

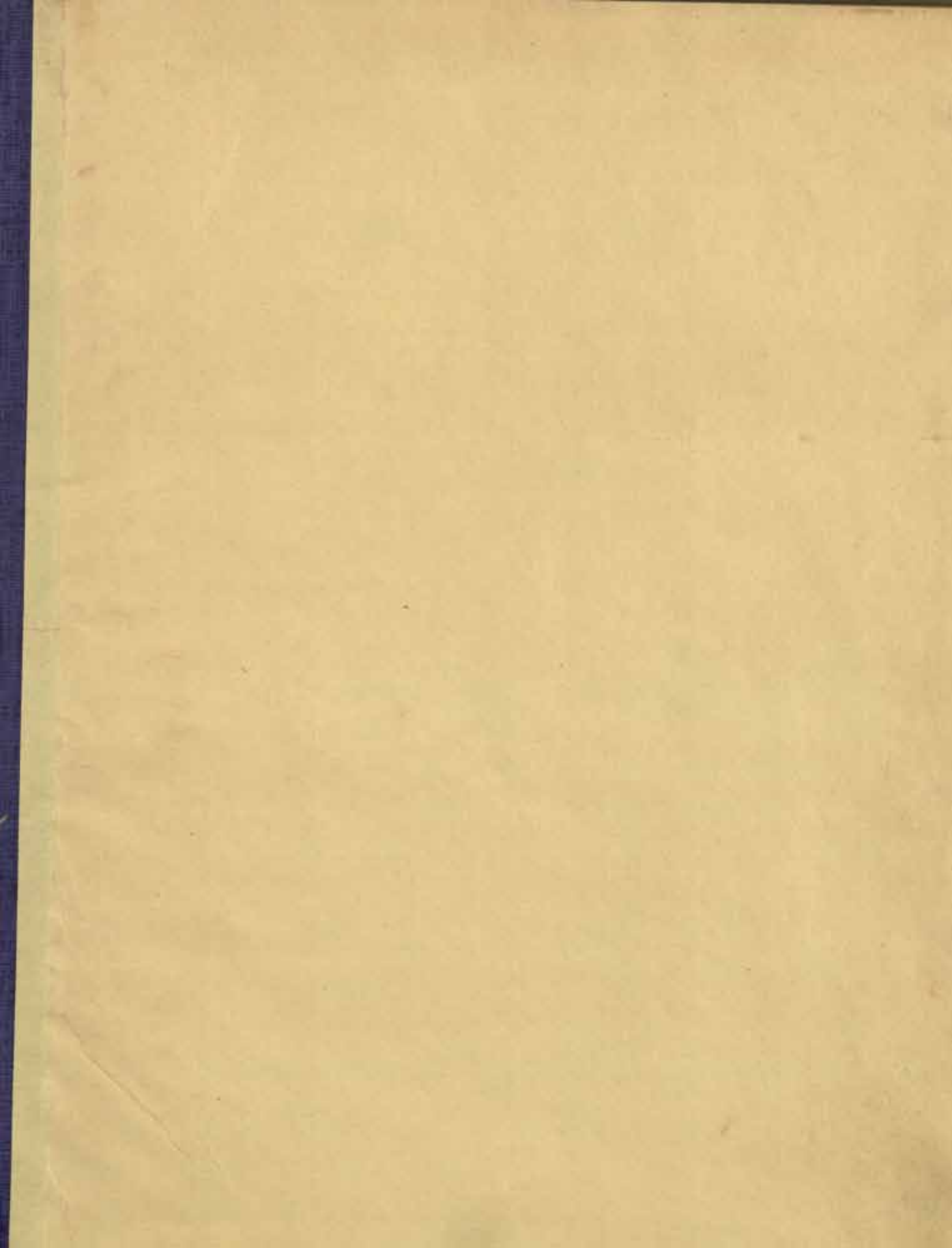
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ARCHÆOLOGICAL SURVEY OF INDIA.

(NEW SERIES.)

EPIGRAPHIA INDICA.

VOLUME I.

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ARCHÆOLOGICAL SURVEY OF INDIA.

EPIGRAPHIA INDICA:

A COLLECTION OF INSCRIPTIONS

SUPPLEMENTARY TO

THE CORPUS INSCRIPTIONUM INDICARUM

OF THE

ARCHÆOLOGICAL SURVEY,

TRANSLATED BY SEVERAL ORIENTAL SCHOLARS.

58388

EDITED BY

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PREFACE.

THE *Epigraphia Indica* originated in a proposal, submitted to the Government of India in February 1887, for the printing of a *Record* to include not only translations of inscriptions—Sanskrit, Persian, Arabic, and other—but lists of them and other miscellaneous antiquarian information, including such materials as had been published for the Archaeological Survey of Western India in the *Memoranda* issued by the Bombay Government from time to time between 1874 and 1895. On the 17th October following, information was asked by Government and submitted, giving details for a quarterly issue of fasciculi. After further correspondence the publication was sanctioned, and the first part was published in October 1888. After the third part, however, owing primarily to unavoidable delays by the press, it was found impossible to keep the publication up to the quarterly date, and the volume has consequently extended over a longer term than was contemplated; this however is really of little consequence. The materials other than inscriptions, sent to me during the first year, were of little general and permanent interest, while the partial breaking up of the surveys, and my leaving India in 1889, prevented any special effort on behalf of the subsidiary features of the original prospectus. Hence the work has come to be devoted entirely to palæography, which was, indeed, from the first its main purpose.

Indian inscriptions—more so even than those of any other country—are the real archives of the annals of its ancient history, the contemporaneous witnesses of the events and of the men whose deeds they hand down; and their authenticity renders them most valuable for the historian and deserving of careful record. They supply important data bearing on the chronology, geography, religious systems, affiliations of families and dynasties, taxes, land tenures, magistrates, customs, manners, organization of societies, language, and systems of writing of ancient times. Hence the great need for collecting and publishing them with the best translations and comments that modern scholarship can supply. The early pioneers of Indian research fully recognized this, and men like Wilkins, Colin Mackenzie, Colebrooke, Babington, Drs. Mill and Stevenson, Wathen, W. Elliot, and J. Prinsep, laid the foundation of, and made important contributions to, Indian palæographic study. So early as 1835, M. Jacquet of Paris projected a *Corpus Inscriptionum*, and made arrangements to include in it the collections formed by Colonel Colin Mackenzie; but an early death prevented this young French Orientalist from realizing his purpose. The Bombay Temple Commission, in 1851, recalled attention to the inscriptions, and, in 1856, they reported on "the extreme

"desirableness of the publication, under the auspices of Government, of facsimiles or copies, with decipherments and translations." The report added that "the publication of such a *Corpus Inscriptionum* appeared to be an object of such importance in an antiquarian and historical point of view (for it would embrace the most important *documenta* of Indian history), that it well merited the combined attention of Government, of learned societies, and of individual orientalisks." This project also remained unfulfilled, and it was not till 1877 that Major-General (now General Sir) A. Cunningham, C.S.I., issued the first volume of his *Corpus Inscriptionum Indicarum*, the object of which was "to bring together in a few handy and accessible volumes all the inscriptions of India which now lie scattered about in the Journals of our different Asiatic Societies." This volume (in demy quarto) contained the Aśoka inscriptions on twenty-six lithographed plates of reductions, made by a native draftsman, from the impressions available. The second volume has not appeared; but the third, containing the inscriptions of the early Gupta kings and their successors, was prepared by Mr. J. F. Fleet, C.I.E., B.C.S., and published in 1887 in a large super-royal quarto volume,—the plates being photo-lithographic reductions from mechanical impressions taken from the originals, and the whole edited with Mr. Fleet's usual care and scholarship.

To attempt collecting the ancient and mediæval inscriptions of India, however, in separate volumes, arranged by dynasties or even periods, would necessitate indefinite delays and would still be imperfect; and therefore it seems 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. This volume is thus to be regarded as properly one of the series of the *Corpus Inscriptionum Indicarum*, and practically may stand as the fourth volume of that publication.

The contents of this volume speak for themselves. The newly discovered twelfth Aśoka edict from Shāhbāzgarhī, the great Sīyadonī inscription found by me in the Lalitpur District, the new inscription of Toramāṇa Shāha, the ancient Hiraṇyagalli copper-plate grant, the complete text of the Lakṣhā Maṇḍal inscription, and the important series of Jaina inscriptions found by Dr. Führer in the excavations at Mathurā,—are only part of the important fresh contributions to epigraphy included in it. Facsimiles of the more important inscriptions are also given.

With the numerous epigraphs that have not been published before, it supplies also corrected editions from facsimile impressions of others that had been quite inadequately edited. The scholarship and special experience of the various translators,—Professors G. Bühler, Ph.D., LL.D., C.I.E., of Vienna, F. Kielhorn, Ph.D., C.I.E., of Göttingen, and J. Eggeling, Ph.D., of Edinburgh, E. Hultzsch, Ph.D., and J. F. Fleet, C.I.E., B.C.S.—are a

sufficient guarantee for their notes and versions. To all of them my best thanks are due for the care and attention they have given to the work submitted to them; and specially to Dr. E. Hultzsch, who has given unflagging aid in revising the proofs for the press. Dr. Führer, also, has contributed many most valuable impressions for translation, including the whole of the Jaina inscriptions from Mathurâ.

The paper by Professor H. Jacobi, Ph.D., of Bonn University, on the computation of Hindu dates, is one of special and permanent value to all students of Indian chronology.

The Government of India has sanctioned the continuance of the work in a second volume, and much progress has already been made in preparing the materials for it. It will contain a revised edition, with facsimiles, of the great inscriptions of Aśoka by Professor G. Bühler, who will also supply other papers on further Jaina inscriptions from Mathurâ, on the Sâñchi inscriptions, etc. At my request the Government of India has kindly secured an impression of the Badal pillar inscription, and through the favour of Colonel S. S. Jacob, C.I.E., of Jaypur, *estampages* of the Harsha inscription have been obtained, which, together with others, have been edited by Professor F. Kielhorn. Then Muhammadan inscriptions have hitherto been overlooked or but sparingly edited; and it is intended to give them a place in the next volume, for which two series of considerable length have been already prepared.

JAS. BURGESS.

22, SETON PLACE, EDINBURGH

5th October 1891.

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EPIGRAPHIA INDICA.

SANSKRIT AND PRAKRIT INSCRIPTIONS.

The great importance of Indian Inscriptions as a means of illustrating and completing our knowledge of the history of the country, fixing the era of its dynasties, the character of its peculiar land tenures, the derivation and development of its various alphabets, and other subjects of like importance, has been long since recognised by Colebrooke, Prinsep, Lassen, and all orientalists. Of late years, increasing attention has been given to the study of these ancient records—preserved on stone and copper-plates, and which primarily served as the title-deeds of grants and endowments made by kings or chiefs to temples and religious personages or communities. Most of the earlier collections of transcripts made from these documents¹ were only eye-copies, and, however carefully prepared, were but very rarely sufficiently correct and reliable for purposes of critical translation. The late Sir Walter Elliot, K.C.S.I., LL.D., when in the Madras Civil Service, was the first to employ, to any large extent, the system of taking direct ink impressions from copper-plate grants. Many of these were afterwards published by me in *The Indian Antiquary*. This method, like photography, provided the means of supplying to scholars facsimiles of the documents free from clerical errors or modification of the alphabets. Methods of taking direct inked impressions from stone, also, have been devised; and *estampages* can thus be taken, having the advantages of presenting a direct reading of the inscription on the inked face and a mould from it on the back, so that the slightest scratch on the stone is retained on a carefully-taken impression. With such a copy before him, the epigraphist can leisurely decipher the inscription in his study with about the same accuracy and facility as if he had the lithic record before him.

The inscriptions in the following pages have been prepared from such impressions and edited by most competent scholars, with comments, texts, and translations. The publication of them will thus place in the hands of European and other students of Indian history and antiquities, trustworthy texts and versions of the inscriptions collected by the Archaeological Surveys,² and will be a reliable source from which to obtain the materials required in the prosecution of their studies in the historical, antiquarian, philological, or other branches of Oriental research. Selected facsimiles of the more notable inscriptions, on a reduced scale, accompany the texts.

J. B.

¹ For some account of the collections made and the work done in this department of research previous to 1878, see my remarks in the Introduction to *Pāli Sanskrit and Old Canarese Inscriptions*, arranged by Mr. J. F. Fleet, B.C.S.

² The Inscriptions of the Madras Survey will be published separately by Dr. E. Hultzsch.

I.—A PRĀKRIT GRANT OF THE PALLAVA KING ŚIVASKANDAVARMAN,
By G. BÜHLER, Ph.D., LL.D., C.I.E., VIENNA.

For the edition of the subjoined grant I have used a photograph and two rubbings (A and B), made over to me by Dr. J. Burgess, C.I.E., Director General of the Archaeological Survey of India. The original plates were purchased from Chennappa, a merchant of Hiraṇyagalli in the Bellāri district. They are eight in number and measure each 8 inches by 3 $\frac{1}{2}$. They are numbered with the ancient numeral signs of the *akṣharapalli*; but, contrary to the ordinary usage, the figures are found on the first side of each sheet.¹ The plates are held together by a single ring which passes through holes in the upper right-hand corners.

The technical execution is extremely rude and so careless that the holes for the ring have been cut, after the engraving had been done. Portions of several *akṣaras*, e.g., of the second on plate IIa, l. 1, have thus been destroyed. The preservation is good. Only in the last line of plate IIa one important word has become illegible. The characters closely resemble those used in Sir W. Elliot's grant of Vijayabuddhavarman's queen.² The letters *ṣa ṣa* and *da* look frequently much alike, and the same remark applies in some cases to *ta* and *na* as well as to *ta* and *bha*. The *anusvāra* is indicated by a small cross. Among the numeral signs there are several remarkable forms. Thus the figure 2 is expressed by a dot and a slanting straight line, the figure 3 by a peculiar combination of three straight lines. On the other hand the figure 1 is expressed by a curved stroke, as in the grant edited by Mr. Fleet.

With the exception of the last line, which contains a final *maṅgala* in good Sanskrit, the grant is written in a Prākṛit dialect, which comes close to the literary Pāli, but shows also a number of peculiarities and divergent forms. The majority of the latter is traceable partly in the edicts of Aśoka and partly in the inscriptions of the caves of Western India and of the Amarāvati Stūpa, while a few occur only in other literary Prākṛits. The points which here deserve special mention are the following:

1. The palatal *ja* is used frequently for *ya*. It appears throughout in the names, which in Sanskrit end in *ārya*, e.g., *Golasamajasa* (l. 12), *Ajisamajasa* (l. 13), i.e., in Sanskrit *Agnīśarmāryanya*, &c. In other words, the change is less constant. Thus we have

¹ The same anomaly is observable in Mr. Fleet's edition of Sir W. Elliot's grant of Vijayabuddhavarman's queen, where, besides, plate IIb bears the figure 3, while plate III is not marked at all.

² *Indian Antiquary*, Vol. IX, pp. 101-102. Unfortunately the greater part of the text of this grant makes no sense in Mr. Fleet's edition. I at first suspected that his facsimile was not exact. But a comparison of the original plates, which were presented to the British Museum by Sir Walter Elliot, has convinced me that it is absolutely trustworthy. A repeated examination of the document and a comparison with our grant have led me, however, to differ from Mr. Fleet with respect to the reading of a number of words. I read—

1. 1. *Bhadraddāyasa* instead of *Bhadrasthāyasa*.

1. 8. *Aṁkara* for *abūka* (?)

1. 9. *Nirattapa* and *amheki*, for *nirattasa*, *adha* (?) *hi*.

1. 10. *Sampadattā tam aditpa gāmegikā dyuttā* for *samya dattā tam iditpa-gāme yekā 200 (?) 40 (?) tīra*.

1. 11. *Saccaparikhṛatī parikharandha parikharayam* for *samya parikharitī parikharasthaparikaya*. If the last two

words are changed to *parikharanta* and *parikharayanta* [cā], a translation of lines 8-11 is possible, and it will be " (To the temple) of divine Nārāyaṇa (a piece of) land, four *nirattasa* & has been given by us, (the gift) having (been) made a means of increasing our length of life and power. Knowing that (our) officials living in the village, should exempt it (and) and cause it to be exempted with all exemptions."

In l. 15 I read *pinatī* instead of *devatī*, because here, as also in *gāmegikā* (l. 10) the curved line to the right of the consonant which itself comes closer to *pa* than to *da*, is meant—as often in another class of inscriptions, for *i*. I am unable to decipher lines 4-7, which remain utterly unintelligible.

kareyya (l. 40) and *kareyyāma* (l. 41) against *kāravejja* (l. 40), *vatteja* (l. 46), and *hoja* (l. 48); *yo* (l. 46) against *jo* (l. 44); *ppayutte* (l. 6) against *ṣaṃjutto* (l. 47). A great many other words, like *yāji* (l. 1), *viṣayesa* (l. 3), show only *ya*. The occasional change of *ya* to *ja* separates the language of the inscription from the literary Pāli and the dialects used in Aśoka's inscriptions, while it agrees with the practice followed in the cave-inscriptions. An instance of the change, which in literary Pāli is very rare, of *ja* to *ya*, occurs in *Bhāradāya* (l. 2, 16, 19) for Sanskrit *Bhāradāja*.

2. A very peculiar principle is observed in the change of *na* to *ṇa*. It almost invariably takes place in the affixes of inflection, *Pallavāṇa* (l. 2), *maṇusāṇa* (l. 7), *vatthavāṇa* (l. 8), *ḍamhāvāṇaṃ* (l. 8, 27, 30, 38), *bhātukāṇa* (l. 18), *ḍamukhāṇaṃ* (l. 27, 38), *likhiteṇa* (l. 51), *kātāṇaṃ*, (l. 10, 29), *nātāṇaṃ*, the only counter-instance being *madena* (l. 40). In other cases frequently, though not invariably, a single medial *na* suffers the same change, while initial *na* and medial *na* always remain unchanged. On the whole the lingual *ṇa* occurs more frequently than in Pāli, in the Girnār redaction of Aśoka's edicts and the cave-inscriptions, but more rarely than in the Prakṛit of the Jainas, where it has nearly supplanted the dental nasal.

3. Some cases in which hard consonants are softened likewise come nearer to the usage of the Jaina and Mahārāṣṭrī dialects, than to that of the Pāli and of the older inscriptions. Thus we find *Kassava* (l. 18) for *Kāśyapa*, *kāravejja* (l. 40), *anuvattāveti* (l. 45), and *vi* (l. 6, 29), while the original consonant is preserved in *parihāpetavva* (l. 37), and *opi* (l. 37). With these instances may be compared *bhaḍa* for *bhaṭa* (l. 7, 43), and *kada* or *kaḍa* (l. 51) against *adhikata* (l. 4). An exceptional case of hardening occurs in *majātāye* for Sanskrit *maryādāyā*. The representation of Sanskrit *varsha* by *vāsa* (l. 48, 49) and *varisa* (l. 42) is against the usage in Pāli and in most of Aśoka's edicts, but is found in the cave-inscriptions.

4. Some peculiar forms, in the declension especially of pronouns and numerals, which deserve to be noted, are: the masculine *sammo* (l. 46) instead of the neuter *sammaṃ*, Sanskrit *śarma*, the nominative plural masculine *chattāri* (l. 18, 39) instead of *chattāro*, the instrumental singular *majātāye* (l. 43), the form *be* (l. 14, 20, 30) for *dve* or *dure*, the genitive plural *amhaṃ* (l. 3, 42) instead of *amhākaṃ*, the genitive plural *etesi* (l. 27) for *etesaṃ*, and *chasi* (l. 46), i.e., *cha esi*,³ for *cha esaṃ*, the genitive plural *chatunṇaṃ* (l. 18) instead of *chatunṇaṃ*. Analogies for the first three forms occur already in Aśoka's edicts. The last five are known from the cave-inscriptions and the later Prakṛits. Most remarkable is the inflection of the Dvandva compound in the phrase *Kumārānamdi-Kumārāsama-Koṭṭāsama-Sattisa cha chatunṇaṃ bhātukāṇa chattāri pattibhāgā* (l. 17), where we should expect the termination of the plural instead of that of the singular. The preceding adjective *Konikaṇḍagotasa* and the following *cha* show that we have not to deal with an accidental mistake. Analogies are found in the Sanskrit *Sūtras*.⁴ Thus we find in Āpastamba's *Dharmasūtra*, I. 31, 21, *prāyatyabrahmacharyakālecharyayā cha*.

5. There are further several cases, which exhibit a curious disregard of the rules of concord:—L. 10-11 the adjectives *appatihatasaṇḍasaṇḍasa* and *anekahi[raṇḍa]koḍigo-halasatasahasappadāyino*, standing in the genitive singular, have to be taken with the

³ With respect to the elision of the second vowel compare Pāli *chattārome* instead of *chattāro ime* and other instances mentioned by Kuhn, *Beiträge zur Pāli Grammatik*, p. 60.

⁴ See also my remarks in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. XLI, p. 250.

substantive *mahārāja-Bappasmihi*, which stands in the instrumental plural. Again, the names of the officials in l. 3-6, *visayasa—adhikarādika* and so forth, stand in the accusative plural, but the last noun of the series, which must have been governed by the same omitted verb as the others, *bhāḍamaṇṣāṇa* (l. 7), shows the genitive plural. The explanation of these two anomalies seems to be that two constructions, either of which would be permissible in itself, have been mixed up. In the first case the word which governs the three nouns is *puccadatto* (l. 12), and this might in Prākṛit be construed either with the genitive or with the instrumental. Moreover, as the substantive is the name of a royal personage, the use of the plural instead of the singular is also permissible. The construction, which the passage shows, has, I think, been caused thereby, that the writer first intended to use the genitive singular throughout and then changed his mind, preferring the construction with the instrumental and the plural. Want of care, or the idea that constructions, differing in form but identical in sense, may be used indiscriminately, made a correction appear unnecessary. The same remarks apply to the second case, where either the accusative or the genitive used throughout would be correct.⁴ More difficult is the explanation of the construction of the masculine *sampadatto* (l. 30) with the neuter *puccadatta*, which latter agrees with the omitted substantive *edjakaṁ*. If the anomaly has not been caused by a mere *lapsus styli*, it seems to point to an utter loss of feeling for the differences of gender. The fact that the neuter *chattāri* is used as a masculine, speaks in favour of the second alternative.

6. Finally, the spelling of the inscription calls also for a few remarks. It shows throughout a mingling of two different methods, the abbreviated of the official and commercial classes and the etymological of the Pandits. According to the former, which is used nearly throughout, as might be expected, in the edicts of Aśoka and mostly in the cave-inscriptions, and which was until a short time ago universally prevalent in government and merchants' offices, each single consonant may also be read double. Hence we find *Sirakkamēlacamo* (l. 2) for **vammo*, *gumike* (l. 5) for **gummike*, *dhamā* (l. 9) for **dhammā*, *Agisamajasa* for **Aggisamajjassa*, and numerous similar instances, while the spelling of *aggittoma* and *dhamma* (l. 1), and of a great many other words, follows the etymological principle. In some cases the latter is adopted, though it violates the phonetic laws of the Prākṛit. Thus *Atteya* (l. 13) is a close transliteration of *Atreya*, but the Prākṛit dialects admit only the forms *Ateya* and *Atteya*. A word in which both principles of spelling seem to be blended, is *Vatasagotasa* (l. 22), which corresponds to Sanskrit *Vāṭyasagotrasya*. The correct Prākṛit spelling would be *Vachchhasagottassa*. It may, however, be that the writer put *tea* because he was accustomed to pronounce it like *chha*.

The historical information, which the grant conveys, is scanty, and in the present state of our knowledge of the history of Southern India not particularly useful. The Pallava king Śivaskandavarman of Kāñchi, who was affiliated to the Brahmanical *gotra* of the Bhāradvājas, confirmed and enlarged, in the eighth year of his reign, a donation, made formerly by the great king, the lord Bappa (i.e., probably by his father), to certain Brahmans, who resided at Āpitti or Āpittī, and were *bhojaka*s, i.e., probably freeholders of the village Chillarekakodumka or Chillerekakodumka. The latter village was included in the Sātāhani district (*raffha*). The gift consisted of

⁴ See also my remarks on similarly lax construction in the Sanskrit *Sātras*, in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, volume XI, page 522f.

a garden in Chillarekakoḍumka, the income from which was to be divided in the manner specified, of two pieces of land in Āpiṭṭi, and of some serfs. The writer of the grant was the privy councillor (*rahasādāhikā*) Bhaṭṭiśarman, who is called *Kolivālabhojaka*, i.e., the Ināmdār of Kolivāla. It is for the present impossible to say how the donor is connected with the other Pallava kings, known from the *śāsanas* as yet published, or to fix the period when he reigned. With respect to the latter point I am, however, inclined to assume with Mr. Fleet (*Indian Antiquary*, vol. IX, p. 101), that the kings, named in the Prākṛit grants, belong to an earlier time than those who issued the Sanskrit *śāsanas*. The want of accurate maps makes it impossible for me to identify the villages and the district named.

In spite of these drawbacks our grant possesses a very great importance. Like the great Nānāghaṭ inscription of Śātakanni's widow Nāyanikā and like the Elliot grant of Vijayabuddhavarman's queen, it shows that the use of Prākṛit in the older inscriptions is not due to the influence of Buddhism, but that in early times Prākṛit was the official language of the Indian kings, while the use of Sanskrit was still confined to the Brahmanical schools. Our grant and the other two documents mentioned were issued by adherents of the Brahmanical faith. The use of Sanskrit in the comminatory verses, included in the Elliot grant, and in the *maṅgala* at the end of our grant, show that the said language was not unknown to the persons who composed the text. If, nevertheless, the chief portions of the grants are written in Prākṛit, some reason, not of a religious nature, must have dictated the use of the vulgar idiom. This reason, I think, can only have been official usage. The results of the recent epigraphic and linguistic studies are most unfavourable to the theory that there was in India once a golden age during which kings, priests, and peasants spoke the language of Pāṇini. They rather tend to show that the classical Sanskrit is a Brahmanical modification of the, or a, northern dialect, elaborated by the grammatical schools, which very slowly and in historical times gained ascendancy throughout the whole of India and among all the educated classes. Our inscription is an important link in a long chain of arguments supporting this view. Its full importance can, however, only be made apparent in a comprehensive discussion of the history of the Aryan languages of India.

TRANSCRIPT.

PLATE I.

Siddham]^a

- | | | | |
|---|-------------|---------------------------------------|--------------------------|
| 1 | Kāṇcheipurā | aggitthomavājapeyasaamedhayāji | dharmamahā |
| 2 | rājādhirājo | Bhāraddāyo | Pallavāṣa Sivakhaṇḍavamo |
| 3 | amhaṇ | viśayasaṅgāttharājakumārāsenaṇḍapati- | |

PLATE II.

- | | | |
|---|--|--------------------------------|
| 4 | raṭṭhikamāḍabhinudesaḍhikaḍḍike | gāmāgāmbhojake |
| 5 | vallave govallave ambaḍche āraṇḍhikate gumike tūthike | |
| 6 | neyike aune vi cā ambaṣeṇaṣappayutte saṇḍcharaṇḍataka- | |
| 7 | bhaḍamaṇaṇḍaṣa [kaḍh....o] | pārihāraṇ vitarāma cāttha dāṇi |

^a This word stands on the margin, on a level with the second line.

L. 1. One would have expected *aggitthoma*.

L. 3. The *ra* of *raṭṭhika* looks exactly like that of *agritthoma*.

L. 4. The *i* of *raṭṭhika* is very faint; read *saḍḍhika*.

L. 5. Read *araṇḍhikate*.

L. 6. Only the right side of *ga* in "ponpa" is preserved.

L. 7. The letters placed between brackets are very doubtful, with the exception of the last vowel; *pārihāraṇ* is particularly plain.

PLATE IIb.

- 8 Apittivattavina Chillarekakodumkabhajakabhamanari appa-
 9 na kulagottasa dhamayubalayneovallhanike vijayavejayiko
 10 cha kätūṇaṁ appatthasāsanassa anekabirugakodhi-
 11 gohalasatasahassappadāyino mahārāja-Bappasāmihi

PLATE IIIa.

- 12 vāṭaka Chillarekakodumke puvvadattam Golasamajasa patibhāgo 1
 13 Atteyasagotasa Agisamajasa patibhāga 4
 14 Māḍharasa patibhāga be 2 jāmatukasa Agillasa pati-
 15 bhāgo 1 Hāritasagotasa Kālasamasa patibhāga 3

PLATE IIIb.

- 16 Bhāradāyasagotasa Kumārasamasa patibhāga 2 Kosika-
 17 sagotasa Kumārasāmi-Kumārasama-Kaṭṭasama-Sattisa cha
 18 chatunham bhātukāṇa chāttāri patibhāga 4 Kasevasagotta-
 19 sa Bhāṭṭa patibhāgo 1 Bhāradāyasa Khamlakomhisa

PLATE IVa.

- 20 patibhāga be 2 Khamlakomhisa patibhāgo 1 Bappaṇa
 21 patibhāgo 1 Dattajasa patibhāga be 2 Namdijasa
 22 patibhāga 3 Vatsasagotasa Radasamasa pati-
 23 bhāgo 1 Dāmajasa patibhāgo 1 Sālasamajasa pati-
 24 bhāgo 1

PLATE IVb.

- 25 Parimitasa patibhāgo 1 Nāgapanisasa patibhāgo 1 Golisa
 26 patibhāgo 1 Khamlasamasa patibhāgo 1 Sāmijasa patibhāgo 1
 27 etesi lamhanāṇaṁ Agisamajapamukhāṇaṁ Sātāhaniratthe
 28 gāṇe Chillarekakodumke daktinasiṇaṁ puvvadattam

PLATE Va.

- 29 amhehi vi āchandatārakāṭika kātūṇaṁ udakādih saṁpa-
 30 datto etam bamhanāṇaṁ Chillarekakodumkavāṭakaṁ
 31 akarayollakavinesikkhattāvāṇaṁ adāhadadbhigahāṇaṁ
 32 aratthasamvinayikaṁ alougulachchobham akaravettthi-

PLATE Vb.

- 33 komjallam apārasparahalivadagahāṇaṁ atāṇakattthagala-
 34 ṇaṁ aharitakasākapuphagahāṇaṁ evamādikehi attāḍa-
 35 rasajātīparihārehi viṣayavāsīhi Api-
 36 tṭivāsīhi Chillarekakodumkavāsīhi cha pariharitavam

PLATE VIa.

- 37 parihāpetavva cha tti api cha Apittiyam Agisamaja-
 38 pamukhāṇa bahmanāṇaṁ khalasa nivataṇaṁ gharasa nivata-
 39 ṇaṁ addhikā chāttāri 4 kolikā be tti 2 eva nātūṇaṁ
 40 aṭṭha kochi vallabhamaḷena piḷā bādhā kareyya kāravejji

L. 10. Read "Siraṇa."

L. 12. Possibly *etākaṇ* and *Golasamajasa*.L. 13. The proper Pāli form of *Atteya* is not *Atteya*, but *Atteyya*.L. 15. Read *Hārīta*.

L. 18. The figure is doubtful.

L. 31. Perhaps "*kāṇḍāḍḍaṇa*" to be read; a peculiar curve is attached to the right limb of *ka* in *akarayollaka*, and *akarayollaka* may be intended.L. 30. Read *chāttāri*, or *chāttāri*.

neyikas,¹² and all others employed in our service, to roaming (*spies*) and warriors,¹³ and we grant here an immunity (*vis.*) the garden in Chillarekakodumka, which was formerly given by the great king, the lord Bappa,¹⁴ a giver of many *krors* of gold and of one hundred thousand ox-ploughs,¹⁵—while he made (*the gift*) a means of the increase of the merit, longevity, power and fame of (*his*) own family and race—to the Brāhmana, freeholders of Chillarekakodumka (*and*) inhabitants of Āpitti, (*vis.*) to Golasamaja (Golasarmārya) one share of the produce,¹⁶ to Agisamaja (Agnisarmārya) of the Ātteya (Ātreya) gotra four shares of the produce, to Mādharma (Mādhara) two shares of the produce, to (*his*) son-in-law (?) Agilla (Agnila) one share of the produce, to Kālasama (Kālasarman) of the Hārta gotra two (?) shares of the produce, to Kumārasama (Kumārasarman) of the Bhāradāya (Bhāradvāja) gotra two shares of the produce, to the four brothers Kumāranandi, (Kumāranandin), Kumārasama, (Kumārasarman), Kottasama (Kottasarmārya) and Satti (Śakti) of the Kosika (Kauśika) gotra four (4) shares of the produce, to Bhaṭi (Bhaṭṭi) of the Kassava (Kāśyapa) gotra one share of the produce, to Khamdakomḍi (Skandakoti ?) the Bhāradāya (Bhāradvāja) two shares of the produce, to Khamdadhā (Skanda-riddha) one share of the produce, to Bappa one share of the produce, to Dattaja (Dattārya) two shares of the produce,¹⁷ to Namdiya (Nandārya) three shares of the produce, to Rudasama (Rudrasarman) of the Vātsya gotra one share of the produce, to Dāmaja (Dāmārya) one share of the produce, to Sālasama (Śyālasarman ?) one share of the produce, to Parimita¹⁸ (?) one share of the produce, to Nāganandi one share of the produce, to Goli (?) one share of the produce, to Khamdasama (Skandasarman) one share of the produce, to Sāmiya (Svāmārya) one share of the produce.

“By Us also the formerly-given (*garden*)” (situated) on the southern *stm*, in the village of Chillarekakodumka (*and*) in the province (*raṭṭha*) of Sātāhani, has been granted to the above-mentioned Brāhmana, chief among whom is Agisamaja (Agnisarmārya), (*the gift*) being confirmed by a libation of water and being made (*valid*) as long as the moon and stars endure.

This garden in Chillarekakodumka, which belongs to the Brāhmana, (*is to be*) free from taxes, free from the taking of sweet and sour milk,¹⁹,²⁰ free

¹² The first of the three words left untranslated corresponds to Sanskrit *gaulmika*. *As gaulma* means both ‘a thicket’ and ‘a picket of soldiers,’ the derivative may denote either a kind of forest-official or the leader of a gaulma of warriors. *Tūtika* may be connected with Prakrit *tūka* ‘a Tirtha,’ and mean ‘overseers of fords’ or ‘of bathing places.’ With *neyika* compare *naigiddā* in Mr. Fleet and Elliot’s grant, *Indian Antiquary*, vol. V, p. 82, line 23 of the text. Mr. Fleet changes it to *niyiddā*, which now seems a rather doubtful emendation. I suspect that *naigiddā* is a mistake for *naigiddā*, which would exactly correspond to *neyika*, and that both words are corruptions of Sanskrit *edgika*, commonly pronounced *ediek*. If this is correct, the term denotes a military officer of the rank of a corporal or a sergeant.

¹³ *Samakurautaka* occurs also in Mr. Fleet’s grant, *loc. cit.*, line 29 of the text, and Mr. Fleet has translated it by ‘travellers.’ I believe that royal servants are meant, and that the word refers to the spies whom the Indian kings sent into the provinces to explore the behaviour of their officials.—see *Maas*, VII, 122.

¹⁴ The great king Bappa is probably the donor’s father.—see Mr. Fleet’s article, *Indian Antiquary*, vol. XV, p. 372E.

¹⁵ This may, of course, mean also ‘one hundred thousand cows and (the same number) of ploughs (of land).’ Regarding the various kinds of the measure of land, called ‘a plough,’ see Kullūka on *Maas*, VII, 119.

¹⁶ *Paṭṭi*, *paṭṭi*, *paṭi*, and *paṭi* I take to be the representatives of Sanskrit *pradoti*, which means *dya*, ‘produce,’ or ‘income.’ It is, of course, possible that the garden was let and the rent divided among the donees.

¹⁷ This name does not seem to be correct; perhaps it should be *Harimīta*, *le.*; *Harimītra*.

¹⁸ The word *edgika* has been left out by mistake.

¹⁹ Milk, grass, firewood, vegetables, and so forth had to be furnished gratis by the villagers to royal officers and their servants. The custom still prevails in many native states.

