>
<tr>
<td>Dharmachakrā,</td>
<td>123</td>
</tr>
<tr>
<td>Elephant,</td>
<td>177</td>
</tr>
<tr>
<td>Gaṇjalakshmi,</td>
<td>45</td>
</tr>
<tr>
<td>Gauḍā,</td>
<td>32, 111, 123, 136</td>
</tr>
<tr>
<td>Lion,</td>
<td>105</td>
</tr>
<tr>
<td>Simhkha,</td>
<td>111</td>
</tr>
<tr>
<td>Eṃṭuri-Prolu-bhāṣṭta, dones,</td>
<td>185</td>
</tr>
<tr>
<td>Enamandira-Gangādhara-bhāṣṭta, do.,</td>
<td>185</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Era :=</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. H.</td>
<td>150</td>
</tr>
<tr>
<td>Bhāṭika,</td>
<td>160n, 169n</td>
</tr>
<tr>
<td>Bhaumara-Kara,</td>
<td>92-93, 234-35</td>
</tr>
<tr>
<td>Chālukya-Vikrama,</td>
<td>193-96</td>
</tr>
<tr>
<td>Christian</td>
<td>15, 211, 244</td>
</tr>
<tr>
<td>Gang,</td>
<td>189</td>
</tr>
<tr>
<td>Gupta,</td>
<td>11, 141, 215</td>
</tr>
<tr>
<td>Gupta-Valabhi,</td>
<td>215, 219</td>
</tr>
<tr>
<td>Harsha,</td>
<td>160, 168, 169 and n, 170, 173</td>
</tr>
<tr>
<td>Hijrī,</td>
<td>141, 169n</td>
</tr>
<tr>
<td>Kalachuri,</td>
<td>117, 118 and n, 119, 214-15</td>
</tr>
<tr>
<td>Kali, Kaliyuga,</td>
<td>106, 109</td>
</tr>
<tr>
<td>Kaṇṭhākha,</td>
<td>11</td>
</tr>
<tr>
<td>Rasūla Mahamama Saṃvat,</td>
<td>146</td>
</tr>
<tr>
<td>Sāhasāṃka, s.a. Vikramaditya,</td>
<td>83, 89</td>
</tr>
<tr>
<td>Saκa,</td>
<td>11, 32, 40, 42-43, 60-61, 67, 73 and n, 106n, 118 and n, 123-25, 127, 133, 135, 138, 164</td>
</tr>
<tr>
<td>and n, 165, 178, 180 and n, 183, 188, 194-96, 205,</td>
<td>214-15, 234</td>
</tr>
<tr>
<td>Saκa-Saṃvat,</td>
<td>193</td>
</tr>
<tr>
<td>Sālivahana-Saκa,</td>
<td>205, 206 and n</td>
</tr>
<tr>
<td>Saṃ, s.a. V. S.,</td>
<td>253</td>
</tr>
<tr>
<td>Saṃvat, s.a. V. S.,</td>
<td>23, 26, 79, 83, 89, 160, 163, 225, 256</td>
</tr>
<tr>
<td>Simha,</td>
<td>141</td>
</tr>
<tr>
<td>Simha Saṃvat,</td>
<td>146</td>
</tr>
<tr>
<td>V. S., s.a. Saṃvat,</td>
<td>23-25, 143n, 165-58, 158-61,</td>
</tr>
<tr>
<td>Valabhi, s.a. Gupta,</td>
<td>141, 156, 215</td>
</tr>
<tr>
<td>Vikrama,</td>
<td>154, 159-60, 215, 255</td>
</tr>
<tr>
<td>Vikramaditya,</td>
<td>89</td>
</tr>
<tr>
<td>Vikrama Saṃvat,</td>
<td>80, 141, 146, 151, 158</td>
</tr>
<tr>
<td>Eraguntala-Telangari-bhāṣṭta, dones,</td>
<td>185</td>
</tr>
<tr>
<td>Braṇ, l.,</td>
<td>13n</td>
</tr>
<tr>
<td>Erayama, dones,</td>
<td>43-44</td>
</tr>
<tr>
<td>Part VIII</td>
<td>INDEX</td>
</tr>
<tr>
<td>-----------</td>
<td>-------</td>
</tr>
<tr>
<td>Erayama, m.,</td>
<td>43-44</td>
</tr>
<tr>
<td>Ēṭṭuri-Peddi-bhāṭṭa, dones,</td>
<td>185</td>
</tr>
<tr>
<td>Ēṭṭuri-Gangādhara-bhāṭṭa, do.,</td>
<td>185</td>
</tr>
<tr>
<td>F</td>
<td></td>
</tr>
<tr>
<td>fanam, coin,</td>
<td>211</td>
</tr>
<tr>
<td>Faridpur, di.,</td>
<td>139</td>
</tr>
<tr>
<td>Farishta, Firishta, au.,</td>
<td>180-82</td>
</tr>
<tr>
<td>Fīrūz, s.a. Nūruddin Fīrūz, m.,</td>
<td>144-45, 150</td>
</tr>
<tr>
<td>Fortnight:</td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>20, 22</td>
</tr>
<tr>
<td>2nd</td>
<td>18, 211</td>
</tr>
<tr>
<td>7th</td>
<td>108, 202-03, 239, 241</td>
</tr>
<tr>
<td>Fyzabad, di.,</td>
<td>248n</td>
</tr>
<tr>
<td>Fyzabad pl. of Jayachandra,</td>
<td>224n</td>
</tr>
<tr>
<td>G</td>
<td></td>
</tr>
<tr>
<td>Gajapati, dy.,</td>
<td>178, 180 and n, 181, 182 and n</td>
</tr>
<tr>
<td>Gajapati, ep.,</td>
<td>180, 205</td>
</tr>
<tr>
<td>Gajaro Tippe, gen.,</td>
<td>181</td>
</tr>
<tr>
<td>Gangādhara-bhāṭṭa, dones,</td>
<td>184</td>
</tr>
<tr>
<td>Gangādhara-bhāṭṭa, do.,</td>
<td>185</td>
</tr>
<tr>
<td>Gangādhara-bhāṭṭa, do.,</td>
<td>187</td>
</tr>
<tr>
<td>Gangādhara-sūri, m.,</td>
<td>186</td>
</tr>
<tr>
<td>Gangāpāniḍi, l.,</td>
<td>179</td>
</tr>
<tr>
<td>Gāngīya, epic k.</td>
<td>39</td>
</tr>
<tr>
<td>ganugumikā, off.</td>
<td>171-72</td>
</tr>
<tr>
<td>Gaṇapati, dones,</td>
<td>179-80, 186</td>
</tr>
<tr>
<td>Gaṇapati, Kākṣatya k.</td>
<td>63-71</td>
</tr>
<tr>
<td>Gaṇapati-bhāṭṭa, dones,</td>
<td>179, 184</td>
</tr>
<tr>
<td>Gaṇapattēvaram, dc.,</td>
<td>69, 75</td>
</tr>
<tr>
<td>Gaṇḍa, tit.,</td>
<td>142-43</td>
</tr>
<tr>
<td>Gandhahastin, m.,</td>
<td>249-250</td>
</tr>
<tr>
<td>Gandhāra, co.,</td>
<td>1</td>
</tr>
<tr>
<td>Gandji, lane,</td>
<td>67n</td>
</tr>
<tr>
<td>Gandā, de., 63, 65, 70n, 155, 161</td>
<td></td>
</tr>
<tr>
<td>Gangā, dy., 125-26, 129-31, 137, 189, 234</td>
<td></td>
</tr>
<tr>
<td>Gangā, s.a. Ganges, ri.</td>
<td>85</td>
</tr>
<tr>
<td>Gangā, s.a. W. Gangā, dy.,</td>
<td>60</td>
</tr>
<tr>
<td>Gangā, co.,</td>
<td>139</td>
</tr>
<tr>
<td>Gaṅga, E., dy.,</td>
<td>42, 126, 189</td>
</tr>
<tr>
<td>Gaṅga of Śvētakā, do.,</td>
<td>235</td>
</tr>
<tr>
<td>Gaṅga, W., do.,</td>
<td>59-60, 126, 137</td>
</tr>
<tr>
<td>Gaṅgādhara, m.,</td>
<td>179-80</td>
</tr>
<tr>
<td>Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179</td>
</tr>
<tr>
<td>Gaṅgā-ādikpa, ep.,</td>
<td>59, 61</td>
</tr>
<tr>
<td>Gaṅgāka, n.,</td>
<td>162n</td>
</tr>
<tr>
<td>Gaṅkā-kandarpā, tit.,</td>
<td>60</td>
</tr>
<tr>
<td>Gaṅga-mahādevi, s.a.</td>
<td></td>
</tr>
<tr>
<td>Anaṅkabarasi, W. Gaṅga q.,</td>
<td>60, 62</td>
</tr>
<tr>
<td>Gaṅgāmbikā, E. Gaṅga q.,</td>
<td>20</td>
</tr>
<tr>
<td>Gaṅgavādī-60000, t.d.,</td>
<td>60-61</td>
</tr>
<tr>
<td>Gaṅga-Vajra,</td>
<td>60</td>
</tr>
<tr>
<td>Gaṅgā-Vidyādhara, tit.,</td>
<td>60</td>
</tr>
<tr>
<td>Gaṅgā-Yamunā doab,</td>
<td>15</td>
</tr>
<tr>
<td>Ganges, ri.,</td>
<td>50, 248</td>
</tr>
<tr>
<td>Gunjam, di.,</td>
<td>233, 235, 238n</td>
</tr>
<tr>
<td>gārā,</td>
<td>43 and n</td>
</tr>
<tr>
<td>Garuḍa,</td>
<td>81, 85, 87</td>
</tr>
<tr>
<td>Garuḍa-kāñcchana,</td>
<td>136</td>
</tr>
<tr>
<td>Garutman,</td>
<td>115</td>
</tr>
<tr>
<td>Gaṅsa, co.,</td>
<td>129, 130-40, 247</td>
</tr>
<tr>
<td>Gaṅsa-Vaṅgāla, do.,</td>
<td>140</td>
</tr>
<tr>
<td>Gaṇḍīmēttā Sūru-bhāṭṭa, dones,</td>
<td>187</td>
</tr>
<tr>
<td>gaṇḍuwa, 'village headman',</td>
<td>35</td>
</tr>
<tr>
<td>Gaur-Bengal, s.a. Gaṅsa-Vaṅgāla, co.,</td>
<td>140</td>
</tr>
<tr>
<td>Gaur, ch.,</td>
<td>56</td>
</tr>
<tr>
<td>Gaṅri, s.a. Pārvātt, goddess,</td>
<td>186</td>
</tr>
<tr>
<td>Gaṅrampati, s.a. Śīva, god,</td>
<td>107</td>
</tr>
<tr>
<td>Gaṅtamputra Śātakarṇi, Śātavahana k.,</td>
<td>100 and</td>
</tr>
<tr>
<td>gānuḍa, 'village headman',</td>
<td>60</td>
</tr>
<tr>
<td>Gaṅyā, ci.,</td>
<td>66</td>
</tr>
<tr>
<td>Gaṅya, di.,</td>
<td>26, 140, 243</td>
</tr>
<tr>
<td>Gaṅya ins. of Pratāparudra,</td>
<td>63-64, 66 and n,</td>
</tr>
<tr>
<td>67, 69-70</td>
<td></td>
</tr>
<tr>
<td>Gaṅỹa, surn. of Śāntikara, Bhauva-Kara k.,</td>
<td>92</td>
</tr>
<tr>
<td>Gaṅỹaṭatango, Tungā k.,</td>
<td>91, 94-95, 97, 99,</td>
</tr>
<tr>
<td>102</td>
<td></td>
</tr>
<tr>
<td>Gaṅỹyāram-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 186</td>
</tr>
<tr>
<td>Gaṅliḍāma, Gaṅliḍāman, m.,</td>
<td>101, 103</td>
</tr>
<tr>
<td>Gaṅli, dones,</td>
<td>101, 103 and n</td>
</tr>
<tr>
<td>gāṃchā, gāṃchikā, oil-maker,</td>
<td>145-46</td>
</tr>
<tr>
<td>gāmōli, s.a. gāndi, lane,</td>
<td>67n</td>
</tr>
<tr>
<td>gāntikā,</td>
<td>123</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 186</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 184</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>69, 75</td>
</tr>
<tr>
<td>Gaṅliḍáma, Gaṅliḍáman, m.,</td>
<td>101, 103</td>
</tr>
<tr>
<td>Gaṅli, dones,</td>
<td>101, 103 and n</td>
</tr>
<tr>
<td>gāṃchā, gāṃchikā, oil-maker,</td>
<td>145-46</td>
</tr>
<tr>
<td>gāmōli, s.a. gāndi, lane,</td>
<td>67n</td>
</tr>
<tr>
<td>gāntikā,</td>
<td>123</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 186</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 184</td>
</tr>
<tr>
<td>Gaṅliḍáma, Gaṅliḍáman, m.,</td>
<td>101, 103</td>
</tr>
<tr>
<td>Gaṅli, dones,</td>
<td>101, 103 and n</td>
</tr>
<tr>
<td>gāṃchā, gāṃchikā, oil-maker,</td>
<td>145-46</td>
</tr>
<tr>
<td>gāmōli, s.a. gāndi, lane,</td>
<td>67n</td>
</tr>
<tr>
<td>gāntikā,</td>
<td>123</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 186</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 184</td>
</tr>
<tr>
<td>Gaṅliḍáma, Gaṅliḍáman, m.,</td>
<td>101, 103</td>
</tr>
<tr>
<td>Gaṅli, dones,</td>
<td>101, 103 and n</td>
</tr>
<tr>
<td>gāṃchā, gāṃchikā, oil-maker,</td>
<td>145-46</td>
</tr>
<tr>
<td>gāmōli, s.a. gāndi, lane,</td>
<td>67n</td>
</tr>
<tr>
<td>gāntikā,</td>
<td>123</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 186</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 184</td>
</tr>
<tr>
<td>Gaṅliḍáma, Gaṅliḍáman, m.,</td>
<td>101, 103</td>
</tr>
<tr>
<td>Gaṅli, dones,</td>
<td>101, 103 and n</td>
</tr>
<tr>
<td>gāṃchā, gāṃchikā, oil-maker,</td>
<td>145-46</td>
</tr>
<tr>
<td>gāmōli, s.a. gāndi, lane,</td>
<td>67n</td>
</tr>
<tr>
<td>gāntikā,</td>
<td>123</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 186</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 184</td>
</tr>
<tr>
<td>Gaṅliḍáma, Gaṅliḍáman, m.,</td>
<td>101, 103</td>
</tr>
<tr>
<td>Gaṅli, dones,</td>
<td>101, 103 and n</td>
</tr>
<tr>
<td>gāṃchā, gāṃchikā, oil-maker,</td>
<td>145-46</td>
</tr>
<tr>
<td>gāmōli, s.a. gāndi, lane,</td>
<td>67n</td>
</tr>
<tr>
<td>gāntikā,</td>
<td>123</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 186</td>
</tr>
<tr>
<td>Gaṅliḍāman-Gaṅgādhara-bhāṭṭa, dones,</td>
<td>179, 184</td>
</tr>
<tr>
<td>Gaṅliḍáma, Gaṅliḍáman, m.,</td>
<td>101, 103</td>
</tr>
<tr>
<td>Gaṅli, dones,</td>
<td>101, 103 and n</td>
</tr>
<tr>
<td>gāṃchā, gāṃchikā, oil-maker,</td>
<td>145-46</td>
</tr>
<tr>
<td>gāmōli, s.a. gāndi, lane,</td>
<td>67n</td>
</tr>
<tr>
<td>gāntikā,</td>
<td>123</td>
</tr>
<tr>
<td>Page</td>
<td>Page</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>Girinagara, s. a. Girnar, vi.,</td>
<td>120-21</td>
</tr>
<tr>
<td>Girnar, do.,</td>
<td>120</td>
</tr>
<tr>
<td>Goa, t.d.,</td>
<td>105, 107, 136</td>
</tr>
<tr>
<td>Goa pl. of Shaśthadēva II,</td>
<td>106 and n</td>
</tr>
<tr>
<td>Gōdāvarī, vi.,</td>
<td>67-69, 73-74</td>
</tr>
<tr>
<td>Godavari, W., do.,</td>
<td>212</td>
</tr>
<tr>
<td>Godavarti-Nārāyana-bhātta, done,</td>
<td>188</td>
</tr>
<tr>
<td>Gōga, k. of Māiswām</td>
<td>153, 156</td>
</tr>
<tr>
<td>Gōkārṇa, vi.,</td>
<td>106, 107, 109</td>
</tr>
<tr>
<td>Gōkārṇaśāṁvin, de.,</td>
<td>189, 191</td>
</tr>
<tr>
<td>Gōkuladēva, m.,</td>
<td>94, 96</td>
</tr>
<tr>
<td>Gōlacandravāsāṁvin, donee,</td>
<td>113, 116</td>
</tr>
<tr>
<td>Gōlasimha, engr.,</td>
<td>51-52</td>
</tr>
<tr>
<td>Gōlāpa, writer,</td>
<td>227, 228</td>
</tr>
<tr>
<td>Gōmpasānlī, l.,</td>
<td>183</td>
</tr>
<tr>
<td>Gomōsh, t.n.,</td>
<td>25</td>
</tr>
<tr>
<td>Gōnaḥālū, vi.,</td>
<td>164n</td>
</tr>
<tr>
<td>Gōnd, peo.,</td>
<td>162n</td>
</tr>
<tr>
<td>Gōṃdaṃśarman, n.,</td>
<td>162n</td>
</tr>
<tr>
<td>Gōndrāma, t.d.,</td>
<td>93, 94, 95</td>
</tr>
<tr>
<td>Gōomsūr, do.,</td>
<td>235</td>
</tr>
<tr>
<td>Gōpa, m.,</td>
<td>174, 176</td>
</tr>
<tr>
<td>Gōpādhyāya, donee,</td>
<td>174, 176</td>
</tr>
<tr>
<td>Gōpāditya, do.,</td>
<td>174, 176</td>
</tr>
<tr>
<td>Gōpāla, s. a. Kṛṣṇa, do,</td>
<td>65</td>
</tr>
<tr>
<td>Gōpāla, m.,</td>
<td>173, 175</td>
</tr>
<tr>
<td>Gōpāla, do.,</td>
<td>179, 183</td>
</tr>
<tr>
<td>Gōpāla, Yajnapāla k.,</td>
<td>120n</td>
</tr>
<tr>
<td>Gōpāla, Gōpālaśāri, post,</td>
<td>66n, 67, 69, 73, 75</td>
</tr>
<tr>
<td>Gōpāsāṁvin, donee,</td>
<td>174, 176</td>
</tr>
<tr>
<td>Gōpānāśī, donee,</td>
<td>113, 116</td>
</tr>
<tr>
<td>Gōpīganj, t.d.,</td>
<td>247</td>
</tr>
<tr>
<td>Gōpījanavallabha, s. a. Kṛṣṇa, do.,</td>
<td>64, 66, 68-</td>
</tr>
<tr>
<td>Gōpījanavallabha, s. a. Kṛṣṇa, de.,</td>
<td>69, 76</td>
</tr>
<tr>
<td>Gōpīnātha, m.,</td>
<td>68</td>
</tr>
<tr>
<td>Gōpīpatā, metronymic,</td>
<td>15</td>
</tr>
<tr>
<td>Gōtra:</td>
<td></td>
</tr>
<tr>
<td>Angiras,</td>
<td>124</td>
</tr>
<tr>
<td>Āṅgiras,</td>
<td>132, 185</td>
</tr>
<tr>
<td>Āśvalāyana, Áśvalōkana,</td>
<td>120-21</td>
</tr>
<tr>
<td>Áśvēya,</td>
<td>36, 40, 106, 109</td>
</tr>
<tr>
<td>Aupamanyavana,</td>
<td>120, 121n</td>
</tr>
<tr>
<td>Aupapanna, wrong for Aupamanyavana,</td>
<td>121</td>
</tr>
<tr>
<td>Bahapala, s. a. Brihatphalāyana,</td>
<td>21</td>
</tr>
<tr>
<td>Bahapala, s. a. Brihatphalā,</td>
<td>21n, 22</td>
</tr>
<tr>
<td>Bṛhapatyā,</td>
<td>124, 132</td>
</tr>
<tr>
<td>Bṛhadvāja, 36, 40, 51-52, 125, 132 and n, 184-86, 187, 201, 203</td>
<td></td>
</tr>
<tr>
<td>Bhāravāja,</td>
<td>26-30</td>
</tr>
<tr>
<td>Bṛhatphalā, Brihatphalāyana,</td>
<td>26-21</td>
</tr>
<tr>
<td>Garga,</td>
<td>36-37, 40-41</td>
</tr>
<tr>
<td>Gāci, ama</td>
<td>36, 40</td>
</tr>
<tr>
<td>Ḫrāta,</td>
<td>18, 37, 40, 184</td>
</tr>
<tr>
<td>Jātākarno,</td>
<td>94, 96</td>
</tr>
<tr>
<td>Jātākarnyana,</td>
<td>94n</td>
</tr>
<tr>
<td>Kāmakāyana,</td>
<td>190, 191 and n</td>
</tr>
<tr>
<td>Kāmakāyaṇa, s. a. Kāmakāyaṇa,</td>
<td>190, 191n</td>
</tr>
<tr>
<td>Kāpi, s. a. Kāpi,</td>
<td>46</td>
</tr>
<tr>
<td>Kāpi,</td>
<td>46</td>
</tr>
<tr>
<td>Kāpyy-Āṅgirasa,</td>
<td>46-49</td>
</tr>
<tr>
<td>Kāshapa, s. a. Kāshapa,</td>
<td>100n, 237</td>
</tr>
<tr>
<td>Kāśyapa, 36-37, 40, 97 and n, 99-100, 153, 157, 184, 186, 214, 217, 220-21, 235, 237n</td>
<td></td>
</tr>
<tr>
<td>Kauṇḍinya,</td>
<td>37, 41, 179, 184, 186-87</td>
</tr>
<tr>
<td>Kauṇḍikā,</td>
<td>37, 41, 101, 103n, 197-98, 202-03</td>
</tr>
<tr>
<td>Kauṣṭika,</td>
<td>41, 101, 103</td>
</tr>
<tr>
<td>Mānava,</td>
<td>119-20</td>
</tr>
<tr>
<td>Sāṇḍilya,</td>
<td>92, 97, 99, 102, 153, 157</td>
</tr>
<tr>
<td>Sāthamaśāraṇa,</td>
<td>184</td>
</tr>
<tr>
<td>Sōmagauri,</td>
<td>255-56</td>
</tr>
<tr>
<td>Śrīvatsa,</td>
<td>36, 40, 184-85, 187</td>
</tr>
<tr>
<td>Vajhaya, s. a. Vātaya,</td>
<td>100</td>
</tr>
<tr>
<td>Vāṇḍyāna,</td>
<td>174, 176</td>
</tr>
<tr>
<td>Vaiśvesha, 21, 35-37, 40-41, 223, 225</td>
<td></td>
</tr>
<tr>
<td>Vata,</td>
<td>98n</td>
</tr>
<tr>
<td>Vātaya,</td>
<td>89, 98, 100n</td>
</tr>
<tr>
<td>Vāshpurvidhi,</td>
<td>39, 41</td>
</tr>
<tr>
<td>Gōvinda, do.,</td>
<td>201n</td>
</tr>
<tr>
<td>Gōvinda, m.,</td>
<td>101, 103</td>
</tr>
<tr>
<td>Gōvinda, Gṛuḍr-Ṛāṣṭrapāṇa k.,</td>
<td>124</td>
</tr>
<tr>
<td>Gōvinda III, Ṛāṣṭrapāṇa k.,</td>
<td>123-28, 135, 137, 140, 220</td>
</tr>
<tr>
<td>Gōvindachandra, Chandra k.,</td>
<td>140</td>
</tr>
<tr>
<td>Gōvindachandra, Gṛuḍravāla k.,</td>
<td>223-25</td>
</tr>
<tr>
<td>Gōvindapala, Pāla k.,</td>
<td>26</td>
</tr>
<tr>
<td>Gōvindarāja, s. a. Gōvinda III, Ṛāṣṭrapāṇa k.,</td>
<td>129, 132, 216</td>
</tr>
<tr>
<td>Gōvindarāja, Yāvata pr.,</td>
<td>33</td>
</tr>
<tr>
<td>Grahavarman, Maukhari k.,</td>
<td>247</td>
</tr>
<tr>
<td>Grāmapāṇi,</td>
<td>249</td>
</tr>
<tr>
<td>Grāmapāṇi, Buddhānā,</td>
<td>11</td>
</tr>
<tr>
<td>grāmapāṇi, off.,</td>
<td>173, 175</td>
</tr>
<tr>
<td>grāma-grāve, 'land granted for maintenance',</td>
<td>180</td>
</tr>
<tr>
<td>Grāma, s. a. Grāmapāṇi, n.,</td>
<td>249, 151-53</td>
</tr>
<tr>
<td>grāma-grāve, off.,</td>
<td>132</td>
</tr>
<tr>
<td>Grōcβ, co.,</td>
<td>2</td>
</tr>
<tr>
<td>Greek, peo.,</td>
<td>5-7, 136, 190 and n</td>
</tr>
<tr>
<td>Gυjimetτa-Γαυjίστα, bhātta, donee,</td>
<td>184</td>
</tr>
<tr>
<td>Gυhαdαvαpάtaka, s. a. Γυhαdαvαpάtaka, co.,</td>
<td>235</td>
</tr>
<tr>
<td>Gυhαla I, Kαdamβa, k.,</td>
<td>105-06</td>
</tr>
<tr>
<td>Gυhαla II, Tριbhuvaṇαmalla, do.,</td>
<td>105</td>
</tr>
<tr>
<td>Gυhαla, s. a. Gυhαla I, do.,</td>
<td>107</td>
</tr>
<tr>
<td>Gυhαdαvαpάtaka, co.,</td>
<td>235</td>
</tr>
<tr>
<td>Gυhila, dy.,</td>
<td>168-70, 173-74</td>
</tr>
<tr>
<td>Gυhila of Kισhkindhιpura, do.,</td>
<td>170</td>
</tr>
<tr>
<td>Page</td>
<td>Guhila of Mewar, dy.</td>
</tr>
<tr>
<td>------</td>
<td>---------------------</td>
</tr>
<tr>
<td></td>
<td>Guhilaputra, <em>s.a.</em> Guhila, do.</td>
</tr>
<tr>
<td></td>
<td>Gujarāt, co.</td>
</tr>
<tr>
<td></td>
<td>Gujarāt, Central, do.</td>
</tr>
<tr>
<td></td>
<td>Gujarāt, S., do.</td>
</tr>
<tr>
<td></td>
<td>Gulf of Oman</td>
</tr>
<tr>
<td></td>
<td>Gumpadaya pl. of Skandaavarman</td>
</tr>
<tr>
<td></td>
<td>Gūndi, <em>s.a.</em> Gūndivānagu, <em>canal</em></td>
</tr>
<tr>
<td></td>
<td>Gūndivānagu, do.</td>
</tr>
<tr>
<td></td>
<td>Guñjapadga, ṭ.</td>
</tr>
<tr>
<td></td>
<td>Guñjapadga, <em>s.a.</em> Guñjapadga, do.</td>
</tr>
<tr>
<td></td>
<td>Guntur, ḍiy.</td>
</tr>
<tr>
<td></td>
<td>Gupta, ḍiy.</td>
</tr>
<tr>
<td></td>
<td>Gupta, Imperial, do.</td>
</tr>
<tr>
<td></td>
<td>Gūrjara, co.</td>
</tr>
<tr>
<td></td>
<td>Gūrjara, peo.</td>
</tr>
<tr>
<td></td>
<td>Gūrjara-Pratihāra, ḍiy.</td>
</tr>
<tr>
<td></td>
<td>H</td>
</tr>
<tr>
<td></td>
<td>Gwālior, ḍiy.</td>
</tr>
<tr>
<td></td>
<td>Gwālior State</td>
</tr>
</tbody>
</table>

### H

<table>
<thead>
<tr>
<th>Page</th>
<th>H, E. Gupta variety of</th>
<th>53, 244</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>h, s.a. type of</em></td>
<td>9-10, 94, 97</td>
</tr>
<tr>
<td></td>
<td><em>h, w. type of</em></td>
<td>243</td>
</tr>
<tr>
<td></td>
<td><em>h, resembling bh</em></td>
<td>94</td>
</tr>
<tr>
<td></td>
<td><em>ha, resembling sign for numeral 8</em></td>
<td>160</td>
</tr>
<tr>
<td></td>
<td><em>ḥā, resembling sign for numeral 6</em></td>
<td>160 and n</td>
</tr>
<tr>
<td></td>
<td>Ḥavba, <em>dones</em></td>
<td>35, 40</td>
</tr>
<tr>
<td></td>
<td>Ḥadyapgrāha, <em>ḥadyapgrāḥaḥamāṭyāya, off.</em></td>
<td>29-30</td>
</tr>
<tr>
<td></td>
<td>Ḥala, <em>l.m.</em></td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>Ḣalāhāla, ṭ.</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>Ḣalsi, ṭ.</td>
<td>107</td>
</tr>
<tr>
<td></td>
<td>Hambīra, <em>Gaḍapati pr.</em></td>
<td>178 and n, 179, 180 and n, 181-82</td>
</tr>
<tr>
<td></td>
<td>Hambīrapura, <em>s.a.</em> Chiruvrōli, ṭ.</td>
<td>178-80, 182</td>
</tr>
<tr>
<td></td>
<td>Hammīra, <em>s.a.</em> Hambīra, <em>Gaḍapati pr.</em></td>
<td>178, 182</td>
</tr>
<tr>
<td></td>
<td>Hāmpā, co.</td>
<td>178, 182-83</td>
</tr>
<tr>
<td></td>
<td>Hāmūrīva, <em>s.a.</em> Hambīra <em>Gaḍapati pr.</em></td>
<td>178, 180, 183-84, 186</td>
</tr>
<tr>
<td></td>
<td>Hannāda, ṭ.</td>
<td>252</td>
</tr>
<tr>
<td></td>
<td>Hanumān te.</td>
<td>63</td>
</tr>
<tr>
<td></td>
<td>Hanumat, ṭe.</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td>Hanumat, do.</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td>Ḥanumat, <em>poṭ</em></td>
<td>33n</td>
</tr>
<tr>
<td></td>
<td>Ḥānūṅgāl-Pāṇḍīmāṇu, <em>t.ś.</em></td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>Ḥāra, <em>s.a.</em> Śīra, ṭ.</td>
<td>128</td>
</tr>
<tr>
<td></td>
<td>Ḥārā, <em>s.a.</em> Ṣīrā, ṭ.</td>
<td>120</td>
</tr>
<tr>
<td></td>
<td>Ḥārharī, <em>s.a.</em> Ḥārharī, ṭ.</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>Ḥārlālī ḍiy. of the time of Śiṃhāna</td>
<td>32, 33n, 54, 38n, 39n</td>
</tr>
<tr>
<td></td>
<td>Ḥāri, <em>s.a.</em> Vīthuṇu, ṭ.</td>
<td>78, 83, 88 and n, 182</td>
</tr>
<tr>
<td></td>
<td>Ḥārharī, <em>dones</em></td>
<td>36, 40</td>
</tr>
<tr>
<td></td>
<td>Ḥārharī, ṭe.</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>Ḥārēśavā, ṭ.</td>
<td>255 and n, 256</td>
</tr>
<tr>
<td></td>
<td>Ḥārēśeśthīra, ṭ.</td>
<td>247</td>
</tr>
<tr>
<td></td>
<td>Ḥāritī, <em>sage</em></td>
<td>120</td>
</tr>
<tr>
<td></td>
<td>Ḥāritī-puta, <em>metronymic of Sātakaṇi</em></td>
<td>239, 241</td>
</tr>
<tr>
<td></td>
<td>Ḥāritīputa, <em>metronymic of Virapurushadatta</em></td>
<td>18, 19, 119</td>
</tr>
<tr>
<td></td>
<td>Ḥarīsvaṅsa Purāṇa, <em>vih.</em></td>
<td>127, 138</td>
</tr>
<tr>
<td></td>
<td>Ḥārsha, <em>k.</em> of Kanauj</td>
<td>168-70</td>
</tr>
<tr>
<td></td>
<td>Ḥārshaḥaṁita, <em>vih.</em></td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>Ḥārshada Māṭā, ṭe.</td>
<td>141</td>
</tr>
<tr>
<td></td>
<td>Ḥārhapura, <em>s.a.</em> Harṣola, co.</td>
<td>214-18, 220, 222</td>
</tr>
<tr>
<td></td>
<td>Ḥārhapura-750, <em>ṭ.ś.</em></td>
<td>216</td>
</tr>
<tr>
<td></td>
<td>Ḥārhapura-mahābhīṣṭhāna, co.</td>
<td>214, 217, 219-20</td>
</tr>
<tr>
<td></td>
<td>Ḥārhapuravardhana, <em>k.</em> of Kanauj</td>
<td>80, 247, 249-50</td>
</tr>
<tr>
<td></td>
<td>Harṣola, ṭ.</td>
<td>214-20, 222</td>
</tr>
<tr>
<td></td>
<td>Ḥaṭtikumpha ins. of Khāravēla, ṭ.</td>
<td>245</td>
</tr>
<tr>
<td></td>
<td>Ḥāṭṭa, <em>shop</em></td>
<td>145</td>
</tr>
<tr>
<td></td>
<td>Ḥāṭṭ, <em>s.a.</em> Ḥāṭṭa, <em>winter</em></td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Ḥēmāḍri, <em>au.</em></td>
<td>33 and n, 34</td>
</tr>
<tr>
<td></td>
<td>Ḥēmāḍri, <em>s.a.</em> Ḥēmāḍri, <em>myth. mo.</em></td>
<td>82</td>
</tr>
<tr>
<td></td>
<td>Ḥēma-girī, ṭ.</td>
<td>123, 133</td>
</tr>
<tr>
<td></td>
<td>Ḥerakles, <em>identified with Vāṣūdēva-Krishna, ṭ.</em></td>
<td>136</td>
</tr>
<tr>
<td></td>
<td>Ḥērūra, <em>s.a.</em> Ḥērūra, ṭ.</td>
<td>35, 38 and n, 39</td>
</tr>
<tr>
<td></td>
<td>Ḥilōhīla, <em>s.a.</em> Hilol, ṭe.</td>
<td>214, 217-19, 221-22</td>
</tr>
<tr>
<td></td>
<td>Ḥilol, ṭe.</td>
<td>213, 216</td>
</tr>
<tr>
<td></td>
<td>Ḥilol pl. of year 470</td>
<td>219-20</td>
</tr>
<tr>
<td></td>
<td>Ḥimālaya, mo.</td>
<td>249</td>
</tr>
<tr>
<td></td>
<td>Ḥindu, <em>peo.</em></td>
<td>146, 174</td>
</tr>
<tr>
<td></td>
<td>Ḥīṃghuberthi pl. of Vikhurāja, ṭ.</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>Ḥīṃghesagallī pl.</td>
<td>244n</td>
</tr>
<tr>
<td></td>
<td>Ḥīṃghesagallī pl. of Vīkṣurāja, ṭ.</td>
<td>127</td>
</tr>
<tr>
<td></td>
<td>Ḥīṃghesagallī pl. of Vīkṣurāja, <em>ceremony</em></td>
<td>127</td>
</tr>
<tr>
<td></td>
<td>Ḥīṃghesagallī pl. of Vīkṣurāja, <em>demon</em></td>
<td>89</td>
</tr>
<tr>
<td></td>
<td>Ḥitādevā, ṭe.</td>
<td>168n</td>
</tr>
<tr>
<td></td>
<td>Ḥīṃghesagallī pl. of Vīkṣurāja, <em>ci</em></td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Ḥīṃghesagallī pl. of Vīkṣurāja, <em>ci</em></td>
<td>205-06</td>
</tr>
<tr>
<td></td>
<td>Ḥīṃghesagallī pl. of Vīkṣurāja, <em>ci</em></td>
<td>160</td>
</tr>
<tr>
<td></td>
<td>Ḥīṃghesagallī pl. of Vīkṣurāja, <em>ci</em></td>
<td>152, 154, 157</td>
</tr>
<tr>
<td></td>
<td>Ḥīṃghesagallī pl. of Vīkṣurāja, <em>ci</em></td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>Ḥūblī, ṭ.</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>Ḥūlgūr, ṭ.</td>
<td>59-61</td>
</tr>
<tr>
<td></td>
<td>Ḥūlgūr ins. of Jayasimha II</td>
<td>69</td>
</tr>
<tr>
<td>Page</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>Pahi, vi.</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>Hullale, Hullalegore, do.</td>
<td>35, 37-39, 41</td>
<td></td>
</tr>
<tr>
<td>Hummyaka, off.</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Hāpa, peo.</td>
<td>13, 15</td>
<td></td>
</tr>
<tr>
<td>Hund ins. of year 158</td>
<td>109</td>
<td></td>
</tr>
<tr>
<td>Huruja, Huruja-ďē, s.a. Ormuz, co.</td>
<td>143, 147</td>
<td></td>
</tr>
<tr>
<td>Husainābādi, sh.</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Hyderabad State</td>
<td>103</td>
<td></td>
</tr>
<tr>
<td>Hyderabad Museum ins.</td>
<td>195</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ī, initial</td>
<td>20, 24, 32, 42, 46, 59, 94, 105, 112, 165, 234, 241, 244 and n</td>
<td></td>
</tr>
<tr>
<td>ī, medial</td>
<td>11-13, 46, 53, 177, 197, 208, 254</td>
<td></td>
</tr>
<tr>
<td>ñ, initial</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>ñ, medial</td>
<td>28, 46, 53, 177, 197, 208, 244, 248, 254</td>
<td></td>
</tr>
<tr>
<td>Īdamoraka, s.a. Indramayūra</td>
<td>240, 242</td>
<td></td>
</tr>
<tr>
<td>Īdar, state</td>
<td>151</td>
<td></td>
</tr>
<tr>
<td>Ikāku, s.a. Ikāvāku, dy.</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>Ikhū-grāma, vi.</td>
<td>124, 132</td>
<td></td>
</tr>
<tr>
<td>Ikhāvu, dy.</td>
<td>17-21, 197-98, 201-02, 209</td>
<td></td>
</tr>
<tr>
<td>Iliya, vi.</td>
<td>246</td>
<td></td>
</tr>
<tr>
<td>Indaṅgūrī-Aubhālahbhāṭṭa, dones</td>
<td>187</td>
<td></td>
</tr>
<tr>
<td>Imām, leader of prayers</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td>Indi, tk.</td>
<td>164, 227</td>
<td></td>
</tr>
<tr>
<td>India, 7, 56, 79, 190n, 245, 250</td>
<td></td>
<td></td>
</tr>
<tr>
<td>India, Central, 48-46, 51, 215, 243</td>
<td></td>
<td></td>
</tr>
<tr>
<td>India, E.</td>
<td>66, 92-93, 113, 139, 178, 250</td>
<td></td>
</tr>
<tr>
<td>India, M.</td>
<td>158, 169-70, 244</td>
<td></td>
</tr>
<tr>
<td>India, S.</td>
<td>48, 197, 200, 244n, 249</td>
<td></td>
</tr>
<tr>
<td>India, W.</td>
<td>21, 56, 199 and n, 201, 243-46</td>
<td></td>
</tr>
<tr>
<td>Indo-Aryan, peo.</td>
<td>243</td>
<td></td>
</tr>
<tr>
<td>Indo-Greek, do.</td>
<td>199 and n</td>
<td></td>
</tr>
<tr>
<td>Indra, Ras̄htrākaṭā, k.</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>Indrabala, Paṅgusamā, k.</td>
<td>113</td>
<td></td>
</tr>
<tr>
<td>Indramayūra, m.</td>
<td>240</td>
<td></td>
</tr>
<tr>
<td>Indrāsārman, do.</td>
<td>78, 80, 82, 86</td>
<td></td>
</tr>
<tr>
<td>Indrāsārman, sh.</td>
<td>171-72</td>
<td></td>
</tr>
<tr>
<td>Indus, ri.</td>
<td>169</td>
<td></td>
</tr>
<tr>
<td>Insignia: boar (ēvākā)</td>
<td>125-26, 131, 137</td>
<td></td>
</tr>
<tr>
<td>bow-stick,</td>
<td>125-26</td>
<td></td>
</tr>
<tr>
<td>bull</td>
<td>125, 156</td>
<td></td>
</tr>
<tr>
<td>chāpā-ganāthi,</td>
<td>131, 137</td>
<td></td>
</tr>
<tr>
<td>elephant (go,ga),</td>
<td>125-26, 131, 137</td>
<td></td>
</tr>
<tr>
<td>garuḍa,</td>
<td>125, 132</td>
<td></td>
</tr>
<tr>
<td>kārya, snake,</td>
<td>137</td>
<td></td>
</tr>
<tr>
<td>kumāndala,</td>
<td>138</td>
<td></td>
</tr>
<tr>
<td>fish (matavga),</td>
<td>125, 131, 137</td>
<td></td>
</tr>
<tr>
<td>phalanx,</td>
<td>131, 137</td>
<td></td>
</tr>
<tr>
<td>pratibhāra</td>
<td>126</td>
<td></td>
</tr>
<tr>
<td>Index</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>Jāpīla, s.a. Japīla, ca.</td>
<td>25-26</td>
<td></td>
</tr>
<tr>
<td>Japīla, m.</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Japīla-Dīnāra, s.a. Japīla, do.</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Jātāśākara te.</td>
<td>164</td>
<td></td>
</tr>
<tr>
<td>jātra-mukham, cesa on fairs</td>
<td>60-61</td>
<td></td>
</tr>
<tr>
<td>Jávālīpurī, s.a. Jálor, m.</td>
<td>127</td>
<td></td>
</tr>
<tr>
<td>Jáya, Jáyarāja, Śārahrapura k.</td>
<td>46n, 47-48, 50n, 51</td>
<td></td>
</tr>
<tr>
<td>Jáya-bhättāraka, s.a. Jáyarāja, do.</td>
<td>48, 47 and n, 49</td>
<td></td>
</tr>
<tr>
<td>Jayačandra, Gāhāvāla k.</td>
<td>25, 224 n</td>
<td></td>
</tr>
<tr>
<td>Jayaśēśādeva, s.a. Jayaśēśa III, Kadamba k.</td>
<td>108</td>
<td></td>
</tr>
<tr>
<td>Jayaśēśa, do.</td>
<td>105</td>
<td></td>
</tr>
<tr>
<td>Jayaśēśa (I), do.</td>
<td>106-107</td>
<td></td>
</tr>
<tr>
<td>Jayaśēśa (II), do.</td>
<td>106-107</td>
<td></td>
</tr>
<tr>
<td>Jayaśēśa (III), do.</td>
<td>105</td>
<td></td>
</tr>
<tr>
<td>Jayaśēśa, Mahāśēla ch.</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Jayaśeśaṅgali, u.</td>
<td>138</td>
<td></td>
</tr>
<tr>
<td>Jayaśeśatāka, m.</td>
<td>239</td>
<td></td>
</tr>
<tr>
<td>Jayaśiendra, Nāṇḍa k.</td>
<td>93</td>
<td></td>
</tr>
<tr>
<td>Jayaṅ, s.a. Trilōčhana Kadamba, myth. k.</td>
<td>105, 107</td>
<td></td>
</tr>
<tr>
<td>Jayaṇi, s.a. Banavāsī, ci.</td>
<td>241</td>
<td></td>
</tr>
<tr>
<td>Jayaṇasūra, vi.</td>
<td>93, 97</td>
<td></td>
</tr>
<tr>
<td>Jayaṇasūra-kūṭa, hill fortress</td>
<td>93-95</td>
<td></td>
</tr>
<tr>
<td>Jayaṛāja, Śaraḥrapura k.</td>
<td>28 and n, 29 and n, 30n, 31, 45n, 46 and n, 47 and n, 48</td>
<td></td>
</tr>
<tr>
<td>Jayaśimha, s.a. Dharāśraya, Jayaśimha-variṇa, Gujarāt Chāḷukya k.</td>
<td>117n, 119</td>
<td></td>
</tr>
<tr>
<td>Jayaśimhadeva s.a. Jayaśimha II, W. Chāḷukya k.</td>
<td>117n, 119</td>
<td></td>
</tr>
<tr>
<td>Jayaśimha II Jagādēkāmalla, do.</td>
<td>60, 164 and n, 165</td>
<td></td>
</tr>
<tr>
<td>Jayaśimha Sīḍhharāja, Chanuḷukya k.</td>
<td>141, 146</td>
<td></td>
</tr>
<tr>
<td>Jayaśimhaivarīman, s.a. Dharāśraya, Gujarāt Chāḷukya ch.</td>
<td>117-118</td>
<td></td>
</tr>
<tr>
<td>Jayaśyāra Mangalarāja, do.</td>
<td>118 and n</td>
<td></td>
</tr>
<tr>
<td>Jodēyaśamkara, de.</td>
<td>164-165</td>
<td></td>
</tr>
<tr>
<td>Jējā, k.</td>
<td>127, 138</td>
<td></td>
</tr>
<tr>
<td>Jējāta, m.</td>
<td>251</td>
<td></td>
</tr>
<tr>
<td>Jhalawar State</td>
<td>167</td>
<td></td>
</tr>
<tr>
<td>Jhalrapatan ins. of Durgawṣa, jhāmālīya, 28, 77, 123, 129n, 130n, 168</td>
<td></td>
<td></td>
</tr>
<tr>
<td>jhāmālīya, indicated by s and sh.</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Jinsālīya, te.</td>
<td>138, 139</td>
<td></td>
</tr>
<tr>
<td>Jīnāśena, u.</td>
<td>138, 139</td>
<td></td>
</tr>
<tr>
<td>Jīvaputa, m.</td>
<td>239</td>
<td></td>
</tr>
<tr>
<td>Jōdhpur, L.</td>
<td>138, 139</td>
<td></td>
</tr>
<tr>
<td>Jōdhpur ins. of Bāuks,</td>
<td>161</td>
<td></td>
</tr>
<tr>
<td>Jōgama, Kalachuri k.</td>
<td>228</td>
<td></td>
</tr>
<tr>
<td>Jōgāśivāchārya, donor</td>
<td>164-165</td>
<td></td>
</tr>
<tr>
<td>Jōmmodri, l.</td>
<td>98</td>
<td></td>
</tr>
<tr>
<td>Jonna-grāma, s.a. Jangśon, vi.</td>
<td>69, 75</td>
<td></td>
</tr>
<tr>
<td>Junagarh, ci.</td>
<td>120</td>
<td></td>
</tr>
<tr>
<td>Junagarh State</td>
<td>120</td>
<td></td>
</tr>
<tr>
<td>Jyēśhthasimha, engr.</td>
<td>47, 50</td>
<td></td>
</tr>
<tr>
<td>Jyēśtisha, ep.</td>
<td>106</td>
<td></td>
</tr>
</tbody>
</table>

K

k. | 10, 17, 24, 53, 93, 161, 168, 197, 205 |

k, final | 106 |

k, resembling n. | 93 |

Kabul Museum | 1 |

Kadačch, Gūhīla k. | 170 |

Kadamba, dy. | 105, 107-109, 136, 202n |

Kadamba, Early, do. | 198n |

Kadamba of Goa, do. | 80, 138 |

Kōdambari, u. | 80, 138 |

Kadi, ci. | 142 |

Kadi gr. | 145 |

Kahniā, m. | 145 |

Kailāsa, m. | 82, 87 |

Kairā, ci. | 146, 215-16, 220 |

Kaisattaka, l. | 222 |

Kaivarta, community | 162n |

Kaivartaśarman, m. | 162n |

Kaka-ōjāra, s.a. Kaka-upādhyāya, do. | 101, 103 |

Kākatiya, dy. | 63-70, 73-75 |

Kaka-upādhyāya, m. | 101 |

Kakka, ch. | 219 |

Kakka, Rāṃḥrakūṣa k. | 219 |

Kakka II, do. | 219 |

Kakka II, Gujarāt Rāṃḥrakūṣa ch. | 220 |

Kakolūra, vi. | 210 |

Kalabarī, ci. | 178 |

Kalachuri, dy. | 227-28, 249 |

Kalahaṃḍī, Kalahaṃḍī, s.a. Karvandīya, ci. | 24 and n, 25-27 |

Kalahaṇḍi pl. of Anantaśarman Vajrāhasta | 189 |

Kalahaṅḍi, Kalahaṅḍi, vi. | 255-56 |

Kalabarāga, ci. | 183 |

Kalagao pl. of Mahādēva | 106n |

Kalahaṅḍa, u. | 139 |

Kali age | 86, 163 |

Kalīḍāsa, poet | 79 and n, 87n, 199 |

Kaliṅga, ca. | 5-7, 170, 191n |

Kaliṅgaṇagara, s.a. Mukhaṅgana, ca. | 3, 44n, 189-90 |

Kalīvaḷabha, ep. | 120 |

Kālīya, Ballāla, Yādana k. | 33, 34 |

Kalāṇḍa, dones. | 36, 40 |

Kalubāraṇa, ci. | 182 |

Kalyāṇa, ca. | 126 |

Kalyāṇa, m. | 233 |
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalyānpur ins.,</td>
<td>169-70</td>
</tr>
<tr>
<td>Kāmā-bhaṭṭa, donee,</td>
<td>187</td>
</tr>
<tr>
<td>Kāmādeva, de.,</td>
<td>172</td>
</tr>
<tr>
<td>Kamāli, fe.,</td>
<td>106, 109</td>
</tr>
<tr>
<td>Kamalapakshavāmin, donee,</td>
<td>113-14, 116</td>
</tr>
<tr>
<td>Kānān ins.,</td>
<td>78n</td>
</tr>
<tr>
<td>Kānaujula-pāṭṭa, t.d.,</td>
<td>235-36</td>
</tr>
<tr>
<td>Kānasūtra, uc.,</td>
<td>138 and n</td>
</tr>
<tr>
<td>Kambhampāṭṭi-Kāmābhaṭṭa, donee,</td>
<td>187</td>
</tr>
<tr>
<td>Kambboja, Kambboya, peo.,</td>
<td>7</td>
</tr>
<tr>
<td>Kamchāpā, fe.,</td>
<td>43-44</td>
</tr>
<tr>
<td>Kāmiśṭītipalli, l.,</td>
<td>69, 75</td>
</tr>
<tr>
<td>kampaṇa,</td>
<td>107</td>
</tr>
<tr>
<td>Kānana, maṇī, k.,</td>
<td>161</td>
</tr>
<tr>
<td>Kāntā-bhaṭṭa, donee,</td>
<td>187</td>
</tr>
<tr>
<td>Kanakamuni-stūpa,</td>
<td>243</td>
</tr>
<tr>
<td>Kanara, N., di.,</td>
<td>107, 198, 205, 212, 239</td>
</tr>
<tr>
<td>Kānasava ins. of Śīvagāna,</td>
<td>159, 161, 167, 170</td>
</tr>
<tr>
<td>Kanauj, ca.,</td>
<td>23n, 24-25, 126, 138, 159, 168, 170, 223, 247</td>
</tr>
<tr>
<td>Kāṭech, Kāṭechpuram, ci.,</td>
<td>127, 181, 201-02</td>
</tr>
<tr>
<td>Kandahar, m.,</td>
<td>1, 8</td>
</tr>
<tr>
<td>Kandalavāṭaka, vi.,</td>
<td>190, 192</td>
</tr>
<tr>
<td>Kandalavāṭa, s.a. Kandakavāṭaka, do.,</td>
<td>190</td>
</tr>
<tr>
<td>Kānaha, m.,</td>
<td>148</td>
</tr>
<tr>
<td>Kanheri ins.,</td>
<td>240</td>
</tr>
<tr>
<td>Kanahvāra, vi.,</td>
<td>223, 225</td>
</tr>
<tr>
<td>Kanishka I, Keshava k.,</td>
<td>9-11, 15 and n</td>
</tr>
<tr>
<td>Kanka Chandra, m.,</td>
<td>18, 20</td>
</tr>
<tr>
<td>Kankphala, do.,</td>
<td>18, 20</td>
</tr>
<tr>
<td>Kamaracabuḍga, do.,</td>
<td>254</td>
</tr>
<tr>
<td>kantikā,</td>
<td>124</td>
</tr>
<tr>
<td>Kanukollu pl. of Nandivarman I,</td>
<td>29</td>
</tr>
<tr>
<td>Kanyakubha, Kanyakubja, Kanyakubha, s.a. Kanauj, ca.,</td>
<td>25-27, 223, 226</td>
</tr>
<tr>
<td>Kanyakubja-dhātipati, ep.,</td>
<td>24 n</td>
</tr>
<tr>
<td>Kapadvanj, tk.,</td>
<td>216</td>
</tr>
<tr>
<td>Kapilēvāra, Gajapatī k.,</td>
<td>120 n, 177-79, 180</td>
</tr>
<tr>
<td>and n, 181 and n, 182, 183 and n kara,</td>
<td>106</td>
</tr>
<tr>
<td>Karadikāl, s.a. Karadkal, vi.,</td>
<td>104-05</td>
</tr>
<tr>
<td>Karadkal, do.,</td>
<td>105</td>
</tr>
<tr>
<td>Karahāṭa, co.,</td>
<td>199 n</td>
</tr>
<tr>
<td>karana, off.,</td>
<td>214, 218</td>
</tr>
<tr>
<td>karunika, do.,</td>
<td>173, 175</td>
</tr>
<tr>
<td>karu-kûsana,</td>
<td>60, 101, 104, 140, 235</td>
</tr>
<tr>
<td>Karchana, tk.,</td>
<td>248</td>
</tr>
<tr>
<td>Karhelia, vi.,</td>
<td>117</td>
</tr>
<tr>
<td>Kārl,</td>
<td>214</td>
</tr>
<tr>
<td>Karimnagar, di.,</td>
<td>93</td>
</tr>
<tr>
<td>Karīra, l.,</td>
<td>217 n, 221</td>
</tr>
<tr>
<td>Kārītalā, vi.,</td>
<td>255 and n</td>
</tr>
<tr>
<td>Kārītalā ins. of Lakshmanārāja,</td>
<td>160</td>
</tr>
<tr>
<td>kari-suras-pattan-akarasthāna-gokul-ukti-kāri, off.,</td>
<td>221</td>
</tr>
<tr>
<td>Karka, Karkarāja, s.a. Kakka, Rākṣṭhibhāṭa k.,</td>
<td>215, 220</td>
</tr>
<tr>
<td>Karka Suvarṇarvarsha, do.,</td>
<td>127</td>
</tr>
<tr>
<td>Karṇa, epics,</td>
<td>129, 163</td>
</tr>
<tr>
<td>Karṇa, s.a. Mallugi I, Yādava k.,</td>
<td>33 and n, 34</td>
</tr>
<tr>
<td>Karṇa II, Chaulukya-Vāglīla k.,</td>
<td>151, 153</td>
</tr>
<tr>
<td>and n, 155-56</td>
<td></td>
</tr>
<tr>
<td>Karnal, di.,</td>
<td>169</td>
</tr>
<tr>
<td>Karṇāja, peo.,</td>
<td>215</td>
</tr>
<tr>
<td>Karṇātaka, ca.,</td>
<td>212</td>
</tr>
<tr>
<td>Kārtavirya,</td>
<td>82, 86</td>
</tr>
<tr>
<td>Kārtīkīyā, do.,</td>
<td>19, 161</td>
</tr>
<tr>
<td>Kasardēvi, vi.,</td>
<td>248</td>
</tr>
<tr>
<td>Kasardēvi te,</td>
<td>248</td>
</tr>
<tr>
<td>Kasamirian almanac,</td>
<td>168</td>
</tr>
<tr>
<td>Kāṭ, holy place,</td>
<td>224</td>
</tr>
<tr>
<td>Kāṭībhaṭṭa-Kasavā-bhaṭṭa, donee,</td>
<td>185</td>
</tr>
<tr>
<td>kasīda,</td>
<td>146</td>
</tr>
<tr>
<td>Kasīpaka, sages,</td>
<td>72</td>
</tr>
<tr>
<td>Kasīpaka, f.,</td>
<td>157</td>
</tr>
<tr>
<td>Kaṭabhrājavanabhāuli, uk.,</td>
<td>181</td>
</tr>
<tr>
<td>Kaṭāṅgūri-Timmā-bhaṭṭa, donee,</td>
<td>187</td>
</tr>
<tr>
<td>Kāṭanigāda-Chittibhaṭṭa, do.,</td>
<td>185</td>
</tr>
<tr>
<td>Kāṭanigāda-Lakshmīna-bhaṭṭa, do.,</td>
<td>185</td>
</tr>
<tr>
<td>Kaṭapayādi, system of reckoning,</td>
<td>205</td>
</tr>
<tr>
<td>Kathiar, t.d.,</td>
<td>120, 142-43, 155, 199 n, 243</td>
</tr>
<tr>
<td>Kathiawar, S., do.,</td>
<td>141</td>
</tr>
<tr>
<td>Kaṭṭundala, l.,</td>
<td>69, 75</td>
</tr>
<tr>
<td>Kāṭyāyaniṣṭātyaka, n.,</td>
<td>253</td>
</tr>
<tr>
<td>kau, 'tile',</td>
<td>145</td>
</tr>
<tr>
<td>Kauṣāmbi, s.a. Kosam, ci.,</td>
<td>14-16, 223 n, 225 n, 245</td>
</tr>
<tr>
<td>Kasuvata pl. of Sudēvarāja,</td>
<td>29 n, 46 n</td>
</tr>
<tr>
<td>kavākha, s.a. kau, 'tile',</td>
<td>144-45</td>
</tr>
<tr>
<td>kavākha, 'hathek',</td>
<td>145</td>
</tr>
<tr>
<td>Kāvi pl. of Govinda,</td>
<td>124</td>
</tr>
<tr>
<td>kavi-nāma-parbha,</td>
<td>70, 80, 84</td>
</tr>
<tr>
<td>Kāvyādikā, uk.,</td>
<td>139</td>
</tr>
<tr>
<td>Kēcaka, m.,</td>
<td>214, 218</td>
</tr>
<tr>
<td>Kēcind, vi.,</td>
<td>169</td>
</tr>
<tr>
<td>Kendur pl. of Kirtivarman II,</td>
<td>38</td>
</tr>
<tr>
<td>Kēnōpahashad, uk.,</td>
<td>54 n</td>
</tr>
<tr>
<td>Kērala, co.,</td>
<td>125-26, 131, 137</td>
</tr>
<tr>
<td>Kēsa-ōjhalā-Vallān-bhaṭṭa, donee,</td>
<td>187</td>
</tr>
<tr>
<td>Kēsava, de.,</td>
<td>68, 74</td>
</tr>
<tr>
<td>Kēsava, donee,</td>
<td>35, 40</td>
</tr>
<tr>
<td>Kēsava, m.,</td>
<td>255 n, 256 n</td>
</tr>
<tr>
<td>Kēsava, s.a. Kēsava-sāri, do.,</td>
<td>66-67, 73 n</td>
</tr>
<tr>
<td>Kēsava-bhaṭṭa, do.,</td>
<td>179, 184-85</td>
</tr>
<tr>
<td>Kēsavadēva, de.,</td>
<td>179</td>
</tr>
<tr>
<td>Kēsavadēva, donee,</td>
<td>187</td>
</tr>
<tr>
<td>Page</td>
<td>INDEX</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>179, 184</td>
<td>Kēśavarāya, m.,</td>
</tr>
<tr>
<td>79, 84, 89</td>
<td>Kēśavārka, sūr. of Vimalamati,</td>
</tr>
<tr>
<td>66-67, 69, 72 and n, 75</td>
<td>Kēśava-nūri, m.,</td>
</tr>
<tr>
<td>136</td>
<td>Kē,</td>
</tr>
<tr>
<td>218 n</td>
<td>Kēka, m.,</td>
</tr>
<tr>
<td>190</td>
<td>Kēva, n.,</td>
</tr>
<tr>
<td>233</td>
<td>kh,</td>
</tr>
<tr>
<td>78, 83, 88 and n</td>
<td>Khacara, s. a. Sūrya,</td>
</tr>
<tr>
<td>216</td>
<td>Khadajal, v.,</td>
</tr>
<tr>
<td>239-40, 242</td>
<td>Khadaseṭṭa, off.,</td>
</tr>
<tr>
<td>231</td>
<td>Khadga, m.,</td>
</tr>
<tr>
<td>92</td>
<td>Khadgatunga, Tunga ch.,</td>
</tr>
<tr>
<td>169</td>
<td>Khajuraho ins. of the year 218,</td>
</tr>
<tr>
<td>214, 216, 218, 221-22</td>
<td>Khaḷḷapalla, s. a. Khadajal, v.,</td>
</tr>
<tr>
<td>146</td>
<td>Kambayat, s. a. Cambay, c.,</td>
</tr>
<tr>
<td>18-19</td>
<td>Khambdhala, off.,</td>
</tr>
<tr>
<td>107</td>
<td>Khanapur, th.,</td>
</tr>
<tr>
<td>45</td>
<td>Khanapur pl. of Mādhavavarman,</td>
</tr>
<tr>
<td>159 and n, 162</td>
<td>Khaṇḍḍaḷa, v.,</td>
</tr>
<tr>
<td>160 n, 161-62, 169</td>
<td>Khaṇḍḍāla ins.,</td>
</tr>
<tr>
<td>37 and n, 41</td>
<td>khaṇḍḍikā, school,</td>
</tr>
<tr>
<td>216</td>
<td>Kharaḷ, s. a. Khadajal, v.,</td>
</tr>
<tr>
<td>246</td>
<td>Khāravela, k.,</td>
</tr>
<tr>
<td>46 n</td>
<td>Chariar pl. of Sudēva,</td>
</tr>
<tr>
<td>26</td>
<td>Chārvār, trib.,</td>
</tr>
<tr>
<td>144, 148 and n</td>
<td>khatam, festival,</td>
</tr>
<tr>
<td>145</td>
<td>khaṭṭb, 'preacher',</td>
</tr>
<tr>
<td>146</td>
<td>khaṭṭb, 'reader of Khutba',</td>
</tr>
<tr>
<td>146</td>
<td>Khatṭb 'All, m.,</td>
</tr>
<tr>
<td>146</td>
<td>Khatṭa, s. a. Khathb, 'preacher',</td>
</tr>
<tr>
<td>144</td>
<td>khatam, 'completion',</td>
</tr>
<tr>
<td>136</td>
<td>khaṭṭāṇa-kāṇavaja,</td>
</tr>
<tr>
<td>26</td>
<td>Khayavala, k.,</td>
</tr>
<tr>
<td>216</td>
<td>Khēḍā, dī,</td>
</tr>
<tr>
<td>94-96</td>
<td>Khēmbal, t.d.,</td>
</tr>
<tr>
<td>215-16, 219-20</td>
<td>Khēṭakas, s. a. Khēḍā, c.,</td>
</tr>
<tr>
<td>214, 216, 219-20</td>
<td>Khēṭakas-mahābhūthāsana, s. a. Khēḍā, dī,</td>
</tr>
<tr>
<td>235</td>
<td>Kṛhdaraśingha, s. a. Kṛhdāraśingha, do.,</td>
</tr>
<tr>
<td>234-36</td>
<td>Kṛhdāraśingha, do.,</td>
</tr>
<tr>
<td>234, 236</td>
<td>Kṛdhabhargya Zamindari,</td>
</tr>
<tr>
<td>143, 147 and n</td>
<td>Kṛñāja, s. a. Kṛṇāja, ep.,</td>
</tr>
<tr>
<td>36</td>
<td>Koliśvara, gen.,</td>
</tr>
<tr>
<td>59 n</td>
<td>Kōṭikas, s. a. Kōṭika, Rāṣṭracākṣa k.,</td>
</tr>
<tr>
<td>61</td>
<td>Kōṭtiga, do.,</td>
</tr>
<tr>
<td>146</td>
<td>Kōṭhīja, ep.,</td>
</tr>
<tr>
<td>143, 147 n</td>
<td>Kṛttivarman II, W. Chalukya k.,</td>
</tr>
<tr>
<td>169</td>
<td>Kśikhindhā, s. a. Kekind, l.,</td>
</tr>
<tr>
<td>169 n</td>
<td>Kśikhindhikā, dī,</td>
</tr>
<tr>
<td>169 n</td>
<td>Kśikhindhipura, s. a. Kśikhindhā, l., 168-71, 173-74, 176</td>
</tr>
<tr>
<td>28 n</td>
<td>Kṣiskād-70, t.d.,</td>
</tr>
<tr>
<td>70-61</td>
<td>Kṣiskādū, 'red-land',</td>
</tr>
<tr>
<td>60-61</td>
<td>Kṣiskādū-70, t.d.,</td>
</tr>
<tr>
<td>13</td>
<td>Kṣiṣumangalam, s. a. Kṣuṣumagal, v.,</td>
</tr>
<tr>
<td>35, 38-39</td>
<td>Kṣuṣumangalim, s. a. Kṣuṣumagal, do.,</td>
</tr>
<tr>
<td>145</td>
<td>Kivēllu, s. a. Kattēkakā, 'thatch',</td>
</tr>
<tr>
<td>93</td>
<td>Kālai, l.,</td>
</tr>
<tr>
<td>244</td>
<td>Kōḍālika, s. a. Kōḍālai, do.,</td>
</tr>
<tr>
<td>65, 70</td>
<td>Kōlai, bhar incarnation of Vishnu,</td>
</tr>
<tr>
<td>190, 192</td>
<td>Kōlalai, vi.,</td>
</tr>
<tr>
<td>190</td>
<td>Kōlāndāri, s. a. Kōlalai, do.,</td>
</tr>
<tr>
<td>43-44, 190-91</td>
<td>Kōluvarthi, Kōluvarthi, t.d.,</td>
</tr>
<tr>
<td>164</td>
<td>Komarapuṇjāṅkāṭhari, ep.,</td>
</tr>
<tr>
<td>160 n</td>
<td>Komartī pl. of Chāṇḍjavarmān,</td>
</tr>
<tr>
<td>187</td>
<td>Kondavīti-Yalval-bhāṭṭa, donee,</td>
</tr>
<tr>
<td>94</td>
<td>Kōmpai, vi.,</td>
</tr>
<tr>
<td>180</td>
<td>Kōṇḍapallī, fort,</td>
</tr>
<tr>
<td>180</td>
<td>Kōṇḍapallā, do.,</td>
</tr>
<tr>
<td>113</td>
<td>Kōṇgōda t.d.,</td>
</tr>
<tr>
<td>20, 126</td>
<td>Kōnkan, c.,</td>
</tr>
<tr>
<td>111</td>
<td>Kōnkan, N., do.,</td>
</tr>
<tr>
<td>107</td>
<td>Kōnkanpaṇaṇa-taḷam,</td>
</tr>
<tr>
<td>105, 107</td>
<td>Kōṇkapaṇa-Kurhati, vi.,</td>
</tr>
<tr>
<td>43</td>
<td>Kōmī pl. of Anantavarman Chāṇḍēga,</td>
</tr>
<tr>
<td>59 n</td>
<td>Kōmī pl. of Rājarāja II,</td>
</tr>
<tr>
<td>48</td>
<td>Kōsāal, c.,</td>
</tr>
<tr>
<td>48, 111-15, 125-27, 131, 137, 140</td>
<td>Kōsāla, S., do.,</td>
</tr>
<tr>
<td>111-13, 14, 162</td>
<td>Kōsāla, S., do.,</td>
</tr>
<tr>
<td>14-15, 216, 223 n</td>
<td>Kōsam, s. a. Kōśāmbi, l.,</td>
</tr>
<tr>
<td>15 and n, 16</td>
<td>Kōsam ins.,</td>
</tr>
<tr>
<td>69, 76</td>
<td>Kōsamepallī, l.,</td>
</tr>
<tr>
<td>169</td>
<td>Kōt ins. of the year 48,</td>
</tr>
<tr>
<td>26</td>
<td>Kōṭkāṭhā, vi.,</td>
</tr>
<tr>
<td>167</td>
<td>Kota Thāte,</td>
</tr>
<tr>
<td>221-22</td>
<td>Kōṭaka, m.,</td>
</tr>
<tr>
<td>187</td>
<td>Kōṭamāmīdi-bhāṭṭa, do.,</td>
</tr>
<tr>
<td>69, 75</td>
<td>Kōṭapallī, vi.,</td>
</tr>
<tr>
<td>230 n</td>
<td>Kōṭelingēvara, de.,</td>
</tr>
<tr>
<td>227</td>
<td>Kōṭisāṅkaradēva, s. a. Sāṅkaralīṅga, do.,</td>
</tr>
<tr>
<td>221</td>
<td>Kōṭumabka, l.,</td>
</tr>
<tr>
<td>250</td>
<td>Krachhabhanda, m.,</td>
</tr>
<tr>
<td>214, 216</td>
<td>Krisamba, s. a. Kōsam, vi.,</td>
</tr>
<tr>
<td>64-66, 84, 130, 161, 201 n, 228</td>
<td>Krishna, dī.,</td>
</tr>
<tr>
<td>228</td>
<td>Krishna, Kaḷachhuri k.,</td>
</tr>
<tr>
<td>164-65, 178-79, 182-84, 197</td>
<td>Krishna, r.,</td>
</tr>
<tr>
<td>32, 33 and n, 34</td>
<td>Krishna s. a. Mālūgī II, Yādava k.,</td>
</tr>
<tr>
<td>220</td>
<td>Krishna I, Rāṣṭracākṣa k.,</td>
</tr>
<tr>
<td>216</td>
<td>Krishna II, d.,</td>
</tr>
<tr>
<td>59-61, 139</td>
<td>Krishna III, d.,</td>
</tr>
<tr>
<td>38 n</td>
<td>Krishnaaboka, vi.,</td>
</tr>
</tbody>
</table>
### PART VIII