²⁰ I do not venture to translate *arajkasuriazigika*. The phrase is, of course, identical with that used in the Aodra inscriptions (*Archaeological Report, West. Ind.*, vol. IV, pp. 104-106, Nos. 13, 14)—*arajkasuriazigika*, my former explanation of which cannot stand.

from troubles about salt and sugar,²² free from taxes, forced labour....., free from the taking of the oxen in succession,²³ free from the taking of grass and wood, free from the taking of vegetables and flowers; with these and other immunities of the eighteen kinds it must be exempted and caused to be exempted by the inhabitants of the province, by the inhabitants of Āpittī and by the inhabitants of Chillerakakoḍumka.

"Moreover, in Āpittī (one) *niartana* (has been given) to the Brāhmanas, chief among whom is Agisamaja (Agniśarmāya), for a threshing-floor, (one) *niartana* for a house, four labourers²⁴ receiving half the produce (*addhikā*), two *Kolikas*.²⁵

"Now (if) anybody, knowing this, proud of (being) a favourite (of the king), should cause or cause to be caused a small obstacle (to the donees) him, forsooth, we shall restrain by punishment. And further I pray both the future great warriors of our Pallava race, (who may rule) within a period exceeding one hundred thousand years, as well as kings, differing from us (in descent), saying (unto them): 'To him among you blessings, who in his time makes (the people) act according to the rule, written above.' But he who acts contrary to it shall be the lowest of men, loaded with (the guilt of) the five mortal sins.' A charter (valid) for one hundred thousand years has been given on the fifth day, in the sixth (fortnight) of the rainy season, in the year eight. (My) own order. 'The charter has been prepared in his own handwriting by the privy councillor Bhāṭṭisama (Bhāṭṭisarma), the *Kolivāla* freeholder.' 'Welfare to cows, Brāhmanas, the writer, the readers and the hearers.'"

POSTSCRIPT.

After writing the article printed above, I have received from Dr. J. Burgess the original plates of the grant for inspection and am now able to give the following additions.

The plates are still held together by a single ring to which a nearly circular, somewhat battered, seal about an inch in diameter is attached. This seal shows as emblem an animal, facing the proper right, which may be intended for a deer or a horse. Below there stands the word *Śivaskandavarmanah*, the last three *akṣaras* of which are much defaced and doubtful. The first four *akṣaras* are perfectly plain and leave no doubt that this part of the grant was in Sanskrit, just like the *māṅgala* at the end.

On the otherwise blank outside of the first plate the word *diṣṭam* is inscribed in very large letters. It is obviously the equivalent of Sanskrit *drishṭam*, which according to Dr. Bhagvānlāl and Mr. Fleet occurs in the beginning of the Chammak and Sivani grants of the Vākāṭaka king Pravarasena II. I have formerly tried to show that, though the resemblance of the letters in the latter two documents to *drishṭam* is indisputable, they must be read *om om* or *o om*. In face of the plain reading on our plate, it is no longer possible to uphold the latter view. The existence of the word *drishṭam* must be acknowledged. As regards its meaning, I think that we may take it in its literal sense and translate it by 'SEEN,' the note indicating that the copy of the grant

²² In Sanskrit *alasaṃyogajakṣobham*. Digging for salt was a royal monopoly.

²³ I suppose this refers to the obligation of furnishing by turns draught-cattle for the progress of the royal officers.

²⁴ The *addhikā* i.e., *ordhvikā*, appear to have been slaves,—see also Āpastamba's *Dharmasūtra*, II, 23, 1.

²⁵ *Kolika* corresponds to Sanskrit *kāṣṭhikā*, and may mean 'weavers.' But it is also possible to think of the well-known tribe of the Kolis, who were slaves.

²⁶ I transliterate and complete this,—"*yoḥ evaḥkṛdā uparilikkhitamaryādāyā (jāda) anuṣṭayettāyo caḥ sarmati.*"

given to the donees had been *seen*, and was acknowledged to be correct by the minister or by the keeper of the records. This explanation is suggested by the position of *diṣṭam* in our grant, where it occupies much the same place as the *Vide* or *Videtur* in certain modern official documents. If *diṣṭam*—*diṣṭam* were to be taken as a *maṅgala*, as might be supposed on account of its position in the two Vākāṭaka grants, it would be difficult to say how it came to be used in that sense.

II.—THE PRAŚASTI OF THE TEMPLE OF LAKKHĀ MAṆḌAL AT MAḌHĀ, IN JAUNSĀR BĀWAR,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of the Praśasti of the temple of Lakkhā Maṇḍal at Maḍhā in the Jaunsār Bāwar district on the Upper Jamnā, has been prepared according to an impression supplied by Dr. J. Burgess.¹ The inscription seems to be incised with great skill and neatness and to be in an almost perfect state of preservation. The letters are very closely allied to the *Brāhma akṣaras* of the Horiuzi palm-leaves and to the characters of Dr. Bhagvānlāl's Nepāl inscriptions Nos. 9-15, as well as of those of Kāmavāna and Jhālrapūtan.² With the latter it shares one striking peculiarity—the superscribed and often highly ornamental *kāpās* and *mātrās*. Our document is, however, not quite regular in this respect. *Prishṭhamātrās* and *ā*-strokes, marked by a horizontal line, occur likewise. Archaic is the form of *ṣa* which consists of a semi-circle, inclining towards the right or placed horizontally with the round back upwards. In two cases, l. 13 *Bhaṭṭa-Kṣhemasīva* and l. 14 *Bhaṭṭa-Skanda*, the top of the upper *ṣa* is flattened. The subscribed palatal *ṣa* has also an archaic shape, differing only by the curves in the left-hand vertical from the form of the Gupta inscriptions. The older form of *ya* consisting of a loop and two verticals occurs l. 6 and 11, in *yena*.

The language is good and pure Sanskrit, offering only a few irregularities in the spelling, which, however, are very common in the older inscriptions. Instead of the *anuvāda* we have invariably *na* before *sa*, and also before *sa*, with one exception, where the dental *na* stands. For *kṛitavān* the inscription has, l. 4, *kṛitavān*; for *kṛitāś*, l. 7, *kṛitāś*; and for *siṃha*, l. 1 and 5, *siṃha*. No distinction is made between *va* and *ba*, a certain indication that then as now the letter *va* was always pronounced *ba* in Northern India. Above the inscription there are in the centre some irregular letters of later date which seem to read *Sri-Haṭṭādhīśvarebhyah*. Further towards the right stand five indistinct *akṣaras* of the same alphabet in which the inscription is written, perhaps *nāratana-syaḥ* || and finally nearly in the corner above a diagram [rā?] *jaṭṭisādhukenuh* ||.

As regards the contents of the inscription, it offers (verse 22) a so-called *Praśasti*,—a eulogy or panegyric, composed by Bhaṭṭa Vasudeva, son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kṣhemasīva, and incised in the stone (verse 23) by the mason Śivarapāga, son of Nāgadatta.

¹ The stone is now in the modern temple of Lakkhā Maṇḍal, where it has recently been placed for safe custody; another shorter and almost obliterated inscription is built into a wall. The Tahsildar of Kāsi brought both to my notice.—J. B.

² *Ind. Ant.*, vol. IX, pp. 163 seqq.; vol. X, p. 34; and vol. V, p. 190. Compare also *Anecdota Oxoniensia*, vol. I, part 3, p. 72, note 2.

period during which the alphabet of our inscription was in use, and it is only reasonable to allow a margin of about fifty years either way. Hiuen Tsiang's remarks concerning the government of Singhapura make it, I think, likely that it was written near the remoter limit of this period. He says (*loc. cit.*, p. 143) that, at the time of his visit, "the country had no king or rulers, but was in dependence on Kaśmir." As our inscription distinctly asserts that kings of the Yadu race ruled the realm of Singhapura since the beginning of the Yuga and enumerates those of eleven generations by name, its date probably falls before the Kaśmirian conquest. For even if we assumed, though there is no foundation for such an assumption, that Singhapura again became free shortly after Hiuen Tsiang's visit in 631 A.D., and if we assigned the inscription to the remotest limit, the end of the eighth century, its contents would clash with Hiuen Tsiang's statement. For the eleven generations of kings enumerated we require at least 275 years, which we can in no way get, if we suppose the inscription to have been written after Hiuen Tsiang's visit and after the hypothetical liberation of Singhapura from the Kaśmirian yoke, say between 650 and 1700 A.D. If we assume that it was incised before those two events, say about 600, the assertion that the Yādavas ruled Singhapura since the beginning of the Yuga, *i.e.*, since time immemorial, and that eleven princes ruled it in a direct line of succession, offers no difficulties. The accession of Senavarman will thus have to be placed in the beginning of the fourth century A.D.

In conclusion I may add that this inscription very forcibly inculcates the necessity of our abstaining from identifying every Chandragupta who may turn up in literary or epigraphic documents with the Maurya or the Gupta king of that name.

TRANSCRIPT.

Line 1. श्री

सर्वस्वितिलयहेतोर्विषय [मन्त्र] विष्णुवद्वाना ।

मूर्तिर्नयं प्रदधते संसारमिदं नमो विभवे ॥ [१]

यदुपलब्धुवां राज्ञां सैवपुरं राज्यमा युगावधताम् ।

L. 2. श्रीसेनवन्धनामा राजर्षिः प्रक्रमेणासीत् ॥ [२]

तनयस्तस्य श्रीमाधुपतिरभूदायवर्धनाशौच ।

चार्यव्रततां प्रथमं स्थापितवाङ्मदनु यश्चरितः ॥ [३]

श्री[दत्त]वर्ध-

L. 3. नामा दत्ताभयविभवविजयविष्णु[ह]मः [४]

भीतार्त्तिकुलारिभ्यो बभूव तस्मात्तजो नृपतिः ॥ [५]

सुनुरभूतस्य महान्भूपालश्चोपदीप्तवर्धति ।

दयार्थं यत्प्रपूतना -

L. 4. पतङ्गपटलीप्रदीप्ताग्निः ॥ [६]

श्रीश्वरवर्धति सुतस्तस्याभूद्भूपतिः प्रदानेन ।

ऐश्वर्यं य × कृतवान्भव इव निचये [भवा]र्त्तानां ॥ [७]

श्रीवृद्धिर्वर्धयन्प्रस्तस्य बभूवात्मजः

* L. 1. Read श्री.—The word *śrī* is indistinct.

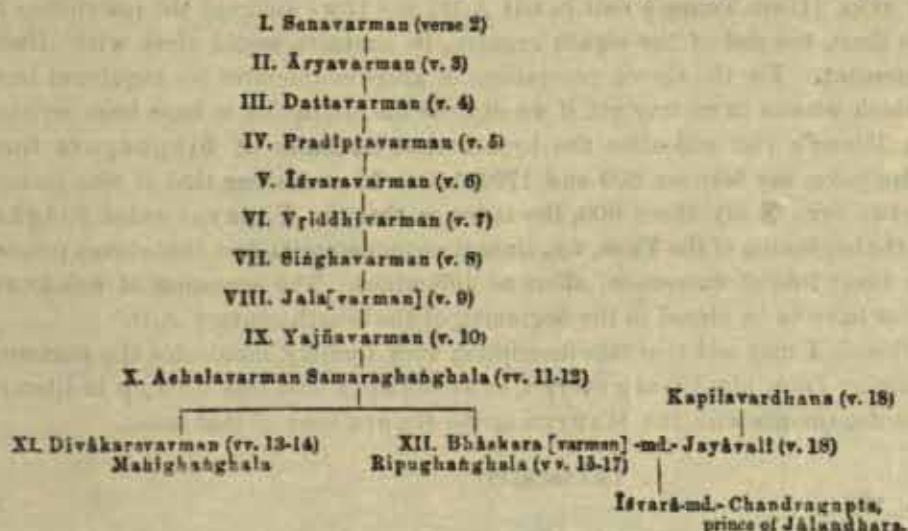
* Metre of verses 1-22, Āryā.

* L. 2. The syllable *ह* in श्री [दत्त]वर्ध is faintly visible. The restoration is certain, on account of the word *दत्ताभय* in line 3.* L. 4. Read पतङ्गपट.—The first two syllables of *पतङ्गपट* are indistinct.

॥३॥

1

The Prāsti records the dedication of a temple of Śiva (verse 20) by a princess, Īśvarā, who belonged to the royal race of Śiṅghapura, for the spiritual welfare of her deceased husband. The latter, called Śrī-Chandragupta, was (verse 19) the son of a king of Jālandhara,—apparently himself not a reigning king, but either a younger son or possibly an elder son who died during his father's lifetime. The greater part of the inscription (verses 2-18) is taken up by an account of the ancestors of the *dedicatrix*, and gives us the following pedigree of the kings of Śiṅghapura,¹ who, according to verse 2, belonged to the line of Yadu,—the Yādavas of the lunar race,—which had ruled over the country "since the beginning of the Yuga."



Though one or even several verses are devoted to each royal personage, not a single historical fact is mentioned regarding them. Only with respect to Jayāvalī the statement that "she obtained the title *deśī* through her virtues," permits us to infer that she was of comparatively speaking low extraction. As her father Kapilavardhana receives only the epithet *Śrī* 'the illustrious,' he probably was nothing more than a common Rajput. The fact that Īśvarā was married to a scion of the royal family of Jālandhara, the modern Jallandhar in the Panjāb, makes it very probable that the district over which her ancestors ruled lay in the same province. Hence the *Saiṅghapura rājya* of our inscription may be safely identified with the kingdom of Sang-ho-pu-lo, *i.e.*, Śiṅghapura,² described by Hiuen Tsiang.³ This identification gives us perhaps a clue to the probable date of the inscription and to the period during which the twelve kings of Śiṅghapura ruled. If the palaeographical facts mentioned above are alone taken into consideration, the inscription will have to be placed between about 600 and 800 A.D. For the earliest of the dated cognate inscriptions was written in Śrīharshaśamvat 48 or 654-55 A.D., and the latest in Śrīharshaśamvat 153 or 759-60 A.D. It would, of course, be unsafe to assume that these dates are exactly the beginning and the end of the

¹ A not quite correct analysis of the contents of this inscription has been given in Prinsep's *Essays*, vol. II, *Ucchul Tablets*, p. 245, note 2. According to Mr. Fleet's letter in *The Academy* of January 7, 1888, it was also discussed or translated many years ago by Dābe Śiraprasāda in the *Sinla Akber*, a publication not accessible to me.

² This is the usual way of rendering the Chinese syllables. The latter agree, however, more closely with the form of our inscription, Śiṅghapura, and I believe that this was the one known to Hiuen Tsiang.

³ *Si-yu-ti*, vol. I, pp. 143-147 (Beal).

- L. 5. मनुष्योः ।
 चन्द्र इव तापहारी जयनानां नन्दनी राजा ॥ [७]
 स्वभुजाञ्जितयौर्ययशा दानवतामुपरि दृष्टसामर्थ्यः ॥ [८]
 श्रीमिह्वर्धनामा तत्तनयो राजसिद्धोभूत् ॥ [८]
- L. 6. तस्य सुतोभूदायापूरणकस्या जनस्य तापञ्चित् ।
 श्रीजलनामा नृपतिः कलियुगदायाम्बिजनवर्धः ॥ [९]
 श्रीयज्ञवर्धनामा तद्वज्रोभूत्सहीपतिर्येन ।
 यज्ञाज्य -
- L. 7. धूमजलदेर्चित्योत्सेका × कृताश्च शिखिनः ॥ [१०]¹
 पुत्रस्तस्य बभूव श्रीमानाजधिरचलवर्धेति ।
 कृतयुगचरितेष्वचलो यद्य स्वेयादिगुणसाम्बात् ॥ [११]
 यस्मिन् -
- L. 8. रघुजलाश्वामन्वर्त्तवतोन्दधार रणरौद्रः [१]
 अपरामगणितसङ्गरकरिरदनाघादितोरस्कः ॥ [१२]
 तस्य दिवाकरवर्ध्या श्रीमान्स्तनयो बभूव नृपतीशः [१]
 यस्य दिवाकरता -
- L. 9. भूत्परतेजीभिभवधर्मेण ॥ [१३]
 वारचविषाणसङ्घटसङ्गरचलचारिणश्च युता यस्य ।
 पकरोदरीनगश्लाघापदि महीचङ्गलभटाश्व्या ॥ [१४]
 तस्य कनीयानुभवाता
- L. 10. श्रीभास्कर इत्यभूत्पतिपालः ।
 रिपुचङ्गलाभिधानं योवददाजौ विजयमन्त्रं ॥ [१५]
 स्वभुजाञ्जितपरराज्यद्रविषसदादानकर्षणः पालेः [१]
 यस्यासीद्विद्यामो नत -
- L. 11. रिपुपृच्छणस्त्रितिषु ॥ [१६]
 येनाभिरुद्ध पद्माम्बतक्षिगमगानि शैलदुर्गैः ।
 आक्कमरा युद्धयौष्ठा हस्तिकरं दापिताः चितिपाः ॥ [१७]
 तस्य गुणाञ्जितदेवीशब्दा श्रीकपिलवर्धन -
- L. 12. सुताभूत् ।
 राज्ञी प्राणेशा श्रीजयावलीत्येकपत्नी च ॥ [१८]
 तस्यास्तनया साध्वो सावित्रीवर्धरति नास्माभौत् ।
 जालम्बरनृपसूनोर्ध्याया श्रीचन्द्रगुप्तस्य ॥ [१९]
 भर्तारि नतवति नाकं करि -
- L. 13. चक्रन्वाहवाक्यदमिदं सा ।²
 तत्पुण्यायाकारयदाचांयानुगतसत्त्वेन ॥ [२०]

¹ L. 7. Read जगत्.

|

² L. 13. Read करिष्यन्वा.

यावन्महीमहीधरजलनिधयो यावदिन्दुरविताराः ।
तावदिदमस्तु कीर्त्तिस्थानं श्रीचन्द्रगुप्तस्य ॥ [२१]
महर्षेण -

L. 14. शिवात्मजमहर्षेण दत्तात्रेयमुज्जया ।
महर्षेण देव एताम्यस्मिन्महर्षीदयो [धे]यः ॥ [२२]
अथानीश्वररागेन नामदत्तस्य सुनुना ।
उत्कीर्त्ता सुखधारेण रौहीतकनिवासिना ॥ ॥ [२३]

TRANSLATION.

Om.

1. Obeisance to the supreme Lord,¹⁴ who destroys the circle of births and assumes the three forms of Brahman, Vishnu, and Rudra for the sake of the creation, continuance, and dissolution of the universe !

2. Among the kings, sprung from the race of Yadu, who govern the kingdom of Singhapura since (*the beginning of*) the (*Kali*) Yuga, arose in the course (*of time*) a royal sage, named the illustrious Senavarman.

3. His son was an illustrious king with the name Āryavarman, who first after him (*his father*) proclaimed by his deeds the fact that he kept the vow of an Ārya.

4. The king, named the illustrious Dattavarman, who secured safety, riches, victory, and destruction (*respectively*) to the fearful, to beggars, to his race and to his enemies, was his son.

5. His son was a great protector of the earth, called the illustrious Pradiptavarman, a blazing fire for (*that*) multitude of moths, the armies of his foes, who were blinded by pride.

6. His son, called the illustrious Īśvaravarman, became king through his great liberality, he who ruled, like Bhava, over a multitude of objects of existence (*bhava*).

7. His son was he who was denominated the illustrious Vṛiddhivarman, a king whose good fortune was much increased, who, like the moon, removed torments¹⁵ and gladdened the eyes (*of men*).

8. His son was the illustrious Singhavarman, a lion-like king who earned by (*the strength of*) his arms a reputation for bravery and whose power was seen (*to be*) above (*that of*) those having *ddna* (*i.e.*, of merely liberal not heroic princes and of rutting elephants).¹⁶

9. His son was he who is named the illustrious Jala, a prince whose peculiar action was the filling of the regions (*with his fame*), who removed the torments of his people, and who rained water (*as it were*) for (*quenching*) the forest-fire of the Kaliyuga.¹⁷

10. His son was the king named the illustrious Yajñavarman, by whom the peacocks were ever made to cry aloud on account of the smoke-clouds (*arising*) from the sacrificial butter.

¹⁴ L. 14. ओ in दधीज्यः is not quite distinct.

¹⁵ Metre of verse 23 Anushtubh.

¹⁶ The deity meant is Śiva.

The moon removes the torments of the heat of the day, and the king those inflicted by wicked men.

¹⁷ Here we have the time-honoured pun on *ddna* 'liberality' and 'the ichor of the rutting elephant.'

¹⁸ *i.e.*, who by his virtues counteracted the wickedness of the Kali-yuga, which on account of its destructiveness may be compared to a forest-fire. The other epithets, too, have a double sense, one applicable to water, *jala*, and the other to the king called *Jala*.

11. His son was the illustrious royal sage called Acalavarman, who was constant in (*following*) the holy practices of the Kṛitayuga, because (*his*) virtues, firmness, and so forth, (*were*) the same (*as those prevailing in the golden age*);

12. Who bore the second name Samaraṅghala,¹ suitable (*for him*) on account of its meaning, (*because he was*) terrible in battle and his chest had been marked in countless fights by the points of elephants' tusks.

13. His son was the illustrious lord of kings, Divākaravarman, whose sun-like nature (*divākaraśa*) was shown by a characteristic (*of his*), the humbling of his enemies' ¹² fiery courage (*paratejohibhava*), just as the sun causes to pale all other lights (*paratejohibhava*);

14. Whose famed appellation 'the Mahiṅghala' warrior made his foes weaponless, when he nimbly strode over the battle-(*field*) that was impassable on account of the elephants' tusks.

15. His younger brother was the protector of kings, called the illustrious Bhāskara, who (*also*) bore the name Ripuṅghala, a charm ensuring victory in battle;

16. Whose hand that was constantly occupied in giving away the wealth of hostile kingdoms won by (*the strength of*) his arms, (*found*) repose by resting for a moment on the backs of bending foes;

17. By whom, scaling on foot mountain-fortresses, accessible (*only*) to birds, kings expert in fighting were attacked and made to pay a tribute of elephants.

18. His queen, mistress of his life and his sole consort, was the illustrious Jayāvalī, the daughter of the illustrious Kapilavardhana, (*a lady*) who won the title of queen (*devī*) through her virtues.

19. Her daughter was (*a lady*) faithful like Sāvitrī,² Īśvarā by name, the wife of the illustrious Chandragupta, son of the king of Jālandhara.

20. When her husband had ascended to heaven from the shoulder of his elephant,³ she caused to be built for his spiritual merit this temple of Bhava in consequence of a vow which was (*made*) in accordance with (*the instructions of*) her spiritual teacher.

21. As long as the mountains, the oceans, the moon, the sun and the stars exist, so long may this location of the fame of illustrious Chandragupta endure.⁴

22. Bhaṭṭa Vasudeva, the lord of Ayodhyā,⁵ who owed his happy birth to Bhaṭṭa Skanda, the son of Bhaṭṭa Kshemasīva, composed this panegyric.

23. By the mason Īśvaraṇḍa, an inhabitant of Rauhītaka⁶ (*and*) son of Nāgadatta, has it been incised in the stone.

¹ I am unable to find in the *Kaśas* and dictionaries accessible to me the word *ghaṅghala*, which occurs here and below in verses 14 and 16. A comparison of the three compounds, *samarāṅghala*, *mahiṅghala*, and *ripuṅghala*, makes it probable that its meaning is 'the conqueror': very likely it is a Dehī word, allied to *ghaṅghala*.

² Of course the heroine of the *Sāvitṛyaśāstrīya*, *Mahābhārata*, III, 293-299, is meant.

³ This may either mean that he fell from his elephant and broke his neck, or merely that he exchanged his princely pomp for a residence in heaven.

⁴ In case *kīrtiśāstrīya* might be taken as a synonym of *kīrtana*, 'temple' (*Indian Antiquary*, vol. XII, pp. 228-229), the latter portion of the verse might be translated, "so long may this temple (*sacred to the memory*) of the illustrious Chandragupta endure."

⁵ *Ayodhyasāh*, 'the lord of Ayodhyā,' means, I suppose, only that Vasudeva was the owner of some village called Ayodhyā.

⁶ Rauhītaka is the name of a town and district in Northern India, as may be gathered from *Rājatarāṅgi*, IV, 11-12. It probably corresponds, as Dr. Burgess suggests to me, to the modern town or district of Ruhtak, or its homonymous capital, 43 miles north-east of Delhi.

III.—AŚOKA'S TWELFTH ROCK-EDICT ACCORDING TO THE SHĀHBĀZGARHĪ VERSION, By G. BÜHLER, PH.D., LL.D., C.I.E.

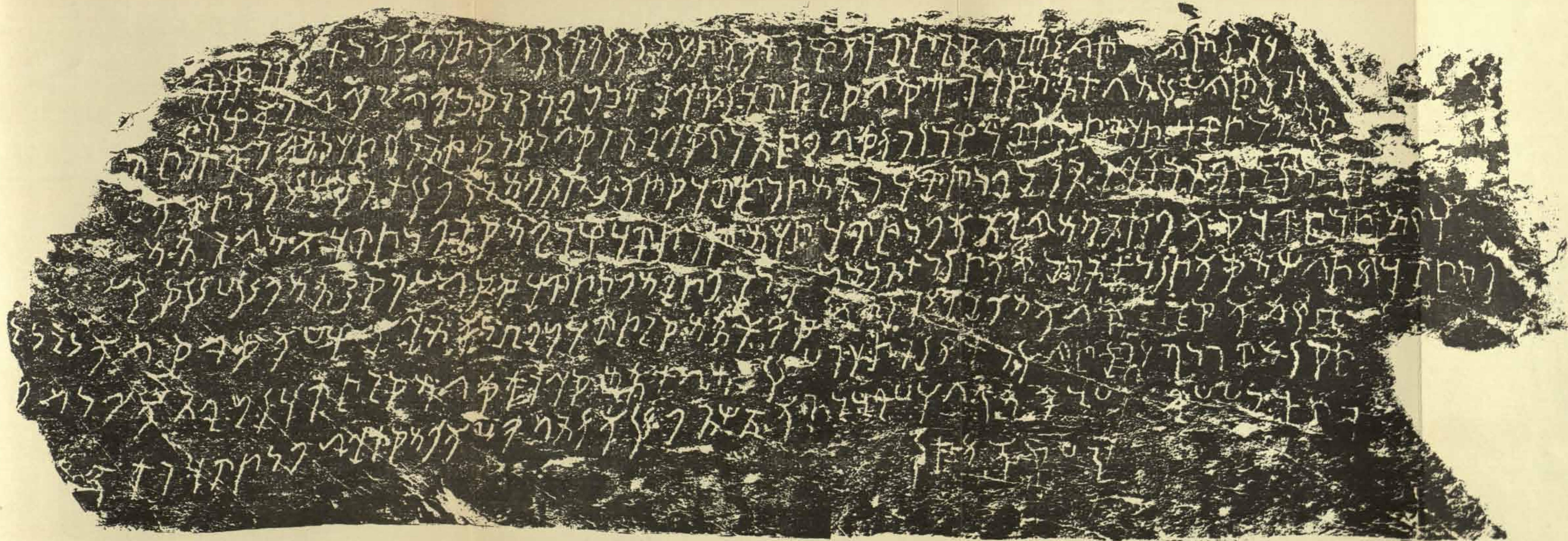
The subjoined edition of the lately discovered twelfth edict of the Shāhbāzgarhī series is based on (1) a heliotype facsimile taken from an impression; (2) a slightly mutilated paper impression taken by Captain Deane, Assistant Commissioner of Yusafzai, and (3) a direct photograph of the right half of the inscription, taken from the rock.

The inscription is incised in 9½ unequal lines on a granitic boulder, and is about 2 feet 6 inches broad and 9 feet 8 inches long. The rock appears to be full of large and small fissures, exfoliations, and holes. Some of these seem to have existed before the inscription was engraved, as the mason has avoided them in cutting the letters. Thus the last two syllables of the word *dharmamahamatra* in l. 9, stand more than an inch apart from the preceding ones, and the impression clearly shows the traces of flaws in the intervening portion of the stone. But in most cases the fissures and holes are of later origin and have destroyed smaller or larger portions of the letters. This circumstance makes a certain proportion of the vowel signs, *anuscāras* and subscribed *ra-kāras* doubtful. In a very few cases the consonants too are not clearly distinguishable.

The alphabet of the inscription is the so-called Baktro-Pāli or North-Indian, which according to Sir A. Cunningham was current in Indian Kābul and in the Panjāb from the beginning of the historical period to the third century A.D. The letters are mostly 1½ to 2 inches high. Owing to the want of perfectly readable impressions and trustworthy facsimiles of the inscriptions in this character, and specially of the edicts of Aśoka, a good many minor details in the reading of these characters have still to be settled. Though this is not the place for the discussion of all the doubtful or disputed points, I must refer to a few of them in explanation of my transcript.

1. I have in general adopted the new interpretations of some signs, *e.g.*, of + and ꣳ which Dr. Bhagvānlāl Indrāji and Dr. Hoernle have given in their articles on the first rock-edict of the Shāhbāzgarhī version, and of the Suibihārā inscription, *Indian Antiquary*, vol. X, pp. 105 & 324, and vol. XI, p. 128.

2. I am however not able to agree as yet with Dr. Bhagvānlāl's remark in the last article, that the short line slanting upwards, which is sometimes found on the left side of the lower end of consonants and *a*, denotes the long *ā*. In our edict it occurs distinctly in the first sign of *bāhuvīdha*, l. 2, where the reading *bāhuvīdha* is impossible. It is further found in the *va* of *devanam*, l. 1, where the reading *devānam* is required. In a third word, *ataprashadavaḥḥi*, l. 8, it perhaps occurs in the initial letter, and the reading *āta* is possible. But I do not dare to put these two lengths in the transcript, as none of the numerous other letters after which *ā* must have been read, such as *ḥa* in **prash-ahṇani*, *ḥa* in *grahṇani*, show a similar contrivance. Moreover, neither Dr. Bhagvānlāl's facsimile of the rock-edict nor the photograph of the Shāhbāzgarhī version which I owe to the kindness of Sir A. Cunningham, nor the facsimile and photograph of the Mānsāhira version, which I have likewise received from him, confirm the assertion that the distinction between *a* and *ā* is clearly marked in the Aśoka inscriptions. Hence I have noticed these slight peculiarities of the letters merely in the notes to the transcript.



3. With respect to the spelling I have scrupulously adhered to the position of the letters in the original. I transliterate *priyadrasī*, *dharmo*, *sarra*, though I have not the slightest doubt that the words were pronounced in the Panjāb, as elsewhere, *priyadarśī*, *dharmo*, and *sarva*. To everybody who is acquainted with manuscripts of works in the modern Prakrits of India, or who has had to do with official correspondence in these Prakrits, the carelessness which the old inscriptions show with respect to the position of the letter *ra* will be nothing new or wonderful. A Hindu who is neither a Pandit nor a pupil of the Government schools, will write for *savarṇa*, *savarā* or *soravā*, for *sarva* sometimes *sarava* and sometimes *sarra*, just as his fancy may direct.¹ As long as the *ra* appears in the word, he is quite contented. He, of course, pronounces invariably *dhar'm*, *sar'v*, *savar'n*, and so forth. There is, I think, no reason to suppose that Aśoka's Rajukas were better scholars than the Karkuns of the British Government offices before the introduction of the European system of education, and I therefore believe that the abnormalities in their spelling may be attributed to the same causes which operated in the case of the modern office writers. Still, in a transcript, it is as well to render the peculiarities of the text as accurately as possible.

TRANSCRIPT.

L. 1—De(va)nam (p)riyo (P)riyadrasī mayā¹ savraprashamḍani graha[tha]ni
cha puje(tī) danena vividhaye cha pujay(e) [.] N[o]² chu (tatha) [da]na[m]³ va
puja va

L. 2—devanam⁴ priyo m(a)ñati yatha kiti [?] sa(la)vaḍhi siy(a) savrapra-
shamḍana[m]⁵ [.] Salavaḍhi tu bahuvidha⁶ [.] Tasa tu iyo mula ya(m)⁷ vachi(a)
guti [.]

L. 3—kiti [?] ataprashamḍapuja (va) pa[ra]pa[sha]m[ḍa]garana⁸ va no s(i)ya [apra]-
karaṇasi⁹ [.] lahuka va siya ta(sī)si prakara[n]e¹⁰ [.] Puje[ta]v[a]¹¹ [e]va¹² (chu)
parapra(shamḍa)(.)

L. 4—[da tena tena prakaraṇena [.] Evam¹³ karaṇtaṁ [ata]prashamḍam vadheti

¹ See e.g. Mr. Narmadaśhankar's remarks on this point in the preface to his edition of Prabhakara's *Dakṣiṇāyana* of the *Bhāgavatapurāṇa*, p. 8, l. 10.

The sign () used in the transcript indicates that the letters are slightly injured, the sign [] that they are very much defaced but just recognisable.

² There is a straight line on the right side of the lower end of *va* and a slanting one on the right of *ya*, faintly visible on the facsimile. I believe that both are accidental.

³ The vowel *o* is very faint on the facsimile, but plain, though shallow, on the impression.

⁴ The *anuvāda* is doubtful.

⁵ The *va* of *devanam* shows a short upward stroke at the lower end of *va*. The little semicircle on the right of *na* which on the facsimile is connected with the letter, appears detached from it on the impression.

⁶ The last *anuvāda* is doubtful.

⁷ A short line, slanting upwards, is attached to the lower end of *sa*.

⁸ Only one half of the *anuvāda* is visible on the impression to the right of *ya*. The other, which was attached to the left limb, has disappeared in a great rent.

⁹ The *anuvāda* is doubtful. *Garaṇa* is probably a mistake for *guraṇa*. The *ra* of this word shows below on the right horizontal line, which I believe to be accidental.

¹⁰ *Pr* is tolerably plain on the impression.

¹¹ *Na* is better recognisable on the impression.

¹² The vertical line above *va* seems to be accidental, just as that below.

¹³ On the facsimile the first letter looks like *ya* with a wrongly placed o-stroke. According to the impression *eva* is probable.

¹⁴ The first twelve letters are with difficulty recognisable. Only the last two are almost entirely gone.

paraprashamāsa¹² pi cha upakaroti [.] Ta(da) ānātha ka[rata]¹³ [cha]¹⁴ a(ta)pra-
[shamādam]

L. 5—chhaṇṇati parap(ra)shadāsa¹⁵ cha apakaroti [.] Yo hi kochi¹⁶ ataprash(a)dam
pujēti (para)p(ra)sh(a)ḍ(a)¹⁷ [ga]rahati savr(a)¹⁸ ataprashadabhatiyeva¹⁹ kiti [?]

L. 6—(a)taprashamādam dipaya(mi) ti [.] so cha puna tatha karamān so cha puna
tatha kar(āntam)²⁰ ba(dha)tara(m)²¹ upakamti atapra(sha)dam [.] So sayamo vo²²
s(a)dhu [.] kiti [?] ānam(a)nāsa dhramo²³

L. 7—ś(r)uṇeyu²⁴ cha su(ś)rus(e)yu²⁵ chā ti [.] Evam (hi) d(e)vanam priyasa ichh
[.] kiti [?] savraprashamāda bahusruta cha kala[na]gama²⁶ cha siy(a)su (.) Ye cha tatra
tatra²⁷

L. 8—prasana tesham²⁸ vatavo²⁹ [.] de(va)nam³⁰ pri[yo] n(a tatha da)nam va (pu)ja
va m(a)nāti ya(tha) kiti [?] salavaḍhi siya ti savraprashadanam bahuka cha[.] Etaye
a * * *

L. 9—vapaṭa [dhra]mamahamatra³¹ (i) * * yachhama(hama)tra³² v(a)chabhumika
nāe cha nikay(a)³³ [.] Ima(m)³⁴ cha etisa (pha)lam yam ataprashadavaḍhi³⁵

L. 10—dhrama(sa) cha dipana³⁶ [.]

IN DEVANĀGARĪ.