<table>
<thead>
<tr>
<th>INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAGE</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>223, 227-28, 234, 236 n, 237 n, 239-40, 241 and n, 244, 245 n, 246, 249, 255, 256 n</td>
</tr>
<tr>
<td>Singalese,</td>
</tr>
<tr>
<td>Tamil,</td>
</tr>
<tr>
<td>Telugu,</td>
</tr>
<tr>
<td>Lītā, co,</td>
</tr>
<tr>
<td>Lītā-Phalihavām, done,</td>
</tr>
<tr>
<td>Lavaṇaprasāda, Chaulukya k,</td>
</tr>
<tr>
<td>Lavaṇasimha, m,</td>
</tr>
<tr>
<td>Legend on Seal or Coin —</td>
</tr>
<tr>
<td>Majhamikāya Śibi-janapadana,</td>
</tr>
<tr>
<td>Śrī-Dēvendravarāmā,</td>
</tr>
<tr>
<td>Śrī-Gayūdattuṇgasya,</td>
</tr>
<tr>
<td>Śrī-Vyūpārājāh,</td>
</tr>
<tr>
<td>Lēkhapaddhāti, wk,</td>
</tr>
<tr>
<td>Līlāšuka, s.a. Būlamaṅgala, anu,</td>
</tr>
<tr>
<td>Līnga, emblem of Śiva,</td>
</tr>
<tr>
<td>Līṅgagrāma, l,</td>
</tr>
<tr>
<td>Līṅgasuṅgū, tūk,</td>
</tr>
<tr>
<td>Līṅga-sū, vi,</td>
</tr>
<tr>
<td>Lōḍhi, do,</td>
</tr>
<tr>
<td>Lōḍhi pl. of Śivagupta,</td>
</tr>
<tr>
<td>Lōhāra gr. of Gōvinda III,</td>
</tr>
<tr>
<td>Lōkā, Lōkāraja, ch,</td>
</tr>
<tr>
<td>Lōkāraṇāyana, m,</td>
</tr>
<tr>
<td>Lōkāprakāśa, Pāṇḍavaṁśī g,</td>
</tr>
<tr>
<td>Lokāvīra-grāma, n,</td>
</tr>
<tr>
<td>Lollā-Vallabha-bhāṣa, donee,</td>
</tr>
<tr>
<td>Lumbīnī-grāma, vi,</td>
</tr>
<tr>
<td>Lōpāṣṭha, s.a. Lavaṇasimha, m,</td>
</tr>
<tr>
<td>Lūṅgagāva, s.a. Lavaṇaprasāda, Chaulukya ch,</td>
</tr>
</tbody>
</table>

### M

<table>
<thead>
<tr>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>m, 9, 11, 112, 161, 168, 177, 244, 245 n</td>
</tr>
<tr>
<td>m, E. Gupta variety,</td>
</tr>
<tr>
<td>m, final,</td>
</tr>
<tr>
<td>m, a, type,</td>
</tr>
<tr>
<td>Machchhuśa, Machchhōsa,</td>
</tr>
<tr>
<td>Madhara, l,</td>
</tr>
<tr>
<td>Mādala Pāṇḍi, uk,</td>
</tr>
<tr>
<td>Madana, m,</td>
</tr>
<tr>
<td>Madanapala, Gāhadaḍa k,</td>
</tr>
<tr>
<td>Mādara, s.a. Mādara, community, mādara-manavarottikas,</td>
</tr>
<tr>
<td>Madanipuru, tūk,</td>
</tr>
<tr>
<td>Maddikunta-vāṅgū, l,</td>
</tr>
<tr>
<td>Mādhava, done,</td>
</tr>
<tr>
<td>Mādhava, Sālībhāha k,</td>
</tr>
</tbody>
</table>

Mādhava-bhaṭṭa, done, 190-91
Mādhava-bhaṭṭa, m, 190-91
Mādhavagupta, ch, 168
Mādhavārya, m, 37, 41
Mādhavavarman I, Viśṇukundin k, 112
Mādhuban pl. of Harsha, 160-61
Mādhukēśvarā, te, 239
Mādhusūdana, s.a. Viśṇu, de, 84, 163
Mādhusūdana, m, 101, 103
Mādhusūdan-ōpādhyāya, donee, 113, 116
Mādhyamā, s.a. Nagarī, tn, 54-57
Mādhyamakāśya, peo, 56
Mādhyamikā, s.a. Nagarī, tn, 55-56
Mādhyā Pradeśa, 28-29, 45-46, 51-52
Mādhavī, s.a. Medhina, holy place, 145, 149-50
Mādhras Museum pl. of Narēndradēhavāla, 233, 234 and n, 235
Māgadhā, co, 138-39, 247
Māgadhādhāra, s.a. Pīṭhā-pati, ep, 139
Māgalarṣp, l, 210
Māhālādhākṛṣṭa, off, 214-15, 218, 222
Māhābālēvāra, de, 106-07, 109
Māhābārata, epic, 56, 199, 201 n, 208, 241 n
Māhābārata, ep, 55
Māhādēśa, m, 194
Māhādēśa, do, 203
Māhādēśa, Yādava, k, 106 n
Māhādēśa, s.a. Buddhā, 208
Māhādēśa, s.a. Śīva, de, 17, 19, 37 n, 41, 68, 74
Māhādēśa-Pushpabhadravām, do, 18
Māhādēti, Ikṣvāku g, 20
Māhādēti, Kadamba g, 105, 108
Māhādēti, tīt, 18, 21, 108
Māhā-Ṭhādarmīradi, l, 212
Māhāgrāma, vi, 198, 202
māhāgrāmika, off, 197, 198 and n
māhājana, ep, 144, 147 n
Māhājanapālī, l, 143, 147
Māhā-Jayārāja, s.a. Jayārāja, Ṣrāhlapura k, 30
māhākēstiyā, off, 43-44
Māhākhātopa, s.a. Mahākēshatopa, ts, 21-22
māhākēshālinī, 43-44
Māhākēshatopa, tīt, 21, 199 n
mahālōka, s.a. mahājana, do, 143, 147 n
Mahanī, s.a. Mahānītaka, 143, 147 and n
mahāmātra, off, 7
mahāmātya, do, 142
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahāna, s.a. Mathana, Rās̄̄ṭrākāta ch., 139</td>
<td>Mahā, s.a. Mecca, holy place, 145, 149</td>
</tr>
<tr>
<td>Mahāndri, ri., 111, 114</td>
<td>Mālagāva, off., 142, 147</td>
</tr>
<tr>
<td>mahānākēka, s.a. mahālōka, 143-44, 147 n</td>
<td>Mahaprabhā, ri., 124</td>
</tr>
<tr>
<td>Mahānāman, 112</td>
<td>Mālava, co., 78-79, 80-81, 85, 125, 127, 130, 137, 138 and n, 156, 227, 247</td>
</tr>
<tr>
<td>Mahānandā, vell., 200, 203</td>
<td>Mālava, pe., 56, 79 n</td>
</tr>
<tr>
<td>mahānāyaka, lit., 25</td>
<td>Malvali ins., 240</td>
</tr>
<tr>
<td>mahā-rajni, do., 25 n</td>
<td>Mālavanagāra, s.a. Nagar, ci., 79 n</td>
</tr>
<tr>
<td>mahānāsaka, do., 143, 147 n</td>
<td>Malaya, mo., 175</td>
</tr>
<tr>
<td>Mahāparvata, hill, 92-93, 97-98, 102</td>
<td>Malga pl. of Indrāsā, 46</td>
</tr>
<tr>
<td>mahāpradhāna, off., 35</td>
<td>Malik Abul Fakhr, off., 150</td>
</tr>
<tr>
<td>mahāpratihāra, do., 214-18, 222</td>
<td>Malik Abū Nāsir, do., 150</td>
</tr>
<tr>
<td>Mahā-Pravararāja, s.a. Pravara II, Śarabhā-pura k., 52</td>
<td>Malima, s.a. maulūm, 144, 145 and n</td>
</tr>
<tr>
<td>Mahārāja, ep., 18, 20-21, 25, 91, 94, 127, 169-70, 198 n, 244-45</td>
<td>Malla, gen., 37, 41</td>
</tr>
<tr>
<td>Mahārājadhikārāja, do., 34, 123, 142, 189, 215, 223, 225, 234, 255</td>
<td>Malla, m., 34 n</td>
</tr>
<tr>
<td>Mahārājapumāra, do., 18</td>
<td>Mallagaṁa, s.a. Mallagaṁda, do., 39</td>
</tr>
<tr>
<td>Mahārājaputra, off., 25</td>
<td>Mallagasāndha, do., 35, 37, 39 n</td>
</tr>
<tr>
<td>Mahārāṣṭra, co., 201, 216, 243</td>
<td>Mallagi, s.a. Mallagi (II), Yādvaka, do., 33 n</td>
</tr>
<tr>
<td>mahāśāstra, 94</td>
<td>Mallapāṇa, donee, 36, 40</td>
</tr>
<tr>
<td>Mahāśāmanita, off., 214, 217, 219</td>
<td>Mallappā, do., 37, 41</td>
</tr>
<tr>
<td>Mahāśāmantādhikāti, do., 94, 214, 217, 219</td>
<td>Mallār, vi., 28, 40, 51</td>
</tr>
<tr>
<td>Mahāśāmśika, Buddhīst sect., 211</td>
<td>Mallār pl. of Jaya-rāja, 28 n, 46 n</td>
</tr>
<tr>
<td>mahāśāmśiyaka, ep., 18, 198 and n</td>
<td>Mallār pl. of Pravara, 46 n, 47 and n, 51</td>
</tr>
<tr>
<td>Mahāśīva Tīvara, Pāṇḍavaṇāī k., 119, 115</td>
<td>Mallēvāradāvaṇa, te, 35, 40</td>
</tr>
<tr>
<td>18, 19-19, 197-98, 203</td>
<td>Mallikārjuna, m., 63-64, 66-70, 72 and n, 73 n, 74-75</td>
</tr>
<tr>
<td>mahāśālāvāra, off., 18</td>
<td>Mallikārjuna, off., 227, 231</td>
</tr>
<tr>
<td>mahāśālāvāra, do., 132, 174, 178</td>
<td>Mallikārjunaṇapura, s.a. Kastapalli, vi., 69, 75</td>
</tr>
<tr>
<td>Mahāvāsā, vek, 5 n, 211 n</td>
<td>Mallikārjunaśīri, m., 63, 68-69, 74</td>
</tr>
<tr>
<td>Mahāvāsī, do., 208 n</td>
<td>Mallikevārā, s.a. Jalēvāra, de., 42</td>
</tr>
<tr>
<td>Mahāvīravā, ce., 80, 206</td>
<td>Mallī settī, Mallī-irābūthi, donor, 33-34, 35 and n, 39</td>
</tr>
<tr>
<td>mahā-yajña, 174</td>
<td>Mallu-bhāṣṭra, priest, 63</td>
</tr>
<tr>
<td>Mahāyāna, s.a. Mahāyānapāli, l., 143, 147</td>
<td>Mallugi, Yādava k., 33 and n, 39</td>
</tr>
<tr>
<td>Mahāyānapāli, do., 143</td>
<td>Mallugi I, do., 34</td>
</tr>
<tr>
<td>mahāyogini, ep., 252-54</td>
<td>Mallugi (II), s.a. Karṇa, do., 33-34</td>
</tr>
<tr>
<td>Mahēndra-giri, l., 180-90</td>
<td>Malwa, co., 55, 188, 156</td>
</tr>
<tr>
<td>Mahēndrapāla, Pratihāra k., 126</td>
<td>Malwa, E., do., 138, 229, 244, 247</td>
</tr>
<tr>
<td>Mahēśa, s.a. Śiva, de., 108</td>
<td>Malwa, W., do., 138, 198</td>
</tr>
<tr>
<td>Mahēśvara, s.a. Śiva, do., 94, 170, 234</td>
<td>Mainchanga, donee, 40</td>
</tr>
<tr>
<td>Mahēśvara, m., 107</td>
<td>Mainchhi-bhāṣṭra, do., 187</td>
</tr>
<tr>
<td>Mahēśvarasvāmin, donee, 29, 30</td>
<td>Mainchiyaṇa, do., 36, 40</td>
</tr>
<tr>
<td>Mahēchandra, Gāhadaṇāī k., 224</td>
<td>Mainḍā-anantabhāṣṭa, do., 185</td>
</tr>
<tr>
<td>Mahēpāla, m., 154 and n, 157</td>
<td>Mainḍā-Singā-bhāṣṭa, do., 252</td>
</tr>
<tr>
<td>Mahēndu, do., 160</td>
<td>Maṇṇābhaṇḍa Dharmarāja, Śailōbhāsa, k., 113</td>
</tr>
<tr>
<td>Mahomed Shah, Bahmani Sulsūn, 182</td>
<td>Maṇḍara, j., 60</td>
</tr>
<tr>
<td>Mahura, t., 117</td>
<td>Maṇḍara, dītya, tīt., 60</td>
</tr>
<tr>
<td>Maṇhar, sh., 207, 255</td>
<td>Maṇal, m., 61-62</td>
</tr>
<tr>
<td>Maṇhar, State, 248</td>
<td>Maṇalera, s. a. Maṇalera, j., 60-61</td>
</tr>
<tr>
<td>Maijalaďēvti, Maijala-mahăďēvti, Kadamba g., 105-6, 108</td>
<td>Maṇalera Gājī, Maṇalera ch., 61</td>
</tr>
<tr>
<td>Maiūra, dy., 214 and n, 215-16</td>
<td>Maṇalera Maṇḍaparśa, s. a. Māṇḍaparśa, do., 60</td>
</tr>
<tr>
<td>Maiūravayla, branch of Yajurveda, 113, 116</td>
<td>Maṇṇābhaṇḍa, Sarabhāpura k., 45 n, 47 and n</td>
</tr>
<tr>
<td>Mahjamikā, s.a. Madhyamikā, ci., 55</td>
<td>Maṇṇābhaṇḍa, Sarabhāpura k., n, 51-52</td>
</tr>
<tr>
<td>Māṇapadī, l., 68, 74</td>
<td>Māṇapadī, m., 251</td>
</tr>
</tbody>
</table>
INDEX

Page

manavaritika, manavaritikā, 43, 44 and n
Mānasīgya-Dharmakāstra, w.k., 227
Mašchaṇa, donee, 35
Mašchanāra, do., 65, 67-88, 71 n, 74
Māschili-bhātopādhyāya, s.a. Mašchanāra, do., 65, 67-88, 71 n, 73, 74 n
Māschikālī ins. of Simhavaranman, 210
Māschiyāga, donee, 36
Māschiyāga-bhāṭāraka, n., 12
mandala, 'district', 97, 173, 216
Mandālāchehhaka, t.d., 173-75
Mandālīka, m., 145, 157
mandalika, off. 194
Mandana, engr. 162-63
Mandara, myth. mo., 128
Mandasa, ca., 13, 53, 55-56
Mandasa ins. of Yasōdharmar, 12, 53-54, 56 and n
Māñjikilī Tāl, 77
Māngalarāja, s.a. Jayārāya Māngalarāja, Gujarāt Chāluṭkā k., 118, 199
Mangal Ray, k., 182
Māngi-yuvārāja, E. Chāluṭkā k., 241 n
Mānigadē, s.a. Mānigayadēva, 255-56
Mānīka-bhāḷāra, m., 165
Mānīkādēvī, Kādamba q., 105, 109
Mānīkāvara-bhāḷāra, m., 164
Mānīkayadēva, ch., 295 and n, 256 n
Manmatha, god, 87
Manpē pl. of Stambha, 124-25, 140
Manor pl. of Jayārāya Māngalarāja, 118, 119
Manorathadevasārman, donee, 101, 103-04
Manorathasvāmin te, 55, 58
Manorathavarmadeva, Manthari k., 247
manvaritī, 43
Mantēna, Mantennā, s.a. Manthani, l., 64
Manthani, do., 63-64, 66, 68-69
Manthennā, s.a. Manthani, do., 64, 69
Manthennā-sāluva, do., 64, 69, 75-76
Mantrakūta, s.a. Manthani, do., 63-74, 66, 68-70, 74-75
Mantrakūta-Gōptjanavallabhā, do., 64, 66, 70, 74
Mantrakūta-Gōptīnātha, do., 66, 68, 74
Mantrakūta-nagari, s.a. Manthani, vi., 66, 72
mantrīn, off., 173, 175, 225
Manu, 49, 206, 233
Manusmrīti, w.k., 29, 86 n
manusmrīti, manuvṛttī, 43
Maraha, clan, 209-10
Mārāśāva, Vīndhāya k., 125, 127, 131, 140
Mārasimha, s.a. Bhūpēndravarman, E. Ganges k., 193

Page

Mārasimha II, W. Ganges k., 259-60
Māraśīnghayya, Manulera ch., 60 and n, 61
Māravarmā Rājjasimha I, Pārdya k., 125
Mārela-Elī-bhāṭa, donee., 187
Mārejha-Nārāyaṇa-bhāṭa, do., 187
Maru, s.a. Marwar, ca., 127, 129, 138
Marwar, do., 183
māra, 148
māshaka, s.a. fanaam, coin, 211
maṣjid, 'mosque', 144, 145 n
Masīki, vi., 164 n
Masulipatnam pl. of Amma II, 212
Masuma, m., 145, 149
Mathana, Ṛṣṭikvata ch., 139
Mathnasēva, Gūrjara-Prathvāra ch., 138
Māṭhariputra, metronymic, 18-19
Māṭhariputra Īśvarasēna, Ābhikā k., 201
Māṭhariputra Vīravarupahadatta, Ikhaṅgūkā k., 18, 21
Mathurā, ci., 9, 11-13, 15 n
Mathurā ins., 170
Mathurā ins. of Chandragupta II, 12
Mathurā ins. of Śūdāśa, 15 and n
Māṭigāsa, donee., 214, 217-18, 220-22
Māṭri-gaṇa, s.a. Sapamātrikā, 121
Māṭrīvarā, m., 214, 217, 220
Māṭrivishnu, ch., 13 n
maṭlar, l.m., 60, 61
Mattikōte ins., 195-96
Maukhari, dy., 247
Mauya, do., 7, 125-26, 131, 137, 176, 199 n, 243
Māväya, m., 43-44
Māvära, off., 43-44
Māyidēva, donee., 36, 40
Mayūra, f., 91
Mayūrasēna, Kudamba k., 202 n
Mecca, holy place, 145, 150
Mēḍalāmirru, s.a. Mēḷalāmirru, vi., 182
Mēḍalāmirti, do., 179, 184
Mēḍara, s.a. Māḍara, community, 43
Medina, holy place, 145
Mēḷhādāta, w.k., 70 n
Mēhraul ipillar ins. of Chandra, 12
Mēkala, ca., 48
Mēḷḷamārṛu, Mēḷḷalāmirru, Mēḷalāmirru, vi., 178, 182-83
Menander, Indo-Greek k., 199 n
Mēṣakānaspalī, vi., 179, 182-84
Mēru, myth. mo., 39 and n, 88, 108, 175, 229
Mērūtungu, au., 165-56
Mēshwa, ri., 216
Methi ins. of Krishya, 33
## Page 278

### EPGRAPHIA INDICA

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metro:—</td>
</tr>
<tr>
<td>Anashtubh,</td>
</tr>
<tr>
<td>Arya,</td>
</tr>
<tr>
<td>Aupachchhandasaika</td>
</tr>
<tr>
<td>Champakamalika</td>
</tr>
<tr>
<td>Durtavilambita</td>
</tr>
<tr>
<td>Giti</td>
</tr>
<tr>
<td>Indravajra,</td>
</tr>
<tr>
<td>Indravamshi</td>
</tr>
<tr>
<td>Kanda</td>
</tr>
<tr>
<td>Maini</td>
</tr>
<tr>
<td>Mandakrantta</td>
</tr>
<tr>
<td>Prabharsipri</td>
</tr>
<tr>
<td>Prithvi</td>
</tr>
<tr>
<td>Pushpitgri</td>
</tr>
<tr>
<td>Rathiaghata</td>
</tr>
<tr>
<td>Ruchira</td>
</tr>
<tr>
<td>Salini</td>
</tr>
<tr>
<td>Sardavikriqita</td>
</tr>
<tr>
<td>Sikhariutta</td>
</tr>
<tr>
<td>Sriyogharas</td>
</tr>
<tr>
<td>Sriyogipati</td>
</tr>
<tr>
<td>Udgti</td>
</tr>
<tr>
<td>Upajati</td>
</tr>
<tr>
<td>Upendraavajra</td>
</tr>
<tr>
<td>Vasantatilaka</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Month, Lunar:—</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chaitra</td>
</tr>
<tr>
<td>Vaishaka,</td>
</tr>
<tr>
<td>Mādhyamā, s.a. Vaiśākha,</td>
</tr>
<tr>
<td>Jyēṣṭhamā,</td>
</tr>
<tr>
<td>Āśā,</td>
</tr>
<tr>
<td>Śrāvaṇa,</td>
</tr>
<tr>
<td>Bhadra, s.a. Bhāḍrapada,</td>
</tr>
<tr>
<td>Bhāḍrapada,</td>
</tr>
<tr>
<td>Dvitiyā-Bhāḍrapada,</td>
</tr>
<tr>
<td>Kārttika,</td>
</tr>
<tr>
<td>Mārga, s.a. Mārgaṭhara,</td>
</tr>
<tr>
<td>Mārgaṭhara,</td>
</tr>
<tr>
<td>Mārgaṭhara,</td>
</tr>
<tr>
<td>Pausha,</td>
</tr>
<tr>
<td>Pūṣya,</td>
</tr>
<tr>
<td>Magha,</td>
</tr>
<tr>
<td>Phalguni,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Month, Muslim:—</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sha'bān,</td>
</tr>
<tr>
<td>Ramaḍān,</td>
</tr>
<tr>
<td>Month, Solar:—</td>
</tr>
<tr>
<td>Mithuna,</td>
</tr>
<tr>
<td>Saura Phālguna,</td>
</tr>
<tr>
<td>Mōkka, vi,</td>
</tr>
<tr>
<td>Mrīja, s.a. Siva, de,</td>
</tr>
<tr>
<td>Mrityunjaya, do,</td>
</tr>
<tr>
<td>Mo'adhabhāsa, 'caller to prayers', maslīm, mualim, 'instructor', məzuẓi, 'public crier to prayers',</td>
</tr>
<tr>
<td>Mūḍjārā, l.,</td>
</tr>
<tr>
<td>Mudgadra-grāma, vi,</td>
</tr>
<tr>
<td>madhū,</td>
</tr>
<tr>
<td>Mudhatunga, s.a. Ranavigraha Śatkaragama, Kalachuri k.,</td>
</tr>
<tr>
<td>Muhammad, Prophet,</td>
</tr>
<tr>
<td>Muhammad Al-ʿIrāqī, m.,</td>
</tr>
<tr>
<td>Muhammadan, rel. community,</td>
</tr>
<tr>
<td>Muhammad 'Uff, un,</td>
</tr>
<tr>
<td>Muḥamma, Islām ul-Muslimin, ep.,</td>
</tr>
<tr>
<td>Page</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>189</td>
</tr>
<tr>
<td>98</td>
</tr>
<tr>
<td>187</td>
</tr>
<tr>
<td>78 n</td>
</tr>
<tr>
<td>213</td>
</tr>
<tr>
<td>182</td>
</tr>
<tr>
<td>157</td>
</tr>
<tr>
<td>152-04, 157</td>
</tr>
<tr>
<td>157</td>
</tr>
<tr>
<td>180-81</td>
</tr>
<tr>
<td>139</td>
</tr>
<tr>
<td>155</td>
</tr>
<tr>
<td>255</td>
</tr>
<tr>
<td>141 n, 145-46 149</td>
</tr>
<tr>
<td>69, 75-78</td>
</tr>
<tr>
<td>69</td>
</tr>
<tr>
<td>69</td>
</tr>
<tr>
<td>97-99</td>
</tr>
<tr>
<td>188</td>
</tr>
<tr>
<td>179</td>
</tr>
<tr>
<td>38, 59, 107, 124, 164, 205, 227-28, 239</td>
</tr>
<tr>
<td>12, 53, 93, 161, 168, 205, 213, 234, 236 n</td>
</tr>
<tr>
<td>17, 46, 53, 161</td>
</tr>
<tr>
<td>42</td>
</tr>
<tr>
<td>13, 162</td>
</tr>
<tr>
<td>124</td>
</tr>
<tr>
<td>128-27, 214, 220m</td>
</tr>
<tr>
<td>124, 132</td>
</tr>
<tr>
<td>132n</td>
</tr>
<tr>
<td>132n</td>
</tr>
<tr>
<td>240</td>
</tr>
<tr>
<td>36, 40</td>
</tr>
<tr>
<td>77, 79m</td>
</tr>
<tr>
<td>82</td>
</tr>
<tr>
<td>68-69</td>
</tr>
<tr>
<td>19</td>
</tr>
<tr>
<td>17 and n, 20-21, 160, 197-98, 200-02 208-12, 241m</td>
</tr>
<tr>
<td>19</td>
</tr>
<tr>
<td>29-30</td>
</tr>
<tr>
<td>142</td>
</tr>
<tr>
<td>162</td>
</tr>
<tr>
<td>113, 116</td>
</tr>
<tr>
<td>207</td>
</tr>
<tr>
<td>215, 220m</td>
</tr>
<tr>
<td>119, 121</td>
</tr>
<tr>
<td>167-88, 170</td>
</tr>
<tr>
<td>227, 231</td>
</tr>
<tr>
<td>162, 163 and n</td>
</tr>
<tr>
<td>212</td>
</tr>
<tr>
<td>146</td>
</tr>
<tr>
<td>54, 56 and n</td>
</tr>
<tr>
<td>225</td>
</tr>
<tr>
<td>179, 186</td>
</tr>
<tr>
<td>179, 186</td>
</tr>
<tr>
<td>150</td>
</tr>
<tr>
<td>141-44, 147 and n, 148 and n</td>
</tr>
<tr>
<td>143-45, 147n, 148n</td>
</tr>
<tr>
<td>145</td>
</tr>
<tr>
<td>145</td>
</tr>
<tr>
<td>227</td>
</tr>
<tr>
<td>227, 230</td>
</tr>
<tr>
<td>218n</td>
</tr>
<tr>
<td>180</td>
</tr>
<tr>
<td>225</td>
</tr>
<tr>
<td>227</td>
</tr>
<tr>
<td>56</td>
</tr>
<tr>
<td>152, 163 and n, 157</td>
</tr>
<tr>
<td>60-62</td>
</tr>
<tr>
<td>60-75</td>
</tr>
<tr>
<td>125, 127</td>
</tr>
<tr>
<td>137</td>
</tr>
<tr>
<td>179, 184</td>
</tr>
<tr>
<td>143-44, 147</td>
</tr>
<tr>
<td>93, 136</td>
</tr>
<tr>
<td>203</td>
</tr>
<tr>
<td>161</td>
</tr>
<tr>
<td>78-80, 83, 88-89</td>
</tr>
<tr>
<td>85</td>
</tr>
<tr>
<td>29</td>
</tr>
<tr>
<td>125</td>
</tr>
<tr>
<td>93, 136</td>
</tr>
<tr>
<td>213-15, 217n, 219</td>
</tr>
<tr>
<td>111, 113, 115</td>
</tr>
<tr>
<td>217n</td>
</tr>
<tr>
<td>190-92</td>
</tr>
<tr>
<td>82, 87</td>
</tr>
<tr>
<td>225</td>
</tr>
<tr>
<td>212</td>
</tr>
<tr>
<td>76</td>
</tr>
<tr>
<td>205</td>
</tr>
<tr>
<td>Page</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>Neemuch, l., 56</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nēlāchavasa, vi., 210</td>
</tr>
<tr>
<td></td>
<td>Nenakāllu, do., 177</td>
</tr>
<tr>
<td></td>
<td>Nepal, co., 243-44, 247</td>
</tr>
<tr>
<td></td>
<td>Nēsāri, vi., 124</td>
</tr>
<tr>
<td></td>
<td>Nēsārikā, s.a. Nēsāri, do., 123-24, 132-33</td>
</tr>
<tr>
<td></td>
<td>Nēsārikā gr. of Gāṅgālā, 135, 137</td>
</tr>
<tr>
<td></td>
<td>Nētārāharīša, m., 249, 251</td>
</tr>
<tr>
<td></td>
<td>Nīgundī ins. of Sōmēśvara II, nīthī, 194-95</td>
</tr>
<tr>
<td></td>
<td>Nīdīlā, ri., 46, 48-49</td>
</tr>
<tr>
<td></td>
<td>Nīkānakaśāla, tit., 142, 146</td>
</tr>
<tr>
<td></td>
<td>Nīkharēpa, 106 and n</td>
</tr>
<tr>
<td></td>
<td>Nīgund ins. of Amōghavakāśa I, 138</td>
</tr>
<tr>
<td></td>
<td>Nimbahāla, s.a. Nimbāl, vi., 228</td>
</tr>
<tr>
<td></td>
<td>Nimbahura, s.a. Nimbāl, do., 227-28, 230</td>
</tr>
<tr>
<td></td>
<td>Nimbāl, Nimbāl, Nimbāla, do., 227</td>
</tr>
<tr>
<td></td>
<td>Nīrakarpur pl. of Dēvēndravarman, 189-90</td>
</tr>
<tr>
<td></td>
<td>Nīrōcīha, Nāyaga ca., 54-55</td>
</tr>
<tr>
<td></td>
<td>Nīrāmkīlī, m., 145, 149</td>
</tr>
<tr>
<td></td>
<td>Nīrāputa, Rājārāja k., 129</td>
</tr>
<tr>
<td></td>
<td>Nīrtāra, vi., 133n</td>
</tr>
<tr>
<td></td>
<td>Nītyāvarga, tit., 59, 61</td>
</tr>
<tr>
<td></td>
<td>nivārana, l.m., 33, 35-37, 40-41, 108-09</td>
</tr>
<tr>
<td></td>
<td>Nivrīta, n., 252</td>
</tr>
<tr>
<td></td>
<td>nīyūttaka, off., 132</td>
</tr>
<tr>
<td></td>
<td>Nīzam-ool-Moolk, ep. of Husain Bheerī, do., 182</td>
</tr>
<tr>
<td></td>
<td>Nōradīna Pīrōja, do., 143, 147</td>
</tr>
<tr>
<td></td>
<td>nīruja, 173, 175</td>
</tr>
<tr>
<td></td>
<td>Nīrujākaśāvarūhin, ep., 106</td>
</tr>
<tr>
<td></td>
<td>Nīrujānitra, Nīrujānitra-bhartri k., 11-13</td>
</tr>
<tr>
<td></td>
<td>nīruja-suta, off., 173, 175</td>
</tr>
<tr>
<td></td>
<td>Nīriśimha, s.a. Nārasimha, de., 69, 75, 76n, 82, 87, 206n</td>
</tr>
</tbody>
</table>

Numerical Symbol —

1. 9, 224 and n
2. 51, 163n, 168
3. 51
4. 9
5. 28
6. 160-61
7. 46, 161, 234
8. 160, 168
9. 28, 169
10. 168
11. 171
12. 45
13. 46
14. 198
15. 46, 168
16. 171
17. 205
18. 43
## INDEX

<table>
<thead>
<tr>
<th>Page</th>
<th>Part VIII</th>
<th>Nūr-ud-Dawlat Waʾd-Dīn, ep.,</th>
<th>150</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Nūruddin Fīrūz, m.,</td>
<td>143-45, 147n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>O</td>
<td>177</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ō, medial</td>
<td>77, 115n, 177, 248</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ŏ, medial</td>
<td>185</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Oḏḏe-Dēvār-e-bhāṭṭa, donee,</td>
<td>187</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Oḏḏe-Sīmghā-bhāṭṭa, do.,</td>
<td>181</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Oḏḏiyān-palbhāsi</td>
<td>252</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Oḏḏiḥaṇḍa, n.</td>
<td>97, 99, 101-02</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Oḏḏra-vināhaya, s.a. Orissa,</td>
<td>103n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ōjāh, s.a. Upādākṣaṇya, ep.,</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ōjā-kēn,</td>
<td>184</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Oḷōṭī-Sīmghā-bhāṭṭa, donee,</td>
<td>182</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Oorea, s.a. Orya, co.</td>
<td>26n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orōn, biše</td>
<td>180</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orissa, co.</td>
<td>91-93, 97-98, 100n, 111n, 113-14,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>136, 139-40, 177, 180-223, 230, 235</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orya, peo.</td>
<td>181</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ormuz, co.</td>
<td>143</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Orumgalī, s.a. Warangal, ca.</td>
<td>65, 71</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Osval, community</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td></td>
<td>P</td>
<td>12, 53, 64, 93-94, 161, 168, 236n,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>24, 234, 246</td>
<td>173, 175</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāḥhaka, m.</td>
<td>216</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāḥhās ins. of Ashaghhasena,</td>
<td>214, 216, 218-19, 222</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāḥā, s.a. Pāḥāji, vi.</td>
<td>180</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāḥāṣṭa, s.a. Pāḥāji, do.,</td>
<td>170</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāṭavīṣu, fort</td>
<td>170</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāṭja, Gushka k.</td>
<td>97, 100n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Padma, do.</td>
<td>101, 104n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Padma, do.</td>
<td>120n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Padmanābha, com.</td>
<td>106, 110</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pāḍukā, 'foot-prints'</td>
<td>164</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāḥāja, vi.</td>
<td>216</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāḥāka, n.</td>
<td>173, 175</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāḥakāpāḥhaka, do.</td>
<td>173</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāḥās, com.</td>
<td>174, 176</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pahihūni-Krishna-bhāṭṭa, donee,</td>
<td>187</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pahāḷa, s.a. Parthian, peo.</td>
<td>199 and n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pāṭik, s.a. cōḍaṇa</td>
<td>114, 171, 172-74</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pājūna, donee</td>
<td>235, 236 and n, 237 and n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paḷa, see under fortnight</td>
<td>234-35, 237n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paḷa, dy.</td>
<td>25, 128, 136, 137-40</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paḷaśaka, off.</td>
<td>67</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paḷamaṇ, ḍi.</td>
<td>22-26</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paḷaṣing-12000, t.d.</td>
<td>107</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paḷāḍikā, s.a. Paḷaṣing, do.</td>
<td>107</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paḷi-dhāva,</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paḷaśikā, temple property,</td>
<td>144-45</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paḷalāha State.</td>
<td>98, 101</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paḷalava, dy., 125 and n, 131, 136-37, 198n, 201,</td>
<td>202 and n, 210</td>
</tr>
<tr>
<td></td>
<td></td>
<td>143 and n, 147</td>
<td>198n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paḷalidēva, m.</td>
<td>150</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paḷuk Dev, do.</td>
<td>109</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍūrana-maḥāsādha</td>
<td>216-17</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍukīśēvara, de.</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷa-pūta-Auḥhala-bhāṭṭa, donee,</td>
<td>185</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷēśa, s.a. Paḷaṣing-12000, t.d., 106-07, 109</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷayana, conch</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷakāpata, peo.</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷakula, board of administrators, 142-43</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>48, 52, 111-15</td>
<td>143-43</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, dy.</td>
<td>125, 131, 137</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, dy.</td>
<td>227</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>128-27</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>227</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>223</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>227</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>142-45, 147-48</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>220 and n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>12, 34, 119, 123, 142, 144</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>215, 219, 223, 225</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>79, 182, 166, 216</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>214, 217, 219</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>229</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>34, 123, 152, 190, 214-15, 219</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>219, 223, 225, 234</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>212</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>70, 76</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>142-43, 147 and n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>143, 147n</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṇḍuḷaya, kṣ.</td>
<td>145, 181</td>
</tr>
<tr>
<td>Page</td>
<td>Page</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>parikshaka, do.</td>
<td>143</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parivanchchhara-chaturveda, m.</td>
<td>124, 132</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pariyatra, s.a. W. Vindhya, mo.</td>
<td>54, 56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pariś, peo.</td>
<td>146</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parthian, do.</td>
<td>199n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pārvati, Gajapati q.</td>
<td>181</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pārvatī, goddess, 65, 85, 89, 108, 157, 161-63</td>
<td>163</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pāśābhāsa, s.a. Śiva, do.</td>
<td>105</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pāśupata, School of Philosophy</td>
<td>142</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pātāka</td>
<td>136</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pātaliputra, ca.</td>
<td>4, 243</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Patān, m.</td>
<td>4, 234, 142</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Patāngali, au.</td>
<td>55, 56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pāta, off.</td>
<td>142</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pathari ins. of Parabala</td>
<td>218n, 220</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Patna, ci.</td>
<td>243</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Patna, di.</td>
<td>168</td>
<td></td>
<td></td>
</tr>
<tr>
<td>patropati, s. a. janghōnaalā</td>
<td>145</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pātrī, t.d.</td>
<td>235</td>
<td></td>
<td></td>
</tr>
<tr>
<td>paścambandha, 'coronation'</td>
<td>193</td>
<td></td>
<td></td>
</tr>
<tr>
<td>paścambandha-ōtava</td>
<td>194</td>
<td></td>
<td></td>
</tr>
<tr>
<td>paścambandha-ōtvasi, off.</td>
<td>198n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>paścambandha-ōtvasi, off.</td>
<td>171</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paśçaö, off.</td>
<td>142</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paśi, s. a. Padma, m.</td>
<td>97, 100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paśi, s. a. Padma, do.</td>
<td>101, 104</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paunḍarika, sacrifice,</td>
<td>119, 121</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paunrav, ca.</td>
<td>136</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paunravāna-bhāṭa, m.</td>
<td>187</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pañāli, n.</td>
<td>16 and n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paññābaṃḍī pl. of Vajrahasta III,</td>
<td>43</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paññā-bhāṭa, donce.</td>
<td>187</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pāhoa ins. of the year 276</td>
<td>169</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Penumarti-Gaṅga-bhāṭa, donce.</td>
<td>178, 197</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Penumarti-Līngā-bhāṭa, do.</td>
<td>186</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Penumarti-vaṃśa, f.</td>
<td>186</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peramaṇi, off.</td>
<td>206</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pērihī, f.</td>
<td>206, 202-03</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Periphus, tek.</td>
<td>199n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Permaṇi, off.</td>
<td>210</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Permaṇī, s.a. Vikramāditya VI, W. Chā. Ikuṣa k.</td>
<td>105, 107-08, 210</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Permaṇī, Kadamba pr.</td>
<td>105, 108</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persia, co.</td>
<td>199</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persian Gulf</td>
<td>143</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perumāl-Purusbottama, dc.</td>
<td>180-81</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perumāndi, m.</td>
<td>210n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pērū, s.a. Belār, vi.</td>
<td>38n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pēthā, off.</td>
<td>158</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peṭṭirīplam, vi.</td>
<td>21, 201</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pēṭṭa, m.</td>
<td>250</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pāṭha, Buddhaist monk</td>
<td>46</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phaguna, Buddhist monk</td>
<td>18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phaṇḍendra-vamśa, f.</td>
<td>132</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phaṇḍendra, s.a. Nāga,</td>
<td>124</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phaṇṭēva, dc.</td>
<td>186</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phulihar Zamindari</td>
<td>11n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phulwari, s.a. Phulwariya, l.</td>
<td>25n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phulwariya ins. of Pratāpabhava, gāṇḍa, s.a. bhaṭa</td>
<td>114, 171</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pihāra, vi.</td>
<td>114</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pihāraja, t.d.</td>
<td>113-15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pī-lo-mo-lo, s.a. Bhillamāla, ca.</td>
<td>138</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Piodasoo, s.a. Piyoṣasi, Maurya k.</td>
<td>1-3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pipardula pl. of Narēndra</td>
<td>46n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prējā, s.a. Firūz, m.</td>
<td>143, 147, 148 and n.149</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pīrāl, co.</td>
<td>139</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pīrī-parvan</td>
<td>39n and n.41</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Piyoṣasi, s.a. Asūka, Maurya k.</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pla, s.a. pala, vi.</td>
<td>100 and n.104, 234, 237</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poraś, Paunravā k.</td>
<td>136</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Portugese territory</td>
<td>107</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pōtakulu, t.</td>
<td>69, 75</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prabhāsa, do.</td>
<td>243</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prabhudatta, m.</td>
<td>251</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prabhūtavasara, s.a. Gōvinda III, Rākṣa-kaṇ̂a k.</td>
<td>132</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prabhūtavasara Śrīvallabhanarēndra, s.a. Gōvinda III, do.</td>
<td>123</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pratēśika, off.</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prabhāda, myth, k.</td>
<td>206</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prājapati Gōtami, foster-mother of the Buddha,</td>
<td>20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prakṣaṭaṇḍa, m.</td>
<td>251</td>
<td></td>
<td></td>
</tr>
<tr>
<td>promāṇi, off.</td>
<td>170, 172-73, 175</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prīkhīṭha, vi.</td>
<td>67-68</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prāśa, s.a. Prākhīṭha, do.</td>
<td>67, 73</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prasūṭi, t.</td>
<td>216</td>
<td></td>
<td></td>
</tr>
<tr>
<td>praśa-paṇcha-mahābhāda, tit.</td>
<td>111</td>
<td></td>
<td></td>
</tr>
<tr>
<td>praśa-sakala-Kōsal-udāsīpatya, ep.</td>
<td>113</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prasanna, Prasannamātra, Sarabhapura k.</td>
<td>28, 31, 46n, 47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prasannapura, ci.</td>
<td>46-49</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prasiddhadhavala, s.a. Raṇavignaṇa Śan- karagūḍa, Kalachīrī k.</td>
<td>249</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pratāpabhava, Khayavāla ch.</td>
<td>23n, 24, 25 and n.26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pratāpa-Hambira-kumāra-satpura, s.a. Hambira-pura, vi.</td>
<td>178, 183</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pratāpamall, Chaṭhikṣha k.</td>
<td>151-52, 155-56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pratāpadhūna, s.a. Pratāpadhūna I, Kākṣa- ṭiṣa k.</td>
<td>63, 67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pratāpadhūna I, do.</td>
<td>64, 66, 67-69</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pratāpadhūna, Gajapati k.</td>
<td>18n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pratihila, m.</td>
<td>217, 221</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pratihāra, s.a. Gōrjara-Pratihāra, dy.</td>
<td>126-27, 137-38, 159</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pratihāra, off.</td>
<td>137, 170, 172-73, 175, 225</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pravara, Šarabhapura k.,</td>
<td>137</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pravara I, do., 23, 45 n, 46 n, 47 and n, 48, 50 n, 51</td>
<td>137</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pravara II, do., 47, 50 n, 51-52</td>
<td>137</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pravara-bhāttāraka, s.a. Pravara I, do., 46, 47 n and n, 49</td>
<td>137</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pravaraśena II, Vākāṭaka k.,</td>
<td>137</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayāga, holy place,</td>
<td>244, 248</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pragadapalli-vāṅgu, l.,</td>
<td>69, 75</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Priyadārśi, s.a. Priyadarśi, Maurya k.,</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Priyadārśi, s.a. Priyadarśi, do., 4, 5 and n, 6</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prālādajīpallī, l., 69, 76 and n</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prāśrāvahā, s.a. Priyadārśi, Maurya k.,</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pubbasela, hill,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pubbaselika, Buddhist sect,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puchihaikāyavasāgili, l.,</td>
<td>68, 74</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puṇḍikājām, vi,</td>
<td>18, 19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulakāśī, s.a. Pulakāśī, Gujarāṭ Chālukya k.,</td>
<td>119</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulakāśī, do., 119, 120</td>
<td>119</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulakāśīkīśa, s.a. Pulakāśī, Gujarāṭ Chālukya k.,</td>
<td>119</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulakāśīvallabha, s.a. Pulakāśī, W. Chālukya k.,</td>
<td>119, 121</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pul-i-Darunteh, l.,</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulle-Bhāmīśvara-bhaṭṭa, donec,</td>
<td>187</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulunāgar, s.a. Hulnāgar, vi,</td>
<td>60, 62</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulunāgarbha, goddess,</td>
<td>60, 61</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulunāgarbha, fe,</td>
<td>60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulunāvī, Sēvākāhāna k.,</td>
<td>200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Punjab, E., 169 and n</td>
<td>169</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Punjab ins. of the year 184,</td>
<td>169</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Punumagachhi-Prūli-Yuru-bhātta, donec,</td>
<td>185</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pura,</td>
<td>171</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pūramma, tanka,</td>
<td>179, 184</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pūrūṇa,</td>
<td>37 n, 80</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pūrūṇa-bhāndikā,</td>
<td>37 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pūrūṇa-purusha, 'Primordial Male',</td>
<td>198</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puranic religion,</td>
<td>135</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purapāṭha-vishaya, di,</td>
<td>171, 72</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puri ins. of the time of Anantavarman Chāḷukyaṅga,</td>
<td>21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purigere, Purigere-300, t.e.,</td>
<td>60, 62</td>
<td></td>
<td></td>
</tr>
<tr>
<td>purina,</td>
<td>198</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purāṇa,</td>
<td>171, 173</td>
<td></td>
<td></td>
</tr>
<tr>
<td>purīṇa,</td>
<td>173, 175</td>
<td></td>
<td></td>
</tr>
<tr>
<td>purūkṛta,</td>
<td>67, 143, 145, 147 n, 148 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purushottama, donec,</td>
<td>101, 103 and n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purushottama, Gojapati pr,</td>
<td>181, 182 and n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purva-dēśa, s.a. E. India, co.,</td>
<td>249-51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purva-Mālava, s.a. Mālava, do,</td>
<td>138 and n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purva-rāṣṭra, t.e.,</td>
<td>16-49</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purvavāsīla, s.a. Pubbasela, hill,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purvavāsikā, s.a. Pubbaselika, Buddhist sect,</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pushkara, l.,</td>
<td>143</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pushkara, m.,</td>
<td>79, 84, 89</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pushpabhādramātin, s.a. Śiva, de,</td>
<td>17-19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pushyakandlya, f.,</td>
<td>18-19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pushyamitra, Śrīnāga k.,</td>
<td>16 n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puttā-bhāṭṭa, donec,</td>
<td>187</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Q**

Qādi's mosque, | 149 |

**R**

r, 10, 15, 32, 53, 77, 164, 197, 205, 246 |

r, reduplication of a consonant in conjunction with | 12, 23, 168 |

r, reduplication of consonants following | 24, 42, 51, 54, 59, 64, 77, 160, 205, 234 |

r, reduplication of consonant following and followed by | 46, 54 |
<table>
<thead>
<tr>
<th>Page</th>
<th>EPIGRAPHIA INDICA</th>
</tr>
</thead>
<tbody>
<tr>
<td>284</td>
<td>[Vol. XXXIV]</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>v. subscript,</td>
<td>38 n, 96 n, 121 n</td>
</tr>
<tr>
<td>Rādhanpur grant of Gōvinda III,</td>
<td>124</td>
</tr>
<tr>
<td>Raghunātha, Jagadēśa,</td>
<td>120 n, 177, 181, 183 n</td>
</tr>
<tr>
<td>Raghunāthapura gr.,</td>
<td>64 n, 179 n</td>
</tr>
<tr>
<td>Raghunāthapura,</td>
<td>87 n, 199</td>
</tr>
<tr>
<td>Raichur,</td>
<td>164-65</td>
</tr>
<tr>
<td>Raigarh,</td>
<td>111, 114</td>
</tr>
<tr>
<td>Raigarh,</td>
<td>111</td>
</tr>
<tr>
<td>Rai Jaising, s.a. Jayasimha Siddharāja, Chaulukya k.,</td>
<td>146</td>
</tr>
<tr>
<td>Raipur,</td>
<td>29, 48, 52, 111, 113-14, 127</td>
</tr>
<tr>
<td>Raipur pl. of Sudēva,</td>
<td>46 n, 47</td>
</tr>
<tr>
<td>Rājā, s.a. Rājagūpta or Rājakula,</td>
<td>143-44, 147 n, 148 n</td>
</tr>
<tr>
<td>Rājā, m.,</td>
<td>214</td>
</tr>
<tr>
<td>Rājākula, s.a. Rāupal,</td>
<td>144, 147 n, 148 n</td>
</tr>
<tr>
<td>Rājamātrikā, f.,</td>
<td>209-10</td>
</tr>
<tr>
<td>rājan,</td>
<td>170, 172, 255</td>
</tr>
<tr>
<td>rājana,</td>
<td>217</td>
</tr>
<tr>
<td>rājena, s.a. Rājana,</td>
<td>94, 95</td>
</tr>
<tr>
<td>rājapuruṣa,</td>
<td>173, 175</td>
</tr>
<tr>
<td>Rājaputra,</td>
<td>144, 147 n, 148 n</td>
</tr>
<tr>
<td>Rājaputra, s.a. Rājput,</td>
<td>95, 170, 172, 174, 176</td>
</tr>
<tr>
<td>Rājarāja II, E. Chālukya k.,</td>
<td>69 n</td>
</tr>
<tr>
<td>Rajasthan,</td>
<td>53, 55, 77, 138, 142, 150, 161, 167-68, 169 n, 170, 243</td>
</tr>
<tr>
<td>rājasthānīya,</td>
<td>54-56, 47 and n, 94-95, 170, 172-73, 175</td>
</tr>
<tr>
<td>Rājatarangini,</td>
<td>130 and n</td>
</tr>
<tr>
<td>Rājā, m.,</td>
<td>162-63, 167</td>
</tr>
<tr>
<td>Rājā,</td>
<td>111 n</td>
</tr>
<tr>
<td>Rājā, s.a. Rājendrā,</td>
<td>111-13</td>
</tr>
<tr>
<td>Rājāvālōchana,</td>
<td>111</td>
</tr>
<tr>
<td>Rajamandry, s.a. Rajamundry,</td>
<td>182</td>
</tr>
<tr>
<td>Rājā,</td>
<td>225</td>
</tr>
<tr>
<td>Rājgarh,</td>
<td>138</td>
</tr>
<tr>
<td>Rajpipla,</td>
<td>140</td>
</tr>
<tr>
<td>Rājput, s.a. Rājputra,</td>
<td>144</td>
</tr>
<tr>
<td>rājoka,</td>
<td>7</td>
</tr>
<tr>
<td>Rājukondu-Mallu-bhātta,</td>
<td>187</td>
</tr>
<tr>
<td>Rājyādēva,</td>
<td>152-53, 157</td>
</tr>
<tr>
<td>Rāma, Chaulukya k.,</td>
<td>151, 153 and n</td>
</tr>
<tr>
<td>Rāma,</td>
<td>18-19, 67, 87 n, 137, 186</td>
</tr>
<tr>
<td>Rāmā-bhātta, donā,</td>
<td>187</td>
</tr>
<tr>
<td>Rāmāchandra,</td>
<td>110</td>
</tr>
<tr>
<td>Rāmāchari, u.,</td>
<td>138</td>
</tr>
<tr>
<td>Rāmādeva,</td>
<td>98, 100-01, 103</td>
</tr>
<tr>
<td>Rāmādeva,</td>
<td>143, 147</td>
</tr>
<tr>
<td>Rāmakrishṇa-bhāṭṭavāri, Sīmā-bhāṭṭa,</td>
<td>185</td>
</tr>
<tr>
<td>Rāma,</td>
<td>36, 40</td>
</tr>
<tr>
<td>Rāmananda, m.,</td>
<td>255 n, 256 n</td>
</tr>
<tr>
<td>Rāmapāla, Pāla k.,</td>
<td>36, 40</td>
</tr>
<tr>
<td>Rāmapāla,</td>
<td>139</td>
</tr>
<tr>
<td>Rāmapāra,</td>
<td>87 n</td>
</tr>
<tr>
<td>Rām Dev,</td>
<td>160</td>
</tr>
<tr>
<td>Rāmēśvara, donā,</td>
<td>101</td>
</tr>
<tr>
<td>Rāmji te,</td>
<td>101</td>
</tr>
<tr>
<td>Rāmmagā,</td>
<td>255 n</td>
</tr>
<tr>
<td>Rāma, s.a. Rāmā,</td>
<td>145, 149</td>
</tr>
<tr>
<td>Rāmabhadrā,</td>
<td>254</td>
</tr>
<tr>
<td>Rāmabhāstān Vatsarāja, Gürjara Pratihāra,</td>
<td>127</td>
</tr>
<tr>
<td>Rāmā,</td>
<td>91, 142, 145, 149 n</td>
</tr>
<tr>
<td>Rāmabhāstān,</td>
<td>254</td>
</tr>
<tr>
<td>Rāmahāstān Bāndhā,</td>
<td>249, 252-54</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>249</td>
</tr>
<tr>
<td>Rāmāvaiḍgha-Saṅkaragāla, Kālakūri k.,</td>
<td>180 n</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>235</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>59-60, 119, 123, 125-29, 135-40, 198, 214-16, 216 n, 219-20</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>235</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>132</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>141 and n</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>144-45, 148</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>136</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>216</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>80</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>177</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>54 and n, 56 n</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>113, 116</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>162</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>144</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>150</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>180, 182</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>34</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>184</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>179, 182, 184</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>255 and n, 256 and n</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>54, 56</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>120-21</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>12</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>46</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>123</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>37 n</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>248</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>84, 89</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>79, 80, 84, 89</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>79, 83, 89</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>92, 97, 99, 102</td>
</tr>
<tr>
<td>Rāmāvaiḍgha,</td>
<td>80</td>
</tr>
<tr>
<td>PAGE</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td></td>
</tr>
<tr>
<td>25, 92</td>
<td></td>
</tr>
<tr>
<td>173, 175</td>
<td></td>
</tr>
<tr>
<td>185</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td></td>
</tr>
<tr>
<td>249</td>
<td></td>
</tr>
<tr>
<td>20-22</td>
<td></td>
</tr>
<tr>
<td>67</td>
<td></td>
</tr>
<tr>
<td>21, 203, 245</td>
<td></td>
</tr>
<tr>
<td>198, 199 n, 245</td>
<td></td>
</tr>
<tr>
<td>198, 245</td>
<td></td>
</tr>
<tr>
<td>244-45</td>
<td></td>
</tr>
<tr>
<td>64, 69, 75</td>
<td></td>
</tr>
<tr>
<td>245</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td></td>
</tr>
<tr>
<td>20-22</td>
<td></td>
</tr>
<tr>
<td>245</td>
<td></td>
</tr>
<tr>
<td>199</td>
<td></td>
</tr>
<tr>
<td>29, 30 and n</td>
<td></td>
</tr>
<tr>
<td>249</td>
<td></td>
</tr>
<tr>
<td>164 and n</td>
<td></td>
</tr>
<tr>
<td>164</td>
<td></td>
</tr>
<tr>
<td>143</td>
<td></td>
</tr>
<tr>
<td>150</td>
<td></td>
</tr>
<tr>
<td>147</td>
<td></td>
</tr>
<tr>
<td>21, 211</td>
<td></td>
</tr>
<tr>
<td>198-200, 203</td>
<td></td>
</tr>
<tr>
<td>106, 110</td>
<td></td>
</tr>
<tr>
<td>221</td>
<td></td>
</tr>
<tr>
<td>177</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td></td>
</tr>
<tr>
<td>179, 187</td>
<td></td>
</tr>
<tr>
<td>137, 139, 159, 161</td>
<td></td>
</tr>
<tr>
<td>101, 103</td>
<td></td>
</tr>
<tr>
<td>199</td>
<td></td>
</tr>
<tr>
<td>255-56</td>
<td></td>
</tr>
<tr>
<td>145</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td></td>
</tr>
<tr>
<td>15 n</td>
<td></td>
</tr>
<tr>
<td>78 n</td>
<td></td>
</tr>
<tr>
<td>113</td>
<td></td>
</tr>
<tr>
<td>94</td>
<td></td>
</tr>
<tr>
<td>221</td>
<td></td>
</tr>
<tr>
<td>241-42</td>
<td></td>
</tr>
<tr>
<td>70, 84, 89</td>
<td></td>
</tr>
<tr>
<td>201, 203, 243-45</td>
<td></td>
</tr>
<tr>
<td>173, 175</td>
<td></td>
</tr>
<tr>
<td>159-60</td>
<td></td>
</tr>
<tr>
<td>124, 132</td>
<td></td>
</tr>
<tr>
<td>179, 184</td>
<td></td>
</tr>
<tr>
<td>136</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td></td>
</tr>
<tr>
<td>160</td>
<td></td>
</tr>
<tr>
<td>159 n</td>
<td></td>
</tr>
<tr>
<td>80, 159-60, 161 and n</td>
<td></td>
</tr>
<tr>
<td>162</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td></td>
</tr>
<tr>
<td>92, 97, 99, 102</td>
<td></td>
</tr>
<tr>
<td>181</td>
<td></td>
</tr>
<tr>
<td>146 n</td>
<td></td>
</tr>
<tr>
<td>144</td>
<td></td>
</tr>
<tr>
<td>170, 172</td>
<td></td>
</tr>
<tr>
<td>219-20</td>
<td></td>
</tr>
<tr>
<td>94</td>
<td></td>
</tr>
<tr>
<td>210</td>
<td></td>
</tr>
<tr>
<td>187</td>
<td></td>
</tr>
<tr>
<td>94-95, 214-15, 217, 220</td>
<td></td>
</tr>
<tr>
<td>235, 238 and n</td>
<td></td>
</tr>
<tr>
<td>214</td>
<td></td>
</tr>
<tr>
<td>251</td>
<td></td>
</tr>
<tr>
<td>254</td>
<td></td>
</tr>
<tr>
<td>212 n</td>
<td></td>
</tr>
<tr>
<td>111 n</td>
<td></td>
</tr>
<tr>
<td>221-22</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Sāntika II; do., 92</td>
</tr>
<tr>
<td>------</td>
<td>-------------------</td>
</tr>
<tr>
<td></td>
<td>Sāppūpakshavāmin, do., 113, 116</td>
</tr>
<tr>
<td></td>
<td>Saptakotiśa, Saptakotiśvara, de., 105, 107, 109</td>
</tr>
<tr>
<td></td>
<td>Sālaka, k., 47</td>
</tr>
<tr>
<td></td>
<td>Sārabhapuraj, d., 22 n., 29, 46, 48, 51</td>
</tr>
<tr>
<td></td>
<td>Sārabhapurija, ā., 45, 48, 51, 52</td>
</tr>
<tr>
<td></td>
<td>Sāradā, goddess, 186</td>
</tr>
<tr>
<td></td>
<td>Sārakadēva, Chaulukya k., 151, 153, 156</td>
</tr>
<tr>
<td></td>
<td>Sarangar, l., 111, 114</td>
</tr>
<tr>
<td></td>
<td>Sarangar pl. of Sudēvarāja, 46 n</td>
</tr>
<tr>
<td></td>
<td>Saravatiśīlaśa, sek., 182 n</td>
</tr>
<tr>
<td></td>
<td>Sarayū, ri., 148 n</td>
</tr>
<tr>
<td></td>
<td>Sarbhon, m., 127, 140</td>
</tr>
<tr>
<td></td>
<td>sarbhiśvāmin, 10</td>
</tr>
<tr>
<td></td>
<td>Sarju, s.o. Sarayū, ri., 148 n</td>
</tr>
<tr>
<td></td>
<td>Sārnath ins. of the time of Kanishka, 15 n</td>
</tr>
<tr>
<td></td>
<td>Sārnath ins. of Kusumadevī, 138-39</td>
</tr>
<tr>
<td></td>
<td>Sarva, s.o. Siva, de., 19</td>
</tr>
<tr>
<td></td>
<td>Sarva, k., 127</td>
</tr>
<tr>
<td></td>
<td>Sarvābhutā, m., 185</td>
</tr>
<tr>
<td></td>
<td>sarvādhikārin, off., 34</td>
</tr>
<tr>
<td></td>
<td>sarva-mānya, rent-free holding, 180</td>
</tr>
<tr>
<td></td>
<td>sarmanasya, do., 35</td>
</tr>
<tr>
<td></td>
<td>Sāśakā, Gaḍa k., 139, 247</td>
</tr>
<tr>
<td></td>
<td>Sasarām, s.o. Sahasrām, m., 23, 25</td>
</tr>
<tr>
<td></td>
<td>Sāsvi Odangere, s.o. Wadagiri, vi., 194</td>
</tr>
<tr>
<td></td>
<td>Sāstagāna, ā., 199-200</td>
</tr>
<tr>
<td></td>
<td>Satara, N., di., 123</td>
</tr>
<tr>
<td></td>
<td>Sathapa, n., 210</td>
</tr>
<tr>
<td></td>
<td>Satna, m., 207</td>
</tr>
<tr>
<td></td>
<td>Satipa, m., 140</td>
</tr>
<tr>
<td></td>
<td>Sātrughna, pr., 24, 25 and n., 27 and n</td>
</tr>
<tr>
<td></td>
<td>Sattanapalli, tā., 177</td>
</tr>
<tr>
<td></td>
<td>sattrā, 'feeding house', 37 and n., 41</td>
</tr>
<tr>
<td></td>
<td>sattrā, rite, 171</td>
</tr>
<tr>
<td></td>
<td>Sātvyagbhāsha, com., 163-63</td>
</tr>
<tr>
<td></td>
<td>Sātvyagbhāsha-kula-tilaka, ep., 165</td>
</tr>
<tr>
<td></td>
<td>Sātvyagbhāsa Pusakāla II, W. Chālukya k., 117</td>
</tr>
<tr>
<td></td>
<td>sāvakā, off., 171-73, 175</td>
</tr>
<tr>
<td></td>
<td>Saunmitri, s.o. Lakṣmaṇa, 67, 73</td>
</tr>
<tr>
<td></td>
<td>Saundatti, ca., 136</td>
</tr>
<tr>
<td></td>
<td>Savara, s.o. Sabara, tribe, 29</td>
</tr>
<tr>
<td></td>
<td>Savarānārāyaṇa, l., 29</td>
</tr>
<tr>
<td></td>
<td>Sivathī, s.o. Śravasti, do., 97-98, 100 and n</td>
</tr>
<tr>
<td></td>
<td>Sāvira, 97, 99</td>
</tr>
</tbody>
</table>

**Seasons:**

- grīmsma, 89n
- ṣrāvanta, 239, 241
- hima, 89n
- Rains, 198, 203
- karat, 89n
- śīrā, 89n
<table>
<thead>
<tr>
<th>Page</th>
<th>Part VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>Spring,</td>
</tr>
<tr>
<td>18, 212</td>
<td>Summer,</td>
</tr>
<tr>
<td>89n</td>
<td>vsamta,</td>
</tr>
<tr>
<td>89n</td>
<td>vara,</td>
</tr>
<tr>
<td>203</td>
<td>Sēda-giri, l.</td>
</tr>
<tr>
<td>173-75</td>
<td>Sēdābhadra, tree.</td>
</tr>
<tr>
<td>7</td>
<td>Seleukos Nikator, k.</td>
</tr>
<tr>
<td>200, 203-04</td>
<td>Sēṁhaka, J.</td>
</tr>
<tr>
<td>7</td>
<td>Semitic creed,</td>
</tr>
<tr>
<td>221-22</td>
<td>Sēpa-bhāṭta, m.,</td>
</tr>
<tr>
<td>173, 175</td>
<td>Sēnāḥyaksha, off.</td>
</tr>
<tr>
<td>233n</td>
<td>Sēnakapāṭi ins.</td>
</tr>
<tr>
<td>198n, 225</td>
<td>Sēnāpāṭi, off.</td>
</tr>
<tr>
<td>29</td>
<td>Seorinaraṇayan, s.ā. Savarinarāyanā, l.</td>
</tr>
<tr>
<td>216</td>
<td>Serakhi, vi.</td>
</tr>
<tr>
<td>18-19</td>
<td>Seecha-māgūrika, n.</td>
</tr>
<tr>
<td>84, 86, 89</td>
<td>Sēśa, k. of serpents,</td>
</tr>
<tr>
<td>198, 200, 202, 203</td>
<td>Sēṭa-giri, l., and n</td>
</tr>
<tr>
<td>15n</td>
<td>Set-Mahet ins. of the time of Kanishka,</td>
</tr>
<tr>
<td>171-72</td>
<td>Sēvaka, off.</td>
</tr>
<tr>
<td>14, 32, 123, 244</td>
<td>Sēvah,</td>
</tr>
<tr>
<td>77</td>
<td>sh, used for sign for jīvadharmamārgya,</td>
</tr>
<tr>
<td>129n, 130n, 131n, 134n</td>
<td>sh, superscript.</td>
</tr>
<tr>
<td>234</td>
<td>sh, used for sign for upadhyāmya,</td>
</tr>
<tr>
<td>144, 148n</td>
<td>Shab-i-barāt, muḥtām festival.</td>
</tr>
<tr>
<td>108</td>
<td>Shadānana, s.ā. Kumāraśāmin, de.,</td>
</tr>
<tr>
<td>214</td>
<td>Shadāngā-vid, ep.</td>
</tr>
<tr>
<td>89n</td>
<td>Shadārakṣa:</td>
</tr>
<tr>
<td>89n</td>
<td>Sandhi,</td>
</tr>
<tr>
<td>89n</td>
<td>Vigraha,</td>
</tr>
<tr>
<td>89n</td>
<td>Yāna,</td>
</tr>
<tr>
<td>89n</td>
<td>Āṣana,</td>
</tr>
<tr>
<td>89n</td>
<td>Samśāraya,</td>
</tr>
<tr>
<td>89n</td>
<td>Drāvālīhāva,</td>
</tr>
<tr>
<td>89n</td>
<td>Shahabad, dī,</td>
</tr>
<tr>
<td>23 and n, 25, 92</td>
<td>Shahbāzgari edict of Aśoka,</td>
</tr>
<tr>
<td>46</td>
<td>Shahdol, dī,</td>
</tr>
<tr>
<td>25</td>
<td>Shāh Jāḥan, Mughal k.</td>
</tr>
<tr>
<td>168</td>
<td>Shahpur ins. of Adityasena,</td>
</tr>
<tr>
<td>146</td>
<td>shahr, ‘city’,</td>
</tr>
<tr>
<td>1</td>
<td>Shar-Kuna, l.,</td>
</tr>
<tr>
<td>109</td>
<td>Shashthā, s.ā. Shashthadēva II, Kadamba k.,</td>
</tr>
<tr>
<td>105, 107</td>
<td>Shashthā, Shashthadēva (I), dō,</td>
</tr>
<tr>
<td>105-06, 109</td>
<td>Shashthadēva I, dō,</td>
</tr>
<tr>
<td>.54, .58</td>
<td>Shashthidatta, Naigauna ch.,</td>
</tr>
<tr>
<td>138</td>
<td>Shatpāchākāsāddhāvahāga, wā,</td>
</tr>
<tr>
<td>159</td>
<td>Shēkhvāṭ, dī,</td>
</tr>
<tr>
<td>59</td>
<td>Shiggan, ṛ.</td>
</tr>
<tr>
<td>61</td>
<td>Shiggan ins. of Amōgḥavarsha,</td>
</tr>
<tr>
<td>12, 45</td>
<td>Shorkot ins.</td>
</tr>
<tr>
<td>55-56</td>
<td>Sībi, po,</td>
</tr>
<tr>
<td>218</td>
<td>Sībārāṇya, m.,</td>
</tr>
<tr>
<td>200</td>
<td>Siddhālḍhāri, kil.,</td>
</tr>
<tr>
<td>13n, 94, 97, 113, 119, 141, 182n, 155, 161, 170, 173, 205, 234, 238n, 253</td>
<td>Siddham symbol,</td>
</tr>
<tr>
<td>187</td>
<td>Siddhiyaṇ-aṭāmāyājī, doner,</td>
</tr>
<tr>
<td>221-22</td>
<td>Siddhyaka, m.,</td>
</tr>
<tr>
<td>165</td>
<td>Sīdēnūr, vi,</td>
</tr>
<tr>
<td>214, 216-17</td>
<td>Sīharakhi, s.ā. Serakhi, dō,</td>
</tr>
<tr>
<td>221-22</td>
<td>Sīharakhibīya, dō,</td>
</tr>
<tr>
<td>216</td>
<td>Sīharakhi-dvādasha, tā,</td>
</tr>
<tr>
<td>216</td>
<td>Sīhamūhiya, s.ā. Sihūj, vi,</td>
</tr>
<tr>
<td>143, 147</td>
<td>Sīkōṭtara, Sīkōṭtari, l.,</td>
</tr>
<tr>
<td>167, 170</td>
<td>Sīlāditya, Gūhīla k.,</td>
</tr>
<tr>
<td>167, 170</td>
<td>Sīlāditya, k.,</td>
</tr>
<tr>
<td>118, 19</td>
<td>Sīlāditya, s.ā. Śyāśāraya Sīlāditya, Gujarāt</td>
</tr>
<tr>
<td>215</td>
<td>Chāhukya k.,</td>
</tr>
<tr>
<td>113-14, 116</td>
<td>Śilpakṣhasvāmin, doner,</td>
</tr>
<tr>
<td>79, 84, 89</td>
<td>Sīlahaka, m.,</td>
</tr>
<tr>
<td>63n</td>
<td>Śīparanīta, wāk,</td>
</tr>
<tr>
<td>218n</td>
<td>Sīmbānana, m.,</td>
</tr>
<tr>
<td>39 and n</td>
<td>Sīmghaṇa, Yādava k.,</td>
</tr>
<tr>
<td>69, 75-76</td>
<td>Sīmhaṅgairipura, s.ā. Simhādrinagarā, l.,</td>
</tr>
<tr>
<td>125, 127, 131, 135, 137</td>
<td>Sīṁhald, co.,</td>
</tr>
<tr>
<td>136</td>
<td>Śīmḥa-laṅkhaṇa,</td>
</tr>
<tr>
<td>32 and n, 33 and n, 34</td>
<td>Sīṁhaṇa, Yādava k.,</td>
</tr>
<tr>
<td>216</td>
<td>Śīṃhapallikā-pathaka, tā,</td>
</tr>
<tr>
<td>210</td>
<td>Śīṃhavarmana, Pulava k.,</td>
</tr>
<tr>
<td>199</td>
<td>Śīnd, co.,</td>
</tr>
<tr>
<td>124</td>
<td>Śīndha, ṛ.,</td>
</tr>
<tr>
<td>54</td>
<td>Śīndhura-laṅkhaṇa,</td>
</tr>
<tr>
<td>37, 41</td>
<td>Śīṅg-aṅgādha, doner,</td>
</tr>
<tr>
<td>37, 40</td>
<td>Śīṅgāṅga, dō,</td>
</tr>
<tr>
<td>138 and n</td>
<td>Śīpā, ṛ.,</td>
</tr>
<tr>
<td>187</td>
<td>Śīṛgīr-vāji, m.,</td>
</tr>
<tr>
<td>211</td>
<td>Śīravatā,</td>
</tr>
<tr>
<td>167</td>
<td>Śīrō mārā,</td>
</tr>
<tr>
<td>68</td>
<td>Śironcha, l.,</td>
</tr>
<tr>
<td>29, 48, 52, 114, 127, 140</td>
<td>Śirpur, ṛ.,</td>
</tr>
<tr>
<td>46n</td>
<td>Śirpur pl. of Sudēvarāja,</td>
</tr>
<tr>
<td>205, 239</td>
<td>Śīrṣi, ṛ.,</td>
</tr>
<tr>
<td>128</td>
<td>Śirur ins. of Amôghavarsha I,</td>
</tr>
<tr>
<td>200-10</td>
<td>Sisaha, m.,</td>
</tr>
<tr>
<td>124</td>
<td>Sīsava gr. of Gōvinda III,</td>
</tr>
<tr>
<td>267</td>
<td>Śīsâdhânumayâ-pōḍhā-sīkharākṣita-bhīṣeṇ.</td>
</tr>
<tr>
<td>136</td>
<td>Śīṣṭhaṅkara-dvārāja,</td>
</tr>
<tr>
<td>17, 19, 54, 57, 68, 85 and n, 89, 94, 105-07, 127, 142, 153n, 156-57, 161-62, 163 and n, 164-65, 170, 178, 182, 227, 234, 253</td>
<td>Śīva, ṛ.,</td>
</tr>
<tr>
<td>248</td>
<td>Śīvaḥandra, m.,</td>
</tr>
<tr>
<td>Page</td>
<td>Sōmēśvara II, W. Chālasukha k., 193-96</td>
</tr>
<tr>
<td>------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td></td>
<td>Sōmēśvaradeva, m., 143, 147</td>
</tr>
<tr>
<td></td>
<td>Sōmēśvaradeva, s.a. Sōmēśvara, eff., 74</td>
</tr>
<tr>
<td></td>
<td>Sonda, vi., 207</td>
</tr>
<tr>
<td></td>
<td>Sondha, do., 243, 248</td>
</tr>
<tr>
<td></td>
<td>Sone, ri., 25</td>
</tr>
<tr>
<td></td>
<td>Soron, l., 80</td>
</tr>
<tr>
<td></td>
<td>spārana-nyāya, 145</td>
</tr>
<tr>
<td></td>
<td>śrāddha, ceremony, 37n, 66</td>
</tr>
<tr>
<td></td>
<td>Śrāmaṇa, 5</td>
</tr>
<tr>
<td></td>
<td>Śrāvasti, s.a. Set-Mahet, l., 15n</td>
</tr>
<tr>
<td></td>
<td>Śrāvasti, s.a. Set-Mahet, do., 89, 100n</td>
</tr>
<tr>
<td></td>
<td>sṛtī, honorific, 245, 248-49, 253</td>
</tr>
<tr>
<td></td>
<td>Śrībhavana, ca., 127, 140</td>
</tr>
<tr>
<td></td>
<td>Śrīchandraditya, ch., 213 and n</td>
</tr>
<tr>
<td></td>
<td>Śrīchātra, l., 94-95</td>
</tr>
<tr>
<td></td>
<td>Śrīdāvi, fe., 106, 109</td>
</tr>
<tr>
<td></td>
<td>Śrīdharabhūtisvāmin, do., 113, 116</td>
</tr>
<tr>
<td></td>
<td>Śrīghōsha, do., 101, 103 and n</td>
</tr>
<tr>
<td></td>
<td>Śrīkākulam, l., 42-43, 189-90, 199</td>
</tr>
<tr>
<td></td>
<td>Śrīkānta, com., 179, 184</td>
</tr>
<tr>
<td></td>
<td>Śrīkumāra-Nārāyaṇa-bhaṭṭa, done, 187</td>
</tr>
<tr>
<td></td>
<td>Śrīsaṁbhavatīrīṣa, uk., 250</td>
</tr>
<tr>
<td></td>
<td>Śrīkumāra, au., 65n</td>
</tr>
<tr>
<td></td>
<td>Śrīkārmam, l., 20</td>
</tr>
<tr>
<td></td>
<td>Śrīkārmam ins. of 1353 A.D., 20</td>
</tr>
<tr>
<td></td>
<td>Śrīpāgānam-Gamgādhara-bhaṭṭa, done, 185</td>
</tr>
<tr>
<td></td>
<td>Śrīprīthivicapallabha, tit., 34</td>
</tr>
<tr>
<td></td>
<td>Śrīpura, s.a. Sirpur, ca., 29, 47-48, 51-52, 113-15, 127</td>
</tr>
<tr>
<td></td>
<td>Śrīrāgavrāma, 180n</td>
</tr>
<tr>
<td></td>
<td>Śrīvallabha, s.a. Gōvinda III, Rākṣṭakaśa k., 132 and n</td>
</tr>
<tr>
<td></td>
<td>Śrīvallabha-načendra, s.a. Gōvinda III, do., 132</td>
</tr>
<tr>
<td></td>
<td>Śrīvarman, 20, 21n</td>
</tr>
<tr>
<td></td>
<td>Śrīyārāya Śrīlāḍīṭya, Gujārdi Chālasukha k., 117-21</td>
</tr>
<tr>
<td></td>
<td>Śambhā, Rākṣṭakāśa k., 124 and n, 125,140</td>
</tr>
<tr>
<td></td>
<td>sthānapati, 144, 164</td>
</tr>
<tr>
<td></td>
<td>Śhāvara, Śhāvar-ōpādhyāya, done., 113-14, 116</td>
</tr>
<tr>
<td></td>
<td>Śīlāwaranākara, uk., 78n</td>
</tr>
<tr>
<td></td>
<td>Strabo, au., 7</td>
</tr>
<tr>
<td></td>
<td>Strato I, Indo-Greek k., 199n</td>
</tr>
<tr>
<td></td>
<td>Strato II, do., 199n</td>
</tr>
<tr>
<td></td>
<td>Subhachandra, done., 51-52</td>
</tr>
<tr>
<td></td>
<td>Subuddhi, engr., 152, 154, 168</td>
</tr>
<tr>
<td></td>
<td>Suchandrarvarman, Maukhaśri, k., 247</td>
</tr>
<tr>
<td></td>
<td>Sudarśana, discus., 82, 187</td>
</tr>
<tr>
<td></td>
<td>Sudēva, Sudēvarāja, Śarabhapura k., 29 and n, 46n, 47, 51-52</td>
</tr>
<tr>
<td></td>
<td>Śūdra, community, 21</td>
</tr>
<tr>
<td></td>
<td>Sugama, m., 244</td>
</tr>
<tr>
<td></td>
<td>Sugūru, vi., 123-24, 132</td>
</tr>
<tr>
<td></td>
<td>Sugūṣāru, do., 132n</td>
</tr>
</tbody>
</table>
### INDEX

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sujūma, m.</td>
<td>249, 252-54</td>
</tr>
<tr>
<td>Sūkara-kahētra, s.a. Soren, l.</td>
<td>80</td>
</tr>
<tr>
<td>Sūktimuktāvati, u. k.</td>
<td>38n, 38n, 39n</td>
</tr>
<tr>
<td>ūkka,</td>
<td>106 and u</td>
</tr>
<tr>
<td>Sukk, f.</td>
<td>93</td>
</tr>
<tr>
<td>Sulkāna,</td>
<td>150</td>
</tr>
<tr>
<td>Sultanabad, t.</td>
<td>69</td>
</tr>
<tr>
<td>Sultanpur pl. of 441 A.D.</td>
<td>162n</td>
</tr>
<tr>
<td>Sūmishwar Dev</td>
<td>150</td>
</tr>
<tr>
<td>Sūmātā, s.a. Sūmanātha, tū.</td>
<td>150</td>
</tr>
<tr>
<td>Sun-god</td>
<td>78-79, 152, 155, 157</td>
</tr>
<tr>
<td>Sūnāhar, vī.</td>
<td>26</td>
</tr>
<tr>
<td>Sunandachandā, m.</td>
<td>252</td>
</tr>
<tr>
<td>Surabagahanta, do.</td>
<td>255-56</td>
</tr>
<tr>
<td>Surānandā, do.</td>
<td>223, 225</td>
</tr>
<tr>
<td>Surāśhtra, s.a. Kathiawar, co.</td>
<td>152, 155, 158</td>
</tr>
<tr>
<td>Surat, l.</td>
<td>215, 117</td>
</tr>
<tr>
<td>Surat pl. of Suryāsraya Silāditya</td>
<td>118</td>
</tr>
<tr>
<td>Surkh Kotal, l.</td>
<td>1, 2n</td>
</tr>
<tr>
<td>Sūryā, donēe</td>
<td>35, 40</td>
</tr>
<tr>
<td>Sūryanarasimha, com.</td>
<td>37, 41</td>
</tr>
<tr>
<td>Sūrya-vahā, dgy.</td>
<td>180n</td>
</tr>
<tr>
<td>Sūryavānāi Gajapati, do.</td>
<td>177</td>
</tr>
<tr>
<td>Sūtra, s.a. Sūtradhāra, 'artisan'</td>
<td>145</td>
</tr>
<tr>
<td>Sūtradhāra, do.</td>
<td>145, 158</td>
</tr>
<tr>
<td>Sūtra-Fēthā, m.</td>
<td>154n, 158</td>
</tr>
<tr>
<td>Sūtravētha, do.</td>
<td>211</td>
</tr>
<tr>
<td>Svārpa-Varudha-dhāra</td>
<td>136</td>
</tr>
<tr>
<td>Svārpa, l.</td>
<td>152, 154</td>
</tr>
<tr>
<td>Svarna, coin</td>
<td>211</td>
</tr>
<tr>
<td>Svarnapara-Guruda-dhāra</td>
<td>23-24, 26</td>
</tr>
<tr>
<td>Svarnapala, s.a. Svarnapala, l.</td>
<td>144-45, 147n, 149</td>
</tr>
<tr>
<td>Svarnapali</td>
<td>138</td>
</tr>
<tr>
<td>Svarnā-bāha-kārini, 'goldsmith'</td>
<td>44</td>
</tr>
<tr>
<td>Svastiśa, symbol</td>
<td>14</td>
</tr>
<tr>
<td>Swayambhūdeva, do.</td>
<td>35, 40</td>
</tr>
<tr>
<td>Śvētadvipā, myth. co.</td>
<td>80, 83, 59 and n</td>
</tr>
<tr>
<td>Śvētasaka, l.</td>
<td>234</td>
</tr>
<tr>
<td>Śvētavāra, l.</td>
<td>206</td>
</tr>
</tbody>
</table>

### T

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>t, final</td>
<td>234</td>
</tr>
<tr>
<td>t, resembling n</td>
<td>24, 59, 96n, 106, 112, 188, 205, 234</td>
</tr>
<tr>
<td>t., subscript</td>
<td>213</td>
</tr>
<tr>
<td>t., superscript</td>
<td>107n</td>
</tr>
<tr>
<td>t., 121 n, 163n</td>
<td>186</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tagā-bhaṭṭa, donee</td>
<td>180, 188</td>
</tr>
<tr>
<td>Tagare-mahāgrāma, vi.</td>
<td>196n</td>
</tr>
<tr>
<td>tala-dvēva</td>
<td>136</td>
</tr>
<tr>
<td>Talavaśāra, s.a. Mahātālaśāra, off.</td>
<td>19</td>
</tr>
<tr>
<td>Talcher pl. of Gayādatungā,</td>
<td>91-93, 97</td>
</tr>
<tr>
<td>Talcher pl. of Sivakāra III</td>
<td>92</td>
</tr>
<tr>
<td>Talcher pl. of Vīnīatungā,</td>
<td>91, 99n, 102n</td>
</tr>
<tr>
<td>tala-kata, 'top mūtra'</td>
<td>59</td>
</tr>
<tr>
<td>Talu-bhaṭṭa, donee</td>
<td>180, 188</td>
</tr>
<tr>
<td>Tamāsā, s.a. Tons, ri.</td>
<td>248</td>
</tr>
<tr>
<td>Tammachēruvu, tunk</td>
<td>63</td>
</tr>
<tr>
<td>Tammarāja Rasava, gen.</td>
<td>181</td>
</tr>
<tr>
<td>tāmra, s.a. tāmra-śāava</td>
<td>24</td>
</tr>
<tr>
<td>Tamragnāha, m.</td>
<td>249-50</td>
</tr>
<tr>
<td>Tāñgāvālā</td>
<td>145</td>
</tr>
<tr>
<td>Tārā, goddess</td>
<td>125, 128, 131, 135, 137</td>
</tr>
<tr>
<td>Tārā, s.a. Taralāha, vī.</td>
<td>123-24, 132</td>
</tr>
<tr>
<td>Tārāchāṇḍī, goddess</td>
<td>23</td>
</tr>
<tr>
<td>Tārāchāṇḍī, l.</td>
<td>23-26</td>
</tr>
<tr>
<td>Tarāvādī, t.d.</td>
<td>35</td>
</tr>
<tr>
<td>Taralāha, vī.</td>
<td>125</td>
</tr>
<tr>
<td>Tarikāda-kānapa, t.d.</td>
<td>227-28, 230</td>
</tr>
<tr>
<td>Tārīkā-ī-Perisha, u. k.</td>
<td>180n, 182n</td>
</tr>
<tr>
<td>Tāsagā pl. of Kṛṣṇā</td>
<td>32</td>
</tr>
<tr>
<td>Tāsakādāni, l.</td>
<td>190, 192</td>
</tr>
<tr>
<td>Tāxīla, l.</td>
<td>8 and n</td>
</tr>
<tr>
<td>Tehri Garhwal, di.</td>
<td>243</td>
</tr>
<tr>
<td>Telōvārāhā, Mayūra ch.</td>
<td>91</td>
</tr>
<tr>
<td>Telengana, co.</td>
<td>181</td>
</tr>
<tr>
<td>Tellipālaṇ, l.</td>
<td>179</td>
</tr>
<tr>
<td>tā, distinguished from dā</td>
<td>177</td>
</tr>
<tr>
<td>Tāhā, s.a. Thākkura, til.</td>
<td>144-45, 147n, 149</td>
</tr>
<tr>
<td>Thākkura, do.</td>
<td>144-45, 147n, 223, 225</td>
</tr>
<tr>
<td>Thakurdiyā pl. of Prāvara</td>
<td>46n, 47 and n, 51</td>
</tr>
<tr>
<td>Thana, di.</td>
<td>118, 199, 241n</td>
</tr>
<tr>
<td>Thanesar, ca.</td>
<td>247</td>
</tr>
<tr>
<td>Thēravālī, u. k.</td>
<td>166</td>
</tr>
<tr>
<td>Thōrakōtā, vī.</td>
<td>101</td>
</tr>
<tr>
<td>Tilōthā, s.a. Tilōthu, l.</td>
<td>266</td>
</tr>
<tr>
<td>Tilōthā ins. of Pratāpadhava,</td>
<td>26</td>
</tr>
<tr>
<td>Tīmminay-ārya, com.</td>
<td>179, 184</td>
</tr>
<tr>
<td>Tiruchchirāppali, fort</td>
<td>186</td>
</tr>
<tr>
<td>Tirumala-bhāgavata, donee</td>
<td>187</td>
</tr>
<tr>
<td>Tirumala-bhaṭṭa, do.</td>
<td>187</td>
</tr>
<tr>
<td>Tirumala Kātārāya, Gajapati pr.</td>
<td>181 n</td>
</tr>
<tr>
<td>Tirumālaṭṭānunḍaiya-mahādeva, de.</td>
<td>180</td>
</tr>
<tr>
<td>Tiruvārūr, fort</td>
<td>180</td>
</tr>
<tr>
<td>Tisōyāsamma, Tisāyāsaran, off.</td>
<td>201, 203-04</td>
</tr>
<tr>
<td>Tīvra, Tīvraśāṇa, Pūnduvarśā, k.</td>
<td>111-15</td>
</tr>
<tr>
<td>Tīvarkhed pl. of Nannarāja</td>
<td>213, 217n</td>
</tr>
<tr>
<td>Tōdar Mall, off.</td>
<td>25</td>
</tr>
<tr>
<td>tola, vī.</td>
<td>145</td>
</tr>
<tr>
<td>Tomāpi-nagā-ōjha, donee</td>
<td>186</td>
</tr>
<tr>
<td>Tonti, dá,</td>
<td>Page</td>
</tr>
<tr>
<td>Tonkouri, l,</td>
<td></td>
</tr>
<tr>
<td>Tons, rā,</td>
<td></td>
</tr>
<tr>
<td>Tormāpā, Šuma k,</td>
<td></td>
</tr>
<tr>
<td>Tōrö, s.a. Thōrākōta, et,</td>
<td></td>
</tr>
<tr>
<td>Tōsāl, co,</td>
<td></td>
</tr>
<tr>
<td>Traikōsaka, dy,</td>
<td></td>
</tr>
<tr>
<td>Travīdīya, f,</td>
<td></td>
</tr>
<tr>
<td>Trībhanga, s.a. Trībhanga,</td>
<td></td>
</tr>
<tr>
<td>Trībhāgamurāri, ep. of the god Viṣṇu-Kṛṣṇa,</td>
<td></td>
</tr>
<tr>
<td>Trībhuvana-bhājāra, m,</td>
<td></td>
</tr>
<tr>
<td>Trībhuvanamalla, Ċadamba k,</td>
<td></td>
</tr>
<tr>
<td>Trībhuvanamalla, s.a. Viṣṇu-mātīya VI, W,</td>
<td></td>
</tr>
<tr>
<td>Čāḷūkya k,</td>
<td></td>
</tr>
<tr>
<td>Trībhūvānavidyākṛṣṭavartin, Trībhūvānavi-</td>
<td></td>
</tr>
<tr>
<td>dyākṛṣṭavartin, et,</td>
<td></td>
</tr>
<tr>
<td>Trigarta, ge,</td>
<td></td>
</tr>
<tr>
<td>triktā, triktāja, unet,</td>
<td></td>
</tr>
<tr>
<td>Triśchānasa, done,</td>
<td></td>
</tr>
<tr>
<td>Triśchānasa Kadamba, myth. k,</td>
<td></td>
</tr>
<tr>
<td>triśchānśā, ‘bhātch’,</td>
<td></td>
</tr>
<tr>
<td>triś-ōtaka, rent,</td>
<td></td>
</tr>
<tr>
<td>Tripura, demp,</td>
<td></td>
</tr>
<tr>
<td>Tripurāntaka, done,</td>
<td></td>
</tr>
<tr>
<td>Tripurāntaka, m,</td>
<td></td>
</tr>
<tr>
<td>Trīvēdīsa, f,</td>
<td></td>
</tr>
<tr>
<td>Trivikrama, de,</td>
<td></td>
</tr>
<tr>
<td>Trivikrama, done,</td>
<td></td>
</tr>
<tr>
<td>Tungasa, f,</td>
<td></td>
</tr>
<tr>
<td>Tungasāsā, rī,</td>
<td></td>
</tr>
<tr>
<td>Tunkéra, s.a. Tonkouri, l,</td>
<td></td>
</tr>
<tr>
<td>Tūcēka, m,</td>
<td></td>
</tr>
<tr>
<td>Tutāla ṣtāls ins. of Pratāpadhavala,</td>
<td></td>
</tr>
<tr>
<td>Turtāli, s.a. Tutāla,</td>
<td></td>
</tr>
</tbody>
</table>

### U

| u, initial, | Page | 24, 42, 94, 105, 112, 168, 234 |
| u, medial, | | 12, 38n, 234, 241, 248n |
| u, medial sign, used to indicate a final con- | | somant, | | 32 |
| s, initial, | | 234 |
| s, medial, | | 20 |
| Uchahārā, s.a. Uchahara, ca, | | 255-56 |
| Uchahara, m, | | 256 |
| Uchchakalpa, co, | | 255 |
| Udaipur, tā, | | 53, 167, 169 |
| Udaka, off, | | 12-13 |
| Udayāgiri, for, | | 181 |
| Udayana, f, | | 16 |
| Udayapāksha, | | 83 |
| Udayavarāha I, Mayūra ch, | | 91 |
| Udayavarāha II, do, | | 91, 97 |
| Uḍbdheṭkēśava, de, | | 37, 41 |

### V

<p>| v, reduplication of dā before | Page | 32, 53, 123, 241 |
| v, resembling p, | | 112 |
| v, resembling s, | | 93 |
| v, subscript, | | 177 |
| v, superscript, | | 168 |
| v, used for b-, | | 24, 42, 51, 93, 105, 168, 214 |
| Vācchhārāja, s.a. Vāṭayārāja, m, | | 249, 259 |
| Vādayāli, s.a. Bādayāli, et, | | 24, 27 |
| Vāghā, m, | | 251 |
| Vāghā, m, | | 151, 159 |
| Vaghu, s.a. Vaguli, off, | | 235, 238 |
| Vaguli, do, | | 235, 238n |
| Vāhā, m, | | 79, 84, 89 |</p>
<table>
<thead>
<tr>
<th>PART VIII</th>
<th>INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>PAGE</td>
</tr>
<tr>
<td>Vāhēka, do.,</td>
<td>174, 176</td>
</tr>
<tr>
<td>Vāhila, engr.,</td>
<td>79-80, 84, 89</td>
</tr>
<tr>
<td>Vaidya-tadāga, tank,</td>
<td>78, 82, 86</td>
</tr>
<tr>
<td>Vaija, Vaijalla, Vaijalladēva, m.,</td>
<td>152-154, 157</td>
</tr>
<tr>
<td>Vaijalladēva, do.,</td>
<td>157</td>
</tr>
<tr>
<td>Vaijayanti, s.n. Banavasi, co.,</td>
<td>190n, 241</td>
</tr>
<tr>
<td>Vairōchana, de.,</td>
<td>153, 157</td>
</tr>
<tr>
<td>vāsāvedās, rite,</td>
<td>120-21, 133, 171</td>
</tr>
<tr>
<td>Vaiyā, f.,</td>
<td>43, 44n</td>
</tr>
<tr>
<td>Vaivrasu,</td>
<td>206</td>
</tr>
<tr>
<td>Vāpasalo, sacrifice,</td>
<td>18-19, 119, 121</td>
</tr>
<tr>
<td>Vajrāsha, n.,</td>
<td>250</td>
</tr>
<tr>
<td>Vajrāhast, E. Gango k.,</td>
<td>190</td>
</tr>
<tr>
<td>Vajrāhasta III, do.,</td>
<td>42-43</td>
</tr>
<tr>
<td>Vajrin, s.n. Vajrāhasta, do.,</td>
<td>190</td>
</tr>
<tr>
<td>Vākṣāka, dy.,</td>
<td>162</td>
</tr>
<tr>
<td>Vākpati Muñja, Paramāra k.,</td>
<td>79</td>
</tr>
<tr>
<td>Vakulīśvaradēva, do.,</td>
<td>144</td>
</tr>
<tr>
<td>Valahā, ca.,</td>
<td>214-15</td>
</tr>
<tr>
<td>Valalī-pattalā, t.d.,</td>
<td>223, 225</td>
</tr>
<tr>
<td>Vālēkha, l.,</td>
<td>222</td>
</tr>
<tr>
<td>Vālēśva, Vālēvara, off.,</td>
<td>214, 218</td>
</tr>
<tr>
<td>Valādhā-bhaṭṭa, donne,</td>
<td>184</td>
</tr>
<tr>
<td>Vālēmōja, engr.,</td>
<td>43-44</td>
</tr>
<tr>
<td>Vāmlīki, au.,</td>
<td>87n, 248</td>
</tr>
<tr>
<td>Vajulālampatti-nānāvādi, t.d.,</td>
<td>180</td>
</tr>
<tr>
<td>Vāmāṭāla, vi.,</td>
<td>97, 99</td>
</tr>
<tr>
<td>Vāmānavāmin, donne,</td>
<td>113, 116</td>
</tr>
<tr>
<td>Vāmānavāmin, do.,</td>
<td>113, 116</td>
</tr>
<tr>
<td>Vāmabhāta, s.n. Vāmabhāta, Ikhēdēka u.,</td>
<td>20, 22</td>
</tr>
<tr>
<td>Vasanatthapakāśiṇī, uk.,</td>
<td>5</td>
</tr>
<tr>
<td>Vanakarabha, n.,</td>
<td>264</td>
</tr>
<tr>
<td>Vānara-mahādāvāna,</td>
<td>136</td>
</tr>
<tr>
<td>Vānasimha, off.,</td>
<td>235, 238 and n</td>
</tr>
<tr>
<td>Vanavarśa, s.n. Banavasi, co.,</td>
<td>197, 198 and n, 199n, 202 and n, 203, 241n</td>
</tr>
<tr>
<td>Vanavarśaka, co.,</td>
<td>196n</td>
</tr>
<tr>
<td>Vanavasī-Pāpyanādu, t.d.,</td>
<td>35</td>
</tr>
<tr>
<td>Vānga, co.,</td>
<td>138-40, 227</td>
</tr>
<tr>
<td>Vāngala, do.,</td>
<td>125, 128, 131, 135, 137, 139-40</td>
</tr>
<tr>
<td>Vangapati, ep.,</td>
<td>139</td>
</tr>
<tr>
<td>vāt-pā, s.n. vārāh-pākha,</td>
<td>202</td>
</tr>
<tr>
<td>Vārāha, incarṇation of Vīśnu,</td>
<td>33, 80</td>
</tr>
<tr>
<td>Vārāha, m.,</td>
<td>55, 56 and n, 57</td>
</tr>
<tr>
<td>Vārahādēsa, Naigama ch.,</td>
<td>64 and n, 66 and n</td>
</tr>
<tr>
<td>Vārāhamihira, au.,</td>
<td>66, 199n</td>
</tr>
<tr>
<td>Vārakūmānyāka, donne,</td>
<td>180, 188</td>
</tr>
<tr>
<td>Vārāpāśa, s.n. Benares, ci.,</td>
<td>166n</td>
</tr>
<tr>
<td>Vārāpāśa, s.n. Benares, do.,</td>
<td>246-47</td>
</tr>
<tr>
<td>Vārasyaka, donne,</td>
<td>120, 121 and n</td>
</tr>
<tr>
<td>Vārēndra-māndala, s.n. N. Bengal, t.d., 97, 99</td>
<td></td>
</tr>
<tr>
<td>Vardhamānaka, engr.,</td>
<td>200, 203-04</td>
</tr>
<tr>
<td>Vardhamānāvara, de.,</td>
<td>214, 217, 221</td>
</tr>
<tr>
<td>Vārguṅika, s.n. Vārguṅika, off.,</td>
<td>235, 238n</td>
</tr>
<tr>
<td>Vārāha, m.,</td>
<td>221-22</td>
</tr>
<tr>
<td>Vārmaḥhāta, Ikhēdēka u.,</td>
<td>20-23</td>
</tr>
<tr>
<td>Vārmālākā, k.,</td>
<td>167</td>
</tr>
<tr>
<td>Vārman, f.,</td>
<td>247</td>
</tr>
<tr>
<td>Varuṣa, de.,</td>
<td>85n</td>
</tr>
<tr>
<td>Vasantaśīla, m.,</td>
<td>248-50</td>
</tr>
<tr>
<td>Vasanta-gaṅga, s.n. Vārmālākā,</td>
<td>167</td>
</tr>
<tr>
<td>Vāsīkhaṭṭiputra, ep. of Vasiṃha,</td>
<td>197-98, 201-03</td>
</tr>
<tr>
<td>Vāsīkhaṭṭiputra, ep. of Chantamālā,</td>
<td>18-19, 21</td>
</tr>
<tr>
<td>Vāsīkhaṭṭiputta, s.n. Vasiṃhaṭṭiputra,</td>
<td>22</td>
</tr>
<tr>
<td>Vāsūdēra, m.,</td>
<td>161</td>
</tr>
<tr>
<td>Vāsūdēva, de.,</td>
<td>37n, 41, 198n, 225</td>
</tr>
<tr>
<td>Vāsūdēva, donne,</td>
<td>97-98, 100 and n</td>
</tr>
<tr>
<td>Vāsūdēva, m.,</td>
<td>94, 96</td>
</tr>
<tr>
<td>Vāsūdēva, off.,</td>
<td>214, 218, 222</td>
</tr>
<tr>
<td>Vāsvaśīkamalla, ep.,</td>
<td>164 and n</td>
</tr>
<tr>
<td>Vāsugupta, m.,</td>
<td>207-06</td>
</tr>
<tr>
<td>Vāsuvaha, Abhūra k.,</td>
<td>198, 201-02</td>
</tr>
<tr>
<td>Vāṭēvara, m.,</td>
<td>250-51</td>
</tr>
<tr>
<td>Vāṭrak, ri.,</td>
<td>216</td>
</tr>
<tr>
<td>Vatruvādyan-Dēvarā-hattā, donne,</td>
<td>185</td>
</tr>
<tr>
<td>Vates, donor,</td>
<td>29</td>
</tr>
<tr>
<td>Vatesārāja, Gūrjara-Prattāhāra k.,</td>
<td>126-27, 129, 138</td>
</tr>
<tr>
<td>Vatversāja, m.,</td>
<td>124, 134</td>
</tr>
<tr>
<td>Vāṭya, f.,</td>
<td>79-80, 84</td>
</tr>
<tr>
<td>Vāṭyārāja, m.,</td>
<td>249</td>
</tr>
<tr>
<td>Vāṭyayana, au.,</td>
<td>138</td>
</tr>
<tr>
<td>Vāṭyayana, s.n. Vāṭyayana, f.,</td>
<td>80</td>
</tr>
<tr>
<td>Vāulturedēva, s.n. Vāulturedēva, de.,</td>
<td>148</td>
</tr>
<tr>
<td>Veda,</td>
<td>35, 40, 86 and n, 124, 180, 186, 221-22</td>
</tr>
<tr>
<td>Vēda-sūkhā,</td>
<td></td>
</tr>
<tr>
<td>Āṭhavānas,</td>
<td>40</td>
</tr>
<tr>
<td>Bahrūcha,</td>
<td>190-91</td>
</tr>
<tr>
<td>Rūk,</td>
<td>40 and n, 98, 102</td>
</tr>
<tr>
<td>Śāmas,</td>
<td>40, 87 and n, 98, 102, 113, 116, 120</td>
</tr>
<tr>
<td>Yajna,</td>
<td>40 and n, 98, 102, 113, 116, 214</td>
</tr>
<tr>
<td>Yajurveda, Black,</td>
<td>113</td>
</tr>
<tr>
<td>Vēdaghosha, m.,</td>
<td>101, 103</td>
</tr>
<tr>
<td>Vēdāṅga,</td>
<td>40, 214</td>
</tr>
<tr>
<td>Vēdānta,</td>
<td>66</td>
</tr>
<tr>
<td>Vēdavyāsa, s.n. Vyāsa, sages,</td>
<td>120-21, 133, 171-72</td>
</tr>
<tr>
<td>vēṣṭ,</td>
<td>10</td>
</tr>
<tr>
<td>Vehukadaḍadu, f.,</td>
<td>239</td>
</tr>
<tr>
<td>vēṭkula, vēṭkula, 'harbour',</td>
<td>143 and n</td>
</tr>
<tr>
<td>Velangūri-Narasimha-Bhatta, donnee,</td>
<td>187</td>
</tr>
<tr>
<td>Velamki-Annam-bhatta, do.,</td>
<td>187</td>
</tr>
<tr>
<td>Veligalani gr. of Kapalēvara, 177-79, 182, 183n, 186n</td>
<td></td>
</tr>
<tr>
<td>Vēḷiṅka-gāmasa, au.,</td>
<td>180, 188</td>
</tr>
<tr>
<td>Vēḷiṅka-li.,</td>
<td>179</td>
</tr>
<tr>
<td>Vēḷvola, t.d.,</td>
<td>13</td>
</tr>
<tr>
<td>Page</td>
<td>Page</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>Vēmula-vāda, ca.</td>
<td>126</td>
</tr>
<tr>
<td>Vēmu-Gangādharabhaṭṭa, donee,</td>
<td>187</td>
</tr>
<tr>
<td>Vēpa-bhaṭṭa, m.</td>
<td>214, 218</td>
</tr>
<tr>
<td>Venakheṇḍa, l.</td>
<td>67, 73</td>
</tr>
<tr>
<td>Venḍa-vihāra</td>
<td>11</td>
</tr>
<tr>
<td>Vēṇḍuṅga, a.a. Balanga, l.</td>
<td>101-02</td>
</tr>
<tr>
<td>Vēṇحفاظ</td>
<td>125-26, 138</td>
</tr>
<tr>
<td>Vēṇṭaṭṭur, e.p.</td>
<td>131</td>
</tr>
<tr>
<td>Vēṇḍ, a.s. Bepulīja, ri.</td>
<td>35, 38 and n, 39</td>
</tr>
<tr>
<td>Vēṇḍupala, a.s. Kṛṣṇa, de.</td>
<td>65</td>
</tr>
<tr>
<td>Vērāval, tn.</td>
<td>141-42, 150</td>
</tr>
<tr>
<td>Vērāval ins. of Arjunā</td>
<td>141</td>
</tr>
<tr>
<td>Vēśaya, a.s. Vaiśaya, community.</td>
<td>44</td>
</tr>
<tr>
<td>Vēṭi, n.</td>
<td>244-45</td>
</tr>
<tr>
<td>Vēṭilla, m.</td>
<td>249</td>
</tr>
<tr>
<td>Vēṭrāvati, ri.</td>
<td>138 and n</td>
</tr>
<tr>
<td>Vēḍhurāja, k.</td>
<td>46</td>
</tr>
<tr>
<td>Vichana, a.s. Bhohira, off.</td>
<td>34n</td>
</tr>
<tr>
<td>Vīḍhūrakāti, wk.</td>
<td>155-56</td>
</tr>
<tr>
<td>Vīḍhurāji, di.</td>
<td>138-20</td>
</tr>
<tr>
<td>Vīḍiśa, ca.</td>
<td>138 and n</td>
</tr>
<tr>
<td>Vīḍyādhara, n.</td>
<td>250</td>
</tr>
<tr>
<td>Vijaya, a.s. Vijayāditya II, Kadamba k.</td>
<td>105, 108</td>
</tr>
<tr>
<td>Vijaya (1), do.</td>
<td>105, 107</td>
</tr>
<tr>
<td>Vijayachandra, Gāhādevala k.</td>
<td>23n, 24n, 25, 27, 223 and n, 224-25</td>
</tr>
<tr>
<td>Vijayāditya II, Kadamba k.</td>
<td>105, 108</td>
</tr>
<tr>
<td>Vijayāditya II, E. Chālukya k.</td>
<td>126</td>
</tr>
<tr>
<td>Vijayālaṇika, Chōla k.</td>
<td>125</td>
</tr>
<tr>
<td>Vijayānagar, ca.</td>
<td>181</td>
</tr>
<tr>
<td>Vijayapura, do.</td>
<td>201, 211-12</td>
</tr>
<tr>
<td>Vijayaraghavara, vo.</td>
<td>255</td>
</tr>
<tr>
<td>Vijendrabhaṭṭaraka, m.</td>
<td>254</td>
</tr>
<tr>
<td>Vijendri, Vijendri-bhaṭṭaraka, do.</td>
<td>253-53</td>
</tr>
<tr>
<td>Vijitaka, do.</td>
<td>207</td>
</tr>
<tr>
<td>Vijījangēvāra, cu.</td>
<td>220n</td>
</tr>
<tr>
<td>Vijīṭakē, m.</td>
<td>218</td>
</tr>
<tr>
<td>Vijīṭekē, do.</td>
<td>214</td>
</tr>
<tr>
<td>Vikramā, k.</td>
<td>141</td>
</tr>
<tr>
<td>Vikramāditya I, W. Chālukya k.</td>
<td>117-18, 120</td>
</tr>
<tr>
<td>Vikramāditya V, do.</td>
<td>164 and n</td>
</tr>
<tr>
<td>Vikramāditya VI, do.</td>
<td>105, 193-95</td>
</tr>
<tr>
<td>Vikramāditya-Satyaśraya Prithiviravallabha, a.a. Vikramāditya I, do.</td>
<td>121, 121</td>
</tr>
<tr>
<td>Vikramapura, l.</td>
<td>139</td>
</tr>
<tr>
<td>Vīḷāsavāra, do.</td>
<td>69, 75</td>
</tr>
<tr>
<td>Vimalamati, com.</td>
<td>79, 80 and n, 84, 89-90</td>
</tr>
<tr>
<td>Vinayāditya I, W. Chālukya k.</td>
<td>117</td>
</tr>
<tr>
<td>Vināyaka, m.</td>
<td>67n</td>
</tr>
<tr>
<td>Vināyaka-bhaṭṭaraka, de.</td>
<td>145, 148</td>
</tr>
<tr>
<td>Vināyakaghaṇṭi, a.s. Venakheṇḍa, l.</td>
<td>73n</td>
</tr>
<tr>
<td>Vindhyā, no.</td>
<td>54, 56, 82, 112-13, 121, 125, 127, 130, 134, 140, 176, 187, 248</td>
</tr>
<tr>
<td>Vindhyā, W., do.</td>
<td>56</td>
</tr>
<tr>
<td>Vīphukada-chuta-kūlānanda Sātákarai, k.</td>
<td>240-41</td>
</tr>
<tr>
<td>Vīphukada-chuta-kūlānanda Sātákapo, do.</td>
<td>239</td>
</tr>
<tr>
<td>Vīṇa</td>
<td>233</td>
</tr>
<tr>
<td>Vīṇikomaṇḍa-Rāma-bhaṭṭa, donee,</td>
<td>185</td>
</tr>
<tr>
<td>Vīṇitatūṅga, Tungs k.</td>
<td>91-93, 97</td>
</tr>
<tr>
<td>Vīṇitatūṅga (1), do.</td>
<td>92</td>
</tr>
<tr>
<td>Vīṇitatūṅga II, do.</td>
<td>92</td>
</tr>
<tr>
<td>Vīṇukōṇḍa-daṇḍapaṭa, area</td>
<td>180</td>
</tr>
<tr>
<td>Vīpaṇācharanda, n.</td>
<td>254</td>
</tr>
<tr>
<td>Vīra, a.s. Viradhaḷaṇa, Chālukya k.</td>
<td>162, 165</td>
</tr>
<tr>
<td>Virabhadra, Saiva teacher</td>
<td>142, 143 and n, 147</td>
</tr>
<tr>
<td>Virādeva te.</td>
<td>36, 40</td>
</tr>
<tr>
<td>Viradhavala, Chālukya k.</td>
<td>181-32, 155-56</td>
</tr>
<tr>
<td>Vīrāsa, do.</td>
<td>156</td>
</tr>
<tr>
<td>Vīrampara, tn.</td>
<td>216</td>
</tr>
<tr>
<td>Vīrāśva, donee</td>
<td>36, 40</td>
</tr>
<tr>
<td>Virpurusadatta, Virapurushadatta, Ikshvāku k.</td>
<td>18-19, 21-22, 198 and n, 201-02</td>
</tr>
<tr>
<td></td>
<td>209, 211-12</td>
</tr>
<tr>
<td>Virārājadeva, k.</td>
<td>255, n, 256</td>
</tr>
<tr>
<td>Virārāmadeva, do.</td>
<td>255n</td>
</tr>
<tr>
<td>Virāpatu, l.</td>
<td>69, 75</td>
</tr>
<tr>
<td>Virēhana, a.s. Sun-god</td>
<td>16</td>
</tr>
<tr>
<td>Virēndra, a.s. Vījendri, m.</td>
<td>263</td>
</tr>
<tr>
<td>Visakaḥapatnam, di.</td>
<td>187</td>
</tr>
<tr>
<td>Visala, Chālukya k.</td>
<td>151, 166</td>
</tr>
<tr>
<td>Visarga</td>
<td>19n, 27n, 28, 70n, 107n, 108n, 234, 237n, 248</td>
</tr>
<tr>
<td>Vishanirghaṭa, a.s. Aghoṛaśa, Ṣaiva ascetic</td>
<td>253</td>
</tr>
<tr>
<td>Vishaya</td>
<td>43, 94, 107, 113, 173, 214, 216</td>
</tr>
<tr>
<td>Vishayā-bhōga-potai, off.</td>
<td>173, 175</td>
</tr>
<tr>
<td>Vishayā-khipati, do.</td>
<td>214, 217, 219</td>
</tr>
<tr>
<td>Vishayapati, do.</td>
<td>132, 134</td>
</tr>
<tr>
<td>Vishnu, de.</td>
<td>33, 65, 78-80, 84, 85 and n, 86, 87 and n, 88, 89 and n, 90, 111, 113, 119, 120n, 153, 156, 161, 178, 198 and n, 199, 205, 244</td>
</tr>
<tr>
<td>Vishnu, donee</td>
<td>35, 40</td>
</tr>
<tr>
<td>Vishnu, do.</td>
<td>36, 40</td>
</tr>
<tr>
<td>Vishnu, do.</td>
<td>36, 40</td>
</tr>
<tr>
<td>Vishnu, do.</td>
<td>36, 40</td>
</tr>
<tr>
<td>Vishnu, do.</td>
<td>37, 41</td>
</tr>
<tr>
<td>Vishnu, do.</td>
<td>101, 103 and n</td>
</tr>
<tr>
<td>Vishnu te.</td>
<td>77-78, 88</td>
</tr>
<tr>
<td>Vishṇudatta, m.</td>
<td>54 and n, 55, 56 and n, 57, 58, and n</td>
</tr>
<tr>
<td>Vishṇu-dikṣita, do.</td>
<td>101, 103</td>
</tr>
<tr>
<td>Vishṇu-pālaṇa, donee</td>
<td>113, 116</td>
</tr>
<tr>
<td>Vishṇuhari, m.</td>
<td>78, 82, 86-87</td>
</tr>
<tr>
<td>Vishṇukada-chutukulānanda Sātákarai, k.</td>
<td>198</td>
</tr>
<tr>
<td>Vishṇukapūṇḍi, dy.</td>
<td>112</td>
</tr>
<tr>
<td>Vishṇu-Nārāyaṇa, de.</td>
<td>201</td>
</tr>
<tr>
<td>Vishṇu Purāṇa, wk.</td>
<td>161n, 181n</td>
</tr>
<tr>
<td>PART VIII</td>
<td>INDEX</td>
</tr>
<tr>
<td>-----------</td>
<td>-------</td>
</tr>
<tr>
<td>Page</td>
<td>Vishpurudasaivalanda Satakara, k.,</td>
</tr>
<tr>
<td></td>
<td>Vishnu-bhṛddha,</td>
</tr>
<tr>
<td></td>
<td>Vishvvardhaka IV, E. Chālukya k.,</td>
</tr>
<tr>
<td></td>
<td>Vīśāhtakānāla, m.,</td>
</tr>
<tr>
<td></td>
<td>Vīśākarman, d.,</td>
</tr>
<tr>
<td></td>
<td>Vīśvala, s.a. Visaladēva, Chaukāna k.,</td>
</tr>
<tr>
<td></td>
<td>Vīśvamalla s.a. Visala, do.,</td>
</tr>
<tr>
<td></td>
<td>Vīśvanātha, au.,</td>
</tr>
<tr>
<td></td>
<td>Vōda, m.,</td>
</tr>
<tr>
<td></td>
<td>Vodje-Sōma-bhātta, donee,</td>
</tr>
<tr>
<td></td>
<td>Vṛat̄khaṇḍa, uk.,</td>
</tr>
<tr>
<td></td>
<td>vrītti, 'rent-free holding',</td>
</tr>
<tr>
<td></td>
<td>Vyāghra, Vyāghrāraja, Sarabhāpura k.,</td>
</tr>
<tr>
<td></td>
<td>vyūptaka, off,</td>
</tr>
<tr>
<td></td>
<td>Vyaśa, s.a. Sāṅgaṇa, m.,</td>
</tr>
<tr>
<td></td>
<td>Vyaśa, s.d.,</td>
</tr>
<tr>
<td></td>
<td>vṛat̄pāta, yōga,</td>
</tr>
<tr>
<td></td>
<td>vyavāhārin, off,</td>
</tr>
</tbody>
</table>

**W**

| Page | Wandagiri, vi. | 193-94, 196 |
| | Wandegeri ins. of Vikramādiyta VI | 193-95 |
| | Wani-Dipōri pl. of Gōvinca III | 124 |
| | Warangal, fort, | 65, 180-81 |
| | Warangal ins. of Raghudēva, | 181 |
| | Wu-abē-yen-na, s.a. Ujjayinī, ca., | 137 |

**Y**

| Page | y, | 11, 15, 94, 112, 161, 168, 205 |
| | y, reduplication of dh before | 112 |
| | y, subscript, | 31n, 177, 243n |
| | y, used for j | 123 |
| | y, not distinguished from p, | 24 |
| | Yādava, dy., | 32-34, 39, 106n, 129, 198n, 227n |
| | Yādavakula-hamalakalikā-vikṣeṣaḥbhāskara, | 39 |
| | Yadhāvā, v., | 113, 116 |
| | Yajñavāmīn, donee, | 220 n |
| | Yājñāvalīkṣāramrīti, uk., | 187 |
| | Yallō-bhātta, donee, | 187 |
| | Yallō-bhātta, do., | 187 |
| | Yamagarta-mandala, t.d., | 91-92, 97-98, 100, 102 |
| | Yamalingśevara, s.a. Sīva, do., | 234, 236 |
| | Yamunā, ri., | 223, 255 and n |
| | Yaraguntala-Bhāsakara-bhātta, donee, | 179, 184 |
| | Yaraguntala-chiti-Kēśava-bhātta, do., | 179, 187 |
| | Yaraguntala-Kēśava-bhātta, do., | 185 |
| | Yaraguntala-Kṛishna-bhātta, do., | 185 |
| | Yārohūri-Nārāyaṇa-bhātta, do., | 187 |
| | Yāsa, m., | 79, 84, 89 |
| | Yasāgupta, n., | 77n |
| | Yasāhānādārā, tīl., | 233n |
| | Yasāhānārā, do., | 253 |
| | Yasāhāra, au., | 133 |
| | Yasāhārman, k., | 12, 13 and n |
| | Yasāhārman Vishvvardhana, | 53-55 |
| | Yasāhārman, k. of Kanauj, | 497 |
| | Yasāvgāra, Gāhādevāla k., | 224 |
| | Yaubhāsa, fe., | 186 |
| | Yāvan, s.a. Gēcken, pe., | 55, 197, 199 and n |
| | Yāvanā-rāja, | 196, 202n, 203 |

**Year, cyclic:**

| Page | Anala, s.a. Nala, | 193, 195 |
| | Ånanda, | 164-65 |
| | Durmati, | 106, 109 |
| | Kālayukti, Kālayukti, | 106, 196 |
| | Nala, Nāja, | 106, 193, 194 and n, 195-96 |
| | Parābhava, | 227, 230 |
| | Paridhāvi, | 164-65 |
| | Pīngala, | 32, 40 |
| | Plavanga, | 41, 19 and n, 196-96 |
| | Rākṣasa, | 165, 195-96, 205, 206 and n |
| | Sādhāraṇa, | 106 and n |
| | Siddhārthi, | 67, 73 |
| | Siddhakrīti, | 158 |
| | Siddhakrīti, | 158-59 |
| | Siddhakrīti, | 32n |
| | Sūkla, | 60-61 |
| | Svabhānu, | 180n |
| | Tirāra, | 128, 133, 189 |
| | Vījaya, | 32n |
| | Vṛiṣa, | 178, 180, 183, 186 |

**Year, regnal:**

| Page | 1st | 13n, 64, 106, 118, 139, 195-96 |
| | 2nd, | 46n, 195 |
| | 3rd, | 45n, 46n, 47, 51-52 |
| | 4th, | 9-10, 21, 25-26, 126 |
| | 5th, | 28 and n, 29, 40n, 46n, 112, 114, 116, 228 |
| | 7th, | 29n, 46n, 111-12 |
| | 8th, | 106, 109 |
| | 9th, | 28-29, 31, 45n, 46n, 111-12, 197, 201 |
| | 10th, | 34, 46n |
| | 11th, | 19-22, 106 |
| | 12th, | 239 |
| | 16th, | 17-18 |
| | 18th, | 32n |
| | 21st, | 118-19 |
| | 30th, | 198, 201-03 |
| | 45th, | 32n |
| | 48th, | 168 |
| | Yearburga, fn., | 124 |
| Yeñkipādu, ev., | 180 |
| Yēvur ina, | 195 |
| Yōna, s.a. Greek, peo., | 6-7 |
| Yonarāja, s.a. Yavanarāja, | 190-202n |
| Yorāji, peo., | 198-99, 202 |
| Yōraṅga-Vishyuphavasvāmin, donce, | 113, 116 |
| Yotranāga, m., | 114, 116 |
| Yudhisthira, epic k., | 18-19, 31, 52, 110, 173, 176, 192 |
| Zakkampūdi, ev., | 180 |
| yupādi, | 70, 83, 88 |
| yugmaka, | 24-25 |
| yuktā, ev., | 29 |
| yuktā, do., | 7 |
| Yudurāja, it., | 117-19, 124, 225, 241 |
FOREWORD

While the Department of Archaeology, Government of India, is contemplating the celebration of the hundredth year of its existence about the end of the year 1961, the *Epigraphia Indica*, published by the Department, is going to complete its thirty-fourth Volume relating to the years 1961-1962. The first fasciculus of Vol. I of the periodical having been published as early as 1888, it will have then served the students of Indian epigraphy in particular and of Indian history in general for three quarters of a century. The inscriptions published or discussed in the pages of the journal run into thousands while most of its earlier volumes are out of print. For a long time now, students of Indology all over the world have therefore been feeling the need of an index of the contents of the published volumes of the *Epigraphia Indica* prepared more or less on the lines of that of the *Indian Antiquary*. It is with a view to fulfilling this long felt want that the scheme of the present Index of Vols. I-XXXIV of the journal was drawn up sometime back and the work was entrusted to Mr. A. N. Lahiri, Senior Epigraphical Assistant in my office. The work is now presented to the readers of the *Epigraphia Indica* as an Appendix to Vols. XXXIV (1961-1962), XXXV (1963-1964) and XXXVI (1965-1966).

Mr. Lahiri's Index is divided into several Sections. Section A contains a serial list of all the articles published in Vols. I-XXXIV together with the numbers of the volumes and of the articles, and the names of the authors and references to pages, illustrations, etc. In Section B, names of the authors have been arranged alphabetically and the serial numbers of their articles, as enumerated in Section A, have been quoted against each of them. Section C deals with such items of topography as (i) findspot of the inscriptions, (ii) places where they are now deposited, and (iii) gift villages mentioned in the titles and subtitles of the articles, and Section D with the Districts, etc., in which the findspots of the inscriptions and the places of their deposit are situated. In Section E, the names of kings mentioned in the titles and subtitles of various articles have been alphabetically arranged while Section F contains an alphabetical list of the dynasties to which the kings belonged, with reference to the articles in both the cases. It is expected that Mr. Lahiri's Index to the *Epigraphia Indica* will be useful to the students of Indian history and epigraphy.

The importance of the study of inscriptions for the reconstruction of early Indian history was realised as early as the closing years of the eighteenth century and, since then, epigraphic records were being published in various periodicals. There was, however, no journal for the exclusive publication of inscriptions. The *Epigraphia Indica* originated in order to meet this demand. A proposal was submitted to the Government of India in February 1887 for the printing of a *Record* to publish the texts and translations of inscriptions in Sanskrit, Arabic and other languages as

1 Alexander Cunningham planned an Archaeological Survey of India as early as 1848. But the Survey was created with his appointment as Archaeological Surveyor to the Government of India (December 1861 to the end of 1863). Cf. *Ancient India*, No. 9, p. 4, note 4; p. 10; S. N. Majumdar Sastri, *Cunningham's Ancient Geography of India*, 1924, p. iv. Cunningham later served as the first Director General of the Archaeological Survey from the 1st January 1871 to the 30th September 1885 (Sastri, loc. cit.; cf. *Corp. Ins. Ind.*, Vol. III, p. 1).

2 Arrangements have now been made for reprinting Vols. I-X.

3 L. M. Anstey, *Index to Volumes I-L (1872-1921) of the Indian Antiquary*.

4 Later a biennial supplement to the journal for publishing Arabic and Persian inscriptions was conceived and its first issue appeared as relating to the years 1907-1909. Its next issue for 1909-1910 and the subsequent issues, however, had the title *Epigraphia Indica: Moslemica*. From the issue of 1951-1952, the periodical is being styled *Epigraphia Indica: Arabic and Persian Supplement*. This periodical was originally edited by part-time workers. The post of Assistant Superintendent for Muslim Epigraphy (later changed to Assistant Superintendent for Arabic and Persian Inscriptions), who is now its editor, was created in 1945 (Anc. Ind., No. 9, p. 43; cf. p. 40, note).
well as their lists and other miscellaneous antiquarian information, including materials like those published for the Archaeological Survey of Western India in the *Memoranda* issued by the Government of Bombay from time to time between 1874 and 1885. As the scheme of the *Corpus Inscriptionum Indicarum* envisaged indefinite delays in arranging and publishing inscriptions belonging to particular dynasties or periods, it was considered altogether better to publish them, as they are found, in the fasciculi of the *Epigraphia Indica*, and trust to the index of the volume to facilitate references. Information on the scheme was asked by the Government on the 17th October 1887 and details for a quarterly issue of the fasciculi were submitted. After further correspondence, the Government sanctioned the publication and the first fasciculus appeared in October 1888.

The concluding fasciculus of Vol. I of the periodical appeared in 1892 and the volume was entitled *Epigraphia Indica: A Collection of Inscriptions Supplementary to the Corpus Inscriptionum Indicarum*, published under the auspices of the Archaeological Survey of India. The editor of the volume was Jas. Burgess, who was the Director General of the Archaeological Survey of India from the 25th March 1886 to the 1st June 1889, while E. Hultsch, then Epigraphist to the Government of Madras, and A. Führer, then Archaeological Surveyor of the North-Western Provinces and Oudh (i.e. modern Uttar Pradesh), were the assistant editors.

Vol. II of the *Epigraphia Indica*, for which 'much progress' in the preparation of materials had already been made by October 1891 when the Preface for Vol. I was written, came out in 1894, edited by Burgess with the assistance of Führer. It completed what Burgess had undertaken to publish and closed his 'work in connection with Indian epigraphy'. It was published under the auspices of the Archaeological Survey of India as 'Volume XIV' of the 'New Imperial Series.'

It was, however, felt that the continuation of the *Epigraphia Indica*, devoted exclusively to the publication of inscriptions, was necessary for the progress of historical studies in India. As a matter of fact, even before the concluding parts of Vol. I edited by Burgess were out, Hultsch offered a scheme for the publication of Vol. II under his editorship in his letter to the Madras Government, dated the 3rd July 1891, and some progress in the matter of its printing was already made before the 30th June 1893. The said volume, however, ultimately appeared as Vol. III of the *Epigraphia Indica*. From this volume, the journal became a quarterly to be published in the

---


2. This name for an epigraphical series was suggested by James Prinsep who pointed out the necessity of such collections of inscriptions as early as 1837 (Journ. As. Soc. Beng., Vol. VI, p. 603; CII, Vol. III, p. 1). It was Prinsep who was primarily responsible for the decipherment of the early Indian writings and placed the study of Indian epigraphy on a sound and critical basis.


4. The Preface to the volume bears the date '5th October 1891'. The volume was regarded 'as properly one of the series of the Corpus Inscriptionum Indicarum' and it was expected to pass practically as the fourth volume of that series (ibid., p. vii). Arrangements had previously been made for the preparation of three volumes of the Corpus, of which Vol. I (Inscriptions of Akoka by A. Cunningham, 1877, its revised edition by E. Hultsch appearing in 1925) and Vol. III (Inscriptions of the Early Gupta Kings and their Successors by J. F. Fleet, 1888) had already appeared. According to a later arrangement, the Kharoshthi and Brahmi inscriptions of the period between the Mauyras and the Guptas would have to be edited respectively by E. J. Rapson and H. Lüders for Vol. II of the series (cf. CII, Vol. II, Part I, p. v). But only the Kharoshthi inscriptions edited by Sten Konow ultimately appeared in 1929 as Vol. II, Part I. A part of the work allotted to Lüders is now in the press.

5. Ancient India, No. 9, pp. 21, 23.


8. Cf. Ancient India, No. 9, p. 22. Vol. II of the *Epigraphia Indica* was expected to pass practically as the fifth volume of the *Corpus Inscriptionum Indicarum* (cf. Preface, p. ix).

9. Madras G. P., Publie. No. 675 of 7th August 1891, Nos. 642-43 of 14th August 1893. Hultsch's letter refers *inter alia* to the rate of honorarium payable to the contributors as fixed by Burgess and proposes to print epigraphic texts in verse in running lines and not arranged according to separate stanzas as in Volumes I-II edited by Burgess.
first month of each quarter of the year though a volume would consist of eight Parts covering a
period of two years. The volume in question, pertaining to the years 1894-1895, was edited by
Hultsch and was 'published under the authority of the Government of India as a Supplement to
the Indian Antiquary' under the title of Epigraphia Indica and Record of the Archaeological Survey of
India. The size of the volume, comprising seven equal Parts of 48 pages each and the Index,
Contents, etc. in Part VIII, changed from the Super royal quarto of the Corpus Inscriptionum
Indicorum to the royal quarto of the Indian Antiquary started by Burgess in 1872. The words 'as a
Supplement to the Indian Antiquary' continued to appear on the title page of the volume of the
Epigraphia Indica unto Vol. XV (1919-1920). It may be pointed out that there was no issue of the
journal pertaining to the year 1904 so that Vol. VII for 1902-1903 was followed by Vol. VIII for
1905-1906.

From Vol. XVI (1921-1922), still 'published under the authority of the Government of India'
under the title Epigraphia Indica and Record of the Archaeological Survey of India, the periodical
ceased to call itself a 'Supplement to the Indian Antiquary.' Though it was still published under
the auspices of the 'Archaeological Survey of India', the words 'and Record of the Archaeological
Survey of India' were omitted from the title page and the journal began to bear the simpler title
Epigraphia Indica from Vol. XXV (1939-1940). From Vol. XXVI (1941-1942), the name of the
publishing authority began to be given as the 'Department of Archaeology' instead of the 'Archaeo-
logical Survey of India.' There was another break in the continuity of the publication of the
journal for four years owing to the Second World War. This accounts for the absence of any issue
pertaining to the period 1943 to 1946 between Vol. XXVI (1941-1942) and Vol. XXVII (1947-1948).

E. Hultsch edited Vol. III (1894-1895) to Vol. VI (1900-1901) as the 'Government Epigraphist' his designation being sometimes referred to as 'Epigraphist to the Government of Madras.'

1 The publication of the Epigraphia Indica as a supplement to the Indian Antiquary was the result of an
arrangement with Richard Carnac Temple, then editor and proprietor of the latter journal. Burgess started the
Indian Antiquary and edited Vols. I (1872) to XIII (1884). Temple then edited Vols. XIV (1885) to XX (1891)
jointly with Flest. Vols. XXI (1892) to XXXIX (1910) were edited by Temple alone and Vol. XL (1911) to LX


3 The Epigraphia Indica became an independent journal from the 8th February 1921 when the agreement
with the editor and proprietor of the Indian Antiquary was terminated (ARASI, 1920-21, pp. 21 and 33). Archae-
ology, which was receiving divided attention from the Provincial and Central Governments before the inauguration
of the Reforms of 1919, became the sole charge of the Centre from 1921. The Epigraphic Section was thoroughly
reorganised on this occasion. Cf. Progress of Science in India during the Past Twenty-five Years, Calcutta, 1938,
p. 269; Anc. Ind., No. 9, p. 36 and note.

4 For the retrenchment in the expenditure of the Archaeological Survey in 1931 and the changes due to the
Government of India Act of 1935, see Anc. Ind., No. 9, pp. 39-40.

5 Hultsch was at first appointed for three years as 'Epigraphist' to Government (i.e. the Government of
Madras) in the Archaeological Survey (i.e. the Archaeological Survey of Southern India) under the Madras Govern-
ment, sometimes called 'Madras Archaeological Survey' as in Ep. Ind., Vol. II, Preface, p. ix) on the 21st
November 1888 (Madras G. O., Public, No. 1432 of 24th October 1887, p. 2). For his next term for 3 years,
he was made independent of the Archaeological Survey of South India (Anc. Ind., No. 9, p. 23). His designation
'Epigraphist, Archaeological Survey of Southern India' was now changed to 'Government Epigraphist'. See Madras
G. O., Public, No. 189 of 11th March and No. 355 of 14th May 1890. Hultsch's work was to edit the volumes of
the South Indian Inscriptions series and to submit reports containing notices of the inscriptions examined
by him, which appeared in the Madras G. O.s. The earlier volumes of the above series, edited by Hultsch, were
prepared on the lines of those of the Corpus Inscriptionum Indicorum, Vols. IV-VIII quote only the texts of inscrip-
tions without introductions and translation. Later, certain changes were gradually introduced in regard to the
size of the volumes and the presentation of the epigraphic material. The other publication afterwards became the
report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, and was later called the
Annual Report on Epigraphy. Still later it became the Annual Report on South Indian Epigraphy (edited by the
Superintendent for Epigraphy under the guidance of the Government Epigraphist for India from 1930-31), its
current name being Annual Report on Indian Epigraphy (edited by the Government Epigraphist for
India since 1945-46).
Vols. VII (1902-1903) to VIII (1904-1906) and Parts I-III of Vol. IX (1907-1908) were also edited by the same scholar but as Professor in the University of Halle, Germany. Parts IV-VIII of Vol. IX were edited by Sten Konow, the first Government Epigraphist for India (24.11.06 to 15.11.08). Parts I, II, VI and VII of Vol. X (1909-1910) were also edited by Sten Konow, while Parts III, IV, V and VIII of the same volume and Parts I-V of Vol. XI (1911-1912) were edited by V. Venkayya, the next Government Epigraphist for India (November 15, 1908, to November 21, 1912). After the death of Venkayya on the 21st November 1912, the post of Government Epigraphist for India was virtually in abeyance till the appointment of H. Krishna Sastri to the said post on the 1st July 1920. During these years, the *Epigraphia Indica* was edited from abroad by Sten Konow (Parts VI-VIII of Vol. XI, Vol. XII for 1913-1914 and some Parts of Vol. XIII for 1915-1916) and by F. W. Thomas (remaining Parts of Vol. XIII, Vol. XIV for 1917-1918 and Vol. XV for 1919-1920 and some Parts of Vol. XVI for 1921-1922), as Honorary Correspondents of the Government of India, Archaeological Department.

Since the appointment of the third Government Epigraphist for India, viz. H. Krishna Sastri who retired from service on the 16th September 1925, the Office of the Government Epigraphist for India has been functioning at Ootacamund in Madras State and the editing of the *Epigraphia Indica* is being done by Indians. Krishna Sastri edited some Parts of Vol. XVI (1921-1922) and

---

1 Hultsch left India on leave on the 27th May 1903 and subsequently resigned his post with effect from the 27th November of the same year (Madras G. O. Nos. 675-70, Public, 12th August 1904, p. 2). The difficulty caused by the resignation of Hultsch was apparently responsible for the absence of any issue of the *Epigraphia Indica* for the year 1904, to which reference has been made above.

2 Cf. *Ep. Ind.*, Vol. XXVIII, p. xix; Home Dept. (Archaeology and Epigraphy) Notification No. 330, dated 10.12.06; *ibid.*, No. 291, dated 30.11.06. Previously ‘a special appointment was created’ for J. F. Fleet who served as ‘Epigraphist to the Government of India’ from the 17th January 1883 to the 3rd June 1886. The object was to entrust to him the task of bringing out Vol. III of the *Corpus Inscriptionum Indicarum*. See CII, Vol. III, p. 1; *Dyn. Kan. Dist.* (Bomb. Gaz., Vol. I, Part II), p. iii; *Ep. Ind.*, Vol. XIII, p. ix. The post of an Assistant Superintendent for Epigraphy was created in 1906 (Anc. Ind., No. 9, p. 34). According to the reorganisation of 1921, there were one Superintendent and three Assistant Superintendents for Epigraphy (*ibid.*, p. 36 and p. 37, note 1). Some of these posts were later abolished. But since 1938, there are two Superintendents (one for Sanskrit and the other for Dravidian inscriptions) and three Assistant Superintendents (one for Sanskrit and two for Dravidian inscriptions). It has also been proposed that the designation of the Government Epigraphist for India, the Superintendents for Epigraphy and the Assistant Superintendents for Epigraphy would be changed respectively to the Chief Epigraphist, Epigraphists (one for Sanskrit and the other for Dravidian inscriptions) and Assistant Epigraphists (one for Sanskrit and two for Dravidian inscriptions).


7 Sten Konow and Venkayya had their office at Simla. Hultsch had his office originally for ten years at Bangalore from 1887 and later at Ootacamund.

From Vol. XXXII (1957-1958), the old arrangement of publishing a Part of exactly 48 pages irrespective of whether it begins or ends in the middle of articles was given up and arrangement was made to have a Part concluding with a complete article ending on a page of even number. A Part could now be a few pages more or less than 48 although the bulk of the volume of eight Parts would remain the same as before.

Besides the editors, to whom the Epigraphia Indica owes its high standard and reputation, thanks are due to the numerous contributors whose learned articles have adorned its pages and rendered its existence remarkably fruitful throughout its long career. Among the authors who have contributed the largest number of articles to the pages of the Epigraphia Indica, the three German scholars, viz., G. Bühler, F. Kielhorn and E. Hultsch, deserve prominent mention as the authors respectively of 42, 122 and 111 articles. The debt of the journal is great to Bühler and Kielhorn for their learned contributions and to Hultsch both for able editorship and for numerous contributions.

---

8 Other authors who have contributed numerous articles to the Epigraphia Indica are R. D. Banerji (32 articles), V. V. Mirashi (51 articles), L. D. Barnett (51 articles) and the present Government Epigraphist for India (154 articles).
The articles published in the recent volumes of the journal prove clearly the hollowness of the popular belief that all important inscriptions have already been discovered as well as utilised for the reconstruction of early Indian history. As a matter of fact, the importance of epigraphic studies does not show any sign of waning even long after their beginning more than 150 years ago. There is thus no doubt that the *Epigraphia Indica* has still a useful career ahead for many years to come.