1. देवर्षि प्रियो प्रियद्वयि रय स्रप्रपंडनि वदठनि च पुजति दमेन विविधये च पुजये । नीनुतय दनं
व पुज व

2. देवर्षि प्रियो मजति यय किति । सलवटि सिय स्रप्रपंडनं । सलवटि तु बहुविध । तस तु इयो
सुस यं वचमुति ।

¹² The *ra* of *para* shows a small slanting line attached below to the right of the letter. The apparent anusvara under *ya* is shown by the impression to be an accidental scratch.

¹³ The last sign of *karata* is almost entirely gone. The reading may have been *karantam*.

¹⁴ The letter is very doubtful. One would expect *cha* or *ta*. In the following word the two *anuvāras* are doubtful.

¹⁵ Possibly **pashadāsa*.

¹⁶ The *o* of *kochi* is visible on the reverse of the impression.

¹⁷ Possibly **pashadāsa*.

¹⁸ Possibly *savr*.

¹⁹ The *s*-stroke to the left of *ya*, where its proper position is, seems a little abnormal, and may be an accidental scratch.

²⁰ The participial phrase has been repeated by mistake. The first anusvara of the second *karantam* is doubtful.

²¹ The *anuvāra* seems certain from the impression.

²² This seems plain on the impression, but is a mistake for *va*. It looks as if a *ra*-stroke were attached to *sa* of *sayamo*.

²³ *Dhram* is perfectly distinct on the impression.

²⁴ This might be read also *arunay*. But there are some other cases where a diagonal stroke passes through the inside of the circle at the top of *ya*.

²⁵ The top line of *aru* is not distinct owing to a large fissure.

²⁶ As the top of *ya* has been destroyed, it may have been dental.

²⁷ The last three syllables are not visible on the impression.

²⁸ The *anuvāra* is distinct on the impression.

²⁹ The final vowel is distinct on the impression.

³⁰ *Ta* looks on the facsimile like *ya*. The impression shows that the lower lines are scratches.

³¹ Read *atthage*. The last three letters on the facsimile are not visible on the impression.

³² *Dhram* is mutilated. *Ia* is perfectly distinct on the photograph; *tra* on the same and on the impression.

³³ Probably *itthidhigachha* to be restored.

³⁴ The apparent *s*-stroke to the left of *ya* is, I think, an accidental scratch.

³⁵ Possibly *ima*.

³⁶ A line slanting upwards seems to be attached to the left of the lower end of the initial *a*. But it may be due to a fissure, the prolongation of which is plain on the impression.

* This line is not on the impression.

3. किति । अतप्रपंडपुज व परप्रपंडगरज व नो मिय अपक्रणमि लहुक व मिय तसि तसि प्रकरणे ।
पुजेतव एव च पु परप्रपंड -
4. उ तेन तेन प्रकरणेन । एवं करंतं अतप्रपंडं वटेति परप्रपंडम पि च उपकरोति । तद् अजघ
करत च अतप्रपंडं
5. ऊषति परप्रपंडस च अपकरोति । यो हि कोचि अतप्रपंडं पुजेति परप्रपंडं गरहति सत्र
अतप्रपंडमतिवेव । किति ।
6. अतप्रपंडं दिपयमि ति । सो च पुन तय करंतं सो च पुन तय करंतं वटतरं उपहंति अतप्रपंडं ।
सो सयमो वो सधु । किति । अजमजस भ्रमो
7. सुषेयु च सुषेयु च ति । एवं हि देवनं प्रियम इह । किति । सत्रप्रपंडं वहुवुत च कललगम च
सियसु । ये च तत्र तत्र
8. प्रसन तेयं वतवी । देवनं प्रियो न तय दनं व पुज व मज्जति यय किति । सलवटि मिय ति
सत्रप्रपंडनं वहुक च । एतये च —
9. वपट भ्रममज्जमत्र इ — यज्जमज्जमत्र वचभूमिज अजे च निकय । इमं च एतिस फलं यं अतप्रपंडवटि
10. भ्रमस च दिपना ॥

TRANSLATION.

The Beloved of the gods, king Priyadrasī, honours men of all creeds¹¹ both [ascetics] and householders,¹² by (showing them) liberality and by honouring them in various ways. But the Beloved of the gods thinks not so (much) of liberality and honour—as of what?—that an increase of essentials¹³ may take place among men of all creeds. But the increase of essentials (may happen) in various ways. But this is its root, viz., guarding one's speech—how so?—“honouring one's own creed and blaming other creeds shall not be in unimportant points, or, it shall be moderate with respect to this or that important point? But other creeds must even be honoured for this or that important point. Acting thus, one exalts one's own creed and benefits also the other creeds. Acting differently, one hurts one's own creed and injures the other creeds. For he who honours his own creed and blames all other creeds out of reverence for his own creed—how so?—(thinking) “I promote (thereby the interests of) my own

¹¹ The forms *prasaṅga* and *prasaṅga*, which appear both here and in edicts VII and XII of the unpublished Māssahra version instead of the *pāśaṅga*, *pāśaṅga*, *pāśaṅga*, or *pāśaṅga* of the Girnar, Kālsī, Jaugada, and Dhauli inscriptions, fully confirm Professor Kern's conjecture, who derives them from the Sanskrit *pāśaṅga*. 'a member of a (religious) assembly or school. For as *ra* may be taken as equivalent to *ar*, *prasaṅga* may stand for *paraśaṅga*, and this form differs from the Sanskrit original only by the shortening of the first *a* and by the lingualisation of the final *da*, both of which changes are required or sanctioned by the phonetic laws of the Prakrit dialects. My rendering of the word by 'adherent of a creed, or creed' is based on the assumption that in Aśoka's times it was free from the *mala nāṣa* which adheres to it later. Its import, I think, corresponded exactly to the English term 'denomination' and the German 'Glaubensgemeinschaft'. Owing to its ponderous length 'denomination' is not fit to be used in the translation of a document where *prasaṅga* recurs more than a dozen times.

¹² I insert the word 'ascetics' according to the Kālsī version, where the text offers *pāśaṅgaṁ dāi parajitāi gahatāi ed*. The Girnar version has *parajitāi* too, but places before it a superfluous *cha*. For it reads *sarapāśaṅgaṁ dāi cha parajitāi cha gahatāi ed*. The constitution of the Indian religious communities was in Aśoka's times, as the correct reading of this and several other passages shows, throughout the same as in the present day. The heads were ascetics or monks who taught, and in return were supported by, a number of laymen, here and elsewhere called 'the householders.'

¹³ 'The essentials' are, of course, self-restraint and the purification of one's disposition, *śamā* and *dāśarudhī*, as the seventh edict lays.

creed"—he, however, acting thus injures his own creed exceedingly. Hence self-restraint alone" (*is*) commendable—how so? "They shall hear each other's law and love to hear it." For this is the desire of the Beloved of the gods—what?—"that men of all creeds shall have heard much and possess holy doctrines." And to those "who adhere to this or that (*faith*) it must be said: "The Beloved of the gods thinks not so (*much*) of liberality and honour as of what?—that an increase of essentials "may take place among men of all creeds; and a large one." For this end are working the superintendents of the law, the superintendents of women, the *vachadhumikas* "and other bodies (*of officials*). And this is its result (*viz.*) the exaltation of one's own creed and the promotion (*of the interests*) of the law."

IV.—AN INSCRIPTION FROM DABHOI.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

On a large stone slab, 3' broad and 2' 10" long, which is fixed in the inner side-wall of the Hira Bhāgolā gate at Dabhoi or Darbhavati, are found the remnants of a very large metrical Sanskrit inscription, originally consisting of 59 lines of neatly-incised Nāgarī characters which closely resemble those of the ancient Jaina palm-leaf MSS. The lower portion of the stone is broken in several places. The breaks have destroyed lines 44-46, and have more or less seriously injured the centre portions of lines 47-59. Nevertheless the lower portion, especially lines 52-59, is in a better condition than the upper one, which has suffered from the effects of the weather or from rough treatment to such an extent that nowhere is an entire line readable. On the right hand, pieces containing from 20 to 35 letters have been almost entirely obliterated in each of the first 52 lines. The first five or six letters on the left are likewise gone nearly everywhere, and in the centre portions of lines 16-40 not much more can be made out with certainty than single words and letters here and there. Under these circumstances it would be a waste of time and paper to transcribe all the small fragments. I shall confine myself to a description of the contents of the document and to giving transcripts of those pieces where at least a whole *pāda* of a verse is readable. The materials on which I work, a photograph and a paper impression, have been furnished to me by Dr. J. Burgess.

¹ I translate in accordance with the emendation proposed in the notes to the transcript, *so sayama va sadhu*, as *so* 'for you' gives no good sense, and the Kāśī version has distinctly *samadya va*, i.e., *samadya eva*. The *varia lectio* *samadya* 'concord, harmony,' found also in the Gīrnār inscription, is better than *sayama*.

² *Satraya*, 'they shall love to hear it,' may possibly mean 'they shall obey' (*it*, as far as it is worthy to be obeyed). For both in Sanskrit and in the Prakṛite the desiderative *satraya* has almost lost its etymological meaning. In Aśoka's inscriptions, too, it is regularly used in the sense of 'to obey.' The nominative *dharma* stands for *dharma*, as it is governed by the two verbs *trapeya* and *satraya*. The same interchange of the two cases occurs, as is well known, regularly in the modern Prakṛite, and occasionally in the Vedic dialects.

³ The various reading *tesha* confirms the explanation of the corresponding *tehi*, as a dative plural, which I have proposed in the notes to my German translation, *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. XXXVIII, 686.

⁴ If *sataya* is not simply a clerical mistake for *sataya*, it must be considered as an instance of the utter loss of feeling for the distinction between the genders. The readings of Gīrnār and Kāśī, *satayena* and *satayige*, show that it represents the Sanskrit *satayena*.

⁵ I leave the word untranslated, as I do not believe that the *varehāśāśikāḥ*, the inspectors of the latrines, can be meant, and as I am unable to find any other explanation.

⁶ The law to which Aśoka refers here is the body of those moral doctrines which he has fully particularised in the third rock-edict, and constantly inculcates as the one needful thing.

The inscription belongs to the class of the *Prastāvis* or panegyrics, a large number of which have come to light during recent years. As has already been pointed out by Professor V. A. Kāthvāte,¹ it is the composition of Someśvara-deva, the well-known Purohita of the Rāpakas of Dholkā, who wrote the *Kīrtikaumudī* in honour of his spiritual client and master Viradhavala and of his friend the famous Jaina minister Vastupāla. The *Prastāvis* is dated (l. 59) Vikrama Samvat 1311 Jyeshtha Śudi 15, Vudhadine, or May 14, 1253,² and belongs therefore to a time when Viradhavala and Vastupāla had passed away.³ On the throne of the former sat his second son Visaladeva, who in Vikrama Samvat 1300 or 1302 extended his sway over the whole of Gujarāt.⁴ As might be expected, it is the latter to whom Someśvara devotes the greater portion of his poem. Viradhavala and his ancestors occupy a secondary place, and Vastupāla is, it would seem, not even mentioned. The immediate cause which led to the composition of the *Prastāvis*, was the building or restoration of a temple of Śiva-Vaidyanātha at Dabhoi-Darbhavati, ordered by Visaladeva.

Turning to the details, it would seem that the first three verses contained a *maṅgala* or invocation addressed to Śiva-Vaidyanātha. A fragment of verse 2 says, "May glorious Vaidyanātha himself with his eight bodies grant their desires to the creatures." In verse 4 the description of Visaladeva's ancestors begins; for the end of *pāda* 2 and *pādas* 3-4 speak of "the line of the progeny of that (*man*), the good deeds of which (*line*) . . . (cannot be described—) even by eloquent men." As the name of the first ancestor is lost, and verse 5, too, is gone entirely, full certainty as to the point at which the genealogy begins is not obtainable. But verse 6 makes it probable that it included the name of the first Chaulukya of Gujarāt. For the fragments of verse 6 point clearly to its identity with *Kīrtikaumudī*, II, 2—"Won over by the eminent qualities of this conqueror of his foes, the guardian goddess (Śrī) of the Gārjara princes became of her own choice his bride, just as (the goddess Śrī became the bride) of (Viṣṇu), the foe of Bāṇa (at the churning of the ocean)." In the *Kīrtikaumudī* these lines refer to Mūlarāja, the founder of the Chaulukya dynasty of Aṇhilvād. I do not believe that they can refer here to anybody else. For if they had been applied to Dhavala, the first member of the Vyāghrapalliya or Vāghelā branch of the Chaulukyas, known to us, Someśvara would be guilty of uttering a deliberate falsehood. Dhavala was according to all accounts not even a minor chief of any consequence. The next verse 7 begins with the word *yaamin* and hence refers likewise to Mūlarāja. Its sense seems to be that the wives of his enemies tremble or fly into the jungles, "when he, an embodied stream of the sentiment of heroism, stands on the back of . . . with the intention of fighting." In the lost verse 8 the poet seems to have turned to the Vāghelās and, just as in the *Kīrtikaumudī*, to have begun with Arṇorāja. This is evident from verse 9, "By whom, even the son of Dhavala, an imitator of Kṛishṇa, this realm of famous Gārjara land was made free from thorns." Here we have a new version of *Kīrtikaumudī*.

¹ *Kīrtikaumudī*, pp. viii-i. Professor Kāthvāte has also correctly transcribed the passage containing the date, and has recognised that the Dabhoi *Prastāvis* contains several verses from the *Kīrtikaumudī* and one from the *Prastāvis* in Tejapāla's temple at Ābu.

² This is according to Dr. Schram's calculation, who informs me that in V. S. 1311 (current), corresponding to 1253, the full moon of Jyeshtha fell on May 14th, 10 p.m., a Wednesday, in V. S. 1311 elapsed, or 1254 A.D., on June 2nd, 10 p.m., a Tuesday.

³ *Indian Antiquary*, vol. VI, p. 190.

⁴ *Indian Antiquary*, vol. VI, p. 190; and Bhāṇjārkar, *Report for 1883-84*, p. 12.

mudt, II, 63, "By that good warrior who imitated Krishna, even by the son of Dhavala, was begun the clearance of the kingdom from thorns." The fragment of verse 10 informs us further that Arjorāja "slew on the battle-field Rājasimha who resembled Rāvaṇa"—a deed which is not mentioned elsewhere. Verse 11 finally confirms the statement of *Kirtikaumudī*, II, 66, according to which he himself met his death in battle. It says, "Now when his son valiant Lavaṇaprasāda [was able to sustain] the load of Gūjara land, he (Arjorāja) offered, his heart being averse to the world, a battle-sacrifice at which he gave his life as fee."

Next follows the eulogy of Lavaṇaprasāda, verses 12-24, which besides known events contains some new historical facts. Verse 12 declares that owing to some deeds of his, the particulars of which are lost, "the kingdom of the Gūjaras was even greater than that of Rāma." Verse 13 mentions a fight near Vardhamāna, the modern town of Vadhvān in north-eastern Kāthiāvāḍ, with some unnamed powerful foes, regarding which the chronicles are silent. Verse 14—"By whom the chief of Naḍūla was deeply wounded with his mighty sword; owing to this (*severe stroke*), yon kings quake even to-day, just as the mountains at a thunder-clap"—is identical with *Kirtikaumudī*, II, 69, and reiterates the defeat of the Thākur of Nāṇol in southern Mārāvāḍ. Verses 15-17 refer to a victory over a Muhammadan king, whose name is not given.

15. How many godlike kings are there not on earth? But even all of them became troubled by the mere mention of the king of the Turushkas. When that (*Turushka king*), excessively angry, approached in order to fight, [*it was Lavaṇaprasāda*] who placed only

16. By whom (*Lavaṇaprasāda*), the king of the Turushkas who had spattered the earth with the blood flowing from the cut-off heads of numerous kings—when he came in front, with dry lips, full of doubt,—was conquered at Stambha with his arm (*strong*) like a post (*stambha*) and terrible through the sword."

17. If he (*Lavaṇaprasāda*) is a mortal, how is it that he conquered the lord of the Mlechchhas?"

This encounter of Lavaṇaprasāda with a king of the Turushkas causes a difficulty, especially because Stambha² is named as the place where it happened. In Lavaṇaprasāda's time fall three attacks of the Muhammadans on Gujarāt: (1) the unsuccessful expedition of Shāhabu'd-dīn Ghori in 1178 A.D.; (2) the first expedition of Qutbu'd-dīn in 1194 A.D., during which Aphilvāḍ was sacked; (3) the second expedition of Qutbu'd-dīn in 1196, which was at first unsuccessful, but finally led to the temporary conquest of Gujarāt and to the temporary occupation of Aphilvāḍ by a Muhammadan garrison.³ It is very probable that he fought against the invaders on all three occasions. But I do not think that any of the engagements which then took

² The square brackets between which the syllable *Stambha* has been placed in the transcript merely indicate that it is badly damaged. In my opinion it is not really doubtful. A portion of the left limb of *St*, the ends of the vertical strokes of *ta* and the *au* were distinguishable.

³ K. Forbes, *Rās Mālā* (second edition), pp. 160, 180-181. Regarding the duration of Lavaṇaprasāda's career we only know that he was the *Rājyaśikṣak* or *major domus* of Bhīma II., who ruled over Gujarāt from Vikrama Samvat 1235 or 1179 A.D., and that he was alive and took part in the war against Siṅghana of Devagiri which happened after the appointment of Yaśovāla to the post of prime minister in Vikrama Samvat 1276 or 1220 A.D. (*Kirtikaumudī*, pp. xiv-xv; *Indian Antiquary*, vol. VI, p. 188), and ended with a treaty in Vikrama Samvat 1288 (Bhāṇḍārkar, *Early History of the Deccan*, p. 84).

place can be referred to in our passage. Both according to the accounts of the Muhammadans and according to those of the Gujarātī chronicles and bards, the decisive battles were fought in southern Rājputānā. On the other hand Stambha, the scene of the battle mentioned in our inscription, can be, it seems to me, only Stambhapura or Stambhatirtha, the modern Khambhāyat—Cambay,—which lies much further south. For Stambha is the regular abbreviation of these two names, made *bhīmaṇat*, and no other town has hitherto become known in Gujarāt from the name of which it could be derived. If we have then to look out for some other period during which Lavaṇaprasāda may have gained his victory, the most probable conjecture seems to me that it happened after the occupation of Anhilvād in 1196. Some time later the Muhammadans did suffer a defeat in Gujarāt and the province shook their yoke off. The details of these events are not given either by the Muhammadan or the Hindu authors; but our passage probably contains an allusion to them, and it may be that Lavaṇaprasāda was the liberator of his country.

The fragments of verse 18 inform us that Lavaṇaprasāda, "a repository of medicine-like valour, cured [*his country* . . .] when the crowd of the princes of Dhārā, of the Dekhan and of Maru, who resembled diseases [*attacked it*]."

His success against the kings of Mālva and of the Dekhan are mentioned also in the *Kīrtikaumudī*, II, 74-75. As I have pointed out in the *Indian Antiquary*, vol. VI, page 188, note, the first-mentioned foe is probably Subhaṭavarman and the second Siṅghana (1209-10—1247-48 A.D.), whose inscriptions record several expeditions against Gujarāt. The kings of Maru or Mārvaḍ, who are added here, may possibly be the four princes referred to, *Kīrtikaumudī*, IV, 55-65, who attacked Gujarāt at the same time as Siṅghana's army.

Verse 19 is purely laudatory: "He (Lavaṇaprasāda) who raises his race, seems to me of greater fame than Yudhisṭhira, whose relatives were all destroyed, though their power to remove a Śalya is equal." Verse 20 seems to have been of the same import. Verse 21 refers to the erection of a temple of Kumāra near Vadhvān. "Who (Lavaṇaprasāda) caused to be erected in the neighbourhood of Vardhamāna, a (*temple of*) Kumāra rivalling the ocean (*in the possession of treasures*) and surpassing the moon (*in brilliancy*)."

The sense of the next three verses I am unable to make out from the scanty remnants. With verse 25 begins the praise of Vīradhavalā. Its complete restoration is easily possible, as it agrees literally with verse 27 of the *Prāśasti* in Tejaḥpāla's temple at Ābu. "From him sprang a son, who was the image of Daśaratha and Kakutstha (*spelt kakutstha*), who swallowed like a mouthful the armies of hostile kings,—Vīradhavalā. When the flood of his fame spread, the cleverness of faithless women,—whose minds are distressed with the longing after enjoyments,—in the art of approaching (*their lovers*) was destroyed."

Of the remaining verses referring to Vīradhavalā, 26-51, little more than single letters or words are legible, except in verse 45, where an unsuccessful combined attack of the lord of Dhārā and of the ruler of the Dekhan is mentioned. The portion of the *Prāśasti* which celebrates Viśaladeva's great deeds and virtues, verses 52-108, is likewise in a very bad condition. The only political events traceable are fights with the kings

¹ K. Forbes, *Ras Mālā*, p. 181.

² In the case of Yudhisṭhira *Salga* must be taken as the name of the well-known hero; in the case of Lavaṇaprasāda it means simply 'thorn,' i.e., foe.

³ *Kīrtikaumudī*, App. A, p. 4.

of Mālvā and of the Dekhan (L. 29, verse 58?) which his grant of V.S. 1317 mentions too, and a hitherto unknown expedition on which "Visaladeva kept the hero's vow on the shore of the Sindhu," i.e., either of the ocean or of the Indus (L. 30, verse 59). In verse 77 and in those immediately preceding the manner in which Visaladeva gained the throne of Gujarāt seems to have been described. But the name of the opponent whom he overcame has been lost. All that remains is: 77. "Visala [made undergo] the fate of a moth in the fire of his valour."

78. "Then that moon among princes, Visaladeva, after obtaining sway over the world,"

A little further on, with verse 80, begins apparently the account of Visaladeva's building operations. We hear of the erection of one or several temples of Śiva, (verses 81 and 91), of the restoration of a temple of the sun, called Mūlasthāna (verse 92), of another "temple which resembled a peak of the mountain of Hara," i.e., of Kailāsa (verse 93), and that "he who in form resembled Cupid renovated the *prākāra*," i.e., the enclosure, probably of some other temple. Verses 99—108 praise the king's liberality. According to verse 100 he gave annually "a kalpalatā of always increasing value, the cause of the wealth of the Brāhmanas." Verse 102 says that "in his country the sound of the *Vedas*, uttered by untired Brāhmanas who were gladdened by fees given at great sacrifices, [ever] meets one's ears." The other verses are of a more general import. In the concluding portion of the poem, which opens with the words *itaś cha*, Someśvara speaks of the official and architects connected with the building of the temple, of himself, of the writer and the engraver of the *Praśasti*.

109. In the Prāgvāta race¹⁰ was . . . ga, the son of illustrious Chandraśimha, who was appointed by the king on account of his confidence (*in him*) to the post (*of guardian*) of the fort of Vaidyeśitri.

110. What description shall (*I*) give of that minister the flood of whose pure fame filled the earth, erected by whom, the excellent line of ramparts, free from interstices, dived into the abode of the gods."

111. There was a mason, called Sādeva, a store of all good qualities; from him sprang Vāmadeva, famous for having built the temple of the Sun, called Mūlasthāna. As his son was born he who is called Madana, a scion of (*the race of*) Viśvakarman, the builder of the wall of (*glorious*) Vaidyeśa, of the extensive temple, of the gates, of the wings and of the foundations.¹¹

112. The son of Āhlādana, called Devāditya, who (*became*) the firm architect of Vaidyeśitri, is famous in the first rank of masons.

113. Glorious Vaidyanātha, worshipful sole protector of the world, I address a prayer to thee—"May God, through thy favour, that Visaladeva, free from cares caused by foes, and united with his sons, be victorious during ten thousand Kalpas!"

114. The chief domestic priest of the kings, born who is called Someśvara, made this panegyric, producing the great composition in half a watch of the night.

¹⁰ This is the same tribe to which Vastupāla and Tejapāla, the ministers of Viradhavala, belonged. At present it bears the name Porvāl. The Porvāl Vāṇiās are well known in Northern Gujarāt and in Rājputāna. In an analysis of this inscription prepared from another facsimile by Mr. Cousens, Dr. Bhagvānlāl Indrājī gave the first name as Sāṅga.

¹¹ The last *pāda* of this verse may also be taken very differently. "the builder of the wall of glorious Vaidyeśa, of the gate-posts of the extensive temple and of the foundations." The translation of *dhāri* by 'foundations' is purely conjectural. Dr. Bhagvānlāl read the second name here as Rāmādeva.

115. And the excellent Brāhman Prahlādana, the son of Śrīyāmānda (?), born in the *gotra* of famous Nandipura, wrote this panegyric.¹²

116. By skilful Padmasimha, foremost among masons,¹³ the son of the mason Sajjana, was this panegyric incised.—Samvat 1311, on the 15th day of the bright half of Jyeshtha, a Wednesday. May it be well!

TRANSCRIPT.

L 2. . . . पाद
 पु . . . तप्राणि [ना] -
 मष्टाभिस्तनुभिस्तनोत्वभि[मत] श्रीवैद्य[नाथः स्वयम् ॥ २] ¹⁴
 विधेर्वि [दधत्] किल के

L 3. . . . प्रसिद्धा ॥ ३

 तदपत्नपरंपरासौ ।
 शक्यानि वाक्यानिपुणैरपि — रि — —
 — — ◡ [म]त्तद्वदः सुकृतानि यस्याः ॥ [४] ¹⁵

 [॥ ५]
 [भाव-]

L 4. . . . जिहता जितारा[तिगुणैर्वाण]रि[पीरिव]
 गूर्जरेक्षर[राज्य]श्रीर्यस्य जज्ञे स्वयंवरा ॥ ६ ¹⁶
 यस्मिन् शरीरवति वीररस[प्रव]ाहे
 [म]र्जे[द्र]ष्टमधितिष्ठति युवपुङ्गवा ।
 अंतःपुराणि ◡ ◡ राणि क — ◡ — —
 — — ◡ — ◡ ◡ — ◡ ◡ — ◡ — — [॥ ७] ¹⁷

L 5. . . . गुणरत्नराजि गंभीरता जगति ॥ ८ ¹⁸
 धवलस्य सुतेनापि येन ज्ञानानुकारिणा ।

¹² Dr. Bhagvānlal Indrājī read the second name as Śrīyāmānda.

¹³ Regarding the use of *sūtra* for *sūtradhāra*, see *Viesna Oriental Journal*, vol. II, No. 4.

¹⁴ Metre, Śārīrālavikrāṇita.

¹⁵ Metre, Vasantatilakā.

¹⁶ Metre, Anushtubh.

¹⁷ Metre, Vasantatilakā.

¹⁸ Metre, Āryā (?).

L 10.

— — — — —
 — — — — — दशमासीत्तदित्थं कथं
 मर्त्येभ्यश्चतुर्जैरजेयमज[य]न् स्त्रीच्छाधिनायं कथं ॥ १७
 धाराधीश्वरदक्षिणेश्वरमन्त्रोपीश्वराणां गणे
 रोगाणामि[व] संनिष — — — — —
 — — — — — विक्रमोपध [नि]-

L 11.

धिचक्रे चिकित्सामसौ
 — — — — — क्षर — — — — — कथन्वतरि ॥ १८²¹
 तुल्येपि शब्दोद्धरणप्रभावे
 सुधिष्ठिराबुद्धसमस्तबंधोः ।
 समुद्यमेव कुलं स्वकीय-
 सुल्लुष्टकीर्तिः प्रतिभासते मे ॥ १८²²
 हे वि — — — — —
 — — — — —

L 12.

पाणि — — — — — पार्यस्य या
 चारित्रं च तदत्र याद[व]पतेचौतुक्चंद्र — — ॥ २०²⁷
 सविधे वर्धमान[स्य] सर्वमानं पयोधिना ।
 अधःकृतसुधासारं यः कुमारमकारयत् ॥ २१²⁸

L 13.

राजस्य ॥ २२
 — — ; परि — — — — — पवित्रमतेऽर्जनस्य
 — — सर्वार्थजननं — — — — —
 — — — — —
 — — — — — प्रयत्नः ॥ २३²⁹
 नर्मदातटनिविष्टविष्टपा
 नंदिनं — — — — — [।]
 — — — — —
 — — — — — ॥ २४³⁰
 स [त -]

L 14.

[स्तुत्यादासी] इश्वरयत्तुस्वप्रतिष्ठतिः
 [प्र]तिष्ठापात्तानां कवलितवलो वीरधवलः
 ययःपूरे यस्य [प्रसरति रतिक्लांतमनसा-]

²¹ Metre of verses 15-16, Śārdūlavikrīṭa.²² Metre, Upajāti.²³ Metre, Śārdūlavikrīṭa.²⁴ Metre, Anuṣṭubh.²⁵ Metre, Vasantatilakā.²⁶ Metre, Rathoddhatā.

[मसाध्वीनां भग्नाभिसरणक]सायां कुमलता ॥ २५^{११}

ते — — — किमपि

.

.

L 23. ॥ [४]

धारापतिर्दक्षिण ७ — —

७ — ७ — — युगप[त्स]मिती ।

धीरस्तयोरेव समानतर्क

निका ७ — — ७ ७ धसकार ॥ [४५]^{१२}

.

.

L 25.

.

. ॥ ५१ — — — वीरश्वरेण श्रीवीमलो

.

.

L 29.

.

श्रीवीमलः क्षापतिद्वाराधीश्वरदक्षिणेऽग्नरा

.

.

L 30.

— — ७ — ७ — ७ — ७ — ७ — —

— — ७ — ७ — ७ — ७ — ७ — — [१]

— — ७ — ७ — ७ — ७ — ७ — सिंधुतीरे

वीरव्रतं चरति वीमलदेव एव ॥ ५८^{१३}

.

.

L 39. — — — ७ — ७ — ७ — ७ — प्रजानां च तत् ।

सा येन क्षतिरध्वगामि — तिः पूर्व्वं ययातिर्यया

— — — ७ — ७ — ७ — ७ — — — ७ — — [॥ ७६]^{१४}

— — — ७ — ७ — ७ — ७ — — — ७ —

L 40. — — — ७ — ७ — ७ — ७ — — — ७ — ।

— — — ७ — ७ — ७ — ७ — — — ७ —

— — — ७ ७ वीमलः शलभता[मात्र]प्रतापानले ॥ ७७

आधिपत्यमधि[म]त्व जगत्वाः

पार्थिवेदुरथ वीमलदेवः ।

^{११} Metro, Śikharīṇī.

^{१२} Metro, Upajāti.

^{१३} Metro, Vasantatilakā.

^{१४} Metres of verses 76-77, Śāradālavikrīṭa. Read सा येन क्षतिः

- स ७ कार [स]भनं - - -
 - ७ - ७ - ७ - ७ - ७ - ७ - [॥ ७८ ॥]³⁸

- L 41.
 मिंद्र षव विष्णमन - - - ॥ ७८
 श्रीमूलरालकुलजेषु मृगांकमौलि-
 भक्त्यु भूपतिषु तेषु दिवं गतेषु ।
 यस्मै ७ संप्रति समं ७ तिपक्षवित्त-
 वित्ते ७ वेद्यभिर - ७ - ७ - ७ - ७ - [॥ ८० ॥]³⁹
 - - ७ - ७ - ७ - ७ - ७ - ७ - ७ - ७ -
 - - ७ - ७ - ७ - ७ - ७ - ७ - ७ - ७ - ।
- L 42. - - ७ - ७ - ७ - ७ - ७ - ७ - ७ - ७ -
 दु - ७ मंभकरिषुः सुरभीकरोति ॥ ८१
 हे रत्नाकर रत्नचंपदमिमासुषैः कचि - ७ -
 [स्व] नीचैर्भवं काचनाथल [यथा] केनापि नालोक्यसे ।
 - - स्वयं जगतोऽ [पि] निर्दलयितुं - - ७ - - ७ -
 - - - ७ - ७ - ७ - ७ - ७ - ७ - - - ७ - - - [॥ ८२ ॥]⁴⁰
 ७ - ७ - - - ७ - ७ - - -
- L 43. ७ - ७ - - - तिविजृम्भितानि ।
 करोति व - रधिकाधिकैर्यः
 पूर्वाणि पुन्यान्धराधराणि ॥ ८३⁴¹
 आत्मा यत्करवालः पी[त्वा] मातंगकुंभकीलासं ।
 चतुतापीव व्रतयति रिपुदपतीनां ७ - - - [॥ ८४ ॥]⁴²

- L 47. त्वोक्त - स्तं व - दास्यायव यः प्राकरं कारयति
 - - - ॥ ८ [०]

- L 48. - - - - - श्रीमूलस्थानमंदिरं ।
 - - - पुरुषां - न पुराणं पुनरुच्यते ॥ ८ [२]⁴³
 हरादिभिस्त्राकारं प्रासादं कारय - ७ - ।
 ७ - - - ७ ७ - ७ - ७ [॥ ८३ ॥

 - - - ७ - - - ७

³⁸ Metre, Rathoddhatā.

³⁹ Metre of verses 80-81, Vasantatilakā.

⁴⁰ Metre, Śārdūlavikrīḍita.

⁴¹ Metre, Upajāti.

⁴² Metre, Āryā.

⁴³ Metre of verses 92-96, Anuṣṭubh.

L 49.

— — — — — [1]

. कस्य वसुधावंधुवद्वार कुलद्वयं ॥ ८५

यः प्राकारं श्वराकारः कारयामासिवाश्वं ।

. [1] ॥ ८६

धातुल्ल[तरूप]मिद्धिः — — — — संधिः स्वरो वितन्व [1]

— — महाभाषागुणः . [॥ ८७]

L 50.

— — — — — धन्वतर्यदि ।

तथाप्येष विशेषज्ञै रतुलः परिकीर्त्यते ॥ ८८⁴²

नूनं दास्यति दानदुर्धर — — — — —

— — — कनकाचलं तदधुना किं धाम — मो वयं ।

एवं पल्लवयंति यावद — — — — —

— — — — —

L 51.

— — — धि ॥ ८९⁴³

येन [कल्प]लतादानं निदानं विप्रसंपदां ।

दीयते धर्मलुब्धेन प्रत्यन्दमधिकाधिकां ॥ १००⁴⁴

दानानि प्रदत्तानां ।

अलमस्मि नास्व यस्माद्वयमितुमेकं गुणग्रामं ॥ १०१⁴⁵

अन्येषां ि — — — — —

— — — — —

L 52.

— — य — ।

अत्रांतकतुदक्षिणाप्रसुदितप्रद्वप्रदुः पुन-

र्वेदानां धनिरध्वनि यवणयोरस्त्रैव देशेऽपि — [॥ १०२]⁴⁶

[कनक]वितरणप्रसिद्धिमस्य

क्षितिरमणस्य निशमय लज्जमानः ।

वलिरपि मलिनं विभर्त्ति वक्रं

किमपि न ज्ञ — — — — — [॥ १०३]⁴⁷

— — — — —

L 53.

— — — — — मे तावतीः समाः ।

तद्वावा येन पात्राणां सुतं दारिद्र्यशासनं ॥ १०४⁴⁸

वराकामुर्वराकांतान्कसुखां — — — — — ते ।

सुधामवंतमंशुं वा हिमांशुं वा तुवे समं ॥ १०५

असुखः काकुलः कृतकुलहतिः कौरवपति -

र्थादादे — — नो — — — — — कल शीवपु — ।

L 54.

— — पितः श्वेतः शमिषु पुरुषः सोपि नष्ट -

स्ततः स्नाद्यं लोके तमहमवलोक्ये नृपवरं ॥ १०६⁴⁹⁴² Metre, Anushtubh.⁴³ Metre, Śārdūlavikrīḍita.⁴⁴ Metre, Anushtubh.⁴⁵ Metre, Āryā⁴⁶ Metre, Śārdūlavikrīḍita.⁴⁷ Metre, Pūshpitaḅṛā.⁴⁸ Metre of verses 104-106, Anushtubh.⁴⁹ Metre Śikharigī.

वरोचने र[चितवत्त्व]मरेशमैत्री -
 मेकत्र नागनगरं च गते द्वितीये
 दीनाननं सुवनमूर्धुमघच पश्य -
 दास्यासितं पुनरुदारकरिष येन ॥ १०७^{१०}
 धर्मस्थानं विधिना विधा — —

L 55.