Ootacamund,  
*December 23, 1950.*

D. C. Sircar,  
*Government Epigraphist for India.*
EPIGRAPHIA INDICA, VOLUMES I—XXXIV
1888—1962
INDEX

BY

A. N. Lahiri; Ootacamund

A. ARTICLES


2.—I. 1.—A Prakrit Grant of the Pallava king Śivakandavarman [from Hirahadagalli].—G. Bühler, pp. 2-10, Plates.
3.—I. 2.—The Praśasti of the Temple of Lakhhā Maṇḍal at Maḍhā in Jaunsār Bāwar: an Inscription of a Princess of Siāghapura.—G. Bühler, pp. 10-15, Plate.
4.—I. 3.—Twelfth [Rock] Edict of Aśoka, from Shāhdbāzgarh.—G. Bühler, pp. 16-20, Plate.
5.—I. 4.—An Inscription of Saṃ. 1311, from Dabhoi in Gujarāt.—G. Bühler, pp. 20-23.

[Now in the Nagpur Museum.]

[Now in the Nagpur Museum.]

8.—I. 7.—Ratnapur Inscription of Prithvidēva [Vikrama] Saṅvat 1247.—F. Kielhorn, pp. 45-52.
[Now in the Nagpur Museum.]

9.—I. 8.—Rāshtrakūṭa Grant of Kṛṣṇa II [from Kāpaḍvaṇaj], dated Śaka 832.—E. Hultsch, pp. 52-58.

10.—I. 9.—Two Cave Inscriptions from the Trisirāpalīi (Trichinopoly) Rock.—E. Hultsch, pp. 58-60.

2 (B). [Inscription on the] Pillar to the right, p. 60.

11.—I.10.—Badāun Inscription of Lakhaṇapāla.—F. Kielhorn, pp. 61-66.
[Now in the Lucknow Museum.]

12.—I.11.—Madhuban Copper-plate Grant of Harsha [Year 25].—G. Bühler, pp. 67-75.
[Now in the Lucknow Museum.]

13.—I.12.—The Dewal or Illahābās Praśasti of Lalla the Chhinda.—G. Bühler, pp. 75-85, Plate.

14.—I.13.—A Valabhi Grant of Dhruvasēna III [from Kāpaḍvaṇaj], Saṅvat 334.—E. Hultsch, pp. 85-92.

15.—I.14.—Sarban Inscription in the Delhi Museum [V. S. 1384].—J. Eggeling, pp. 93-95.

16.—I.15.—A New Inscription of the Andhra king Yajñāśrī Gautamiputra [from a place near China in Krishna District, Year 27].—G. Bühler, pp. 95-96.
[Now in the Madras Museum.]
17.—I.16.—The Two Praśastis of Baijnāth at Kīrāgrama in Kāñgrā.—G. Bühler, pp. 97-118.
   1. [Praśasti, Year 80], p. 104.
   2. [Praśasti, Year 726], p. 112.

18.—I.17.—The Jaina Inscription in the Temple of Baijnāth at Kīrāgrama [V. S. 1296].—G. Bühler, pp. 118-119.

19.—I.18.—Inscription on an Image of Pārśvanātha in Kāñgrā Bazar [Year 30].—G. Bühler, p. 120.

20.—I.19.—Inscriptions from Khajurāho.—F. Kielhorn, pp. 121-53.
   3. Inscription from a Jaina temple of the Year 1011, pp. 135-37.
   5. [Viśvanātha Temple] Inscription of Kūkkala of the Year 1058, pp. 147-52.

21.—I.20.—Two Inscriptions from Gwalior.—E. Hultzsch, pp. 154-62.
   1 (A). Vaiśalabhaṭṭasvāmin Temple Inscription, Year 932, p. 156.
   2 (B). Vaiśalabhaṭṭasvāmin Temple Inscription, Year 933, p. 159, Plate.


   [Now in the Provincial Museum, Lucknow.]


      [Now in the Indian Museum, Calcutta.]
      [Now in the Lucknow Museum.]

27.—I.26.—Fragment of an Inscription of Sallakshaṇaśiṅha (?) from Jhāṇsi.—F. Kielhorn, pp. 214-17, Plate.
   [Now in the Lucknow Museum.]

   [Now in the Lucknow Museum.]

29.—I.28.—Udepur [Śiva Temple] Praśasti of the Kings of Mālvā.—G. Bühler, pp. 222-38, Plate.

30.—I.29.—The New Inscription of Toramāṇa Shāla.—G. Bühler, pp. 238-41, Plate.
   [Now in the Lahore Museum.]

   [Now in the Lahore Museum.]

32.—I.31.—Bilhari Inscription of the Rulers of Chēdi.—F. Kielhorn, pp. 251-70, Plate.
   [Now in the Nagpur Museum.]
INDEX—A. ARTICLES

34. — I. 33. — Mathurā Prasasti of the reign of Vijayapāla [V. S. 1207].—G. Bühler, pp. 287-93.
   [Now in the Indian Museum, Calcutta.]
   1. Rock Inscription of Viravarman, of the Vikrama year 1317, p. 325.
   2. Rock Inscription of the time of Bhōjavarman, p. 330.
   [Now in the Bangalore Museum.]
42. — I. 41. — Stone Inscription from Ranod (Narod).—F. Kielhorn, pp. 351-61.
44. — I. 43. — New Jaina Inscriptions from Mathurā.—G. Bühler, pp. 371-93, Plates.
   1. Inscription of Kaṇṭhika [Year 5], pp. 381-82.
   2. Inscription [Year 15], p. 382.
   3. Do. [Year 19], pp. 382-83.
   4. Do. [Year 20], pp. 383-84.
   5. Do. [Year 25], p. 384.
   6. Do. [Year 29], p. 385.
   7. Do. [Year 35], pp. 385-86.
   8. Inscription of Huvishka, [Year 40 (60 ?)], p.
   9. Do. [Year 44], p. 387.
10. Inscription [Year 45], p. 387.
11. Do. [Year 40], pp. 387-88.
12. Do. [Year 86], pp. 388.
13. Do. [Year 87 (?)], pp. 388-89.
19. Inscription of Kaṇṭhika [Year 7], p. 391.
22. Do. [Year 95 (?)], p. 392.
24. Inscription of Vāsudēva [Year 80], p. 392.
27. Do. p. 393.

45.—I.44.—Further Jaina Inscriptions from Mathurā (continued).—G. Bühler, pp. 393-97, Plates.
28. Inscription [Year 20], p. 395.
29. Do. [Year 22], p. 395.
30. Do. [Year 47], p. 396.
32. See note 24, p. 396.
33. Inscription, p. 396.
34. Do. p. 397.
35. Do. p. 397.

36.—I.45.—Plate of a Pallava Copper-plate Grant [from Darsī].—E. Hultsch, pp. 397-98, Plate.
47.—I.46.—Krishnāpura [Ugranarasimhahasvāmin Temple] Inscription of Krishnārāya, dated Śaka 1451.—E. Hultsch, pp. 398-402.

48.—[I.47.—Appendix :]. The computation of Hindu Dates in Inscriptions, &c.—Hermann Jacobi, pp. 403-60.
49.—[I.48.—Index, pp. 461-78.

Vol. II (1892-1894)*—Edited by Jas. Burgess assisted by A. Führer.

50.—II. Preface.—Jas. Burgess, pp. ix-xii.
51.—II.1.—Jabalpur Copper-plate Inscription of Yaśāḥkaraṇāḍēva [A.D. 1122].—F. Kielhorn, pp. 1-7.
  [First Plate only now in the Nagpur Museum.]
52.—II.2.—Bhera-Ghāṭ Stone Inscription of Queen Alhaṇāḍēvi, the Chādi Year 907.—F. Kielhorn, pp. 7-17.
  [Now in the American Oriental Society, New Haven, U. S. A.]
53.—II.3.—Tewar Stone Inscription of the reign of Yaśāsināḥhadēva, the Chādi Year 928.—F. Kielhorn, pp. 17-19.
  [Now in the American Oriental Society, New Haven, U. S. A.]
  3. A Grant of Sāntilla, General of Nirihullaka, pp. 21-24, Plate.
55.—II.5.—Inscriptions from Northern Gujarāt.—J. Kirste, pp. 24-34.
  1. Bhīṭī—i [V. S. 1358], ii, iii.
  3. Mandal—viii [V. S. 1474].
  4. Munipur—ix [V. S. 1211].
  5. Palanpur—x [V. S. 1217], xi [V. S. 1282].
  6. Roho—xii [V. S. 1259], xiii [V. S. 1269], xiv [V. S. 1299], xv [V. S. 1674], xvi [V. S. 1676].

* 1894 is the year of publication of the volume.
INDEX—A. ARTICLES

7. Sarotra—xvii [V. S. 1678], xviii [V. S. 1685], xix [V. S. 1689], xx [V. S. 1689], xxi [V. S. 1689], xxi [V. S. 1689], xxii [V. S. 1689], xxiii [V. S. 1689], xxiv [V. S. 1689], xxv [V. S. 1689], xxvi [V. S. 1689].

8. Sonak—xxvii, [V. S. 1356], xxviii [V. S. 1596].


56.—II. 6.—The Jaina Inscriptions [118] of Śatrumjaya.—G. Bühler, pp. 34-86.


4-10. Do. V. S. 1620, pp. 48-50.

11. Inscription [V. S. 1640], p. 50.

12. Do. [V. S. 1285, 1582, 1639, 1646, 1588, 1245, 1649, 1650], pp. 50-59.


14-20. Inscriptions [V. S. 1675], pp. 60-64.


25. Inscription [V. S. 1676], p. 68.

26. Do. [V. S. 1682, Ś. 1452], p. 68.

27. Do. [V. S. 1683], pp. 68-71.


29. Do. [V. S. 1686], p. 72.

30. Do. [V. S. 1686, Ś. 1551], p. 72.

31. Do. [V. S. 1696], pp. 72-73.

32-33. Inscriptions [V. S. 1710], pp. 73-74.

34. Inscription [V. S. 1783], p. 77.

35-37 Inscriptions [V. S. 1786], p. 77.

38. Inscription [V. S. 1791], p. 77.

39. Do. [V. S. 1794, Ś. 1659], p. 77.

40. Do. [V. S. 1810], p. 78.

41. Do. [V. S. 1814], p. 78.

42. Do. [V. S. 1815], p. 78.

43. Do. [V. S. 1822], p. 78.

44. Do. [V. S. 1843, Ś. 1708], p. 78.

45-49. Inscriptions [V. S. 1860, Ś. 1726], p. 78.

50. Inscription [V. S. 1860], p. 79.

51. Do. [V. S. 1861, Ś. 1726], p. 79.

52. Do. [V. S. 1867], p. 79.

53. Do. [V. S. 1875], p. 79.

54. Do. [V. S. 1885], p. 79.


60. Inscription [V. S. 1887], p. 80.

61. Do. [V. S. 1888], p. 80.
67. Inscription [V. S. 1889, Ś. 1754], p. 80.
68. Do. [V. S. 1891], p. 81.
69. Do. [V. S. 1892], p. 81.
70-73. Inscriptions [V. S. 1893, Ś. 1758], p. 81.
74. Inscription [V. S. 1893], p. 81.
75-85. Inscriptions [V. S. 1893, Ś. 1758], pp. 81-82.
86. Inscription [V. S. 1897, Ś. 1763], p. 82.
87. Do. [V. S. 1900, Ś. 1765], p. 83.
88. Do. [V. S. 1903, Ś. 1768], p. 83.
89. Do. [V. S. 1905], p. 83.
90. Do. [V. S. 1905, Ś. 1770], p. 83.
91. Do. [V. S. 1905 (contains dates from V. S. 1864 to 1905)], p. 83.
96. Inscription [V. S. 1910], p. 84.
97. Do. [V. S. 1911], p. 84.
98-100. Inscriptions [V. S. 1913], p. 84.
101-102. Do. [V. S. 1914], p. 84.
103. Inscriptions [V. S. 1916], p. 85.
104. Do. [V. S. 1916, Ś. 1781], p. 85.
105. Do. [V. S. 1921, Ś. 1786], pp. 74-77.
106. Do. [V. S. 1922], p. 85.
107. Do. [V. S. 1924], p. 85.
108. Do. [V. S. 1928], p. 85.
110. Do. [V. S. 1939], p. 85.
114-15. Do. [V. S. 1943], p. 86.
116. Inscription [undated], p. 86.
117. Do. [V. S. 15, (?)], p. 86.
118. Do. [V. S. 1650], p. 86.

57.—II. 7.—Votive Inscriptions from the Stūpas at Sāñchi (I)—G. Bühler, pp. 87-116 [continued, see II. 31].
[N.B.—Tope I contains 123 inscriptions and Tope II only 21].

58.—II. 8.—Harsha Stone Inscription of the Chāhamāna Vigraharāja, the Vikrama Year 1013.—F. Kielhorn, pp. 116-30, Plate.

59.—II. 9.—Muhammadan Inscriptions from the Sūba of Dihlt, No. 1.—Paul Horn, pp. 130-59, Plates.
I. Jhajhar, p. 130.
II. Pānīpat, p. 136.
III. Sewāh, p. 138.
IV. Sonpat, p. 138.
V. Rohtak and Mahim, p. 143.
VI. Khokarakot, p. 154. [Now in the Lahore Museum.]
VII. Bohn, p. 154.
VIII. Hisar Firiza, p. 154.
IX. Barwala, p. 158.
X. Fatshabad, p. 159.
XI. Hansi, p. 159.

60.—II.10.—Badal Pillar Inscription of the time of Narayanapala.—F. Kielhorn, pp. 160-67, Plate.


[Now in the Jabalpur Museum.]


64. II.14.—Further Jaina Inscriptions from Mathura.—G. Bühler, pp. 195-212, Plates.

1. Inscription of Utaradasaka, p. 198.
2. Inscription of Mahakshatrapa Sojasa [Year 42], p. 199.
3. Inscription of a Mahakshatrapa, p. 199.
4. Inscription of Dharmaghosh, p. 199.
5. Inscription of Sivaya, p. 200.
9. Inscription of Idrapala, p. 201.

10. Fragmentary Inscription of Jivanada, p. 201.
11. Inscription [Year 4], p. 201.
12. Do. [Year 5], p. 201.
16. Do. [Year 32], p. 203.
17. Do. [Year 50], p 203.
18. Do. [Year 52], p. 203.
19. Do. [Year 62], p. 204.
20. Do. [Year 79], p. 204.
21. Do. [Year 81], p. 204.
22. Do. [Year 90], p. 205.
23. Do. [Year 93], p. 205.
24. Do. [Year 95], p. 205.
26. Inscription of Huksha (Huvishka) [Year 29 (?)], p. 206.
27. Inscription of a Rājātirāja, p. 206.
29. Do. p. 207.
30. Do. p. 207.
31. Do. p. 207.
32. Do. p. 207.
33. Do. p. 208.
34. Do. p. 208.
35. Do. p. 208.
36. Do. [Year 50 (?)], p. 209.
40. Do. p. 211.
41. Do. [V. S. 1080], p. 211.
42. Do. [Year 74], p. 212.

65.—II.15.—Sanigamner Copper-plate Inscription of the Yādava Bhilama II, the Śaka Year 922.—F. Kielhorn, pp. 212-21.
66.—II.16.—Stone Inscription at Vāghli [Mānbhāva Temple] in Khāndē, the Śaka Year 991.—F. Kielhorn, pp. 221-28.
67.—II.17.—Khalrī Stone Inscription of the reign of Haribrahmadēva, the [Vikrama] Year 1470.—F. Kielhorn, pp. 228-31.
68.—II.18.—Dubkund Stone Inscription of the Kachehlapaghāta Vikramasinhha, Sam. 1145.—F. Kielhorn, pp. 232-40.
69.—II.19.—Pabhosā Inscriptions.—A. Führer, pp. 240-44.
   1. Rock Inscription of Āshādhasēna, p. 242, Plate.
   2. Cave Inscription of Āshādhasēna, p. 243, Plate.
   3. Dharmāśālā Inscription of V. S. 1881, p. 244, Plate.
70.—II.20.—The Pillar Edicts of Aśoka.—G. Bühler, pp. 245-74, Plates.
71.—II.21.—The Mahābān Prāšasti of Sam 1207.—G. Bühler, pp. 275-79, Plate.
72.—II.22.—Muhammadan inscriptions from Bengal.—Paul Horn, pp. 280-96, Plates.

I. Bhāgalpūr.
   1. Bhāgalpūr, p. 280, Plate.
   2. Champānagar, Hizra 1032, p. 280.
   4. Same place, p. 282.

II. Hazrat Paṇḍuah.
   5. On the Outer Wall of the Central Cave near the Doorway of the Ādina Mosque, Hizra 776, p. 283.
   6. Over the Doorway of the King’s Platform, p. 283.

III. Gaur.
INDEX—A. ARTICLES

9-10. Shāh N’imāt Allāh’s Āsitāna in Fīrozpur, [No. 9, Hizra 918], pp. 235-86.

IV. Mahīpūr.
15. Challa Mosque, p. 287.

V. Khandkarta[ola (Shārpūr)]

VI. Bihār.
23. Mosque opposite to the Choṭā Takya, Hizra 847, p. 293.

VII. Munēr.

73.—II. 23.—Benares Copper-plate Inscription of Karṇadāva, the Chedi Year 793.—F. Kielhorn, pp. 297-310, Plate.

74.—II. 24.—Specimens of Jaina Sculptures from Mathurā.—G. Bühler, pp. 311-23, Plates.

75.—II. 25.—The Bhaṭṭiprōṇu Buddhist Inscriptions.—G. Bühler, pp. 323-29, Plates.
   1. Inscription, p. 326.
   2. Do. p. 327.
   3. Do. p. 327.

76.—II. 26.—Govindpur Stone Inscription of the Poet Gaṅgādhara, the Śaka year 1059.—F. Kielhorn, pp. 330-42.

77.—II. 27.—Dudhpani Rock Inscription of Udayamāna.—F. Kielhorn, pp. 343-47.

   [Now in the Provincial Museum, Lucknow.]

79.—II. 29.—Benares Copper-plate Grants of Gōvindachandra.—A. Venis, pp. 359-63.
   [Now in the Provincial Museum, Lucknow.]

81.—II.31.—Further Votive Inscriptions from the Śtūpas at Sāñcchī (II).—G. Bühl, pp. 366-406, Plates. [N. B. Tope I—Nos. 124 to 378, and Tope II—Nos. 22 to 78.]

82.—II.32.—Chitragaḍh [Mokaljī Temple] Stone Inscription of Mokala of Mewād, the Vikrama Year 1485.—F. Kielhorn, pp. 468-21.


   1. Fathābd (Nos. 1, 2), p. 424.
   2. Ḥiṣār (Nos. 3-7), p. 426.
   3. Ḥānsi (Nos. 8-20), p. 429.

85.—II.35.—Śrīdhara's Dēvapāṭana Praśasti of Saṅh. 1273.—G. Bühl and Vajreshankar G. Ozha, pp. 437-46.

86.—II.36.—Aśoka's Rock Edicts according to the Gīrṇār, Shāh-házgarhī, Kālṣi and Mansehra versions.—G. Bühl, pp. 447-72, Plates.

87.—II.37.—A Collection of Sanadas of Moghul Emperors.—Paul Horn, pp. 472-80.

88.—II.38.—Further Pāhāsā Inscriptions.—G. Bühl, pp. 480-82, Plates.
   1. Inscription, p. 480.
   2. Do. p. 481.
   3. Do. p. 481.
   4. Do. p. 481.
   5. Do. p. 481.
   7. Do. p. 481.
   8. Do. p. 482.
   10. Do. p. 482.

89.—II.39.—An Additional Note on the Baijnāth Praśasti.—G. Bühl, pp. 482-83.

90.—II.40.—Notes on the Prakrit Grant of the Pallava King Śivaskandavarma (Vol. I, pp. 2-10).—Ernst Leumann and G. Bühl, pp. 483-86.

91.—[II.41].—Tables for Calculating Hindu Dates in True Local Time.—Hermann Jacobi, pp. 487-98.

92.—[II.42].—INDEX, pp. 499-517.

Vol. III (1894-1895)—Edited by E. Hultsch.

93.—III.1.—Paṭṭadakal Pillar Inscription of the time of Kīrtivarman II, [Śaka 677].—J. F. Fleet, pp. 1-7, Plate.

94.—III.2.—[Śrīraṅgām] Raṅganātha [Temple] Inscription of Sundara-Pāṇḍya.—E. Hultsch, pp. 7-17, Plate.

95.—III.3.—Alaṇḍa Plates of Anantavarman [Gaṅga Year 304].—E. Hultsch, pp. 17-21, Plates.
96. III. 4. — Bṛihatguṇṭa Grant of Sāṅgama II, Śaka Saṅvat 1278.—H. Krishna Sastri, pp. 21-35, Plate.

97. III. 5. — Satyamāgamalam Plates of Dēvarāya II, Śaka 1346.—E. Hultzsch, pp. 35-41, Plate.

98. III. 6. — Bugūḍa Plates of Mādhavavarman.—F. Kielhorn, pp. 41-46. [Now in the Bombay Branch of the Royal Asiatic Society.]


101. III. 9. — Tūrkheṭ corresponding to a Śaka of the time of Gōvindarāja of Gujarāt, Śaka 735.—J. F. Fleet, pp. 53-58, Plate.


2 (B). [Tiruvattiyūr (Little Conjeeveram)] Arulā[a-Perumā] [Temple] Inscription of Champa, Śaka Saṅvat 1236, p. 71.


107. III. 15. — Gaṇapāvaram [Durgāmā Temple] Inscription of the time of Gaṇapati, Śaka Saṅvat 1153.—E. Hultzsch, pp. 82-93, Plate.


117.—III.25.—Spurious Südzi Plates, purporting to have been issued by Bātuga in Saka Saññvat 860.—J. F. Fleet, pp. 158-84, Plates.

118.—III.26.—Śravaṇa-Belgola Epitaph of Mallishēqa, after Śaka Saññvat 1050.—E. Hultsch, pp. 184-207, Plates.

119.—III.27.—Kōlhāpur [Jain Temple] Inscription of the Śilāhāra Vijayāditya, Śaka Saññvat 1065.—F. Kielhorn, pp. 207-10.


121.—III.29.—Kōlhāpur Inscription of the Śilāhāra Bhōja II, Śaka Saññvat 1112-1115.—F. Kielhorn, pp. 213-16.


124.—III.32.—Ālampūṇḍi Plate of Virūpāksha, Śaka Saññvat 1305.—V. Venkayya, pp. 224-30, Plate.

125.—III.33.—A Stone Inscription of the Sinda family at Bhairanmaṭṭi, [Śaka 955].—J. F. Fleet, pp. 230-36.

126.—III.34.—Kūniyūr Plates of the time of Veṅkaṭa II, Śaka Saññvat 1556.—H. Krishna Sastrī, pp. 236-58.


129.—III.37.—Bhadāna Grant of Aparājita, Śaka Saññvat 919.—F. Kielhorn, pp. 267-76, Plates. [From Bhera, Bhimandi Tk., Thana Dt.]

130.—III.38.—Four ancient Tamil Inscriptions at Tirukkaḷukunṟam [Vēdagiriśvara Temple].—V. Venkayya, pp. 276-86.

1 (A). Inscription of Rājakēsarivarman, [Year 27], p. 277, Plate.
2 (B). Inscription of Parāntaka I, [Year 13], p. 280, Plate.
3 (C). Inscriptions of Kaṅnarādēva, [Year 17], p. 282.
4 (D). Do., [Year 19], p. 285, Plate.

131.—III.39.—Naḍupūru Grant of Anna-Vēma, Śaka 1296.—E. Hultsch, pp. 286-92.

132.—III.40.—Khāṛēṭpaṇ Plates of Raṭṭarāja, Śaka 930.—F. Kielhorn, pp. 292-302, Plates.

133.—III.41.—Vērāwal [Harsatadēvi Temple] Image Inscription, Valabhi-Saññvat 927.—F. Kielhorn, pp. 302-04, Plate.

134.—III.42.—Sitābaldī Inscription of the time of Vikramāditya VI, Śaka Saññvat 1008. F Kielhorn, pp. 304-06, Plate. [Now in the Government Museum, Nagpur.]

135.—III.43.—Tidgundi Plates of the time of Vikramāditya VI, [Chālukya] Vikrama Saññvat 7.—F. Kielhorn, pp. 306-11.
INDEX—A. ARTICLES

136.—III.44.—India Office Plate of Vijayarājadēva.—F. Kielhorn, pp. 311-14, Plate.

137.—III.45.—Nāgpur Museum Inscription of Sōmēśvara, Śaka Sānvat 1130.—H. Krishna Sastri, pp. 314-18.


   1 (A). Pāṇā Copper-plate Grant of Mahā-Bhavagupta I, Year 6, p. 340, Plates.
   3 (C). Kaṭak Copper-plate Grant of Mahā-Bhavagupta I, Year 31 [Set A], p. 344.
   4 (D). Kaṭak Copper-plate Grant of Mahā-Bhavagupta I, Year 31 [Set B], p. 346.
   5 (E). Kaṭak Copper-plate Grant of Mahā-Sīvagupta, Year 9, p. 351.
   6 (F). Kaṭak Copper-plate Grant of Mahā-Bhavagupta II, Year 3, p. 355, Plates.
   [A and D are now in the Asiatic Society, Calcutta.]

140.—III.48.—Kālīchī [Kailāsanāth Temple] Inscription of Vikramāditya.—E. Hultzsch pp. 359-60, Plate.

141.—III.49.—INDEX, pp. 361-93.

Vol. IV (1896-97)—Edited by E. Hultzsch.

142.—IV.1.—British Museum Plates of Sadāśivarāya, Śaka Sānvat 1478.—F. Kielhorn, pp. 1-22.

143.—IV.2.—Śravaṇa-Belgoḷa Epitaph of Prabhāchandra.—J. F. Fleet, pp. 22-28, Plate.

144.—IV.3.—Udayapur Inscription of Aparājita, [Vikrama] Sānvat 718.—F. Kielhorn, pp. 29-32. Plate.
   [Now in the Victoria Hall, Udaipur.]


146.—IV.5.—Taxila [Kharōshṭhi] Plate of Patika, [Year 78].—G. Bühler, pp. 54-57, Plate.
   [Now in the Royal Asiatic Society, London.]

147.—IV.6.—Sālōṭgi Pillar Inscriptions.—F. Kielhorn and H. Krishna Sastri, pp. 57-66.
   2 (B). Inscription B, p. 59, Plate.
   3 (C). Inscription C, p. 59, Plate.

148.—IV.7.—Dates of Chōla Kings.—F. Kielhorn, pp. 66-73.

   A. Rājarāja
   1. Tiruvallam Bilvanāthēśvara Temple Inscription, [Year 7], p. 66.
   3. Stone Inscription close to the Agastyēśvara Temple at Balmuri, [Year 28, Śaka Sānvat 934], p. 68.
B. Rājēndra-Chōla I

4. Stone Inscription lying in front of the Mallēdēva Temple at Nandigunda, [Šaka Sānvat 943], p. 68.

5. Stone Inscription to the north of the Sōmēśvara Temple at Suttūru, [Year 31, Šaka Sānvat 951], p. 69.

C. Kulōttuṅga-Chōla I

6. Stone Inscription close to the Śaṅkarēśvara Temple at Sindhuvalī, [Year 37, Šaka Sānvat 1030], p. 70.

7. Chidambaram Naṭarāja Temple Inscription, [Year 44], p. 70.

8. Ālaṅguḍi Āpatsahāyēśvara Temple Inscription, [Year 45], p. 70.

9. Ēchiganaḥalī Sōmēśvara Temple Inscription, [Śaka Sānvat 1035], p. 72.

D. Vikrama-Chōla.

10. Tiruvārur Tyāgarāja Temple Inscription, [Year 5], p. 73.


150.—IV.9.—Vēḷär Rock Inscription of Kaṇṭarādēva, [Year 28].—E. Hultzsch, pp. 81-83, Plate.


152.—IV.11.—Twenty-one Copper-plates of the Kings of Kanaūj [from Kamauli], [Vikrama] Sānvat 1171 to 1233.—F. Kielhorn, pp. 97-129.

3 (C). Do., V.S. 1172, p. 103.
4 (D). Do., V.S. 1174, p. 104.
5 (E). Do., V.S. 1175, p. 106.
6 (F). Plate of Gōvindachandra and his queen Nayanakēlidēvi, V.S. 1176, p. 107.
9 (I). Do., V.S. 1184, p. 111.
10 (J). Do., V.S. 1190, p. 111.
11 (K). Do., V.S. 1198 (current), p. 113.
13 (M). Do., V.S. 1200, p. 114.
16 (P). Plate of Jayachohandra, V.S. 1226, p. 120.
17 (Q). Do., V.S. 1228, p. 121.
18 (R). Do., V.S. 1230, p. 123.
19 (S). Do., V.S. 1231, p. 124.
20 (T). Do., V.S. 1232, p. 126.
21 (U). Do., V.S. 1233, p. 128.

[All the above plates are now in the Provincial Museum, Lucknow.]
INDEX—A. ARTICLES

153.—**IV.12.**—Kamauli Copper-plate of the Siṅgara Vatsarāja, [Vikrama] Saṅvat 1191.—F. Kielhorn, pp. 130-33, Plate.
   [Now in the Provincial Museum, Lucknow.]

154.—**IV.13.**—Three Buddhist Inscriptions in Swat.—G. Bühler, pp. 133-35.

155.—**IV.14.**—Jaina Rock Inscriptions at Pañcaspāṇḍavamalai.—V. Venkayya, pp. 135-40.
   1 (A). Inscription of Nandippottarasar, [Year 50], p. 136, Plate.
   2 (B). Inscription of Vira-Chōla, [Year 8], p. 137.

156.—**IV.15.**—Jaina Rock Inscriptions at Vaijimalai.—E. Hultzsch, pp. 140-42.
   1 (A). Inscription of Rājamalla, p. 140, Plate.
   2 (B). Inscription below the second Image from the left, p. 141, Plate.
   3 (C). Inscription mentioning Bānarāya, p. 141, Plate.
   4 (D). Inscription below the first Image from the right, p. 142.

157.—**IV.16.**—Kōmari Plates of Chaṇḍavarman of Kaliṅga, [Year 6].—E. Hultzsch, pp. 142-45, Plate.


   [Now in the Provincial Museum, Lucknow.]

162.—**IV.21.**—[Pahlavi] Inscriptions around crosses in South India.—E. W. West, pp. 174-76, Plate.

163.—**IV.22.**—Four* Tamil Inscriptions at Kil-Muṭṭugūr.—E. Hultzsch, pp. 177-79, Paltes.
   1 (A). Inscription of Narasimhavarman, [Year 18], p. 177.
   2 (B). Inscription of Parāntaka I, Year 29, p. 178.
   3 (C). Do., Year 32, p. 179.
   [*See IV. 52 below for 4 (D).]

164.—**IV.23.**—Two Tamil Inscriptions at Āmbūr.—E. Hultzsch, pp. 180-83.
   1 (A). [Inscription of Nripatunugavikramavarman, Year 26], p. 182, Plate.
   2 (B). [Do., Year 26], p. 183, Plate.

165.—**IV.24.**—Naṭagām Plates of Vajrahasta, Śaka Saṅvat 979.—G. V. Ramamurti, pp. 183-93, Plate.
   [Now possibly in the Government Museum, Madras.]


167.—**IV.26.**—Gaṅjām Plates of Prithivivarmanadāva.—F. Kielhorn, pp. 198-201.
168.—IV.27.—Three Inscriptions from Travancore.—F. Kielhorn, pp. 201-04.
   2 (B). Trivandrum Inscription of Sarvāṅgānātha, [Śaka] Sānsvat 1296, p. 203.
   3 (C). Varkkalai Inscription of Mārtāṇḍa, Kollam Year 655, p. 203.

169.—IV.28.—Nilgund Inscription of Taila II, Śaka Sānsvat 904.—F. Kielhorn, pp. 204-08.

170.—IV.29.—Banskhēra Plate of Harsha, [Year 22].—G. Bühler, pp. 208-11, Plate.
   [Now in the Provincial Museum, Lucknow.]

   1 (A). Inscription of Vishnuravardhana-Vijayāditya, [Śaka 986], p. 212, Plate.
   2 (B). Inscription of Jayasimha III, [Śaka 993], p. 214, Plate.

172.—IV.31.—Dates of Chōla Kings (continued).—F. Kielhorn, pp. 216-21.
   A. Rājādhirāja
      11. Stone Inscription behind the Sōmeśvara Temple at Mīndigal, Year 30 [Śaka 970], p. 216.

   B. Kulōṭṭuṅga-Chōla III
      17. Śrīraṅgam Raṅganātha Temple Inscription, [Year 19], p. 219.
      18. Tirumalavādí Vaidyanātha Temple Inscription, [Year 34], p. 220.
      19. Maṇīmaṅgalam Rājagōpala-Perumāl Temple Inscription, [Year 12], p. 220.

173.—IV.32.—Sholinghurst Rock Inscription of Parāntaka I, [Year 9].—E. Hultsch, pp. 221-25.


175.—IV.34.—Khālimpur Plate of Dharmapāladēva, [Year 32].—F. Kielhorn, pp. 243-54.

176.—IV.35.—Kudopali Plates of the time of Mahā-Bhavagupta II, [Year 13].—F. Kielhorn, pp. 254-59, Plate.
   [Now in the Nagpur Museum.]  

177.—IV.36.—Keḷawāḍi Inscription of the time of Sōmeśvara I, A. D. 1053.—J. F. Fleet, pp. 259-62, Plate.

178.—IV.37.—Dates of Chōla Kings (continued).—F. Kielhorn, pp. 262-66.
   A. Kulōṭṭuṅga-Chōla I
      20. Maṇīmaṅgalam Rājagōpala-Perumāl Temple Inscription, [Year 48], p. 262.

   C. Vikrama-Chōla
      21. Tiruvirāлимnārū Mahāṅgasvāmin Temple Inscription, [Year 4], p. 263.
      22. Tiruvaṅkādu Śvētāranyēśvara Temple Inscription, [Year 5], p. 263.
INDEX—A. ARTICLES

C. Kulottuṅga-Chōja III

23. Tiruvenkāḻu Śvētāraṇyēśvara Temple Inscription, [Year 8], p. 264.

24. Kaṭappēri Śvētāraṇyēśvara Temple Inscription, [Year 16], p. 265.

179.—IV.38.—Saṅkalāpura [Āñjanēya Temple] Inscription of Kṛishṇarāya, Śaka Saṅvat 1435.—E. Hultzsch, pp. 266-69.

180.—IV.39.—Vilāpaka Grant of Venkaṭa I, Śaka Saṅvat 1523.—E. Hultzsch, pp. 269-78.

181.—IV.40.—Karhāḍ Plates of Kṛishṇa III, Śaka Saṅvat 880.—R. G. Bhandarkar, pp. 278-90, Plate.

182.—IV.41.—Koṭṭayam Plate of Vira-Rāghava.—V. Venkayya, pp. 290-97, Plate.


184.—IV.43.—Nandamapūṇḍi Grant of Rājarāja I, dated in his Thirty-second Year [A. D. 1053].—F. Kielhorn, pp. 300-09.

[Now in the Government Museum, Madras.]

185.—IV.44.—Three inscriptions from Northern India.—F. Kielhorn, pp. 309-14.


2 (B). Rōhtāṅgaḷ Rock Inscription of Pratāpa, Vikrama Saṅvat 1279, p. 310.


186.—IV.45.—Dirghāśi Inscription of Vanapiṭa, Śaka Saṅvat 997.—G. V. Ramamurti, pp. 314-18.


[Now in the Government Museum, Madras.]

188.—IV.47.—Three Inscriptions of Kāṭaya-Vēma, Śaka Saṅvat 1313, 1336 and 1338.—E. Hultzsch, pp. 328-30.


190.—IV.49.—Karabha Plates of Prabhūtavarsha, Śaka Saṅvat 735.—H. Lüder, pp. 332-49.

[Now in the Government Museum, Bangalore.]


192.—IV.51.—Donepūṇḍi Grant of Nāmaya-Nāyaka, Śaka Saṅvat 1259.—F. Kielhorn, pp. 356-59.

[Now in the Government Museum, Madras.]
193.—IV.52.—Four Tamil Inscriptions at Kil-Muṭṭugur.—E. Hultzsch, p. 360.
4 (D)*. Inscription of Narasiṇhavarman, Year 3, p. 360.
[*See IV. 22 above.]
194.—[IV.53.]—INDEX, pp. 361-98.

Vol. V (1898-99)—Edited by E. Hultzsch.

195.—V.1.—The Aśoka [Pillar] Edicts of Paṣariā [Rummindeī] and Niglīva.—G. Bühler, pp. 1-6, Plate.

196.—V.2.—Yekkēri Rock Inscription of the time of Pulikēśin II.—J. F. Fleet, pp. 6-9, Plate.

197.—V.3.—Inscriptions at Managōli [Hanumat Temple].—J. F. Fleet, pp. 9-31.
1 (A). Inscription of the time of Bijjala, [Year 5], A.D. 1161, p. 9.
2 (B). Do., [Year 10], A.D. 1165, p. 23.
3 (C). Inscription of the time of Saṅkama, [Year 3], A.D. 1178, p. 26.
4 (D). Inscription of the time of Jaitugī I, about A.D. 1200, p. 28.

198.—V.4.—Four Pillar Inscriptions of Eastern Chāluṅya Chiefs at Śrīkūrma [Kūrmēśvara Temple].—E. Hultzsch, pp. 31-37.
1 (A). Inscription [of Vijayāditya II], dated Śaka Saṅvat 1195, p. 32.
2 (B). Inscription [of Purushottama], dated Śaka Saṅvat 1199, p. 34.
3 (C). Inscription [of Jagannātha], dated Śaka Saṅvat 1231, p. 35.
4 (D). Inscription [of Purushottama], dated Śaka Saṅvat 1240, p. 36.

1. Saṅkhēdi Plates of Dadda IV Prāṣāntarāga, [Year 392, set 1], p. 39, Plate.
2. Do., [Year 392, set 2], p. 39, Plate.

200.—V.6.—Eight Vaṭṭeluttu Inscriptions of Chōla Kings.—E. Hultzsch, pp. 41-48.
1 (A). Śuchindram Sthāṇunātha Temple Inscription [of Parakēśarivarman, Year 34], p. 42, Plate.
2 (B). Śuchindram Sthāṇunātha Temple Inscription [of Parāntaka I, Year 40], p. 43, Plate.
3 (C). Śuchindram Sthāṇunātha Temple Inscription [of Rājarāja I, Year 10], p. 44, Plate.
4 (D). Do. [Year 14], p. 44, Plate.
5 (E). Do. [Year 15], p. 45, Plate.
6 (F). Shērmēdevi Rāmasvāmin Temple Inscription [of Rājarāja I, Year 15], p. 46, Plate.
7 (G). Shērmēdevi Rāmasvāmin Temple [Incomplete] Inscription [of Rājarāja I], p. 46, Plate.
8 (H). Shērmēdevi Rāmasvāmin Temple Inscription [of Rājēndra-Chōla I, Year 3], p. 47, Plate.

201.—V.7.—Dates of Chōla Kings (continued).—F. Kielhorn, pp. 48-49.
A. Rājarāja
25. Śuchindram Sthāṇunātha Temple Inscription, [Year 15], p. 48.
B. Kuṭṭṭhāna-Chōla I
INDEX—A. ARTICLES

202.—V.8.—Rāyakōta Plates of Skandaśishya, [Year 14].—E. Hultsch, pp. 49-53, Plate.

203.—V.9.—Koṅkuduru Plates of Allaya-Dōḍḍa, Śaka Saṁvat 1352.—G. V. Ramamurti, pp. 53-69.

[Now in the Government Museum, Madras.]

204.—V.10.—Pīṭhāpuram Plates of Vira-Chōḍa, dated in his Twenty-third Year.—H. Krishna Sastri, pp. 70-100.

205.—V.11.—[Two] Maunggun Gold Plates.—Maung Tun Nyein, pp. 101-02, Plate.

[Now in the British Museum, London.]

206.—V.12.—Ahmadābād Inscription of Vīsadalēva, [Vikrama] Saṁvat 1308.—J. E. Abbott, pp. 102-03.

207.—V.13.—Four Inscriptions of Kulōttuṅga-Chōḍa.—E. Hultsch, pp. 103-06.

1 (A). Chidambaram Inscription [of Kulōttuṅga-Chōḍa], p. 103, Plate.
2 (B). Tiruvēṅkāṇḍu [Śvētāranyēśvara Temple] Inscription [of Kulōttuṅga-Chōḍa], Year 39, p. 104, Plate.
4 (D). Tiruĉorriyūr [Ādhipuriśvara Temple] Inscription [of Jayadhara (Kulōttuṅga-Chōḍa)], Year 30, p. 106.

208.—V.14.—Dibbida Plates of Arjuna of the Matsya family, Śaka Saṁvat 1191.—F. Kielhorn, pp. 106-12, Plates.

[Now in the Government Museum, Madras.]

209.—V.15.—Three Copper-plate Inscriptions of Gōvindachandra of Kanauj.—F. Kielhorn, pp. 112-13.


[All are now in the Provincial Museum, Lucknow.]

210.—V.16.—Six Eastern Chālukya Copper-plate Inscriptions.—F. Kielhorn, pp. 118-42.


[Now in the Government Museum, Madras.]

2 (B). Masulipatam (?) Plates of Vījaya śiśitya III, [A. D. 844-888], p. 122, Plate.

3 (C). Bevāda Plates of Chālukya-Bhīma I, [A. D. 888-918], p. 127, Plate.

4 (D). Masulipatam Plates of Amma I, [A. D. 918-925], p. 131, Plate.

[Now in the Government Museum, Madras.]


[Now in the British Museum, London.]

6 (F). Masulipatam Plates of Amma II, [A. D. 945-970], p. 139, Plate.

[Now in the Government Museum, Madras.]
211.—V.17.—Chëbrôlu [Nágësvâra Temple] Inscription of Jáya, after Śaka Sannvâvat 1135.—E. Hultzsch, pp. 142-51, Plate.

212.—V.18.—Śravaṇa-Belgoḷa Epitaph of Mârasinîha II.—J. F. Fleet, pp. 151-80, Plate.

213.—V.19.—Assam Plates of Vallabhadëva, Śaka Sannvâvat 1107.—F. Kielhorn, pp. 181-88, Plates.
[Now in the Asiatic Society, Calcutta.]

214.—V.20.—Dëoli Plates of Krishña III, Śaka Sannvâvat 862.—R. G. Bhandarkar, pp. 188-97, Plate.
[Now probably in the Bombay Branch of the Royal Asiatic Society.]

215.—V.21.—Dates of Chôja Kings (continued).—F. Kielhorn, pp. 197-200.
A. Râjarâja
27. Mañimangalam Vaikuṇṭha-Perumâl Temple Inscription, [Year 15], p. 197.
B. Kulôttunga-Chôja I
C. Kulôttunga-Chôja III
29. Mañimangalam Dharmësvara Temple Inscription, [Year 29], p. 198.
30. Uttaramallûr Vaikuṇṭha-Perumâl Temple Inscription, [Year 37], p. 199.
31. Mañimangalam Râjagîpâla-Perumâl Temple Inscription, [Year 20], p. 199.

216.—V.22.—Vakkalëri Plates of Kirtivarman II, Śaka Sannvâvat 679.—F. Kielhorn, pp. 200-05, Plates.

217.—V.23.—Mîndigal [Sömësvara Temple] Inscription of Râjadhirâja, Śaka Sannvâvat 970.—H. Krishna Sastri, pp. 205-08, Plate.

[Now in the Historical Records Office, Jodhpur.]

5 (E). [Sûmanâtha Temple Inscription, No. 1], about A.D. 1200, p. 237, Plate.
6 (F). [Do., No. 2], about A.D. 1200, p. 260.

220.—V.26.—A Note on the Alphabet of the Donepûṇḍī Grant.—F. Kielhorn, pp. 265-66, Plates.

221.—V.27.—Index, pp. 267-301.

222.—V.28.—Appendix: A List of the Inscriptions of Northern India from about A. D. 400.—F. Kielhorn, pp. 1-121.
[A. List of North Indian Inscriptions, pp. 1-96.
B. Index to Appendix, pp. 97-121.]
INDEX.—A. ARTICLES

Vol. VI (1900-01)—Edited by E. Hultsch.

223.—VI.1.—Aihole Inscription of Pulakeśin II, Śaka Saṁvat 556.—F. Kielhorn, pp. 1-12, Plate.

224.—VI.2.—Two Kadamba Grants.—F. Kielhorn, pp. 12-20.
   1 (A). Kūḍgère Plates of Vijaya-Śiva-Mānḍhātṛivarman, the Second Year, p. 12, Plate.
   2 (B). Bannahaḷḷi Plates of Kṛishṇavarman II, the Seventh Year, p. 16, Plate.


A. Rājendra-Chōla I
   32. Beḷatūra Bāṇḍesvara Temple Stone Inscription, [Year 9, Śaka 943], p. 20.
   33. Do., [Year 22, Śaka 955], p. 21.
   34. Aṇkanāṭhapura Arkaḷesvara Temple Stone Inscription, [Year 26, Śaka 959], p. 21.

B. Rājādhirāja
   35. Koḷagāla Māri Temple Stone Inscription, [Year 35, Śaka 975], p. 22.

C. Rājendradēva
   36. Beḷatūra Binakalamma Temple Stone Inscription, [Year 6, Śaka 979], p. 23.


228.—VI.6.—Three Western Gaṅga records in the Mysore Government Museum at Bangalore.—J. F. Fleet, pp. 40-83.
   1 (A). Doṇḍahunuṇḍi Inscription of Nitimārga and Satyavākya, p. 41, Plate.
   2 (B). Bēgūr Inscription of Ereyappa, p. 45, Plates.
   3 (C). Ātakūr Inscription of Kṛiṣṇa III and Būtuga II, A.D. 949-50, p. 50, Plate.
   [Further Remarks on the Western Gaṅgas of Taḷākāḍ, p. 57.]

229.—VI.7.—The Date of the Kōṭṭayam [Syrian Christians’] Plate of Vira-Rāghava.—F. Kielhorn, pp. 83-84.

230.—VI.8.—Mayidavōḷu Plates of Śivakandavarman.—E. Hultsch, pp. 84-89, Plates.
   [Now in the Government Museum, Madras.]

231.—VI.9.—The Armenian Epitaph at the Little Mount [near Madras].—Vartan Melchisedech, p. 89, Plate.


234.—VI.12.—Two Pillar Inscriptions of the time of Kṛiṣṇaṇāyaka of Vijayanagara.—H. Lüders, pp. 108-33.
   1 (A). Managalagiri Pillar Inscription of Kṛiṣṇaṇāyaka, p. 117.
   2 (B). Kāḷi [Kodaṇḍarāmasvāmin Temple] Pillar Inscription of Kṛiṣṇaṇāyaka, [Śaka 1436], p. 133.
235.—VI.13.—Two Grants of Daṇḍimahādēvi.—F. Kielhorn, pp. 133-42.
   1 (A). Gaśijān Plates of Daṇḍimahādēvi, Year 180, p. 133, Plates.
   2 (B). Do., undated, p. 140.
   [Both are now in the Government Museum, Madras.]

236.—VI.14.—Plates of the time of Śaśāṅkarāja, Gupta Sānñvat 300.—E. Hultsch, pp. 143-46, Plates.
   [Now in the Government Museum, Madras.]

237.—VI.15.—Two Pillar Inscriptions at Amarāvati.—E. Hultsch, pp. 146-60.

   2 (B). Naregal Inscription of the time of Dhruva, p. 162, Plate.
   3 (C). Lakshmīśwar Inscription of the time of Śrivallabha [Gōvinda III], p. 163, Plate.
   5 Some special features in the use of the Appellations, p. 182.
   6 The Appellations by which the earlier members of the family were remembered in later times, p. 192.
   7 The use of the biruda Śrivallabha in the Rāshṭrakūṭa records, p. 193.
   8 The Date of Dhruva, p. 195.]

239.—VI.17.—Two Bhuvanēśvar Inscriptions.—F. Kielhorn, pp. 198-207.
   1 (A). Inscription of Svapnēśvara, of the time of Aniyaṅkabhima, p. 198, Plate.
   2 (B). Eulogy of Bhāṭṭa-Bhavadeva Bālavabhūbhujanga, p. 203.

240.—VI.18.—Alās Plates of the Yuvarāja Gōvinda II, Śaka Sānñvat 692.—Devadatta Ramakrishna Bhandarkar, pp. 208-13, Plate.

241.—VI.19.—Belatūru Inscription of the time of Rājendradēva, Śaka Sānñvat 979.—F. Kittel, pp. 213-29, Plate.

242.—VI.20.—Bhāmavaram Inscription of Kulöttūngā I, Śaka Sānñvat 1037.—E. Hultsch, pp. 219-23.

243.—VI.21.—Two Inscriptions of Vikrama-Chōla.—E. Hultsch, pp. 223-30.
   2 (B). Śevilimēdu [Kailāsanātha Temple] Inscription of the Sixteenth Year, p. 227, Plate.

244.—VI.22.—Konḍavīḍu Pillar Inscription of the time of Krishnapāya of Vijayanagara, Śaka Sānñvat 1442.—H. Lüders, pp. 230-39.

245.—VI.23.—Rādhanpur Plates of Gōvinda III, Śaka Sānñvat 730.—F. Kielhorn, pp. 239-51, Plate.

246.—VI.24.—Three Inscriptions in the Dhārwar District.—J. F. Fleet, pp. 251-60.
   1 (A). Dāṃgūr Inscription [of the reign of Kattiyara], p. 251, Plate.
   2 (B). Duṅgīre Inscription [of the reign of Mārassalba], p. 253, Plate.
   3 (C). Mulgund Inscription of the time of Paṇchaladēva, A. D. 975, p. 257, Plate.

[Postscript—

1. Śrīkūrmam Kūrmēśvara Temple Inscription, [Śaka Saṅvat 1186], p. 266.
2. Śrīnāhācālam Lakṣmi-Narasimhasvāmin Temple Inscription, [Śaka Saṅvat 1213], p. 267.
4. Śrīkūrmam Kūrmēśvara Temple Inscription, [Śaka Saṅvat 1215], p. 268.
5. Do., [Śaka Saṅvat 1215], p. 268.]

248.—VI.26.—Tsandavōlu [Liṅgōdbhava Temple Pillar] Inscription of Buddhārāja, Śaka Saṅvat 1093.—E. Hultzsch, pp. 268-78, Plate.

[Postscript—

1. Nādeṇḍā Mūlaśṭhānēśvara Temple Pillar Inscription, [Śaka Saṅvat 1052], p. 275.
2. Do., [Śaka Saṅvat 1060], p. 275.
3. Do., [Śaka Saṅvat 1061], p. 275.
8. Irlapāḍu Śomēśvara Temple Pillar Inscription [of Maṇḍa, Śaka Saṅvat 1057], p. 276.
13. Nādeṇḍā Mūlaśṭhānēśvara Temple Pillar Inscription [of Koṇḍapaḍmaṭi-Buddhārāja, Śaka Saṅvat 1070], p. 278, and

249.—VI.27.—Dates of Chōḍa Kings (continued).—F. Kielhorn, pp. 278-85.

A. Kulōttunāga-Chōḍa I

39. Inscription near the Nāgeśvara Temple at Chēbrōlu, [Year 7, Śaka 998], p. 278.
40. Drākshārāma Bhumēśvara Temple Inscription, [Year 45, Śaka 1036], p. 279.
B. Vikrama-Chôja
41. Śevilinēdu Kailāsanātha Temple Inscription, [Year 16], pp. 279-80.
42. Châbrôlu Kēśavaśāmin Temple Inscription, [Year 9, Śaka 1049], p. 280.
43. Inscription in front of the Chōḷeśvara Temple at Niḍubrûlu, [Year 17, Śaka 1054], p. 281.

C. Kulōṭtuṅga-Chôja III
44. Conjeeveram Ėkārmanātha Temple Inscription, [Year 27], p. 281.

D. Rājarāja III
45. Inscription in the Jambukēśvara Temple near Śrīraṅgam, [Year 16+1], p. 282.
46. Conjeeveram Ėkārmanātha Temple Inscription, [Year 17], p. 282.
47. Maṇīmaṅgalam Dharmēśvara Temple Inscription, [Year 18], p. 282.
49. Do., [No. 2, Year 18], p. 283.
50. Tiruvōrgiyūr Ādhīpurīśvara Temple Inscription, [Year 19], p. 283.
51. Tiruvenggādu Śvētārayēśvara Temple Inscription, [Year 22], p. 284.
52. Maṇīmaṅguḍi Rājaḡopala-Perumāl Temple Inscription, [Year 22+1], p. 284.
53. Maṇīmaṅguḍi Kailāsanātha Temple Inscription, [No. 1, Year 22+1], p. 284.
54. Do., [No. 2, Year 22+1], p. 285.


251.—VI.29.—Sarsavū Plates of Buddhārāja, [Kalachuri] Saṃvat 361.—F. Kielhorn, pp. 294-300, Plate.

252.—VI.30.—Dates of Pāṇḍya Kings.—F. Kielhorn, pp. 301-15.

A. Jaṭāvarmaṇ Kulaśēkhara
1. Larger Tiruppavānanam Grant, [Year 25], p. 301.
2. Tinnevelly Nellaiyappar Temple Inscription, [Year 13+1], p. 302.

B. Māravarmaṇ Sundara-Pāṇḍya I
3. Tinnevelly Nellaiyappar Temple Inscription, [Year 17+1+1], p. 302.
4. Do., [Year 17+1+1], p. 303.
5. Śrīraṅgam Raṅganātha Temple Inscription, [Year 9], p. 303.
6. Tirukkāṭṭupallī Agnāvara Temple Inscription, [Year 7], p. 304.

C. Māravarmaṇ Sundara-Pāṇḍya II
7. Tinnevelly Nellaiyappar Temple Inscription, [No. 1, Year 11+1+1], p. 304.
8. Do., [No. 2, Year 11+1+1], p. 304.
9. Do., [No. 3, Year 11+1+1], p. 305.
10. Do., [Year 11], p. 305.
INDEX—A. ARTICLES

D. Jaṭāyvarmaṇ Sundara-Pāṇḍya I
11. Tiruvaiyarga Paṇḍhanadēśvara Temple Inscription, [Year 2], p. 306.
12. Tirumalavāḍī Vaidyanātha Temple Inscription, [Year 2], p. 306.
18. Tirumalavāḍī Vaidyanātha Temple Inscription, [Year 11], p. 308.

E. Māravarmaṇ Kulaśēkhara I
20. Jambukēśvara Temple Inscription near Śrīraṅgam, [Year 10], p. 309.
22. Kaṭadappēri Śvētāranyēśvara Temple Inscription, [Year 40], p. 310.

F. Jaṭāyvarmaṇ Sundara-Pāṇḍya II
23. Tārāmangalam Iḷaṃśvara Temple Inscription, [Year 13], p. 310.
24. Tiruvorriyur Ādhipurīśvara Temple Inscription, [Year 13], p. 310.
25. Tārāmangalam Iḷaṃśvara Temple Inscription, [Year 6], p. 311.
27. Tārāmangalam Iḷaṃśvara Temple Inscription, [Year 14+1], p. 312.

G. Māravarmaṇ Kulaśēkhara II
28. Tinnevelly Neḷḷaiyappar Temple Inscription, [Year 8], p. 313.
29. Gaṅgaikōṇḍālapuram Brīhadiśvara Temple Inscription, [Year 4], p. 313.
30. Do., [Year 5], p. 313.

253.—VI.31.—Kopṭamudi Plates of Jayavarman, [Year 10].—E. Hultsch, pp. 315-19, Plates. [Now in the Government Museum, Madras.]

254.—VI.32.—Two Cave Inscriptions at Śiyamaṅgalam.—E. Hultsch, pp. 319-22.
1 (A). Inscription of Lalitānkura, p. 320, Plate.
2 (B). Inscription of Vijaya-Nandivikramavarman, [Year 3], p. 320, Plate.


256.—VI.34.—Two Inscriptions of Viḍugādalagiya-Perumāl.—E. Hultsch, pp. 331-34.
1 (A). Inscription at Tirumalai near Pōḻur, p. 331.
2 (B). Kambayanallūr [Dēśināthēśvara Temple] Inscription, [Year 22 of Kōḷottuṅga-Chōla], p. 332.

257.—VI.35.—Tkēi Plates of Raṅjarāja-Chōḍagaṅga, dated in the Seventeenth Year [of Kōḷottuṅga I].—E. Hultsch, pp. 334-47, Plates.

258.—VI.36.—Ranastipūṇḍi Grant of Vimalādītya, dated in the Eighth Year.—V. Venkayya, pp. 347-61, Plates. [Discovered in a field in the Amalapuram Taluk, Godavari District.]

48 DGA/59
260.—VII.1.—Dates of Chōla Kings (continued).—F. Kielhorn, pp. 1-10.
A. Parāntaka I
55. Kūram Kēśava-Perumāl Temple Inscription, [Year 40], p. 1.
B. Kulottunga-Chōla I
C. Viṅkrama-Chōla
57. Tīruvārūr Tyāgarāja Temple Inscription, [Year 5], p. 3.
58. Kovilaḍi Divyājānāśvara Temple Inscription, [Year 11], p. 4.
59. Tīrumālavaḍi Vaidyanātha Temple Inscription, [Year 10], p. 5.
D. Kulottunga-Chōla III
60. Sōmaṇālaṇa Sōmanāṭhēśvara Temple Inscription, [Year 14], p. 6.
(Postscript: Date of the Chellār Plates of Kulottunga Chōla II.)

261.—VII.2.—Dates of Pāṇḍya Kings (continued).—F. Kielhorn, pp. 10-17.
A. Vira-Pāṇḍya
31. Śrīvaikunṭham Kailasapati Temple Inscription, [Year 15], p. 10.
32. Acheharapākkam Akṣhēvara Temple Inscription, [Year 7], p. 11.
B. Mārvavaraṇa Parākrama-Pāṇḍya
33. Śeṅgama Rishabhēśvara Temple Inscription, [Year 6, Śaka 1262], p. 11.
34. Maṇḍārgūḍi Kailasanātha Temple Inscription, [Year 8], p. 11.
C. Jatāvarmaṇa Parākrama-Pāṇḍya
35. Chōḷēśvara Temple Inscription at Chōḷapūрам near Nagercoil, [Śaka 1293, Year 15], p. 12.
D. Jatīlavaraṇa Parākrama-Pāṇḍya (Ariṅkēśaridēva)
E. Jatīlavaraṇa Parākrama-Pāṇḍya (Kulaśēkhara)
F. Jatīlavaraṇa Śrīvallabha
41. Tenkāśi Viśvanātha Temple Inscription, [Year 3, Śaka 1459], p. 15.
G. Mārvavaraṇa Sundara-Pāṇḍya
42. Gaṅgaikōṇḍān Kailasapati Temple Inscription, [Year 22+2, Śaka 1477], p. 16.
H. Jatīlavaraṇa Śrīvallabha (Atīvarāma)
43. Tenkāśi Kulaśēkharamuṇḍalīyār Temple Inscription, [Year 5, Śaka 1489], p. 16.

262.—VII.3.—Amarāvatī [Amarēśvara Temple Slab] Inscription of Kṛishṇarāyaṇa of Vijayanagar, Śaka Saṅvat 1437.—H. Lüders, pp. 17-22.

263.—VII.4.—Three Memorial Stones.—E. Hultsch, pp. 22-25.
I. Baṅgavāḍi Stone [Inscription] of Narasiṁha-Vikramavaran, [Year 24], p. 22, Plate.
II. Harunamapuram Stone [Inscriptions] of Vijaya-Iśvaravarman, [Year 17], p. 23, Plate.
III. Hebbini Stone [Inscription] of Vijaya-Iśvaravarman, [Year 12], p. 24, Plate.
INDEX—A. ARTICLES

264.—VII.5.—A Rock Inscription [of the 10th year of Śattī] at Tanḍalām.—E. Hultsch, pp. 25-26.
265.—VII.6.—Cambay Plates of Gōvinda IV, Śaka 852.—D. R. Bhandarkar, pp. 26-47, Plates.
266.—VII.7.—The Inscriptions in the Caves at Kārlē.—E. Senart, pp. 47-74, Plates.
267.—VII.8.—Dēvulapalli Plates of Immaḍi-Nṛsiṃha, Śaka Saṅvat 1427.—J. Ramayya, pp. 74-85, Plate.
268.—VII.9.—Kahla Plate of the Kalachuri Sōḍhadēva, [Vikrama] Saṅvat 1134.—F. Kielhorn, pp. 85-93.
[Now in the Provincial Museum, Lucknow.]
269.—VII.10.—Lucknōw Museum Plate of Kīrtipāla, [Vikrama] Saṅvat 1167.—F. Kielhorn, pp. 93-98, Plates.
270.—VII.11.—Lār Plates of Gōvindachandra of Kanauj, [Vikrama] Saṅvat 1202.—F. Kielhorn, pp. 98-100.
[Now in the Provincial Museum, Lucknow.]
271.—VII.12.—A Note on the Buguḍa Plates of Mādhavavarman.—F. Kielhorn, pp. 100-102, Plate.
272.—VII.13.—Baloda Plates of Tivaradēva.—E. Hultsch, pp. 102-07, Plate.
273.—VII.14.—Inscriptions on the three Jaina Colossi of Southern India.—E. Hultsch, pp. 108-15.
   2 (B). Inscription on the proper left side of the Belgoḷa Colossus, p. 109, Plate.
   3 (C). Inscription on the proper right side of the Kārkaḷa Colossus, Śaka Saṅvat 1353, p. 109.
   4 (D). Inscription on the proper left side of the Kārkaḷa Colossus, p. 111.
   5 (B). Inscription on the Brahmadēvastambha in front of the Kārkaḷa Colossus, Śaka Saṅvat 1355, p. 111.
   6 (F). Inscription on the proper right side of the Vēṅūr Colossus, Śaka Saṅvat 1525, p. 112.
   7 (G). Inscription on the proper left side of the Vēṅūr Colossus, Śaka Saṅvat 1526, p. 113.
274.—VII.15.—Two Jaina Inscriptions of Irrugappa [in the Vardhamāna Temple at Tiruppa-
ruttikkeru].—E. Hultsch, pp. 115-16.
   1 (A). Inscription, dated in the Dundubhi Year, p. 115.
   2 (B). Inscription, dated in the Prabhava Year, p. 116.
275.—VII.16.—Two Brāhmī and Kharōṣṭhī Rock Inscriptions in the Kaṅgrā Valley.—J. Ph. Vogel, pp. 116-19, Plate.
   2. Patyōr Rock Inscription.]
276.—VII.17.—Two Inscriptions of Tammusiddhi, Śaka Saṅvat 1129.—H. Lüders, pp. 119-28.
   1 (A). Tiṟuvaḷāṅgādu [Vaṭṭāranyēsvara Temple] Inscription, Śaka Year 1129], p. 123.
   2 (B). Tiṟuppāṣūr [Vācchiṣvara Temple] Inscription, Śaka Year 1129, p. 126.
277. VII.18.—[Little Conjeeveram] Arulāḷa-Perumāḷ [Temple] Inscription of the time of Pratāpa-
rudra, Śaka Saṅvat 1238.—E. Hultsch, pp. 128-32.
278.—VII.19.—Six Inscriptions at Tirunāmanallur.—E. Hultsch, pp. 132-38.
1 (A). Inscription of Parāntaka I, Year 28, p. 133.
2 (B). Inscription of Parāntaka I, Year 39, p. 134.
3 (C). Inscription of Kṛiṣṇa III, Year 17, p. 135.
5 (E). Inscription of Śaka Saṁvat 876, p. 137.
6 (F). Inscription of Rājendra-Čoḷa I, p. 137.

279.—VII.20.—Fourteen Inscriptions at Tirukkovalur.—E. Hultsch, pp. 138-47.
1 (A). Inscription of Vijaya-Nandivikrama, [Year 17], p. 139.
2 (B). Inscription of Vijaya-Nṛipatunāgavikrama, [Year 21], p. 139, Plate.
3 (C). Inscription of Vijaya-Nṛipatunāgavikramavarmā, [Year 21], p. 140.
4 (D). Inscription of Parakēśarivarman, [Year 5], p. 140.
5 (E). Inscription of Parāntaka I, [Year 28], p. 141, Plate.
6 (F). Inscription of Parāntaka I, [Year 33], p. 141, Plate.
7 (G). Inscription of Kṛiṣṇa III, [Year 21], p. 142, Plate.
8 (H). Inscription of Kṛiṣṇa III, [Year 22], p. 143.
9 (I). Inscription of Kṛiṣṇa III, [Year 24], p. 144, Plate.
10 (J). Inscription of Rājarāja I, [Year 9], p. 144.
11 (K). Inscription of Rājendradēva, [Year 6], p. 145.
12 (L). Inscription of Rāma Narasiṁha, p. 146.
13 (M). Inscription of Narasiṁhavarman, p. 147.
14 (N). Inscription of Rājarāja II, [Year 3], p. 147.

280.—VII.21.—Two further Inscriptions of Tammusiddhi.—H. Lüders, pp. 148-55.

281.—VII.22.—Madhuban Plate of Harsha, the Year 25.—F. Kielhorn, pp. 155-60, Plate.
[Now in the Provincial Museum, Lucknow.]

282.—VII.23.—Tiruvendiputram Inscription of the time of Rājarāja III, [Year 14], Narasiṁha II, and Köpperuṇījīṅga.—E. Hultsch, pp. 160-69.

Inscriptions discussed:
1 (A). Cōḻaeveram Arulāla-Perumāl Temple Inscription of Köpperuṇījīṅga, [Year 18], p. 164.
2 (B). Tiruvempainallur Vaikuṇṭha-Perumāl Temple Inscription of Köpperuṇījīṅga, [Year 7], p. 164.
3 (C). Tiruvidaimarudūr Mahāliṅgaśvāmin Temple Inscription of Köpperuṇījīṅga, [Year 18], p. 164.
4 (D). Tirukkatakkunram Vēdagirīsvara Temple Inscription of Köpperuṇījīṅga, [Year 31], p. 165.

3.—VII.24.—Dates of Chōla Kings (continued).—F. Kielhorn, pp. 169-77.
A. Rājarāja I
INDEX—A. ARTICLES

283.—VII.24.—contd.

B. Rājendra-Chōla I

C. Kōṭṭuṅga-Chōla I
63. Uḍaiyārkōyil Karavandīśvara Temple Inscription, [Year 16], p. 170.

D. Vikrama-Chōla
64. Tirunāṅkūli Vāmanapurūśvara Temple Inscription, [Year 11], p. 170.
65. Uḍaiyārkōyil Karavandīśvara Temple Inscription, [Year 15], p. 171.

E. Kōṭṭuṅga-Chōla III
66. Tirunāṅkūli Vāmanapurūśvara Temple Inscription, [Year 3], p. 171.
67. Gīḍológ Bhaktāparādhīśvara Temple Inscription, [Year 3], p. 171.
68. Tirunāṅkūli Vāmanapurūśvara Temple Inscription, [Year 7], p. 172.
69. Tirunallār Darbhāraṇyāśvara Temple Inscription, [Year 17], p. 172.
70. Tiruvēṇīnallūr Kṛṣṇapurūśvara Temple Inscription, [Year 17], p. 172.
72. Tirunāṅkūli Vāmanapurūśvara Temple Inscription, [Year 19], p. 173.
73. Do. [Year 21], p. 174.
74. Do. [Year 21], p. 174.

F. Rājarāja III
75. Māgaral Tirumālīśvara Temple Inscription, [Year 4], p. 174.
76. Do. [Year 4], p. 175.
77. Kōvīlveṇṇī Ikshupurūśvara Temple Inscription, [Year 6+1], p. 175.
78. Kīl-Kāsakudi Ādiyappāṇ Temple Inscription, [Year 10], p. 175.

G. Rājendra-Chōla III
79. Uḍaiyārkōyil Karavandīśvara Temple Inscription, [Year 3], p. 175.
80. Śrīrāngam Rāganātha Temple Inscription, [Year 7], p. 176.
81. Maṭhāruguḍi Rājagōpāla-Perumāl Temple Inscription, [Year 21], p. 176.
82. Maṭhāruguḍi An̄gāmalainātha Temple Inscription, [Year 22], p. 177.
83. Śrīrāngam Rāganātha Temple Inscription, [Year 7+1], p. 177.

284.—VII.25.—Kaluchumābarṛu Grant of Vijayāditya-Amma II.—J. F. Fleet, pp. 177-92, Plate.
[Now in the British Museum, London.]

285.—VII.26.—Four Inscriptions at Śoḷapuram.—E. Hultsch, pp. 192-97.
1 (A). Inscription of Vijaya-Kampa, [Year 8], p. 192, Plate.
2 (B). Inscription of Vijaya-Kampavikramavarman, [Year 23], p. 193, Plate.
3 (C). Inscription of Śaka Saṅvat 871, p. 194.

286.—VII.27.—A Vaishṇava Inscription at Pāgān.—E. Hultsch, pp. 197-198, Plate.
287.—VII.28.—Some records of the Rāṣṭrakūta Kings of Mālkhēḍ [continued from Vol. VI, p. 198].—J. F. Fleet, pp. 198-231.
4 (D). Mantratādi Inscription of the time of Amōghavarsha I, [Šaka 787], A.D. 865, p. 198, Plate.
6 (F). Niḍājagundī Inscription of the time of Amōghavarsha I, about A.D. 874-75, p. 208, Plate.
8. The Original Home of the Rāṣṭrakūtaśas of Mālkhēḍ, p. 223.
10. Gōvinda II, and the Alās Plates which purport to have been issued in A.D. 770, p. 230].

288.—VII.29.—Index.—V. Venkayya, pp. 233-62.

289.—VII.30.—Appendix : A List of Inscriptions of Southern India from about A.D. 500.—F. Kielhorn, pp. 1-215.
Additions and Corrections, p. 170.
I. List of Dated Inscriptions, pp. 171-79.
II. Index to the Appendix, pp. 180-215.

290.—VII.31.—Appendix II : Supplement to the List of Inscriptions of Southern India.—F. Kielhorn, pp. 1-27.
A. Genealogical or Succession Lists, pp. 1-25.

291.—VII.32.—II.—Synchronistic Table for Southern India, A.D. 400-1400.—F. Kielhorn.

Vol. VIII (1905-1906)—Edited by E. Hultsch.

292.—VIII.1.—Dates of Chōla Kings (continued).—F. Kielhorn, pp. 1-8.

A. Vikrama-Chōla
  84. Tiruvadi Śaranārāyaṇa-Perumāḷ Temple Inscription, [Year 7], p. 1.

B. Rājārāja II
  85. Tiruvallāṉjuli Kapardīśvara Temple Inscription, [Year 4], p. 2.
  86. Uḍaiyārkōyil Karavandīśvara Temple Inscription, [Year 6], p. 2.
  87. Tiruvallāṉjuli Kapardīśvara Temple Inscription, [Year 12], p. 2.
  88. Conjeeveram Ėkāmranātha Temple Inscription, [Year 16], p. 3.
  89. Āṅḷuguḍi Āṉpattahāyēśvara Temple Inscription, [Year 6], p. 3.

C. Kalotṭūṅga-Chōla III
  90. Aṟivaṟarāṅgaḷam Pāṭāḷīśvara Temple Inscription, [Year 10], p. 4.
  91. Tiruvanṉṟamalai Arunāchalēśvara Temple Inscription, [Year 35], p. 4.
  92. Tiruvallāṉjuli Kapardīśvara Temple Inscription, [Year 36], p. 4.
  93. Kalappāḷ Kailāsanātha Temple Inscription, [Year 37], p. 5.
  94. Tiruvallāṉjuli Kapardīśvara Temple Inscription, [Year 39], p. 5.
INDEX—A. ARTICLES

292.—VIII.1.—contd.

D. Rājarāja III
95. Tiruvalaṅjuḷi Kapardidāvara Temple Inscription, [Year 8–1], p. 6.
96. Tiruvaṇṇāmalai Aruṇāchalaśvara Temple Inscription, [No. 1, Year 32], p. 6.
97. Do.
[No. 2, Year 32], p. 6.

E. Rājendra-Chōļa III
98. Ānbil Pṛemapuriśvara Temple Inscription, [Year 4], p. 6.

F. Tribhuvanaṇḍra-Chōḷa
100. Tiruvaṇṇāmalai Aruṇāchalaśvara Temple Inscription, [Year 11], p. 7.

293.—VIII.2.—Tiruvadi [Viraṭṭāṅgēśvara Shrine] Inscription of Ravivarman, A.D. 1313 [Śaka 1235, Kaliyuga Year 4414].—E. Hultsch, pp. 8-9.


296.—VIII.5.—Ṭaḷagunda Pillar Inscription of Kākusthavarman.—F. Kielhorn, pp. 24-36, Plate.

297.—VIII.6.—Junāgaḍh Rock Inscription of Rudradāman, Year 72.—F. Kielhorn, pp. 36-49, Plate.

298.—VIII.7.—Chikmagalur Inscription of Rāchamalla III, of the period A.D. 989-1005.—J. F. Fleet, pp. 50-59.

299.—VIII.8.—The Inscriptions in the Caves at Nāsik.—E. Senart, pp. 59-96.
1. Inscription of Puḷumāyi, Year 6 (back wall of the Veranda in Cave No. 2), p. 59, Plate.
2. Inscription of Vāsiṭṭhiputa Puḷumāyi, Year 19 (back wall of the Veranda in Cave No. 3), p. 60, Plate.
3. Inscription of Navaṇarasavāṃi Vāsiṭṭhiputa Puḷumavi, Year 19 (engraved in continuation of No. 2), p. 65, Plate.
4. Inscription of Benākṛaṭakasavāṃi Gotamiputa Sadakāṇi, Year 18 (on the east wall of the Veranda in Cave No. 3), p. 71, Plate.
5. Inscription of Gotamiputa Sātakaṇi, Year 24 (engraved in continuation of No. 4), p. 73, Plate.
6. Inscription on the back wall of the Veranda in Cave No. 6, p. 75, Plate.
7. Inscription on the back wall of Cave No. 7, p. 76, Plate.
8. Inscription on the back wall of the Veranda in Cave No. 8 (right of the doorway), p. 76, Plate.
9. Inscription on the back wall of Cave No. 8 (left of the doorway), p. 77, Plate.
10. Inscription of Ushavadāṭa (on the back wall of the Veranda in Cave No. 10, under the ceiling), p. 78, Plate.
11. Inscription of Dakhamitrā (in the Veranda in Cave No. 10, over the doorway of the left cell), p. 81, Plate.
12. Inscription of Ushavadāṭa, Year 42 (immediately below No. 11), p. 82, Plate.
13. Inscription of Dakhamitrā (in the Veranda in Cave No. 10, over the doorway of the right cell), p. 85, Plate.
299.—**VIII.8.—contd.**

14(a) Inscription of Ushavadāta (on the right wall of the Court in Cave No. 10), p. 85, Plate.

(b) Inscription (fragmentary) immediately below No. 14a, p. 87, Plate.

15. Inscription of Mādhvariputra Iśvarasena, Year 9 (on the left wall of the Court in Cave No. 10), p. 88, Plate.

16. Inscription on the back wall of the Veranda in Cave No. 11, right of the doorway, p. 89, Plate.

17. Inscription (on the back wall of the Veranda in Cave No. 12), p. 90, Plate.

18. Inscription of Idrāgnidata (on the back wall of the Veranda in Cave No. 17), p. 90, Plate.

19. Inscription of Bhātapatālikā (in Cave No. 18, on the 5th and 6th pillars of the right hand row), p. 91, Plate.

20. Inscription under the arch over the doorway of Cave No. 18, p. 92, Plate.

21. Inscription above the image of Yakshe in Cave No. 18, p. 93, Plate.

22. Inscription of the Sātavāhana king Kanha (on the upper sill of the right window in Cave No. 19), p. 93, Plate.

23. Inscription over the doorway of the last cell in Cave No. 20, p. 93, Plate.

24. Inscription of Gotamiputa Yaśa Sātakapī, Year 7 (on the back wall of the Veranda in Cave No. 20), p. 93, Plate.

25. Inscription of Pulumāyī, Year 2 (on the front wall of an unfinished Cave beyond Cave No. 23), p. 94, Plate.

26. Inscription of Śaka Dāmachika (on the ruined back wall of the Veranda in Cave No. 24), p. 95, Plate.

27. Inscription of Śaka Dāmachika (on one of the two cisterns to the right of Cave No. 24), p. 95, Plate.

300.—**VIII.9.—**Dhār Prāsastī of Arjunavarman: Pārijāyamañjari-nātikā by Madana.—E. Hultsch, pp. 96-122, Plates.

301.—**VIII.10.—**Kārkala Inscription of Bhairava II, Śaka Sañvat 1508.—H. Krishna Sastri, pp. 122-38, Plate.

302.—**VIII.11.—**Nāgpur Museum Plates of Mahābhavagupta I Janamējaya, [Year 8].—E. Hultsch, pp. 138-43, Plate.

303.—**VIII.12.—**British Museum Plates of Chārūdvi.—E. Hultsch, pp. 143-46, Plate.


305.—**VIII.14.—**Five Copper-plate Inscriptions of Gōvindachandra of Kanauj [from Vārānasi].—F. Kielhorn, pp. 149-59.

4 (D). Plate of Gōvindachandra and the Mahārājaputra Rājayapāla of V.S. 1203, p. 156.
5 (E). Plate of Gōvindachandra of V.S. 1207, p. 158.

[All the plates are now in the Provincial Museum, Lucknow.]
306.—VIII.15.—Pikira Grant of Sinha Varman, [Year 5].—E. Hultsch, pp. 159-63, Plate. [Now in the Government Museum, Madras.]

307.—VIII.16.—Uṇḍikavāṭikā Grant of Abhimanyu.—E. Hultsch, pp. 163-66, Plate.

308.—VIII.17.—Epigraphical Discoveries at Sārnāth.—J. Ph. Vogel, pp. 166-79.
   I. Inscriptions on the Aśoka Pillar, p. 166, Plate. [The pillar also contains 2 other short inscriptions.]
   II. Fragmentary Inscription of Aśvaghōsa’s reign, [Year 40], p. 172, Plate.
   III. Inscriptions of the Third Year of Kanishka, p. 173, Plate.

309.—VIII.18.—Two Inscriptions on Buddhist Images.—T. Bloch, pp. 179-82.
   1 (A). Set-Mahet Image Inscription of the time of Kanishka or Huvishka, p. 180, Plate.
   2 (B). Mathurā Image Inscription of the Year 33 of Huvishka, p. 181, Plate. [Now in the Provincial Museum, Lucknow.]

310.—VIII.19.—Dhulia Plates of Karkarakā, Śaka 701.—D. R. Bhandarkar, pp. 182-87, Plate.

311.—VIII.20.—Two Grants of Dhruvasena II.—E. Hultsch, pp. 188-99.

312.—VIII.21.—Jaina Inscriptions [of the time of Viradhavala and Tejahpāla] at the temple of Neminātha on Mount Ābō.—H. Lüders, pp. 200-29.
   I. [Inscription of V.S. 1287], p. 208, Plate.
   II. [inscription of Bhīmādeva II, V.S. 1287], p. 219, Plate.
   III. [Main Shrine Inscription, V.S. 1287], p. 223.
   IV. [Inscription of Shrine I, V.S. 1288], p. 223.
   V. [Inscription of Shrine 2, V.S. 1288], p. 223.
   VI. [Inscription of Shrine 3, V.S. 1288], p. 223.
   VII. [Inscription of Shrine 4, V.S. 1288], p. 223.
   VIII. [Inscription of Shrine 5, V.S. 1288], p. 224.
   IX. [Inscription of Shrine 6, V.S. 1288], p. 224.
   X. [Inscription of Shrine 7, V.S. 1288], p. 224.
   XI. [Inscription of Shrine 8, V.S. 1288], p. 224.
   XII. [Inscription of Shrine 40, V.S. 1288], p. 224.
   XIII. [Inscription of Shrine 41, V.S. 1288], p. 224.
   XIV. [Inscription of Shrine 42, V.S. 1288], p. 225.
   XV. [Inscription of Shrine 43, V.S. 1288], p. 225.
   XVI. [Inscription of Shrine 44, V.S. 1288], p. 225.
   XVII. [Inscription of Shrine 45, V.S. 1288], p. 225.
   XVIII. [Inscription of Shrine 46, V.S. 1288], p. 226.
312.—**VIII.21—contd.**

XIX. [Inscription of Shrine 17, No. 1, V.S. 1290], p. 226.

XX. [Do. No. 2, V.S. 1290], p. 226.

XXI. [Inscription of Shrine 18, V.S. 1290], p. 226.

XXII. [Inscription of Shrine 19, No. 1, V.S. 1290], p. 226.

XXIII. [Do. No. 2, V.S. 1290], p. 226.

XXIV. [Inscription of Shrine 33, No. 1, V.S. 1293], p. 227.

XXV. [Do. No. 2, V.S. 1293], p. 227.

XXVI. [Inscription of Shrine 26, V.S. 1293], p. 227.

XXVII. [Inscription of Shrine 27, V.S. 1293], p. 227.

XXVIII. [Inscription of Shrine 28], p. 228.

XXIX. [Inscription of Shrine 29, V.S. 1293], p. 228.

XXX. [Inscription of Shrine 30, V.S. 1293], p. 229.

XXXI. [Inscription of Shrine 31, V.S. 1293], p. 229.

XXXII. [Inscription at the Main Shrine, V.S. 1297], p. 229.

313.—**VIII.22.**—Nausāri Plates of Śryāśraya-Silāditya, Year 421.—E. Hultsch, pp. 229-33, Plate.

314.—**VIII.23.**—Chendalār Plates of Kumāravishnū II, [Year 2].—E. Hultsch, pp. 233-36, Plate.

315.—**VIII.24.**—Chendalār Plates of Sarvalōkāśraya, [Year 2], A.D. 673.—E. Hultsch, pp. 236-41, Plate.

316.—**VIII.25.**—Two Prākrit Poems at Dhār.—R. Pischel, pp. 241-60.


317.—**VIII.26.**—Dates of Chōla Kings (continued).—F. Kielhorn, pp. 260-74.

A. Parāntaka I


B. Rājendra-Chōla I

102. Tiruppalatturai Dārulkovanśvara Temple Inscription, [Year 5], p. 261.

C. Vikrama-Chōla

103. Tiruvārur Tyagarājasvāmin Temple Inscription, [No. 1, Year 4], p. 262.

104. Do. [No. 2, Year 4], p. 262.

105. Do. [Year 8], p. 263.

D. Rājarāja II

106. Tiruvaṅjali Kapardishvara Temple Inscription, [Year 16+1], p. 263.

E. Kulottunga-Chōla III

107. Vēdāranyam Vēdāranyēśvara Temple Inscription, [Year 4], p. 264.

108. Rāmagiri Vālīśvara Temple Inscription, [No. 1, Year 6], p. 264.

109. Do. [No. 2, Year 6], p. 264.

110. Tiruvakkaraī Chandramaulīśvara Temple Inscription, [Year 16], p. 265.
INDEX—A. ARTICLES

317.—VIII.26—contd.

111. Vēdāraṇyam Vēdāraṇyēśvara Temple Inscription, [Year 20], p. 265.
112. Kāḷḷa-Perumbūr Kailāsaṇāthasvāmin Temple Inscription, [Year 23], p. 265.
113. Do. [Year 25], p. 266.
114. Vēdāraṇyam Vēdāraṇyēśvara Temple Inscription, [Year 32], p. 266.

F. Rājarāja III

115. Agattiyāṇpallī Agastyēśvara Temple Inscription, [Year 2], p. 267.
116. Tirunellikāvāl Āmalakēśvara Temple Inscription, [Year 8-1], p. 267.
118. Tiruvimāṇuḷi Kapardēśvara Temple Inscription, [Year 12], p. 268.
119. Rāmagiri Vālīśvara Temple Inscription, [Year 16], p. 268.
120. Tiruvanṭāmalai Arunāchalēśvara Temple Inscription, [Year 16], p. 268.
121. Do. [Year 18], p. 269.
122. Kīvāḷūr Akshayalīngēśvara Temple Inscription, [Year 18], p. 270.
123. Vēdāraṇyam Vēdāraṇyēśvara Temple Inscription, [Year 19], p. 270.
124. Tiṭṭagudi Vaidyanāthasvāmin Temple Inscription, [Year 19], p. 270.
125. Aṉbil Vīghnēśvara Temple Inscription, [Year 19], p. 270.
126. Tiruttēṅgūr Rajatagirīśvara Temple Inscription, [Year 25], p. 270.
127. Tiṭṭagudi Vaidyanāthasvāmin Temple Inscription, [Year 27], p. 271.
129. Rāmagiri Vālīśvara Temple Inscription, [Year 29], p. 271.
130. Tiruvanṭāmalai Arunāchalēśvara Temple Inscription, [Year 30], p. 272.

G. Rājēndra-Chōla III

131. Vēdāraṇyam Vēdāraṇyēśvara Temple Inscription, [Year 4], p. 272.
132. Do. [Year 9], p. 272.
133. Tiruttēṅgūr Rajatagirīśvara Temple Inscription, [Year 11-1], p. 273.
134. Vēdāraṇyam Vēdāraṇyēśvara Temple Inscription, [Year 16], p. 273.
136. Tiruvāṟūr Tyāgarājāsvāmin Temple Inscription, [Year 20], p. 274.

318.—VIII.27.—Dates of Pāṇḍya Kings (continued).—F. Kielhorn, pp. 274-83.

A. Jāṭāvarmaṇ Kulaśekhara

44. Tiruchchunai Agastyēśvara Temple Inscription, [Year 13-14], p. 275.
45. Do. [Year 13], 275.

B. Māravarmaṇ Sundara-Pāṇḍya I

46. Madurā Sundarēśvara Temple Inscription, [Year 15], p. 276.

C. Māravarmaṇ Kulaśekhara I

47. Tiruvāṟūr Tyāgarājāsvāmin Temple Inscription, [Year 40], p. 276.
49. Śīgaḷavaram Ādivaṇha-Perumāḷ Temple Inscription, [Year 30], p. 277.
50. Kaḷpaḷa Kaṇaḷatta-Perumāḷ Temple Inscription, [Year 34], p. 227.
51. Allūr Pāṇṭipattēśvara Temple Inscription, [Year 29], p. 278.
D. Jatavarama Sundara Panthya II
52. Tiruvendipuran Devanayaka-Perumal Temple Inscription, [Year 10], p. 278.
53. Thavur Devapurisvara Temple Inscription, [Year 11], p. 279.
54. Kalaikarokil Kalisvara Temple Inscription, [Year 12], p. 279.
55. Achcharapakkam Akashevara Temple Inscription, [Year 13+2], p. 280.
56. Tiruppalatturai Daraivananesvara Temple Inscription, [Year 9], p. 280.

E. Konaikombaikonda Vikrama-Panthya
58. Kilar Virattanesvara Temple Inscription, [Year 8], p. 281.
59. Tirathanagari Shivakurisvara Temple Inscription, [Year 4], p. 282.

F. MaravarmanVira-Panthya
60. Tenkasi Visvanatha Temple Inscription, [Year 2+11], p. 282.

319.—VIII.28.—Betul Plates of Samkhshotha, the Gupta year 199.—Hira Lal, pp. 284-90, Plate.
320.—VIII.29.—Triplicane [Parrhasirathisvarin Temple] Inscription of Dantivarman, [Year 12].—V. Venkayya, pp. 290-96.
321.—VIII.30.—Taxila Vase [Kharoshthi] Inscription.—H. Lüders, pp. 296-98, Plate.
322.—VIII.31.—Soraikkavur Plates of Virupaksha, Saka Samvat 1308.—T. A. Gopinatha Rao, pp. 298-306, Plate.
323.—VIII.32.—Madras Museum Plates of Sribirhipala, Saka Samvat 1346.—M. Narayanasvami Ayyar, pp. 306-17, Plate.
324.—VIII.33.—Two Anaimalai Inscriptions [in Nrisinha Temple at Naraisingam].—G. Venkoba Rao, pp. 317-21, Plate.
I. [The Inscription of Parantaka, Kalyuga Year 3371 (expired)], p. 319, Plate.
II. [The Inscription of Marajadaiyan], p. 320, Plate.
325.—VIII.34.—Index.—V. Venkayya, pp. 323-54.
326.—VIII.35.—Appendix I. Supplement to the List of Inscriptions of Northern India.—F. Kielhorn, pp. 1-19.
327.—VIII.36.—Appendix II. Supplement to the List of the Inscriptions of Southern India.—F. Kielhorn, pp. 1-27.

Vol. IX (1907-1908)—Edited by E. Hultsch and Sten Konow.

328.—IX.1.—Two Copper-plate Inscriptions of the time of Mahendrapala of Kanaug.—F. Kielhorn, pp. 1-10.
INDEX—A. ARTICLES

329.—IX.2.—Vasantgāḍh Inscription of Pūrṇapāla, V.S. 1099.—F. Kielhorn, pp. 10-15.

330.—IX.3.—Ājlpa [Pillar] Inscriptions at Udiyāvara.—E. Hultsch, pp. 15-21.
   I. Inscription of Chitravāhāna (II) and Raṇasāgara, p. 17, Plate.
   II. Inscription of Raṇasāgara and Śvētavāhāna, p. 18, Plate.
   III. Inscription of Śvētavāhāna, p. 19, Plate.
   IV. Inscription of Prithivisāgara, p. 19, Plate.
   V. Do., p. 20, Plate.
   VI. Do., p. 20, Plate.
   VII. Inscription of Vijayāditya Mārāma, p. 22, Plate.
   VIII. Inscription of Vijayāditya, p. 23, Plate.

331.—IX.4.—Two Grants of Indrarāja III [from Bagumrā], Śaka Saṅvat 836.—D. R. Bhandarkar, pp. 24-41.
   I. Plates [Set 1, Śaka year 836], p. 29, Plate.
   II. Plates [Set 2, Śaka year 836], p. 33, Plate.
   [Both are now in the Baroda Museum.]

332.—IX.5.—Ragholi Plates of Jayavardhana II, [Year 3].—Hira Lal, pp. 41-47, Plate.

333.—IX.6.—Maliyapūṇḍi Grant of Ammarāja II, [Year 12 (Śaka 867)].—E. Hultsch, pp. 47-56, Plate.

334.—IX.7.—Plates of Vijaya-Dēvavarman, [Year 13].—E. Hultsch, pp. 56-59, Plate.

335.—IX.8.—Benares Inscription of Pantha.—D. R. Sahni, pp. 59-62, Plate.
   [Now in the Provincial Museum, Lucknow.]

336.—IX.9.—The Chāhmānas of Naddūla.—F. Kielhorn, pp. 62-83.
   [Now in the Royal Asiatic Society, London.]
   3 (C). Sundhā Hill Inscription of Chāchigadēva, [Vikrama] Saṅvat 1319, p. 70.
   4 (D). Mount Ābū Inscription of Lūṇṭigadēva, [Vikrama] Saṅvat 1377, p. 79.

337.—IX.10.—Ambāsamudram [Erichcha-Uḍaiyār Temple] Inscription of Varaguṇa-Pāṇḍya, [Year 26].—V. Venkayya, pp. 84-94, Plate.

338.—IX.11.—Madras Museum Plates of Vajrahasta III, Śaka Saṅvat 984.—Sten Konow, pp. 94-98, Plate.

339.—IX.12.—Talamanchi Plates of Vikramāditya I, A. D. 660, [Year 6].—E. Hultsch, pp. 98-102, Plate.

340.—IX.13.—Māndhāṭā Plates of Dēvapāla and Jayavarman II of Mālava.—F. Kielhorn, pp. 103-23.
   [Both are in the Nagpur Museum.]
341.—IX.14.—Kanker Inscription of the time of Bhānudēva, [Śaka Year 1242].—Hira Lal, pp. 123-30.

342.—IX.15.—Note on two Copper-Plate Inscriptions of the time of Mahēndrapāla of Kanauj.—F. Kielhorn, pp. 130-31.

343.—IX.16.—Vandram Plates of Ammarāja II.—E. Hultsch, pp. 131-35, Plate.


345.—IX.18.—Mount Ābū Vimala Temple Inscription, V. S. 1378.—F. Kielhorn, pp. 148-59, Plate.

346.—IX.19.—Inscriptions from the Bastar State.—Hira Lal, pp. 160-66.
   I. The Nāgavanāśī Inscriptions—
   i. Narāyanpāl Stone Inscription of Queen Guḍa-mahādēvi, the mother of Sōmēśvaradēva, p. 161.
   ii. Bārśur Inscription of Gaṅga-mahādēvi, wife of Sōmēśvaradēva, p. 162.
   iii. Kuruspāl Inscription of Dharaṇa-mahādēvi, second queen (?!) of Sōmēśvara, p. 163.
   iv. Sunārpāl Stone Inscription of Mahādēvi, queen of Jayasimhādēva, p. 163.
   v. Dantēsvāri Guḍi Inscription of Narasimhadēva, p. 163.

   II. The Kākattya Inscriptions, pp. 164.

   III. Miscellaneous Inscriptions, p. 166.

347.—IX.20.—Kanker Copper Plates of Pamparājadēva.—Hira Lal, pp. 166-70.
   2. [Plate of Pamparājadēva of [Kalachuri] Saṅvat 966], p. 169, Plate.

348.—IX.21.—Khariār Copper Plates of Mahā-Sudēva.—Sten Konow, pp. 170-74, Plate.
   [Now in the Nagpur Museum.]

349.—IX.22.—Note on Bhujabala Mahārāya.—R. Sewell, p. 174.

350.—IX.23.—Rājapura Plates of Madhurāntakadēva, [Śaka] Saṅvat 987.—Hira Lal, pp. 174-81, Plate.

351.—IX.24.—Sīhāwā Stone Inscription of Karṇarāja, Śaka Year 1114.—Hira Lal, pp. 182-87, Plate.


353.—IX.26.—Daulatābād Plates of the Bāśṭrakūṭa Saṅkaragaṇa, Śaka Saṅvat 715.—D. R. Bhandarkar, pp. 193-98, Plates.

354.—IX.27.—Buchkalā Inscription of Nāgabhaṭṭa, [Vikrama] Saṅvat 872.—D. R. Bhandarkar, pp. 198-200, Plate.

355.—IX.28.—Kēndūr Plates of Kirtivarman II, Śaka 672.—K. B. Pathak, 200-06, Plates.
INDEX—A. ARTICLES

356.—IX.29.—Dates of Chōla Kings (continued).—F. Kielhorn, pp. 222-29.

A. Rājāraja I
137. Tiruvisalūr Śivōganāthisvāmin Temple Inscription, [Year 5], p. 207.
140. Pērāṅgiyur Śiva Temple Inscription, [Year 24], p. 208.

B. Vikrama-Chōla
141. Tirukkaḍaiyur Amritaghaṭēśvara Temple Inscription, [Year 6], p. 209.

C. Rājāraja II
142. Elvānāsūr Grāmārdhanāṭēśvara Temple Inscription, [No. 1, Year 15], p. 209.
143. Do., [Year 17], p. 209.

D. Rājādhirāja II
146. Tiruvallāṇjuṭi Kapardēśvara Temple Inscription, [Year 8], p. 211.
147. Tiruvārūr Tyāgarājasvāmin Temple Inscription, [Year 10], p. 211.
148. Tirunallār Darbharāṅgēśvara Temple Inscription, [Year 11], p. 212.
149. Mēl-Sēvūr Vēsahabhapurīśvara Temple Inscription, [Year 13], p. 212.

E. Kulottuṅga-Chōla III
150. Elvānāsūr Grāmārdhanāṭēśvara Temple Inscription, [Year 6], p. 213.
151. Tirukkaḍaiyur Amritaghaṭēśvara Temple Inscription, [Year 16], p. 213.
152. Tiruvisalūr Śivōganāthisvāmin Temple Inscription, [Year 18], p. 214.

F. Rājāraja III
155. Do., [No. 1, Year 29], p. 215.
156. Do., [No. 2, Year 29], p. 215.
157. Do., [No. 3, Year 29], p. 216.
158. Do., [No. 4, Year 29], p. 216.

G. Perūṇjiṅgadēva
159. Jambil Jambunātha Temple Inscription, [Year 16], p. 216.
160. Elvānāsūr Grāmārdhanāṭēśvara Temple Inscription, [Year 30], p. 217.

337.—IX.30.—Dates of Pāṇḍya Kings (continued).—F. Kielhorn, pp. 222-29.

A. Māravarman Sundara-Pāṇḍya II
63. Tirumaiyam Rock-cut Śiva Temple Inscription, [Year 7], p. 223.

B. Māravarman Kulasēkhara I
64. K'lāḍaṛi Arjunēśvara Temple Inscription, [Year 23], p. 223.
65. Do. [Year 30+1], p. 224.

C. Māravarman Kulasēkhara II
66. Guḍimallūr Bhūmēśvara Temple Inscription; [Year 12], p. 224.
357.—IX.30. contd.

D. Jaṭāvarmaṇ Parākrama-Pāṇḍya

67. Tirumaiyam Satyagirinātha-Perumāl Temple Inscription, [Year 12], p. 225.

[Postscript:
E. Rājakēśaivarman Vīra- Pāṇḍya

67a. Vijayamaṅgalam Kariyamāṇikka-Perumāl Temple Inscription, Ś. 1202, [Year 15], p. 225.

358.—IX.31.—Tirumalai Rock Inscription of Rājēndra-Chōla I, [Year 13].—E. Hultsch, pp. 229-33, Plate.

359.—IX.32.—Māmbalḷi Plate of Śrīvallavaṅgōdaī, Kollam, [Year] 149.—T. A. Gopinatha Rao, pp. 234-39, Plate.

360.—IX.33.—Three Early Brāhmaṇ Inscriptions.—H. Lüders, pp. 239-48.

I. British Museum Stone Inscription of the time of Kaṭiśhka, [Year 10], p. 239, Plate.

II. Mathurā Stone Inscription [of Vāsu ...], Saṁvat 74, p. 241, Plate.

III. Mathurā Stone Inscription of the time of Śoṇḍāsa, p. 246.

361.—IX.34.—Paṭhāri Pillar Inscription of Parabala, [Vikrama] Saṁvat 917.—F. Kielhorn, pp. 248-56, Plate.

362.—IX.35.—Anmakoṇḍa [Pillar] Inscription of Prēla, Chālukya-Vikrama Year 42.—H. Krishna Sastrī, pp. 256-67, Plate.

363.—IX.36.—Bālāghāṭ Plates of Prithivīśeṇa II.—F. Kielhorn, pp. 267-71, Plate.

[Now in the Asiatic Society, Calcutta.]

364.—IX.37.—Orissa Plates of Vidyādharabhaṅjadēva.—F. Kielhorn, pp. 271-77, Plate.

[Now in the Asiatic Society, Calcutta.]

365.—IX.38.—Ghaṭiyāḷa Inscriptions of Kakkuka, V.S. 918.—D. R. Bhandarkar, pp. 277-81.

366.—IX.39.—Sārangarh Copper Plates of Mahā-Sudēva.—Hira Lal, pp. 281-85, Plate.

[Now in the Asiatic Society, Calcutta.]


368.—IX.41.—Munḍēśvarī Inscription of Udayaśēna, [Harsha] Year 30.—R. D. Banerji, pp. 289-90, Plate.

369.—IX.42.—Saḥēt Mahēt Umbrella Staff Inscription.—T. Bloch, pp. 290-91, Plate.

[Now in the Provincial Museum, Lucknow.]

370.—IX.43.—Two Buddhist Inscriptions from Sārnāth.—Sten Konow, pp. 291-93, Plate.

371.—IX.44.—Spurious Lāpāh Plate of the Haihaya king Prithvīdeva, Saṁvat 806.—Hira Lal, pp. 293-96, Plate.

372.—IX.45.—Ābhōṇa Plates of Saṅkaragana, Kalachuri Saṁvat 347.—K. B. Pathak, pp. 296-300, Plate.

373.—IX.46.—Ārīgōm Śaradā Inscription [of Rāmadēva], Laukika Saṁvat 73.—Sten Konow, pp. 300-02, Plate.
INDEX—A. ARTICLES

374.—IX.47.—Chandrāvatī Plate of Chandradēva, V.S. 1148.—Sten Konow, pp. 302-05, Plate.
375.—IX.48.—Bhirānpūr Sanskrit Inscription of Ādil Shāh, V.S. 1646, [Śaka 1511, etc.]—Hira Lal, pp. 306-10, Plate.
376.—IX.49.—Nārāyanpāl Inscription of Guṇḍa Mahādēvi, Śaka Saṅvat 1033.—Hira Lal, pp. 311-16, Plate.
377.—IX.50.—Timmapuram Plates of Vishṇuvardhana I Vishamasiddhi.—E. Hultsch, pp. 317-19, Plate.
378.—IX.51.—Sārnāth Inscription of Kumāradēvi.—Sten Konow, pp. 319-28, Plate.
379.—IX.52.—Krisnāpuram Plates of Sadāśivarāya, Śaka Saṅvat 1489.—T. A. Gopinatha Rao and T. Raghaviah, pp. 328-41, Plates.
380.—IX.53.—Ārāṅ Copper-plate of Bhūmasēna II, Gupta Saṅvat 282.—Hira Lal, pp. 342-45, Plate.
381.—IX.54.—INDEX.—H. Krishna Sastri, pp. 347-88.


382.—X.1.—The Pallava Inscriptions of the Seven Pagodas.—E. Hultsch, pp. 1-14.
(2) (B). Inscription near the “Gopā’s Churn” at Māvalivaram, p. 8, Plate.
(3) (C). Inscription at the “Gopā Temple” at Māvalivaram, p. 8, Plate.
(4) (D). Inscription at the “Dharmanāra-maṇḍapa” at Māvalivaram, p. 10, Plate.
(5) (E). Inscription at the “Rāmnāra-maṇḍapa” at Māvalivaram, p. 11, Plate.

383.—X.2.—Rayagad Plates of Vijayāditya, Śaka 625.—K. B. Pathak, pp. 14-17, Plate.
[Now in the Ajmer Museum.]
386.—X.5.—Two Kurupāl Inscriptions of Dharanā-Mahādēvi, of the time of Sōmeśvaradēva.—
Hira Lal, pp. 31-34.
(2) (B). Fragmentary Stone [Inscription of Dhāraṇā-Mahādēvi], p. 34.

387.—X.6.—Sunārpaḷ Stone Inscription of Jayasimhādēva.—Hira Lal, pp. 35-36.
388.—X.7.—Kurupāḷ Stone Inscription of Sōmeśvaradēva, Śaka 1019.—Hira Lal, pp. 37-38.
389.—X.8.—Temarā Satī-stone Inscription of [the time of Hariśchandra], Śaka Saṅvat 1246.—
390.—X.9.—Two Inscriptions of the time of the Nāgavaṁśī king Narasimhādēva.—Hira Lal,
pp. 40-43.
(1) (A). Dantēwarā [Pillar Inscription of Narasimhādēva’s time, Śaka 1147], p. 41.
(2) (B). Jatanāḷ [Stone Slab Inscription of Narasimhādēva’s time, Śaka 1140], p. 42.
391.—X.10.—Note on the Amaravati Pillar Inscription of Simhavarman.—E. Hultsch,
pp. 43-44, Plate.
392.—X.11.—Pachar Plate of Paramardidēva, V. S. 1233.—Arthur Venis, pp. 44-49, Plate.
[Now in the Provincial Museum, Lucknow.]

4 DGA/59

395. — X.14.—Two Nolamba Inscriptions from Dharmapuri.—H. Krishna Sastrī, pp. 54-70.
   1 (A). [Pillar Inscription of Mahendra Nolamba, Śaka 815], p. 65, Plate.
   2 (B). [Pillar Inscription of the Nolamba Prince Ayyapadēva], p. 68, Plate.
   [Now in the Government Museum, Madras.]

396. — X.15.—Karamḍāṅḍa Inscription of the reign of Kumāragupta, [Gupta] Saṁvat 117.—
   Sten Konow, pp. 70-72, Plate.

397. — X.16.—Sunāo Kala Plates of Saṅgamasiṁha, [Kalachuri] Saṁvat 292.—Sten Konow,
   pp. 72-76, Plate.

398. — X.17.—Bāleri Plates of Mūlarāja I, Saṁvat 1051.—Sten Konow, pp. 76-79, Plate.

399. — X.18.—Peshawar Museum Inscription of Vāṇhadajaka, Laukika Saṁvat 538.—Sten Konow,
   pp. 79-81, Plate.

   81-89, Plates.

401. — X.20.—Tibetan Inscription in front of the Ta-chao-ssu Temple in Lhasa, 822 A. D.—
   A. H. Francke, pp. 89-93.

402. — X.21.—Machhlishahr Copper-plate of Hariśchandradēva, [Vikrama] Saṁvat 1253.—Pandit
   Hirananda, pp. 93-100, Plate.
   [Now in the Provincial Museum, Lucknow.]

403. — X.22.—Gadval Plates of Vikramāditya I, A. D. 674 [Śaka 596].—E. Hultsch, pp. 100-
   106, Plate.

404. — X.23.—New Brāhmī Inscriptions of the Scythian Period [in the Provincial Museum,
   I. Coping-stone Inscription, [No. 1], p. 107.
   II. Bōdhisattva Image Inscription, p. 109.
   III. Jaina Image Inscription, Year 9, p. 109.
   IV. Jaina Image Inscription, Year 12, p. 110.
   V. Sambhavānātha Image Inscription, Year 48, p. 112.
   VI. Mathurā Chiddhist Image Inscription, Year 51, p. 112.
   VII. Jaina Image Inscription, Year 58, p. 113.
   VIII. Jaina Image Inscription from Mathurā, Year 71, p. 114.
   IX. Chaturmukha Inscription from Rāmnagar, Year 74, p. 115.
   X. Image Inscription from Mathurā, Year 80, p. 116.
   XI. Bas-relief Inscription from Mathurā, Year 99, p. 117.
   XII. Coping-stone Inscription, [No. 2], p. 118.
   XIII. Red-sandstone Slab Inscription, p. 118.
   XIV. Image Inscription from Mathurā, [recording] the gift of Puṣabalā, p. 119.
   XV. Pavement-slab Fragment Inscription, p. 119.
   XVI. Fragmentary Image Inscription from Rāmnagar, p. 120.
   XVII. Inscription on a Tablet of Homage, p. 120.
   XVIII. Inscription on a Tablet of Homage from Mathurā, p. 120.
   XIX. Fragmentary Inscription on a Pedestal, p. 121.
   XX. Inscription on a Triangular Fragment, p. 121.
   XXI. Inscription on a Pedestal p. 121.
INDEX—A. ARTICLES

405.—X.24.—Dates of Chōla Kings (continued).—R. Sewell, pp. 121-33.

A. Rājādhīrāja I
161. Kumbhakōṇam Nāgāsvara Temple Inscription, [Year 36], p. 121.

B. Vikrama-chōla
162. Kuttālam Uttaravēdiśvara Temple Inscription, [Year 3], p. 122.
163. Do., [Year 5], p. 123.
164. Do., [Year 6], p. 123.
165. Do., [Year 8], p. 124.

C. Kulottuṅga-Chōla II (?)
166. Nandalūr Saumyanāthasvāmin Temple Inscription, [Year 8], p. 125.

D. Rājādhīrāja II (?)
167. Nandalūr Saumyanāthasvāmin Temple Inscription, [Year 12], p. 126.

E. Kulottuṅga-Chōla III
168. Maruttuvakkudi Airāvatēśvara Temple Inscription, [Year 10], p. 127.
169. Kāḷippākkam Maṇiṇkaṇṭhēśvara Temple Inscription, [Year 12, Śaka 1102], p. 127.
170. Tiruvilālar Śivayōganāthasvāmin Temple Inscription, [Year 17], p. 128.
171. Nandalūr Saumyanāthasvāmin Temple Inscription, [Year 24], p. 129.
172. Kuttālam Oṃkārēśvara Temple Inscription, [No. 1, Year 25], p. 129.
173. Do., [No. 2, Year 25], p. 129.
174. Do., [No. 3, Year 25], p. 130.
175. Māyavaram Paṅchanadēśvara Temple Inscription, [No. 1, Year 25], p. 130.
176. Do., [No. 2, Year 25], p. 131.
177. Do., [No. 3, Year 25], p. 131.
179. Māyavaram Paṅchanadēśvara Temple Inscription, [Year 33], p. 132.
180. Rishiṛūr Kailāsanātha Temple Inscription, [Year 33], p. 133.
181. Kuttālam Oṃkārēśvara Temple Inscription, [Year 35], p. 133.

F. Rājaṛāja III.
182. Māyavaram Mayūranāthasvāmin Temple Inscription, [Year 14], p. 134.
184. Tiruvilāmarudur Mahāliṅgasvāmin Temple Inscription, [Year 27], p. 135.

G. Rājēndra-Chōla III (?)
185. Kuttālam Uttaravēdiśvara Temple Inscription, [Year 15], p. 135.

H. Kulottuṅga-Chōda II
186. Bāpaṭṭa Bhāvanārāyaṇasvāmin Temple Inscription, [Śaka 1066, Year 12], p. 136.
187. Do., [Śaka 1066, Year 16], p. 136.
188. Do., [Śaka 1068, Year 4], p. 137.
189. Do., [Śaka 1065, Year 11], p. 137.
190. Do., [Śaka 1064, Year 10], p. 137.

406.—X.25.—Dates of Pāṇḍya Kings (continued).—R. Sewell, pp. 138-47.

A. Māravarmarāṇ Sundarā-Pāṇḍya I
68. Kallādaṇkuraṅchi Nāgāsvaranudaiyār Temple Inscription, [Year 20+1], p. 138.

B. Jaṭāvarmarāṇ Vira-Pāṇḍya
69. Koṭumbalūr Muchukundēśvara Temple Inscription, [Year 17], p. 139.
406.—X.25.—concl'd.

C. Māravarman Kulaśekhara I
70. Śiṃṣamaṇḍūr Rājasimhēśvara Temple Inscription, [Year 3 or 30], p. 140.
71. Pāvālaikkudi Śiva Temple Inscription, [Year 16], p. 140.
72. Kallaḍakurichehi Nāgāvaramudayāḷ Temple Inscription, [Year 33], p. 141.
73. Śiṃṣamaṇḍūr Rājasimhēśvara Temple Inscription, [Year 41], p. 141.

D. Jaṭāvarman Sundara-Pāṇḍya II
74. Nandalūr Saumyanāthasvāmin Temple Inscription, [Year 10], p. 142.
75. Do., [Year 15], p. 142.
76. Do., [No. 1, Year 17], p. 143.
77. Do., [No. 2, Year 17], p. 144.
78. Śiṃṣamaṇḍūr Rājasimhēśvara Temple Inscription, [Year 7], p. 144.

E. Māravarman Kulaśekhara II
79. Pāpāṅgulām Śiddhaḥäṇēśvara Temple Inscription, [No. 1, Year 8], p. 146.
80. Do., [No. 2, Year 8], p. 146.


408.—[X.27].—Index.—H. Krishna Sastri, pp. 155-75.

409.—[X.28].—Appendix: A List of Brāhmī Inscriptions from the Earliest Time to About A. D. 400 (except those of Aśoka).—H. Lüders, pp. 1-162.
   I. Northern Inscriptions, pp. 1-98.
   II. Southern Inscriptions, pp. 98-162.
   [A. Additions and Corrections to the Appendix.
   I. Northern Inscriptions, pp. 162-79.
   II. Southern Inscriptions, pp. 179.
   B. Index of personal Names in the Appendix, pp. 181-203.
   C. Index of Geographical Names in the Appendix, pp. 205-211.
   D. Index of Miscellaneous Terms in the Appendix, pp. 213-24.
   E. List of Find-places of Brāhmī Inscriptions, pp. 225-26.]

Vol. XI (1911-1912)—Edited by V. Venkayya and Sten Konow.

410.—XI.—The Late Rai Bahadur V. Venkayya Avargal.—Sten Konow, p. viii, Plate.

411.—XI.1.—An Inscription at Dēvagēri, [Śaka 522].—J. F. Fleet, pp. 1-16, Plate.
   [Note on the Kanarese and Telugu initial short i, pp. 7-16.]

412.—XI.2.—Paliṇdana Plates of Sihhāditya, Year 255.—E. Hultzsch, pp. 16-20, Plate.

413.—XI.3.—Sahēṭṭ-Mahēṭṭ Plate of Gōvindachandra, [Vikrama] Saṅvat 1186.—Daya RamSañhi, pp. 20-26, Plate.

414.—XI.4.—The Chāhmānas of Mārwār.—D. R. Bhandarkar, pp. 26-79.
   I. Sādāṭi [Jāgēśvara Temple Pillar] Inscription of Jōjaladēva, [Vikrama] Saṅvat 1147,
   II Naḍāl [Sōmēśvara Temple Pillar] Inscription of Jōjaladēva, [Vikrama] Saṅvat 1147,
   III. Śevāḍi Stone Inscription of Aśvarāja, [Vikrama] Saṅvat 1167, p. 28.
   V. Bālī Stone Inscription of Aśvāka, [Vikrama] Saṅvat 1200, p. 32.
INDEX—A. ARTICLES

414.—XI.4.—concl.

VII. Nāḍālī Stone Inscription of Rāyapāla, [Vikrama] Saṅvat 1189, p. 34.
VIII. Do., [Vikrama] Saṅvat, 1195, p. 36.
XI. Do., [Vikrama] Saṅvat 1202, p. 42.
XII. Kirādā Stone Inscription of Ālaṇḍadēva, [Vikrama] Saṅvat 1209, p. 43.
XIII. Sāṇḍērav Stone Inscription of Kēḻhaṇḍadēva, [Vikrama] Saṅvat 1221, p. 46.
XIV. Nāḍālī Stone Inscription of Kēḻhaṇḍa, [Vikrama] Saṅvat 1223, p. 47.
XV. Lāḷrāī Stone Inscription of Kēḻhaṇḍadēva, [Vikrama] Saṅvat 1233, p. 49.
XVI. Lāḷrāī Stone Inscription of Lāḳhaṇapāla and Abhayapāla, [Vikrama] Saṅvat 1233, p. 50.

XVIII. Jāḷōr Stone Inscription of Samarasinḥadēva, [Vikrama] Saṅvat 1239, p. 52.
XIX. Do., [Vikrama] Saṅvat 1242, p. 54.
XXIII. Jāḷōr Stone Inscription of Sāmintasimha, [Vikrama] Saṅvat 1353, p. 60.
XXIV. Kōṭ-Sōlaṅkīyā Inscription of Vaṇavira, [Vikrama] Saṅvat 1394, p. 62.

[History of the Mārwār Chāhamānas, pp. 67-79.]


416.—XI.6.—Jāṃkhaṭ Inscription of the time of Virasēna.—F. E. Pargiter, pp. 85-87, Plate.

417.—XI.7.—Two records on the Pillar at Kōsam.—F. E. Pargiter, pp. 87-92.

1 (A). Verse of the 7th or 8th century A. D., p. 87.
2 (B). Inscription of A. D. 1565, p. 89.

418.—XI.8.—Three Copper-plate Records of Sompur.—B. C. Mazumdar, pp. 93-104.

1 (A). Vakratentali Charter of Mahābhavagupta I, [Year 3], pp. 93-95, Plate.
2 (B). Nibinnā Charter of Mahāśivagupta [Yayaṭi], [Year 15], pp. 95-97, Plate.

419.—XI.9.—Five Valabhi Plates [from Paṭtānā].—Sten Konow, pp. 104-18.

I. Plates of Drūvaśāna I, [Valabhi] Saṅvat 296, pp. 105-09, Plate.
II. Do., [Set 1], [Valabhi] Saṅvat 210, pp. 109-12, Plate.
III. Do., [Set 2], [Valabhi] Saṅvat 210, pp. 112-14, Plate.
V. Plates of Śilāditya I Dharmāditya, [Valabhi] Saṅvat 286, pp. 115-18, Plate.
420.—**XI.10.**—Burmese Inscriptions at Bōdh-Gayā.—Taw Sein Ko, pp. 118-20, Plate.

421.—**XI.11.**—Dates of Chōla Kings (continued).—H. Jacoby, pp. 120-32.

A. Parakāṣiravāmaṇ Rājendra-Chōla I  
191. Tirukkalittaṭtai Vēlapurīśvara Temple Inscription, [Year 9], p. 120.

B. Vikrama-Chōla  
192. Tirunāraiyūr Siddhanāthasvāmin Temple Inscription, [Year 2], p. 121.  
193. Do., [No. 1, Year 3], p. 121.  
194. Do., [No. 2, Year 3], p. 121.  
195. Do., [Year 12], p. 122.

C. Parakāṣiravāmaṇ Rājarāja II  
196. Tirunāraiyūr Siddhanāthasvāmin Temple Inscription, [Year 5], p. 122.  
197. Tiruppaṭṭūr Aiyaṇar Temple Inscription, [Year 7], p. 123.

D. Tribhuvanachakravartin Rājadhirāja II  
198. Tirunāraiyūr Siddhanāthasvāmin Temple Inscription, [Year 6], p. 123.

E. Kuḷottunga-Chōla III  
199. Tirunāraiyūr Siddhanāthasvāmin Temple Inscription, [No. 1, Year 2], p. 123.  
200. Do., [No. 2, Year 2], p. 124.  
201. Do., [Year 5], p. 124.  
203. Tiruvilvimalalai Vilināthasvāmin Temple Inscription, [Year 7], p. 125.  
204. Do., [Year 16], p. 125.  
205. Do., [Year 17], p. 126.

F. Rājarāja III  
206. Tiruppaṭṭūr Aiyaṇar Temple Inscription, [Year 4], p. 126.  
207. Do., [Year 7], p. 126.  
208. Kövilūr Mantrapurīśvara Temple Inscription, [Year 7+1], p. 127.  
209. Tiruvilvimalalai Vilināthasvāmin Temple Inscription, [No. 1, Year 11], p. 127.  
211. Tiruvilvimalalai Vilināthasvāmin Temple Inscription, [No. 2, Year 11], p. 128.  
212. Kövilūr Mantrapurīśvara Temple Inscription, [Year 20], p. 128.  
213. Tiruvilvimalalai Vilināthasvāmin Temple Inscription, [Year 20], p. 129.  
214. Do., [Year 21], p. 129.  
215. Kövilūr Mantrapurīśvara Temple Inscription, [Year 26+1], p. 130.  
216. Tirukkāravaṭṭal stray stone Inscription, [Year 28], p. 130.  
217. Kövilūr Mantrapurīśvara Temple Inscription, [Year 31], p. 130.

G. Rājendra-Chōla III  
218. Kövilūr Mantrapurīśvara Temple Inscription, [Year 10+1], p. 131.  
219. Do., [No. 1, Year 17], p. 131.  
220. Do., [No. 2, Year 17], p. 131.  
221. Tiruvilvimalalai Vilināthasvāmin Temple Inscription, [Year 18], p. 132.  
222. Kövilūr Mantra rāśvara Temple Inscription, [Year 22], p. 132.
INDEX—A. ARTICLES

422.—XI.12.—Dates of Pāṇḍya Kings (continued).—H. Jacobi, pp. 132-39.
   A. Māravarman Sundara-Pāṇḍya I (A. D. 1216-35).
   81. Tirupputtūr Tiruttraśāvara Temple Inscription, [Year 20+1], p. 133.
   B. Jaṭāvarman Sundara-Pāṇḍya I (?) (A. D. 1251-61).
   82. Tiruvilimilalai Vilināthasvāmin Temple Inscription, [Year 2], p. 134.
   C. Jaṭāvarman Sundara-Pāṇḍya
   83. Tiruvilimilalai Vilināthasvāmin Temple Inscription, [Year 8], p. 134.
   D. Tribhuvanachakravartin Sundara-Pāṇḍya (A. D. 1237-38 to ?).
   84. Tirupputtūr Tiruttraśāvara Temple Inscription, [Year 2], p. 135.
   E. Jaṭāvarman Sundara-Pāṇḍya II (?) (A. D. 1275-76 to 1290).
   85. Tiruvilimilalai Vilināthasvāmin Temple Inscription, [Year 9], p. 135.
   F. Jaṭāvarman Sundara-Pāṇḍya II (A. D. 1275-76 to 1290).
   86. Kövilūr Mantrapuriśvara Temple Inscription, [Year 14], p. 136.
   G. Kövērimēlakōṇḍān Jaṭāvarman Sundara-Pāṇḍya
   87. Vedāḷ Nilakanṭhāsvāra Temple Inscription, [Year 13+3], p. 136.
   H. Māravarman Kulaśēkharai I (A. D. 1268-1308).
   88. Pon-Amarāvati Sundararaṇa-Perumāl Temple Inscription, [Year 18], p. 136.
   I. Tribhuvanachakravartin Kulaśēkharai (A. D. 1379-80 to ?).
   89. Tirupputtūr Tiruttraśāvara Temple Inscription, [Year 4+1], p. 137.
   J. Jaṭāvarman Tribhuwanachakravartin Vira-Pāṇḍya (A. D. 1295-1342 ?)
   90. Tiruvilimilalai Vilināthasvāmin Temple Inscription, [Year 6], p. 137.
   91. Tirupputtūr Tiruttraśāvara Temple Inscription, [Year 22], p. 137.
   92. Do., [Year 44], p. 138.
   93. Do., [Year 46], p. 138.
   94. Do., [Year 49], p. 138.
   K. Jaṭāvarman Vikrama-Pāṇḍya
   95. Tirupputtūr Tiruttraśāvara Temple Inscription, [Year 8+14], p. 139.

423.—XI.13.—Goharwa Plates of Kārṇāḷa, [Year 7].—E. Hultzsch, pp. 139-46, Plate.
   [Fleet's remarks on the date of Goharwa Plates of Kārṇāḷa, p. 146.]

424.—XI.14.—Narasapatum Plates of Vajrahasta III, Śaka Saṅvat 967.—Sten Konow,
   pp. 147-53, Plates.

425.—XI.15.—Tiruvellaiāri Inscription of Dantivarman, [Year 5].—K. V. Subrahmanya Aiyar,
   154-58, Plate.


427.—XI.17.—Navalākhi Plates of Śilāḍitya I [Dharmāditya], [Gupta] Saṅvat 286.—H. M.
   Bhadkamkar, pp. 174-80, Plate.
   [Now in the Bahadur Museum, Junagarh.]

428.—XI.18.—Banswara Plates of Bhōjadēva, [Vikrama] Saṅvat 1076.—E. Hultzsch, pp. 181-83,
   Plates.

429.—XI.19.—Sīrpur Stone Inscription of the time of Mahāśīvagupta.—Hira Lal, pp. 184-201,
   Plate.

430.—XI.20.—The [Kharāśthi] Inscription on the Wardak Vase [Year 51]—F. E. Pargiter,

431.—XI.21.—Surat Plates of Vyāghrasēna, [Kalachuri] Year 241.—E. Hultzsch, pp 219-22,
   Plate.
432.—XI.22.—Five Bāṇa Inscriptions from Guḍimallam [Paraśurāmēśvar Temple].—V. Venkayya, pp. 222-40.

1 (A). Inscription of Vikramāditya Māvali-Vāṇarāyā’s time, Year 23 of Nandippōttaraiyar, pp. 224, Plate.

2 (B). Inscription of Vijayāditya-Mahāvali-Vāṇarāyā’s time, Year 49 of Vijaya-Dantivikramavarman, p. 225, Plate.

3 (C). Inscription of Vāṇavidyādhara-Mahāvali-Vāṇarāyā’s time, Year 24 of Nripatunga, p. 226, Plate.

4 (D). Inscription of Vijayāditya-Mahāvali-Vāṇarāyā’s time, Śaka 820, p. 227, Plate.

5 (E). Inscription of Vijayāditya-Vāṇarāyā’s time, Śaka 827, p. 228, Plate.


433.—XI.23.—Dates of Chōla Kings (continued).—R. Sewell, pp. 241-52.

A. Rājarāja I


B. Kulottuttunga-Chōla I


225. Do. [Year 47], p. 242.


C. Vikrama-Chōla


228. Tirumālam Māgālēśvara Temple Inscription, [Year, 13], p. 243.

D. Kulottuttunga-Chōla II

229. Tirumālam Māgālēśvara Temple Inscription, [Year 11], p. 244.

E. Parakēsarivarman Virarājēndra-Chōla (Kulottuttunga III).

230. Ālambākkam Kailāsanātha Temple Inscription, [Year 5], p. 244.

231. Siddhalīṅgamaḍam Vyāghrapādēśvara Temple Inscription, [Year 9], p. 245.

232. Ālambākkam Kailāsanātha Temple Inscription, [Year 26], p. 445.

233. Kōṅerirājāpuram Umāmahēśvara Temple Inscription, [Year 16], p. 246.

234. Melāṭūr Unnatapuriśvara Temple Inscription, [Year 3], p. 246.

F. Rājādhirāja II (?)

235. Ālambākkam Kailāsanātha Temple Inscription, [Year 12], p. 247.

G. Rājarāja III

236. Tirukkachchēr Kachchhapēśvara Temple Inscription, [Year 14], p. 248.

237. Do., [Year 3], p. 248.

238. Turaiyūr Chōḷāsvara Temple Inscription, [Year 3], p. 249.

239. Kōṅerirājāpuram Umāmahēśvara Temple Inscription, [Year 24½-1], p. 249.

240. Samayavaram Muktīśvara Temple Inscription, [Year 6], p. 249.

H. Rājanāriyāṉaṉ Śamburāya

241. Tirukkachchēr Kachchhapēśvara Temple Inscription, [Year 13], p. 250.


J. Perunāṅgaḍēva

243. Siddhalīṅgamaḍam Vyāghrapādēśvara Temple Inscription, [Year 19], p. 252.
INDEX—A. ARTICLES

434.—XI.24.—Dates of Pāṇḍya Kings (continued).—R. Sewell, pp. 253-66.

A. Māravaiśāyana

B. Māravarman Sundara-Pāṇḍya

C. Jatavarman Sundara-Pāṇḍya
   98. Tiruneedungalam Neṇḍugalanathasvāmin Temple Inscription, Year 3, p. 254.
   100. Tirukkachhūr Vighnēsvara Temple Inscription, Year 8, p. 255.
   101. Tiruneedungalam Neṇḍugalanathasvāmin Temple Inscription, Year 11, p. 255.
   102. Tirukkachhūr Kachchhapēsvara Temple Inscription, Year 13, p. 256.

D. Jatavarman Sundara-Pāṇḍya I
   103. Tirukkachhūr Kachchhapēsvara Temple Inscription, Year 8, p. 256.
   104. Purattukkoil Muktisvara Temple Inscription, Year 11, p. 257.

E. Jatavarman Sundara-Pāṇḍya II
   105. Tiruneedungalam Neṇḍugalanathasvāmin Temple Inscription, Year 8, p. 257.
   106. Siddhalingamaḍam Vyāghrapādēsvara Temple Inscription, Year 13, p. 258.
   108. Do., Year 17, p. 259.

F. Jatavarman Kulasekhara

G. Māravarman Kulasekhara
   110. Teṅkarai Mūlasthānēsvara Temple Inscription, Year 23, p. 262.
   111. Purattukkoil Muktisvara Temple Inscription, Year 28, p. 263.

H. Māravarman Kulasekhara I
   112. Teṅkarai Mūlasthānēsvara Temple Inscription, Year 14, p. 263.
   113. Do., Year 28, p. 263.

I. Māravarman Kulasekhara II
   114. Purattukkoil Muktisvara Temple Inscription, Year [6], p. 264.

J. Jatavarman Parakrama-Pāṇḍya
   115. Sōlapuram Vikrama-Pāṇḍyēsvara Temple Inscription; Year 8, Śaka 1244,
       p. 264.

K. Māravarman-Vikrama Pāṇḍya
   116. Siddhalingamaḍam Vyāghrapādēsvara Temple Inscription, Year [6], p. 265.

L. Māravarman-Vira-Pāṇḍyadēva
   117. Siddhalingamaḍam Vyāghrapādēsvara Temple Inscription, Year 15, p. 266.

435.—XI.25.—The Tibetan Alphabet.—A.H. Francke, pp. 266-72.

436.—XI.26.—List of the Ministers' Names found in the Tibetan Inscription in front of the
       Ta-Chao-ssu Temple (Jokhang) in Lhasa, 822 A.D.—A.H. Francke, pp. 272-75.

437.—XI.27.—Tiwarbhōḍ Plates of the Rāṣṭrakūṭa Nannarāja, Śaka 553.—Hira Lal, pp. 276-80,
       Plate.

438.—XI.28.—The Pārikūḍ Plates of Madhyamarājadēva, [Year 88].—R.D. Banerji, pp. 281-87,
       Plate.
439.—XI.29.—Eight Chōla Dates (continued).—L. D. Swami Kannu Pillai, pp. 287-91.

A. Kulottunga-Chōla (II)

244. Tirumalavāḍi Vaidyanāthasvāmin Temple Inscription, [Year 2], p. 288.
245. Udayārkkōyil Karavandisvara Temple Inscription, [Year 4], p. 288.
246. Nandalūr Saunyanaṭhāsvāmin Temple Inscription, [Year 8], p. 289.
247. Tiruvārur Tyāgarājasvāmin Temple Inscription, [Year 10], p. 289.
248. Udayārkkōyil Karavandisvara Temple Inscription, [Year 14], p. 290.
249. Tiruvanaiyālūr Kṛipāpurisvāra Temple Inscription, [No. 1, Year 15], p. 290.
250. Tirumalavāḍi Vaidyanāthasvāmin Temple Inscription, [Year 15], p. 290.
251. Tiruvanaiyālūr Kṛipāpurisvāra Temple Inscription, [No. 2, Year 15], p. 291.


441.—XI.31.—Dadhimati-mātā Inscription of the time of Drūhlāga, [Gupta] Saṇñavat 289.—Ram Karna, pp. 299-04, Plate.

442.—XI.32.—Śrēvāḍi Copper-plates of the Chāhamāṇa Ratnapāla, [Vikrama] Saṇñavat 1176.—Ram Karna, pp. 304-13, Plates.

2 (B). [Ālapāḍu Grant of Pedda-Kōmaṭi-Vēma, Śaka 1334], p. 316.
3 (C). [Puliaribōḍu Hillock Inscription of Raṅgavēmaṇa, Śaka 1337], p. 319.

444.—XI.34.—Mārāḍapalli Grant of Śri-Raṅgarāya II, Śaka 1497.—V. Natesa Iyār, pp. 326-36, Plates.

445.—XI.35.—Mālōpāḍu Plates of Punyakumāra, Year 5.—H. Krishna Sastri, pp. 337-46, Plate. [Postscript : Inscription of Satyāditya, pp. 345-46, Plate.]

446.—[XI.36].—INDEX, pp. 347-72. [For additions to this Index, see Vol. XII, pp. 389-91.]

Vol. XII (1913-1914)—Edited by Sten Konow.

447.—XII.1.—Rāgōlū Plates of Śaktivarman.—E. Hultsch, pp. 1-3, Plate.

448.—XII.2.—Bṛhiḥatprōṣṭā Grant of Umavarman, [Year 30].—E. Hultsch, pp. 4-6, Plate.

449.—XII.3.—Tarpanḍīghū Grant of Lakṣmanasēna, [Year 3].—R.D. Banerji, pp. 6-10, Plate.

450.—XII.4.—Chāṭṣū Inscription of Bāḷāditya, [Gupta 407].—D.R. Bhandarkar, pp. 10-17, Plate.

451.—XII.5.—Lāḍṭū Inscription of Sādhāraṇa, V. S. 1373.—Rama Karna, pp. 17-27, Plate.
[Now in the Rajputana Museum, Ajmer.]

452.—XII.6.—Two Inscriptions from Bōdh-Gayā.—Vinoda Vihari Vidyavinoda, pp. 27-30.
1. [Bōdh-Gayā Stone Inscription of Aśokakalladēva, Lakṣmanasēna year 51], p. 29, Plate.
2. [Bōdh-Gayā Inscription of Sāhaṇapāla, Lakṣmanasēna year 74], p. 30, Plate.


454.—XII.8.—Belāva Copper-plate of Bhōjavarmadēva, Year 5.—Rādhaṅgovindā Basak, pp. 37-43, Plate.
INDEX—A. ARTICLES

455.—XII.9.—Baṭhāgarh Stone Inscription [of the time of Sultan Mahmūd], Šaṅvat 1385.—Hira Lal, pp. 44-47.

456.—XII.10.—Spurious Islāmpur Plates of the Gaṅga king Vijayāditya, Year 30.—K. B. Pathak and Sten Konow, pp. 48-55, Plate.


458.—XII.12.—Nāmmūr Grant of Ammarāja II.—E. Hultsch, pp. 61-64, Plates.

459.—XII.13.—Nidhanpur Copper-plates of Bhāskaravarman.—Padmanatha Bhattacharya, pp. 65-79, Plate.

460.—XII.14.—The Planetary Tables.—H. Jacobi, pp. 79-120.


462.—XII.16.—The “Pyu” Inscriptions.—C. O. Blagden, pp. 127-32, Plate.

463.—XII.17.—Rāmatirtham Plates of Indravarman, [Year 27].—E. Hultsch, pp. 133-36, Plate.

464.—XII.18.—Rāmpāl Copper-plate Grant of Śrīchandradēva.—Radhagovinda Bassak, pp. 136-42, Plate.

[Now in the Varandha Research Society, Rajshahi.]

465.—XII.19.—Nilgunda Plates of Vikramaditya VI, A.D. 1087 and 1123 [Chālukya-Vikrama Years 12 and 48].—L. D. Barnett, pp. 142-55, Plate.

466.—XII.20.—Talcher Grant of Kulastambha.—R. D. Banerji, pp. 156-59.

467.—XII.21.—Dalavāy-Agrahāram [Street, Madura] Plates of Venkatapatidēva Mahārāya I, Śaka Saṁvat 1508.—T. A. Gopinatha Rao, pp. 159-87, Plates.

468.—XII.22.—Mōṭupalli Pillār Inscription of Gaṇapatidēva, A.D. 1244-45 [Śaka 1166].—E. Hultsch, pp. 188-97, Plate.

469.—XII.23.—Hānsīy Plates of the Chāhmāna Bhartrivaḍḍha, Saṁvat 813.—Sten Konow, pp. 197-204, Plate.

470.—XII.24.—Khairā Plates of Yaśaḥkaraṇḍēva, [Kalachuri] Saṁvat 823.—Hira Lal, pp. 205-17, Plate.

471.—XII.25.—Mahaḍā Plates of Yögeśvaradēvavarmān, [Year 33 of Śomēśvara].—B. C. Mazumdar, pp. 218-21, Plate. [See No. 1121 below.]

472.—XII.26.—Ratāṇaḥ[Fragmentary] Plate of Chāhādaḍēva.—Daya Ram Sahni, pp. 221-24, Plate. [Now in the Archaeological Museum, New Delhi.]

473.—XII.27.—Two Cave Inscriptions at Dalavānūr.—E. Hultsch, pp. 225-26.

2 (B). Tamil Inscription mentioning the Pallava king Narēndra, p. 225, Plate.

474.—XII.28.—Kudimiyāmalai Inscription on Music.—P. R. Bhandarkar, pp. 226-37, Plate.

475.—XII.29.—Sōnpūr Plates of Kumāra Śomēśvaradēva.—B. C. Mazumdar, pp. 237-242, Plate. [From Kelgā, Uttara-tīra Division, Sompur State.]

476.—XII.30.—Dantēwārā Sanskrit and Hindi Inscriptions of Dīkpāladēva, Saṁvat 1760.—Hira Lal, pp. 242-50, Plates.
477.—XII.31.—Bhāṇḍūp Plates of Chhittarājdēva, A.D. 1026, [Śaka 948].—J.F. Fleet, pp. 250-68, Plate.
[Now in the British Museum, London.]
[Special Notes:
1. The city Harṣyamana, Harṣjamana, p. 258.
2. The places mentioned in the Thāna plates of A.D. 1017, p. 259.]

478.—XII.32.—Inscriptions at Yēwūr.—L.D. Barnett, pp. 268-91.
2 (B). [Inscription] of the time of Vikramaditya VI, A.D. 1077, p. 269, Plate.

[478a.—XII.32a.—Notes.—J.F. Fleet, pp. 291-98.
2. The Kurudore river: the Tuṅgabhadrā, p. 293.
4. Kopīm: Khidrāpur, p. 296.]

479.—XII.33.—Four Early Inscriptions.—F.E. Pargiter, pp. 298-303.
1 (A). Inscription on the Bronze Casket from Māṇikiala, p. 298, Plate.
2 (B). Inscription on the Silver Plate or Disc from Māṇikiala, p. 300, Plate.
[All are now in the British Museum, London.]

480.—XII.34.—Miraj Plates of Jayasimha II, A.D. 1024 [Śaka 946].—Lionel D. Barnett, pp. 303-15, Plates.

[480a.—XII.34a.—Note on the Places mentioned in the Miraj Plates.—J.F. Fleet, p. 306.]

481.—XII.35.—Mandasör Inscription [of the time] of Naravarman, Māḷavā Year 461.—Haraprasad Sastri, pp. 315-21, Plate.

1 (A). Baudh Grant of Raṇabhaṇḍēva, Year 54, p. 322, Plate.
2 (B). D., Year 26, p. 325.

3 (C). Inscription of the time of Vikramādiṭya VI, A.D. 1105, p. 329, Plate.
6 (F). Inscription of the time of Rāyamūrī-Sōvidēva, A.D. 1173, p. 335.
7 (G). Inscription of the time of Saṅkamadevā, A.D. 1179, p. 336, Plate.


485.—[XII.39].—Index, pp. 359-88.
[Additions to Index, Vol. XI, pp. 389-91.]