— — — तिलको यः ।

धर्मस्थानैः स्वकृतेः सुकृती सोयं चिरं जयतु ॥ १०८^{११} इतश्च
 प्राग्वाटसंग्रे ७ ७ — गनामा
 श्रीचंडसिंहस्य सुतो वभूव ।
 यः श्रीविपासेन निजप्रतीत्या
 वैद्येशितुर्दुर्मपदेऽधिपके ॥ १०९^{१२}
 किं वर्धनीयमधुना सचिवस्य तस्य
 सत्कोत्ति[पु]

L 56.

रपरिपूरितभूतलस्य ।

यत्कारितोड्डमरनिर्विवरप्रकार -
 प्राकारपटतिरगाहत नाकिलोकं ॥ ११०^{१३}
 [धा]सीत्सादेवनामा सकलगुणनिधिः सुवभूततोऽभु-
 शूलस्थानाख्यभानोर्भवनविरचनाख्यातिभू[द्वा]मदेवः ।
 तस्योत्पन्नस्तनूजो मदनसमभिधो वि[ष्णव]

L 57.

श्रीं प्रसूतः

श्रीमद्देव्येशवप्रप्रविततसदनहारयाषाधिकर्त्ता ॥ १११^{१४}
 आह्लादनस्य तन[यो भूतो] वैद्येशितुः स्मिन् स्वपतिः ।
 देवादित्यसमाख्यः श्वातो धुरि सुवधाराणां ॥ ११२^{१५}
 श्रीवैद्यनाथ भगवन् सुवनैकनाथ
 त्वामर्षये किमपि देव तव प्रसादात् ।
 नि[त्वं प-]

L 58.

राधिरचितः सजितच पुत्रेः

कल्यायुतं जयतु वीरलदेव एवः ॥ ११३^{१६}
 प्रशस्तिमेता[म] ७ — ७ — —
 संभूतभूपाक्षपुरोहितेन्द्रः ।
 चकार सोमेश्वरदेवनामा
 यामार्चनिष्पन्नमहाप्रबंधः ॥ ११४^{१७}
 त्रियामंदस्य तनयः श्रीनंदिपुरगो[व]जः ।

^{१०} Metre, Śārdūlavikrīṭa.^{११} Metre, Āryā.^{१२} Metre, Indravajrā.^{१३} Metre, Vasantatilakā.^{१४} Metre, Śārdūlavikrīṭa.^{१५} Metre, Āryā.^{१६} Metre, Vasantatilakā.^{१७} Metre, Upajāti.

- L 59. प्रजादनी ऽ लिख[तां च] प्रशस्तिं विजयुं नवः ॥ ११५^{१७}
 सुखसज्जनपुत्रेण पद्मसिंहेन शिल्पिना ।
 सुखधारधुरीणेन [प्रशस्तिद]कीर्यत ॥ ११६
 संवत् १३११ वर्षे ज्येष्ठ यदि १५ बुधदिने ॥ ५ ॥ — ॥ — ॥
 शु [म] भवतु ॥ ५ ॥ ० ॥

V.—RATNAPUR STONE INSCRIPTION OF JAJALLADEVA,
 OF THE (CHEDI) YEAR 866.

By Prof. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a reddish-brown stone which was found at Ratnapur, in the Central Provinces, and is now in the Nagpur Museum.

The inscription consists of 31 lines. The writing originally covered a space of about 2' 2½" broad by 2' 2" high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *aksharas* are missing at the end of the first five lines, and from 2 to about 25 *aksharas* at the beginning of the last thirteen lines. Small portions of the stone appear to have broken away also at the upper right and lower left corners, and by the peeling off of the surface some *aksharas* have become illegible, especially in the last three lines of the inscription, as will appear from my transcript of the text.—The size of the letters generally varies from ½" to ⅝", and is somewhat less in the five or six bottom lines. The characters are Devanāgarī. The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 34. The names of the composer, of the writer, and of the engraver appear to have been given in the concluding verses, but they are now illegible.—In respect of orthography we have to note the very frequent employment of the dental for the palatal sibilant (in *sapharī*, line 1; *sirasi*, line 2; *cameś*, line 4; *visca*, lines 4 and 16; *satru*, line 6; *kōsam*, line 7; *sōbhām*, line 9; *srutā*, line 18; *saurya*, lines 14 twice, 23, and 25; *śītāmśu*, line 19; *sōchiś*, line 19; *Sōmēśvarā*, line 20; *sirō*, line 23; *asēśham*, line 24; *śāsanam*, line 28; *śāśvatam*, line 28; *śāstra*, line 29; *prasasti*, lines 30 twice, and 31); the employment of the palatal for the dental sibilant in *tamiśra*, line 9, *śitam*, line 19, and *śarasaś*, line 26; and the non-observance of the rules of Saṁdhi in *śamubhavaś śrī-*, line 3, *śśīś śśāśāmś-cha*, line 6, and *mitravat-śrīyā*, line 20. The consonant *ś* is denoted by the sign for *v* everywhere except in *śōdhi*, line 18, where the proper sign for *ś* has been employed.

The inscription refers itself to the reign of a prince Jājalladēva of Ratnapura, a distant descendant of the Chēdi ruler Kōkalla; and it is dated in the year 866, expressed by decimal figures only, on the 9th day of the bright half of Mārgaśīrṣa, on Ravi or Sunday. And the inscription records (verses 27-31) certain religious benefactions,—the establishment of a monastery for ascetics, the making of a garden and of a lake, probably also the foundation of, or the establishment of a temple at, Jājallapura, and the grant of the village of Śirullī, and of Arjunakōṇasaraṇa (?), &c., by the prince Jājalladēva. Elsewhere I have tried to show that the epoch of the Chēdi era is A.D. 248-49, and assuming the date of the present inscription to be recorded in that era, I

¹⁷ Metre of verses 115-116, *Annalstubbh.*

have found by Professor Jacobi's tables that the 9th day of the bright fortnight of the month Mārgaśīrsha, 866, corresponds to the 8th November, A.D. 1114, which *was* a Sunday, as required. On that day, at sunrise, the 9th *tithi* of the bright half of the month was current, and it ended 19 h. 54 m. after mean sunrise.¹

By way of introduction, the inscription gives the following account of the prince Jājalladēva and his ancestors:—

In the lunar race there was Kārtavīrya (v. 2), the ancestor of Haihaya, from whom were born the Haihayas (v. 3). In the race of these princes was born the Chēdi ruler Kōkalla, whose residence or country appears to be called Tritasaurya (v. 4). Kōkalla had eighteen sons, of whom the first-born was ruler of Tripuri, while the others became lords of *maṇḍalas* (v. 5). A descendant of one of these younger sons was Kalingarāja, who left Tritasaurya and acquired Dakṣinakośala (v. 6), where he settled at Turmāṇa (v. 7). His son was Kamalarāja (v. 8), and his son again Ratnarāja (v. 9) or Ratnēśa, who ornamented Turmāṇa with temples, gardens, &c. (v. 10), and founded Ratnapura (v. 11-12). He married Nōnallā, a daughter of Vajjūka, the prince of the Kōmō *maṇḍala* (v. 13), who bore to him a son, Prithvidēva or Prithvīśa, who succeeded Ratnarāja (v. 14-16), and built temples at Turmāṇa and a tank at Ratnapura (v. 17). He married Rājallā (v. 18), who bore to him Jājalladēva (v. 19). Jājalla was allied with the ruler of Chēdi (v. 20), and honoured by the princes of Kanyakubja and Jējābhuktika (v. 21); he defeated and captured in battle one Sōmēśvara (v. 22); and he had either annual tribute paid or presents given to him by the chiefs of the *maṇḍalas* of...[Dakṣiṇa]-kōśala, Andhra, Khimiḍi, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvali, and Kukkuṭa (v. 23).

I am not at present able to give a satisfactory account of the countries and places mentioned in the preceding. The name Turmāṇa we shall meet again in the two following inscriptions, where it denotes a country or district, not a town. Perhaps it may have been the original name of the "Junā Shahar," which is mentioned as being close to Ratnapur in *Archaeological Survey of India Reports*, vol. VII, p. 216. Vairāgara and Lañjikā may be readily identified with Wairagarh and Lanji on the map, plate I, appended to vol. XVII of the *Archaeological Survey of India*. The Talahāri *maṇḍala* is mentioned in lines 6 and 20 of a Ratnapur inscription of [Chēdi-] Samvat 915, which has suffered in the most deplorable manner, since it was first drawn attention to by Sir R. Jenkins in the *Asiatic Researches*, vol. XV, p. 504. Both

¹ With Sir A. Cunningham's epoch of A.D. 249-50, the corresponding date would be Saturday, November 27, A.D. 1115. On the other hand, with the epoch A.D. 248-49, and a year beginning with either the month Bhādrapada or Āśvina, the week-days of the ten inscriptions mentioned in the *Book of Indian Eras*, page 61, come out as follows:—

- Chēdi 793, Phālguna ba-di 9, Sōmē=Monday, January 18, A.D. 1042.
- " 806, Mārga śu-di 9, Ravau=Sunday, November 8, A.D. 1114.
- " 806, Mārga śukla 8, Budha=Wednesday, January 3, A.D. 1145.
- " 898, Āśvina śu-di 2, Sōmē=Monday, September 9, A.D. 1146.
- " 902, Ābhāḍha śu-di 1, Sunday=Sunday, June 17, A.D. 1151.
- " 907, Mārga śu-di 10, Ravau=Sunday, November 6, A.D. 1155.
- " 909, Śrāvaṇa śu-di 5, Budha=Wednesday, July 2, A.D. 1158.
- " 928, Mārga ba-di 10, Sōmē=Monday, December 27, A.D. 1176.
- " 928, Śrāvaṇa śu-di 6, Ravau=Sunday, July 3, A.D. 1177.
- " 934, Kārtika śu-di 15, Budha=Wednesday, October 13, A.D. 1182.

For a full account of the epoch of the Chēdi era, see *Nachrichten d. Ges. d. Wissenschaften*, Göttingen, 1858, pp. 31, 41, and especially a paper in the *Indian Antiquary*.

Talahâri and Kômô occur in the inscription from Râjîm which has been edited in the same volume of the *Asiatic Researches*; and the name Komo is found, in 'Komo Pass' and 'Komo Choki,' on the maps, about 30 miles to the north of Ratnapur. A place, Kimeḍi or Khimiḍe in Ganjâm, is mentioned in the *Indian Antiquary*, vol. XVI, p. 131; and as we there have the name Parlâ-Kimeḍi, we may possibly have to read in the present inscription Andhra-Khimiḍi, not Andhra and Khimiḍi.

The prince of Kanyakubja alluded to in our inscription probably was Gôvinda-chandra (*Indian Antiquary*, vol. XV, p. 6); the prince of Jêjâbhuktika (or Bundelkhand—see Hultzsch in *Zeitsch. Deutsch. Morg. Ges.*, vol. XL, p. 49, note), the Chandêlla king Kirtivarmadêva (*Indian Antiquary*, vol. XVI, p. 202; and *Archaeological Survey of India*, vol. XXI, page 85); and the ruler of Chêdi, Yaśahkarṇa or Gayakarṇa of Tripurî. Sômesvara I had thought of identifying with the prince of that name, the father of the Châhumâna prince Prithvirâja (*Archaeological Survey of India*, vol. XXI, p. 174); but as that Sômesvara appears to have died in A.D. 1169 (*Journal As. Soc. of Bengal*, vol. LV, pt. I, p. 15), he could hardly have been defeated by Jâjalladêva before A.D. 1114.

TEXT.²

1. [Ôm] || Śasi ?]-śakala-kalâ [k]i[m - - n]-Amṛit-âmbhaḥ-
plava-va(ba)hâlita-nîra-svarna[di-tîra]-vṛittih | kim-u va(ba)ta sa(śa)phar-iti svaḥ-śri-
[tâ ?] - - - - -
2. si(śi)rasi yasya syât sa śāḥ śivāya || 1³ || Êtad-yat-paramaṁ vihamṭri timirān
trailôkya-nêtra-dyuti jyôtiṣ-tat-purusham(śhāḥ)* sudh-ākara iti prâhus-tam-antar - - - - -
3. [jô] na charamaḥ sâmrâjya-sû[tra]m yataḥ [kshâ]trasy-âdi-tad-anvayê sama-
bhavat śri-Kârttaviryah kshitau || 2⁴ || Tad -vamśyô Haihaya âsid-yatô-jâyanta
Haihayaḥ |
4. tyasênapiyâ sati || 3⁵ || Têshâm Haihaya-bhûbhujân sa[mabha]vad = vamśê(śê)
sa Chêd-iśvaraḥ śri-Kô[ka]lla⁷ iti Smara-pratikṛitir-vvisva(śva)-pramôdô yataḥ | yên-
âyam Tritasa[u]rya ?] - - - - -
5. mēna mâtum yaśah sviyam prêshi[ta u]*chchakaniḥ kiyad-iti vra(bra)hmâṇdam-
antaḥ-kshiti || 4⁸ || Ashtâdaś-âsya ripu-kumbhi-vibhaṅga-simhâḥ putrâ va(ba)bhûvur-
abhivarddhita - - - - -
6. h | tēshâm-ath-âgraja-sutas-Tripur-îśa âsit śēsharṇē = cha mamdala-patin-sa
chakāra va(ba)m̐dhūn || 5¹⁰ || Prâpat-tēshu Kalimgarâjam = asamaṁ vamśah kramâd =
ânujah putram sa(śa)tru-kalatra-nêtra-salila-sphi-
7. ta[m] pratâpa-drumah(m)¹¹ | yên-âyam Tritasaurya-kôsa(śa)m = akrîṣṭkart-
tum vihay-âuvaya-kshônîm Dakshîṇa-kôśalô janapadô vâ(bâ)hu-dvayên-ârijjitah || 6¹² ||
Râjadhâni sa Tummanah pûrvvajaniḥ kṛita ity = a-

² From an impression supplied to me by Dr. Burgess,
Director of the Archaeological Survey of India.

³ Metre, Mâlinî.

⁴ I believe that this correction has been made already in
the original.

⁵ Metre, Śârdûlavikrîḍita.

⁶ Metre, Śiḍka (Anushtubh).

⁷ The *aksâra* in brackets might possibly be *kān*.

⁸ The *aksâras* in brackets may be *ta u*, or *tumu*.

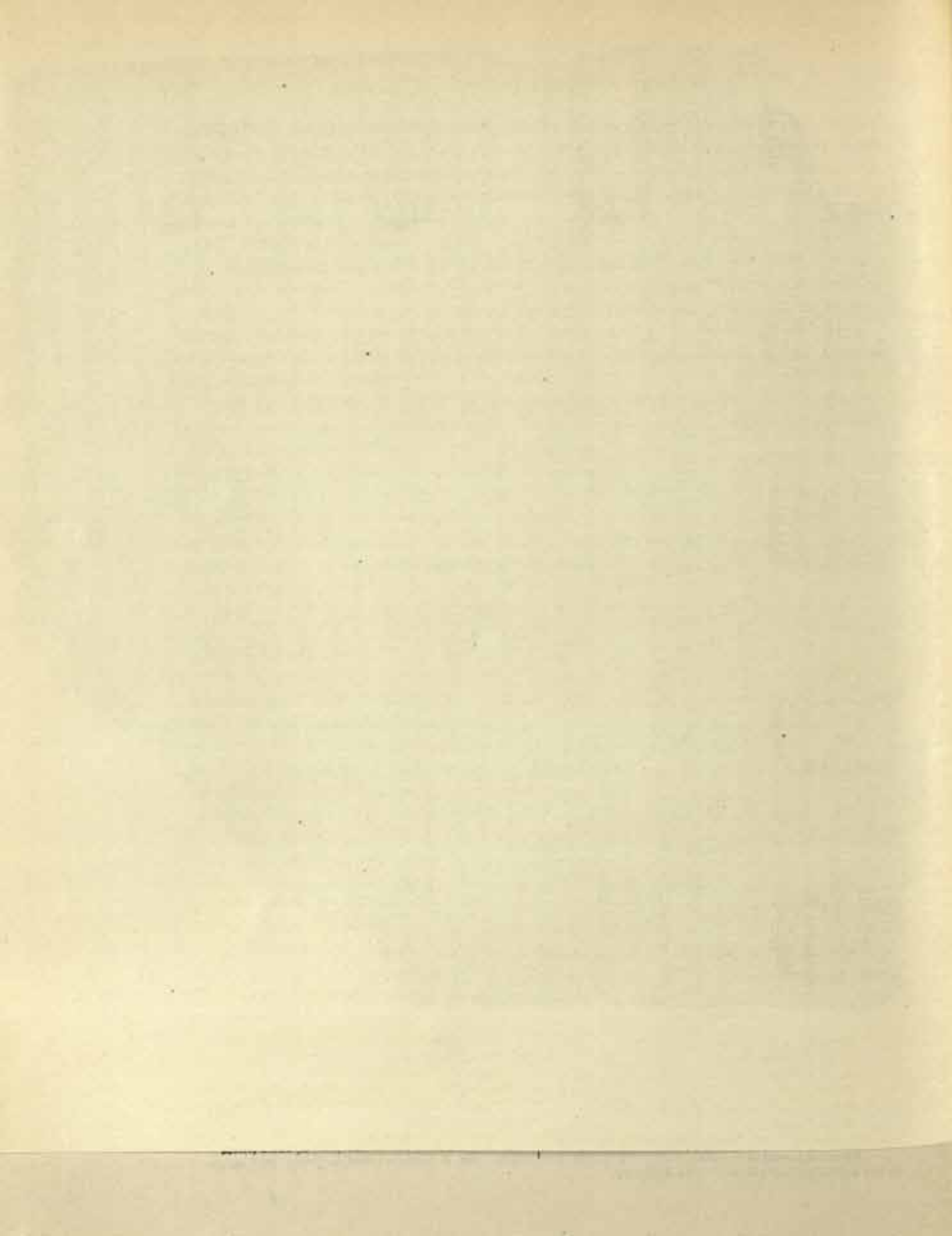
⁹ Metre, Śârdûlavikrîḍita.

¹⁰ Metre, Vasantîlaka.

¹¹ Possibly this correction has been made already in the
original.

¹² Metre, Śârdûlavikrîḍita.

J. Bourgeois, Faculté



8. taḥ | tatra-sthō 'ri-kahayam kurvvan = varddhayām-āsa sa śriyam || 7¹³ || Jātas-
tataḥ pratata-nirmala-kirtti-kāntaḥ śitāmsu-vat = Kamalarāja it = iha simdhōḥ |
nṛpān manah-kumudashamḍam = adhiśri-
9. sō(śō) bham yasmād-abhūd-arijan-āndhatamiśra(sra)-nāśaḥ || 8¹⁴ || Mahābhartṭi-
vibhūḥ-ārtham payōdhir = iva kaustubham | jita-śūra-pratāpam hi Ratnarājam-asūta
saḥ || 9¹⁵ || Śri-Vaṁkēśa-surālaya-prabhṛitayō [Ra ?]-
10. [tnē ?]śvar-ādyās = tathā yatr = ōdyānam = asaṁkhyā-pushpa-suphalam chār-
ūcheham = āmvrāḥ¹⁶ vanam | Ratnēśēna [sa]-saudha-sadma-nichitaś = chāru-śriyā
bhūḥitaś-Tumṁāṇaḥ samakāri lōchana-sukhaḥ samvikshyamā-
11. [nō] janaiḥ || 10¹⁷ || Ētad = yad = vipulam Dhanēśvara-pura-prakhyam mahēś-
ānvitam nānāvārṇa-vichitra-ratnālay-ābhām yataḥ | nānā-dēvakulais-
cha bhūḥitam-iti svargg-ābham = ālakshyatō śrīma-
12. [d-Ra]tnapuram diśi śruta-yaśō Ratnēśvarō yad-vyadhāt || 11 || Vyadhā-
payan-mām bhuvi Ratnarājāḥ śrēṣṭhi yaśaś-chēd-adhitishṭhati sma | vakt =
ity-adō Ratnapuram samantān = mattō 'nayōr = yātu ya[sa]-
13. s = trilōkam || 12¹⁸ || Kōmō-mamḍala-bhūbharttur-Vvajjākasya [sra(śru)]tā
sutā|Nōnallā Ratnarājēna paripitā nṛpa-śriyā || 13 || Tasyām = ajani Prithviśam(śō)¹⁹
dharmma-śaurya-guṇ-ānvitam(h)²⁰ | svar = nninyē
14. [dha]rmmatō vaṁśyān sau(śau)ryāc = cha yudhi vidviḥaḥ || 14²¹ || Sau(śau)[ry-
ādyai ?] Ratnarājē yudhi ripu-jayini svar-ggātō svargga-kṛityāt = Prithvidēvaḥ,
kshītīśas = tad-anu samabhavat = tat-sutaḥ kshātra-śūrah |
15. aiśya-śridatva-śaurya-pramukha-guṇa-bharair-lōka-pālāḥ sa ē[va] mksāttram
trastam hi tasmai kuruta iti namō yēna prithvyāḥ sa dēvaḥ || 15²² || Prithvidēva-samā-
śritā bhavati cha sva-
16. rggō hi [lō]ka-sthitiś = chitram ch=aitad-ataḥ sphuṭam sphurati yat-sarvvatra
śūr-āśritā|bhūri-śri-vitatā śata-kratu-vṛitā bhāsvan-mahēś-āchyutā visv(śv)-ānamdi-vu-
(bu)dhā prasarpita-sudhāśadm-āśritā
17. [ni]r-dvidhā || 16²³ || Tumṁāṇē dharmma-kirtty-artham Prithvidēvśvar-
ādayaḥ | Ratnapurē samudr-ābhas-tēn-ākāri cha sāgarāḥ || 17²⁴ || Upayēmē sa Rājallām
yā kānty-ēv-ēmdu-saprabhā | Lakshmir = iv = āchyuta-
18. prithiḥ saubhāgyēn-ēva Pārsvati || 18 || Aīmdrir-Aīmdryām-iv-ēīmdrēṇa svaḥ-
śriyām-abdhin-ēmdu-vat | Prithvidēvēna tasyām tu Jājallō 'jani kirttimān || 19 || Chi-
tram yasya yaśō vyadhāt = anu-
19. [diśa ?]m śi(śi)tāmsu-sō(śō)chih-prabham raktam straiṇa-śatam śi(śi)tam jagad-
idam kurvvach=cha kṛishṇān-arin | śri-Jājalla udēti yaḥ prati-dinam śūrah pratāpa-
rddhi-taś = Chēd-īśēna sa aina-sam[gra ?]²⁵ ha-kṛitā maitrya-
20. ∪--∪ [ta]ḥ || 20²⁶ || Kanyakuv(b)ja-mahipēna Jējābhuktika-bhūbhujā |
śūra iti pratāpitvād = arhitō mitravat = śriyā || 21²⁷ || Lakshmiḥ saptavidh-āpi yasya
jagrihē yuddhē cha Sōmēsva(śva)rō

¹³ Metre, Śloka (Anuṣṭubh).¹⁴ Metre, Vasantatilakā.¹⁵ Metre, Śloka (Anuṣṭubh).¹⁶ Read āmvrāḥ.¹⁷ Metre, Śārdūlavikṛīḍita; and of the next verse.¹⁸ Metre, Upajāti.¹⁹ I am almost certain that these two corrections have been made already in the original.²⁰ Metre, Śloka (Anuṣṭubh); and of the next verse.²¹ Metre, Śragdharā.²² Metre, Śārdūlavikṛīḍita.²³ Metre, Śloka (Anuṣṭubh); and of the next two verses.²⁴ I am very doubtful about this *akāśura*; it looks ratherlike *agra*, or perhaps *gyra*.²⁵ Metre, Śārdūlavikṛīḍita.²⁶ Metre, Śloka (Anuṣṭubh).

the line of universal sovereignty of the regal order,—in his (*the moon's*) primeval race there was born on earth the illustrious Kārtavīrya.

(V. 3.)—Of his race was Haihaya, from whom were born the Haihayas (?).

(V. 4.)—In the race of these Haihaya princes was born that ruler of Ohēdi, the illustrious Kōkalla, an image of the god of love, whence all derived delight; by whom, (*being*) on earth, in order to measure his own fame, how much it might be, this of (?) Tritasaurya was sent up high into the universe.

(V. 5.)—He had eighteen sons, who destroyed the enemies as lions do elephants, (*and*) who increased The first-born son among them afterwards was ruler of Tripuri, and he made the remaining brothers lords of *maṇḍalas*.

(V. 6.)—The race of one among these younger brothers in the course of time obtained an unequalled son, Kalingarāja, a tree of prowess grown large by the water of the eyes of the wives of enemies; who, in order not to impoverish the treasury of Tritasaurya, abandoned the ancestral land and acquired by his two arms this country Dakṣiṇakōśala.

(V. 7.)—Since Tumāmāna had been made a royal residence by his ancestors, therefore residing there, he increased his fortune, causing the destruction of his enemies.

(V. 8.)—As the cool-rayed (*moon*) from the ocean, so was born here from him Kamalarāja, lovely by his expanding spotless fame; through whom the lotus-group of the minds of men received exceeding lustre, (*and*) who dispelled, like blinding darkness, the hostile people.

(V. 9.)—As the ocean (*produced*) the Kaustubha for the decoration of the supporter of the earth (Vishṇu), so he begat Ratnarāja, who verily conquered the prowess of heroes, to be an ornament of princes.

(V. 10.)—Tumāmāna with its temples of the holy Vaṅkēśa and other (*gods*) and also (*of*) Ratnēśvara and the rest, with a garden containing innumerable flowers and beautiful fruit, (*and*) a charming high mango grove, (*and*) crowded with palatial dwellings, decorated with charming beauty, was made by Ratnēśa pleasant to the eyes, when viewed by the people.

(V. 11.)—This extensive glorious Ratnapura, which Ratnēśvara built, has its fame listened to in (*every*) quarter; held by a great lord, it is like the city of (Kuvēra) the lord of riches; it is full of many-coloured sparkling jewels and hence like (the ocean) the abode of jewels; and since it is decorated with many temples, it looks like heaven, (*with the many families of gods*).

(V. 12.)—On all sides Ratnapura there says: If Ratnarāja ordered me to be built on the earth, (*and*) if the foreman of the guild acquired fame, may the fame of these two proceed from me to the three worlds! (?).

(V. 13.)—Nōnallā, the famous daughter of Vajjāka, the prince of the Kōmō *maṇḍala*, was married by Ratnarāja, together with the majesty of princes.

(V. 14.)—From her was born Prithviśa, endowed with the qualities of righteousness and bravery. He led to heaven his kinsmen through his righteousness, and his enemies through his bravery in battle.

(V. 15.)—When Ratnarāja, who by his bravery and other (*qualities*) conquered the enemies in battle, had gone to heaven through his action (*worthy*) of heaven, his son Prithvidēva, the royal hero, became ruler of the earth after him. He was (*really*) a

god on earth (*Prithvī-dēva*), inasmuch as the frightened tribe of kings verily offered adoration to him, regarding him to be a guardian of the world in consequence of his many excellent qualities, among which lordly nature, bestowing of prosperity, and bravery were foremost.

(V. 16.)—And ruled over by *Prithvidēva*, the earth verily was heaven (*itself*). And this marvel was strikingly manifest from the fact, that (*the earth*) everywhere was dwelled on by heroes, spread over with abundant fortune, (*and*) covered with hundred sacrifices; that it had a splendid great lord, and was (*in consequence*) unshaken; that the learned on it caused joy to everybody; that it was built over with extensive stuccoed buildings, (*and*) was without a second.²⁰

(V. 17.)—For the glory of religion (*shrines of*) *Prithvidēvēśvara* and others (*were established*) at *Tumimāna*, and a tank resembling the ocean was built by him at *Ratnapura*.

(V. 18.)—He married *Rājallā*, who by her loveliness shone like the moon, who was like *Lakshmi* (the beloved of *Achyuta*) inasmuch as her love was unshaken, (*and*) like *Pārvatī* by her beauty.

(V. 19.)—As *Indra* (*begat*) *Jayanta* on *Aindri*, (*and*) the ocean the moon in the beauty of heaven, so *Prithvidēva* on her begat the famous *Jājalla*.

(V. 20.)—Strange (*to relate*), his fame, shining like the lustre of the cool-rayed (moon) in every direction, rendered a hundred women red (with affection), while it made this world white, and the enemies black. The illustrious *Jājalla*, who rises up a hero day by day on account of the abundance of his prowess, was by the ruler of *Chēdi*, forming an alliance of princes (?)²¹ friendship.

(V. 21.)—By the ruler of *Kanyakubja* (*and*) the prince of *Jējābhuktika*, considering him a hero on account of his prowess, he was like a friend honoured with fortune.

(V. 22.)—He who is possessed of even sevenfold fortune; and (*by whom?*) was seized in battle *Sômēśvara* having slain an immense army; (*and*) by whom was captured, and afterwards at his mother's request released, the group²² of counsellors and wives;—tell me, have you seen or heard of such (*another*) prince on earth?

(V. 23.)—To whom verily the princely rulers of these *maṇḍalas*, (*viz.*) [*Dakṣiṇakōśala*, *Andhra*, *Khimidi*, *Vairāgara*, *Laṅjikā*, *Bhāṇāra*, *Talāhāri*, *Daṇḍakapura*, *Nandāvali*, *Kukkuṭa*,—some out of friendship, some to delight (*him*), gave fixed year by year.

(V. 24.)—Of whom, endowed with majesty, the unique umbrella held over his head, while causing coolness to (*his*) people, strange (*to relate*), may well cause heart-burning of enemies.

(V. 25.)—Nobility, bravery, depth he possesses; thus (*his*) expanding fame was proclaimed by the earth with the uplifted very splendid excellent arms—the habitations of the gods.

(V. 26.)—Is this that entirely bodiless god of love, who has not been seen by the eye of the three-eyed (*Śiva*)? Is it *Vaikuṇṭha* with fortune? Is he, a hero on

²⁰ I have taken the word *śrīdēvā* in the sense of *adevya* or *adētiya*, but am unable to quote another passage in support of this meaning. When applied to heaven, some of the adjectives of the text have to be translated differently, thus: chosen by *Indra* (*Sataśrva*); containing the splendid great lord (*Śiva*) and *Achyuta* (*Vishnu*); containing the planet Mercury (*Budha*) which causes joy to the universe, and the moon, the habitation of nectar, which moves about in heaven.

²¹ I have taken *śāsa*, as an adjective, derived from *śā*, 'a lord, master, king,' &c.; but am doubtful about this passage.

²² The word *śāśā* is ordinarily masculine, not neuter.

account of his heroism, the moon by his mighty splendour, the bestower of fortune (Kuvêra), dear to supplicants? By the people, thus deliberating,²⁰ was he at last found out to be Jājalladēva.

(V. 27.)—The glorious Jājallapura [and an auspicious] monastery (*maṭha*) for ascetics; a mango grove with a garden; a pleasant lake, too, equal to the lake of heaven, which was caused to be made by the illustrious Jājalla, may that be, shining like fame,

(V. 28.)—His religious adviser (*was*) the illustrious Rudrasīva, who knew the authoritative doctrines of pa, Dignāga (?), and others, and knew his own and others' established truths.

(V. 29.)—His minister for peace and war also was Vighararāja,

(V. 30.)—The prince Jājalla gave to the god the excellent village of Sirult, to the monastery a group of *pāṭalā* trees, as a perpetual grant.

(V. 31.)—Arjunakōpasaraṇa (?) he

(V. 32.)—The *Kāyastha*, the illustrious in the Sauda family the leader of those whose counsel rivals the preceptor illustrious who is an unequalled proficient in the essence of the Śāstras, has composed the unequalled eulogy on Jājalladēva.

(V. 33.)— . . . rbbhēsa has brought his spotless qualities into the eulogy, the excellent

(V. 34.)— the learned . . . dhars, the younger brother, has written the eulogy which has obtained a dwelling in heaven.

The year 866; the 9th day of the bright half of Mārga[śīrsha]; on a Sunday. Jāja (?).

VI.—MALHAR STONE INSCRIPTION OF JAJALLADEVA, OF THE (CHEDI) YEAR 919.

By Prof. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a black stone, now in the Nāgpur Museum, where it appears to have been brought from Malhār in the Central Provinces.

The inscription consists of 28 lines. The writing covers a space of from 2' 3½" to 2' 4½" broad by 1' 6½" high. At the upper proper right corner a small piece of the stone appears to have broken away, so that the first four *akṣaras* of the first line are missing; otherwise the inscription is complete, and well preserved almost throughout. The size of the letters is ½".—The characters are Dēvanāgarī.—The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 26. They were composed by Ratnasimha, son of Māmē, of the Vāstavya race; and the inscription was written by the Kṣatriya Kumārapāla, of the Sahasrārjuna race, and engraved by the sculptor Sāmpula (verses 23-26). In respect of orthography we have to note the employment of the dental for the palatal sibilant and *vice versā* in *saurya*, line 8, and *vyākṣta*, line 25; the use of the dental *n* instead of the *anuscāra* in *mīmāṃsā*, line 16, and *anḥri*, line 26; the exceptional denotation of *ñcha* by the sign for *noha* in *bhūtin=cha*,

²⁰ I take *vrīṣh*, *marśhegati*, to be used in the sense of *vrīṣh*, *vrīṣati*.

line 13; and the non-observance of the rules of Samdhi in *deśān Śubhra-*, line 4. The consonant *b* is throughout denoted by the sign for *v*.

The inscription refers itself to the reign of a prince Jājalladēva, a ruler of Tummāṇa, of the Chēdi family; and it is dated, in figures only, in the year 019, which, taken as a year of the Chēdi era, would correspond to A.D. 1167-1168. And it records the erection, at the town of Mallāla, of a temple of the god Kēdāra (*i.e.*, Śiva) by the Brāhman Sōmarāja, a younger son of Gaṅgādhara, who in turn was the son of Prithvidhara. In the introductory portion we are told that the prince Jājalladēva was preceded by his father Prithvidēva, who again was the son of the prince Ratnadēva, the vanquisher of Chōḍa and Gaṅga princes, of the lunar race (verses 4-7). And we are further informed that the Brāhman Prithvidhara had been settled at the village Kumbhaṭi in Madhyadēśa; and that his son Gaṅgādhara had come from there to the country Tummāṇa, and had been honoured by the prince Ratnadēva with the gift of the village Kōsambī. (Verses 9-13.)

Mallāla most probably is the modern Malhār (or Malar), where the inscription is stated to have been found. The other places I am unable to identify.

TEXT.¹

1. [Ōm ōm nama * ²][h Śi]vāya || Mūddha-nyasta-jat-ām(v)bupallava-chayō
bhāla-sthali-mallikā-tārttī-ēkshana-havyavāha-visaraj-jvālā-pradipa-dyutiḥ sampūrṇaḥ
surasindhu-tuṅga-lahari-vāri-pravāhair-asau Śambhu-
2. [r=ma]ṅgala-kumbha-vibhrama-padam-vi(bi)bhrat-sadā pātu vaḥ || 1 ³ || Ūrdhvi-
kritaḥ surasarit-salil-āvagāhād-uddanda-chaṇḍatara-chāru-karō vibhātī(tē)⁴ | vra(bra)-
hmāṇḍa-maṇḍala-mahōtpala-nāla-līlām-vi(bi)bhrat-sa vō Gaṇapa-
3. tēr-avatād-njasram || 2 ⁵ || Dēvaḥ piyūsha-dhārā-nikara-parigalad-vindu-sandōha-
klṛṇa-vyōm-āśā-chakravālō Maḍana-nripa-chamū-darppanaḥ kairavāpām | va(ba)ndhuḥ
sindhu-prasūtiḥ sa jayati bhu-
4. van-ānanda-sambhāra-kandō lōlākṣhi-māna-mudrā-vighṇāna-paṭutām -āvaḥan
Śubhrabhānuḥ || 3 ⁶ || Tad-vamśē nripa-Chōḍa-Gaṅga-visarat-prauḍha-pratāp-ānala-
jvālā-santati-śānti-chaṇḍa-jala-
5. daḥ śrī-Ratnadēvō 'bhavat | bhūpālō 'khīla-vairi-vira-vasudhā'dhīs-ōru-dōr-
vallari-darppa-ika-druma-dāha-dāva-dahanah śrī-mandiraḥ sundarah || 4 ⁷ || Prithvi-
dēvas-tatō 'bhūd-va(ba)lavād-ari-dharā-
6. nātha-nāgēndra-Tārksyō⁸ namrāṇām mauli-ratna-dyuti-bhara-vilasan-mallikā-
mālya-bhārāḥ | pūjy-āmbri-dvaimdva-padmō nija-bhuja-vijaya-śrī-mahā-kēli-śailah
putrah sat-kṣhātra-kīrti-
7. vratati-tarur-ilā-maṇḍal-Abhōga-bharttā || 5 ⁹ || Tasmāch-Chēd i-kul-āvalamv(b)a-
na-yu(ju)¹⁰shām - agrēsarō bhūbhujām dōr-dāṇḍa - dvaya-darppa-khaṇḍita - ripur-
Jājalladēvō 'bhavat | Tummāṇ-ādhipatir-anij-āmala-

¹ From an impression supplied to me by Dr. J. Burgess.