486.—XIII.—J O H N F A I T H F U L L F L E E T, C.I.E., Ph. D.—Lewis Rice, pp. ix-xii, Plate

487.—XIII.1.—Triplicane Plates of Paṇṭa-Mailāra, Śaka Saṅvat 1350, in the reign of Dēvarāya II.—T.A. Gopinatha Rao; pp. 1-11, Plates.

488.—XIII.2.—Niḍagundi Inscription of the time of Vikramādiṭya VI and the Kadambar Tailapa II, A.D. 1107, [Chāḷukya-Vikrama Year 32].—Lionel D. Barnett, pp. 12-15, Plate.
489.—XIII.3.—Two Inscriptions from Belgaum, [A.D. 1204].—Lionel D. Barnett, pp. 15-36.
    2 (B). Do., A.D. 1204, [No. 2], p. 17.
    [Both are now in the British Museum, London.]

490.—XIII.4.—Inscriptions at Iṭṭagī.—Lionel D. Barnett, pp. 36-61.
    2 (B). [Inscription] of the time of Saṅkamadēva, A.D. 1178 [Year 2, Vilambin], p. 59.

491.—XIII.5.—The Cycle of Jupiter and the Names of Saṅvatsaras.—Robert Sewell, pp. 61-103.

492.—XIII.6.—Śarabhavaram Plates of the Lord of Chikura, Year 6.—T. A. Gopinatha Rao, pp. 104-08, Plate.

493.—XIII.7.—Two Talēsvara Copper-plates.—Y.R. Gupte, pp. 109-21.
    1 (A). Grant of Dyutivarman, Year 5, p. 115, Plate.
    2 (B). Grant of Viṣṇuvarman, Year 28, p. 118, Plate.
    [Both are in the Provincial Museum, Lucknow.]

494.—XIII.8.—Conjeeveram Plates of Kṛṣṇpadēva-Rāya, Śaka 1444.—S. V. Venkatesvara Ayyar and S. V. Viswanatha, pp. 122-32, Plate.

495.—XIII.9.—The Susuniā Rock Inscription of Chandravarman.—Haraprasad Sastri, p. 133, Plate.

496.—XIII.10.—Sendalai Pillar Inscriptions.—K. V. Subrahmanya Aiyar, pp. 134-149.
    [Important :—Inscription of Perumbiṇḍugu Muttaraiya, p. 139.]


498.—XIII.12.—Pōtavāram Grant of Purushottamadēva, Śaka 1412.—Lionel D. Barnett, pp. 155-58.

499.—XIII.13.—Inscriptions in the Udayagiri and Khaṇḍagiri Caves.—R. D. Banerji, pp. 159-67.
    I. Māṇḍapūri Cave Inscription of Khāravela's time, p. 159, Plate.
    II. Māṇḍapūri Cave Inscription [mentioning Kūḍēpaśiri's name], p. 160, Plate.
    III. Māṇḍapūri Cave Inscription [of Prince Vādukha], p. 161, Plate.
    IV. Sarpagumphā Inscription [No. 1], p. 162, Plate.
    V. Do. [No. 2], p. 162, Plate.
    VI. Haridās Cave Inscription, p. 162, Plate.
    VII. Bāgh Cave Inscription, p. 163, Plate.
    VIII. Jambēśvara Cave Inscription, p. 163, Plate.
    IX. Chhota Hāthigumphā Inscription, p. 164, Plate.
    X. Inscription in Tātawagumphā, [No. II], p. 164, Plate.
    XI. Anantagumphā Inscription, [No. 1], p. 164, Plate.
    XII. Do., [No. 2], p. 165, Plate.
    XIII. Painted Inscription in Tātawagumphā, [No. 1], p. 165, Plate.
    XIV. Navamuni Cave Inscription of Udyōtakēśari, [Year 18], p. 165, Plate.
    XV. Navamuni Cave Inscription [mentioning Kulachandra], p. 166, Plate.
    XVI. Inscription of Udyōtakēśārīn in Lalātendukēśārī's Cave, [Year 5], p. 166, Plate.
    XVII. Gaṇēṣagumphā Inscription [of Sāntikara's time], p. 167, Plate.

500.—XIII.14.—Baṅkāpūr Inscription of the time of Sōmāśvara I and the Kādamba Harikēśārīn, Śaka 977.—Lionel D. Barnett, pp. 168-76.

1 There are about 29 inscriptions engraved on four pillars.
501.—XIII.15.—Some Records of the Rāṣṭrakūta Kings of Mālkēd (continued from VII. 28).—J.F. Fleet, pp. 176-94.

7 (G). Soraṭūr Inscription of the time of Amōghavarsha I, A.D. 869, p. 176, Plate.

[Mānyakēṭā: Mālkēd, p. 179.]

8 (H). Rōṇ Inscription of the time of Amōghavarsha I, A.D. 874, p. 183, Plate.

9 (I). Rōṇ Inscription of Turagaveṇḍa, p. 185, Plate.

10 (J). Bātgera Inscription of the time of Kṛṣṇa II, A.D. 888, p. 187, Plate.

11 (K). Mulgund Inscription of the time of Kṛṣṇa II, A.D. 902-3, p. 190, Plate.


[Was in the Śaṅkarācharya Matha, Kumbakōṇam.]

503.—XIII.17.—Thāna Plates of the time of the Yādava king Rāmachandra, Śaka 1194.—Lionel D. Barnett, pp. 198-206, Plate.

504.—XIII.18.—Three Copper-plates of the time of Chāhamana Kēlaṇa [from Bāṇḍeṣa].—M.B. Garde, pp. 206-11.


3 (C). Plate of Kēlaṇadēva [undated], p. 210, Plate.

[All are now in the Rajputana Museum, Ajmer.]

505.—XIII.19.—Siddhāntam Plates of Dēvendra-varman, [Year 195].—G, Ramadas Pantulu, pp. 212-16, Plate.


[Now in the British Museum, London.]


508.—XIII.22.—Two Grants of Veṇkaṭapati I, Śaka 1508 and 1535.—By Lionel D. Barnett, pp. 225-37.


[Now in the British Museum, London.]

510.—XIII.24.—Akkalapāṇḍi Grant of Śūnghya-Nāyaka, Śaka-Saṃvat 1290.—K. Rama Sastri, pp. 259-75, Plate.

511.—XIII.25.—Talēgōṇ Copper-plates of Kṛṣṇa-Rāja I, Śaka 690.—Sten Konow, pp. 275-282, Plate.

[Now in the Bhārat Itiḥās Samādhiha Manḍal, Poona.]
INDEX—A. ARTICLES

512.—XIII.26.—Silimpur Stone Inscription of the time of Jayapāladēva.—Radhagovinda Basak, pp. 283-85, Plate.

[Now in the Varendra Research Society, Rajshahi.]


514.—XIII.28.—Inscriptions at Narēndra.—Lionel D. Barnett, pp. 298-326.


516.—XIII.30.—Wāla Plate of Guhasēna, Year 246.—Lionel D. Barnett, pp. 338-40, Plate.

[Now in the British Museum, London.]

517.—[XIII.31].—Index, pp. 341-72.

Vol. XIV (1917-1918)—Edited by F. W. Thomas.


519.—XIV.2.—Danda-pālale Plates of Vijaya-bhūpati, Šaka Saṅvat 1332.—G. Venkoba Rao, pp. 68-83, Plates.

[Now in the Government Museum, Madras.]


521.—XIV.4.—Porumāmilṭa Tank Inscription of Bhāskara Bhavādūra, Šaka 1291.—V.S. Sukthankar, pp. 97-109, Plates.

522.—XIV.5.—Harāhā Inscription of the reign of Isānavarman, [Vikrama Saṅvat] 611.—Hirananda Sastri, pp. 110-20, Plate.

[Now in the Provincial Museum, Lucknow.]

523.—XIV.6.—Bhāndak Plates of Krishṇarāja I, Šaka 694.—V.S. Sukthankar, pp. 121-30, Plate.

524.—XIV.7.—Āra [Kharōshṭhi] Inscription of Kaṇīshka II, Year 41.—Sten Konow, pp. 130-43, Plate.

[Now in the Punjab Museum, Lahore.]

525.—XIV.8.—Sanjān Plates of Buddhavarasa.—Sten Konow, pp. 144-52, Plate.

526.—XIV.9.—A New Andhra Inscription of Siri-Pulumāvi.—V.S. Sukthankar, pp. 153-55, Plate.

[On a rock lying midway between the villages Myākadoni and Chirnakadabūr, Ādōni Taluk, Bellary District.]

527.—XIV.10.—The Nañhati Grant of Vallāla-Sēna, Year 11.—R.D. Banerji, pp. 156-63, Plate.

528.—XIV.11.—Sangōli Plates of Harivarman, Year 8.—K.N. Dikshit, pp. 163-68, Plate.

[Now in the Prince of Wales Museum, Bombay.]
529.—XIV.12.—Udayambākam Grant of Kṛishṇadēva-rāya, Śaka 1450.—S.V. Venkateswara and S.V. Viswanatha, pp. 168-75, Plate.
[Now in the Śāṅkarāchārya Maṭha, Conjeeveram.]

530.—XIV.13.—Partābgarh Inscription of the time of [the Pratihāra] king Mahēndrapāla II of Mahēdaya, Saṅvat 1003.—Gaurishankar Hirachand Ojha, pp. 176-88, Plate.
[Now in the Rajaputana Museum, Ajmer.]

531.—XIV.14.—Lakshmīśwar Pillar Inscription of the Yuvarāja Vikramāditya.—Lionel D. Barnett, pp. 188-91, Plate.

532.—XIV.15.—Chandrāvatī Plates of Chandradēva, V.S. 1150 and 1156.—Daya Ram Sahni, pp. 192-209.
2. Plate of V. S. 1156, p. 157, Plate.

533.—XIV.16.—Bëvinahalī Grant of Sādāśīva-rāya, Śaka 1473.—S.V. Venkateswara and S.V. Viswanatha, pp. 210-31, Plates.

534.—XIV.17.—Kudiyāntaṇḍal Grant of Vira-Nṛsiṁha, Śaka 1429.—S.V. Venkateswara and S.V. Viswanatha, pp. 231-240, Plates.
[Now in the Śāṅkarāchārya Maṭha, Conjeeveram.]


536.—XIV.19.—Two Inscriptions from Kurgōd.—Lionel D. Barnett, pp. 265-84.
2 (B). [Inscription] of the same reign, p. 278, Plate.

537.—XIV.20.—Taxila [Kharōshṭhi] Inscription of the year 136.—Sten Konow, pp. 284-95, Plate.

538.—XIV.21.—Arthūṇā Inscription of the Paramāra Chāmuṇḍarāja, Vikrama Saṅvat 1136.—Lionel D. Barnett, pp. 295-310.

539.—XIV.22.—Kāḍalāḍi Plates of Achyuta-Rāya, Śaka 1451.—S.V. Venkateswara and S.V. Viswanatha, pp. 310-23.

540.—XIV.23.—Bāṅgarh Grant of Mahīpāla I, Year 9.—R.D. Banerji, pp. 324-30, Plate.
[Now in the Baṅgiya Sāhitya Parishat, Calcutta.]

541.—XIV.24.—Penukonda Plates of Mādhava II (III).—Lewis Rice, pp. 331-40, Plate.

542.—XIV.25.—The Kanuma Grant of Sadāśīva-Rāya, Śaka 1470.—S.V. Viswanatha, pp. 341-53, Plate.

543.—XIV.26.—The Mēlupāka Grant of Mahādēvēndra Sarasvatī, Śaka 1608.—S.V. Viswanatha, pp. 354-359, Plate.

544.—XIV.27.—Puruḷe Plates of Indravarman, [Gaṅga] Year 149.—G. Ramadas, pp. 360-63, Plate.


546.—XIV.29.—A Note on King Chandra of the Mehrauli Inscription.—R.D. Banerji, pp. 368-71.

547.—[XIV.30].—Index, pp. 373-409.
INDEX—A. ARTICLES

Vol. XV (1919-1920)—Edited by F. W. Thomas.

548.—XV. 1.—Neulpur Grant of Subhākara, Year 8.—R. D. Banerji, pp. 1-8, Plate.
549.—XV. 2.—Śrīśailam Plates of Virūpāksha, Śaka 1388.—T. A. Gopinatha Rao, pp. 8-25, Plate.
2 (B). Inscription of the Kalachurya Bhīllama*, [Year 3], A.D. 1189, pp. 32-39, Plate.
552.—XV. 5.—Aṇbīl Plates of Sundara-Chōja, Year 4.—T. A. Gopinatha Rao, pp. 44-72, Plates.
553.—XV. 6.—Inscriptions of Sūji.—Lionel D. Barnett, pp. 73-112.
1 (A). A Viragal, p. 73, Plate.
2 (B). Fragment of a Grant, p. 74.
3 (C). Inscription of the reign of Vikramāditya V, Śaka 932, p. 75.
4 (D). Inscription of the reign of Sōmēśvara I, Śaka 973, p. 77, Plate.
5 (E1). Do., Śaka 976, p. 80.
6 (E2). Do., Śaka 980, p. 83.
7 (F). Do., Śaka 981, p. 85.
8 (G). Inscription of the reign of Sōmēśvara II, Śaka 991 and 997, p. 91.
9 (H). Do., Śaka 996, p. 96.
10 (I). Inscription of the reign of Vikramāditya VI, Śaka 1006, p. 100.
11 (J). Do., Śaka 1006, p. 103.
12 (K). Do., Year 38, p. 105.
13 (L). Inscription of the reign of the Kalachurya Saṅkama, p. 109.

554.—XV. 7.—The Five Dāmōdarpor Copper-plate Inscriptions of the Gupt Period.—Radhagovinda Basak, pp. 113-45.
(1) Plate of the time of Kumāragupta (I), Gupta Year 124, p. 129, Plate.
(2) Do., Gupta Year 129, p. 142, Plate.
(3) Plate of the time of Budhagupta, Gupta Year 163, p. 134, Plate.
(4) Do., p. 137, Plate.
(5) Plate of the time of Bhānu(?) Gupta, Gupta Year 214, p. 141, Plate.
[All the plates are in the Varṇendra Research Society, Rajshahi.]

555.—XV. 8.—The Kalpāṭti Stone Inscription.—S. V. Venkateswara, pp. 145-50, Plate.


557.—XV. 10.—The Siddhāntāsirōmaṇī.—Robert Sewell, pp. 159-245.

*This Bhīllama actually belonged to the Yādava dynasty.

49 DGA/59
558.—**XV. 11.**—Two Pallava Copper-plate Grants.—H. Krishna Sastri, pp. 246-55.
   1 (A). Ōngōḍu Grant of Vijaya-Skandavarman II, Year 33, p. 249, Plate.
   2 (B). Ōngōḍu Grant of Sinhavarman II, Year 4, p. 252, Plate.
   [Now both are in the Government Museum, Madras.]

   [Now in the Prince of Wales Museum, Bombay.]

560.—**XV. 13.**—Some Unpublished Amarāvatī Inscriptions.—Ramarasasad Chanda, pp. 258-75, Plates.
   [Now in the Government Museum, Madras.]

561.—**XV. 14.**—Dhanantara Plates of Sāmamantaravarna.—Tarini Charan Rath, pp. 275-78, Plate.

562.—**XV. 15.**—Barrackpur Grant of Vijayasēna, Year 32.—R. D. Banerji, pp. 278-86, Plates.

563.—**XV. 16.**—Two Copper-plate Grants from Indore.—Ramesh Chandra Majumdar, pp. 286-291.
   I. Grant of Mahārāja Svāmīdāsa, Year 67, p. 286, Plate.
   II. Grant of Mahārāja Bhulīṇḍa, Year 107, p. 290, Plate.


565.—**XV. 18.**—The Āṅgāchhī Grant of Vigrāhapāla III, Year 12.—R. D. Banerji, pp. 293-301, Plate.
   [Now in the Asiatic Society, Calcutta.]

566.—**XV. 19.**—Tipperah Copper-plate Grant of Lōkanātha, Year 44.—Radhagovinda Basak, pp. 301-15, Plate.
   [Now in the Asiatic Society, Calcutta.]

567.—**XV. 20.**—Māḍagīhā Inscription of Śaka 1093, etc.—Lionel D. Barnett, pp. 315-29, Plate.

568.—**XV. 21.**—Kulēnūr [Hanumān Temple] Inscription of the reign of Jayasimha II, Śaka 950.—Lionel D. Barnett, pp. 329-34, Plate.


570.—**XV. 23.**—Two Inscriptions from Gāwarwād and Aṇīgeri, of the reign of Śomēśvara II, Śaka 993 and 994.—Lionel D. Barnett, pp. 337-48.
   2 (B). Aṇīgeri Inscription of Śaka 993 and 994, p. 347.

571.—**XV. 24.**—Gadag [Vira-Nārāyaṇa Temple] Inscription of Vikramāditya VI, Year 23.—Lionel D. Barnett, pp. 348-83, Plate.

572.—**XV. 25.**—King Śubhākara of Orissa.—Sylvain Lévi, pp. 363-64.


575.—**XV. 28.**—INDEX, pp. 369-421.
INDEX—A. ARTICLES

Vol. XVI (1921-1922)—Edited by F. W. Thomas and H. Krishna Sastri.

576.—XVI. 1.—Sogal Inscription of the reign of Taila II, Śaka 902.—Lionel D. Barnett, pp. 1-9, Plate.

577.—XVI. 2.—Mahobā Plates of Paramardīduva, [Vikrama] Saśvat 1230.—Hira Lal, pp. 9-15, Plate.

578.—XVI. 3.—Shōrkōṭ Inscription of the Year 83.—J. Ph. Vogel, pp. 15-17, Plate.

579.—XVI. 4.—Bhamodra Mohota Plate of Drōnasūrha, Year 183.—Lionel D. Barnett, pp. 17-19, Plate.

580.—XVI. 5.—The Andhau Inscriptions of the time of Rudradāman, Year 52.—R. D. Banerji, pp. 19-25, Plate.

[Now in the Fergusson Museum, Bhuji.]


[Now in the Victoria Hall, Udaipur.]

582.—XVI. 7.—Ālūr [Īsvara Temple] Inscription of Vikramāditya V, Śaka 933.—Lionel D. Barnett, pp. 27-31, Plate.

583.—XVI. 8.—Three Inscriptions of Lakshmeshwar [in the Sōmēśvara Temple].—Lionel D. Barnett, pp. 31-52.

1 (A). Inscription of the reign of Vikramāditya VI, Year 27, p. 31.

2 (B). Inscription of the reigns of Vikramāditya VI (Year 32) and Taila III (Years 3 and 4), p. 35.

3 (C). Inscription of the reign of Jagadēkamalla II, Year 10, p. 44, Plate.

584.—XVI. 9.—Two Jain Inscriptions of Mulgund and Lakshmeshwar.—Lionel D. Barnett, pp. 52-66.

1 (A). Mulgund Inscription of the reign of Sōmēśvara I, Śaka 975, p. 53.

2 (B). Lakshmeshwar Inscription of the reign of Vikramāditya VI, A. D. 1081, p. 58.

585.—XVI. 10.—Two Kadamba Inscriptions of Nīrala.—Lionel D. Barnett, pp. 66-73.

1 (A). Inscription of the reign of Sōmēśvara I, Śaka 974, p. 66, Plate.

2 (B). Inscription of the reign of Sōmēśvara II, Śaka 996-7, p. 68.

586.—XVI. 11.—Three Inscriptions from Hoṭṭūr.—Lionel D. Barnett, pp. 73-88.

1 (A). Inscription of the reign of Satyāśraya, Śaka 929, p. 73.

2 (B). Inscription of the reign of Jayasimha II, Śaka 959, p. 75.

3 (C). Inscription of the reign of Sōmēśvara I, Śaka 988, p. 81.

587.—XVI. 12.—The Jambukēsvaram Grant of Vijayaraṅga Chokkanātha-nāyaka, Śaka 1630.—S. V. Viswanatha, pp. 88-96, Plate. [Was in the Śaṅkarāchārya Maṭha, Kumbhakonam.]

588.—XVI. 13.—The Inscriptions on the Bimarān Vase.—F. E. Pargiter, pp. 97-100, Plate.

[Now in the British Museum, London.]

589.—XVI. 14.—The First Ārya-siddhānta.—Robert Sewell, pp. 100-221.
590.—XVI. 15.—Śrīraṅgam [Raṅganātha Temple] Plates of Hariharaṛāya Udaiyar (III), Śaka 1336.—T. A. Gopinatha Rao and Varakhedi Bapu Acharya, pp. 222-29, Plate.


592.—XVI. 17.—Three Kshatrapa Inscriptions.—R. D. Banerji and V. S. Sukthankar, pp. 233-41.

I. Gundā Inscription of the time of the Kshatrapa Rudrasimha, Year 103, p. 233, Plate.

II. Gaḍāḥ (Jasdan) Inscription of the time of the Mahākshatrapa Rudrasena, Year 127 (or 126), p. 236, Plate.

III. Junāgadh Inscription of the time of the grandson of the Kshatrapa Jayadāman, p. 239, Plate.

[All are now in the Watson Museum, Rajkot.]

593.—XVI. 18.—The Penuguluru Grant of Tirumala I, Śaka 1493.—C. R. Krishnamacharlu, pp. 241-63, Plates.

594.—XVI. 19.—Two Kadamb grants from Sirsi.—V. S. Sukthankar, pp. 264-72.


2 (B). Plates of Brāhmaṇavarman II, Year 19, p. 268, Plate.


[Now in the Provincial Museum, Lucknow.]

596.—XVI. 21.—Some Minor Raśṭrākūṭa Inscriptions.—Lionel D. Barnett, pp. 277-86.


2. Kuṇīṃśeḷaḷḷa Inscriptions of Śaka 868, etc.

(A). Inscription of Kannara (Krishṇa III), Śaka 868, p. 280.

(B). Do., Śaka 868, p. 281, Plate.

(C). Inscription of Kandara-vallabha (Krishṇa III), p. 283.

(D). Inscription of Nityavarsha Amōghavarsha, p. 284, Plate.


597.—XVI. 22.—Padmaṇeṛi Grant of Veṇkaṭa I, Śaka Saṁvat 1520.—V. Natesa Aiyar, pp. 287-97, Plates.

[Now in the Government Museum, Madras.]


599.—XVI. 24.—Hulgūr [Siddhaliṅga Temple] Inscription of the reign of Vikramāditya VI, Śaka 999.—Lionel D. Barnett, pp. 329-32.

600.—XVI. 25.—Hulgūr [Kalamēṣvara Temple] Inscription of the reigns of Jayasimha II (Śaka 960) and the Yādava Kanhara.—Lionel D. Barnett, pp. 332-37.

602.—**XVI. 27.**—A Second Plate of Bhāskara Ravivarman found at Tirunelli.—L. A. Cammiade and T. A. Gopinatha Rao, pp. 339-45, Plate.

603.—**XVI. 28.**—Sriśrāṅgam Plates of Mallikārjuna, Śaka 1384.—T. A. Gopinatha Rao, pp. 345-53, Plate.


1 (A). Inscription of the reign of Somaśvara I, Śaka 990, p. 353.

2 (B). Inscription of the reign of Vikramāditya VI, p. 355.

605.—**[XVI. 30].**—Index, pp. 363-402.

**Vol. XVII (1923-1924)—Edited by H. Krishna Sastri.**

606.—**XVII. 1.**—Gudimallam Plates of the Bāṇa king Vikramāditya II.—E. Hultzsch, pp. 1-7, Plate.

[Now in the Government Museum, Madras.]

607.—**XVII. 2.**—Tumbagi Inscription of the reign of Satyāśraya, Śaka 926.—Lionel D. Barnett, pp. 7-10.

608.—**XVII. 3.**—A Nāga Figure in the Mathura Museum.—Y. R. Gupte, pp. 10-12, Plate.

609.—**XVII. 4.**—A Vākāṭaka Inscription from Ganj.—V. S. Sukthankar, pp. 12-14, Plate.

610.—**XVII. 5.**—Maṇḍagappatṭu Inscription of Vichitrachitta.—T. A. Gopinatha Rao, pp. 14-17, Plate.

611.—**XVII. 6.**—The First Āryasiddhānta: Mean System.—Robert Sewell, pp. 17-104.

612.—**XVII. 7.**—Two New grants of Dhrusāsana I from Pālītānā.—V. S. Sukthankar, pp. 105-10.


2 (B). Plate [of Dhrusāsana I], p. 108, Plate.

[Both are in the Prince of Wales Museum, Bombay.]

[Postscript:


613.—**XVII. 8.**—Sriśrāṅgam [Raṇganātha Temple] Copper-plate Grant of Dēvarāya II, Śaka 1349 (1350).—T. A. Gopinatha Rao, pp. 110-17, Plate.


615.—**XVII. 10.**—Arasibidji [Sūlegudji] Inscription of the reign of Somaśvara I, Śaka 969.—Lionel D. Barnett, pp. 121-23.


617.—**XVII. 12.**—The Kēdārpur Plate of Śrichandradēva.—Nalini Kanta Bhattasali, pp. 188-92.

[Now in the Dacca Museum, E. Pakistan.]

619.—XVII. 14.—Somalāpuram Grant of Virūpāksha, Śaka 1389.—K. V. Subrahmanya Aiyar, pp. 193-204.


621.—XVII. 16.—Vēḷvikuḍi Grant of Neḍuṇijaḍaiyaṇ, Year 3.—H. Krishna Sastri, pp. 291-309, Plate.

622.—XVII. 17.—The Nālandā Copper-plate of Dēvapāladēva.—Hirananda Shastri, pp. 310-27, Plate.

623.—XVII. 18.—Maṭṭēpāḍ Plates of Dāmōdaravarman.—E. Hultsch, pp. 327-30, Plate.

624.—XVII. 19.—Uṛḷām Plates of Hastivarman, the Year 80.—E. Hultsch, pp. 330-34, Plate.

625.—XVII. 20.—Iḍūr Plates of Gōvindavarman’s son Mādhavavarman.—E. Hultsch, pp. 334-37, Plate.

626.—XVII. 21.—Iḍūr Plates of Mādhavavarman II.—E. Hultsch, pp. 337-39, Plate.

627.—XVII. 22.—Revised Text and Translation of two of the Kūram Plates [of Pallava Parameśvaravarman I].—E. Hultsch, pp. 340-44, Plate.

628.—XVII. 23.—Dhanāidaha Copper-plate Inscription of the time of Kumāragupta I, the Year 113.—Radhagovinda Basak, pp. 345-48, Plate.

[Now in the Varṇendra Research Society, Rajshahi.]

629.—XVII. 24.—Some Image Inscriptions from East Bengal.—Nalinikanta Bhattasali, pp. 349-62.

   [Was at the Dacca Sāhitya Parishat, Dacca.]
5. The Dacca (Rāmpāl) Chaṇḍī Image Inscription of Lakṣmaṇaṭhasēnadēva, Year 3, p. 359, Plate.

630.—XVII. 25.—A Note on the Vākaṭaka Inscription from Ganj.—K. N. Dikshit, p. 362.

631.—XVII. 26.—INDEX, pp. 363-382.

Vol. XVIII (1925-1926)—Edited by H. Krishna Sastri and Hirananda Sastri.

632.—XVIII. 1.—Koḍanagūru Grant of Indravarman.—E. Hultsch, pp. 1-5, Plate.

633.—XVIII. 2.—Bāhūr Plates of Nṛpatuṇāgaravarman.—E. Hultsch, pp. 5-15, Plate.

[Now in the Bibliothèque Nationale, Paris.]

634.—XVIII. 3.—An Inscribed Relic Casket from Kurram.—V. Natesa Aiyar, pp. 16-20, Plate.

635.—XVIII. 4.—Kanyākumārī [Temple] Inscription of Vira-Rājēndradēva.—T. A. Gopinatha Rao, pp. 21-55, Plates.
INDEX—A. ARTICLES

636.—XVIII. 5.—Niḍuparu Grant of Jayasimha I.—E. Hultsch, pp. 55-58, Plate.

[Now in the Oriental Manuscripts Library, Madras.]

637.—XVIII. 6.—Ipār Plates of Vishṇuvardhana III.—E. Hultsch, pp. 58-60, Plate.

638.—XVIII. 7.—Vappaghośhavāṭa Grant of Jayanāga.—Lionel D. Barnett, pp. 60-64, Plate.

[Now in the Museum of Perth, Australia.]

639.—XVIII. 8.—Niḍur [Śiva Temple] Inscription of Kulottuṅga-chōla.—K. V. Subrahmanya Ayyar, pp. 64-69.

640.—XVIII. 9.—A Note on Maṇigrāmattār occurring in Tamil inscriptions.—T. A. Gopinatha Rao, pp. 69-73.

641.—XVIII. 10.—Inscribed Buddhist Image from Gopālpur.—V. Natesa Aiyar, pp. 73-74.

642.—XVIII. 11.—The Ghugrāhāṭi Copper-plate Inscription of Samāchā-radēva.—Nalinikanta Bhattasali, pp. 74-86.

[Now in the Dacca Museum.]

643.—XVIII. 12.—Jodhpur Inscription of Pratihāra Bāuka, V. S. 894.—R. C. Majumdar, pp. 87-99, Plate.


645.—XVIII. 14.—Paṭṭattālmaṅgalam Grant of Nandivarman.—K. V. Subrahmanya Aiyer, pp. 115-24, Plate.

646.—XVIII. 15.—Deogarh Rock Inscription of Svāmibhaṭa.—Daya Ram Sahni, pp. 125-27, Plate.

647.—XVIII. 16.—A Kalachuri Stone Inscription from Kasi.—Daya Ram Sahni, pp. 128-37, Plate.


650.—XVIII. 19.—Brāhmī Inscription on a Wooden Pillar from Kirāri.—Hirananda Sastri, pp. 152-57, Plates.

651.—XVIII. 20.—Three Brāhmī Inscriptions from Kosam.—Daya Ram Sahni, pp. 158-60.

I. Mashaṛga Well Inscription, p. 158, Plate.

II. Inscription of Śivam[a]gha, p. 159, Plate.


[Now in the Provincial Museum, Lucknow.]


2 (B). Plates of Śaka 1450, p. 165.

1 (A). [Bhimesvara or Andhakësvara Temple] Inscription of the reign of Taila II, Śaka 907, p. 171.

2 (B). [Virabhadra Temple] Inscription of the reigns of Sūmëśvara I and Jagadëkamalla II, Śaka 966 and 1067, p. 172, Plate.

3 (C). Inscription of the reign of Vikramaditya VI, Year 7, p. 178.

4 (D). Do., Śaka 1019, p. 182.

5 (E). Do., Year 29, etc., p. 189.

6 (F). Do., Śaka 1029, p. 196, Plate.

7 (G). Do., Year 32, p. 199.

8 (H). Do., p. 201.


11 (K). Record of Mārttaṇḍa at Bhimesvara Temple, p. 206.

12 (L). Inscription of the reign of Bijjala, No. 1, Śaka 1084, p. 208.


[Now in the Provincial Museum, Lucknow.]


[Now in the Government Museum, Madras.]

657.—**XVIII. 26.—**Sanjān Plates of Amōghavasara I, Śaka 793.—D. R. Bhandarkar, pp. 235-57, Plate.

658.—**XVIII. 27.—**Kopparam Plates of Pulakēśin II.—E. Hultsch, pp. 257-60, Plate.

[658a.—**XVIII. 27a.—**Postscript.—Robert Sewell, pp. 260-61.]

659.—**XVIII. 28.—**The so-called Takht-i-Bahi [Kharōshṭḥi] Inscription of the year 103.—Sten Konow, pp. 261-282, Plate.

[Now in the Punjab Museum, Lahore.]


1 (H). Ganjam Plates of Nęṭribhañjadēva, p. 293, Plate.


3 (J). Ganjam Plates of Vidyāḍharbhañjadēva, p. 296, Plate.


661.—**XVIII. 30.—**The Mungir Plate of Dēvapāladēva, Sañvat 33.—Lionel D. Barnett, pp. 304-07, Plates.

[Was in the Kenwood House, London(?).]

662. **XVIII. 31.—**Tekkali Plates of Dānārṇava’s son Indravarman, Year 154.—E. Hultsch, pp. 307-11, Plate.
INDEX—A. ARTICLES

663.—XVIII. 32.—Tekkali Plates of Rājendravarman’s son Dēvendravarman.—E. Hultsch, pp. 311-13, Plate.

664.—XVIII. 33.—Penukapaṇḍa Grant of Jayasimha II.—E. Hultsch, pp. 313-16, Plate.

665.—XVIII. 34.—The Kōdavali Rock Inscription of Chaṇḍesāti, Year 2.—H. Krishna Sastri, pp. 316-19, Plate.

665a.—Postscript.—Sten Konow, p. 319.

666.—XVIII. 35.—Beṭmā Plates of Bhōjadēva, [Vikrama] Samvat 1076.—D. B. Disalkark, pp. 320-25, Plate.

667.—XVIII. 36.—Unpublished Votive Inscriptions in the Chaitya Cave at Kārle.—Madho Sarup Vats, pp. 323-29, Plates.

I. Inscription on the Fifth Pillar (right row), p. 325.

II. Inscription on the Eighth Pillar (right row), p. 326.


IV. Inscription on the Thirteenth Pillar (right row), p. 326.

V. Inscription on the Fourteenth Pillar (right row), p. 326.

VI. Inscription on the Fifteenth Pillar (right row), p. 327.

VII. Inscription on the Fourth Pillar (left row), p. 327.

VIII. Inscription on the Sixth Pillar (left row), p. 327.

IX. Inscription on the Eighth Pillar (left row), p. 327.

X. Inscription on the Ninth Pillar (left row), p. 328.

XI. Inscription on the Tenth Pillar (left row), 328.

XII. Inscription on the Thirteenth Pillar (left row), p. 328.

XIII. Inscription on a Stone-piece, p. 329.

668.—XVIII. 37.—Inscription on a Vaiṣṇava Image from Deopani.—K. N. Dikshit, pp. 329-30, Plate.

[Was in the Kāmrūp Anusandhān Samiti.]

669.—XVIII. 38.—Polonnaruva Inscription of Vijayabahu I [at Vihāra No. 1].—S. Paranavitana, pp. 330-38, Plate.


672.—XVIII. 41.—Garavapādu Grant of Gaṇapatidēva, Śaka 1182.—C. R. Krishnamacharlu, pp. 346-56, Plate.

[Now in the Government Museum, Madras.]

673.—[XVIII. 42].—INDEX, pp. 357-398.
674.—XIX.—Hultzsch, Plate.

675.—XIX.—The Late Rao Bahadur H. Krishna Sastri, B.A., Plate.

676.—XIX. 1.—The Zeda [Kharōṣṭhī] Inscription of the year 11.—Sten Konow, pp. 1-15, Plate.

[Now in the Lahore Museum.]

677.—XIX. 2.—Barah Copper-plate of Bhūjādēva, Vikrama Samavat 893.—Hirananda Sastri, pp. 15-19, Plate.

678.—XIX. 3.—Mandāpūr [Basavēsvara Temple] Inscription of the reign of Kanhara, Śaka 1172.—Lionel D. Barnett, pp. 19-30.

679.—XIX. 4.—Two Inscriptions from Kolhāpur and Miraj, Śaka 1058 and 1066.—Lionel D. Barnett, pp. 30-41.

1 (A). Kolhāpur Inscription of [Śilāhāra Gaṇḍārāditya], Śaka 1058, p. 30.

2 (B). Miraj Inscription of [Śilāhāra Vijayaśāditya], Śaka 1055 and 1066, p. 35.

680.—XIX. 5.—Antirigām Plates of Jayabhaṅjadēva.—Tarini Charan Rath, pp. 41-45, Plate.


682.—XIX. 7.—Āhār Stone Inscription [of Bhōja, Year 259].—Daya Ram Sahni, pp. 52-62, Plate.

683.—XIX. 8.—Jėjūrī Plates of Vinayaśāditya, Śaka 609.—D. R. Bhandarkar, pp. 62-65, Plate.

684.—XIX. 9.—Seven Inscriptions from Mathurā.—Daya Ram Sahni, pp. 65-69.

I. Buddha Image Inscription, Year 22, p. 66, Plate.

II. Bōdhisattva Image Inscription, Year 39, p. 66, Plate.

III. Do., undated, p. 66, Plate.

IV. Vardhamāna Image Pedestal Inscription, Year 84, p. 67, Plate.

V. Stone Slab Inscription, p. 67, Plate.

VI. Stone Bowl Inscription, p. 67, Plate.

VII. Stone Channel Inscription, p. 68, Plate.

685.—XIX. 10.—Kalvan Plates of Yaśōvarman.—R. D. Banerji, pp. 69-75, Plate.

[Now in the Prince of Wales Museum, Bombay.]

686.—XIX. 11.—Amodā Plates of the Haihaya king Prīthvīdēva I, Chēdi Samavat 831.—Hiralal, pp. 75-81, Plate.

[Now in the Nagpur Museum.]

687.—XIX. 12.—Takūṣālam [Jalanāṭhēsvara Temple] Inscription of Rājakāśarivarman (Āditya I.)—K. V. Subrahmanya Ayyar, pp. 81-88, Plate.

688.—XIX. 13.—A Further Note on the Bezwada Pillar Inscription of Yuddhamalla.—J. Ramayya Pantulu, pp. 88-89.

689.—XIX. 14.—The Kandukūru Plates of Veṅkaṭasaṃpatīdēva I, Śaka 1535. G. V. Srinivasa Rao, pp. 89-96.
INDEX—A. ARTICLES

690.—XIX. 15.—Mathurā Pedestal Inscription of the Kushāṇa Year 14.—Daya Ram Sahni, pp. 96-97, Plate.

691.—XIX. 16.—Patna Museum Plates of Sōmēśvara II.—R. D. Banerji, pp. 91-99, Plate.

692.—XIX. 17.—Rithapur Plates of Bhavattavarmman.—Y. R. Gupte, pp. 100-104, Plate.

[Now in the Bhārat Itiḥās Sahāsādhat Mahādāl of Poona.]

693.—XIX. 18.—Two Inscriptions of the Pallava king Rājasimha-Narasiṃhavarmman II.—V. Rangacharyya, pp. 105-15.


694.—XIX. 19.—Two Lost Plates of the Nidhanpur Copper-plates of Bhāskaravarman.—Padmanatha Bhattacharya, pp. 115-25, Plate.

695.—XIX. 20.—The Second Half of a Valabhi Grant of Saṅvat 210 [from Iyāveja].—D. B. Diskalkar, pp. 125-27, Plate.

[Now in the Watson Museum, Rajkot.]

696.—XIX. 21.—Schāval Copper-plate Inscription of Mahārāja Śarvanātha, Year 191.—R. R. Halder, pp. 127-31, Plate.

[Now in the Rajputana Museum, Ajmer.]

697.—XIX. 22.—Pāyaḷḥaṇḍa Grant of Krishnārāya.—Y. R. Gupte, pp. 131-34.

698.—XIX. 23.—Vishamagiri Plates of Indravarmadēva.—Tarini Charan Rath, pp. 134-37, Plate.


2 (B). Śripūṇḍi Plates of Tāḷa II, p. 148, Plate.

700.—XIX. 25.—Paṇechadhārala Pillar Inscription of the Kōga king Chōḍa III, Śaka Saṅvat 1325.—J. Nobel, pp. 155-64.

701.—XIX. 26.—Paṇechadhārala Pillar Inscription of the Eastern Chālukya king Viśvēśvara, Śaka Saṅvat 1329.—J. Nobel, pp. 164-74, Plate.

702.—XIX. 27.—A Fragmentary Pratihāra Inscription.—D. B. Diskalkar, pp. 174-77, Plate.

703.—XIX. 28.—An Odd Plate of Paramāra Siyaka of [Vikrama] Saṅvat 1026.—D. B. Diskalkar, pp. 177-79, Plate.

704.—XIX. 29.—Six Inscriptions from Kōḷūr and Dēvagēri.—Lionel D. Barnett, pp. 179-97.


2 (B). Dēvagēri Inscription of the reigns of Sōmēśvara II and Sōmēśvara III, Śaka 997 and 1056, p. 183.

3 (C). Kōḷūr [Dhavalaśvara Temple] Inscription of Vikramāditya VI, Year 4, p. 187.

4 (D). Kōḷūr Inscription of Vikramāditya VI, Year 10, p. 189.

5 (E). Dēvagēri Inscription of Vikramāditya VI, Year 48, p. 191.

6 (F). Kōḷūr [Mārttaṇḍadēva Temple] Inscription of the reign of Śinghaṇa, p. 194.
705.—**XIX. 30.**—[Two] Shahdaur [Kharōṣṭhī] Inscriptions, one apparently of the year 60.—Sten Konow, pp. 197-202, Plates.

706.—**XIX. 31.**—Peshāwar Museum [Kharōṣṭhī] Inscription of the year 168.—N. G. Majumdar, pp. 202-03, Plate.

707.—**XIX. 32.**—A Kharōṣṭhī Inscription from Jamālgarhi of the year 359.—N. G. Majumdar, pp. 203-06, Plate.

[Now in the Peshāwar Museum.]

708.—**XIX. 33.**—Rawal Spurious [Kharōṣṭhī] Inscription of the Year 40.—Sten Konow, pp. 206-09, Plate.

[Now in the Mathurā Museum, Mathura.]

709.—**XIX. 34.**—Amoda Plates of the Haihaya king Jājalladeva II, [Chēdi] Year 912.—Hira Lal, pp. 209-14, Plate.

[Now in the Nagpur Museum.]

710.—**XIX. 35.**—A Note on the Vēḷvikudī Grant of Neḍaṇājaḍaiyan.—A. M. Satakoparamanujacharya, p. 214.


713.—**XIX. 38.**—Two Inscriptions from Rōṇ [Īśvara Temple], Śaka 944 and 1102.—Lionel D. Barnett, pp. 222-36.

1 (A). Inscription of the reign of Jayasimha II, Śaka 944, p. 222.

2 (B). Inscription of the reign of Śaṅkama and the Sinda Vikramāditya, Śaka 1102, p. 226.

714.—**XIX. 39.**—Two Harsola Copper-plate Grants of the Paramāra Sīyaka of V. S. 1005.—K. N. Dikshit and D. B. Dikalkar, pp. 236-44.


715.—**XIX. 40.**—A Third lost Plate of the Nidhanpur Plates of Bhāskaravarman.—Padmanatha Bhattacharya, pp. 245-50, Plate.


717.—**XIX. 42.**—The Pulibūma Plates of the Eastern Chālukya King Jayasimha I (c. 632-33 A.D.).—V. Rangacharya, pp. 254-58, Plate.

718.—**XIX. 43.**—The Pedda-Vēgi Plates of the Eastern Chālukya king Jayasimha I.—V. Rangacharya, pp. 258-61, Plate.

719.—**XIX. 44.**—The Barwānī Copper-plate Inscription of Mahārāja Subandhu, Year 167.—R. R. Halder, pp. 261-63.

720.—**XIX. 45.**—Dhauli Cave Inscription of Śaṅtikara, Year 93.—R. D. Banerji, pp. 263-64, Plate.

721.—**XIX. 46.**—Kondedda Grant of Dharmarāja.—Y. R. Gupte, pp. 275-71, Plates.
722.—XIX. 47.—Addanki Stone Inscription of Paṇḍaraṅga.—K. V. Lakshmana Rao, pp. 271-75, Plate.

723.—XIX. 48.—A Note on the Addanki Inscription of Paṇḍaraṅga.—J. Ramayya Pantul, pp. 277-77.

724.—XIX. 49.—The Bhāṭērā Copper-plate Inscription of Gōvindakēśavadēva (c. 1049 A.D).—K. M. Gupta, pp. 277-86.

725.—XIX. 50.—A Note on the Vappaghōshavāṭa Grant of Jayanāga.—S. D. Banerji, pp. 286-87.

726.—XIX. 51.—Jura Prāśasti of Kṛiṣṇa III.—N. Lakshminarayan Rao, pp. 287-90, Plate.

727.—XIX. 52.—Bhadavaṇā Grant of Gōvindachandradēva of Kanauj.—N. C. Mehta, pp. 291-94.

728.—XIX. 53.—Rewah Inscription of Malayasiṅha, Year 944.—R. D. Banerji, pp. 295-99, Plate.

729.—XIX. 54.—Three Semitic Inscriptions from Bhuj.—A. Cowley, Clermont-Ganneau, Buchanan Gray and Mayer-Lambert, pp. 300-302, Plate. [Now in the Poona Museum.]


731.—XIX. 56.—INDEX.—K. V. Subrahmanya Aiyer, pp. 305-54.

732.—XIX. 57.—APPENDIX: A LIST OF INSCRIPTIONS OF NORTHERN INDIA WRITTEN IN BRAHMI AND ITS DERIVATIVE SCRIPTS FROM ABOUT A. C. 200.—D. R. Bhandarkar, pp. 1-42.

Vol. XX (1929-1930)—Edited by Hirananda Sastri.

733.—XX. 1.—Prakrit Inscriptions from a Buddhist Site at Nāgārjunikonda.—J. Ph. Vogel, pp. 1-37.

1. Āyaka-pillar Inscription C 3 of the reign of Virapurisadatta, Year 6, p. 15, Plate.

2. Āyaka-pillar Inscription C 1 (additional passage) of the reign of Virapurisadatta, Year 6, p. 17, Plate.

3. Āyaka-pillar Inscription B 1 of Chāmtamula, p. 17, Plate.

4. Āyaka-pillar Inscription B 2 of the reign of Virapurisadatta, Year 6, p. 18, Plate.

5. Āyaka-pillar Inscription B 4 of the reign of Virapurisadatta, Year 6, p. 18, Plate.

6. Āyaka-pillar Inscription B 5 of the reign of Virapurisadatta, Year 6, p. 19, Plate.

7. Āyaka-pillar Inscription C 2 of the reign of Virapurisadatta, Year 6, p. 19, Plate.

8. Āyaka-pillar Inscription C 4 of the reign of Virapurisadatta, Year 6, p. 20, Plate.

9. Āyaka-pillar Inscription C 5 of the reign of Virapurisadatta, Year 6, p. 20, Plate.

10. First Apsidal Temple Inscription E of the reign of Virapurisadatta, Year 18, p. 21, Plate.

11. Second Apsidal Temple Inscription F of the time of Māṭhariputa, Year 14, p. 22, Plate.


13. Detached Pillar Inscription H of the reign of Vāseṭhiputa Ehuvala-Chāmtamula, Year 11, p. 24, Plate.


[Postscript:
Extract from Prof. Sten Konow's letter, p. 25.
Geographical Names, p. 35.]

16-17. Two Additional Inscriptions, p. 37.
734.—XX. 2.—Nālandā Stone Inscription of the reign of Yaśōvarmanmadēva.—Hirananda Sastri, pp. 37-46, Plate.

735.—XX. 3.—Three Tamil Inscriptions of Lālgudi.—K. V. Subrahmanya Aiyer, pp. 46-54.
   1 (A). Saptarishisvara Temple Inscription of the time of Nandipottaraiyar, Year 4+1, p. 52, Plate.
   2 (B). Saptarishisvara Temple Inscription of the time of Māraṇaṣṭaṛiya, Year 9+4, p. 52, Plate.
   3 (C). Saptarishisvara Temple Inscription of the time of Rājakēṣārivarman, Year 13, p. 53, Plate.

736.—XX. 4.—A Śuṅga Inscription from Ayōdhya.—Daya Ram Sahni, pp. 54-58.

737.—XX. 5.—Pāhārpur Copper-plate Grant of the [Gupta] Year 159.—K. N. Dikshit, pp. 59-64, Plate.

738.—XX. 6.—Koṭavumachgi [Kalamēśvara Temple] Inscription of Vikramāditya V.—R. S. Panchamukhi, pp. 64-70, Plate.

739.—XX. 7.—Hāthigrumpha Inscription of Khāravēla.—K. P. Jayaswal and R. D. Banerji, pp. 71-89.

740.—XX. 8.—Kāp Copper-plate of Keṭadi Sadāśiva-Nāyaka, Śaka 1479.—N. Lakshminarayan Rao, pp. 89-97.

741.—XX. 9.—Sāmōḷ Inscription of the time of Silāditya, [Vikrama Saṅvat] 703.—R. R. Halder, pp. 97-99, Plate.
   [Now in the Rajputana Museum, Ajmer.]

742.—XX. 10.—Patna Museum Plates of Raṇabhāṇja, Year 22.—R. D. Banerji, pp. 100-104, Plate.

743.—XX. 11.—Kadambapadraka Grant of Naravarman, V.S. 1167.—R. D. Banerji, pp. 105-08, Plate.

744.—XX. 12.—Two Sinda Inscriptions from Beṇachamaṭṭi, Śaka 1088 and Śaka 1109.—R. S. Panchamukhi, pp. 109-23.
   2 (B). [Īśvara Temple] Inscription of the time of Sinda Vira-Bijjaṇa and Vira-Vikrama, Śaka 1109, p. 117.

   [Now in the Udaipur Museum, Udaipur.]

746.—XX. 14.—Four Chandella Copper-plate Inscriptions [from Charkhāri].—Hiralal, pp. 125-36.
   2 (B). Plate of Paramardēva, [Vikrama] Saṅvat 1236, p. 128.

747.—[XX. 15].—INDEX, pp. 137-61.

748.—[XXs 16].—APPENDIX : A LIST OF INSCRIPTIONS OF NORTHERN INDIA WRITTEN IN BRĀHMĪ AND ITS DERIVATIVE SCRIPTS FROM ABOUT A.C. 200.—D. R. Bhandarkar, pp. 43-266.
INDEX—A. ARTICLES


749.—XXI. 1.—Mathurā Pillar Inscription of Chandragupta II, G.E. 61.—D. R. Bhandarkar, pp. 1-9, Plate.  
[Now in the Mathurā Museum.]

750.—XXI. 2.—Arjunavāda [Hāla-Śarvaśrīrāja Temple] Inscription of Yādava Kannara, Śaka 1182.—S. Srikantha Sastri, pp. 9-16.

751.—XXI. 3.—A Note on the Arjunavāda Inscription of Yādava Kannara.—N. Lakshminarayan Rao, pp. 16-17.

752.—XXI. 4.—Chaudā Grant of Hariharā, Śaka 1313.—G. V. Acharya, pp. 17-23.  
[Now in the Prince of Wales Museum, Bombay.]

753.—XXI. 5.—Koroshanātha Copper-plates of Viśākhavarmman.—G. Ramadas, pp. 23-25, Plate.

754.—XXI. 6.—Saddo Rock [Kharōshthi] Inscription of the Year 104.—Sten Konow, pp. 25-29, Plate.

755.—XXI. 7.—Conjeeveram [Kailāsanātha Temple] Inscription of Rājarāja I.—K. V. Subrahmanya Iyer, pp. 29-34, Plate.

756.—XXI. 8.—Nīvinā Copper-plate Grant of Dharmarājadēva.—N. P. Chakravarti, pp. 34-41, Plate.  
[Now in the Government Museum, Madras.]

757.—XXI. 9.—Two Paramāra Inscriptions.—R. R. Halder, pp. 41-55.  
2 (B). Arthunā Inscription of the time of Vijayarāja, V.S. 1166, p. 50, Plate.  
[Now in the Rajputana Museum, Ajmer.]

758.—XXI. 10.—Mathurā Brāhmaṇ Inscription of the Year 28.—Sten Konow, pp. 55-81.  
[Now in the Mathurā Museum, Mathura.]

759.—XXI. 11.—Additional Prakrit Inscriptions from Nāgarjunikōṭa.—J. Ph. Vogel, pp. 61-71.  
1. Āyaka-pillar Inscription, Year 2 of the reign of Chāntamūla G2, p. 62, Plate.  
2. Āyaka-pillar Inscription G3, p. 62, Plate.  
3. Pillar Inscription L [of the reign of Virapurisadatta, Year 20], p. 63, Plate.  
4. Pillar Inscription M1, p. 65, Plate.  
5. Pillar Inscription M2, p. 66, Plate.  
7. Pillar Inscription M4, p. 66, Plate.  
8. Pillar Inscription M5, p. 66, Plate.  
9. Pillar Inscription M6, p. 66, Plate,
11. Pillar Inscription M8, p. 66, Plate.
12. Pillar Inscription M9, p. 67, Plate.
13. Pillar Inscription M10, p. 67, Plate.
15. Pillar Inscription M12, p. 67, Plate.
17. Pillar Inscription M14, p. 67, Plate.
18. Pillar Inscription M15, p. 67, Plate.
20. Pillar Inscription M17, p. 68, Plate.
22. Pillar Inscription M19, p. 68, Plate.
23. Āyaka-pillar Inscription N belonging to Stūpa No. 9, p. 68, Plate.

[Glossary, p. 69. Postscript, p. 71.]

760.—XXI. 12.—The Clay seals of Nālandā.—Hirananda Sastri, pp. 72-77.
1. Seal A of King Śarvavarman Maukhari, p. 74, Plate.
2. Seal B of Harsha or Harshavardhana, p. 75, Plate.
4. Seal D of Pasupatisīhi, p. 76, Plate.
5. Seal E, p. 76, Plate.

[Postscript, p. 77.]

761.—XXI. 13.—Bāigrām Copper-plate Inscription of the [Gupta] Year 128.—Radhagovinda Basak, pp. 78-83, Plate. [Was in the Gauḍa Research Society, Howrah.]

762.—XXI. 14.—Mauryan Brāhmi Inscription of Mahāsthān.—D. R. Bhandarkar, pp. 83-91, Plate. [Now in the Indian Museum, Calcutta.]

763.—XXI. 15.—Jubbulpore Kotwali Plates of King Jayasimhadēva, Kalachuri Year 918.—Hiralal, pp. 91-96, Plate. [Now in the Central Museum, Nagpur.]

764.—XXI. 16.—Nālandā Inscription of Vipulaśrīmitra.—N. G. Majumdar, pp. 97-101, Plate.


767.—XXI. 19.—Pirāṇmalai [Maṅgaṇīśvara Temple] Inscription of Kṛishṇadēvarāya, Śaka 1440.—V. Venkatasubba Aiyar, pp. 119-24,
INDEX—A. ARTICLES


769.—XXI. 21.—Two Inscriptions from Berar.—V. V. Mirashi, pp. 127-32.


2(B). Bārsi-Tākli [Bhavāni Temple] Inscription of the reign of Hēmādrideva, Śaka 1098, p. 128.

770.—XXI. 22.—Surat Plates of Karkkarāja Suvarṇavarṣha of the Gujrat Rāṣṭrakūta Branch, dated Śaka Year 743.—A. S. Altekar, pp. 133-47, Plate.

771.—XXI. 23.—Chandrēhe Inscription of Prabōdhāśiva, Kalachuri Year 724.—R. D. Banerji, pp. 148-53, Plate.

772.—XXI. 24.—Nala Inscription at Poḷāgadh, Year 12.—C. R. Krishnamacharlu, pp. 153-57, Plate.

773.—XXI. 25.—A Note on Tilakwāḍā Plates of the time of Paramāra Bhōjadēva of V. S. 1103.—D. B. Diskalkar, pp. 157-59. [Now in the Baroda Central Library, Baroda.]

774.—XXI. 26.—Kharod [Lakkhēsvaram Temple] Inscription of Ratnadēva III, Chēdi Saṅvat 933.—N. P. Chakravarti, pp. 159-65, Plate.

775.—XXI. 27.—Uḍāiyārɡudi [Anantāsvanasvarman Temple] Inscription of Rājakēśarivarman, A. D. 988.—K. A. Nilakanta Sastri, pp. 165-70.

776.—XXI. 28.—Pālanpur Plates of Chaulukya Bhīmādēva I, V. S. 1120.—K. N. Diskhit, pp. 171-72, Plate.

777.—XXI. 29.—Haldipur Plates of the Pallava chief Gōpālādēva.—N. Lakshminarayan Rao, pp. 173-79, Plate.

778.—XXI. 30.—Two Unpublished Valabhi Grants.—D. B. Diskalkar, pp. 179-84.


780.—XXI. 32.—Two Brick Inscriptions from Nālandā.—N. P. Chakravarti, pp. 193-99, Plate.

781.—XXI. 33.—A Note on the Pratītyasamutpāda Sūtra.—P. C. Bagchi, pp. 199-204.

782.—XXI. 34.—Aṇṇigeri [Banaśāṅkarī Temple Pillar] Inscription of Kirttivarman (II), the Sixth Year.—N. Lakshminarayan Rao, pp. 204-06, Plates.

783.—XXI. 35.—Two Stone Inscriptions of Krishna II, Śaka 805.—N. Lakshminarayan Rao, pp. 206-08.


784.—XXI. 36.—The Jesar Plates of Śilāditya III, Year 347.—R. D. Banerji, pp. 208-11.

*The Plate is in Vol. XXIV, facing p. 257.
785.—**XXI. 37.**—Saktipur Copper-plate of Lakshmanaśena.—Dhirendra Chandra Ganguly, pp. 211-19, Plate.
[Now in the Vaṅgīya Sāhiya Parishat, Calcutta.]


787.—**XXI. 39.**—Kalawān [Karāśḥṭhī] Copper-plate Inscription of the Year 134.—Sten Konow, pp. 251-59, Plate.

788.—**XXI. 40.**—Kolagallu Inscription of Khotṭiga, Śaka 889.—N. Lakshminarayan Rao, pp. 260-67, Plate.

789.—**XXI. 41.**—Three Copper-plate Inscriptions of the Reṇḍis.—A. Rangaśwami Saraswati and N. Lakshminarayan Rao, pp. 267-77.
1(A). Chīmakurtī Plate of Vēma, [Śālivāhana-Śaṅkha Year 1257], p. 267.
2(B). Pachchani-Tāṇḍipaṇṭu Grant of Anna-Vēma [Śaṅkha 1296], p. 269, Plates.
3(C). Pīnapāṇṭu Grant of Kōmaṭi-Vēma, p. 270.

[Now in the Udaipur Museum.]

[Now in the Karnatak Historical Research Society, Dharwar.]

792.—**XXI. 44.**—Six Inscriptions in the Lahore Museum.—Dayā Ram Sahni, pp. 293-301.
I. Sīrsa Inscription of circa 6th century A. D., p. 293, Plate.
II. Sīrsa Stone Inscription of the time of Bhojadvā, p. 294, Plate.
III. Bhatinda Stone Inscription of about 10th Century A.D., p. 297, Plate.
IV. Dewā Stone Inscription of the Shāhī king Bhīmadvā, p. 298, Plate.
V. Ranīghat Inscription, p. 299, Plate.
VI. Bari Kot Inscription of the reign of Jayapūladvā, p. 301, Plate.
[Nos. 1-3 and 5-6 are now in the Lahore Museum.]

793.—**XXI. 45.**—Index.—N. Lakshminarayan Rao, pp. 303-340.

[Index to Appendix, pp. 297-310.]

Vol. XXII (1933-1934)—Edited by N. P. Chakravarti.

795.—**XXII. 1.**—The Text of the Soḥganā Plate.—K. P. Jayaswal, pp. 1-3.
[Now in the Asiatic Society, Calcutta.]

796.—**XXII. 2.**—Shell Character Rock Inscription at Ci-Arutōn (Java).—K. P. Jayaswal, pp. 4-5, Plate.

797.—**XXII. 3.**—Māṇür [Ambalavānasvāmi Temple] Inscription of Māraṇijādaiyaṇ.—K. A. Nilakanta Sastrī, pp. 5-11, Plate.

798.—**XXII. 4.**—Karaśhtī Inscription on a Bēgrām Bas-relief.—Sten Konow, pp. 11-14, Plate.
[Now in the Musée Guimet (1), Paris.]
INDEX—A. ARTICLES


800.—XXII. 6.—Thākurdiyā Plates of Mahā-Pravararāja.—V. V. Mirashi, pp. 15-23, Plate.

801.—XXII. 7.—Dayyamdinne Plates of Vinayaditya-Satyāśraya, Śaka 614.—R. S. Panchamukhi, pp. 24-29.

802.—XXII. 8.—Silaharā Cave Inscriptions.—D. R. Bhandarkar, pp. 30-36, Plate.
   1. Inscription in the Durvāsā Cave, p. 36.
   2-3. Inscriptions in the Chāṇi-Godadī Cave, p. 36.
   4-7. Inscriptions in the Sītāmādi Cave, p. 36.

803.—XXII. 9.—A Buddhist [Copper-plate] Inscription from Karā.—N. P. Chakravart pp. 37-39, Plate.
   [Was with the Allahabad Archaeological Society, Allahabad.]


805.—XXII. 11.—Jainad Stone Inscription of the Paramāra Jagaddēva.—Dhirendra Chandra Ganguly, pp. 54-63.

806.—XXII. 12.—A New Copper Plate of Dhruva II of the Gujarāt Rāṣṭrakūṭa Branch, dated Śaka 806.—A. S. Altekar, pp. 64-76, Plates.

807.—XXII. 13.—Brāhmaṇapalli Grant of Karkka Suvarṇavarsha, Śaka 746.—B. Bhattacharyya, pp. 77-85, Plate.
   [Now in the Oriental Institute Library, Baroda.]

808.—XXII. 14.—Tiruvālaṅgāju [Vaṭanārayanēśvara Temple] Inscription of Rājādhirāja II.—V. Venkatasubba Aiyar, pp. 86-92, Plate.

809.—XXII. 15.—Khāmkhēḍ Plates of the time of Pratāpūśila.—V. V. Mirashi, pp. 93-96, Plate.

810.—XXII. 16.—A Śāradā Inscription from Hund.—Daya Ram Sahni, pp. 97-98, Plate.

811.—XXII. 17.—Jethwai Plates of the Rāṣṭrakūṭa Queen Śilamahādēvi, Śaka 708.—D. R. Bhandarkar, pp. 98-109, Plate.

812.—XXII. 18.—Kuliddikki [Hero-stone] Inscription of Vijaya-Nandīśvaravarman.—V. Venkatasubba Aiyar, pp. 110-14, Plate.

813.—XXII. 19.—Jesar Plates of Śilāditya III, Valabhi Saṅvāt 357.—R. D. Banerji, pp. 114-20, Plate.

814.—XXII. 20.—Bāyānā Inscription of Chitratalēkhā, V. S. 1012.—R. D. Banerji, pp. 120-27, Plate.

815.—XXII. 21.—Gurgi Inscription of Prabōḍhaśīva.—R. D. Banerji, pp. 127-35.

816.—XXII. 22.—Mahākōśala Historical Society's Plates of Mahābhavaguptarājadēva.—L. P. Pandey, pp. 135-38, Plate.

817.—XXII. 23.—Drākṣhārāma [Bhūmeśvara Temple] Inscription of Kuṭottunāga I, Year 33.—K. V. Subrahmanya Aiyer, pp. 138-45.

819.—**XXII. 25.**—Irdā Copper-plate of the Kambōja king Nayapāladēva.—N. G. Majumdar, pp. 150-59, Plate.

820.—**XXII. 26.**—Sarkhā Plates of Ratnadēva II of the [Chōdi] Year 880.—V. V. Mirashi, pp. 159-66, Plate.

[Now in the Mahakosal Historical Society, Bilaspur.]

821.—**XXII. 27.**—Tīrōddi Plates of Pravarasēna II.—V. V. Mirashi, pp. 167-76, Plate.

[Now in the Central Museum, Nagpur.]

822.—**XXII. 28.**—Two Bhor State Museum Copper-plates.—A. S. Altekar, pp. 176-91.


2(B). Plates of Khambha II, Śaka 1001, p. 186.

823.—**XXII. 29.**—Māla Plates of Vīrasiṁhadēva, V. S. 1343.—R. R. Halder, pp. 192-96.

[Now in the Rajputana Museum, Ajmer.]

824.—**XXII. 30.**—Ropī Plates of Paramāra Dēvarāja, Vikrama Saṅvat 1059.—Bishweshwar Nath Reu, pp. 196-98.

825.—**XXII. 31.**—Hāthi-bāḍā Brāhmī Inscription at Nagari.—D. R. Bhandarkar, pp. 198-205, Plate.


827.—**XXII. 33.**—An Unfinished Vākāṭaka Plate from Drug.—V. V. Mirashi, pp. 207-12.

[Now in the Central Museum, Nagpur.]


[Now in the Leiden University Museum, Holland.]

829.—**XXII. 35.**—Smaller Leiden Plates [of Kulōttuṅga I].—K. V. Subrahmanya Aiyer, pp. 265-81, Plate.

[Now in the Leiden University Museum, Holland.]

830.—**XXII. 36.**—Note on the Śailendra Kings mentioned in the Leiden Plates.—R. C. Majumdar, pp. 281-84.


832.—**[XXII. 38].**—INDEX.—B. Ch. Chhabra, pp. 293-336.

833.—**[XXII. 32]**—APPENDIX : A LIST OF INSCRIPTIONS OF NORTHERN INDIA WRITTEN IN BRĀHMĪ AND ITS DERIVATIVE SCRIPTS FROM ABOUT A. C. 300 [Index to Appendix (continued)].—D. R. Bhandarkar, pp. 311-62.
INDEX—A. ARTICLES


834.—XXIII. 1.—Pāṇḍrābandh Plates of Pratāpamalla, [Kalachuri] Year 965.—V. V. Mirashi, pp. 1-8, Plate.

835.—XXIII. 2.—Añjanavatī Plates of Gōvinda III, Śaka 722.—V. V. Mirashi and L. R. Kulkarni, pp. 8-18, Plate.

836.—XXIII. 3.—Araṅg Plates of Mahā-Sudāvarāja.—L. P. Pandeya, pp. 18-22, Plate.

837.—XXIII. 4.—A Note on the Pañchavāra Committee.—K. V. Subrahmanya Aiyer, pp. 22-28.

838.—XXIII. 5.—Kolhāpur Copper-plates of Gaṇḍarādayatva, Śaka 1048.—A. N. Upadhye, pp. 28-34, Plate. [Now in the Rajaram College Museum, Kolhapur.]

839.—XXIII. 6.—Hidda [Kharoṣṭhī] Inscription of the Year 23.—Sten Konow, pp. 35-42, Plate.

840.—XXIII. 7.—Three Maukharı Inscriptions on Yūpas [from Bañavā], Kṛita Year 295.—A. S. Altekar, pp. 45-52.

1(A). The Yūpa of Balavarudha, p. 52, Plate.
2(B). The Yūpa of Sōmadēva, p. 52, Plate.
3(C). The Yūpa of Balasinhā, p. 52, Plate.

841.—XXIII. 8.—Nandapur Copper-plate of the Gupta Year 169.—N. G. Majumdar, pp. 52-56, Plate.

842.—XXIII. 9.—Srungavarpukōṭa Plates of Anantavarman, King of Kaliṅga.—R. C. Majumdar, pp. 56-61, Plate. [Now in the Government Museum, Madras.]

843.—XXIII. 10.—Narasingapalli Plates of Hastivarman, Year 79.—R. C. Majumdar, pp. 62-67, Plate. [Now in the Government Museum, Madras.]

844.—XXIII. 11.—Gaṇjām Copper-plates of Vajrāhasta III, Śaka 991.—R. C. Majumdar, pp. 67-73, Plate. [Now in the Government Museum, Madras.]

845.—XXIII. 12.—Indian Museum Plates of Gaṅga Dēvendravarman, Year 308.—B. Ch. Chhabra, pp. 73-78, Plate.

846.—XXIII. 13.—Badakhimedi Copper-plates of Indravarman.—P. N. Bhattacharyya, pp. 78-80, Plate.

[Now in the Indian Museum, Calcutta.]

847.—XXIII. 14.—Paṭṭan Plates of Pravarasena II.—V. V. Mirashi, pp. 81-88, Plates.

[Now in the Central Museum, Nagpur.]

848.—XXIII. 15.—Tāṇḍivāda Grant of Prithivī-mahārāja, Year 46.—R. S. Panchamukhi, pp. 88-99, Plate.

[Was in the Government Oriental Manuscripts Library, Madras.]

849.—XXIII. 16.—A Note on the Bhor State Museum Copper-plate of Kambhava II.—K. N. Dikshit, pp. 99-100.


1(A). Fragmentary Grant of the Rāṣṭrakūṭa Suvarṇavaraha (Gōvinda IV), Śaka 851, p. 106, Plate.
3(C). Plates of Vākpati-[Muṇja], V. S. 1043, p. 111, Plate.
851.—XXIII. 18.—Mallār Plates of Maha-Sivagupta.—V. V. Mirashi and L. P. Pandeya, pp. 113-22, Plate.
[Now in the Central Museum, Nagpur.]

[The first and third plates are in the Indian Museum, Calcutta, while the second plate is in the Varendra Research Society, Rajeshahi.]

853.—XXIII. 20.—Two Inscriptions from Shergāh.—A. S. Altekar, pp. 131-11.
1(A). Inscription of the Paramāra Udayāditya, p. 132.
2(B). Sōmanātha Temple Inscription, p. 137.

854.—XXIII. 21.—Upalada Plates of Rākaka Rāmadēva.—B. Ch. Chhabra, pp. 141-43, Plate.
[Now in the Indian Museum, Calcutta.]

855.—XXIII. 22.—Mēḷpatī [Hero-stone] Inscription of Vijaya-Kampavikramavarman.—V. Venkatasubba Aiyar, pp. 143-47, Plate.