² The *akṣaras* in these brackets are broken away.

³ Metre, Śārdūlavikrīḍita.

⁴ This correction appears to have been made already in the original.

⁵ Metre, Vasantatilakā.

⁶ Metre, Sragdharā.

⁷ Metre, Śārdūlavikrīḍita.

⁸ Originally - *tārksā*.

⁹ Metre, Sragdharā.

¹⁰ This correction appears to have been made already in the original.

8. kula-pradyōta-dīp-ōpamaḥ sat-kshātr-aika-nidhiḥ pratāpa-taraṇiḥ sau(śan)ry-ārjita-śrir-nripaḥ || 6¹¹ || Manyē yad-dāna-śamkā-janita-bhaya-vaśād-vallabhō nimnagānām
dugdh-āv(b)dhir-bhīma-garbha-sphu-
9. rad-uru-salilē ratna-rāsim-va(ba)bhāra | vāhān-Mārttaṇḍa-dēvas-tridaśa-parivṛḍhaḥ [sva]rṇnadi-tōya-durggē svarggē dān-āmv(b)u dhār-ōddhura-madhupa-vadbū-mālam-Airāvataṇ-cha || 7¹² || Rājyē mahibhujas-tasya
10. naya-vartm-ānusāriṇi | [kshīṇ-ōpasargga-samīarggē praj-ānanda-vidhāyini || 8¹³ ||
Āśich-chhri-Madhyadēśē vitata-surānadi-vāri-pār-ōrmmi-mālā'laṅkāre hāra-bhūtē
nikhila-janapad-ō-
11. ddāma-bhū-maṇḍalasya | grāmō ramy-ōru-bhūmir-dvijavara-vasatiḥ Kumbha-[tī]-nāmadhēyō yatnāt-svargg-aika-khaṇḍa-pratinidhir-amalō nirmmitō yō vidhātā || 9¹⁴ ||
Ātrēyas-tāvad-ā-
12. dyas-tad-anu cha viditō=pp(py)-Ārchchanānō dvitīyaḥ Sasyāvāsa¹⁵-trītiyaḥ pravara iha śubhaiḥ=tair-dvijō bhūshitō 'bhūt | Kṛṣṇātrēyasya gōtrē prapata-vasuma-
tipāla-māl-ō-
13. ttamāṅga-tvaṅgad - ratn-āṅkura-śrī-khachita-pada-yugas-tatra Prithvidhar-ākhyāḥ || 10 || Yāḥ prajā-aika-viśāla-lōchana-putan = dhattē trītiyam sadā sad-bhūtin-(ā)-cha tanōti yō nija-tanau durvvāra-mār-ā-
14. pahaḥ | durgg-āślēsha-karō = ri-vādi-nivahē putras-tatō 'bhūd-asau vi(bi)-bhrāṇō dvijarāja-sundara-padam maulau sa Gaṅgādharāḥ || 11¹⁶ || Tataḥ kāla-kramēṇ-
asau dēśam Tummanam = āgataḥ | gupa-grām-ārjji-
15. ta-praudha-lakshmir-dvija-śirōmaṇiḥ || 12¹⁷ || Prakshālya charaṇ-āmbhōjē Ratnadēvō mahīpatiḥ | Kōsamv(b)l-grāmam = ētasmā udakīkṛitya dattavān || 13 ||
Śrī-Gaṅgādharataḥ sutō 'jani jagad-vandy-aika-pādō-
16. nujāḥ praudh-ānanda-karāḥ kalaṅka-rahitāḥ sphāyat-kalānām nidhiḥ | vi(bi)-bhrāṇō dvijarājatām hata-jaḍa-ślēsh-ōru-bhūri-prabhō dhātri-maṇḍala-maṇḍanō vidhūr-
asau śrī-Sōmarājō 'paraḥ || 14¹⁸ || Mīmān(m)sā-
17. dvaya-pāragō gurur-asau yaḥ Kāśyapīyē nayē sāmukhyē ch = āpratimallatā-mada-nidhiḥ = try-akshō 'kshapād-ōkti-drik | yaś = Chārvvāka-viśāla-māna-malanō
durvvāra-vau(bau)ddh-āmv(b)udhēḥ pān-ā-
18. nandita-Kumbhasambhava-munir-ddigvāsasām-antakaḥ || 15 || A-śrāntam kratu-kupḍa-maṇḍala-chalad-dhūm-āvali-dhyāmala-vyōm-āśā-valayam vilōkya vilasan-
nīl-āmv(b)ud-āli-bhramāt | vipr-āsy-ēri-
19. ta-vēda-rāśi-vitat-ōdghōsh-ōddhuraṁ yad-grīhē sat-paksha-prasarā natanti paṭavō hrīṣṭā muhuḥ kēkinaḥ || 16 || Bhūtō durgga-padam dādhati śikhari rukmasya
vārām nidhō(dhi)ḥ pārē kaptā-
20. ki-pādap-āvṛita-vapur = bhīmaś = cha simh-ādibhiḥ | yad-dānād-iva tikshṇa-damshṭra-vadana-prō[dgi]rṇa-chañchad-visha-jvālā-jāla-karāla-[bhō]ga-paṭalē ratnāni
Śēśhō = py-adhāt || 17 || Rōpaṁ viśva-jay-aishi-
21. nō Rati-patē rukm-āchalād-gauravam gāmbhīryam jaladhēḥ sahasra-kiraṇād-aśrāntam-ōjasvitām | aiśvaryam Smarasūdanasya paramam grāmam guṇānām-iva
grāhām grāham = asau didgi-

¹¹ Metre, Śārdūlavikrīḍita.¹² Metre, Sragdhara.¹³ Metre, Śloka (Anushtubh).¹⁴ Metre, Sragdhara; and of the next verse.¹⁵ See note 29 on the translation below.¹⁶ Metre, Śārdūlavikrīḍita.¹⁷ Metre, Śloka (Anushtubh); and of the next verse.¹⁸ Metre, Śārdūlavikrīḍita; and of the next five verses.

22. kshur-asrijat-Padmôdbhavô yam bhuvi ||18|| Sept-âmbhônidhi-tira-vâriṇi
bhṛīṣaṁ yat-kirtti-haṁsi muhur-bhrāmtv-âśrāntam-iyam sur-ālayam-agān-Mandākini-
kāmkshi-

23. nī | bhuktvā vā(bā)la-mṛṇāla-nāla-śakalāny-uddāma-kām-ōtsukā vra(bra)-
hmāṇḍ-ōdara-bhāṇḍa-vārija-bhuvô rantum ma[dāt-sam]yayau ||19|| Vāt-âhati-chalat-
tūla-taralam jīvitam nṛṇām | chañcha-

24. lāṇ = cha śriyam [ma]tvā dharmmô matim = adhād-vu(bu)dhaḥ ||20|| Tēna
Kēdāra-dēvasya dhāma Mallāla-pattanē | dhimatā kāritam ramyam svayaśō-rāśi-
bhā. um ||21|| Urvvim-ālingya pūrvvam guru-

25. jaghana-ghan-âślēsha-lav (b) dha-pramôdām-état-kāsthā-vadhūnām dhvaja-
bhujā-valanaiḥ ślēsha-dakṣam samantāt | kām-vyāsa(sa)kta-chētā iva vivu(bu)dha-
puri-sundarīnām samakṣhē tyakta-vrīḍam nikāmam gagana-parisarah Śri-

26. mukham chumv(b)at-iva ||22|| Kāśyapī-ākṣhapādiya-naya-siddhānta-vēdinā |
vipakṣha-vādi-simhēna Ratnasimhēna dhimatā ||23|| Śri-Rāghav-ān(m)hri-kamal-
ām(b)udhar-âbhishēka-lav(b)dh-ōdaya-pratata-śā-

27. kha-mahirubhēna | Vāstavya-vamśa-kamal-ākara-bhānun-ēyam | Māmē-
sutēna rachitā ruchirā praśastih ||24|| Iyam Sahasrārjjuna-vamśajēna kutūhalāt-kṣha-
triya-puṇḡavēna | Kumārāpā-

28. lēna guṇ-âbhirāma-rām-ēva ramyā likhitā praśastih ||25|| Anēka-śilpar-
nirmāṇa-payōdhēb pāra-dṛīṣṇā | utkīrṇā rūpakārēṇa Sāmpulēn-ēyam-ādarāt ||26||
Samvat 919[¹].

TRANSLATION.

Om! Om!

Adoration to Śiva!

(Verse 1.)—May that Śambhu always protect you!—he who, wearing on his head, like water-lilies,²¹ a mass of braided hair, (and) spreading around the lustre of a blazing lamp with the fire of his third eye which, as on a lamp-stand, is on his broad forehead, (and) covered with the streams of water of the high waves of the celestial river, possesses the beauty of an auspicious jar!

(V. 2.)—May that lovely trunk of Ganapati for ever guard you!—which at day-break, when lifted out of the waters of the celestial river into which it has been dipped, raised up and threatening, possesses a charm as if it were the stalk of the great lotus—the circle of the universe!

(V. 3.)—Triumphant is that god with white rays, (the moon), born from the ocean, (who is) the root of great joy to the world, (and) possesses skill in removing the haughty reserve that closes (the hearts of) tremulous-eyed women: who covers the circle of the regions of the sky with a mass of drops trickling down from a multitude of streams of nectar; (who is) the mirror of the army of the king Love, (and) the friend of the night-lotuses.

(V. 4.)—In his race there was, beautiful (and) an habitation of Fortune, the protector of the earth, the illustrious Ratnadēva; a fierce cloud to extinguish the

²¹ Metre, Śloka (Anuṣṭubh); and of the next verse.

²² Metre, Śloka (Anuṣṭubh).

²³ Metre, Śloka (Anuṣṭubh).

²⁴ Metre, Vasantatilaka.

²⁵ Metre, Upajati.

²⁶ Metre, Śloka (Anuṣṭubh).

²⁷ I cannot quote any other passage in which the word *ambopallava* is used in the sense assigned to it here.

continuously raging flames of the spreading mighty fire of the prowess of Chôḍa and Gaṅga princes,²² (and) a blazing fire to consume the unique tree of the pride in their creeper-like long arms of all the hostile heroic rulers of the earth.

(V. 5.)—After him came his son Prithvidêva, a master of the whole extent of the terrestrial globe, who to the mighty hostile lords of the earth was what Garuḍa is to the serpent-chiefs; whose two lotus-feet²³ were an object of worship for (princes) bent down with the weight of jasmine wreaths glittering with the great splendour of their crest-jewels; a high pleasure-mount for the glory of victory of his own arm; a tree for the creeping-plant fame of excellent royalty.

(V. 6.)—From him was born the prince Jājalladêva, the leader of the princes who delight in keeping up the Chêḍi family; who by the pride of his two massive arms annihilated the enemies; the ruler of Tummāṇa, illumining like a lamp his own spotless family, a unique treasury of excellent royalty, a sun of prowess, who has acquired fortune by his heroism.

(V. 7.)—I fancy that through fear, produced by the suspicion that they would have to give (them) to him, the ocean of milk, the husband of the rivers, kept (his) mass of jewels in the deep water agitated by the fear-inspiring (beasts) within it, and the sun-god (his) horses, and the lord of the gods (Indra) his elephant, who enlivens rows of female bees with streams of rutting-juice, in the heavens rendered impassable by the waters of the celestial river.

(V. 8.)—In the reign of this prince, which follows the path of good government, is free from the contact of troubles, (and) causes joy to the people.²⁴

(V. 9.)—There was in the glorious Madhyadêśa, ornamented by the garland of the waves of the streams of water of the extended river of the gods, (and itself) as it were the necklace of the whole orb of the earth crowded with countries, a village named Kumbhaṭi, with pleasant broad lands, a dwelling-place of the best of the twice-born, which the creator had exerted himself to make the spotless counterpart of a portion of heaven.

(V. 10.)—In that (village) there was a twice-born named Prithvidhara, in the gôtra of Kṛishnâtrêya, ornamented with the (three) auspicious *pravaras*, Âtrêya the first, and after him the famous Ârchanâna the second, (and) Sasyâvâsa²⁵ the third; whose pair of feet was covered with the lustre of the jewels which like sprouts were trembling on the heads of rows of protectors of the earth bowing down (before him).

(V. 11.)—From him there was born a son, that Gaṅgâdhara who, bearing on his head the beautiful title of 'king of the twice-born,' always had knowledge as a third unique large eye; (and) who, warding off the irresistible passion of love, secured for himself excellent welfare; (who) in a crowd of hostile disputants resorted to (arguments) difficult to be met; (resembling Śiva Gaṅgâdhara, who, having on his

²² In the original one would have expected *Chôḍa-Gaṅga-uripa*, instead of *uripa-Chôḍa-Gaṅga*, but that would not have suited the metre.

²³ Here, too, one would have expected *pâjy-dâhri-padma-draṇḍad*, instead of *pâjy-dâhri-draṇḍad-padma*, but that again would have offended against the metre.

²⁴ This verse defines the time when the temple, mentioned in verse 21, was built, and it has no reference to the verse immediately following here.

²⁵ I leave these names as they are given in the original. According to the *Āśvalāyana-śrauta-sūtra*, Cal. Ed., p. 883, and the *Dharma-sindhu*, Bo. Ed., p. 371, they really are Âtrêya, Ârchanâna, and Sasyâvâsa. It is evident that the writer of the inscription, who undoubtedly took the second name to be Ârchanâna, understood the third name to be Sasyâvâsa, joining the syllable *sa*, which belongs to the second name, to the third.

crest a spot beautified by the moon, possesses a large third eye; who annihilated the irresistible god of love, spreads excellent ashes over his body, and embraces Durgā).

(V. 12.)—Then that crest-jewel of the twice-born, who had acquired great fortune by the collection of his good qualities, in the course of time came to the country Tummāna.

(V. 13.)—To him the lord of the earth Ratnadēva gave, after he had washed his lotus-feet, the village of Kōsambī, (*confirming his gift by the*) pouring out (*of*) water.

(V. 14.)—From the illustrious Gaṅgādhara there was born, as a younger son, that illustrious Sōmarāja whose unique feet are an object of adoration for the people, causing great joy, free from blemishes, a treasury-house of numerous arts; who holds the position of king of the twice-born, is possessed of wide and abundant splendour inasmuch as he avoids the company of the dull, (*and*) is an ornament of the orb of the earth; (*being*) freed from its spot, a second moon (whose rays are an object of adoration for the world, which causes great joy, is the receptacle of growing digits, bears the name of 'king of the twice-born;' which, united with miserable cold, is spreading its splendour far and wide, and is an ornament to the orb of the earth).

(V. 15.)—That venerable person, who is a treasury of the pride of having no rival in the doctrine of Kāśyapa and in the Sāṃkhya, has completely mastered the two Mīmāṃsās; (*like Śiva*) he is possessed of three eyes inasmuch as he has for his eye the teaching of Akṣhapāda. He crushed the great conceit of Chārvāka, delighted the pitcher-born sage (*Agastya*) by drinking up the difficult-to-be-restrained Bauddha ocean, (*and is*) a god of death to the Digambaras.²⁰

(V. 16.)—At his house dexterous peacocks, delighted when they see the circle of the regions of the sky incessantly blackened by lines of smoke rising from groups of sacrificial fire-pits, which they mistake to be lines of black clouds moving about, dance again and again with spread-out wings, enlivened by the long-drawn sound of Vedic texts recited by the mouths of Brāhmans (*which they mistake for thunder*).

(V. 17.)—Afraid as it were of having to give (*their precious stones*) to him, the mountain of gold keeps an impervious place, the ocean has itself guarded at the shores by thorny trees and by lions and other terrific beasts, (*and*) Śeṣha even places his jewels in the multitude of his hoods, terrible with the sheets of flickering poison-flames ejected by the mouth with sharp fangs.

(V. 18.)—Him that lotus-born (*Brahman*) created, desirous as it were of seeing on the earth the most excellent collection of good qualities, after he had severally taken, beauty from the lord of Rati desiring to conquer the universe, gravity from the mountain of gold, depth from the ocean, never-ceasing²¹ splendour from the thousand-rayed (*sun, and*) the lordly nature of (Śiva) the destroyer of the god of love.

(V. 19.)—The swan of his fame, having frequently again and again roamed about by the water on the shores of the seven oceans, unweariedly went to the abode of the gods, longing for the heavenly Ganges; (*and*) having eaten (*there*) tender lotus-fibres and pieces of lotus-stalks, it has, pining with excessive longing, rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman.²²

²⁰ On Kāśyapa, as another name of Kapāda, the founder of the Vaiśeṣika school of philosophy,—see Cowell's Translation of *The Aphorisms of Sāṃkhya*, Preface, p. v.—Akṣhapāda is Gōtama, the founder of the Nyāya system. The sage Agastya is fabled to have swallowed the ocean.

²¹ In the original the adverb *atīranta* is made to qualify the substantive *divasitām*, contrary to the rules of grammar.

²² In the original one would have expected *brāhmāṇḍa-bhāṇḍa-śāra*, instead of *brāhmāṇḍa-śāra-bhāṇḍa*.

(V. 20.)—Having reflected that the life of man is unsteady like a tuft of grass which moves when struck by the wind, and that fortune is fickle, he, the wise, set his mind on religion.

(V. 21.)—Possessed of intelligence, he caused to be built at the town of Mallāla a charming temple of the god Kēdāra, resplendent like the accumulation of his own fame.

(V. 22.)—Having first embraced the earth, which derived pleasure from the close embrace of his heavy thighs, the surrounding sky, having as it were the heart filled with love, void of bashfulness within sight of the beautiful damsels of the city of the gods eagerly kisses, as if it were the face of Fortune, this (*temple*) fit to be embraced on all sides by the encircling banner-like arms of the women of the regions.

(Verses 23 and 24.)—This pleasing eulogy has been composed by the son of Māmē, the intelligent Ratnasimha, who knows the established truths of the doctrines of Kāśyapa and of Akṣhapāda, (*and is*) a lion to opponent disputants; who owes his elevation, as a tree with wide-spread branches does its growth to showers from clouds, to the lotus-feet of the illustrious Rāghava; ²² (*and who is*) to the Vāstavya race (*what*) the sun (*is*) to a group of lotuses.

(V. 25.)—This eulogy, charming like a woman who is pleasing by her good qualities, has been eagerly written by the excellent Kshatriya Kumārapāla, born in the Sahasrārjuna race.

(V. 26.)—Engraved it has been with care by the sculptor Sāmpula, who has seen the opposite bank of the ocean of various mechanical arts.

The year 919.

VII.—RATNAPUR INSCRIPTION OF PRITHVIDEVA,

OF THE (VIKRAMA) YEAR 1247 (?).

BY PROF. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a black stone, which was discovered within the fort of Ratnapur in the Central Provinces,¹ and is now in the Nāgpur Museum.

The inscription consists of 24 lines. The writing originally covered a space of about 2' 5½" broad by 1' 1" high; at present, a portion of the proper left side, all the way down, and the lower right corner of the stone, are broken away, so that altogether about ninety *akṣharas* are missing. The stone evidently was less injured when Dr. Rājendralāl's rubbing was taken. What remains of the inscription is well preserved.—The size of the letters is about ¾".—The characters are Devanāgarī.—The language is Sanskrit, and, excepting the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 30. They were composed by Dēvagana, son of Ratnasimha; written by Kumārapāla, or, as he is called here, Kumārapāla; and engraved by Sāmpula (verses 26-28).—In respect of orthography we have to note the employment of the dental for the palatal sibilant in *suṇḍā*, line 2, *saurya*, line 6, *Sachi*, line 10, *śḍevall*, line 18, and *sikhara*, line 19;

²² It will appear from the next inscription, that Rāghava was the younger brother of Māmē, and therefore the paternal uncle of Ratnasimha.

¹ Cunningham's *Arch. Sur. Reports*, Vol. VII, p. 215. It has been edited before, by Dr. Rājendralāl Mitra, in the *Journal As. Soc. of Bengal*, Vol. XXXII, pp. 277-279, 280-287.

the use of the dental *n* instead of the *anusvāra* in *avalansaḥ*, line 4; the employment of the *upadhāniya* in *puṣpavantaḥ*, line 17; the exceptional denotation of *ācha* by the sign for *ucha* in *chaṇcharikāḥ*, line 11, *kincha*, line 13, and *chakraṇ-cha*, line 23; and the non-observance of the rules of *Samdhi* in *dhavalam=vilōkya*, line 12, and *idam=vidaydhō*, line 20. The consonant *ḥ* is throughout denoted by the sign for *v*.

The inscription refers itself to the reign of a prince *Prithvidēva*, son and successor of the *Chēdi* prince [*Ratnadēva*], the vanquisher of *Chōḍa* and *Gaṅga* champions, who was the son and successor of a prince *Jājalladēva*, of the lunar race (verses 4-6). And it records (in verse 24) the erection, at the village of *Sāmbā*, of a *Śiva*-temple by one *Dēvagana*, the glorification of whom and whose ancestors, wives, and children fills just half the number of verses of the inscription (verses 8-22). The great-grandfather of *Dēvagana*, *Gōvinda*, of the [*Vāstavya*] race, had come from the *Chēdi maṇḍala* to *Tummāna*, the country ruled over by the above-mentioned princes. *Gōvinda* had two sons, *Māmē* and *Rāghava*; and *Māmē*'s son again was *Ratnasimha*, the father of *Dēvagana*. This *Dēvagana*, the founder of the temple, himself composed, as we have seen above, this very inscription; and his father *Ratnasimha* is the author of the preceding *Malhār* inscription, dated [*Chēdi*-] *Samvat* 919=A.D. 1167-1168.

According to Dr. *Rājendralāl Mitra*, the inscription is dated in [*Vikrama*-] *Samvat* 1207=A.D. 1149-50. But, on the rubbing before me, the figures (scratched on the stone rather than properly engraved, and perhaps added some time after the inscription itself was engraved) look certainly more like 1247 than 1207. Besides, a comparison of the verses 3, 8, 12, 20, and 22 of the *Malhār* inscription of [*Chēdi*-] *Samvat* 919=A.D. 1167-68 with the verses 3, 7, 8, 23, and 25 of the present *Ratnapur* inscription, as well as some minor resemblances, show that the author of this inscription, *Dēvagana*, had his father's *Malhār* inscription before him when he wrote his own composition. Taking further into consideration that this inscription eulogizes five of the grandchildren of *Ratnasimha*, the composer of the *Malhār* inscription, I feel certain that it has been composed considerably later than A.D. 1167-68=*Vikrama-Samvat* 1225, and I think it probable that the figures at the end of it are really *Vikrama-Samvat* 1247=A.D. 1189-90, and that these figures, by whom and whensoever added, furnish a true date for the prince *Prithvidēva*, in whose reign the inscription was composed. How well this date agrees with the other known dates of the earlier rulers of *Ratnapur*, may be seen from the following list of those rulers, which has been compiled from the three inscriptions here published, and from the *Rājīm* inscription of *Jagapāla* :—

- (1.) *Kaliṅgarāja*.
- (2.) *Kamalarāja*.
- (3.) *Ratnarāja* (or *Ratnēsa*).
- (4.) *Prithvīa* (or *Prithvidēva*).
- (5.) *Jājalla* (or *Jājalladēva*); according to the first inscription here published, [*Chēdi*-] *Samvat* 866=A.D. 1114.
- (6.) *Ratnadēva*.
- (7.) *Prithvidēva*; according to the *Rājīm* inscription, *Kulachuri-samvatsarē* 890=A.D. 1145; and, according to *Archaeol. Survey of India*, Volume XVII, Plate xx, *Kulachuri-samvatsara* 910=A.D. 1158-59.
- (8.) *Jājalladēva*; according to the second inscription here published, [*Chēdi*-] *Samvat* 919=A.D. 1167-68.

(9.) Ratnadēva; according to *Archaeol. Survey of India*, Volume XVII, page 43, line 4 from the bottom, and Plate XX, Chēdi-Saṃvat 933=A.D. 1181-82.

(10.) Prithvidēva; according to the present inscription, [Vikrama-]Saṃvat 1247 (?)=A.D. 1189-90 (?).

TEXT.²

1. [Ôm³] ôṃ namaḥ Śivāya || Bhōg-Indrō nayana-śru[ti]⁴ katham-asau drashṭum, kshamō nau bhavēd-ēshā chandra-kalā[-pi śaiśava-daśam-āsadya nau?]⁵ — ◡ ◡ —

2. vām Śailasutā-pravō(bō)dhana-parō Rudrō ratē pātu vah || 1⁶ || Sat-sindūra-viśāla-pāmsu-paṭal-ābhyakt-aika-kumbha-sṭhālāḥ su(su)ṇḍā-tāṇḍava-maṇḍit-ākṣhila-nabhō-dīn-maṇḍa[p-ādāmv(b)a]⁷ — ◡ ◡ —

3. mīruha-vyāḥ-ōṃmūlana-kēlir-astu bhavatām bhūtyai Gaṇagrāmaṇiḥ || 2⁸ || Dévaḥ piyūsha-dhārā-drava-kara-nikar-ākṛānta-dik-chakravulas-trailōky-ākṛānti-niryan-Madana-nripa-chamā-darppaṇ-ābhōga-[laksh⁹◡] — ◡ ◡ —

4. yati sura-vadhū-ratna-karṇa-āvatan(m)sāḥ Śubhrāmśuḥ prauḥḥa-rāmā-bhīdaya-giriguhā-māna-sarvvaṃkasha-śrīḥ || 3¹⁰ || Tad-vamśe bluḥja-daṇḍa-maṇḍala-mad-ākṛānta-trilōkt-talō vi(bi)[bhr]jāṇaḥ sura-sārṭha-nātha-padavim-uddā¹¹ — ◡ ◡ —

5. nidhi-mēkhalā-valayita-kshōṇi-vadhū-vallabhō bhūpālō bhuvan-aika-bhūshana-maṇir-Jjājalladēvō 'bhavat || 4¹² || Tasmāch-Chēdi-narēndra-durdama-chamū-chakr-aika-vārāmnidhēs-tivr-aurva-jvalanō 'janishṭa tanayaḥ¹³ — ◡ ◡ —

6. rvy-ākharvita-Chōḍa-Gaṅga-subhaṭa-sphār-ēndu-vi (bi) -mv (b) a-graha-grāsē Rāhur - ananta-sau(sau)rya-mahim-āścharyō mahi-maṇḍalē || 5¹⁴ || Sarppat-pūrṇa-śasāṅka-dhāma-dhavalā-sphāyad-yaśō-janmabhūr-udyat-tivratara-pratāpa-taraṇiḥ sat-kshā[tra]¹⁵ — ◡ ◡ —

7. yāta-diganta-vandi-nivah-ābhishṭārtha-chintāmaṇiḥ Prithvidēva-narēśvarō 'sya tanayaḥ śrīmān-ābhūd-bhū-talē || 6¹⁶ || Rājyē bhūmibhujō 'sy-aiva naya-mārgg-ānusāriṇi | kshīṇ-ōpasargga-samsarggē praj-ānanda-vidhāyini || 7¹⁷ || Vā¹⁸

8. r-Ggōvindaś-Chēdi-maṇḍalāt | kṛitī kālā-kramēṇ-āsau dēśan-Tummāṇam-aga-taḥ || 8¹⁹ || Putras-tasya jan-ānurāga-jaladhīr-bhūbhṛit-sabhā-bhūshano jyāyān-paṇḍita-puṇḍarika-taraṇir-Mmāmē'bhīdhānō 'bhavat | yō dhātī-tilakō [ni]²⁰ — ◡ ◡ —

9. l-ālaṅkāra-hār-ōpamō vikhyātas-Tripurāntak-aika-charaṇ-āmbhōj-aika-bhīṅgō bhūvi || 9²¹ || Bhṛatā śrī-Rāghavō 'mushya kanyān-guṇa-sāgarāḥ | nāgarō bhuvan-ābhōga-bhūshā Pūsh-ōpamō va(ba)bhau || 10²² || Śrī-Māmē-tanayaḥ samasta-jaga[ti]²³ —

10. rṇa-kirṇa-sphurat-kund-ēndu-dyuti-kirtti-santati-latā-vyāsakta-dīn-maṇḍa-paḥ | rājaty-unmada-vādi-vṛinda-dalanō lūā-vihārah śriyāḥ śil-āchāra-vi[vē]ka-puṇya-nīlayaḥ śrī-Ratnasimhaḥ kavīḥ || 11²⁴ || Sa(śa)cū-īva Jishṇōr-Ggīrij-ē[va]²⁵ —

² From an impression supplied to me by the Director of the Archaeological Survey of India.

³ This is expressed by a symbol.

⁴ Of the *akṣharas* in these brackets only the lower portions can be recognized in the impression.

⁵ Metre, Śārdūlavikrīḍita; and of the next verse.

⁶ Metre, Senghārā.

⁷ Dr. Rājendralāl has read here *madhāiryyadabdhikā* and it is easy to conjecture that the following lost *akṣharas* were *pidmāśō*.

⁸ Metre, Śārdūlavikrīḍita; and of the next two verses.

⁹ Dr. Rājendralāl has read here *śrī-Ratnadēvō nripaipaḥ*.

The last syllable of the line I suppose to have been *ga*.

¹⁰ Dr. Rājendralāl has read here *śārammāśubdhikā* | *ud[ā]*.

¹¹ Metre, Śīṭka (Anuśṭubh); and of the next verse.

¹² Dr. Rājendralāl has read here *stargavāntalabhāda[ta]*.

¹³ Dr. Rājendralāl has read here *jāmala[ka]*.

¹⁴ Metre, Śārdūlavikrīḍita.

¹⁵ Metre, Śīṭka (Anuśṭubh).

¹⁶ Dr. Rājendralāl has read here *vi[st]*.

¹⁷ Metre, Śārdūlavikrīḍita.

¹⁸ The missing syllable is of course *Sa*.

11. mbhōr-Dugdhāv(b)dhi-putr-iva cha Chakrapāṇēḥ | sādhvī sadā va(ba)ndhu-
jan-Abhipūjyā Rambh-ēti nāmā'bhavad-asya patnī || 12²⁰ || Tābhyām-ajāyata jagat traya-
ghuṣṭa-kīrttir = ākhaṇḍit-āri-vu(bu)dha-maṇḍala-chaṇḍa-darppaḥ | Chaṇḍīsa-chaṇḍa-
charaṇ-ām(v)b(u)ja-cha(n)charikāḥ pra[jā]-pa—

12. r-īha Dēvaganaḥ-tanūjaḥ || 13²⁰ || Ētaḍ-yasya jagad-yaśōbhīr-abhitō dīpdira-
piṇḍa-prabhair-ākraṇtan-dhavalam(m)-vilōkya nikhilam gōp-āṅganā-vikshitāḥ | Kā-
lindī-hrada-Kālanēmi-dalana-prārambha-vitādaras-tirē tāmyati Vārirāsi-tanayā.²¹

13. ttō-pi jāta-bhramah || 14²⁰ || Piyūsha-drava-sāndra-vindu-vasatir-yasy-āya vāk-
chandrikā vidvach-chakra-chakōra-chañchu-putakair-āpiyamān-ānīsam | kin(ā)ch-
āya[m] kara-paūjarō 'khila-milan-nānā-digant-ārthinaṁ bhūyō 'bhīṣṭa-phala-pradāna-
chatura[h] svādhi[na]—²²

14. Ipādrumah || 15 || Chāndrik-ēva śīdir-āmsu-mālinō mañjar-iva sura-mōdinru-
bah | kānti-nirjīta-surāṅganā-gaṇā tasya sādhu-charitā vadhūḥ Prabhā || 16²⁰ || Jā[mh]ō-
nāmni dvitīy-āya vilāsa-vasatīḥ priyā | amita-prēma-vā(bā)hulyā[d-dvi].²³

15. yam prāṇa-mandiram || 17²⁰ || Lāvany-āpratimallatā-mada-bharā Maullūndunā
krōdhatō dagdhasy-āpi Manōbhavasya bhuvanē vidy-ēva sañjīvanī | sat-saubhāgya-guṇ-
aika-garvya-vasatīḥ prāṇ-ādhikā prēyasi yām nirmāya Sarōjabhūḥ pramudī.²⁴

16. prāptaḥ parām nirvṛitim || 18²⁰ || Avō(bō)dha-dhvānta-santāna-kavi(ri)-kumbha-
vidāraṇaḥ | Jāgatsimhō 'sya tanayaḥ simhavad-bhavi rājatē || 19²⁰ || Tārak-ārīr-asau Sāila-
sutā-sūnur-ayam punaḥ | sutō Rāyasinmō 'sya va(ba)ndhu-vargasya tārakaḥ
|| 20 ||

17. Bhōp-āya duhitā sādhvī kali-kāla-vichēṣṭitaiḥ | a-sprīṣṭā svar-ddhun-iv-
ēyam bhuvana-traya-pāvanī || 21 || Vālhā-śrī-Dēvadās-ākhyau va(ba)ddha-sakhyau paras-
param | jagad-ud[d*]yōtakau bhātaḥ puḥpavantāv-iv-ām(v)b. arē || 22 || Vāt-ōddhūti-
[vi].

18. lōla-tūla-talarāṁ nṛpām-idam jīvitam lakṣmīm ghōra-ghan-āntarāla vilasat-
vidyud-vilās-ōpamām | matv-aitad-durit-augha-dāru-dalana-prōddāma-dāv-ānalē śra-
ddhām-uddhata-dharmma-vu(bu)ddhir-akarōch-ohhrēyah-pathē sā(śā)śvatē || 23²⁰ || Cha-
krē Dēva[ga].

19. nō dhāma Vi(bī)lvapāni-pinākinah | Sām(v)b. ā-grāmē tushār-ādri si(śi)khar-
Abhōga-bhāsuram || 24²⁰ || Nānā-bhūpāla-bhukta-kṣhiti-jaghana-ghan-āślēsha-tōṣhād-iv-
ādaḥ dig-vāmā-kāma-pīḍā-tarala-tanu-guru-ślēsha-lipsam samantā[t |]

20. kām-iv-ēdam(m)-vidagdhō virachita-parama-prēma-hāsani tvarāvāt-svarvā-
mānām samakṣam gagana-parisara[h] Śrī-mukham chumv(b)at-iva || 25²⁰ || Nīṣēṣh-
āgama-śuddha-vō(bō)dha-vibhavaḥ kāvyēṣhu yō bha[vya]-dhiḥ sat-tarkk-ām(v)b. udhi-
pāragō Bhṛigu-su.²⁵

21. [yō] daṇḍa-nītau mataḥ | chhandō'laṅkṛiti-śav(b)da-manmatha-kalā-śāstr-āv-
(b)ja-chaṇḍadyutiś-chakrē Dēvaganaḥ praśastim-amalā[m] śrī-Ratnasimh-ātmajaḥ || 26²⁰ ||
Yah kāvya-kairava-vikāśana-ātaraśmir-uddāma-vu(bu)ddhi-nīlayō'—²⁶

²⁰ Metro, Upajāti.

²¹ Metro, Vasantatilakā.

²² The missing syllable I suppose to be *ya*.

²³ Metro, Śārdūlavikṛīḍita; and of the next verse.

²⁴ The missing syllable is *ka*.

²⁵ Metro, Rathōddhatā.

²⁶ The missing syllable is *ti*.

²⁷ Metro, Śiṣka (Anuṣṭubh).

²⁸ The missing syllable I take to be *taḥ*.

²⁹ Metro, Śārdūlavikṛīḍita.

³⁰ Metro, Śiṣka (Anuṣṭubh); and of the next three verses.

³¹ Metro, Śārdūlavikṛīḍita.

³² Metro, Śiṣka (Anuṣṭubh).

³³ Metro, Śragdhara.

³⁴ The missing syllable is *ti*.

³⁵ Metro, Śārdūlavikṛīḍita.

³⁶ Dr. Rājendralāl has read here the syllable *va*; and for the beginning of the next line he supplies *vi*.

22. ॐ pāla-sūnuḥ | vidyā-vilāsa-vasatir-vvimalāṁ prāśastim śrīmān-imāṁ Kuma-
ra-pāla-vu(bu)dhō līlākha || 27²² || Prāśastir-iyam-utkirṇā ruchir-ākshara-pāṁktibhiḥ |
dhimatā sūtradhārēṇa Sāṁpulēṇa manōramā || 28²³ ||²²

23. . . [D]ēva[ga]pāy-ētau rūpakāra-śirōmaṇi | chakratur-ghaṭanān-dhāmno
Vi(bi)lvapāṇi-pinākinah || 29 || Chandr-ārkkau kiran-āvali-valayitam yāvad-vidhattān²³-
jagad-din-mātanga-ghaṭ-ōpayimhita-dharā-chakran(ā)-cha kō-

24. ॐ ॐ | nakshatra-prakar-ōru-hāralatikā'laṅkāra-sāraṁ nabhas-tvat-kirttir-
Mmadanāri-mandira-mishāt-tāvach-chiraṁ nandatu || 30²⁴ ||

[Samvat 1247]²⁴

TRANSLATION.

Om! Om!

Adoration to Śiva!

(Verse 1.)—May Rudra protect you!—he who at the sexual enjoyment eagerly [thus] speaks to (*Pārvatī*), the daughter of the mountain: 'How should that lord of serpents, who uses his eyes as ears, be able to see us? And [how should] this crescent moon [too, reduced to a state of infancy] !'

(V. 2.)—May Ganapati grant you prosperity!—he who has the surface of his unique frontal globes anointed with broad sheets of the powder of excellent red-lead; who with the dance of his trunk beautifies the [immense] pavilion of all the regions of heaven, play of uprooting groups of [trees] !

(V. 3.)—[Triumphant] is the god with white rays, (the Moon), who covers the circle of the regions with a mass of rays flowing with streams of nectar; is beauteous as if he were the extensive mirror of the army of the king Love marching out to conquer the three worlds; is the ear-ornament of the gems of celestial damsels; (and) whose loveliness completely takes away the proud reserve of the hearts, (deep) like mountain caves, of haughty women.

(V. 4.)—In his race there was the protector of the earth Jājalladēva, who, having by the pride of the group of his massive arms taken possession of the extent of the three worlds, was holding the position of (Indra,) the lord of the host of the gods, the favourite husband of his wife, the earth, surrounded with the girdle of the . . . oceans; a unique jewel to ornament the world.

(V. 5.)—From him there was born a son, [the illustrious prince Ratnadēva?], who was the fierce submarine fire of the unique ocean of the array of the difficult-to-be-subdued armies of the Chēdi princes; who to the Chōḍa and Gaṅga champions elated

²² Metre, Vasantatilakā.

²³ Metre, Śiṣka (Anuṣṭubh); and of the next verse.

²⁴ The figure in brackets is broken away.

²⁵ Read vidhattā.

²⁶ Metre, Śāṅgīlavikrīḍita.

²⁷ This date has not been written by the writer of the inscription, who forms his numeral figures differently; and it appears to be scratched on the stone rather than properly engraved. Of the four figures, the first, second, and last are quite distinct; the third figure is indistinct, but it decidedly looks more like 4 than 0. An examination of the stone may possibly show, that the inscription originally was dated in a year of the Chēdi era; for, in the impression, the first syllable of the word *samvat*, which precedes the figures 1247 (P), looks as if it had been put in the place of the figure 9, or as if that figure had been altered so as to assume the form of *sam*.

with [conceit] was, what Rāhu is to the full orb of the moon, when he seizes and swallows it; (and) the marvellous might of whose heroism had no bounds on the orb of the earth.

(V. 6.)—Then there came on this earth his son, the ruler of men, the illustrious Prithvidēva; the birth-place of increasing fame, white like the spreading lustre of the full moon, a sun from which is proceeding most intense brilliancy; ... of excellent royalty; a gem which yields the desired objects to crowds of panegyrists from the (various) quarters, come

(V. 7.)—In the reign of this very prince, which follows the path of good government, is free from the contact of troubles, (and) causes joy to the people.—^a

(V. 8.)—In the course of time the learned Gōvinda, the [moon of the] VA[stavya race, ?] came from the Chēdi *maṇḍala* to the country Tummāṇa.

(V. 9.)—He had an elder son, named Māmē, an ocean of the affection of the people, embellishing the assemblies of princes, to learned men what the sun is to lotuses; who, an ornament of the earth, as it were a pearl-string to decorate [his] was famous the earth over as the unique bee of the unique lotus-feet of (Śiva,) the destroyer of Tripura.

(V. 10.)—His younger brother was the illustrious Rāghava, an ocean of good qualities; clever, an ornament of the expanse of the earth, he was endowed with splendour like the sun.

(V. 11.)—Resplendent is the son of the illustrious Māmē, the illustrious Ratnasimha, the poet; the creeper of whose brilliant expanding fame, shining like jasmīne and like the moon, [spreading over] and covering the entire world, is entwined with the pavilion of the regions; who scattered crowds of crazed disputants, (and was) the pleasure garden of Fortune, (and) the home of virtuous conduct, discernment, and religious merit.

(V. 12.)—He had a virtuous wife, always an object of reverence for the kinsfolk, named Rambhā; who was (to him) what Śachi is to Indra, what (Pārvati) the daughter of the mountain is to Śambhu, and what (*Lakshmi*) the daughter of the ocean of milk is to (Vishṇu), who holds the discus in his hand.

(V. 13.)—From these two there was born here a son, Dēvaṅga, whose fame has been proclaimed in the three worlds; who has broken the excessive conceit of crowds of learned opponents; a bee (*hovering*) round the dear lotus-feet of (Śiva) the husband of Chāṇḍī, (and) a of knowledge.

(V. 14.)—Having seen this whole world on all sides filled (and) whitened by his fame, shining like the foam of the sea, (Vishṇu) even, [the beloved] of the daughter of the ocean, watched by the milk-maids, becomes confused; (and) having his attention withdrawn from the undertaking of destroying Kālanēmi^a in the waters of the Kālindī, he stands motionless by the shore.

(V. 15.)—His words are always (*eagerly received*) by crowds of learned men, as the moonlight, the habitation of abundant drops of the nectar-liquid, is drunk by the round beaks of Chakōra birds; and this cage-like hand of his, dexterous in giving plenti-

^a Like verse 8 of the preceding inscription, this verse defines the time when the temple, mentioned in verse 24, was built, and it has no reference to the verse immediately following here.

^a Compare *Raghavāmā*, XV, 40, Bo. Ed., note.

fully the wished-for fruits to all the supplicants of the various quarters, crowding together, holds in subjection the tree of paradise.

(V. 16.)—What the moonlight is to the (*moon*) garlanded with cool rays, (*and*) the cluster of blossoms to the tree of the gods, that to him is his wife of virtuous conduct, Prabhā, who by her loveliness has surpassed the crowd of celestial women.

(V. 17.)—A second dear wife he has, named Jāmhō, a habitation of graceful charms from the intensity of (*his*) boundless love a second home of (*his*) life.

(V. 18.)—Full of the pride of having no rival in loveliness; being as it were the science of reviving on earth the god of love, even though he was wrathfully burnt by (*Śiva*) who wears the moon on his crest;⁴⁴ a habitation of the unique pride of the excellencies of sterling beauty,—the dear one was more (*to him*) than life; she, having created whom the lotus-born (*Brahman*), filled with delight, obtained supreme happiness.

(V. 19.)—Resplendent on the earth is his son Jagatsimha, 'the lion of the world,' who dispels the expanding darkness of ignorance, as a lion cleaves the frontal globes of elephants.

(V. 20.)—That (*Skanda*, the) son of the daughter of the mountain, is the enemy of Tārka; but this son of *his*, Rāyarasimha, is the preserver of the whole body of relations.⁴⁵

(V. 21.)—This virtuous daughter of his, Bhōpā, untouched by the doings of the Kali-age, like the river of heaven, is purifying the three worlds.

(V. 22.)—(*His*) two (*children*) named Vālhū and the illustrious Dēvadāsa, united in mutual friendship, are shining, illumining the world like sun and moon in the sky.

(V. 23.)—Having reflected that this life of man is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune resembles the play of lightning flashing in the midst of terrific clouds, the exceedingly virtuous-minded (*Dēvagana*) put his faith in the eternal path of beatitude, which is a mighty blazing fire to burn the wood of this multitude of evils here.

(V. 24.)—At the village of Sāmbā, Dēvagana built (*to Śiva*), the bearer of the Pināka, who has a Bilva-staff in his hand, a temple, resplendent like the extensive peaks of (*Himālaya*) the mountain of snow.

(V. 25.)—First gratified, as it were, with the close embrace of the thighs of the earth, enjoyed by many princes, the surrounding sky, like a clever lover, accompanying his action with a smile of extreme love, eagerly within sight of the damsels of heaven kisses, as if it were the face of Fortune, this (*temple*) desirous of receiving⁴⁶ on all sides the heavy embrace of the bodies, trembling with the pangs of love, of the women of the regions.

(V. 26.)—The son of the illustrious Ratnasimha, Dēvagana, whose wealth of learning is purified by every traditional knowledge, (*and*) who possesses an excellent turn of mind for poetry; who has gone to the further shore of the ocean of the science of reasoning, (*and*) is esteemed as Bhṛigu's son in the administration of justice; who to the sciences of metrics, rhetorics, grammar, of love, and of the arts, is what the sun is to lotuses,—he has composed (*this*) spotless eulogy.

⁴⁴ The usual form of the name is *Indu-mauli*; not, as in the text, *Maulindā*.

⁴⁵ The play on the word *tārka* is lost in the translation.

⁴⁶ *Lipsa* in the original, I take to be used for *lipas*; it is similarly used in a passage of the *Kathāsaritsāgara*, quoted in B. & R.'s Dictionary, s.v. *lipas*.

(V. 27.)—The son of [Avani-?]pāla, the illustrious learned Kumarapāla,^a (*echo*) a moon in causing the lotus of poetry to open, a home of unlimited intelligence, (*and*) a habitation of the play of learning, has written this stainless eulogy.

(V. 28.)—This pleasing eulogy, charming with its rows of letters, has been engraved by the intelligent artisan Sāmpula.

(V. 29.)—..... and Dēvagana (?), these two crest-jewels of sculptors, have built the temple of (Śiva) the bearer of the Pināka, who has a Bilva-staff in his hand.

(V. 30.)—As long as the moon and the sun keep the world enveloped in lines of rays; and the orb of the earth, supported by the array of the elephants of the regions, [is resting on the tortoise?]; and the sky has for its excellent ornament the extended pearl-string of a mass of stars;—so long may thy fame prosper, in the guise of (*this*) home of the enemy of the god of love!

[The year 1247].^{2m}

VIII.—A RĀSHṬRAKŪṬA GRANT OF KṚISHṆA II., DATED ŚĀKA 832.

By E. HULTZSCH, Ph.D.

The original of the subjoined grant was found at Kāpaḍvaṇṣaj in Gujarāt. The document is inscribed on three copperplates with slightly raised rims, and is in good preservation. Each plate measures about 11½ by 8½ inches. The three plates are strung on two rings. The right-hand ring is circular and about ½" thick; it measures about 3½" in diameter. The left-hand ring is of irregular shape and carries the oval seal, which measures 2½ by 3 inches and bears, in high relief, on a countersunk surface, a well-cut figure of Garuḍa, who is sitting on a rising lotus-flower and surmounted by two *svastikas*. As Garuḍa, the vehicle of Viṣṇu, is represented on the seal of the present grant, while all other Rāshṭrakūṭa grants hitherto published bear a figure of Śiva, it may be concluded that Kṛishṇa II. who issued it was, unlike other members of his race, a Vaiṣṇava. The language of the inscription is very incorrect Sanskrit. The numerous mistakes are not only due to the engraver, but also to the author of the text. Thus in verses 17 and 18, the metre proves that the composer of the inscription used the word *yāśas* in its Prākṛit form *yāśa*.

The inscription opens with a short *catuśdeśī*, which has four verses in common with other Rāshṭrakūṭa grants¹ and mentions the following princes:—Kṛishṇarāja I. or Śubhatuṅga (verses 2, 3); his son Dhruvarāja or Nirupama (verses 4, 5); his son Govindarāja III. (verses 6 to 8); his son *mahārāja* Shaṇḍa (verses 9, 10); his son Śubhatuṅga or Akālavarsha, i.e., Kṛishṇa II. (verses 11, 12). Of Govinda III. the grant says that, though his father had several sons, he left the kingdom to him, as to a second Rāma, on account of his virtues (verse 7). From other inscriptions we know only one of Govinda's younger brothers, viz., Indra III., the founder of the Gujarāt branch of the Rāshṭrakūṭas. The *mahārāja* Shaṇḍa of the present grant is identical with the *mahārāja* Śarva or Amoghavarsha of other inscriptions. He is

^a i.e. Kumarapāla; in the original, the second syllable has been shortened, to make the name fit into the verse.

^{2m} See page 49, noted.

¹ Verses 1, 3, 4, 8, correspond to verses 1, 12, 16, 18, of the grant of Dhruva III.—*Ind. Ant.*, vol. XII, page 179.

- 5 साधिताग्नेयनरेन्दुचक्रः क्रमेण वालार्कवपुर्वभूव । [४] शशधरकरनिकरनिभं यस्य य-
 6 शः सुरन(र)गायसाणस्यैः¹⁰ [1] परिगीयते समन्ताद्विद्याधरमुन्दरीनिवहैः । [५] तस्याप्यभू-
 7 दुवनभारभृतेः समर्थः पार्थीपमः पृथुसमानगुणागुणज्ञः [1] दुर्वारवदरि-¹¹
 8 वनितातुलतापहेतुः मोविन्दराज इति सुप्रथितप्रतापः । [६] यस्य प्रभोशतुर¹² चारु-
 9 दारकीर्तिः रामापरो¹³ निरुपमस्य पितुः सकायात् [1] शशैष्यनेक¹⁴ तनयेषु गुणा-
 10 तिरैकाग्र्यार्कमिषितः(ः) नृपसम्यतमाशु¹⁵ राज्यं । [७] रक्षितं येन नि[ः]शेषं चतुरंभोधिभंयु-
 11 तं । राज्यं धर्म्यं लोकानां कृता तुष्टिः[ः] परा इति । [८] स्रुतस्या¹⁶ तिवीरः सकलगुणग-
 12 णाकारभूतो बभूवः(ः) भूपालार्कटिकाभि¹⁷ सपदि विघटितान्वेष्टइत्या¹⁸ ददाह ।
 13 राज्यं यस्याभिमानी रिजमपि¹⁹ चलितं बाहुवीर्यादधाप²⁰ पृथ्वीमेकातपताम-²¹
 14 कुरुत बलवान् श्रीमहाराजपंडः । [९] यस्य विभो[ः] कारायां रिपुरमणीवाह-
 15 चरणलम्भानां [1] परुषरथे²² निगडानां चनवरतं द्यूयते लोके । [१०] तस्याहभूव²³
 16 राजा प्रथितयशः[स]ः (1) शुभतुङ्गनामायै²⁴ । योसावकालवर्षोपरनामा²⁵
 17 गीयते लोके । [११] कृष्णचरितः स एव हि हितकृतेये²⁶ यो वि[भ]-
 18 र्तिं वर्षानां । राज्यं निहतारातिः (1) स्रुजनेन भुवं च (क)

PLATE IIa.

- 19 कृष्ण इव । [१२] यस्य चरणप्रभावाद्बुद्धवकान्वयमगादृशं लक्ष्मीं²⁷ [1]
 20 पञ्चाङ्गतकविन्दै²⁸ रनवरतं पट्टयते प्रकटं ॥ [१३] तस्मादन्यसागराल-
 21 मभवत् श्रीशुव²⁹ लुब्धुः तस्माच्चापि बभूव दर्पदलनः[ः] श्रीदेगडिर्विहृषां [1] येनानेकनरे-
 22 न्द्रदन्तिदलनाग्रामं यशः साश्रुतं सिधेनेव³⁰ रणाटवीर्विरचिताखिवर्मीक³¹ भेकाकिना । [१४]
 23 तस्माज्जातः प्रचण्डः प्रचरखरकराक्रान्तिः[ः] शेषभूस्वाक्षा श्रीराजहंसः[ः] प्रतिदि-
 24 नमुदयो क(र)श्रपादा पिवन्मान्वेनानीता³² निजं श्रीः पुनरपि भवनं चंचला कापि या-
 25 न्ती पार्थेनीवारिचक्रे प्रमथन³³ पटुना शांभवं भव्यभावं । [१५] निर्जितसकल[र] रिजनः श्री-
 26 धवलपः प्रसिद्धतरनामा । धवलितभुवनो जयससी³⁴ संजातः पवनस्रुतिरिव । [१६]
 27 सिंधीभूय³⁵ विपक्षेण गृह्यमानं³⁶ यशोप्लुता [1] दत्तं स्रसामिनी³⁷ येन तं निहत्याशु म-
 28 खलं । [१७] तस्मात्प्रचण्डः[ः] संजातः समरे यशःलंपटः [1] चक्रवर्षापि खड्गेन विख्या-
 29 तो निर्मलो भुवि । [१८] स्रुजविद्याधरेणापि सेतुलालित³⁸ पाणि(तपाणि)ना [1] निहत्य(र)

¹⁰ Read *सातुशेः.¹¹ Read *वैरि.¹² Read यश प्रभोशतुर.¹³ Read रामोपरी or रामीपमी.¹⁴ Read स्रुजप्यनेक.¹⁵ Read *माप.¹⁶ Read स्रुजसा.¹⁷ Read भूपालान्वकामान् १.¹⁸ Read *नेटपिता.¹⁹ Read यशमिमानी निजमपि.²⁰ Read *दवाप.²¹ Read *पञ्चान.²² Read *रवी.²³ Read स्रुजभूव.²⁴ Read *नामायन.²⁵ Read *वर्षोपरनामा.²⁶ Read *कृतये.²⁷ Read लक्ष्मीः.²⁸ Read *करीन्दे.²⁹ The metre requires an additional syllable after श्रीशुव.³⁰ Read श्रुतं सिधेनेव.³¹ Read *रचित निर्मीक.³² Read पिवन्मान् । येनानीता.³³ Read पार्थेनेवारिचक्रेपमथन.³⁴ Read यशसा.³⁵ Read सिंधीभूय.³⁶ Read *माप.³⁷ Read स्रसामिने.³⁸ Read सेतुलालित.

- 30 शब्दं (1) समधे³⁰ यशसा लल³¹मलंजतं । [१८] श्रीमद्वज्रभराजः³² श्रीहर्षपुरोप-
 31 [ल]लिताद्यामात्³³ । भुंजत्य³⁴कालवर्षः अर्द्धाष्टशतोपसंख्यातात्³⁵ । [२०] सर्वानागामि-
 32 भद्रवृपतिमहासामन्तामात्यवलाधिकृतविषयकमहत्तरात्³⁶ (1) समनुबोध-
 33 यत्नस्तु वः संविदितं यथा श्रीखेटकहर्षपुरकासदृष्टतत् (1) अर्द्धाष्टम-
 34 यं³⁷ समधिगतपंचमहाशब्दमहासामन्तप्रचण्डदण्डनायकश्रीचन्द्रगु-
 35 मे (1) मया श्रीहर्षपुरार्द्धाष्टमशतान्तः[.]पाति[क]र्षटवाणिज्यचतुर(१)शीति-

PLATE IIb.

- 36 काप्रतिवहूरिडादशकान्तः[.]पातिव्याघ्रासयामः सवृक्षमालाकुलः सदृष्टदशाप-
 37 राधः समीमापर्यन्तः[.] सक्काष्ठतृणकुपतडागोपेतः समोगभागः[.] सज्जिरस्थः चतुराघाटनो-
 38 पललितः घाणक³⁸पलसमेतः (समभिलिख्यते) । आघाटनानि³⁹ अभिलिख्यन्ते । पूर्वतः पंथो-
 39 डाग्रामो विस्त्रावलीच । दलिणतः केरडवलीग्रामो(1) अरुणवकयामव । पश्चिमतः[.] नावा-
 40 लिका अपूर्वलोच । उत्तरतः अम्बाउल्लयामः [1] एवं चतुराघाटनोपललितः वज्रूरिका-
 41 ग्रामः भट्टवास्तव्यवाजिमध्यन्दिनभरहाजसगोचसन्नचारी⁴⁰ ब्राह्मणवृद्धभट्टे⁴¹ वज्र-
 42 सुताय (1) सुतादौदकातिसर्मा⁴² वलिचरकवैश्वदेवार्थ⁴³ प्रतिग्रहेण प्रतिपादितः [1] तदर्थम-
 43 अग्र⁴⁴दत्तधर्मदाय[.] सर्वैरेवा⁴⁵गामिभोजितुभिः अक्षयुष⁴⁶रोधात्पालनीयो(अ)नुमन्तव्य-
 44 च [1] उक्तं च (1) रिपि⁴⁷व्यासेन । षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति⁴⁸ भूमिदः [1] आच्छेत्ता
 चानुमता⁴⁹
 45 च तान्येव नरके वसेत् । विख्यातवीर्यतोयासु शुष्कः(1)जोटरवासिनः [1] महाहयो हि जाय-
 46 स्ते भूमिदानं हरति ये । स्वदत्तां परदत्तां वा यद्वाद्रक्ष नराधिपः(1) [1] महीं महीशतां येष्ट दा-
 47 नात्⁵⁰ येयोनुपालनं । यानिह⁵¹ दत्तानि पुरा नरेन्द्रे दानानि धर्मात्ययशस्कराणि । निर्मा-
 48 ण्यन्तःप्रति⁵²मानि तानि को नाम साधुः पुनराददीतः(1) । सर्वानिव⁵³ भाविनः पाल्यिवेन्दात्⁵⁴ भू-
 49 यो भूयो याचते रामभद्रः [1] सामान्योयं धर्मसितुर्नृपाणां काले काले पालनीयो भव-
 50 द्विः । बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः [1] यस्य यस्य यदा भूमिः

PLATE III.

- 51 तस्य तस्य तदा फलं । इति कमलदलाम्बु(1)वि-
 52 न्दुलोला⁵⁵ विद्यमवलोक्य मनुष्यजीवितञ्च । सकलभिद-

³⁰ Read समधे.³¹ Read लल.³² Read वज्र.³³ Read नान्वासाम्.³⁴ Read मूलम्.³⁵ Read आताम्.³⁶ Read विपयिकमहत्तरात्.³⁷ Read अर्द्धाष्टमशतान्तं.³⁸ Read धर्मिक.³⁹ Read आघाटनानि.⁴⁰ Read वास्तव्यमरहाजसगोचसन्नचारी.⁴¹ Read भट्टाव.⁴² Read धर्मादौदकातिसर्मा.⁴³ Read देवाये.⁴⁴ Read अक्षयुष.⁴⁵ Read सर्वैरेवा.⁴⁶ Read अक्षयुष.⁴⁷ Read रिपि.⁴⁸ Read तिष्ठति.⁴⁹ Read चानुमता.⁵⁰ Read महीं.⁵¹ Read आनयति.⁵² Read सर्वानिव.⁵³ Read पाल्यिवे.⁵⁴ Read वेन्दात्.⁵⁵ Read लोला.

53 ममाश्रितं⁵³ [च] बुद्धा⁵⁴ न हि मनुजैः परकीर्तये⁵⁵ विलोप्याः । स्वदत्तां परदत्तास्वा यो हरे-
 54 त वसुध्वरां [।] स विष्ठायां क्षमिर्भूत्वा पितृभिः सह पचते । भूमिं यः प्रतिगृह्णाति⁵⁶ य-
 55 च भूमिं प्रयच्छति । उभौ तो पुण्यकर्माणी नित्यतौ स्वर्गगामिनौ । धन्वेरपत्वं प्र-
 56 यमं सुवर्षं भूर्वर्षाणी⁵⁷ सीमसुताश्च गावः । लोकस्य⁵⁸ तेन भवेत्⁵⁹ दत्तं यः कांचनं
 57 गां च मही⁶⁰ च दद्यात् । वज्रि⁶¹ वज्रिसुतं चाश्वपुं वपुतां⁶² प्रजायते । दत्त्वा सर्व्वरसां चैवध⁶³
 58 न मर्त्या जायते पुनः । सर्व्वेषामिव⁶⁴ दानानां एकजन्मानुगं फलं । ज्ञातकं⁶⁵ चित्तिगौ-
 59 रोणां सप्तजन्मानुगं फलं । स्वहस्तोयं श्रीमदक्षुकस्य श्रीधवलपुत्र-
 60 नोः । शकसंवत् ८३२ वैशाखशुद्धपौर्णमास्यां महावैशाख्यां पूर्व्व-
 61 देवप्रद्विदायवर्ज्जो दत्तः [।] लिखितमिदं शासनं कुलपुत्रकेषामेव-
 62 केन नेमादित्यसुतेनेति । यदसोनोचरमधिकाचरस्या तत्सर्व्वं प्रमा-
 63 णमिति व्यासतुष्ठीपि मुञ्चति ॥ स्वहस्तोयं श्रीचन्द्रगुप्तस्य ॥

TRANSLATION.

Orn. (Verse 1.) May he (*Vishnu*) protect you, from whose navel (*rises*) the lotus-flower which Vedhas (*Brahman*) has made his abode, and may Hara (*Siva*) protect you, whose head is adorned by the lovely crescent of the moon !

2. There was a lord of the earth (*called*) Krishnarāja, who resembled Murāri (*Krishna*), and who, like another incarnation of the god of justice,⁵⁹ gave away immeasurable wealth.

3. Even in summer the whole firmament had exactly the same appearance as during the rainy season, because the rays of the sun were obstructed on the sky by the dust, which was raised by the tall chargers of Śubhatuṅga.

4. He was succeeded by his son, the illustrious Dhruvarāja, who conquered all kings and resembled the morning sun (*by*) his great majesty and his widespread prowess (*or heat*).

5. His fame, which resembles the rays of the moon, is sung in full by the Vidyādhara women, who dwell on the uppermost ridge of the mountain of the gods (*Meru*).

6. He had (*a son*) called Govindarāja, who was able to bear the burden of the earth, who resembled Pārtha (*Arjuna*), who, like Prithu, knew (*how to distinguish between*) good and bad qualities, who was the cause of unequalled sorrow to the wives of irresistible foes, and whose prowess was very widely known.

7. Though there were several sons, this clever and handsome (*prince*),—like another Rāma,—received on account of his superior virtues the kingdom, to which anointed kings paid homage, from the famous lord, his father Nirupama.

8. He ruled righteously his whole kingdom together with the four oceans (*and thus*) filled the hearts of men with the highest joy.

⁵³ Read •ममाश्रितं.

⁵⁴ Read बुद्धा.

⁵⁵ Read •कीर्तये.

⁵⁶ Read •गृह्णाति.

⁵⁷ Read •वर्षाणी.

⁵⁸ Read लोकास्य.

⁵⁹ Read भवेत्.

⁶⁰ Read मही.

⁵⁹ Read मही.

⁶⁰ Read मही.

⁶¹ Read पचते.

⁶² Read वपु.

⁶³ Read सर्व्वरसां.

⁶⁴ Read ज्ञातकं.

⁶⁵ i. e., like Yudhishtira, the son of Dharma or Yama.

9. His son was the illustrious *mahārāja* Shaṇḍa, who was very brave, a mine ⁷⁹ of all virtues, proud and powerful. He quickly dispersed, surrounded and burnt the kings, like thorns, conquered by the strength of his arm his own kingdom which had fallen off, and made the earth subject to one (*royal*) parasol.

10. In the jail of this sovereign, people incessantly heard the harsh clinking of the chains which were attached to the tender feet of the wives of his enemies.

11. From this famous (*prince*) there sprang this (*present*) king called Śubhantuṅga, the same whom people praise in song by his other name Akālavarsha.

12. His deeds resemble those of Kṛishṇa; for, having killed his foes, he bears the kingdom for the welfare of the (*four*) castes and the earth with his arm, like Kṛishṇa.⁸⁰

13. Through his favour ⁸¹ great fortune came to the race of Brahmanvaka; (*this fortune*) is incessantly and openly proclaimed by the great poets of later times.

14. From this ocean-like race there arose the illustrious . . . Kumbaḍi, and from him the illustrious Degāḍi, the destroyer of the pride of his enemies; the eternal fame which he, alone (*but*) without fear, obtained by destroying the elephants of many princes, pervaded the battle-fields, as that of a lion does the forests.

15. As the sun from Kāśyapa, there sprang from him the fierce and illustrious Rājahamśa, whose far-reaching and hard hands (*or hot rays*) overcame all kings (*or mountains*) and who was rising daily; he who, like Pārtha (*Arjuna*), knew how to destroy his foes, led fickle fortune, who was wandering somewhere else, again to his own beautiful temple of Śambhu (*Śiva*).⁸²

16. Like (*Hanumat*) the son of the wind, there was born the illustrious Dhavalappa, who conquered all his enemies, whose name was well-known, and who whitened the world with his fame.

17. Becoming (*as it were*) a lion and being desirous of fame, he quickly killed the enemy and restored to his master the province, which (*this unnamed enemy*) had taken.

18. From him came Prachanḍa, who was eager for fame in war, and the spotless Akkuva, who is renowned on earth by his sword.

19. Sella-Vidyādhara⁸³ also, whose hands were as graceful as the *śetu* (*plant*), adorned his race with fame by killing his enemies in battle.

20. The illustrious Vallabharāja Akālavarsha possesses seven hundred and fifty villages, which are designated by (*their chief-town*) Śrī-Harshapura.

(Line 31.) He informs all who shall come (*to this village*):—gracious princes, great vassals, ministers, commanders of the army, heads of districts and great men,—

(L. 33.) "Be it known to you that, while in these seven hundred and fifty (*villages*) of Śrī-Khetaka, Harshapura, and Kāsadrāha, the illustrious Chandragupta was the *daṇḍanāyaka* of the *mahāsāmanta* Prachanḍa, who has obtained the five *mahāsabdas*, I gave as a donation the village of Vyāghraśa, which is included in the ten (*villages*) of

⁷⁹ On account of the metre, *dhāra* is used for *dhara*.

⁸⁰ This verse alludes to the real name of the king, viz. Kṛishṇa.

⁸¹ Literally: "through the power of his feet."

⁸² The meaning of the second half of this verse seems to be, that Rājahamśa dedicated the booty of his warlike expeditions to a temple of Śiva which he himself had built.

⁸³ This person seems to have been a brother of Prachanḍa and Akkuva.

Rāriddhā, which belong to the eighty-four (*villages*) of Karpāṭavāṇijya, which are included in the seven hundred and fifty (*villages*) of Śrī-Harshapura, together with its rows of trees, together with (*the right to*) punishment and (*the right of fining those who commit*) the ten offences, up to its boundaries, together with its timber, grass, wells and tanks, together with its enjoyments and shares, together with its gold, defined by its four boundaries, together with its pasture and straw;—the boundaries are (*here*) written: on the east, the village of Panthodā and Vitkhāvalli; on the south, the village of Keraḍavalli and the village of Araluvaka; * on the west, Nāvālikā and Apūvalli; on the north, the village of Ambāūncha;—the village of Vallūrikā, thus defined by its four boundaries, to the *brāhmaṇa* Brahmaphaṭṭa, who is the son of Vavva, lives at Bhaṭṭa (!), belongs to the Bharadvāja-*gotra* and studies the Vāji-Mādhyaṃdina (*śākhā*), after having bathed, with a libation of water, in order (*to enable the donee to perform*) the *bali*, *charuka* and *vaiśvadeva*. Therefore, all future rulers shall preserve and assent to the charitable gift which was given by us, without obstructing us."

(L. 44.) And the saint Vyāsa has said:—[Here follow twelve of the customary imprecatory verses which it is unnecessary to translate.]

(L. 59.) This is the signature of the illustrious Akkuka, the son of the illustrious Dhavalappa. *Śaka-samvat* 832, on *Mahā-vaiśākṣī*, (*i.e.*) on the full-moon in the bright half of *Vaiśākṣa*, (*the above-mentioned village*) was given, with the exception of previous gifts to temples and to *Brāhmaṇas*. This edict was written by the noble (*kula-putraka*) Ammaiya, the son of Nemāditya. What syllable in this (*document*) is too few or too many, all that is valid; for even a man who resembles Vyāsa is liable to make mistakes. This is the signature of the illustrious Chandragupta.

IX.—TWO CAVE-INSRIPTIONS FROM THE TRIŚIRAPALLI ROCK.

By E. HULTZSCH, Ph.D.,

EPIGRAPHIST TO THE ARCHAEOLOGICAL SURVEY, SOUTHERN INDIA.

The subjoined inscriptions are engraved on two pillars in a rock-cut cave not far from the summit of the well-known rock at Triśirāpalli (Trichināpalli). They are both somewhat worn. The left pillar was covered by a modern wall, which the temple authorities temporarily removed at the request of the Collector, W. A. Willock, C.S. Each of the two pillars bears four Sanskrit verses. Besides, the lower part of the left pillar bears a few unintelligible Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record that a king Guṇabhara, who bore the *birudas*—Puru-shottama, Śatrumalla and Satyasamdhya, constructed a temple of Śiva on the top of the mountain and placed in it a *liṅga* and a statue of himself. Each of the two pillars mentions the river Kāviri, *i.e.* the Kāveri, on whose banks Triśirāpalli is situated,

* Compare the village of Aralūm in the Ilāṅ grant of Dadda II., *Ind. Ant.* vol. XIII, p. 117.

and refers to the Choja country. On the left pillar the Kāviri is called 'the beloved of the Pallava'; this means in prose that a Pallava king ruled over the country along the banks of the Kāviri river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallava inscriptions at Māmalla-puram and Kāñchīpuram, make it very probable that Guṇabhara was a Pallava prince who ruled over the Choja country.

A.—PILLAR TO THE LEFT.

TEXT.

- [1] कावीरीक्षयनाभिरामसलिलामारा-
 [2] ममालाधराम् देवी वीक्ष्य नदीप्रियः
 [3] प्रिय[गु]णामप्येष¹ रज्येदिति [१*]² सागं-
 [4] का गिरिकन्यका पितृकुलं हित्वेह मन्वे गि-
 [5] [रौ] नित्यन्तिष्ठति पञ्चवयस्य दयितामेतां वृ-
 [6] वाणा नदीम् ॥ [१*] गुणभरनामनि राजन्यनेन लि-
 [7] ज्जेन लिङ्गिनि ज्ञानम् [१*] प्रयताश्चिराय लोके वि-
 [8] पक्षवृत्तेः परापुस्तम् ॥ [२*] चोऽविषयस्य शैलो
 [9] मौलिरिवायं महामणिरिवाय [१*] हरगृहमेत-
 [10] ज्योतिस्तदीयमिव शंकरं ज्योतिः ॥ [३*] शिला[स्व]रे-
 [11] ण जनिता सत्यसन्धस्य भौतिकी [१*] भूतिः कीर्तिम-
 [12] यी चास्य कृता तेनैव शान्धती ॥ [४*] निष्कृ[ष्य] चला [स]-
 [13] मधायि [गुणभ]रे भक्तिः * *

TRANSLATION.