[Now in the Prince of Wales Museum, Bombay.]

857.—XXIII. 24.—Mallasārul Copper-plate of Vijayasēna.—N. G. Majumdar, pp. 155-61, Plate.
[Now in the Vaṅgiya Sāhitya Parishat, Calcutta.]

858.—XXIII. 25.—Tāṇḍikopḍa Grant of Ammarāja II.—Bhavaraj V. Krishnarao, pp. 161-70, Plate.

859.—XXIII. 26.—A Note on the Dates of Uchchakalpa kings.—V. V. Mirashi, pp. 171-74.

860.—XXIII. 27.—The Vailūr Inscription of Köpperuṇjiḡadēva.—V. Venkatasubba Aiyar, pp. 174-82, Plate.

861.—XXIII. 28.—Saṅgūr Inscription of Dēvarāya-mahārāya, Śaka 1329.—R. S. Panchamukhi, pp. 182-85.

862.—XXIII. 29.—Fragmentary Stone Inscription of Queen Uddalladēvi, V. S. 1294.—M. M. Nāgar, pp. 186-89.


864.—XXIII. 31.—A Note on the Tiriyaṅ Rock Inscription.—B. Ch. Chhabra, pp. 196-97.

865.—XXIII. 32.—Four Copper-plates from Sōrō.—N. G. Majumdar, pp. 197-203.
1(A). Plate of Mahārāja Śambhuyasas, Year 260, p. 201, Plate.
2(B). Plate of Sōmadatta, Year 15, p. 202, Plate.
3(C). Another Plate of Sōmadatta, Year 15, p. 202, Plate.
4(D). Plate of Mahārāja Bhānudatta, Year 5, p. 203, Plate.
[All are in the Ravenahaw College Museum, Cuttack.]
INDEX.—A. ARTICLES

866.—XXIII. 33.—Two Copper-plates Inscriptions from [Sirao,] Berar.—V. V. Mirashi, pp. 204-22.
   1(A). Śīsāvai Grant of Gōvinda III, Śaka Year 729, p. 204, Plate.
   2(B). Lōhārā Grant of Gōvinda III, Śaka Year 734, p. 212, Plate.
   [Now in the Central Museum, Nagpur.]

867.—XXIII. 34.—Sone-East-Bank Copper-plate of Indradēva and Udayarāja.—Harit Krishna Deb, pp. 222-30, Plate.

868.—XXIII. 35.—Śūngi-ṛishi Inscription of Prince Mōkala.—Akshaya Keertī Vyās, pp. 230-41, Plate.

869.—XXIII. 36.—A Pāli Counterpart of the Nālandā Text of Pratītyasamutpāda-vibhaṅga.—Bimala Churn Law, pp. 241-42.

870.—XXIII. 37.—A Note on the Barah Copper plate of Bhōjadēva.—C. R. Krishnamacharlu, pp. 242-43.

871.—XXIII. 38.—A Note on the Rājapura Copper-plates of Madhurāntakadēva, Saṁvat 987.—S. R. Daiver, p. 244.

872.—XXIII. 39.—Allahabad Museum Inscriptions of the Year 87.—Sten Konow, pp. 245-48.
   1(A). Stone Slab Inscription of Bhadrāmesha, Year 87, No. 1, p. 247, Plate.
   2(B). Do., Year 87, No. 2, p. 248, Plate.

873.—XXIII. 40.—Sonepur Plates of Mahā-Bhavagupta(II) Janamējaya, Year 17.—B. Ch. Chhabra, pp. 248-55, Plate.

874.—XXIII. 41.—Kārītalāi Stone Inscription of Lakshmanarāja, [Kalachuri] Saṁvat 593.—V. V. Mirashi, pp. 255-60, Plate.
   [Now in the Central Museum, Nagpur.]

875.—XXIII. 42.—Four Gaṅga Copper-plate Grants.—S. N. Chakravarti, pp. 261-69.
   2(B). Plates of Dānārṇṇavadēva, p. 263, Plate.
   3(C). Plates of Bhūpēndravarmadēva, p. 265, Plate.
   4(D). Plates of Rāṇaka Jayavarmadēva, p. 267, Plate.
   [All are now in the Indian Museum, Calcutta.]

876.—XXIII. 43.—Six Śīhāhāra Inscriptions in the Prince of Wales Museum.—H. D. Sankalia and S. C. Upadhyaya, pp. 269-81.
   1(A). Chānje Inscription of Aparādityadēva (I), Śaka 1060, p. 270.
   3(C). Bassein Stone Inscription of Mallikārjuna, Śaka 1083, p. 274.
   5(E). Inscription of Sōmēśvaradēva [from Ranvad], Śaka 1181, p. 278.
   6(F). Inscription of Sōmēśvaradēva [from Chānje], Śaka 1182, p. 279.

877.—XXIII. 44.—A Stone Inscription of Yādava Rāmachandra, Śaka 1222.—H. D. Sankalia and S. C. Upadhyaya, pp. 281-82.—
   [Now in the Prince of Wales Museum, Bombay.]
878.—XXIII. 45.—Four Pāṇḍya Records from Ukkiraṅkōṭai.—A. S. Ramanatha Ayyer, pp. 283-88.
   2(B). Another version of the above inscription [without king’s name], p. 286, Plate.
   3(C). Inscription of Saḍaiya-Māraṇ of the Year 2 + 9, p. 286, Plate.
   4(D). Inscription of Inbaṇ-Dēvaṇachēṭṭi, p. 287, Plate.

879.—XXIII. 46.—Utturūnzi Lamp Inscription in Kharoṣṭhī.—B. Ch. Chhabra, p. 289, Plate.


881.—XXIII. 48.—A Note on the Date of the Maṅñe Plates of Stambha Rāṇavālōka.—A. S. Altekar, pp. 293-94.

882.—XXIII. 49.—A Further Note on the Date of the Maṅñe plates of Stambha.—V. V. Mirashi, pp. 295-97.

883.—[XXIII. 50].—INDEX.—B. Ch. Chhabra, pp. 299-342.

884.—[XXIII. 51].—APPENDIX: A LIST OF INSCRIPTIONS OF NORTHERN INDIA WRITTEN IN BRĀHMĪ AND ITS DERIVATIVE SCRIPTS FROM ABOUT A.D. 300.—D. R. Bhandarkar, pp. 363-406.
   A. Index to the Appendix, pp. 363-65.
   B. Find-spots, pp. 366-76.
   C. Deposit, pp. 377-78.

Vol. XXIV (1937-1938)—Edited by N. P. Chakravarti.

885.—XXIV. 1.—The [Shinkot] Bajaur Casket [Kharōṣṭhī Inscriptions] of the reign of Menander.—N. G. Majumdar, pp. 1-8, Plate.

886.—XXIV. 2.—[Kharāṣṭhī] Inscriptions on Two Relic-Casks from Charasadda.—N. G. Majumdar, pp. 8-10.
   1. Inscription of the Year 303 on Relic Casket I, p. 8, Plate.
   2. Inscription on Relic Casket II, p. 10, Plate.

887.—XXIV. 3.—Paunī Stone Inscription of the Bārā king Bhagadatta.—V. V. Mirashi, pp. 11-14, Plate.

888.—XXIV. 4.—Jurāḍā Grant of Nēṭṭabhaṇḍāvēva.—C. R. Krishnamacharlu, pp. 15-20, Plate.

889.—XXIV. 5.—An Inscribed Brick from Nālandā of the Year 197.—A. Ghosh, pp. 20-22, Plate.

890.—XXIV. 6.—Śendamaṅgalam [Āpatsahāyēśvara Temple] Inscription of Maṅavālapperumāl, Year 5.—V. Venkatasubba Aiyar, pp. 22-28.

891.—XXIV. 7.—Regulations of the Sābhā from Two Uttaramallūr [Vaikuṇṭha-Perumā Temple] Inscriptions.—K. V. Subrahmanya Aiyer, pp. 28-42.
   2(B). Inscription of Kannaradēva (A. D. 964) detailing Fine recovery Regulation, p. 35.

892.—XXIV. 8.—Notes on the Irdā Copper-plate Grant of King Niyapālādēva.—Jogendra Chandra Ghosh, pp. 43-47.

893.—XXIV. 9.—Sirippuram Plates of Anantavarman, Lord of Kaliṅga.—G. V. Srinivasa Rao, pp. 47-52, Plate. [Now in the Government Museum, Madras.]
INDEX—A. ARTICLES

894.—**XXIV. 10.—**Indore Plates of Pravarasena II.—Sushil K. Bose, pp. 52-56, Plate.

895.—**XXIV. 11.—Jagannatharaya Temple Inscriptions at Udaipur.—Akshaya Keerty Vyas, pp. 56-90.


897.—**XXIV. 13.—Rewah Stone Inscription of the time of Karpa, [Chedi] Year 800.—V. V. Mirashi, pp. 101-15, Plate.

898.—**XXIV. 14.—The Epoch of the Kalachuri-Chedi Era.—V. V. Mirashi, pp. 116-23.
1(A). Dates in Expired Years, p. 119.
2(B). Date in Current Years, p. 120.

899.—**XXIV. 15.—A Dutch Memorial Slab in India.—F. W. Stapel, pp. 123-26.


901.—**XXIV. 17.—Svalpa-Velura Grant of Gaunga Anantavarman.—B. Ch. Chhabra, pp 129-37, Plate.
[Now in the Indian Museum, Calcutta.]

902.—**XXIV. 18.—Churra Grant of Pallava Vijaya-Vishnugopavarman.—C. R. Krishnamachari, pp. 137-43, Plate.

903.—**XXIV. 19.—Siroda Plates of Divaraja.—C. R. Krishnamachari, pp. 143-45, Plate.

904.—**XXIV. 20.—Kosam Inscription of the reign of Maharaja Vaisravana, Year 107.—N. G. Majumdar, pp. 146-48, Plate.

905.—**XXIV. 21.—Cuttack Museum Plates of Madhavavarman.—N. G. Majumdar, pp. 148-53, Plate.


907.—**XXIV. 23.—Komantha Copper-plates of Nattabhaanja.—Krishna Chandra Panigrahi, pp. 172-75, Plate.
[Was in the Archaeological Museum, Baripada.]

908.—**XXIV. 24.—A Note on the Prince of Wales Museum Plates of Jayabhastra (III?).—V. V. Mirashi, pp. 176-79.

909.—**XXIV. 25.—Gautami Plates of Gaunga Indravarman, Year 4.—Kunja Govinda Goswami, pp. 180-83, Plate.

910.—**XXIV. 26.—Three Inscriptions of Vaidumba-Maharaja Gandatrinistra.—R. S. Panchamukhi, pp. 183-93.
2(B). Peddatippamudram [Siva Temple] Inscription, p. 184, Plate.
3(C). Veligalulu Inscription, p. 184, Plate.

I. Morah Well Inscription, p. 194, Plate.
II. Inscription on the Pedestal of a Female Statue from Morah, p. 200, Plate.
IV. Inscription on another Sculptured Stone-slab from Mathura, p. 205, Plate.
V. Inscription on the Pedestal of an Image from Ganeshra, p. 206, Plate.
VI. Inscription on the Base of a Male Figure from Mathura, p. 207, Plate.
VII. Inscription on a Door-jamb from Mathura, p. 208, Plate.

49 DGA/99
912.—**XXIV. 28.**—Kosam Inscription of [the reign of] Kaśishka, Year 2.—Kunja Gobinda Goswami, pp. 210-12, Plate.

913.—**XXIV. 29.**—Dohad Stone Inscription of Mahamūḍa [Begarhā], V.S. 1545, Śaka 1410.—H. D. Sankalia, pp. 212-25.
[Now in the Prince of Wales Museum, Bombay.]

914.—**XXIV. 30.**—Bhopāl Plates of the Mahākumāra Hariśchandradēva.—N. P. Chakravarti, pp. 225-34, Plate.

915.—**XXIV. 31.**—Sāsanakōṭa Plates of Gaṅga Mādhavarman, Year 1.—C. R. Krishnamachari, pp. 234-39, Plate.
[Now probably in the Indian Museum, Calcutta.]

916.—**XXIV. 32.**—Rānipur Jhariāl Inscriptions.—B. Ch. Chhabra, pp. 239-45.
3(C). Rākshasa-parvata Inscription, p. 244.

917.—**XXIV. 33.**—Allahabad Municipal Museum Yūpa Inscription.—A. S. Altekar, pp. 245-51, Plate.

918.—**XXIV. 34.**—Fourth Maukharī Yūpa Inscription from Bādvā.—A. S. Altekar, pp. 251-53, Plate.

919.—**XXIV. 35.**—Kosam Inscription of Bhadramagha’s reign, Year 81.—Krishna Deva, pp. 253-56, Plate.

920.—**XXIV. 36.**—Dharaṇikōṭa Dharmachakra Pillar Inscription.—P. Seshadri Sastri, pp. 256-60, Plate.

921.—**XXIV. 37.**—Two Incomplete Grants of Pravaraśena II [from Bōlōrā].—V. V. Mirashi, pp. 260-67.
1. Incomplete Charter (Set A) of Pravaraśena II, p. 264, Plate.
2. Incomplete Charter (Set B) of Pravaraśena II, Year 11, p. 265, Plate.
[*Both charters appear to be palimpsests.]


923.—**XXIV. 39.**—Epigraphic Notes.—K. A. Nilakanta Sastri and K. Gopalachari, pp. 279-82.
I-V. Some Unpublished Amarāvati Inscriptions (see XV. 13), p. 279.
VI. Prakrit Inscriptions from Nagārjunikōḍa (see XX, p. 24, Ins. H. text 1.11), p. 279.
VII-VIII. Additional Prakrit Inscriptions from Nagārjunikōḍa (see XXI, p. 64), p. 280.
IX. Lüder’s List, No. 1078, p. 280.
X. Lüder’s List No. 1165, Junnar, p. 280.
XI. Lüder’s List, No. 1105; Karla, No. 19, p. 281.
XII. Kopḍamuḍi Plates of Jayavarman, p. 281.
XIII. Kollair Plates of Nandivarman II, p. 281.
XIV. Ellore Plates of Devavarman, Kantaṭu Grant of Nandivarman, Pedjavēgi Plates of Nandivarman, Kollair Plates, p. 281.
XV. Maṭṭepāḍ Plates of Dāṃḍaravarman (see XVII. 18), p. 282.
XVI. A Karla Chaitya Pillar inscription, p. 282, Plate.
INDEX—A. ARTICLES

924.—XXIV. 40.—Two Maukhari Seals from Nālandā.—A. Ghosh, pp. 283-85.

925.—XXIV. 41.—Srīraṅgam [Raṅganātha Temple] Inscription of Achyutarāya, Śaka 1461.—

926.—XXIV. 42.—Lucknow Museum Plate of Jayachandradēva, V.S. 1237.—N. P.
   Chakravarti, 291-95, Plate.

927.—XXIV. 43.—Vijayāṭṭi Grant of Pallava Śīnhaavarman [from Vavvēru].—C. R.
   Krishnamacharlu, pp. 296-303, Plates.

928.—XXIV. 44.—First and Third Slabs of Kumbhalgarh Inscription, V.S. 1517.—Akhaya

929.—XXIV. 45.—Kāman Stone Inscription.—V. V. Mirashi, pp. 329-36, Plate.

930.—[XXIV. 46].—INDEX.—M. Venkataramayya, pp. 337-94.

Vol. XXV (1939-40)—Edited by N. P. Chakravarti.

931.—XXV. 1.—[Dhureti] Rewah Plates of the time of Trailōkyamalladēva, [Kalachuri] Year 963.—N. P. Chakravarti, pp. 1-6, Plate.

932.—XXV. 2.—Rāmāṭōk [Lakshmapa Temple] Stone Inscription of the time of Rāmachandra.
   —V. V. Mirashi and L. R. Kulkarni, pp. 7-20.

933.—XXV. 3.—A Grant of the Western Chālukya Vijayāditya, Śaka 653.—S. C. Upadhyaya,
   pp. 21-24, Plate.
   [Now in the Prince of Wales Museum, Bombay.]

934.—XXV. 4.—Ellora Plates of Dantidurga, Śaka 663.—S. K. Dikshit, pp. 25-31, Plate.

935.—XXV. 5.—Bhiṣkhuṇīs in Indian Inscriptions.—Bimala Churn Law, pp. 31-34.

936.—XXV. 6.—Ambāsamudram [Śiva Temple] Inscription of Šoḷaṇḍraikonaḍa Vira-Pāṇḍya.—
   A. S. Ramanatha Ayyar, pp. 35-42, Plate.

937.—XXV. 7.—Kandēru Plates of Śālaṅkāyana Vijaya-Skandavarman.—R. S. Panchamukhi,
   pp. 42-47, Plate.

938.—XXV. 8.—Epigraphical Notes.—C. R. Krishnamacharlu, pp. 47-49.
   5. Śeṃpoṇmārī (see above, Vol. XIII, pp. 134 ff), p. 49.
   6. Tāṃbāṇa-sthāna (see above, Vol. XV, pp. 250, 251, etc.), p. 49.

939.—XXV. 9.—Nālandā Plate of Samudragupta, Year 5.—A. Ghosh, pp. 50-53, Plate.
   [Now in the Indian Museum, Calcutta.]

940.—XXV. 10.—A Copper-plate Grant of Mummuṇirāja, Śaka 971.—S. C. Upadhyaya,
   pp. 53-63, Plates.
   [Seems to be in the Prince of Wales Museum, Bombay.]

941.—XXV. 11.—Tiruppūvaṉam Plates of Jaṭāvarman Kulaśekhara I.—K. V. Subrahmanya
   Aiyer, pp. 64-130, Plates.
942. — **XXV. 12.** — Tiruppāvaṇam Supplementary Plate.— K. V. Subrahmanya Aiyer, pp. 130-36.


944. — **XXV. 14.** — Three Copper-plate Grants from Mayurbhanj.— R. C. Majumdar, pp. 147-64.
1(A). Ādipur Copper-plate of Narēndrabhaṇḍajādeva, [Plate A], p. 147, Plate.
2(B). Ādipur Copper-plate of Narēndrabhaṇḍajādeva, [Plate B], p. 157, Plate.
3(C). Kēśari Copper-plate of Śatrubhaṇḍajādeva, p. 161, Plate.

[All are now in the Baripada Museum.]

945. — **XXV. 15.** — An Incomplete Grant of Sinda Ādityavarman, Śaka 887.— V. V. Mirashi and M. G. Dikshit, pp. 164-71, Plate.

946. — **XXV. 16.** — Ādipur Copper-plate of Durjayabhaṇḍa.— Krishna Chandra Panigrahi, pp. 172-73.

[Was in the Baripada Museum.]

947. — **XXV. 17.** — Halāyudha-stōtra from the Amarēśvara Temple [at Māndhāṭā].— P. P. Subrahmanya Sastri, pp. 173-82.

948. — **XXV. 18.** — A Note on the Halāyudha-stōtra in the Amarēśvara Temple.— N. P. Chakravarti, pp. 183-85.

949. — **XXV. 19.** — Two Inscriptions on Copper-plates from Nūtimaṇḍū.— N. Lakshminarayan Rao, pp. 186-94.
1(A). Incomplete Grant of the Eastern Chālukya Vikramāditya II, p. 191, Plate.
2(B). Plate of the Vijayanagara Prince Triyambaka, p. 192.


951. — **XXV. 21.** — Purahōttampūrī Plates of Rāmachandra, Śaka 1232.— V. V. Mirashi, pp. 199-225, Plates.

1. Anjaneri Plates of Prīthivīchandra Bhōgaśakti [containing also a postscript inscription of Tejavaran, p. 233], Year 461, p. 230, Plates.


[Now in the Government Museum, Madras.]

954. — **XXV. 24.** — A Note on the Chronology of the Gaṇgas of Svētaka.— B. Ch. Chhabra, p. 240.


[Now in the Indian Museum, Calcutta.]

956. — **XXV. 26.** — Date of the Pāṇḍava Kings of Southern Kōśala.— A. Ghosh, pp. 266-70, Plate.

957. — **XXV. 27.** — Nilagangavaram Inscription of Ambadēva-mahārāja, Śaka 1212.— R. S. Panchamukhi, pp. 270-78.

958. — **XXV. 28.** — Bargaon Temple Inscription of Śabarā.— V. V. Mirashi, pp. 278-81.

960.—**XXV. 30.**—Poona Plates of Chālukya Vinayāditya, Śaka 612.—Madho Sarup Vats, pp. 289-91, Plate.


962.—**XXV. 32.**—Puṇḍjai Inscription of Kṛishṇadēvarāya.—K. A. Nilakanta Sastri, pp. 297-309.

963.—**XXV. 33.**—Jubbulpore Stone Inscription of Vimalaśiva, Kalachuri Year 926.—V. V. Mirashi, pp. 309-18.

[Now in the Nagpur Museum.]


965.—**XXV. 35.**—Kāśyapa Image Inscription from Silao.—B. Ch. Chhabra, pp. 327-34, Plate.

966.—**XXV. 36.**—A Bronze Image Inscription from Nālandā.—A. Ghosh, pp. 334-35.

967.—**XXV. 37.**—A Note on the Paṇḍhārara Pillar Inscription of King Viśvēsvara.—M. Somasekhara Sarma, pp. 335-36.

968.—[**XXV. 38.**]—INDEX.—H. K. Narasimhaswami, pp. 337-82.

Vol. XXVI (1941-1942)—Edited by N. P. Chakravarti.

969.—**XXVI. 1.**—India Office Plate of Lakṣhmaṇaśena, Year 27.—H. N. Randle, pp. 1-13, Plate.

[Now in the Asiatic Society, Calcutta.]


971.—**XXVI. 3.**—Rājim [Rājivalōchana Temple] Stone Inscription of the Nala king Vilāsaṭuṅga.—V. V. Mirashi, pp. 49-58, Plate.

972.—**XXVI. 4.**—Venkaṭāpūr Inscription of Amōghavarsha, Śaka 828.—R. S. Panchamukhi, pp. 59-62, Plate.

973.—**XXVI. 5.**—Two Eastern Gaṅga Copper-plate Grants from Sudava.—R. K. Ghoshal, pp. 62-68.


975.—**XXVI. 7.**—Baripada Museum Plate of Dēvānandadēva.—Krishna Chandra Panigrahi, pp. 74-82, Plate.

976.—**XXVI. 8.**—A Note on the Date of Chōḍa Gaṇḍarāditya.—A. S. Ramanatha Ayyar, pp. 82-84.

977.—**XXVI. 9.**—Bijholī Rock Inscription of Chāhamāna Śomēśvara, V.S. 1226.—Akshaya Keerty Vyas, pp. 84-112.

978.—**XXVI. 10.**—A Note on the Battle of Vallāla, A.D. 911-12.—A. S. Ramanatha Ayyar, pp. 112-14.

980.—**XXVI. 12.**—Two Yüpa Inscriptions from Barnāla, Kṛita Years 284 and 335.—A. S. Altekar, pp. 118-23.
1. Inscription on the Yüpa A, p. 119, Plate.
2. Inscription on the Yüpa B, p. 121, Plate.

981.—**XXVI. 13.**—Gurzāla Brāhma Inscription.—K. A. Nilakanta Sastri, pp. 123-25, Plate.

982.—**XXVI. 14.**—Date of Aśṭārapur Plate [of Dēvakhandga].—D. C. Ganguly, pp. 125-26.


[Now in the Prince of Wales Museum, Bombay.]

985.—**XXVI. 17.**—Bihar Kotra Inscription of Naravarman’s time, [Mālva] Year 474.—S. N. Chakrabarti, pp. 130-32, Plate.
[Now in the Prince of Wales Museum, Bombay.]


987.—**XXVI. 19.**—Spuriousness of the Nālandā Plate of Samudragupta.—Dines Chandra Sircar, pp. 135-36.

988.—**XXVI. 20.**—Bāsim Plates of Vākāṭaka Vindhyaśakti II.—V. V. Mirashi and D. B. Mahajan, pp. 137-55, Plate.

989.—**XXVI. 21.**—Kōṭhuraka Grant of Pravarasena II, Year 2.—V. V. Mirashi, pp. 155-61, Plate.

2. Gōvinda IV—A.D. 930-34, p. 163.

991.—**XXVI. 23.**—Indian Museum Plates of Gaṅga Indravarman.—C. C. Das Gupta, pp. 165-71, Plate.

992.—**XXVI. 24.**—A Buddhist Tract in a Stone Inscription in the Cuttack Museum.—A. Ghosh, pp. 171-74, Plate.
[Now in the Orissa State Museum, Bhubaneswar.]


994.—**XXVI. 26.**—Doṅgargāon Stone Inscription of the time of Jagaddēva, Śaka 1034.—V. V. Mirashi, pp. 177-85, Plate.

995.—**XXVI. 27.**—Six Saindhava Copper-plate grants from Ghumli.—A. S. Altekar, pp. 185-226.
2 (B). Grant of King Jāika I, p. 203, Plate.
3 (C). Incomplete Grant of king Rāṇaka, p. 207, Plate.
4 (D). Grant of Rāṇaka of a subordinate Saindhava branch, G. S. 555, p. 212, Plate.
5 (E). Grant of King Aṅguka III, Gupta Sahvat 567, p. 217, Plate.
6 (F). Grant of King Jāika II, Gupta Sahvat 596, p. 222, Plate.
INDEX—A. ARTICLES

996.—XXXVI. 28.—A Note on the Date of the Sōmavāṃśī Kings of Southern Kōsala.—V. V. Mirashi, pp. 227-30, Plate.

997.—XXXVI. 29.—Two Records of Parāntaka I from Takkōlam.—A. S. Ramanatha Ayyar, pp. 230-35.
   [Note on Chōla-Rāṣṭrakūṭa relationship, p. 232.]

998.—XXXVI. 30.—Nālandā Seal of Viśṇugupta.—Krishna Deva, pp. 235-39, Plate.

999.—XXXVI. 31.—A Note on the Balasore Plate of Bhānu[daṭta].—R. K. Ghoshal, pp. 239-40.

1000.—XXXVI. 32.—Mangraon Inscription of Viśṇugupta’s time, Year 17.—A. S. Altekar, pp. 241-46, Plate.
   [Now in the Patna Museum.]

1001.—XXXVI. 33.—Khaḍipadā Image Inscription of the time of Śubhākara.—A. Ghosh, pp. 247-48, Plate.
   [Now in the Orissa State Museum, Bhubaneswar.]

1002.—XXXVI. 34.—Prince of Wales Museum Plates of Gōvindarāja, Śaka 732.—Moreshwar G. Dikshit, pp. 248-55, Plate.

   [Now in the Central Museum, Nagpur.]

1004.—XXXVI. 36.—Rāghaṭ Plates of Gōvindachandradēva, V.S. 1197.—Krishna Deva, pp. 268-73, Plate.
   [Now in the Bhārat Kalā Bhavan, Vīrāṇasī.]


1006.—XXXVI. 38.—Baudh Plates of Salōṇabhaṅga.—Krishna Chandra Panigrahi, pp. 276-79, Plate.
   [Seem to be in the Indian Museum, Calcutta.]

1007.—XXXVI. 39.—A Fragmentary Inscription of King Malayavarman [from Mongrol].—A. S. Altekar, pp. 279-82, Plate.
   [Was in the office of the State Historian, Kotah.]

1008.—XXXVI. 40.—A Copper-plate Grant of Śilāhāra Chhadvaidēva.—V. V. Mirashi and M. G. Dikshit, pp. 282-93, Plate.
   [Now in the Prince of Wales Museum, Bombay.]

1009.—XXXVI. 41.—Date of Mathurā Pedestal Inscription of Kaṇīṣhka.—V. V. Mirashi, pp. 293-97.

1010.—XXXVI. 42.—Dates of Some Early Kings of Kauṣāmbi.—V. V. Mirashi, pp. 297-304.
   [The kings discussed are:
   1. Vāśishṭhiputra Bhiṁasaṇa.
   2. Prāshṭhāśrīya, son of 1.
   4. Vaiśravaṇa, son of 3.
   5. Gauṭamiputra Śīvamagha.
   7. Vījayaṃagha.]
   [Now in the Bhārat Itiḥās Samāsodhak Manḍa]. Poona.]

1012. —XXVI. 44. — Bālāṇī Inscription of the time of Krishṇa, Śaka 1106. — Moreshwar G. Dikshit, pp. 309-13, Plate.

   [Now in the Dacca Museum.]


1015. —XXVI. 47. — A Copper-plate Grant of Chālukya Vijayāditya, Śaka 632. — H. D. Sankalia, pp. 322-26, Plate.
   [Now in the Deccan College, Poona.]


1018. —[XXVI. 50.] — Index. — H. K. Narasimhaswami and S. Vijayaraghavachari, pp. 341-78.


   [Now in the Archaeological Museum, Gwalior.]

1024. —XXVII. 5. — Bāḍagaṅgā Rock Inscription of Bhūtivarman. — N. K. Bhattachari, pp. 18-23, Plate.

   1 (A). Kulkūḍi Sun-god Image Inscription, Year 12, p. 24, Plate.
   [Now in the Dacca Museum, Dacca.]
   2 (B). Bēktā Vāsudēva Image Inscription, Year 23, p. 26, Plate.


   [Now in the Indian Museum, Calcutta.]

   [Now in the Bhārat Itiḥās Samāsodhak Manḍa], Poona.
INDEX—A. ARTICLES

1029.—XXVII. 10.—Chêvûru Plates of Eastern Châlukya Amma I.—B. Ch. Chhabra, pp. 41-47, Plate.

1030.—XXVII. 11.—Gunji Rock Inscription of Kumâravaradatta.—V. V. Mirashi, pp. 48-52, Plate.

1031.—XXVII. 12.—Note on the Bajaur Inscription of Menandros.—Sten Konow, pp. 52-58.


1033.—XXVII. 14.—Sohnag Terracotta Seal of Avantivarman.—Madho Sarup Vats, pp. 62-65, Plate.

1034.—XXVII. 15.—Akkalkôṭ Inscription of Śilâhâra Indarasa.—P. B. Desai, pp. 65-74.

1035.—XXVII. 16.—Wadgaon Plates of Vâkâstaka Pravarasëna II.—V. V. Mirashi, pp. 74-79, Plate.

[Now in the Prince of Wales Museum, Bombay.]

1036.—XXVII. 17.—Note on Vijayâditya’s Grant of Śaka 653.—G. H. Khare, pp. 79-80.

1037.—XXVII. 18.—Eight Inscriptions of Kâdjavâraîya Chiefs.—K. S. Vaidyanathan, pp. 80-108.
4. Tiruvâdî Viraṭṭânâsavâra Temple Inscription [No. 1], p. 102.
5. Do., [No. 2], p. 102.

1038.—XXVII. 19.—Phêrava Grant of Sâmantavarman, King of Kaliṅga, Year 185.—R. C. Majumdar, pp. 108-15, Plate.

[Was in the Balaga Maṭha, Chicacole.]

1039.—XXVII. 20.—Savṇû Plates of Châlukya Vikramâditya I, Śaka 597.—G. H. Khare, pp. 115-19, Plate.

[Now in the Bhârat Itihâs Samśodhak Maṇḍal, Poona.]

1040.—XXVII. 21.—Râkshasâkâlî Island Plate of Mâdömmanapâla, Śaka 1118.—Ramesh K. Ghoshal, pp. 119-24, Plate.

[Now in the Asutosh Museum, Calcutta University.]

1041.—XXVII. 22.—Seals of Tiruppâvaṇam Plates [of Jaṭâvarman Kulâôkhara].—K. V. Subrahmanya Aiyer, pp. 124-25, Plate.

1042.—XXVII. 23.—Narwan Plates of Châlukya Vikramâditya II, Śaka 664.—G. H. Khare, pp. 125-31, Plates.

[Now in the Bhârat Itihâs Samśodhak Maṇḍal, Poona.]

1043.—XXVII. 24.—Bamhani Plates of Pâṇḍava King Bharatabala, Year 2.—B. Ch. Chhabra, pp. 132-45, Plate.

1044.—XXVII. 25.—Salem Plates of Gaṅga Śûpuruṣa, Śaka 693.—G. S. Gai, pp. 135-52, Plates.

[Were in the Śrî-Śûkavanâsvara Temple, Salem.]

1045.—XXVII. 26.—Srinagar Inscription of Queen Diddâ.—Kedar Nath Sastri, pp. 153-55, Plate.

[Now in the Central Museum, Lahore.]


1048.—**XXVII. 29.**—Saugar Stone Inscription of Śaṅkaragana.—V. V. Mirashi, pp. 163-70, Plate.

1049.—**XXVII. 30.**—Chhoṭi Deori Stone Inscription of Śaṅkaragana.—V. V. Mirashi, pp. 170-72, Plate.

1050.—**XXVII. 31.**—Bōnaṅgi Copper-plate Grant, Śaka 1508.—G. Ramadas, pp. 173-75.

1051.—**XXVII. 32.**—Kolhapur Plates of Śilāhāra Gaṇḍarāditya, Śaka 1037.—G. H. Khare, pp. 176-82, Plate.

1052.—**XXVII. 33.**—Mehār Plate of Dāmōdarādēva.—B. M. Barua and Pulin Behari Chakravarti, pp. 182-91, Plate.

[Now in the Asutosh Museum, Calcutta University.]

1053.—**XXVII. 34.**—Further Note on the Epoch of the Gaṅga Era.—V. V. Mirashi, p. 192.


1055.—**XXVII. 36.**—Prince of Wales Museum Plates of Dadda III, Year 427.—S. N. Chakravarti, pp. 197-201, Plates.

1056.—**XXVII. 37.**—Epigraphical Notes.—C. R. Krishnamacharlu, pp. 201-03.


1057.—**XXVII. 38.**—Nalajanampāḍu Old-Telugu-Inscription.—Alfred Master, pp. 203-06, Plate.

1058.—**XXVII. 39.**—A Note on the Nalajanampāḍu Inscription.—N. Lakshminarayan Rao, pp. 206-08.

1059.—**XXVII. 40.**—Tasgaon Plates of Yādava Kṛishṇa, Śaka 1172.—G. H. Khare, pp. 208-16, Plate.

1060.—**XXVII. 41.**—Ponnuṭur Plates of Gaṅga Sāmantavarman, Year 64.—M. Somasekhar Sarma, pp. 216-20, Plate.


3 (C). Uṛṛṭurũ Inscription of Chōḷa-Mahārāja, p. 228, Plate.
4 (D). Indukūru Inscription of Chōḷa-Mahārāja, p. 229, Plate.
6 (F). Tippalurũ Inscription of Erikal-Muturāju Puṇyakumāra, p. 231, Plate.
7 (G). Rāmēśvaram [Rāmalīṅgēśvara Temple] Pillar Inscription of Puṇyakumāra Chōḷa-Mahārāja, Year 5, p. 234, Plate.


9 (I). Nallacheruvapalle Inscription [of Vikramāditya Chōḷa-Mahārāja II], p. 238.

INDEX—A. ARTICLES

11 (K). Chāmalūru Inscription of Prithvivallabha Vijayāditya Chōla, Year 22, p. 242, Plate.
12 (L). Bûdighadgḍapalle Inscription of Mahēndra II, p. 244, Plate.

1062.—XXVII. 43.—Nândâ Yûpa Inscriptions.—A. S. Altekar, pp. 252-67.
2 (B). Yûpa Inscription B, p. 252, Plate.
3 (C). Fragmentary Inscription of Mahâsaṅnâpati Bhaṭṭisôma, p. 266, Plate.

1063.—XXVII. 44.—Dommarâ-Nandyāla Plates of Puṇyakûmâra, Year 10.—H.K. Narasimhaswami, pp. 268-76, Plate.

[Now in the Office of the Government Epigraphist for India, Ootacamund.]

1064.—XXVII. 45.—Koni Inscription of Kalachuri Prithvîdeva II, K.E. 900.—V. V. Mirashi, pp. 276-87, Plate.

1065.—XXVII. 46.—Bûrdâla Plates of Mahâśivagupta, Year 9.—P.B. Desai, pp. 287-91, Plate.
[Now probably in the Mahakosal Historical Society, Raigarh.]

1066.—XXVII. 47.—Tiruvorpiyîrûr [Aṭhipurisvara Temple] Inscription of Chaturāṇana Paṇḍita, Year 20 of Krîṣṇa III.—V. Raghavan, pp. 299-303, Plate.

1067.—XXVII. 48.—Srîraiṅgam [Raṅganâtha Temple] Inscription of Kâkatiya Pratâparudra, Śaka 1239.—V. Venkatasubba Iyâr, pp. 304-12.

1068.—XXVII. 49.—Kânâpur Plates of Mádhavavârman.—V. V. Mirashi and Y. R. Gupte, pp. 312-18, Plate.

1069.—XXVII. 50.—Lodhiā Plates of Mahâ-Śivagupta, Year 57.—L.P. Pandeya, pp. 319-25, Plate.

1070.—XXVII. 51.—Two Plates of Dēvānândadeva.—Dines Chandra Sircar, pp. 325-34.
2 (B). Narsingpur Plate of Dēvānândadeva, p. 331, Plate.

1071.—XXVII. 52.—Note on the Salem Plates of Gaṅga Śripurusha.—G.S. Gai, pp. 335-36.

1072.—XXVII. 53.—Pēṭṭasara Grant of Nêtṭabhaṅja.—C. C. Das Gupta, pp. 337-40, Plate.
[Now in the Orissa State Museum, Bhubaneswar.]

1073.—[XXVII. 54].—INDEX.—M. Venkataramayya, pp. 341-86.


1074.—XXVIII.—IN MEMORIAM : DR. HIRANANDA SAŚTRI, pp. xviii-xviii, Plate.
1075.—XXVIII.—RAO BAHAĐUR C. R. KRISHNAMÂCHARLU, p. xix, Plate.
1076.—XXVIII.—STEN KÔNOW, pp. xix-xx, Plate.
1077.—XXVIII.1.—Nagardhan Plates of Śvāmirāja.—V.V. Mirashi, pp. 1-11, Plate.
1078.—XXVIII. 2.—Kēsaribēḷā Plates of Nala Arthapati-bhaṭṭāraka.—Dines Chandra Sircar, pp. 12-17, Plate.
1079.—XXVIII. 3.—Mānâr Plates of Vinayāditya Māṅgalarasa, Śaka 613.—Krîṣṇa Deva, pp. 17-22, Plate.
1080.—XXVIII. 4.—Harâsūr [Anantaśayana Temple] Inscription of King Sôma.—P. B. Desai, pp. 23-30, Plate.
1081.—XXVIII. 5.—Aḷland Inscription of Yuvarâja Mallikârjuna, [Châlukya-Vikrama Year 7].—P. B. Desai, pp. 31-38, Plate. 54

1083.—XXVIII. 7.—[Mathurā] Curzon Museum Inscription of Kaniṣṭha’s Reign, Year 23.—B. Ch. Chhabra, pp. 42-44, Plate.

1084.—XXVIII. 8.—Madras Museum Plates of the time of Narēndradhavaḍa.—Dines Chandra Sircar, pp. 44-50, Plate.

1085.—XXVIII. 9.—Madanpur Plates of Śrīchandra, Year 44.—R.G. Basak, pp. 51-58, Plate.

1086.—XXVIII. 10.—Goḍachi Plates of Kati-araśa, Year 12.—P. B. Desai, pp. 59-62, Plate.

1087.—XXVIII. 11.—Polsachi Plates of Arkēśvaradēva, Yugābda 4248.—D.C. Sircar, pp. 63-67, Plate.

1088.—XXVIII. 12.—Madras Museum Plate of Bhuvanatriṇēṭra, Śaka 893.—P. B. Desai, pp. 67-70, Plate.

1089.—XXVIII. 13.—Hiṅguttī Plates of Bhōja Aśāṅkita.—P. B. Desai, pp. 70-75, Plate.

1090.—XXVIII. 14.—Shēlāravādi Cave [No. 2] Inscription.—C. C. Das Gupta, pp. 76-77, Plate.

1091.—XXVIII. 15.—More Light on Ghumli Plates, Gupta Saṅvat 513.—B. Ch. Chhabra, pp. 77-79.

1092.—XXVIII. 16.—Sumaṇḍala Plates of the time of Prithivīvīraḥ-bhaṭṭāraka, Gupta Year 250.—D. C. Sircar, pp. 79-85, Plate.

1093.—XXVIII. 17.—Two Pāṇḍya Inscriptions from Śālaigrāmam [Varaguṇiśvara Temple].—M. Venkataramayya, pp. 85-93.

1. Inscription of Saṅdaiya-Maṇar, Year 3, p. 86, Plate.

2. Inscription of Vira-Pāṇḍya, Year 20, p. 87, Plate.

1094.—XXVIII. 18.—Nimbāḷ [Śāṅkaraliṅga Temple] Inscription of Yādava Bhillama.—G. S. Gai, pp. 94-98.

1095.—XXVIII. 19.—Ajayagaḍh Stone Inscription of Nāna, V. S. 1345.—H.L. Srivastava, pp. 98-107, Plate.

[Now in the Asiatic Society, Calcutta.]

1096.—XXVIII. 20.—Hindol Plate of Kulaṭambha.—D. C. Sircar and P. Acharya, pp. 107-14, Plate.

[Now in the Orissa State Museum, Bhubaneswar.]

1097.—XXVIII. 21.—Māčupallā Inscription of the time Sōmidēva-Mahārāja, [Śaka 1178].—M. Venkataramayya, pp. 114-21, Plate.

1098.—XXVIII. 22.—Divē Agar Marāṭhi Copper Charter, Śaka 982.—Moreshwar G. Dikshit, pp. 121-24, Plate.

1099.—XXVIII. 23.—Peshawar Potsherds with Kharōṣṭhī Writings.—B. Ch. Chhabra, pp. 125-29, Plate.

1100.—XXVIII. 24.—Sāngs Memorial Inscription.—P. B. Desai, pp. 129-33, Plate.

1101.—XXVIII. 25.—An Inscribed Pot and Other Buddhist Remains in Sālihuṇḍām.—T. N. Ramachandran, pp. 133-37, Plates.

1102.—XXVIII. 26.—Three Inscriptions from Valguḍar.—Dines Chandra Sircar, pp. 137-45.

1. Madhuśrēṇīka Image Inscription of Dharmapāla, p. 140, Plate.

2. Gauṣāvā Image Inscription of Nṛkāṭṭa, p. 141, Plate.

3. Nārāyaṇa Image Inscription of Madanapāla, Year 18, Śaka 1083, p. 141, Plate.
INDEX—A. ARTICLES 93

1103.—XXVIII. 27.—Dākōnī Plates of Prithvīdēva II, Year 890.—M. Venkataramayya, pp. 146-54, Plate.

1104.—XXVIII. 28.—Two Inscriptions of Kāmpaṇa from Maṭām—V. Venkatasubba Aiyer, pp. 154-70.
   1. Maṭām Taṭākapurīśvara Temple Inscription, Śaka 1285, p. 154, Plate.
   [Appendix: Śambuvorāya Chiefs known so far, pp. 163-70.]

1105.—XXVIII. 29.—A Note on the Ponnuṭāru Plates of Gaṅga Śāmantavarman.—V.V. Mirashi, pp. 171-74.

1106.—XXVIII. 30.—Iṇṭwā Clay Sealing.—B. Ch. Chhabra, pp. 174-75, Plate.
   [Was in the Jūnagadh Museum.]

1107.—XXVIII. 31.—Anhavaram Plates of Anantaśaktivarman.—R. Subrahmaniam, p. 175-79, Plate.

1108.—XXVIII. 32.—Two Inscriptions from Jaipur.—Dines Chandra Sircar, pp. 179-85.
   2 (B). Chāmuṇḍā Image Inscription of Vatsadēvi, p. 184, Plate.

1109.—XXVIII. 33.—Kēndupāṭnā Plates of Narasimha II : Sets II and III.—Dines Chandra Sircar, pp. 185-95.
   2 (B). Do., Set III, Śaka 1218, p. 191, Plate.
   [Now in the Orissa State Museum, Bhubaneswar.]

1110.—XXVIII. 34.—Two Śēndraka Grants.—G. H. Khare, pp. 195-205.
   2 (B). Kāśārā Plates of Śēndraka Nikumbhālaśakti, Year 404, p. 197, Plate.

1111.—XXVIII. 35.—Velicherla Grant of Pratāparudra Gajapati, Śaka 1432.—G. Ramadas, pp. 205-11, Plate.

1112.—XXVIII. 36.—Terunḍi Plate of Śubhākara II.—D. C. Sircar, pp. 211-16, Plate.
   [Now in the Utkal University, Cuttack.]

1113.—XXVIII. 37.—Tāli [Śiva Temple] Inscription of Kōdai Ravi, Year 17.—V. Venkatasubba Aiyar, pp. 216-20, Plate.


1116.—XXVIII. 40.—Nagari Plates of Anaṅgabhīma III, Śaka 1151 and 1152.—D.C. Sircar, pp. 235-58, Plates.

1117.—XXVIII. 41.—Russellkonda Plates of Nēṭṭabhāṇa.—D. C. Sircar, pp. 258-63, Plate.
   [Now in the Utkal University, Cuttack.]

1119.—XXVIII. 43.—Two Tamil Inscriptions from Puńgaṇṭūr [Śiva Temple].—V. Venkatasubba Aiyar, pp. 267-72.
2 (B). Inscription B, Śaka [88]9, p. 271, Plate.


1121.—XXVIII. 45.—Mahaṭā Plates of Sōmāśvaradāvavarman, Year 23.—D. C. Sircar and M. Venkataramayya, pp. 283-92. [Now in the Asutosh Museum, Calcutta University.]

1122.—XXVIII. 46.—Two Nishidhi Inscriptions from Sōndā.—P.B. Desai, pp. 292-98.
2 (B). Stone Slab Inscription 'B', [Śālivāhana-Śaka year 1577], p. 297.

1123.—XXVIII. 47.—Tekkali Plates of Mahārāja Umadavarman, Year 9.—M. Venkataramayya, pp. 298-302, Plates.

1124.—XXVIII. 48.—Puri Plates (Set B) of Gaṅga Narasimha IV.—D.C. Sircar, pp. 302-12, Plates. [Now in the Orissa State Museum, Bhubaneswar.]

1125.—XXVIII. 49.—Mēthī [Vishṇu Temple] Inscription of Yādava Kriṣṇa, Śaka 1176.—P. B. Desai, pp. 312-20, Plate.

1 (A). Plates of Sōmāśvaradāvēvā, p. 322.
2 (B). Stray Plate of a Second Grant, p. 326.
[Both are now in the Asutosh Museum, Calcutta University.]

1127.—XXVIII. 51.—Two Plates from Kanās.—D. C. Sircar, pp. 328-34.
1 (A). Plate of Lōkavigraha-bhāṭṭāraka, Gupta Year 280, p. 329, Plate.
2 (B). Plate of Bhūnudatta, Year 5, p. 332, Plate.

1128.—XXVIII. 52.—Epigraphic Notes.—D. C. Sircar, pp. 335-41.
1. Phērava Grant of Sāmantaivarman, p. 335.
3. Madanpur Plate of Śrīchandra, Year 46, p. 337.

1129.—[XXVIII. 53].—Index, pp. 343-89.


1130.—XXIX. 1.—Two Pāḷa Plates from Belwā.—D.C. Sircar, pp. 1-13.
1 (A). Plate of Mahīpāḷa I, Year 5, p. 1, Plate.
2 (B). Plate of Vīgrahapāḷa III, Year 11, p. 9, Plate.
[Both are now in the Vaṅgīya Sāhitya Parishat, Calcutta.]
INDEX—A. ARTICLES


1132.—**XXIX.** 3.—Māser Inscription of a Śūkla Chief.—M. Venkataramayya, pp. 18-28, Plate.

1133.—**XXIX.** 4.—Sadāśivagāḍ Plates of Kadamba Vijayāditya, Śaka 1102.—P. B. Desai, pp. 29-32, Plate.

1134.—**XXIX.** 5.—Two Śailōdbhava Grants from Bānpur.—D.C. Sircar, pp. 32-43.

1 (A). Grant of Ayaśōbhita II Madhyamarāja, p. 33, Plate.

2 (B). Grant of Dharmarāja Mānabhīta, p. 38, Plate.

[Were in the H. E. School, Banpur, Puri District.]


1136.—**XXIX.** 7.—Bangōon Plate of Vighrapāla III, Year 17.—D. C. Sircar, pp. 48-57, Plate.

1137.—**XXIX.** 8.—Kalidinī Grant of Eastern Chālukya Rājārāja I.—N. Venkataramanayya, pp. 67-71, Plates.

1138.—**XXIX.** 9.—Śrīraṅgam [Raṅganātha Temple] Inscription of Sadāśivara, Śaka 1467.—K. G. Krishnan, pp. 71-78.

1139.—**XXIX.** 10.—Sāntīraṅgāma Grant of Daṇḍimahādevi.—D. C. Sircar, pp. 79-89, Plates.

[Now in the Orissa State Museum, Bhubaneswar.]

1140.—**XXIX.** 11.—Réyūra Grant of Pallava Narasimhavarman, Year 12.—P.B. Desai, pp. 89-97, Plate.

1141.—**XXIX.** 12.—Bilaigarh Plates of Kalachuri Pratāpamalla, Year 969.—L. P. Pandeya and P. B. Desai, pp. 97-104, Plate. [Now in the Central Museum, Nagpur.]

1142.—**XXIX.** 13.—Siddheswar [Temple Pillar] Inscription of Narasimha IV, Anka Year 19.—D. C. Sircar and K. B. Tripathi, pp. 105-08, Plate.

1143.—**XXIX.** 14.—Sangalooda Plates of Rāṣṭrakūṭa Nannarāja, Śaka 615.—M. Venkataramayya, pp. 109-15, Plates.

1144.—**XXIX.** 15.—Mundakhēḍē Plates of Śendraka Jayaśakti, Śaka 602.—V. V. Mirashi, pp. 116-21, Plate.

1145.—**XXIX.** 16.—Chāṭēśvara Temple Inscription.—B. Ch. Chhabra, pp. 121-33, Plate.

1146.—**XXIX.** 17.—Epigraphical Notes.—B. Ch. Chhabra, pp. 133-37.

1 (A). Kāśyapa Image Inscription from Silao, p. 133.


3 (C). Balsāṅge Inscription, Śaka 1106, p. 136.

1147.—**XXIX.** 18.—Nāgārjunipōṇḍa Image Inscription.—H.K. Narasimhaswami, pp. 137-39, Plate.

1148.—**XXIX.** 19.—More Inscriptions at Ablūr.—P. B. Desai, pp. 139-44, Plate.

1149.—**XXIX.** 20.—Parbatiyā Plates of Vanamālāvarṇaḍēva.—P. D. Chaudhury and D. C. Sircar, pp. 145-59, Plate.

[Now in the Assam Provincial Museum, Gauhati.]
1150.—**XXIX. 21.**—Turimella [Surabhēsvara Temple] Inscription of Chālukya Vikramāditya I, Year 2.—H. K. Narasimhaswami, pp. 160-64, Plate.

1151.—**XXIX. 22.**—Puri Plate of Kulaśrīrtha.—D. C. Sircar, pp. 164-69, Plate.

[Now in the Rāghavadāsā Mātha, Puri.]

1152.—**XXIX. 23.**—Bhadraś Inscription of Gaṇa, Year 8.—D. C. Sircar, pp. 169-74, Plate.

[Now in the Orissa State Museum, Bhubaneswar.]

1153.—**XXIX. 24.**—Hingi Berdi Plates of Rāṣṭrakūṭa Vibhūrāja, Year 3.—Moreshwar G. Dikshit, pp. 174-77, Plate.

[Now in the Bharat Itihās Samāśādhak Maṇḍal, Poona.]

1154.—**XXIX. 25.**—Ajmer Stone Inscription.—D. C. Sircar, pp. 178-82, Plate.

1155.—**XXIX. 26.**—Two Grants from Daspalla.—D. C. Sircar, pp. 183-94.

1. (A). Daspalla Plate of Dēvananda, Year 184, p. 183, Plate.

2. (B). Daspalla Plates of Śatrubhaṇja Tribhuvaṇakalaśa, Year 198, p. 189, Plate.

[Both are now in the Orissa State Museum, Bhubaneswar.]

1156.—**XXIX. 27.**—Bilaigarth Plates of Kalachuri Prithvīdēvā, Year 896.—P. B. Desai, pp. 194-99, Plate.

1157.—**XXIX. 28.**—Two Jain Inscriptions in Tamil.—P. B. Desai, pp. 199-203.

1. [Chēḷuvāṇḍipuram Āṇḍimalai hillock Jaina] Inscription I, p. 199.


1159.—**XXIX. 30.**—Two Plates of Tribhuvaṇamahādevī from Baud.—S. C. De, pp. 210-220.

1. Plate A of Tribhuvaṇa-mahādevī, p. 216, Plate.


[Both are now in the Orissa State Museum, Bhubaneswar.]

1160.—**XXIX. 31.**—Note on two plates of Tribhuvaṇa-mahādevī from Baud.—D. C. Sircar, pp. 220-24.

1161.—**XXIX. 32.**—Naḍḍūru Plates of Velanāṇṭi Rājendra-chōḍa, Śaka 1091.—B. V. Krishna Rao, pp. 225-47.

1162.—[**XXIX. 33.**]—INDEX.—A. N. Lahiri, pp. 249-81.


1164.—**XXX. 1.**—Dhulēv Plate of Mahārāja Bhēṭti, Year 73.—V. V. Mirashi, pp. 1-4, Plate.

[Seems to be in the Rajputana Museum, Ajmer.]

1165.—**XXX. 2.**—Note on the Dhulēv Plate of Mahārāja Bhēṭti.—D. C. Sircar, pp. 5-7.

1166.—**XXX. 3.**—Pāḍḍ Inscription of Guhila Arisimha, V. S. 1173.—Akshaya Keerty Vyas, pp. 8-12, Plate.

1167.—**XXX. 4.**—Tippalōru Inscription of Vikramāditya II, Year I.—H. K. Narasimhaswami, pp. 12-17, Plate.
INDEX—A. ARTICLES

1168.—XXX. 5.—Bhubaneswar [Lingga Temple] Inscription of Anaugabhima III, Auka Year 34.—D. C. Sircar, pp. 17-23, Plate.

1169.—XXX. 6.—Musunika Grant of Devendrarman III, Ganga Year 306.—V. V. Mirashi, pp. 23-28, Plate.

1170.—XXX. 7.—Bhubaneswar [Lingga Temple] Inscriptions of Anantavarman Chodaagaoga.—D. C. Sircar, pp. 29-32.
   1. Inscription No. 1, Saka 1036, Regnal Year 37, p. 31, Plate.
   2. Inscription No. 2, Regnal Year 62, p. 32, Plate.

1171.—XXX. 8.—Pushpagiri [Vaidyanathaasvamin Temple] Inscription of the time of Yadava Sinighana.—M. Venkataramayya, pp. 32-37, Plate.

1172.—XXX. 9.—Andhavaram Plates of Indravarman, Year 133.—R. Subrahmanyam, pp. 37-42, Plate.

1173.—XXX. 10.—Epigraphic Notes.*—D. C. Sircar, pp. 42-58.
   6. Rakhashkabli (Sundarban) Plate [of Dommanapala], Saka 1118, p. 42.
   7. Saugar Inscription of Saunkaragana, p. 46.
   [*Continued from XXVIII. 52 (1-5).]

1174.—XXX. 11.—Abbottabad Inscription of the time of Kedambesvaradasa, Year 25.—D. C. Sircar, pp. 59-62, Plate.
   [Now in the Punjab Museum, Lahore.]

1175.—XXX. 12.—Note on Bagagaagaa Inscription of Bhutivarman.—D. C. Sircar, pp. 62-67, Plate.


1177.—XXX. 14.—Kotturu Inscription of Chalukya Vijayaditya, Year 4.—P. B. Desai, pp. 69-71, Plate.

1178.—XXX. 15.—Copper-plate Grant of Kadamba Tribhuvanamalla, Saka 1028.—P. B. Desai, pp. 71-77, Plates.

1179.—XXX. 16.—Inscriptions from Bihar.—D. C. Sircar, pp. 78-87.
   1. Sanokhar Inscription of Ballalasena, Year 9, p. 78, Plate.
   2. Lai Inscription of Vikramaditi, Year 32, p. 82, Plate.
   3. Kaulastra Hill Inscription of Vishnugupta, p. 84.
   4. An Inscribed Terracotta Plaque, p. 85, Plate.

1180.—XXX. 17.—Ajayagarh Rock Inscription of Chandella Kirttivarman.—Sant Lal Katere, pp. 87-90, Plate.

1181.—XXX. 18.—Bhubaneswar [Kadaraasa Temple] Inscription of Pramadi, Saka 1064.—D. C. Sircar, pp. 90-94, Plate.
1182.—XXX. 19.—Seven Vaṭṭeluttu Inscriptions from the Koṅgu Country.—K. V. Subrahmanya Aiyar, pp. 90-112.
  I. Koḍuvāy [Viṇṇaṭrindha-Perumāl Temple] Inscription of Viraśāla-Kalimūrkkap-Perumāl, Year 14, p. 102, Plate.
  II. Piramiyam [Tiruvalaṉjūrināṭhasvāmin Temple] Inscription of Viraśāla-Kalimūrkkap-Perumāl, Year 17, p. 103, Plate.
  III. Do., Year 24, p. 104, Plate.
  IV. Piramiyam [Tiruvalaṉjūrināṭhasvāmin Temple] Inscription of Kōnāṭṭāṇ-Vikrama-Chōla, Year 20, p. 105, Plate.
  VI. Do., Year 41, p. 108.
  VII. Do., Year 42, p. 111, Plate.

1183.—XXX. 20.—Niṅgāḍa Grant of Prabhaṇjanavarman.—D. C. Sircar, pp. 112-18, Plate.

1184.—XXX. 21.—Musānagar Brick Inscription.—A. S. Altekar, pp. 118-20, Plate.

[Now in the Museum of the Banaras Hindu University, Banaras.]

1185.—XXX. 22.—Two Inscriptions of Gauri.—D. C. Sircar, pp. 120-32.
  1. Chhōṭī Sādri [Bhāvarmātā Temple] Inscription, Year 547, p. 120, Plate.
      [Now in the Victoria Hall Museum, Udaipur.]
      [Now in the Government Intermediate College, Mandalor.]


1187.—XXX. 24.—Banda Plates of Parachakraśālāya, Saṁvat 56.—D. C. Sircar, pp. 135-40, Plate.

1188.—XXX. 25.—Further Note on Dhulēv Plates of Mahārāja Bhēttī, Year 73.—V. V. Mirashi, pp. 140-43.

1189.—XXX. 26.—Two Pratihāra Grants from Kurēṭhā.—D. C. Sircar, pp. 143-52.
  2(B). Plate of Naravarman, V.S. 1304, p. 150, Plate.


1192.—XXX. 29.—Note on Mallaśārul Charter of Vijayaśena.—B. Ch. Chhabra, pp. 161-63.

1193.—XXX. 30.—Charter of Viṣṇuṣṭhēṇa, Saṁvat 649.—D. C. Sircar, pp. 163-81, Plate.

1194.—XXX. 31.—Mathurā Image Inscription of Vāsunēva.—D. C. Sircar, pp. 181-84, Plate.

[Now in the Archaeological Museum, Mathura.]

1195.—XXX. 32.—Śobhārāmpur Plate of Dāmōdarādeva, Śaka 1158.—Ahmad Hasan Dani, pp. 184-88, Plate.

[Now probably in the Dacca Museum, Dacca.]
INDEX—A. ARTICLES

1196.—***. 33.—Two Inscriptions from Jaipur District.—D. C. Sircar, pp. 189-97.
   1. Inscription of the time of Allâvadïna (Allâuddîn), V.S. 1362, p. 189, Plate.
   2. Toḍâ-Râising Inscription of the time of Assâlema Sâhi (Islam Shâh), V.S. 1604,
      Sâka 1469, p. 190, Plate.

1197.—***. 34.—Puri [Jagannâtha Temple Pâtâlësvara Shrine] Inscriptions of Anaṅgabhîma
   III, Sâka 1147 and 1158.—D. C. Sircar, pp. 197-203.
   1. Inscription No. 1, Sâka 1147, Ânka year 15, p. 198, Plate.
   2. Inscription No. 2, Sâka 1158, Ânka year 29, p. 199, Plate.
   3. Inscription No. 3, Sâka 1158, Ânka year 29, p. 199, Plate.
   4. Inscription No. 4, Sâka 1158, Ânka year 31, p. 199, Plate.

1198.—***. 35.—Khônamukh Plates of Dharmapâla of Prâgijyôtisha.—P. Banerjee, pp. 203-09,
   Plate.
   [Now in the Assam State Museum, Gauhati.]

1199.—***. 36.—Two Inscriptions from Bhilsâ.—D. C. Sircar, pp. 210-19.
   2 (B). Eulogy of Sun-god, composed by Chhittâpa, p. 215, Plate.

1200.—***. 37.—Bhañjya Grant from Khiching.—D. C. Sircar, pp. 220-25, Plate.
   [Was in the Museum at Baripada.]

1201.—***. 38.—Hâtûn Rock Inscription of Patôlâdëva.—N. P. Chakravarti, pp. 226-31,
   Plate.

1202.—***. 39.—Bhubaneswar [Liâgarâja Temple] Inscriptions of Bhûmâdëva.—D. C. Sircar,
   pp. 232-36.
   1. Inscription No. 1 [Aûka year 23 ?], p. 235, Plate.
   2. Inscription No. 2, p. 236, Plate.

1203.—***. 40.—Two Nâga Inscriptions.—D. C. Sircar, pp. 237-42.
   2 (B). Patna Museum Inscription of V.S. 1452 and Sâka 1317, p. 240, Plate.

1204.—***. 41.—Tiûgalûr [Jaina Temple] Inscription of Kô-nâtâïn Vikramachôja, Sâka 967.—
   K. A. Nilakanta Sastri and T. N. Subrahmaniam, pp. 243-49, Plate.

1205.—***. 42.—Janûgâlpâdu Plates of Sâtrubânjadëva.—D. C. Sircar, pp. 250-54.

1206.—***. 43.—Two Grants of Varmans of Vaûga.—N. K. Bhattachariya, pp. 255-63.
   2 (B). Vajrayûgînî Plate of Sâmâlavarman, p. 259, Plate.
   [Both are now in the Dacca Museum, E. Pakistan.]

1207.—***. 44.—Two Grants of Sûlûsâbhavas.—D. C. Sircar, pp. 264-73.
   1 (A). Purushottampur Plates of Sainyabhîta Madhavavarman II Shriâvasa, Year 13,
      p. 264, Plate.
   2 (B). Chañdôswar Plates of Mânabhîta Dharmarâja, Year 18, p. 269, Plate
   [Both are now in the Orissa State Museum, Bhubaneswar.]
1208.—XXX. 45.—Terāsinghā Plates of Tushṭikāra.—D. C. Sircar, pp. 274-78, Plate.

1209.—XXX. 46.—Three Vaidumba Inscriptions from Kalakada.—H.K. Narasimhaswami, pp. 278-87.
   1. Inscription of Gaṇḍa-tripṛṭtra Vaidumba-mahārāja, p. 279, Plate.
   2. Inscription of Bhuvaṇa-trīpiṭṭra Irugeya-mahārāja, p. 280, Plate.

1210.—XXX. 47.—Dūbi Plates of Bhāskaravarman.—D. C. Sircar, pp. 287-304, Plates.
   [Now in the Assam State Museum, Gauhati.]

1211.—[XXX. 48].—INDEX, pp. 305-46.

1212.—[XXX. 49].—APPENDIX : RĀJAPRAŚĀSTI INSRIPTION OF UDAIPUR.—N. P. Chakravarti and B. Ch. Chhabra, pp. 91-123.


1213.—XXXI.—FREDERIC WILLIAM THOMAS, p. xiii, Plate.

1214.—XXXI.—NIRANJAN PRASAD CHAKRAVARTI, pp. xv-xvi, Plate.

1215.—XXXI. 1.—Two Śalakāyana Charters from Kānukollu.—B. V. Krishna Rao, pp. 1-10.
   1 (A). Plates of Nandivarman (I), Year 14, p. 1, Plates.
   2 (B). Plates of Skandivarman, Year 1, p. 7, Plate.
   [Both are now in the Office of the Government Epigraphist for India.]

1216.—XXXI. 2.—Gūmli Plates of Bāshkaladēva, V.S. 1045.—D. C. Sircar, pp. 11-16, Plate.
   [Now in the Ayurvedic Museum, Jamnagar.]


1218.—XXXI. 4.—Three Paramāra Inscriptions from Malwa.—K. N. Sastry, pp. 25-30.
   2 (B). Dūhr [Bhōjaśālā (now Kaman Maula Mosque) Pillar] Inscription [of the reign of Naravarman], p. 29, Plate.

1219.—XXXI. 5.—Sūnakapāṭ Inscription of the time of Śivagupta Bālārjuna.—M. G. Dikshit and D. C. Sircar, pp. 31-36, Plate.

1220.—XXXI. 6.—Māṅgalū Grant of Amma II.—V. Rangacharya, pp. 37-44, Plates.

1221.—XXXI. 7.—Māḍagrāma Grant of Devendravarman and Bhūmakadi.—R. C. Majumdar, pp. 45-52, Plate.

1222.—XXXI. 8.—Note on Māḍagrāma Grant of Devendravarman and Bhūmakadi.—D. C. Sircar, pp. 53-56.

1223.—XXXI. 9.—Sultanpur Copper-plate Inscription.—Niradbandhu Sanyal, pp. 57-66, Plate.
   [Now in the Varāndra Research Society, Rajshahi.]

1224.—XXXI. 10.—Umāchal Rock Inscription of Surendravarman.—D. C. Sircar and P. D. Chaudhury, pp. 67-69, Plate.

1225.—XXXI. 11.—Tehri Plate of Chandella Trailōkyaavarman, [Vikrama] Sārvat 1264.—Sant Lal Katare, pp. 70-73, Plate. [Now in the Central Museum, Nagpur.]
INDEX—A. ARTICLES

1226.— XXXI. 12.— Koœki Grant of Vishnuvardhana II.— H. K. Narasimhaswami, pp. 74-80, Plates.
[Now in the Office of the Government Epigraphist for India, Ootacamund.]

1227.— XXXI. 13.— Jain Inscription from Shergarh, V.S. 1191.— D. C. Sircar, pp. 81-88, Plate.

1228.— XXXI. 14.— Brāhmī Inscription from Śāltihungūm.— A. S. Gadre, pp. 87-88, Plate.

1229.— XXXI. 15.— Pedda-Dugam Plates of Satrudamana, Year 9.— D. C. Sircar, pp. 89-93, Plate.

1 (A). Arulāja-Perumāl Temple Inscription of the reign of Anantavarma-rāhutadēva, Year 19, p. 96, Plate.
2 (B). Arulāja-Perumāl Temple Inscription of Aniyaśkabhimadēva-rāhuta, Year 20 of Rājarāja III, p. 97, Plate.

1231.— XXXI. 17.— Note on Two Eastern Gaṅga Inscriptions at Kāṇehipuram.— D. C. Sircar, pp. 99-102.

1232.— XXXI. 18.— Sirpur Plates of Mahāsudēvarāja, Year 7.— S. L. Katare, pp. 103-08, Plate.

[Now in the Baripada Museum.]

1 (A). Grant No. 1, Year 18, p. 129, Plate.
2 (B). Grant No. 2, p. 133, Plate.
3 (C). Grant No. 3, p. 136, Plate.

1235.— XXXI. 21.— Kamalāpur Plates of Krishnadēvarāya, Śaka 1447.— V. Rangacharya, pp. 139-62.

1236.— XXXI. 22.— Kālañjara Inscription of V.S. 1147.— Sant Lal Katare, pp. 163-66, Plate.

1237.— XXXI. 23.— Brāhmī Inscriptions from Bāndhogarh.— N. P. Chakravarti, pp. 167-86.
I. Inscription of Bhimaśena, Year 51, p. 177, Plate.
II. Inscription (No. 1) of Poṭhasirī, Year 86, p. 178.
III. Inscription (No. 2) of Poṭhasirī, Year 86, p. 178.
IV. Inscription (No. 3) of Poṭhasirī, Year 86, p. 179, Plate.
V. Fragmentary Inscription (No. 4) of Poṭhasirī p. 179.
VI. Inscription (No. 5) of Poṭhasirī, Year 86, p. 179, Plate.
VII. Inscription (No. 6) of Poṭhasirī, Year 88, p. 180, Plate.
VIII. Inscription (No. 7) of Poṭhasirī, Year 86, p. 181, Plate.
IX. Inscription (No. 8) of Poṭhasirī, Year 86, p. 181, Plate.
X. Inscription (No. 9) of Poṭhasirī, Year 86, p. 182, Plate.
XI. Inscription of Bhaṭṭadeva, Year 90, p. 182, Plate.
XII. Inscriptions in Cave No. 6, p. 183.
XIII. Inscriptions of Bhaṭṭadeva, p. 183, Plate.
XIV. Inscriptions in Cave No. 9, p. 184, Plate.
XV. Inscription of Chitasena, p. 184, Plate.
XVI. Inscriptions in Cave No. 11, p. 184, Plate.
XVII. Inscription (No. 10) of Poṭhasirī, Year 87, p. 185, Plate.
XVIII. Inscription (No. 1) of Vaiśravaṇa, p. 185, Plate.
XIX. Inscription (No. 2) of Vaiśravaṇa, p. 186, Plate.
XX. Inscriptions of year 80, p. 186, Plate.
   I. Plates of Gaṅga Year 393, p. 187, Plate.
   II. Grant of Rājarāja I Devēndravarman, Šaka 998, p. 191, Plates.
   [Both are now in the Andhra Historical Research Society, Rajahmundry.]

1239. —**XXXI. 25.** —Sirpur Inscription of the time of Bālārjuna.—Moreshwar G. Dikshit, pp. 197-99, Plate.
   [Now in the Museum of the University of Saugur.]

1240. —**XXXI. 26.** —Two Eastern Gaṅga Grants from Andhavaram.—R. Subrahmanyam, pp. 199-204.
   1 (A). Plates of Anantavarman, [Year 216], p. 199, Plates.

1241. —**XXXI. 27.** —Gujarrā Inscription of Asoka.—D. C. Sircar, pp. 205-10, Plate.

1242. —**XXXI. 28.** —Rājula-Maṇḍagiri Inscription of Asoka.—D. C. Sircar, pp. 211-18, Plate.

1243. —**XXXI. 29.** —Aṭṭhahāra Plates of Mahā-Nannarāja.—B. C. Jain, pp. 219-22, Plate.
   [Now in the Central Museum, Nagpur.]


1245. —**XXXI. 31.** —Brāhmi Inscription from Kailvan.—D. C. Sircar, pp. 229-31, Plate.

1246. —**XXXI. 32.** —Two Grants of Bhόja Kings.—A. M. Annigeri, pp. 332-36.
   I. Argā Plates of Kāpālīvarman, p. 332, Plate.
   II. Kāpolī Plates of Asaṅkītavarman, Year 5, p. 234, Plates.


1249. —**XXXI. 35.** —Kurud Plates of Narēndra, Year 24.—Moreshwar G. Dikshit, pp. 263-66, Plate.
   [Now in the Mahant Ghasidas Memorial Museum, Raipur.]

1250. —**XXXI. 36.** —Note on Kurud Plates of Narēndra, Year 24.—D. C. Sircar, pp. 267-68.

1251. —**XXXI. 37.** —Hēmāvati Pillar Inscription of Kūḷōṭtūṅga-chōḷa (III), Year 2.—K. A. Nilakanta Sastri and T. N. Subrahmaniam, pp. 269-76, Plate.

   I. Plate of Lalitaśūradēva, Year 22, p. 277, Plate.
   II. Plate of Padmaśūradēva, Year 25, p. 284, Plate.
   III. Plate of Subhikshāraṇādaśa, Year 4, p. 290, Plate.

   1 (A). Grant of Dhruvasāna I, Year 206, p. 299, Plate.
   2 (B). Grant of Dharasāna II, Year 252, p. 301, Plates.
   [Both are now in the Archaeological Department, Baroda.]

1254. —**XXXI. 40.** —Peddabambmiḷi Plates of Vajrahasta II, Šaka 952.—R. C. Majumdar, pp. 305-08, Plates. [Now in the Andhra University, Waltair.]

1255. —**XXXI. 41.** —Bhārat Kālā Bhavan Plate of Harirāja, V.S. 1040.—D. C. Sircar, pp. 309-13, Plate.
1256.—**XXXI. 42.**—Kauvatal Plates of Sudēva, Year 7.—A. N. Lahiri, 314-16.

1257.—**XXXI. 43.**—Kalahandi Plates of Anantavarman Vajrahasta, Gaṅga Year 383.—P. Banerjee, pp. 317-22, Plate.

1258.—**XXXI. 44.**—Inscriptions of the time of Yajvapāla Gopāla.—D. C. Sircar, pp. 323-36.
I. Sesai Inscription of the time of Yajvapāla Gopāla, V.S. 1341, p. 325, Plate.
II. Inscriptions from Bāṅglā—

(1). No. 1, V.S. 1337, p. 330, Plate.
(2). No. 2, V.S. 1338, p. 330, Plate.
(3). No. 3, V.S. 1338, p. 331, Plate.
(4). No. 4, V.S. 1338, p. 331, Plate.
(5). No. 5, V.S. 1338, p. 332, Plate.
(6). No. 6, V.S. 1338, p. 332, Plate.
(7). No. 7, V.S. 1337, p. 333, Plate.
(8). No. 8, V.S. 1337, p. 334.
(9). No. 9, V.S. 1338, p. 334.
(10). No. 10, V.S. 1337, p. 335.
(11). No. 11, p. 335.
(12). No. 12, V.S. 1338, p. 335.
(13). No. 13, p. 335.
(14). No. 14, p. 335.

1259.—**[XXXI. 45].**—Index.—K. V. Ramesh, pp. 337-69.


1260.—**XXXII. 1.**—Erṛagudi Edicts of Aśoka.—D. C. Sircar, pp. 1-28, Plates.

1261.—**XXXII. 2.**—Sopāra Fragment of Rock Edict IX of Aśoka.—D. C. Sircar, pp. 29-30, Plate.
[Now in the Prince of Wales Museum, Bombay.]

1262.—**XXXII. 3.**—Kaliṅgāon Plates of Yādava Mahādeva, [Śaka 1182].—D. G. Koparkar, pp. 31-44, Plates. [Now in the Office of the Director of Archives, Bombay.]

1263.—**XXXII. 4.**—Ṛāṣṭrakūṭa Charters from Chinchani.—D. C. Sircar, pp. 45-60.
1. Grant of the time of Indra III, Śaka 848, p. 45, Plate.
2. Grant of the time of Kṛishṇa III, p. 55, Plate.
[Both are now in the Office of the Director of Archives, Bombay.]

1264.—**XXXII. 5.**—Three Grants from Chinchani.—D. C. Sircar, pp. ’61-76.
1. Grant of Chāmuṇḍarāja, Subordinate of Śilāhāra Chhinturāja, Śaka 956, p. 63, Plate.
2. Grant of Vījīla, Śaka 969, p. 68, Plates.
3. Grant of Vījāla (Vīja, Vīja or Vījja), Śaka 975, p. 71, Plate.
[All are now in the Office of the Director of Archives, Bombay.]
1265.—XXXII. 6.—Gold Coins of Daṇḍinagōva.—P. B. Desai, pp. 77-78, Plate.
    [Now in the Prince of Wales Museum, Bombay.]

1266.—XXXII. 7.—Sacrificial Inscription from Sōndā.—P. B. Desai, pp. 79-81, Plate.

1267.—XXXII. 8.—Two Inscriptions from Guntur District.—D. C. Sircar, pp. 82-90.
    1. Velpārṇa Inscription of Aīra Mā[n]a[sada, p. 82, Plate.
    2. Maṇḍhikāḷa Inscription of Pallava Sīhāvarman, p. 87, Plate.

1268.—XXXII. 9.—Vunna Guravayapalem Plates of Paramēśvaravarman, Year 19.—D. C. Sircar
    and P. Seshadri Sastri, pp. 91-98, Plate.

1269.—XXXII. 10.—Kīḻūr [Viraṭṭaṇēśvara Temple] Inscription of Nandivarman, Year 16.—

1270.—XXXII. 11.—Inscriptions of Chandras of Arakan.—D. C. Sircar, pp. 103-09.
    1. [Vēsālī] Inscription of the time of Nītichandra, p. 108, Plate.
    2. [Vēsālī] Inscription of Virachandra, p. 109, Plate.

1271.—XXXII. 12.—Vēlūr [Vēḷiappan Temple] Inscription of Vijaya-Narasimhavarman.—K. D.
    Swaminathan, pp. 110-11, Plate.

1272.—XXXII. 13.—Indragādh Inscription of Nannappa, V.S. 767.—Krishna Deva, pp. 112-17,
    Plate.

1273.—XXXII. 14.—Three Chandēla Charters [in the Bhārat Kalā Bhavan, Banāras].—D. C.
    Sircar, pp. 118-28.
    1. Plates of Madanavarman, V.S. 1192, p. 119, Plate.
    3. Do., V.S. 1247, p. 126, Plate.

1274.—XXXII. 15.—Javakhēḍa Plates of Amōghavarsha, Śaka 742.—D. R. Bhat, pp. 129-34,
    Plates.
    [Seem to be in the Rajwade Sanshadhan Mandal, Dhulia.]

1275.—XXXII. 16.—[Rohera] Fragmentary Grant of the Paramāras of Ābu.—Sadhu Ram,
    pp. 135-38, Plate.

1276.—XXXII. 17.—Māṇḍhātā Plates of Paramāra Jayasimha-Jayavarman, V.S. 1331.—D. C.
    Sircar, pp. 138-56, Plate.

1277.—XXXII. 18.—Jharika Grant of Rāṣṭrakūṭa Gōvinda III, Śaka 725.—V. B. Kolte,
    pp. 157-64, Plates.

1278.—XXXII. 19.—Kalyāna Inscription of Sulṭān Muhammad, Śaka 1248.—P. B. Desai,
    pp. 165-70, Plate.

1279.—XXXII. 20.—Hosūr [Trīkūṭēśvara Temple] Inscription of Vira-Ballāja, [Śaka] 1129.—B.
    R. Gopal and Shrinivas Ritti, pp. 171-74, Plate.

1280.—XXXII. 21.—Āmudalāpāḍju Plates of Vikramādiṭya I, Year 5.—D. C. Sircar, pp. 175-84,
    Plate.

1281.—XXXII. 22.—Two Inscriptions of Parāntaka, Year 9.—K. A. Nilakanta Sastri and
    T. N. Subramanium, pp. 183-98.
    1 (A). Kōyil-Tēvarāyan-pēṭṭai Matsyapurisvara Temple Inscription of Parāntaka, Year 9,
    p. 196, Plate.
    2 (B). Tiruvāḍatturai Tirthapurisvara Temple Inscription of Parāntaka, Year 9, p. 198,
    Plate.
INDEX—A. ARTICLES

1282.—XXXII. 23.—Sirambakkam [Chelliamman Temple] Inscription of Paramesvaravarman, Year I.—P. B. Desai, pp. 199-200, Plate.
1283.—XXXII. 24.—Pattali Grant of Yuvaraja Rajendraavarman, Gaunga Year 313.—D. C. Sircar, pp. 201-06, Plate.
   [Now in the Office of the Government Epigraphist for India, Ootacamund.]
1284.—XXXII. 25.—Fragmentary Maurya Inscription from Mathurā.—D. C. Sircar, pp. 207-12, Plate.
   [Now in the Archaeological Museum, Mathurā.]
1285.—XXXII. 26.—Nelkunda Grant of Chālukya Abhinavāditya.—P. B. Desai, pp. 213-16, Plate.
1286.—XXXII. 27.—Kuntagani Plates of Kadamba Ravivarman, Year 12.—U. S. Gai, pp. 217-19, Plate.
   [Now in the Deccan College Research Institute, Poona.]
1287.—XXXII. 28.—Grant of Mahārājakula Jaitrasimhadēva, V. S. 1347.—Sadhu Ram, pp. 220-28, Plates.
   [Now in the Prince of Wales Museum, Bombay.]
1288.—XXXII. 29.—Bhubaneswar Inscription of Gaunga Narasiṁha.—D. C. Sircar and K. G. Krishnan, pp. 229-38, Plate.
   [Now in the Asutosh Museum of Indian Art, Calcutta University.]
1289.—XXXII. 30.—Vilasa Grant of Prālaya-nāyaka.—N. Venkataramanayya and M. Somasekhara Sarma, pp. 239-68, Plate.
   [Now in the Government Museum, Madras.]
1290.—XXXII. 31.—Two Pāṇḍya Inscriptions from Diṅḍigul.—K. G. Krishnan and H. K. Narasimhaswami, pp. 269-76.
   1. Ramanathapuram Inscription [of the time of Maṅgaļa-Jaṭāiyiṇa, p. 274, Plate.
   2. Perumbuḷi Inscription [of Saṭaiya Maṅgaḷa, p. 275, Plate.
1291.—XXXII. 32.—Rājghat Inscription of Bhūmadēva.—D. C. Sircar, pp. 277-82, Plate.
1292.—XXXII. 33.—Howraghat Plates of Balavarman III of Kāmarūpa, Year 5.—D. C. Sircar, pp. 283-92, Plates.
   [Now in the Department of Historical and Antiquarian Studies, Gauhati.]
1293.—XXXII. 34.—Mudhol Plates of Pāṇḍavarman.—P. B. Desai, pp. 293-97, Plate.
   [Seem to be in the Kannada Research Institute, Dharwar.]
1294.—XXXII. 35.—Bārā Inscription of the time of Prithvirāja III, V. S. 1234.—D. C. Sircar, pp. 299-304, Plate.
1295.—XXXII. 36.—Lāhaḍapura Inscription of the time of Jayachandra, V. S. 1230.—D. C. Sircar, pp. 305-09, Plate.
   [Now in the Bhārat Kalā Bhavan, Banaras.]
1296.—XXXII. 37.—Arasavalli Plates of Vajrahasta [III], Śaka 982.—G. S. Gai, pp. 310-16, Plates.
   [Now in the Office of the Government Epigraphist for India, Ootacamund.]
1297.—XXXII. 38.—Shiggaon Plates of Chālukya Vijayāditya, Śaka 630.—G. S. Gai, pp. 317-24, Plates.
1298.—XXXII. 39.—Sonepur Inscription of Bhānudēva.—D. C. Sircar, pp. 323-26, Plate.
1299.—XXXII. 40.—Silver Coin of Bhairavasimha.—D. C. Sircar, pp. 327-36, Plate.
   [Postscript.—Another Silver Coin of Bhairavasimha, p. 335.]
1300.—XXXII. 41.—Aivarmalai Inscription of Varaguna-pāṇḍya II.—S. Sankaranarayanan, pp. 337-38, Plate.
   2. Narwar Inscription of V. S. 1355, p. 343, Plate.
1302.—**[XXXII. 43].**—Index.—B. R. Gopal, pp. 347-394.

**Vol. XXXIII (1959-60)**—Edited by D. C. Sircar.

1303.—**XXXIII. 1.**—Two Grants of Raghudēva.—D. C. Sircar, pp. 1-22.
   1. Raghudēväpura Grant of Śaka 1378, p. 2, Plates.
      [Now in the Andhra Historical Research Society, Rajahmundry.]
   2. Dōrapālem Grant of 1455-56 A.D., [Śaka 1377 expired], p. 19, Plate.
1304.—**XXXIII. 2.**—Tippasamudram Inscription of Kampa-Vikramavarna, Year 17.—J. Sunda-
   ram, pp. 23-26, Plate.
1305.—**XXXIII. 3.**—Dōngalasaṇi Inscription of Vaṅkeya-chōla, Year 41.—K. H. V. Sarma,
   pp. 27-30, Plate.
1306.—**XXXIII. 4.**—Two Inscriptions of the time of Gōpāla.—D. C. Sircar, pp. 31-40.
   1. Baraṇḍi Inscription of V. S. 1336, p. 31, Plate.
   2. Narwar Inscription of V. S. 1339, p. 36, Plate.
      [Both are now in the Gwalior Museum.]
1307.—**XXXIII. 5.**—Kapiḷas Inscriptions of Narasimhadēva.—D. C. Sircar, pp. 41-45.
   1. Śikharāśvara Temple Stone Kalāśa Inscription, No. 1, Year 10, p. 44, Plate.
   2. Do., No. 2, p. 44, Plate.
   3. Do., No. 3, Year 18, p. 45, Plate.
1308.—**XXXIII. 6.**—Jalore Inscription of Chāhamāna Chāchigadēva, V. S. 1331.—G. S. Gai,
   pp. 46-49.
1309.—**XXXIII. 7.**—Epigraphic Notes, 9-11.*—D. C. Sircar, pp. 50-56.
   9. Creation of Rent-free Holdings, p. 50.
   11. Paṅga-Paṅga-Paṅga, p. 54.
      [*Continued from XXX. 10.(6-8).]
1310.—**XXXIII. 8.**—Barhut Inscriptions in Allahabad Museum.—D. C. Sircar, pp. 57-60, Plate.
1311.—**XXXIII. 9.**—Two Grants of Bhōja Prithivimallavarman.—G. S. Gai, pp. 61-64.
   1 (A). Goa Plates, Year 1, p. 61, Plate.
   2 (B). Do., Year 25, p. 63, Plate.
1312.—**XXXIII. 10.**—Fragmentary Yajvapāla Inscription from Narwar.—D. C. Sircar, pp. 65-69,
   Plate. [Now in the Gwalior Museum.]
1313.—**XXXIII. 11.**—Note on Kalyāṇa Inscription of Śaka 1248.—D.C. Sircar, pp. 71-76.
      [Now in Husainī Bārgāh, Kalyāṇa Fort.]
1314.—**XXXIII. 12.**—Note on Maṇḍakasira [Chōjarāja Temple] Inscription of Diliparasā.—K. V.
   Ramesh, pp. 77-78.
1315.—**XXXIII. 13.**—Bhairavakonḍa Inscription of Vikramāditya.—K. Narasimhaswami,
   pp. 79-81, Plate.
1316.—XXXIII. 14.—Three Inscriptions in Baripada Museum.—D. C. Sircar, pp. 82-86.

1317.—XXXIII. 15.—Davangere Plates of Ravivarman, Year 34.—D. C. Sircar, pp. 87-92, Plate.

1318.—XXXIII. 16.—Gyaraśpur Inscription of Mahākumāra Trailōkyavarmadēva.—K. G. Krishnan, pp. 93-94.

1319.—XXXIII. 17.—Copper Coin of Harigupta.—D. C. Sircar, pp. 95-98, Plate.

1320.—XXXIII. 18.—Brick Inscription of Dāmanitrā.—D. C. Sircar, pp. 99-100, Plate.
   [Now in the Lucknow Museum.]

1321.—XXXIII. 19.—Note on Andhavaram Plates of Indraravarman III.—V. V. Mirashi, pp. 101-02.

1322.—XXXIII. 20.—Inscriptions from Gayā [Vishnuśāna Temple]—D. C. Sircar and K. H. V. Sarma, pp. 103-16.
   1. Inscription of the time of Kākatiya Pratāparudra, p. 103, Plate.
   2. Inscription of the time of Hoysaḷa Narasiṃha III, p. 105, Plate.
   3. Inscription of Krishnadhēva-rāya, Śaka 1444, p. 110, Plate.
   4. Inscription of Ahyutārāya, V. S. 1588, p. 113, Plate.

1323.—XXXIII. 21.—Vērāval Inscription of Chaulukya Bhima II.—V. P. Joharapurkar, pp. 117-20, Plate.
   [Now in the Junagadh Museum.]

1324.—XXXIII. 22.—Unchahra Fragmentary Inscription of V. S. 1294.—D. C. Sircar, pp. 121-24, Plate.
   [Now in the Allahabad Municipal Museum.]

1325.—XXXIII. 23.—Warangal Inscription of Raghuḍēva, Kali Year 4561.—D. C. Sircar, pp. 125-30, Plate.

1326.—XXXII. 24.—Chikkerūr [Banadavva Temple] Inscription of Āhavamalla, Śaka 917.—B. R. Gopal, pp. 131-33, Plate.

1327.—XXXIII. 25.—Dhullā Plate of Śrīchandra.—D. C. Sircar, pp. 134-40, Plate.

1328.—XXXIII. 26.—Chikkāvalasala Plates of Vajrahasta III, Śaka 982.—D. C. Sircar, pp. 141-46, Plate.

1329.—XXXIII. 27.—Nāgārjunakonḍa Inscription of Īhaḷaḍēri’s Time, Year 11.—B. Ch. Chhabra, pp. 147-49, Plate.

1330.—XXXIII. 28.—Bhaṭṭauriyā Inscription of Rājyapāla.—D. C. Sircar, pp. 150-54, Plate.
   [Now in the Varendra Research Society, Rajshahi.]

1331.—XXXIII. 29.—Mallār Plates of Jayarāja, Year 5.—D. C. Sircar, pp. 155-58, Plate.

1332.—XXXIII. 30.—Śrīraṅgam [Rāganātha Temple] Inscription of Rājarāja II, Year 11.—K. G. Krishnan, pp. 159-62.

1333.—XXXIII. 31.—Budhera Pillar Inscription of V. S. 1351, Śaka 1216.—D. C. Sircar, pp. 163-66, Plate.
1334.—XXXIII. 32.—Note on Bhumarā Pillar Inscription of Hastin.—D. C. Sircar, pp. 167-72, Plate.

1335.—XXXIII. 33.—Stray Plate in Madras Museum.—P. R. Srinivasan, pp. 173-75, Plate.

1336.—XXXIII. 34.—Allahabad Museum Plate of Gōvindaachandra, V. S. 1171.—D. C. Sircar, pp. 176-80, Plate.


1338.—XXXIII. 36.—Kalachuri Inscription from Kārītalai.—B. C. Jain, pp. 185-188, Plate.

[Now in the Raipur Museum.]

1339.—XXXIII. 37.—Uppugœḍūr Inscription of Viraparīśada’s Time, Year 19.—B. Ch. Chhabra, pp. 189-91, Plate.

1340.—XXXIII. 38.—Mōḍāsā Plate of the time of Paramāra Bhōja, V. S. 1067.—D. C. Sircar, pp. 192-98, Plate.

1341.—XXXIII. 39.—Kāśichīpura [Ekāmranātha Temple] Inscription of Achyantarāya, Śaka 1453.—K. G. Krishnan and V. S. Subrahmanyam, pp. 199-204.

1342.—XXXIII. 40.—Note on Mandāsōr Inscription of Gauri.—D. C. Sircar, pp. 205-08.

1343.—XXXIII. 41.—Malgā Plates of Sāmanta Indrarāja.—D. C. Sircar and S. Sankaranarayanan, pp. 209-14, Plate.

1344.—XXXIII. 42.—Mahūḍī Plates of Paramāra Bhōja, V. S. 1074.—D. C. Sircar, pp. 215-18, Plates.

1345.—XXXIII. 43.—Penṭapāḍū Grant of Chōḍa Bhaktirāja, Śaka 1295.—H. K. Narasimhaswami, pp. 219-34, Plate.

1346.—XXXIII. 44.—Paliad Plates of Bhimādeva I, V. S. 1112.—A. L. Basham, pp. 235-37, Plate.

[Now in the Rajkot Museum.]

1347.—XXXIII. 45.—Stray Plate from Nānāṇā.—D. C. Sircar, pp. 238-46, Plate.

[Now in the Rajputana Museum, Ajmer.]

1348.—XXXIII. 46.—Footprint Slab Inscription from Nagarjunikonda.—D.C. Sircar and A. N. Lahiri, pp. 247-50, Plate.

1349.—XXXIII. 47.—Notes on Sēnakapāṭ Inscription.—V. V. Mirashi and D. C. Sircar, p. 251-56.

No. 1.—V. V. Mirashi, p. 251.

No. 2.—D. C. Sircar, p. 255.

1350.—XXXIII. 48.—Inscription from Hombji.—G. S. Gai, pp. 257-58, Plate.

1351.—XXXIII. 49.—Inscription in Cave IV at Ajaṇṭā.—D. C. Sircar, pp. 259-62, Plate.

1352.—XXXIII. 50.—Ratnagiri Plates of Sōmavānśī Karṇa.—Debala Mitra, pp. 263-68, Plates.

1353.—XXXIII. 51.—Note on Ratnagiri Plates of Sōmavānśī Karṇa.—D.C. Sircar, pp. 269-74, Plate.

1354.—XXXIII. 52.—Veligalani Grant of Kapilēśvara, Śaka 1380.—D. C. Sircar and K.H.V. Sarma, pp. 275-92, Plate.

1355.—XXXIII. 53.—Bandora Plates of Maurya Anirjītavarman, Year 29.—G.S. Gai, pp. 293-96, Plate.

1356.—XXXIII. 54.—Chandil Stone Inscription.—D. C. Sircar, pp. 297-98, Plate.

1357.—XXXIII. 55.—Inscription from Banṭvāla.—B. R. Gopal and R. Sathyaranarayana, pp. 299-302.
1358.—XXXIII. 56.—Two Inscriptions of Gupta Age.—D. C. Sircar, pp. 303-08.
   (1) Kalāchchāla Fragmentary Grant of Īswararāta, p. 303, Plate.
   (2) Supia Pillar Inscription of the time of Skandagupta, Gupta Year 141, p. 306, Plate.
1359.—XXXIII. 57.—Note on Dīgur Inscription of Kattiyara.—G. S. Gai, pp. 309-10.
1360.—XXXIII. 58.—Māyalūr Plates of Chālukya Vijayāditya, Śaka 622.—G. S. Gai, pp. 311-14, Plates.
1361.—XXXIII. 59.—Madanapāḍā Plate of Viśvarūpasena.—D. C. Sircar, pp. 315-26, Plates.
   [Now in the Dacca Museum.]
1362.—XXXIII. 60.—British Museum Plates of Gōvinda III, Śaka 726.—G. S. Gai, pp. 327-32.
1363.—XXXIII. 61.—Note on Shar-i-Kuna Inscription of Aśoka.—D. C. Sircar, pp. 333-37.
1364.—[XXXIII. 62].—INDEX.—Shrinivas Ritti, pp. 339-388.


1365.—XXXIV. 1.—Graeco-Aramaic Inscription of Aśoka near Kandahar.—J. Filliozat, pp. 1-8, Plates.
   1. Inscription of Kanishka’s Reign, Year 4, p. 9, Plate.
   2. Inscription of Year 92, p. 10, Plate.
   3. Inscription of Nṛpamitra, p. 11, Plate.
1367.—XXXIV. 3.—Buddhist Inscription from Kauśāmbī.—A. Ghosh, pp. 14-16, Plate.
1368.—XXXIV. 4.—Two Inscriptions from Nāgarjunikonda.—D. C. Sircar and K. G. Krishnan, pp. 17-22, Plates.
   1. Inscription of the time of Khavala Chāntamūla, Year 16, p. 17, Plate.
   2. Inscription of the time of Rudapurisadata, Year 11, p. 20, Plate.
1369.—XXXIV. 5.—Tārāchanda Rock Inscription of Pratipadavala.—D. C. Sircar, pp. 23-27, Plate.
1370.—XXXIV. 6.—Mallār Plates of Jayarāja, Year 9.—G. Bhattacharya and M. Sivayya, pp. 28-32, Plate.
1371.—XXXIV. 7.—Dharwar Plates of the time of Sinhaṇa.—D. C. Sircar and S. Sankaranarayanan, pp. 33-42, Plates.
1372.—XXXIV. 8.—Boḍḍapāḍu Plates of Vajrahasta [III], Śaka 982.—G. S. Gai, pp. 43-46.
1373.—XXXIV. 9.—Mallār Plates of Vyāghrarāja.—D. C. Sircar and G. Bhattacharya, pp. 47-52, Plate.
1374.—XXXIV. 10.—Mallār Plates of Pravara II, Year 3.—G. Bhattacharya, pp. 53-54, Plates.
1375.—XXXIV. 11.—Fragmentary Inscriptions from Chitorgarh.—D. C. Sircar and G. S. Gai, pp. 55-60, Plate.
1376.—XXXIV. 12.—Hulgūr Inscription of Khoṭṭiga, Śaka 893.—G. S. Gai, pp. 61-64, Plate.
1377.—XXXIV. 13.—Inscription from Manthani.—D. C. Sircar, pp. 65-78, Plate.
1378.—XXXIV. 14.—Maṇḍkīlā Tāl [Vishnu Temple] Inscription, V. S. 1043.—B. Ch. Chhabra, pp. 78-92, Plate.
1379.—XXXIV. 15.—Grants of Gayāḍatunga.—D. C. Sircar, pp. 93-106.
1. Talcher Plate, No. 1, p. 95, Plate.
2. Talcher Plate, No. 2, p. 98.
3. Asiatic Society's Plate, p. 102.

1380.—XXXIV. 16.—Gaḍjivore Grant of Šašṭhadēva (II), Kali Year 4357.—G. S. Gai, pp. 107-12, Plate.

1381.—XXXIV. 17.—Bōndā Plates of Mahāśiva Tivara, Year 5.—D. C. Sircar, pp. 113-18, Plate.

1382.—XXXIV. 18.—Mudgāpadra Grant of Yuvarāja Śrīyāstraya Śilāditya.—D. C. Sircar, pp. 119-24, Plate.

1383.—XXXIV. 19.—Nēśarikā Grant of Gōvinda III, Śaka 727.—Parameshwari Lal Gupta, pp. 125-36, Plates.

[Now in the Prince of Wales Museum, Bombay.]

1384.—XXXIV. 20.—Note on Nēśarikā Grant of Gōvinda III, Śaka 727.—D. C. Sircar, pp. 137-42.


1386.—XXXIV. 22.—[Dēśāṅ Rāmji Temple] Inscription of the time of Chaulukya Karṇa, V. S. 1354.—C. C. Das Gupta, pp. 153-56, Plate.

1387.—XXXIV. 23.—Note on Inscription of the time of Chaulukya Karṇa, V. S. 1354.—D. C. Sircar and G. Bhattacharya, pp. 157-60.

1388.—XXXIV. 24.—Khaṇḍēḷa Inscription of Year 201.—D. C. Sircar, pp. 161-65, Plate.


1390.—XXXIV. 26.—Two Grants of Early Guhīlas.—D. C. Sircar, pp. 168-77.
1. Grant of Bhāvihita, [Harsha] Year 48, p. 171, Plate.
2. Grant of Bābhaṭa, [Harsha] Year 83, p. 174, Plate.

1391.—XXXIV. 27.—Chiruvṛōli Grant of Hambira, Śaka 1383.—D. C. Sircar and K. H. V. Sarma, pp. 178-88, Plate.

1392.—XXXIV. 28.—Nāpitavāṭaka Grant of Gaḍa Dēvendravarman.—G. S. Gai, pp. 189-92, Plate.

1393.—XXXIV. 29.—Note on Waḍagēri Inscription of Chālukya V. S. 1.—D. C. Sircar, pp. 193-96.

1394.—XXXIV. 30.—Nāgārjunikoṭḍa Inscription of the time of Ābhīra Vasuahēṇa, Year 30.—D. C. Sircar, pp. 197-203, Plate.

1395.—XXXIV. 31.—Honnejalī Inscription of Arasappa-nāyaka.—M. S. Bhat, pp. 204-05, Plate.

1396.—XXXIV. 32.—Some Brāhmi Inscriptions.—D. C. Sircar, pp. 206-11.
2. [Four] Fragmentary Inscriptions from Nāgārjunakoṭḍa, p. 207, Plate.
INDEX—A. ARTICLES

1397.—**XXXIV. 33.**—Hilol Plates of Year 470.—H. D. Sankalia, pp. 212-17, Plate.

1398.—**XXXIV. 34.**—Note on Hilol Plates of Year 470.—D. C. Sircar, pp. 218-21.

1399.—**XXXIV. 35.**—Lucknow Museum Plate of Vijayachandra, Samvat 1221.—V. N. Srivastava, pp. 222-25.


1401.—**XXXIV. 37.**—Paṇḍiapāṭhār Plates of Bhīmasēna, Year 89.—D. C. Sircar, pp. 232-37, Plate.

1402.—**XXXIV. 38.**—Banavasi Inscription of Vinhukāda Sātakanni, Year 12.—G. S. Gai, pp. 238-41, Plate.


      1. Fragmentary Inscription of the time of Rudradāmasūri.

      2. Another Fragmentary Inscription.

   II.—Itiṣṭā Inscription of the time of Manḍráthavarmadēva, p. 245.

   III.—Inscription at Amawa, p. 246.

   IV.—Inscriptions at Sondhiā, p. 247.

   V.—Inscription at Kasārdēvi, p. 247.

   VI.—Inscriptions at Jāgēśvar, p. 248.

       A. On the Maṇḍapa Pillars and Walls of the Mṛityuṅjaya Temple.

       B. On the Walls of Minor Shrines.


1405.—[**XXXIV. 41.**]—INDEX.—B. R. Gopal, pp. 256—
INDEX—B. AUTHORS

[The names of the authors have been arranged alphabetically. Joint authorship of articles has been indicated by an asterisk given against their numbers.]

<table>
<thead>
<tr>
<th>Author</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abbott, J. E.</td>
<td>183, 206</td>
</tr>
<tr>
<td>Acharya, Varakhedi Bapu</td>
<td>*590</td>
</tr>
<tr>
<td>Acharya, G. V.</td>
<td>752, 856</td>
</tr>
<tr>
<td>Acharya, P.</td>
<td>*1096, *1120, *1217</td>
</tr>
<tr>
<td>Aiyar, V. Natesa</td>
<td>444, 597, 634, 641</td>
</tr>
<tr>
<td>Altekar, A. S.</td>
<td>770, 806, 822, 840, 853, 881, 917, 918, 980, 995, 1000, 1007, 1062, 1184</td>
</tr>
<tr>
<td>Annigeri, A. M.</td>
<td>1246</td>
</tr>
<tr>
<td>Ayyar, A. S. Ramanathan</td>
<td>671, 878, 896, 925, 936, *955, 964, 976, 978, 990, 997</td>
</tr>
<tr>
<td>Ayyar, M. Narayanasvami</td>
<td>323</td>
</tr>
<tr>
<td>Ayyar, S. V. Venkatesvara—See under Venkatesvara (Ayyar), S. V.</td>
<td></td>
</tr>
<tr>
<td>Ayyar, V. Venkatasubba</td>
<td>767, 779, 808, 812, 855, 860, 890, *955, 1046, 1054, 1067, 1104, 1113, 1119</td>
</tr>
<tr>
<td>Bagchi, P. C.</td>
<td>781</td>
</tr>
<tr>
<td>Banerjee, P.</td>
<td>1198, 1257</td>
</tr>
<tr>
<td>Barua, B.M.</td>
<td>*1052</td>
</tr>
<tr>
<td>Basak, R. G. (Radha Govinda)</td>
<td>454, 464, 512, 554, 566, 628, 761, 852, 1085</td>
</tr>
<tr>
<td>Basham, A. L.</td>
<td>1346</td>
</tr>
<tr>
<td>Bhadkamkar, H. M.</td>
<td>427</td>
</tr>
<tr>
<td>Bhandarkar, P. R.</td>
<td>474</td>
</tr>
<tr>
<td>Bhandarkar, R. G.</td>
<td>181, 214</td>
</tr>
<tr>
<td>Bhat, D. R.</td>
<td>1274</td>
</tr>
<tr>
<td>Bhat, M. S.</td>
<td>1395</td>
</tr>
<tr>
<td>Bhattacharya, B.</td>
<td>807</td>
</tr>
<tr>
<td>Bhattacharya, G.</td>
<td>*1370, *1373, 1374, *1387</td>
</tr>
<tr>
<td>Bhattacharyya, Padmanatha (P.N.)</td>
<td>459, 694, 715, 846, 880</td>
</tr>
<tr>
<td>Bhattacharli, N. K. (Nalini Kanta)</td>
<td>617, 629, 642, 1024, 1025, 1206</td>
</tr>
<tr>
<td>Blagden, C. O.</td>
<td>462</td>
</tr>
</tbody>
</table>

( 112 )
<table>
<thead>
<tr>
<th>Author</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bloch, T.</td>
<td>309, 369, 393</td>
</tr>
<tr>
<td>Bose, Sushil K.</td>
<td>894</td>
</tr>
<tr>
<td>Bühlner, G.</td>
<td>2, 3, 4, 5, 12, 13, 15, 16, 17, 18, 19, 24, 25, 29, 30, 31, 33, 34, *35, 38, 44, 45, 56, 57, 64, 70, 71, 74, 75, 81, *85, 86, 88, 89, *90, 114, 146, 154, 170, 195, 199</td>
</tr>
<tr>
<td>Burgess, Jas.</td>
<td>1, 50</td>
</tr>
<tr>
<td>Cammiade, L. A.</td>
<td>*602</td>
</tr>
<tr>
<td>Cartellieri, W.</td>
<td>161</td>
</tr>
<tr>
<td>Chakravarti, N. P.</td>
<td>756, 774, 780, 803, 914, 926, 931, 948, *1163, 1201, *1212, 1237</td>
</tr>
<tr>
<td>Chakravarti, Pulin Behari</td>
<td>*1052</td>
</tr>
<tr>
<td>Chakravarti, S. N.</td>
<td>875, 985, 1055</td>
</tr>
<tr>
<td>Chanda, Ramaprasad</td>
<td>560</td>
</tr>
<tr>
<td>Chaudhury, P. D.</td>
<td>*1149, *1224</td>
</tr>
<tr>
<td>Chhabra, B. Ch.</td>
<td>832, 845, 854, 864, 873, 879, 883, 901, 916, 954, 965, 1026, 1029, 1043, 1083, 1091, 1099, 1106, 1145, 1146, *1163, 1186, 1192, *1212, 1329, 1339, 1378</td>
</tr>
<tr>
<td>Cowley, A.</td>
<td>*729</td>
</tr>
<tr>
<td>Dani, Ahmad Hasan</td>
<td>1195</td>
</tr>
<tr>
<td>Das Gupta, C. C.</td>
<td>991, 1072, 1090, 1386</td>
</tr>
<tr>
<td>Daver, S. R</td>
<td>871</td>
</tr>
<tr>
<td>De, S. C.</td>
<td>1159</td>
</tr>
<tr>
<td>Deb, Harit Krishna</td>
<td>867</td>
</tr>
<tr>
<td>Desai, P. B.</td>
<td>1034, 1047, 1065, 1080, 1081, 1086, 1088, 1089, 1100, 1122, 1125, 1133, 1140, *1141, 1148, 1156, 1157, 1178, 1181, 1265, 1266, 1278, 1282, 1285, 1293</td>
</tr>
<tr>
<td>Deva, Krishna — See under Krishna Deva.</td>
<td></td>
</tr>
<tr>
<td>Dhavalikar, M. K.</td>
<td>1400</td>
</tr>
<tr>
<td>Dhruva, H. H.</td>
<td>54</td>
</tr>
<tr>
<td>Dikshit, Moreshwar G. (M. G.)</td>
<td>1002, *1008, 1012, 1098, 1131, 1153, 1190, *1219, 1239, 1249</td>
</tr>
<tr>
<td>Dikshit, K. N.</td>
<td>528, *551, 595, 618, 630, 668, *714, 737, 768, 776, 849, 850</td>
</tr>
<tr>
<td>Dikshit, S. K.</td>
<td>934</td>
</tr>
<tr>
<td>Eggeling, J.</td>
<td>15</td>
</tr>
<tr>
<td>Fillizat, J.</td>
<td>1365</td>
</tr>
<tr>
<td>Fleet, J. F.</td>
<td>41, 61, 93, 100, 101, 117, 125, 139, 143, 171, 177, 191, 196, 197, 212, 219, 228, 233, 238, 246, 234, 287, 298, 411, 477, 478a, 480a, 501</td>
</tr>
<tr>
<td>Francke, A. H.</td>
<td>401, 435, 436</td>
</tr>
<tr>
<td>Führer, A.</td>
<td>69, 80</td>
</tr>
<tr>
<td>Gadre, A. S.</td>
<td>1228, 1253</td>
</tr>
<tr>
<td>40 DGA/59</td>
<td></td>
</tr>
</tbody>
</table>
Gai, G. S. 1044, 1071, 1094, 1286, 1296, 1297, 1308, 1311, 1350, 1355, 1359, 1363, 1362, *1375, 1376, 1380, 1392, 1402
Ganguly, D. C. (Dhirendra Chandra) 785, 805, 982
Garde, M. B. 504, 979, 1023
Ghosh, A. 889, 923, 939, 956, 966, 983, 992, 1001, 1387
Ghosh, Jogendra Chandra 892, 900
Ghoshal, Ramesh (R.) K. 950, 959, 973, 974, 986, 993, 999, 1027, 1040
Gopal, B. R. *1279, 1302, 1326, *1357, *1389, 1405
Gopalasahi, K. *923
Gopinatha Rao, T. A.—See under Rao, T. A. Gopinatha.
Goswami, Kunja Govinda 909, 912
Grey, Buchanan *729
Gupta, Parameshwari Lal 1383
Gupta, K. M. 724
Gurav, R. N. 1176
Halder, B. R. 681, 696, 719, 741, 745, 757, 790, 823, 831
Herzfeld, E. 716
Hirananda—See under Sastri, Hirananda.
Horn, Paul 59, 72, 84, 87
Jacobi, H. (Hermann) 91, 421, 422, 426, 460
Jain, B. C. (Bal Chandra) 1243, 1338, 1404
Jayaswal, K. P. 581, *739, 795, 796
Joharapurkar, V. P. 1323
Karna, Ram—See under Ram Karna
Katere, S. L. (Sat Lal) 1180, 1225, 1232, 1236
Khare, G. H. 1011, 1028, 1038, 1039, 1042, 1051, 1059, 1110
<table>
<thead>
<tr>
<th>Name</th>
<th>Page(s)</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kiiste, J.</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>Kittel, F.</td>
<td>241</td>
<td></td>
</tr>
<tr>
<td>Kolte, V. B.</td>
<td>1277</td>
<td></td>
</tr>
<tr>
<td>Koparkar, D. G.</td>
<td>1262</td>
<td></td>
</tr>
<tr>
<td>Krishna Deva</td>
<td>919, 998, 1004, 1079, 1272</td>
<td></td>
</tr>
<tr>
<td>- See under C. R. Krishnamachariu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Krishnan, K. G.</td>
<td>858, 922, 1161, 1215</td>
<td></td>
</tr>
<tr>
<td>Krishnarao, Bhavaraj V. (Rao, B. V. Krishna)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Krishna Rao, B. V.</td>
<td>858, 922, 1161, 1215</td>
<td></td>
</tr>
<tr>
<td>- See under Krishnarao, Bhavaraj V.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Krishna Sastri, H.</td>
<td>1162, 1256, *1348</td>
<td></td>
</tr>
<tr>
<td>- See under Sastri, H. Krishna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Krishnaswami Sastri, T. P.</td>
<td>*835, *932</td>
<td></td>
</tr>
<tr>
<td>- See under Sastri, T. P. Krishnaswami</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kulkarni, L. B.</td>
<td>190, 232, 234, 244, 262, 276, 280, 295, 312, 321, 360, 409, 911</td>
<td></td>
</tr>
<tr>
<td>Kuppuswami Sastri, T. S.</td>
<td>572</td>
<td></td>
</tr>
<tr>
<td>- See under Sastri, T. S. Kuppuswami</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lahiri, A. N.</td>
<td>869, 935</td>
<td></td>
</tr>
<tr>
<td>Lakshman Rao, K. V.</td>
<td>572</td>
<td></td>
</tr>
<tr>
<td>- See under Rao, K. V. Lakshmana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lakshminarayan Rao, N.</td>
<td>190, 232, 234, 244, 262, 276, 280, 295, 312, 321, 360, 409, 911</td>
<td></td>
</tr>
<tr>
<td>Law, Bimala Churn</td>
<td>1057</td>
<td></td>
</tr>
<tr>
<td>Leumann, Ernst</td>
<td>205</td>
<td></td>
</tr>
<tr>
<td>Lévi, Sylvain</td>
<td>418, 471, 475</td>
<td></td>
</tr>
<tr>
<td>Lüders, H.</td>
<td>727</td>
<td></td>
</tr>
<tr>
<td>Mahalingam, T. V.</td>
<td>1230</td>
<td></td>
</tr>
<tr>
<td>Majumdar, N. G.</td>
<td>706, 707, 764, 819, 841, 857, 865, 885, 886, 904, 905</td>
<td></td>
</tr>
<tr>
<td>Majumdar, R. C. (Ramesh Chandra)</td>
<td>563, 643, 644, 830, 842, 843, 844, 944, 1014, 1038, 1221, 1254</td>
<td></td>
</tr>
<tr>
<td>Master, Alfred</td>
<td>909</td>
<td></td>
</tr>
<tr>
<td>Maung Tun Nyein</td>
<td>727</td>
<td></td>
</tr>
<tr>
<td>Mayer-Lambert</td>
<td>231</td>
<td></td>
</tr>
<tr>
<td>Mazumdar, B. C.</td>
<td>727</td>
<td></td>
</tr>
<tr>
<td>Mehta, N. C.</td>
<td>418, 471, 475</td>
<td></td>
</tr>
<tr>
<td>Mirashi, V. V.</td>
<td>205</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Page(s)</td>
<td>Notes</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>---------</td>
<td>-------------</td>
</tr>
<tr>
<td>Mitra, Mrs. Debala</td>
<td>1352</td>
<td></td>
</tr>
<tr>
<td>Nāgar, M. M.</td>
<td>862</td>
<td></td>
</tr>
<tr>
<td>Narasimhachar, D. L.</td>
<td>*1158</td>
<td></td>
</tr>
<tr>
<td>Narayanaswami Ayyar, M.—See under Ayyar, M. Narayanaswami.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Natesa Ayyar (Aiyar), V.—See under Aiyar (Aiyar), V. Natesa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nilakanta Sastri, K. A.—See under Sastri, K. A. Nilakanta.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nobel, J.</td>
<td>700, 701</td>
<td></td>
</tr>
<tr>
<td>Ojhā, Gaurishankar Hirachand</td>
<td>530</td>
<td></td>
</tr>
<tr>
<td>Ojū, Vajeshankar, G.</td>
<td>*35, *85, *149</td>
<td></td>
</tr>
<tr>
<td>Panchamukhi, R. S.</td>
<td>738, 744, 801, 848, 861, 863, 910, 937, 957, 972, 1021</td>
<td>738, 744, 801, 848, 861, 863, 910, 937, 957, 972, 1021</td>
</tr>
<tr>
<td>Pandey, Raj Bali</td>
<td>1118</td>
<td></td>
</tr>
<tr>
<td>Panigrahi, Krishna Chandra</td>
<td>907, 946, 975, 1006</td>
<td>907, 946, 975, 1006</td>
</tr>
<tr>
<td>Paramavitana, S.</td>
<td>669</td>
<td></td>
</tr>
<tr>
<td>Pargiter, F. E.</td>
<td>416, 417, 430, 479, 588</td>
<td>416, 417, 430, 479, 588</td>
</tr>
<tr>
<td>Pillai, L. D. Swami Kannu</td>
<td>439</td>
<td></td>
</tr>
<tr>
<td>Pischel, R.</td>
<td>316</td>
<td></td>
</tr>
<tr>
<td>Poduval, R. Vasudeva</td>
<td>1005</td>
<td></td>
</tr>
<tr>
<td>Raghavan, V.</td>
<td>1066</td>
<td></td>
</tr>
<tr>
<td>Raghavish, T.</td>
<td>*379</td>
<td></td>
</tr>
<tr>
<td>Ramachandran, T. N.</td>
<td>1101</td>
<td></td>
</tr>
<tr>
<td>Ramadasa, G.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rama Sastri, K.—See under Sastri, K. Rama.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ramayya, J.</td>
<td>187, 267, 294, 443, 556, 688, 723</td>
<td>187, 267, 294, 443, 556, 688, 723</td>
</tr>
<tr>
<td>Ramamurti, G. V.</td>
<td>165, 186, 203</td>
<td>165, 186, 203</td>
</tr>
<tr>
<td>Ramesh, K. V.</td>
<td>1259, 1314</td>
<td>1259, 1314</td>
</tr>
<tr>
<td>Ram Karna</td>
<td>384, 441, 442, 451, 457</td>
<td>384, 441, 442, 451, 457</td>
</tr>
<tr>
<td>Randle, H. N.</td>
<td>969</td>
<td></td>
</tr>
<tr>
<td>Rangacharya, V.</td>
<td>693, 717, 718, 1220, 1235</td>
<td>693, 717, 718, 1220, 1235</td>
</tr>
<tr>
<td>Rao, B. V. Krishna—See under Krishnarao, Bhavraj V.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rao, G. Venkoba</td>
<td>*304, 324, 519, 711</td>
<td>*304, 324, 519, 711</td>
</tr>
<tr>
<td>Rao, G. V. Srinivasa</td>
<td>689, 693</td>
<td>689, 693</td>
</tr>
<tr>
<td>Name</td>
<td>Page Numbers</td>
<td></td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-----------------------</td>
<td></td>
</tr>
<tr>
<td>Rao, K. Amrita</td>
<td>*652</td>
<td></td>
</tr>
<tr>
<td>Rao, K. V. Lakshmana</td>
<td>544, 722</td>
<td></td>
</tr>
<tr>
<td>Rath, Tarini Charan</td>
<td>561, 680, 698</td>
<td></td>
</tr>
<tr>
<td>Reu, Bishweshwar Nath</td>
<td>824</td>
<td></td>
</tr>
<tr>
<td>Rice, Lewis</td>
<td>486, 541</td>
<td></td>
</tr>
<tr>
<td>Ritti, Shrinivas</td>
<td>*1279, 1364, *1389</td>
<td></td>
</tr>
<tr>
<td>Sadhu Ram</td>
<td>1275, 1287</td>
<td></td>
</tr>
<tr>
<td>Sahni, Daya Ram</td>
<td>335, 413, 472, 532, 646, 647, 651, 654, 655, 652, 684, 690, 736, 792, 810</td>
<td></td>
</tr>
<tr>
<td>Sankalia, H. D.</td>
<td>*876, *877, 913, *984, 1015, 1397</td>
<td></td>
</tr>
<tr>
<td>Sankaranarayanan, S.</td>
<td>1300, *1343, *1371</td>
<td></td>
</tr>
<tr>
<td>Sanyal, Niradbandhu</td>
<td>1223</td>
<td></td>
</tr>
<tr>
<td>Saraswati, A. Rangaswami</td>
<td>*789</td>
<td></td>
</tr>
<tr>
<td>Sarma, M. Somasekhara</td>
<td>967, 1060, 1234, *1289</td>
<td></td>
</tr>
<tr>
<td>Sarma, S. Ratha</td>
<td>*1135, *1248</td>
<td></td>
</tr>
<tr>
<td>Sastri, Haraprasad</td>
<td>481, 495</td>
<td></td>
</tr>
<tr>
<td>Sastri, Hirananda</td>
<td>402, 513, 522, 622, 650, 677, 734, 760</td>
<td></td>
</tr>
<tr>
<td>Sastri, H. Krishna</td>
<td>96, 126, 137, *147, 204, 217, 247, 301, 362, 381, 395, 407, 408, 445, 558, 621, 649, 665</td>
<td></td>
</tr>
<tr>
<td>Sastri, Kedar Nath (K. N.)</td>
<td>1045, 1218</td>
<td></td>
</tr>
<tr>
<td>Sastri, K. Rama</td>
<td>520</td>
<td></td>
</tr>
<tr>
<td>Sastri, P. P. Subrahmanya</td>
<td>947</td>
<td></td>
</tr>
<tr>
<td>Sastri, P. Seshadri</td>
<td>920, *1268</td>
<td></td>
</tr>
<tr>
<td>Sastri, S. Srikantha</td>
<td>750</td>
<td></td>
</tr>
<tr>
<td>Sastri, T. P. Krishnasvami</td>
<td>104</td>
<td></td>
</tr>
<tr>
<td>Sastri, T. S. Kuppusvami</td>
<td>*484</td>
<td></td>
</tr>
<tr>
<td>Sathyanarayana, R.</td>
<td>*1357</td>
<td></td>
</tr>
<tr>
<td>Satakoparamanujacharya, A. M.</td>
<td>710</td>
<td></td>
</tr>
<tr>
<td>Schtscherbatako, Th. von</td>
<td>*149</td>
<td></td>
</tr>
<tr>
<td>Senart, E.</td>
<td>266, 299</td>
<td></td>
</tr>
<tr>
<td>Seshadri Sastri, P.—See under Sastri, P. Seshadri.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sivayya, M. *1370

Somasekhara Sarma, M.—See under Sarma, M. Somasekhara.

Srikantha Sastri, S.—See under Sastri, S. Srikantha.

Srinivasan, P. R. 1335

Srinivasa Rao, G. V.—See under Rao, G. V. Srinivasa.

Srivastava, H. L. 1095

Srivastava, V. N. 1399

Stapel, F. W. 899


Subrahmaniam, T. N. *1204, *1244, *1251, *1291

Subrahmanya Ayyar (Aiyar, Aiyer), K. V.—See under Aiyar, K. V. Subrahmanya.

Subrahmanymam, R. 1107, 1172, 1240

Subrahmanymam, V. S. *1341

Subrahmanya Sastri, P. P.—See under Sastri, P. P. Subrahmanya.

Sukthankar, V. (Vishnu) S. 521, 523, 526, 559, *592, 594, 609, 612

Sundaram, J. 1304

Swaminathan, K. D. 1271

Taw Sein Ko. 420

Thomas, F. W. 344

Tripathi, K. B. *1142


Upadhye, A. N. 838

Vaidyanathan, K. S. 1037

Vats, Madho Sarup 667, 730, *952, 960, *961, 1033

MGIPC—81—49 DGA/89—12-7-62—750.
## CONTENTS

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Graeco-Aramaic Inscription of Asoka near Kandahar</td>
<td>By J. Filliozat, Paris</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Brahmi Inscriptions from Mathura</td>
<td>By D. C. Sircar, Ootacamund</td>
<td>9</td>
</tr>
<tr>
<td>3.</td>
<td>1. Inscription of Kanishka’s Reign, Year 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Inscription of Year 92</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Inscription of Nripamitra</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>3.</td>
<td>Buddhist Inscription from Kausambi</td>
<td>By A. Ghosh, New Delhi</td>
<td>14</td>
</tr>
<tr>
<td>4.</td>
<td>Two Inscriptions from Nagarjunikonda</td>
<td>By D. C. Sircar and K. G. Krishnan, Ootacamund</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Inscription of the time of Ehavala Chantamula, Year 16</td>
<td></td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>2. Inscription of the time of Rudapurisadata, Year 11</td>
<td></td>
<td>20</td>
</tr>
<tr>
<td>5.</td>
<td>Tarachandi Rock Inscription of Pratapadhavala, V. S. 1225</td>
<td>By D. C. Sircar, Ootacamund</td>
<td>23</td>
</tr>
<tr>
<td>6.</td>
<td>Mallar Plates of Jayaraja, Year 9</td>
<td>By G. Bhattacharya, Ootacamund, and M. Sivayya, Bilaspur</td>
<td>28</td>
</tr>
<tr>
<td>7.</td>
<td>Dharwar Plates of the time of Simhana</td>
<td>By D. C. Sircar and S. Sankaranaratyanan, Ootacamund</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Boddapadu Plates of Vajrahasta (III), Saka 982</td>
<td>By G. S. Gai, Ootacamund</td>
<td>32</td>
</tr>
<tr>
<td>9.</td>
<td>Mallar Plates of Vyaghrraja</td>
<td>By D. C. Sircar and G. Bhattacharya, Ootacamund</td>
<td>42</td>
</tr>
</tbody>
</table>

## PLATES

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Plate(s)</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Graeco-Aramaic Inscription of Asoka near Kandahar—Plate I</td>
<td></td>
<td>between pages 2 and 3</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Brahmi Inscriptions from Mathura—Plate II</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Buddhist Inscription from Kausambi—Plate II</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Two Inscriptions from Nagarjunikonda—Plate II</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Tarachandi Rock Inscription of Pratapadhavala, V. S. 1225—Plate II</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Mallar Plates of Jayaraja, Year 9—Plate I</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Dharwar Plates of the time of Simhana—Plate I</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Mallar Plates of Vyaghrraja—Plate II</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Epigraphical Publications of the Department of Archaeology

Corpus Inscriptionum Indicarum

Epigraphia Indica

Epigraphia Indo-Moslemica (discontinued)

Epigraphia Indica: Arabic and Persian Supplement

Annual Report on South Indian Epigraphy (discontinued)

Annual Report on Indian Epigraphy

South Indian Inscriptions

Enquiries regarding purchase and subscriptions should be addressed to the Manager of Publications, Civil Lines, Delhi.

The following books are available for sale at the Office of the Government Epigraphist for India, Ootacamund, South India.


No discount is allowed.
## CONTENTS

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>Mallar Plates of Pravara II, Year 3. By G. Bhattacharya, Ootacamund</td>
<td>51</td>
</tr>
<tr>
<td>11</td>
<td>Fragmentary Inscriptions from Chitorgarh. By D. C. Sircar and G. S. Gai, Ootacamund</td>
<td>53</td>
</tr>
<tr>
<td>12</td>
<td>Hulgur Inscription of Khottiga, Saka 893. By G. S. Gai, Ootacamund</td>
<td>59</td>
</tr>
<tr>
<td>13</td>
<td>Inscription from Manthani. By D. C. Sircar, Ootacamund</td>
<td>63</td>
</tr>
<tr>
<td>14</td>
<td>Mandkila Tal Inscription, V. S. 1043. By B. Ch. Chhabra, New Delhi</td>
<td>77</td>
</tr>
<tr>
<td>15</td>
<td>Grants of Gayadatunga. By D. C. Sircar, Ootacamund</td>
<td>91</td>
</tr>
</tbody>
</table>

## PLATES

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Mallar Plates of Pravara II, Year 3—Plate I</td>
<td>between pages 52 and 53</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Fragmentary Inscriptions from Chitorgarh</td>
<td>to face page 57</td>
</tr>
<tr>
<td>14</td>
<td>Hulgur Inscription of Khottiga, Saka 893</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Inscription from Manthani</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Mandkila Tal Inscription, V. S. 1043</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Grants of Gayadatunga: 1. Talcher Plate No. 1</td>
<td></td>
</tr>
</tbody>
</table>
Epigraphical Publications of the Department of Archaeology

Corpus Inscriptionum Indicarum

Epigraphia Indica

Epigraphia Indoc-Islamic (discontinued)

Epigraphia Indica: Arabic and Persian Supplement

Annual Reports on South Indian Epigraphy (discontinued)

Annual Report on Indian Epigraphy

South Indian Inscriptions

Enquiries regarding purchase and subscriptions should be addressed to the Manager of Publications, Civil Lines, Delhi.

The following books are available for sale at the Office of the Government Epigraphist for India, Ootacamund, South India:


No discount is allowed.
DEPARTMENT OF ARCHÆOLOGY

EPIGRAPHA INDICA

VOL. XXXIV PART III

JULY 1961

EDITED BY
DR. D. C. SIRCAR, M.A., Ph.D., F.A.S., F.R.A.S.
Government Epigraphist for India

Published by the Manager of Publications, Delhi
Printed at the Government of India Press, Calcutta, India
1961
Price Rs. 14.50 or 22sh. 6d.
CONTENTS

No. 16. Gadivore Grant of Shashthadeva (II), Kali Year 4357. By G. S. Gai, Ootacamund 105

17. Bonda Plates of Mahasiva Tivara, Year 5. By D. C. Sircar, Ootacamund 111

18. Mudgapadra Grant of Yuvaraja Sryasraya Siladitya. By D. C. Sircar, Ootacamund 117


20. Note on Nesarika Grant of Govinda III, Saka 727. By D. C. Sircar, Ootacamund 135

21. Veraval Inscription of Chaulukya-Vaghela Arjuna, 1264 A.D. By D.C. Sircar, Ootacamund 141

22. Inscription of the time of Chaulukya Karna, V.S. 1354. By C. C. Das Gupta, Darjeeling 151

23. Note on Inscription of the time of Chaulukya Karna, V.S. 1354. By D. C. Sircar and G. Bhattacharya, Ootacamund 155

PLATES

No. 18. Gadivore Grant of Shashthadeva (II), Kali Year 4357. between pages 108 and 109

19. Bonda Plates of Mahasiva Tivara, Year 5 114 and 115

20. Mudgapadra Grant of Yuvaraja Sryasraya Siladitya to face page 121

21. Nesarika Grant of Govinda III, Saka 727—Plate I between pages 130 and 131

22. —Plate II to face page 134

23. Veraval Inscription of Chaulukya Vaghela Arjuna 1264 A.D. 148

24. Inscription of the time of Chaulukya Karna, V.S. 1354 152
Epigraphical Publications of the Department of Archaeology

Corpus Inscriptionum Indicarum

Epigraphia Indica

Epigraphia Indo-Moslemica (discontinued)

Epigraphia Indica: Arabic and Persian Supplement

Annual Reports on South Indian Epigraphy (discontinued)

Annual Report on Indian Epigraphy

South Indian Inscriptions

Enquiries regarding purchase and subscriptions should be addressed to the Manager of Publications, Civil Lines, Delhi.

The following books are available for sale at the Office of the Government Epigraphist for India, Octacamund, South India:


No discount is allowed.
DEPARTMENT OF ARCHÆOLOGY

EPÍGRAPHIA INDICA

VOL. XXXIV  PART IV

OCTOBER 1961

EDITED BY
Dr. D. C. SIRCAR, M.A., Ph. D., F.A.S., F.R.A.S.
Government Epigraphist for India

Published by the Manager of Publications, Delhi
Printed at the Government of India Press, Calcutta, India
1961

Price Rs. 14.50 or 22 sh. 6 d.
CONTENTS

No. 24 Khandela Inscription of Year 201. By D. C. Sircar, Ootacamund .................................................. 159

,, 25 Inscription from Navali, Saka 936. By Shrinivas Ritti and B. R. Gopal, Ootacamund .............................. 164

,, 26 Two Grants of Early Guhilas. By D. C. Sircar, Ootacamund .............................................................. 167

,, 27 Chiruvroli Grant of Hambira, Saka 1383. By D. C. Sircar and K. H. V. Sarma, Ootacamund .................. 177

,, 28 Napitavataka Grant of Ganga Devendravarma. By G. S. Gai, Ootacamund ........................................... 189

,, 29 Note on Wadageri Inscription of Chalukya V. S. 1. By D. C. Sircar, Ootacamund ............................ 193

,, 30 Nagarjunikonda Inscription of the time of Abhira Vasushena, Year 30. By D. C. Sircar, Ootacamund .... 197

,, 31 Honnehalli Inscription of Arasappa-nayaka II, Saka 1478. By M. S. Bhat, Ootacamund ..................... 205

,, 32 Some Brahmi Inscriptions. By D. C. Sircar, Ootacamund .............................................................. 207

PLATES

No. 25 Khandela Inscription of Year 201 ................................. to face page 163

,, 26 Two Grants of Early Guhilas—Plate I ................................................................. between pages 172 and 173

,, 27 ,, ,, —Plate II ........................................................................................................ 174 and 175

,, 28 Chiruvroli Grant of Hambira, Saka 1383 ......................................................................................... 184 and 185

,, 29 Napitavataka Grant of Ganga Devendravarma ......... ,, ,, 190 and 191

,, 30 Nagarjunikonda Inscription of the time of Abhira Vasushena, Year 30 to face page 202

,, 31 Honnehalli Inscription of Arasappa-nayaka, Saka 1478 ,, ,, 206

,, 32 Some Brahmi Inscriptions .......................................................................................... between pages 208 and 209
Epigraphical Publications of the Department of Archaeology

Corpus Inscriptionum Indicarum

Epigraphia Indica

Epigraphia Indo-Moslemica (discontinued)

Epigraphia Indica: Arabic and Persian Inscriptions

Annual Reports on South Indian Epigraphy (discontinued)

Annual Reports on Indian Epigraphy

South Indian Inscriptions

Enquiries regarding purchase and subscriptions should be addressed to the Manager of Publications, Civil Lines, Delhi.

The following books are available for sale at the Office of the Government Epigraphist for India, Ootacamund, South India:


No discount is allowed.
CONTENTS

No. 33 Hilol Plates of Year 470. By H. D. Sankalia, Poona .......................... 213

" 34 Note on Hilol Plates of Year 470. By D. C. Sircar, Ootacamund ............... 219

" 35 Lucknow Museum Plate of Vijayachandra, Samvat 1221. By V. N. Srivastava, Mathura ............................................................... 223

" 36 Nimbal Plates of Kalachuri Sankamadeva. By M. K. Dhavalikar, Aurangabad 227

" 37 Pandiapathar Plates of Bhimasena, Year 89. By D. C. Sircar, Ootacamund 233

" 38 Banavasi Inscription of Vinhukada Satakanni, Year 12. By G. S. Gai, Ootacamund ......... 239

" 39 Some Inscriptions from U. P. By D. C. Sircar, Ootacamund ............... 243

" 40 Bamhangavan Sati Stone Inscription, V. S. 1404. By Balchandra Jain, Raipur 255

PLATES

No. 33 Hilol Plates of Year 470 .............................................................. to face page 217

" 34 Nimbal Plates of Kalachuri Sankamadeva ........................................ between pages 230 and 231

" 35 Pandiapathar Plates of Bhimasena, Year 89 ....................................... 236 and 237

" 36 Banavasi Inscription of Vinhukada Satakanni, Year 12 .......................... 240 and 241

" 37 Some Inscriptions from U. P.—Plate I ........................................... 244 and 245

" 38 " ............................ —Plate II ........................................... 248 and 249

" 39 " ............................ —Plate III ........................................... 250 and 251

" 40 " ............................ —Plate IV ........................................... to face page 253
Epigraphical Publications of the Department of Archaeology

Corpus Inscriptionum Indicarum
Epigraphia Indica
Epigraphia Indo-Moslemica (discontinued)
Epigraphia Indica: Arabic and Persian Supplement
Annual Reports on South Indian Epigraphy (discontinued)
Annual Report on Indian Epigraphy
South Indian Inscriptions

Enquiries regarding purchase and subscriptions should be addressed to the Manager of Publications, Civil Lines, Delhi.

The following books are available for sale at the Office of the Government Epigraphist for India, Ootacamund, South India.


No discount is allowed.
ARCHAEOLOGICAL SURVEY OF INDIA

EPIGRAPHIA INDICA

VOL. XXXIV

APRIL 1962

EDITED BY

DR. D. C. SIRCAR, M.A., Ph.D., F.A.S., F.R.A.S., F.R.N.S.
Government Epigraphist for India

Published by the Manager of Publications, Delhi
Printed at the Government of India Press, Calcutta, India
1962

Price: Rs. 14.50 or 22sh. 6d.
## CONTENTS

### APPENDIX

| Foreword. By D. C. Sircar, Ootacamund | i–vi |
| A. Articles | 1–56 |
Epigraphical Publications of the Archæological Survey of India

Corpus Inscriptionum Indicarum

Epigraphia Indica

Epigraphia Indo-Moslemica (discontinued)

Epigraphia Indica: Arabic and Persian Supplement

Annual Reports on South Indian Epigraphy (discontinued)

Annual Reports on Indian Epigraphy

South Indian Inscriptions

Enquiries regarding purchase and subscriptions should be addressed to the Manager of Publications, Civil Lines, Delhi.

The following books are available for sale at the Office of the Government Epigraphist for India, Ootacamund, South India.


No discount is allowed.
ARCHÆOLOGICAL SURVEY OF INDIA

EPIGRAPHIA INDICA

VOL. XXXIV

PART VII

JULY 1962

EDITED BY
Dr. D. C. SIRCAR, M.A., Ph.D., F.A.S., F.R.A.S., F.R.N.S.
Government Epigraphist for India

INDEX

Published by the Manager of Publications, Delhi
Printed at the Government of India Press, Calcutta, India
1962

Price: Rs. 14.50 or 22sh. 6d.
CONTENTS

APPENDIX


A. Articles—contd. .......... 57—111
B. Authors .................. 112—119
Epigraphical Publications of the Archaological Survey of India

Corpus Inscriptionum Indicae

Epigraphia Indica

Epigraphia Indo-Moslemica (discontinued)

Epigraphia Indica: Arabic and Persian Supplement

Annual Reports on South Indian Epigraphy (discontinued)

Annual Report on Indian Epigraphy

South Indian Inscriptions

Enquiries regarding purchase and subscriptions should be addressed to the Manager of Publications, Civil Lines, Delhi.

The following books are available for sale at the Office of the Government Epigraphist for India, Ootacamund, South India:


No discount is allowed.
CONTENTS

Index ............................................. 375-412

Title Page, Contents (A. Articles; B. Authors; C. Plates) and Additions and Corrections  ix-xiii
Epigraphical Publications of the Archaeological Survey of India

Corpus Inscriptionum Indicarum

Epigraphia Indica

Epigraphia Indo-Moslemica (discontinued)

Epigraphia Indica: Arabic and Persian Supplement

Annual Reports on South Indian Epigraphy (discontinued)

Annual Report on Indian Epigraphy

South Indian Inscriptions

Enquiries regarding purchase and subscriptions should be addressed to the Manager of Publications, Civil Lines, Delhi.

The following books are available for sale at the Office of the Government Epigraphist for India, Ootacamund, South India:


3-4. Epigraphia Indica, Volumes V and X (reprinted). Price Rs. 35/- per volume (excluding Packing and postage charges).

No discount is allowed.
Archaeological Library, 45081
Call No. R 417.05/E 1
Author—
Title—Epigraphia Indica Vols. 1-3, 1961-62

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book clean and moving.