(Verse 1.) Being afraid that the god who is fond of rivers (*Siva*), having perceived the Kāviri, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (*with her*), the daughter of the mountain (*Pārcatī*), has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (*king*).³

(2.) While the king called Guṇabhara is a worshipper of the līṅga, let the knowledge which has turned back from hostile (*vipakṣa*) conduct, be spread for a long time in the world by this līṅga!⁴

(3.) This mountain resembles the diadem of the Choja province, this temple of Hara (*Siva*) its chief jewel, and the splendour of Śaṅkara (*Siva*) its splendour.

(4.) By the stone-chisel a material body of Satyasandha⁵ was executed, and by the same an eternal body of his fame was produced.

¹ ष looks like य .

² In the transcripts, a small star * attached to a mark of punctuation, letter, or numeral in square brackets [], indicates that it did not exist in the original, but has been supplied.—Ed.

³ Pārcatī calls Kāviri the wife of another, in order to prevent Siva from coveting her.

⁴ This whole verse has a double entendre. It contains allusions to the Indian logic (*tarkaśāstra*), in which *līṅga* means the subject of a proposition, *līṅga* the predicate of a proposition and *vipakṣa* an instance on the opposite side.

⁵ Satyasandha must have been a *śiṛṣṭi* of Guṇabhara. A statue of the king is also alluded to in the first verse on the right pillar.

B.—PILLAR TO THE RIGHT.

TEXT.

- [1] शैलेन्दुमूर्धनि शिलाभवने विविचे
 [2] शैलीस्तनं गुणभरो नृपतिर्बिधाय [1*]
 [3] स्थाणुं व्यधत् विधिरेव यथावसंज्ञं
 [4] स्थाणुः स्वयञ्च सह तेन जगत्सु जातः [1 1*]
 [5] गृहभक्त शत्रुभक्तो गिरिन्दुकन्धा-
 [6] पतेर्मिरावस्मिन् [1*] गिरिगण्य गिरिग-
 [7] [सं]ज्ञामन्वर्त्यकर्तुमर्त्यपतिः ॥ [2*]
 [8] विभूतिचोळानां कवमहमवेचे-
 [9] य विपुलां नदीं वा कावीरीमवनिभवनाव-
 [10] स्मृत इति [1*] हरणोक्तः प्रीत्या विभुरदिश-
 [11] दभ्रंलिङ्गमिदमनुप्रस्थो राज्ये गरिभवन-⁷
 [12] मन्त्रे गुणभरः ॥ [3*] निर्वापिता[मिति मुदा]
 [13] पुरुषोत्तमेन शैलीं हरण्य तनुमप्रति-
 [14] मामनेन [1*] कृत्वा शिवं शिरसि [धा]रयताम्-
 [15] संस्रमुच्चैःशिरस्तुमच[ल्य] कृतं कृता-
 [16] त्वम् ॥ [8*]

TRANSLATION.

(Verse 1.) When king Guṇabhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this way⁶ Sthāṇu (*Śiva*) stationary⁸ and became himself stationary (i.e., *immortal*) in the worlds together with him.

(2.) King Śatrumalla built on this mountain a temple of Girīśa (*Śiva*), the husband of the daughter of the king of mountains, in order to make the name Girīśa (i.e., *the mountain-dweller*) true to its meaning.

(3.) After Hara (*Śiva*) had graciously asked him: "How could I, standing in a temple on earth, view the great power of the Cholas or the river Kāvīrī?"—king Guṇabhara, who resembled Manu in his manner of ruling, assigned to him this mountain-temple which touches the clouds.

(4.) Thus having joyfully placed on the top (of the mountain) a matchless stone-figure of Hara (*Śiva*), which he caused to be executed, that Purushottama, who bore Śiva fixed in his mind, made the loftiness of the mountain fruitful.

⁶ Read गिरौन्द.

⁷ Read शिरिभवन.

⁸ Literally: 'this was the way.'

⁹ Literally: 'he made Sthāṇu (i.e., *the stationary one*) one whose name was true to its meaning.'

X.—BADAUN STONE INSCRIPTION OF LAKHANAPALA.

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

This inscription was found in August 1887, in the ruins of the south gate of the old fort of Badāun,¹ the chief town of the Badāun District of the North-Western Provinces, whence it has been removed to the Lucknow Museum.

The writing covers a space of about 3 feet broad by 1 foot 6 inches high, but the inscription is not complete now. All along the top, on the proper left side all the way down, and at the left side of the bottom, portions of the stone are broken away. But the *aksharas* which in consequence are missing on the left side are few, and can in almost every case be easily supplied; and at the top probably only one or two lines are lost, containing little more than the customary blessings and verses in honour of some deity, in the present case, probably Śiva; and the introductory historical portion of the inscription, at any rate, appears to be complete. Nor does anything of importance seem to have been lost in the concluding lines, in the verses which either refer to the composer of the inscription or express the usual wish that the temple, the erection of which is recorded here, may last for ever. Excepting about half a dozen *aksharas* at the beginning of the last line, what remains of the inscription is well preserved, and may be read with certainty.

The average size of the letters varies from $\frac{5}{8}$ " to $\frac{3}{4}$ ", and is somewhat less in the four or five bottom lines. The characters are Devanāgarī of about the 12th or 13th century A.D., and the inscription was engraved by the two artisans Gōge and Jilhā (line 23). The language is Sanskrit, and excepting what possibly is a date, at the beginning of line 23, the inscription is in verse throughout. The verses were, it appears, composed by the poet Govindachandra, who is described as the youngest of the five sons of Gaṅgādhara (himself the son of the sage Sômesvara, a resident of Āhādegaḍha) and his wife Sūlhā, a daughter of the learned Paraśurāma (lines 21—22). The inscription is remarkably free from minor errors, and in respect of orthography I therefore have only to note that *da* is represented by the sign for *ra* everywhere except in the word *āraddha* in line 23.

The inscription possibly, at the beginning of line 23, contains a date which at present, unfortunately, I am unable to make out from the impression submitted to me. Certain it is that it refers itself to the reign of a prince, Lakhanapāla, and that it records the erection of a Śiva-temple at the place, it may be presumed, where the inscription was discovered, and which is called here Vodāmayūtā (lines 1 and 11). And from these two points of view the inscription may be conveniently divided into two portions, the first of which, extending to near the end of line 7, gives the genealogy of Lakhanapāla, while the second part, comprising about lines 8—20, has reference to the founder of the temple and his spiritual predecessors. Of this latter portion it is sufficient to give

¹ In the inscription, the place is called Vodāmayūtā (lines 1 and 11) and described as "the town of Bharata" (line 20.) Sir A. Cunningham, in the *Archæol. Survey of India*, vol. XI, p. 1, states that, according to the Brāhmins, its original name was either "Badaman" or "Badamāya." [Conf. *North-Western Provinces Gazetteer*, vol. V, pp. 157 to 160. It is also written Badāyān.—J. B.]

an abstract of the contents; regarding the prince Lakṣanapāla and his ancestors, the writer of the inscription expresses himself as follows:—

(L. 1). "[Here²] where the rising of the whole assemblage of evils is far removed by the floods of water of the river of heaven,³ [there is] the town Vodāmayātā, ornamenting the land named Pañchāla, (and) protected by the arms of all the famous princes born in the Rāshtrakūṭa family. Radiant with prosperity, inasmuch as its enemies were feeble and the excellent well-disposed persons in it many, ornamented with the best of horses, (and) surrounded by trees resembling the trees of paradise, pleasing with its lofty spotless [temples] (and) a seat of law-abiding people, this beautiful (town) with its collections of excellencies shone like the city of Indra, radiant with the wealth of very many excellent flowers of *mandāra*⁴ trees, ornamented with the best of Gandharvas, (and) surrounded by *samtāna* and *kalpa* trees, pleasing with its lofty pure [habitations] of the gods, (and) the seat of the assembly of the immortals."

(L. 2). "There, there was first, endowed with endless excellencies, the lord of men, Chandrā, who by the terror of his sword terrified the host of the enemies; whose son Vighraṇapāladeva protected the earth, well known among adversaries (and) munificent towards supplicants. His son, known by the name of Bhuvanapāla, (was) certainly, manifested as it were to the eyes, the law incarnate; when, after having protected the earth, he had gone to heaven, his son Gopālnadeva guarded (the earth), and when he, the remover of the distress of the people, had assumed the reign, the castes, delighting in their several duties, attained to happiness."

(L. 3). "Afterwards his son Tribhuvana protected the earth, humbling the multitude of enemies (and in consequence) endowed with fame. When (this) his brother by the decree of fate had gone to heaven, then the same land was ruled over by the prince Madanapāla, in consequence of whose distinguished prowess there never was any talk of Hambīra's⁵ coming to the banks of the river of the gods. Afterwards his younger brother, who destroyed hundred thousands of proud adversaries (and who was) munificent (and) compassionate, protected the earth, bearing on earth the excellent name of the illustrious Devapāla, a recital of whose deeds might secure victory even to-day."

(L. 5). "(Then) his son became king, installed in the place of his father as the illustrious Bhīmapāla, who defeated the difficult-to-be-conquered hostile heroes (and) whose excellent body was spotless like gold, a born ruler, causing welfare, devoted to the gods and to Brāhmanas. Then there came, to protect the earth, his son, known the world over as the illustrious Śūrapāla, (who among princes was) what Indra is in the assembly of the gods, what the moon is in the assembly of the stars, what (Indra's elephant) Airāvata is among the choicest of elephants, (and) what the lion is among the wild beasts. His son was Amṛitapāla, who, endowed with prowess, frightened all enemies by the sharp sword of his hand, who was devoted to the twice-born, the elders, and the gods, attached to every science, (and) the preceptor as it were of all whose weapons deal out stern punishment."

² The beginning of this verse, together with the verse or verses which must have preceded it, is broken away.

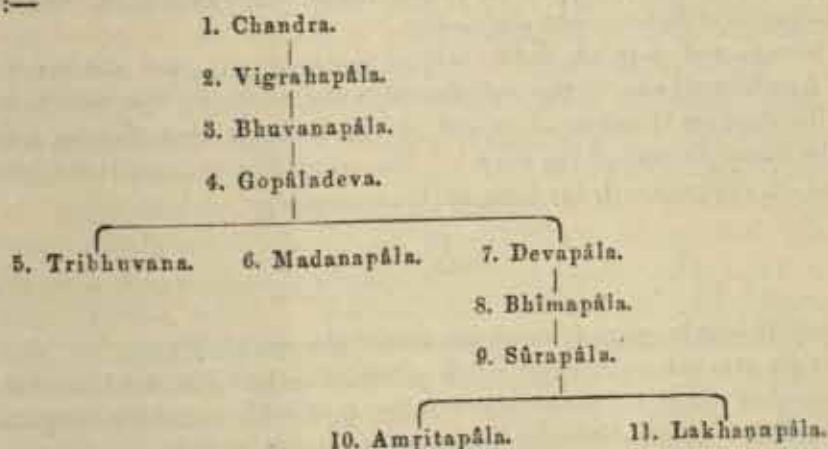
³ i. e., the Ganges.

⁴ The *mandāra*, *samtāna*, and *kalpa* trees are trees of Indra's paradise.

⁵ The usual spelling of this word is *Hambira*; see, e.g., the Royal Asiatic Society's Plate of Vijāyachandra and Jayachandra, line 8, in *Indian Antiquary*, vol. XV, p. 7. [For the application of *Hambira* as used on coins, see Thomas's *Chronicles of the Pathān Kings of Delhi*, pp. 50n. and 136n.—J. B.]

(L. 7). "May his younger brother, the prince Lakhanapāla, who has succeeded him, remain here billions of ages!—he, whose munificence is boundless, (and) the multitudes of whose missile weapons, resembling the scorching rays of the sun, drink streams of blood from the bodies of distinguished enemies!"

Put into the form of a tabular statement, the genealogy here furnished to us is as follows:—



Beyond these names, and the statement that these princes belonged to the Rāshtrakūṭa clan (which appears to connect them with the Rāthōr rulers of Kanauj), and that the town Vodāmayātā was ruled over by them, we learn nothing of historical importance from the inscription. Nor have I been able to gather any certain information about these rulers from other inscriptions, or from the historical works which I have consulted. Most of the names, of course, do occur elsewhere, but the only name ending in *pāla*, distinctly connected with the town of Badāun, is that of Mahipāla, "the Tomar Rāja of Dehli, who," according to Sir A. Cunningham,⁶ "is said to have built the great fort on which part of the city now stands," as well as a temple, on the site of which the Muhammadans built the present Jāmī' Masjid; and Mahipāla's name does *not* occur here. The reference to Hambīra (or the Hambīras), in line 4, appears clearly to point to the invasions of the Muhammadans.

After the above historical introduction, the inscription goes on to relate that there was once a Śaiva ascetic, called Varmaśiva, whose home was Anahilapāṭaka, and who, after destroying by the efficacy of his *mantras* an idol which had been set up by Bauddhas in Dakṣiṇāpatha, and after giving other proofs of his piety and superhuman power in Kāśmīr, on his wanderings also came to Vodāmayātā, where, by Devapāla's minister Rulhā, he was appointed head of a *maṭha* or monastery of the town (lines 8—12). In this office he appears to have been succeeded by another holy and renowned personage, named Mūrtigana, who became the spiritual adviser of the prince Sūrapāladēva (lines 13—15). Mūrtigana's place, again, was taken, during the reign of Amṛitapāla, by his pupil Īśānaśiva, who is described as born in Gauḍa, as belonging to the Vatsabhārgava *gotra*, with the five *pravaras* Bhārgava, Chyavana, Āpnavāna, Aurva, and Jamadagni, and as the eldest son of the twice-born

⁶ *Archæol. Survey of India*, vol. XI, p. 1.—A prince 'Depāl' with the date A.D. 1256, and a prince 'Lakhan Pāl' with the date A.D. 1320, are mentioned, *ib.*, vol. XX, pp. 13 and 14.

Vasāvaṇa, a resident of Simhapallī in the Hariyāṇa country. This Śānaśiva, persuaded of the vanity of worldly affairs, founded the temple of Śiva at which this inscription must be supposed to have been put up originally, and endowed it with (the revenues of) a place called Bhadaṇaulikā (lines 16—21). This portion of the inscription closes with a verse (line 21) which appears to intimate that the minister Rulhā, mentioned above, was succeeded in his office by Lakṣmīdhara and Jagatpāla, who were as devout worshippers of Śiva as their predecessor.

Of the places and districts, which, besides Vodāmayūtā, are mentioned in the inscription, Anahilapātaka is the well-known Anhilwāḍa in Western India, and Hariyāṇa the modern Hariāna, described in the *Imperial Gazetteer* as a tract of country in the Hissār District of the Panjāb. The places Simhapallī (l. 16), Bhadaṇaulikā, and Āhāḍegaḍha (l. 21) I am unable to identify.

TEXT.¹

- L. 1. [svaḥsi]ndh²-ādaka-pūra-dūra-gamit-āsēsh-āgha-samgh-ōdayē | prakhyāt-ākṣhila-Rāshṭrakūṭa-kulaja-kṣhmāpāla-dōḥ-pālita Pamchāl-ābhidha-dēsa-bhūshana-karī Vōdāmayūtā purī || Māmdārātiva(ba)hu-prakṛishṭa-sumanaḥ-sampatti-sam-[ś]ōbhita gamdharyv-ōttama-bhūshita parivṛita samtānakalpadrumaiḥ | atyuchch-āmala-dēva-[mām?] ~~~~
2. nā ramyā sudharm-āsrayō yā rōjē gūpa-samechayair-iva purī Paurandari sundarī || Tat³-ādītō-bhavad-ananta-guṇō narēndraś-Chandraḥ sva-khaḍga-bhaya-bhishita-vairi-[vrī]udah | prathyarthishu prakāṭitō-rthishu yasya dātā kshōṇm raraksha suta-Vigrahapālādēvaḥ || Tasy-ā[tma]—⁴
3. Bhuvanapāla iti prasiddhaḥ pratyaksha-lakṣhya iva mūrṭti-dharō hi dharmah | tasmin=prapāya vasudhām divi samprayātē Gōpālādēva iti tat-tanayō jugōpa | (II) Yatra prajā-durita-hāriṇi lavdha(bdha)-rājyō varṇāḥ sva-karma-nirātāḥ sukhītām=avāpuḥ || (I) tat-sūnur-ānamita-vairi-kadamva(ba)kō-tah kīrti⁵-a[nv]ji—⁶
4. s-Tribhuvanō bhuvanam raraksha || Svā-bhrātari svar-upayātavati sva-daivāt-saiv-āvanir=Madanapāla-nripōṇa bhuktā | yat-paurushāt-pravarataḥ surasindhutira-Hamvi(mbi)ra-saṅgama-kathā na kadāchid-āsīt || Tasy-ānujō dalita-dripta-vipaksha-lakṣhō dātā dayālur-avanim-avati sma paśchāt [1⁷]
5. śrī-Dēvapāla-vara-nāma-dharō[dharāyā]m-ady-āpi yach-charita-varṇanātō jayah syāt || Tasy-ātmajō vijita-durjaya-vairi-viro rāj-ābhavat-kanaka-nirmala-sach-chharirah | garbhēśvarah śubha-karah sura-vipra-bhaktah śrī-Bhīmapāla iti tāta-padē-bhishikṭah || Tat-sambhavō-bhavad-a—⁷
6. vani-pālanāya śrī-Sūrapāla iti sarvva-jagat-prasiddhaḥ | Śakrō yathā sura-gaṇē bha-gaṇē śaśāṅka Airāvaṇō gaja-varēshu mṛigēshu simhah || Abhavad⁸-Amṛitapālas-tasya putrah pratāpi nija-kara-niśit-āsi-trāsīt-āsēsha-śatruḥ | divija-guru-sura-bhaktah sarvva-[śā]—⁹

¹ From an impression supplied to me by Dr. Burgess.—The first half of the line, preceding that here numbered 1, is entirely gone, and of the second half only the lower portions of the characters are left.

² Metre, Śādhārikābhīta; and of the next verse.

³ Metre, Vasantābhīta; and of the next six verses.

⁴ i.e., ātmajō.

⁵ Originally kīrti.

⁶ i.e., avitaa.

⁷ i.e., atō.

⁸ Metre, Mālinī; and of the next verse.

⁹ i.e., āśā.

7. nuraktō gurur-iva sakalanām-ugra-damḍ-āyudhānām || Tad-anu tad-anujātō āta-dān-ātirēkō nripati-Lakhanapālāḥ kalpa-kōṭir-ih-āstām | tapa-tapana-kar-ābha-prāsa-vṛmḍāni yasy-āri-vara-tanushu dhārā raudhirir-āpiva(ba)nti || Anahilapā-ṭaka¹⁰-vasatiḥ prāg-āsīt-tāpa—¹¹
8. mahākula-jah | Varmaśivah śiva-mūrtiḥ kīrti-mati-kṣhānti-dhṛiti-dhāma || Yō¹² vā(bā)lāḥ kila Dakṣiṇāpatha-gatō vau(bau)ddha-pratiśṭhāpitām sampāśyan-pratimām jahāra vidhinā kēn-āpi dūram rushā | mantr-ōchehārāṇa-vēlay-aiva paṭaba-dhvānt-tatō viśrutō vijñātō guru-gauravān-nija-padē ninyē¹³.
9. tām mantra-vit || Kāśmīrēshu ya īśvar-ārpita-manā vidvadbhir-abhyarechchitah svām śaktim paridarsya Kāśyapa iva kṣhmāpāla-māl-ārohitah | digrudrān-vishamān-vidhāpya sa tatō Rudr-ālayam nirmalam vāmchh-āhāra-karam maṭham vyarachayad-bha-ṭṭarak-ābhishṭa-dam || Svairēp-ōpavanē kvachid-virachita-dhyānāsan-ā-
10. dhyāsanō madhyāhnē-pi na tatyajā vara-ta[rō]ḥ¹⁴ prāgvan-nija-chchhāyayā | tad-dṛiṣṭvā dvija-jātin-ātiśayataḥ kēn-āpi saṁsēvitas-tasmai tushṭa-manā manushya-nikara-svāmitva-lābham dadau || Paśchād-adbhuta-tarka-vō(bō)dha-va(ba)latas-tatr-aiva pa[t*]tram svayam dattv-ōpārjya yaśah śasāmka-ruchiram jity-ō¹⁵
11. ṭān-vādinah | chēṭah-śuddhi-karēshu tirtha-nikarēshv-ā-vārdhhi sisanā(śhṛṇā)-syaḥ prādakṣiṇyam-idam mahi-talam-aṭan-Vōdāmayūtām gataḥ || Todā¹⁶ śrī-Dēva-pālasya kula-krama-samudbhavaḥ | mantri Rulh-ābhidhānō-bhūd-Imdrasy-ēva sva-yaṁ guraḥ || Tatō¹⁷ bhāvi-kṣhmābhṛit-sukṛita-[rachana]ḥ pātra-nikara-pradhā-
12. nēn-ānēna prachura-guṇa-bhṛit-pūjya-charitah | svayam Rulhā-nāmnā divira-kulajēn-āpta-matinā gurutvē vinyastō nija-pura-maṭha-svāmya-vishayē || Anādi¹⁸ Ka-nhēśvaradēvam-ādau Rulhēśvaram kārayati sma paśchāt | maṭham tapasvishv-anukūla-vastu-sampatti dēvāvaṇi-tulyam-ētat || Tad-bhaktimān
13. Mārttigānō guṇ-imdrō va(ba)bhūva bhūpāla-hṛidavja(bja)-sūryah | sad-dī-kshayā yasya sa Sūrapālādēvō va(ba)bhūv-āpratima-prabhāvaḥ || Vasy¹⁹-ākṛiṣṭi-mahā-vidhāna-nipunō mantr-ōddhṛitau dakṣiṇō vipram bhūmipatiṁ tadityam-athav-āmātyam sa yaṁ dikshayēt | tam tam vō(bō)dha-nidhim [sa]masta-prithivī-nātham pradhānam nripām sthāpūm
14. pa[t*]tripam-ātanōt-taram-iva śrī-Yājñavalkyō munih || Kāmah²⁰ kumbhī tadupayamanam²¹ tad-bhujastambha-yugmam krōdhō vyādhir-vvachanam-amṛitan-tasya tach-ohhānti-hētuḥ | lōbhah śamkē śasaka-śisukah kēsari sa prasiddhah sa trailōkyē kim-ihā va(ba)hunā Śambhu-sambhāvan-ārhaḥ || Asyām bhūmau malahara-[ma]-
15. hātir[tha]-yātrā-prayātām śrāvam śrāvam vara-yatijanō-nugrahāy-aitam-ēva | ghrāyam ghrāyam parimalam-ali-vrāta āsādyā sadyō yadvad-dūrād-vrajati kusumam sēvatō ch-āpy-ajasram | Sva-²²śiśyavara-bhūpāla-bhakti-lavdhē(bdhē)na bhūriṇā | bhūmi-dānēna yō viprān-pūjayām-āsa bhūriṇā || Prakhyātō²³ Hariyāna-dēśa-vasatiḥ śrī-
16. Simhapallyām dvijō va(ba)hv-annō guṇavān-Vasāvāṇa iti khyātaḥ prithi vyām-abhūt || tasya śrēṣṭha-sutaḥ purākṛita-mahā-punya-prabhāvad-asau tyaktvā

¹⁰ Metre, Āryā.¹¹ i.e., *idpud*.¹² Metre, Śārdūlavikrīḍita; and of the next three verses.¹³ Perhaps *ninyē*, *gryatān*.¹⁴ This certainly is the original reading; but a careful examination of the *śākhara* cō shows that it has been altered, and I would suggest the reading *vara-tanush*.¹⁵ i.e., *jite-śākhara*.¹⁶ Metre, Śloka (Anushtubh).¹⁷ Metre, Śikharinī.¹⁸ Metre, Upajāti; and of the next verse.¹⁹ Metre, Śārdūlavikrīḍita.²⁰ Metre, Mandākrantā; and of the next verse.²¹ Here, in the original, follow the *śākhara* *thathatha-thathatha*.²² Metre, Śloka (Anushtubh).²³ Metre, Śārdūlavikrīḍita.

XI.—THE MADHUBAN COPPER-PLATE OF HARSHA, DATED SAMVAT 25.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of Harsha's lately found grant has been prepared from two paper impressions and an ink print which have been made and furnished to me by Dr. J. Burgess. The plate was discovered in January 1888, by a cultivator whose ploughshare struck against it in a field near Madhuban, a village in pargana Nathūpur of tahsil Sagri, thirty-two miles NE. from Āzamgarh, in the North-Western Provinces. It was obtained by Dr. A. Führer from the Collector of Āzamgarh, and is now in the Lucknow Museum.

The inscription is incised on a single copper-plate measuring $20\frac{1}{2}$ inches by $13\frac{1}{2}$, and which weighs $8\frac{1}{2}$ lbs, but has no ring or seal. The letters are cut neatly and deeply, so that even in those places where the surface has suffered or the plate is uneven, they have not been quite destroyed or blurred, and the reverse of the impressions shows them distinctly. The alphabet is of the Central Indian type which appears on Dr. Bhagvānlāl's inscriptions from Nepāl, Nos. 3—15, the Kāmavana, Jhālrapātan, Lakkhā Maṇḍal and other inscriptions, as well as on the Horiuzi palm-leaves and the Nepalese Cambridge MS. No. 1049.¹ The characters resemble those of the later epigraphic documents named, especially Dr. Bhagvānlāl's No. 15, and those of the MSS., more closely than the earlier inscriptions which are known to fall within or immediately after Harsha's reign. Only a few letters, like *ka* and the subscribed *ṇa*, show more ancient forms than the palm-leaves. As regards *ka*, the curve of the left-hand limb does not join with the upward stroke on the left of the central vertical line. The subscribed *ṇa* has in *samājñāpayati* (l. 10) the older form, which occurs in the Lakkhā Maṇḍal Prasasti, in *rājñā* (l. 12) and *ājñā* (l. 15), the form used in the MSS. and Nepal No. 15, differing only slightly in the position. On the other hand a good many signs like *tha*, *ṭa*, *ha* and the numerals for 20, 5 and 6 show somewhat later or more developed forms than those of the documents quoted. The letter-numerals 5 and 6 resemble exactly the figures of the Cambridge MS. No. 1702, the sign for 20 comes closest to that of the Cambridge MS. No. 1464.² Peculiar is a small excrescence on the left-hand of *da*, caused by the letter having been made with two strokes, the triangular form of the subscribed *va*, and the slope in the bottom-lines of the letters *pa*, *ma*, *ya*, *va*, *la*, *sa*, and *sha*, which however is not constant. These latter mostly show acute angles, but occasionally nearly right angles.

The inscription is most important for palaeographical purposes, and its careful study may be recommended to those scholars who still believe that the epigraphic documents give a clear view of the gradual development of the Indian alphabets. If this Śāsana is compared letter for letter with Dr. Bhagvānlāl's No. 15, it will appear that the latter, which was incised 128 years later, shows a number of more archaic forms. If the Madhuban grant had been accessible when I wrote my palaeographic essay on the Horiuzi palm-leaves,³ it would have been much easier to prove that everywhere in India the epigraphic alphabets are in many details retrograde and lag behind the literary ones,

¹ *Indian Antiquary*, vol. IX, pp. 166 ff.; *ibid.* vol. X, pp. 34 ff.; *ibid.* vol. V, pp. 190 ff.; *ante*, p. 10; *Anecdota Oxoniensia*, vol. I, pt. 3; Bandell's *Catalogue of Sans. MSS. from Nepāl*.

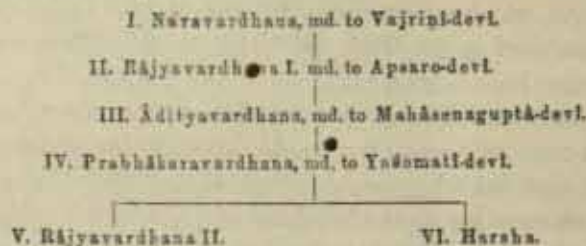
² See Bandell's *Catalogue*, last table.

³ *Anecdota Oxoniensia*, vol. I, pt. 3, pp. 63 ff.

and to demonstrate more forcibly the great antiquity of the Japanese and of the oldest Nepalese MSS.

The language of the edict is on the whole good Sanskrit, and there are very few clerical mistakes. As regards the spelling, no distinction is made between *ba* and *va*, no doubt because in the seventh century the pronunciation of the two letters was the same, just as at present. In *samviditam* (l. 10) and *samvat* (l. 18) the letter *m* remains unchanged before *va*, which practice is, though against grammar, very common in the inscriptions of the fourth and later centuries, and due to the pronunciation that in this point too agreed with the modern one. Ungrammatical or unidiomatic forms and words occur exclusively in the technical portion of the grant. Among them may be noted *kuṇḍadhānīvaishayika* (l. 8) for *kuṇḍadhānīvaishayāntahpāti*, *bhuktakaḥ* (l. 10) for *bhuktoḥ*, *sarvopariḥṛitaparihāraḥ* (l. 11) for *pariḥṛitasarvoparihāraḥ*, *°samakāllīnaḥ* (l. 11) for *°samakāllīkaḥ*. Very interesting is the incorrect form *pramāṭāra*, which twice (l. 9 and l. 17) occurs in the middle of a compound. It can only be explained as caused by the influence of the vernacular language which must have had then as now forms in *tār*, spelt *tāra*, such as *kartār*, instead of the Sanskrit words ending in *tri*.

The historical information which the inscription furnishes, is throughout most interesting. Great Harsha is known as one of the most eminent kings of India. His life and the lives of his immediate predecessors have been described by Bāṇa and by Hiuen Tsiang. It is therefore most important to see, if what he says about himself and his family agrees with the accounts in the *Śrīharshacharita* and in the *Si-yu-ki*. The result of the comparison is on the whole favourable, especially for Bāṇa. But we obtain some valuable additions to the facts already known. The genealogy of Harsha's family—the Vaisya of Sthānviśvara⁴—stands now as follows:—



The names of the first three kings and those of their queens are new. Both Hiuen Tsiang and Bāṇa omit them, the latter mentioning in their stead the remote founder of the family Pushpabhūti or, as the correct spelling of the name probably was, Pushya-bhūti.⁵ They seem however to have stood on Mr. Fleet's Sonpat seal of Harsha, on the

⁴ Sir A. Cunningham, *Anc. Geog.*, p. 377, is right when he asserts that the French translation of Hiuen Tsiang's *Préface* was wrong in making Harsha of the Vaisya caste, and that the intermarriages with the Rājput families of Valabhi and Mālvā (see Kanauj) prove him to have been a Kshatriya. I also agree with his identification of Harsha's family with the modern Bais Rājputs. I would add that according to Dr. Kielhorn's MS. B., Patañjali on Pāṇini IV, 1, 170, (vol. II, p. 200, Kielhorn) mentions a country called Vaiśa, an inhabitant of which is named Vaiśya. Dr. Kielhorn prints, according to the majority of his MSS. Naiśa and Naiśya. Though this proceeding is undoubtedly correct, yet it by no means follows that the reading of the majority of the MSS. is the original one, for *na* and *va* are very similar in the ancient alphabet and the writers or correctors might easily make a mistake in the case of a name which does not occur in other literary works. Hence it is not impossible that the *Maḥābhāṣya* has preserved the ancient name of the Bais nobles. The fact that the capital of Harsha's ancestors was Sthānviśvara—Thānesar, is fully proved by Bāṇa's statements.

⁵ The word *Pushpabhūti* gives no good sense. *Pushyabhūti* is a Nakṣatra-name, and means "he to whom Pushya may give welfare." There are numerous similar ancient names like *Āśādhābhūti*, *Somabhūti*, *Nigabhūti*, *Indrabhūti*, and so forth. The modern Devanāgarī MSS. constantly interchange *pa* and *ya*, especially in compound letters.

facsimile of which (l. 5) the end of the name of Prabhākaravardhana's mother is visible in the words *naguptādevyām utpannāḥ*.⁶ As all three receive the simple title *mahārāja*, it follows that their power was not great, and it is even doubtful if they were independent. For in the fourth, fifth, sixth and later centuries of our era the title *mahārāja* was commonly given to great vassals, as the Valabhi and numerous other inscriptions prove. The position of the fourth ruler, Prabhākaravardhana, was of course different. As he is called *paramabhaffāraka* and *mahārādhirāja*, he must have been an independent sovereign and a man of some consequence. He no doubt owed his prosperity to his own valour. Bāṇa mentions his successful wars against his northern neighbours, the king of Gandhāra and the Hūnas in the Himālayas, against the king of Sindh in the west, and against the rulers on his southern frontier, the Gūrjaras, i.e., those of Bhīnmāl in Rājputānā, the Lāṭas, i.e., the Gūrjaras of Bharoch, who no doubt assisted their northern clansmen, and against the king of Mālava.⁷ The same author gives also a number of other data which prove that Prabhākaravardhana's wars did not lead to permanent conquests of the countries or tribes which he combated and may have vanquished. Thus he tells us that shortly before his death the king sent his eldest son "into the north-country in order to exterminate the Hūnas."⁸ Again, we hear⁹ that immediately after Prabhākaravardhana's death the king of Mālava was powerful enough to destroy the kingdom of the Maukharī Grahavarman, the son-in-law of the ruler of Sthānviśvara, and to slay him, as well as that he intended to attack Thāpeśar. That does not look as if Mālava had suffered much at the hands of its foe. Another remark which Bāṇa makes on the same occasion warns us against forming too high an opinion of the extent of Prabhākaravardhana's kingdom. He says that after Grahavarman's death, his wife Rājyaśrī was thrown into prison at Kanyakubja, and lay there in fetters. Hence Kanyakubja seems to have been the independent state which Grahavarman governed and the kingdom of Sthānviśvara which Prabhākaravardhana held, cannot have extended far eastwards. It seems probable that his possessions did not go beyond the limits of the kingdom of Thāpeśar which Hiuen Tsiang describes (Beal's *Si-yu-ki*, vol. I, p. 183ff), and which, as Sir A. Cunningham (*Ancient Geography*, p. 328ff) suggests, probably included portions of the Southern Panjāb and of Eastern Rājputānā. A state, the circuit of which amounted to 7000 li or 1200 miles, might exercise a considerable influence, keep its neighbours in fear, and afford to a very talented king the means for greater conquests; but its ruler cannot have been a *chakravartin*.

The further description of Prabhākaravardhana in our grant is obviously

⁶ See *Corpus Inscr. Indicarum*, vol. III, plate xxxiiiB. I owe a set of the plates and of a portion of the text of this unpublished work to the kindness of the author. Since writing the above, I have received Mr. Fleet's text, from which (p. 232) it appears that he has made out the names of the second and third kings and of the third queen.

⁷ *Sriharṣacharita*, p. 274 (Kāśmīr edition), where the foes of Prabhākaravardhana are briefly enumerated and in a somewhat different order.

⁸ *Sriharṣacharita*, p. 326, अथ अदाविद्राजा राजवर्धनं जयवर्धनं हनामर्षं उत्तरापथं गच्छिषीत् । The issue of this expedition does not seem to have been favourable, as Bāṇa speaks on Rājyaśrī's return of hard fights, but not of booty brought back; see p. 376.

⁹ *Sriharṣacharita*, pp. 391-392, विद्राजानामिह नीचाकानां अरिनामि शिष्टमहारीचि गायत्री भवन्ति यती गच्छिष्यन्त्यरिपति-यपरत इत्युवाचो गच्छिष्येव द्विती वधवती दुराकना मातवराजिन जीवन्तीकनाकनः सुकृतेषु यत्न आसितः । महदारिकापि राज्याश्रीः आनादकमिवदुनकमुक्तिवचरा श्रीराजनेन संयता कनकुम्भे कारायां निविता । शिवदली च दया विनाशायार्थं साधनं मत्ता निपुणः सुदुर्भेदितामपि मुक्ताजिनमिवतीति । The speaker is Samvādaka, a servant of Rājyaśrī. My interpretation of this passage follows Dr. Hall, *Vāsanadattā*, p. 52, who says that Kanyakubja was Grahavarman's capital. Grahavarman and his father Avantivarman are always spoken of by Bāṇa as independent princes.

mention it, there is no reason for wondering at his reticence. But it is certainly curious that the fact—for such it must be considered—escaped the notice of Hiuen Tsiang, who is so anxious to record every point in favour of his faith and who occasionally, it would seem, exaggerates its influence in India. Such an exaggeration of the Chinese pilgrim is laid bare by the only direct statement concerning Harsha which the grant contains. Harsha calls himself a most devout worshipper of Mahēśvara or Śiva, "who like Mahēśvara is compassionate towards all created beings." It agrees with this assertion that the emblem on the Sonpat seal is a reclining Nandi. Hiuen Tsiang, on the other hand, tries to make out that Harsha was a Buddhist or full of faith in Buddha from the beginning. He tells us an obviously fictitious story describing how Harsha was prevented from mounting the throne and induced to take the title *kumāra* by a Bodhisattva, who miraculously appeared to him in return for his worship.¹⁴

In the genealogical portion of the grant Harsha says nothing more about himself, and to our regret thereby sets an example which few Indian princes have imitated. But indirectly we learn something more about him from his edict. First, the wording of the verse in ll. 16-17, and the reverential manner in which the grant in l. 13 speaks of "the feet" of the elder brother, prove that Harsha really felt the strong attachment and great regard for Rājyavardhana of which Bāṇa speaks very frequently. Otherwise he would not treat him here with almost greater reverence than his parents. Secondly, we learn from the edict that Harsha really was a poet. The second admonitory verse, ll. 16-17, gives us a maxim proclaimed by Harsha. Its wording proves beyond a doubt that the king superintended the drafting of the grant, and that this verse at least is his own composition. The fact that the first admonitory verse contains the same sentiments which are usually given in such passages, but in its form differs from all the known parallel passages, makes it probable that it likewise belongs to him. Under these circumstances I feel inclined to ascribe to him also the verse on Rājyavardhana. Instances in which kings took a part in the composition of their inscriptions are not common. No. 15 of Dr. Bhagvānlāl's Nepāl series, where five verses are stated to be "the clever king's own composition," proves, however, that such things did occur. In the case of Harsha it is not astonishing that he took an interest in such matters, as we still possess three plays which go under his name and probably, in part at least, proceeded from his pen. The third piece of information, a confirmation of Hiuen Tsiang's account of his military career, is furnished by the particulars regarding the donation. The object of the grant is to transfer the village of Somakundikā situated in the *viśaya* of Kuṇḍadhāni, and in the *bhukti* of Śrāvastī, to two learned Brāhmins, the *Sāmavedī* Bhaṭṭa Vātasvāmin of the Śāvarṇigotra and the *Rigvedī* Bhaṭṭa Śivadevasvāmin of the Viśṇuvṛiddha gotra. The village had formerly been enjoyed on the strength of a *forged śāśana* by one Vāmarathya, from whom it is now taken after destroying the old plate. The latter point is of some interest, as it shows that the rules of the *Smṛitis* which settle the punishment for forgers of royal edicts, were not unnecessary, and that ancient forgeries existed. As the village granted by Harsha was situated in the *bhukti* of Śrāvastī, it is evident that he had conquered at the time a very considerable portion of Northern and Central India. The *dūtaka*,

¹⁴ Beal, *Si-yu-tsi*, vol. I, p. 212. Doubts about Hiuen Tsiang's veracity have been emitted by Mr. Boyd, *Nāgārāja*, pp. 12-13, who correctly states that the events narrated by him do not bear out his assertion that Harsha was a thoroughgoing Buddhist.

or officer charged with the execution of the grant, was the *Mahāśānta-mahārāja* Skandagupta who held the office of *pramātri*. This personage is probably the same Skandagupta who, according to Bāṇa,¹⁷ was "the master of the elephant" at the death of Rājyavardhana and addressed to his prince the well-known speech full of political wisdom and historical allusions. The order to engrave the inscription was given by the chief of the *mahākṣhapulika*'s office, or the great keeper of the records, *sāmānta-mahārāja* Śivaragupta, and it was carried out by one Gurjara, whose name no doubt is derived from his caste.¹⁸

The date of the grant, Samvat 25, Mārgaśīrṣa vadi 6, clearly refers to the Śrīharsha era. Since the discovery of Mr. Bendall's inscription¹⁹ of Amśuvarman, dated Samvat 34, it is not doubtful that the era began in 606 A.D. Our date consequently corresponds to November-December 631 or, if the years are taken as elapsed, to 632 A.D. I am unable to offer any suggestion regarding the situation of Pinthikā, where Harsha's camp of victory, which included elephants, horses and boats, was located at the time when the edict was issued.

TRANSCRIPT.

- L. 1. श्री¹⁸ सति महानीहस्वस्वजयस्त्रयावारात् पित्रिकायाः महाराजश्रीनरवर्धनस्तस्य पुत्रस्तत्पा-
दानुध्यातः श्रीवत्सिरीदेव्यामुत्पन्नः परमादित्यभक्तो
- L. 2. महाराजश्रीराज्यवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीपद्मरीदेव्यामुत्पन्नः परमादित्यभक्तो महा-
राजश्रीमददित्यवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमहा-
- L. 3. सेनगुप्तादेव्यामुत्पन्नश्चतुःसमुद्रातिक्कान्तकीर्तिः प्रतापानुरागोपनतान्धराजो वर्णाश्रमव्यवस्थापनप्रह-
त्तचक्र एकचक्रय इव प्रजानामार्तिहरः
- L. 4. परमादित्यभक्तः परमभहारकमहाराजाधिराजश्रीप्रभाकरवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः सितय-
शःप्रतानविष्करितसकलभुवनमण्डलः परिमृष्टीत-
- L. 5. धनदवर्धनेन्द्रप्रभृतिस्तोत्रपातवेजाः सत्यधीपार्जितानेकप्रविशुभमिप्रदानसम्प्रीणितार्थिहृदयोति-
शयितपूर्वराजचरितो देव्याममलयशोभत्यां
- L. 6. श्रीयशोमत्यामुत्पन्नः परमसीगतः सुगत इव परहितैकरतः परमभहारकमहाराजाधिराजश्रीराज्य-
वर्धनः राजानो युधि दुष्टवाजिन इव श्रीदेवगुप्ता -
- L. 7. दयः
कृत्वा येन कथाप्रहारं विमुखा सर्वे समं संयताः [1]
उत्खाय द्विपतो विजित्य वसुधां कृत्वा प्रजानां प्रियं
प्राणानुष्कृतवानरातिभवने सत्त्वानुरोधेन यः [2]¹⁹ तस्यानुज -
- L. 8. स्तत्पादानुध्यातः परममाङ्गेश्वरो महेश्वर इव सर्वसत्त्वानुकम्पी परमभहारकमहाराजाधिराज-
श्रीवर्धः श्रावस्तीमुक्तौ कुण्डधानीवैषयिकसोमकुण्डिकाश्रमे
- L. 9. समुपगतां²⁰ महासामन्तमहाराजदौन्ध्राधसाधनिकप्रमातारराजस्नानीयकुमारामात्योपरिर्कावध-
यपतिभटचाटसेवकादीन्प्रतिवासिजनपदाद्य समा -

¹⁷ *Śrīharṣacharita*, p. 417.

¹⁸ It may be mentioned that Gurjara *sūtradhāras* are met within the present day.

¹⁹ *Journey to Nepal*, pp. 74-76.

²⁰ L. 1 Read श्री.

L. 2 Read अष्टपदी ; श्रीमदादित्य.

L. 5 Read «मण्ड», It looks as if the engraver had tried to remove the vowel *i*.

¹⁹ Metre of the verse, Śārdūlavikrīḍita.

²⁰ L. 9 Read समुपगताम् ; the Sanskrit form of समाहार is समाह. Read जनपदाद्य ; the reading of the plate may be जनपदान्ध.

- L. 10. ज्ञापयत्यस्तु वः सन्निदिनमयं सोमकुण्डकायामो ब्राह्मणवामरख्येन कूटशसननेन भुक्तक इति विचार्य
यतस्तच्छासनं भङ्क्ता तस्मादाक्षिप्य च सखीमा-
- L. 11. पर्यन्तः सोद्वहः सर्वराजकुलाभाव्यप्रत्यायसमेतः सर्वपरिहृतपरिहारो विषयाद्वृत्तपिण्डः पुष्पपौ-
त्रानुगः चन्द्रार्कचितिसमकालोभो
- L. 12. भूमिच्छिद्रन्यायेन मया पितुः परमभहारकमहाराधिराज्यीप्रभाकरवर्धनदेवस्य मातुः परम-
भहारिकामहादेवीराज्ञीयीयमीमतीदेव्याः
- L. 13. ज्योष्ठभ्रातृपरमभहारकमहाराजाधिराज्योराज्यवर्धनदेवपादानां च पुण्ययमीभिर्हृदये सावर्षिच-
गोक्षच्छन्दोगसत्रप्रचारिभट्टयातस्यामि -
- L. 14. विष्णुहृदयमगोक्षवहृचसप्रज्ञाचारिशिवदेवस्यामिभ्यां प्रतिपद्यधर्माणां महारत्नेन प्रतिपादितः विदित्वा
भवाविः समनुमन्तव्यः प्रति
- L. 15. वामिजनपदैरध्याज्ञात्रवणविधेयैर्भूत्वा ययासमुचिततुल्यमेयभागभोगकरश्चिरस्यादिप्रत्यायाः घन-
योरेवीपनेयाः सेवोपस्थानं च करणीयमित्य-
- L. 16. पि च ॥
अस्मत्कुलकुलमुदारमुदाहरत्रिरन्येष दानमिदमभ्यनुमीदनीयं [१]
सत्प्रमास्तुडित्सलिलचंचलायाः दानं फलं परयशःपरिपालनं च ॥²¹
कर्मेणा
- L. 17. मनसा वाचा कर्तव्यं प्राणिनेहितं [१]
इयंयैतसमाख्यातं²²धर्माज्जनमनुत्तमं ॥
दूतकीच महाप्रमातारमहासामन्तत्रीस्कन्दगुप्तः महाचपटलाधिकरणाधि -
- L. 18. कृतसामन्तमहाराजेश्वरगुप्तसमादेशोक्तीर्णं मुजूर्जेण सम्वत् २० + ५ मार्गशीर्षवदि ६

TRANSLATION.

Om Hail! From the great camp of victory (*containing*) boats, elephants and horses, from Pinthikā:²³—the great king, the illustrious Naravardhana; his son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Vajriṇī, a most devout worshipper of the Sun, the great king, the illustrious Rājyavardhana. His son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Apsaras, a most devout worshipper of the Sun, the great king, the illustrious Adityavardhana. His son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Mahāsenaguptā, he whose fame passed beyond the four oceans, he whose sovereign power was employed in settling (*the system of*) castes and orders, who like (*the deity*) with the single-wheeled chariot²⁴ removed the torments of his subjects, a most devout worshipper of the Sun, the supreme lord and supreme king of great kings, the illustrious Prabhākaravardhana. His son who meditated on his

L. 10 Read सन्निदिनमयं सोमकुण्डिकां. The dot above न may, however, be accidental.

L. 11 Read विषयाद्वृत्तपिण्डः.

²¹ Metre of the first verse, Vasantatilakā; of the second, Anuṣṭubh.

²² L. 17 Read इयंयैतसमाख्यातं.

²³ The ablatives must be construed with *asandhāpaganī* below, ll. 9-10.

²⁴ Though I am unable to prove my supposition by the quotation of parallel passages or of *Kaśhas*, I think that the sun is meant, the single wheel of whose chariot may here, as in the *Rigveda*, represent the year. The next two kings are likewise compared with those gods whom they particularly worshipped.

(father's) feet (*was he*) who overspread the circle of the whole world with the canopy of his brilliant fame; who completely appropriated the lustre of the guardians of the world, Dhanada, Varuṇa, Indra and so forth; who gladdened the hearts of needy men by gifts of many excellent²⁵ (*pieces of*) land gained in a righteous manner; who was born from the queen possessing spotless fame, the illustrious Yaśomati,—a most devout worshipper of Sugata, who like Sugata solely found pleasure in doing good to others, the supreme lord and supreme king of great kings, the illustrious Rājyavardhana; "By whom, plying his whip in battle, the kings Devagupta and others—who resembled wicked horses—were all subdued with averted faces; who, after uprooting his enemies, after conquering the earth, and doing what was agreeable to his subjects, in consequence of his adherence to his promise gave up his life in the mansion of his foe." His younger brother who meditates on his (*elder brother's*) feet, a most devout worshipper of Maheśvara, who like Maheśvara is compassionate towards all created beings, the supreme lord and supreme king of great kings, the illustrious Harsha, addresses (*this*) order to the great feudal barons, the great kings, *Daussādhasādhanikas*,²⁶ *Pramātrīs*,²⁷ viceroys, princes, ministers, *Uparikas*, rulers of districts, regular and irregular soldiers, servants and others, as well as to the provincials of the neighbourhood, assembled in the village of Somakuṇḍikā which belongs to the district (*śāhaya*) of Kuṇḍadhāni in the *bhukti* of Śrāvastī:

"Be it known to you that, having considered that this village of Somakuṇḍikā has been enjoyed²⁸ by the Brahman Vāmarathya on the strength of a forged edict, having therefore broken that edict and having taken (*the village*) from him, I have granted it, up to its boundaries, together with the *udraṅga*, together with (*the right to*) all the income which ought to accrue to the house of the king,²⁹ endowed with all immunities (*with the right of*) inheritance by sons and grandsons, (*for a period*) lasting as long as moon, sun and earth (*endure*), according to the maxim concerning land unfit for tillage,³⁰ for the increase of the merit and fame of (*my*) father, the supreme lord

²⁵ *Prasāda* cannot here have its usual meaning "inclining towards." I take it in the sense of *udāra* which is given in some *Kaśha*, and as a synonym of *prasaṁsa*. The latter term is sometimes found in parallel passages of inscriptions.

²⁶ Literally "those charged with the accomplishment of what is difficult to accomplish." If this term, which occurs also in other inscriptions (see e.g. *Indian Antiquary*, vol. XIV, p. 197, l. 28), is identical with *daṇḍādāhika* (see A. Weber, *Hdsb.* 408, 557), it means perhaps "policeman," or, as Professor Weber thinks, "doorkeeper."

²⁷ Regarding the term *pramātri*, found here and below, l. 16, see the note on verse 26 of the second Baijñāth Prāsasti (*inf.*), and regarding the form *pramātrā*, see above, p. 68.

²⁸ The text has *śāntakūṣ*. The addition of a meaningless affix *ka* to participles in *māda*, *na* and *ta*, which, I think, is owing to the influence of the Prakrit dialects, occurs very frequently in the Central Indian inscriptions of the fifth and sixth centuries. See e.g. Mr. Fleet's volume, quoted above, page 136, l. 9, *utpannakotpadayandaka*, p. 137, l. 11, *kāritaka* and so forth.

²⁹ Analogous expressions such as *samachitardhādāyakarapratyāyāna grāhyāḥ* occur in the Karitalai copper-plate inscription of M. Jayanātha (Fleet, *Corpus Inscr. Ind.*, vol. III, p. 118, ll. 11-12) and other grants of the same series. Mr. Fleet interprets them however differently. I dissolve the compound by *sarva-rājakula-dādāyaka-pratyāyāna-sametaḥ* and take *dādāyaka* in the sense of *dādāyagitarva*.

³⁰ My translation of *śāntakūṣ* by "land unfit for tillage" rests on a passage of Yādava's *Vaijayanāth*, where we read according to a MS. sent to me by Dr. Oppert (now India Office Bühler Sansk. MSS., No. 145) in the *Vaijyādāyaka* of the *Bhāmikānpa*, III, v, 10b-17:

विदारः विदारः विपुलैरा सर्वसमः ॥ १६ ॥
 भूमिनिर्धुतं जलपीया वदन्तं नालमुत्तमम् ।
 विषमं नालदत्तं नालमुत्तममुत्तमम् ॥ १७ ॥

The maxim concerning ground unfit for tillage is probably that enunciated by Manu, IX, 44, that "a field belongs to him who cleared away the timber." The ultimate sense of the expression is, therefore, that the land in question is made over to the donee with the same full right of ownership which the first cultivator would have possessed who reclaimed it.

and supreme king of great kings, His Majesty the illustrious Prabhākaravardhana, of (my) mother, the supreme lady and great queen, Her Majesty the illustrious queen Yaśomati, and of the feet of (my) elder brother, the supreme lord and supreme king of great kings, His Majesty the illustrious Rājyavardhana,—to Bhaṭṭa Vātasvāmin, a member of the Sāvārṇi gotra, and a fellow-student of the *Chhandogas* (a *Sāmavedī*), and to Bhaṭṭa Śivadevasvāmin, a member of the Viṣṇuvṛiddha gotra and a fellow-student of the *Baḥorichas* (a *Rigvedī*), as a duly accepted "agrahāra. Knowing this you should agree (to it), and the provincials of the neighbourhood being obedient to (my) command should bring to these two (donees) alone the due income, which is to be given according to weight and according to measure, (viz.) the share (of the crops), the (objects of) enjoyment," the taxes, the gold and so forth, and they should do them service."

Moreover, "By those who profess (to belong to) the noble line of our race and by others this gift ought to be agreed to. Gifts and the protection of the fame of others (are) the result of fortune that is unstable like lightning or a water-bubble." "With deeds, thoughts and words living beings should do their duty. Harsha has declared that an unsurpassable (mode of) acquiring spiritual merit."

The messenger (charged with the order) concerning this (grant is) the great feudal baron, the great king Skandagupta; and (the edict) has been incised by Gurjara at the command of the great chief of the office of records, the feudal baron, the great king Iśvaragupta, [Śrīharsha-]Samvat 25 Mārgaśīrsha, dark half, the sixth (lunar day).

XII.—THE DEWAL PRAŚASTI OF LALLA THE CHHINDA.

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

The Dewal Praśasti was originally discovered by Mr. H. S. Boulderson in 1829, at the village of Gaḍh Gajāna, on the west bank of the Kāvā or Katnī stream, between Dewal and Deoriā, about twenty miles south-east of Pilibhit, in the North-Western Provinces.¹

The inscription is incised with great neatness and care on a stone slab, measuring 3' 9" by 2' 1", and is in a state of almost perfect preservation. The characters are ancient Nāgarī, differing from the ordinary type of the tenth century only in that the loops on the left hand of *na* and *ma* are not closed, but represented by a curve. Similarly

¹ *Pratigrahadharmamānā*, i. e., *pratigraha dharmo gasya tena*.

² I understand by *bhoga* ' (objects of) enjoyment ' the so-called *baka*, fruit, firewood, flowers, pan, etc., which the villagers have to furnish to their lord either daily or on certain occasions,—see also Manu, VII, 118, and the note to my translation of the passage.

³ Both verses are composed on the model of ancient ślokas, the first according to some commonly quoted in other grants, the second according to one from the *Mahābhārata*, see Böhlingk, *Indische Sprüche*, No. 1560.

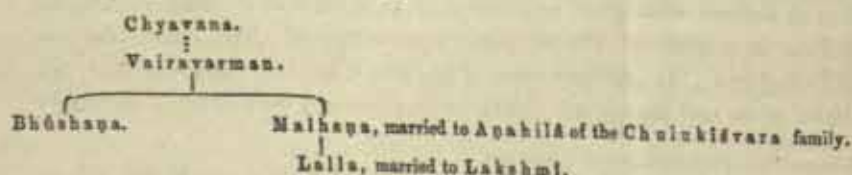
⁴ The document was first published with a translation in the *Jour. As. Soc. Beng.*, vol. VI, p. 777, by Mr. J. Prinsep, according to a copy taken by Colonel Stacy. A facsimile of I, 1 and of the greater part of I, 2 accompanies Prinsep's paper. See also Prinsep's *Essays*, vol. I, pp. 321—324. Later a complete facsimile was published by Sir A. Cunningham, *Archaeological Reports*, vol. I, p. 354ff. The subjoined edition has been prepared according to an excellent paper impression taken by Dr. A. Führer, of the Archaeological Survey, North-Western Provinces, and sent to me by the Editor.

the left limb of *ka* in the group *kha* is curved upwards. In all other respects the letters closely resemble those of the Paramāra, Rāthor, and other inscriptions of the same period. As in most other inscriptions from Northern India, we find here no distinction between the letters *ba* and *ra*, which doubtless were pronounced alike. In *rājahanśī*, l. 3, the dental *na* is substituted for the *annāra*. The letter *pha* has a very archaic form. Owing to the peculiarity mentioned above and guided by a peculiar interpretation of a statement of the copyist who in verse 36 calls himself "acquainted with crooked letters" (*kufilākṣharīṇi*), Mr. Prinsep has called the alphabet of this inscription the *Kufila* alphabet. It seems to me, however, that there is no sufficient reason for doing so. I cannot see anything particularly crooked in any of the letters, and do not think it likely that the very slight modifications in three signs could have caused the alphabet to be designated by a special name. Moreover, if the writer says that he was acquainted with crooked letters, the natural interpretation of the phrase seems to be that it refers to his skill in reading badly written and difficult documents, not that he was acquainted with letters called *Kufila*. For there is nowhere else an indication that an alphabet of this name existed. Nor could the knowledge of such ordinary easily read characters as those of our inscription become the subject of a boast on the part of a professional scribe. If a writer wishes to extol his skill, he will of course say that he is proficient in the difficult local alphabets, used by the professional classes, such as the *Modī*, *Lāṇḍo*, &c., which all, indeed, are very "crooked" and are not easily deciphered. I would, therefore, remove the term *Kufila* alphabet from Indian palaeography and describe the letters of the Dewal inscription as *Nāgarī* of the North Indian type.

The language is very high-flown Sanskrit, which, however, is not quite free from mistakes. When the author speaks, verse 21, of "holy *śāsanas*, situated on the banks of pure rivers," he uses the word *śāśana* in the sense of "villages granted by *śāsanas* or edicts," for which meaning it might be difficult to find good authority. Again, the use of *ārabdhāra*, in verse 11, is very curious. Further, the construction of *samvaddhā*, verse 32, with the locative instead of with the instrumental is ungrammatical. Finally, there are some cases where words seem to have been put in merely in order to make up the verse.

The inscription records the erection of two temples dedicated respectively to Śiva and to Pārvatī and of certain donations made to them. The founders were the provincial chief, Lalla of the Chhinda family, and his wife Lakshmi.

The pedigree of the former is given as follows:—



The allusion in verse 4 to Chyavana's quarrel with Indra shows that the person intended is the mythical sage of the Bhārgava tribe, who according to the Vedic and Purānic legends married Sukanyā, the daughter of king Śaryāta or Śaryāti, a son or descendant of Manu Vaivasvata. The Chhinda family would, therefore, seem to have claimed connexion with the Solar line of Kshatriyas. Its name occurs elsewhere only in the Jaina lists. It is found in the slightly different form Chhindaka in the *Ratna-*

[The text in this block is extremely faint and largely illegible due to fading and bleed-through from the reverse side. It appears to be a continuous Sanskrit passage.]

kosha,² and in the *Kumārāpālacharita*³ of Jinamandana where the thirty-six Rājput tribes are likewise enumerated.

The description of the four Chhinda chiefs named is almost purely conventional. In spite of the extravagant praise of their bravery and warlike exploits, it may be considered as certain that they were only ordinary feudatories, obeying a paramount power, possibly the king of Kanauj. The real facts recorded are very few. Regarding Malhana it is said in verse 11 that he was a Śaiva, and in verse 13 that his consort Anahilā belonged to the royal Chulukiśvara race. The latter name is, I think, an equivalent of the better-known one Chaulukya. The Chaulukyas derive their origin from a mythical hero Chuluka, who is said to have been created from Brahman's waterpot (*chuluka*). Chulukiśvara may stand either for *chuluki(n)-śvara* or, as I believe to be more likely, with a somewhat irregular sandhi for *chulukya-śvara*, and may be translated the Chulukya lords. Malhana's marriage seems to have been above his rank and a source of pride to the family. The definite statements regarding his son Lalla are—that he brought the Kātha river to his unnamed capital, verse 22, and that he built the temples of Śiva and Pārvati in conjunction with his wife Lakshmi, endowing them with some villages, situated in the Mayātā of Bhūshana, to which he gave the name Devapalli, as well as with a fourth of his income. Sir A. Cunningham's researches⁴ have shown that Devapalli is the modern Dewal,⁵ and that the Kātha river is the canal still called Katni-nadi. The latter identification makes it very probable that Lalla's residence was the deserted fort, called Gaḍh-khera, which is almost surrounded by the canal. As the date of the inscription, Samvat 1049, probably refers to the Vikrama era and thus corresponds to 992-93 A.D., Lalla and the other chiefs named, all lived in the tenth century. Nehila, the author of the *Prasasti*, who, as would appear from his great praise of Lalla's liberality, must have been very well paid for his work, was the son of *Bhaffa Śivarudra* and belonged to the Vedic *gotra* of Vatsa. The copyist Takshāditya, son of Vishṇuhari, was a Gauḍa Kāyastha, and Somanātha, son of Kāmadeva, the mason, who incised the document, was a native of Kanyakubja—Kanauj.

TRANSCRIPT.

L. 1. श्री श्री नमः शिवाय ॥

ईलाहृडाचपीडाभरनमदचलीत्संगसभारदूर भवद्भूमारतिर्यन्दलितमधिपामच्छले भोगिराजे ।
तत्कालीद्वान्तलीकवितयलतमहास्त्रीवसन्नुपतारः पायाहः पा[र्य]ती[म]ः शमितदमभिरगौ -

L. 2. यंपीर्वावलेपः ॥ [१३]⁶

शूलचतद्विरददानवकुंभसुक्तमुक्ताकलापकलितामलकण्ठजातिः ।
विश्वं पुनातु गिरिजा वदनावधूतचन्द्रीपनीतपरिवेषमिवीदृहन्ती ॥ [२४]⁷
लक्ष्मीविभ्रमकेलिसद्व सुभटव्यापारलीलाकदं प्रख्यात -

² Aufrecht, *Cat. Sansk. MSS. Bodleian Libr.*, p. 354. The addition of the affix *ko* to names is extremely common, especially in Jaina Sanskrit.

³ See *Ind. Off. Lib.* No. 286, p. 2 (Sansk. MSS. Bühler). Sir H. Elliot's identification (*Memoirs*, &c., vol. I, p. 73) of the Chhinda as with the Chaudela is most improbable, because the words do not agree and the Jaina lists contain both names.

⁴ *Archaeological Reports*, vol. I, pp. 393 ff.

⁵ [Dewal is called 'Ilāhāhā or 'Ilāhāhād by the Muhammadans; the Katni is also known as the Kārā.—J. B.]

⁶ Metre, Bragdhara. Only the *av* of the syllables *वर्ती* is distinguishable.

⁷ Metre, Vasantatilakā.

- L. 3. चित्तिपालरत्नजलधिः श्रीराजहन्सीसरः ।
 सदीरजततीर्थमर्थिकुमुदप्रज्ञादनेन्दुर्द्विधं दंशभ्रंशदवानली विजयतां हिन्दुचित्तीशान्वयः ॥ [३॥]⁹
 उत्पत्तिरस्य हि पुरा श्वदनाश्वहर्षेय्याक्तव्यलीककलिते चिदशाधिनाये ।
 तद्वर्षनिर्दलनदत्तकटी -
- L. 4. रहटेरष्टासु दिक्षु यशसैव सह प्रसिद्धा ॥ [४॥]⁹
 वंशेश्विन्मिन्तकीर्त्तिकन्दलवति श्रीवैरवध्यांस्त्रया स्थातोभूद्वि भूषितावनितली राजन्यचूडामणिः ।
 जन्मस्थानमिवाकलय कमला तुङ्गात्मनां भाविनाश्वर्त्तुणामवनेश्वकार चतुरा यस्यालयास्तस्थिति-
- L. 5. म् ॥ [५]¹⁰
 त्वाग्री धर्मपरः पराक्रमधनः सत्यप्रियः कीर्त्तिमान्श्वार्थानुगतः शुचिर्दृढमतिर्मानोज्ञतो
 नीतिमान् ।
 शौर्यैर्दार्यविवेकधैर्यनिलयो यः सङ्गतः सज्जनैर्युक्तः सर्वगुणीदयेन महताभाराधनीयोभवत् ॥ [६॥]¹¹
 तस्मादल्लुप्यतेजःप्रसरनियमितारा -
- L. 6. तिपङ्कीपसंगः श्रीमांखण्डप्रतापः सकलवसुमतीभूषणं भूषणोभूत् ।
 यस्वीद्योगप्रसर्प्यहलभरदलितस्मातलस्यस्ववीयः शेषाहिस्त्रासशीपादगमदिरिणतां निर्जलं भोगि-
 सङ्ग ॥ [७॥]¹²
 यत्सैन्यगन्धजगण्डगलश्लदाश्वः संजातचन्द्रकायैरिव सुद्वि -
- L. 7. तासु ।
 दूरे विपन्नकरिणो वनदन्तिनीपि भूयो न वारि जगद्गुहः सरसीश्वरखे ॥ [८]¹³
 यः सेवागतराजचक्रमुकुटोद्भूटोद्भिपीठस्थली भर्ता यस्तुरस्त्रराशिरशनालंकारवत्या भुवः ।
 विधेपैरपि यस्य ते रघुपतेरायोधिताः सिन्धवी यस्तस्यापि महाकुला -
- L. 8. [च]ल इवावष्टभ्य तस्यौ भुवम् ॥ [९]¹⁴
 यस्मैषा राजधानी रजनिकरकराकारकान्तैर्भुषीषैः पूर्णवाद्यापि रम्या स्फुरति मरकतश्यामलैः
 काननान्तैः ।
 उद्यानैर्बन्दनाभेरतिविशदसुधासेकशब्दैः सुराणां प्रासादैरुन्नताधैरमरपतिपुरीश्वर्हिनीव विभाति ॥
 [१०]¹⁵
 त -
- L. 9. श्वानुजः समभवद्वपभक्तिनमः श्रीमरुहणः परिषपीवरवाहुदण्डः ।
 भ्रातुः कृपाणतुलिताहितराजचक्रं यो लीलयैव धवली धुरमावभार ॥ [११॥]¹⁶
 ल[भ्य]ा ततः स विपुलामपि राजलक्ष्मीं भक्तिं परामर्जत देवगुरुद्विजेषु ।
- L. 10. प्रीत्यै सुहृत्पणयिवन्भुजनेजनिष्ट दुष्टलयादतनुतातिसुदं प्रजासु ॥ [१२॥]¹⁷
 तस्य प्रियापि शुभुलीश्वरराजवशसम्भूतिरुज्ज्वलगुणाभरणाभिरामा ।
 गीता जगत्पञ्चल्लेति समस्तकान्तशब्दास्तवक्कमलेन्दुकला वभूव ॥ [१३॥]¹⁸
 तस्यां श्रीलक्ष्मणमाजनि जनिमहामण्डलाधीश्वरः शूरः कुन्दे -

* Metre, Śārdūlavikrīṭita.

* Metre, Indravajrā.

* Metre, Śārdūlavikrīṭita.

* Metre, Śārdūlavikrīṭita.

* Metre, Śārdūlavikrīṭita.

* Metre, Vasantatilakā.

* Metre, Śārdūlavikrīṭita; the first letter of L. 8 is destroyed.

* Metre, Śārdūlavikrīṭita.

* Metre, Vasantatilakā.

* Metre, Vasantatilakā; the second syllable of the verse is mutilated, but recognizable.

* Metre, Vasantatilakā.

- L. 11. नृदत्तवृत्तितुलितगुणालंकृताग्रामुख्यीः ।
योसौ सामन्तचक्राचलकनकगिरिर्विहृतोरातिलक्ष्मीतिर्यङ्गैश्चान्तपाताहतभुजशिखरच्छिन्दवशप्र-
रोहः ॥ [१४]¹⁹
चिच्चं यदस्य किल जम्भदिने समन्तात् श्रीमद्वहणस्य भवने परमप्रसीदे ।
आवेदयंत्युदयम् -
- L. 12. स्वरतः पपात । सङ्गालिमङ्गलरवैरिव पुष्पहृष्टिः ॥ [१५]²⁰
नोविद्रा नलिनी न चार्पितमनस्त्रिधा सतां सङ्गति-चोत्पुल्लस्तवका नता वनलता श्रीमा ससम्पत्ता
न च ।
नोद्दामा कविभारती न च तथा हृद्या शरत्कौमुदी लक्ष्मीर्यस्य यथा वभूव विदुषामानन्दनिष्पन्दि -
नी ॥ [१६]²¹
- L. 13. किञ्चातैरपरैर्हाराधिपतिभिर्मन्ये वृथा रक्षिता येपान्तिष्ठति दुर्धर्मेव वनिता श्रीरप्यभोग्या मृष्टे ।
नाभुदक्षि न नापि कीपि भविता भूपालवृद्धामणिर्यः श्रीलज्जनरेन्दचन्द्रसदृशस्वागेन भोगेन च ॥
[१७]²²
आदौ सङ्गरसंगताहितमहामातङ्गकुम्भ[स्य] -
ली सिन्दूरारुणकान्तिकज्वलयशस्तेजोभिरिदस्ततः ।
उत्खातारितमःप्रतापविभरैराक्रान्तदिग्मण्डल स्तिग्मांगोस्तुलनाम्बिभर्त्ति भुवने यन्मण्डलाधोपुना ॥
[१८]²³
यस्यै मुक्तायमाना शिरसि हिमगिरिरम्भगङ्गायमाना
ध्वोन्नि ज्योत्स्नायमाना दिशि दिशि करिणां कुम्भ -
- L. 15. मालायमाना ।
उच्चैर्हवालयानामुपरि सितपताकायमाना यदीया
कीर्त्तिर्भ्रान्ता समन्तादनुनदि पुलिने राजहंसीयमाना ॥ [१९]²⁴
कष्टे काले कलावप्यभिभवति जगत्पूवापीतङ्गायै रासचारामससैः सुरसदनमठैर्नखिताया-
मसुधाम् ॥
- L. 16. रमणामृषिं वदन्त्या -
मत्तिसुजनजनानन्दितायां नगर्या यस्मिन्मर्मावतारं प्रकृतकृतयुगाभ्यर-
सम्भावनाभूत् [२०]²⁵
यः शासनान्यतिसमृद्धजनान्वितानि सीमान्तसखवहुलानि ददौ हिजेभ्यः ।
पार्श्वप्रशस्ततत्पण्डमनीहराणि पुष्पानि निर्मलनदीतटवासभाजि ॥ [२१]²⁶
गङ्गा भ -
- L. 17. गीरवेनेव येन मार्मोपदेशिना ।
स्वपुरीसविधौ रम्या पुष्पा कठनदी कृता ॥ [२२]²⁷
तस्याभवत्ययिनी मधुसूदनस्य लक्ष्मीरिवामलकुलाम्बुनिधेः प्रसृता ।

¹⁹ Metre, Śraṅgādhārā.²⁰ Metre, Vasantatilakā.²¹ Metre, Śārdūlavikrāṇḍita; read «न.सिन्धु सीमा».²² Metre, Śārdūlavikrāṇḍita.²³ Metre, Śārdūlavikrāṇḍita. The last letter of line 13 is

destroyed. I do not correct «वज्रस्य», because the spelling is permissible.

²⁴ Metre, Śraṅgādhārā.²⁵ Metre, Śraṅgādhārā.²⁶ Metre, Vasantatilakā.²⁷ Metre, Anuṣṭubh.

सर्वावरोधनवधूसुखपद्मपण्ड प्राणियद्विपरामिधयापि लक्ष्मीः ॥ [२३] ²⁸
भक्त्या च या विनयनमृतया

- L. 18. च पत्युचेतो जहार गुणवत्पुनरागिणी च ।
रमा जरादिसुतयोरिव तत्तथा हि प्रेमापि रुढमनयोरितरेतरस्यम् ॥ [२४] ²⁹
आरामीद्यानवापीषु देवतायतनेषु च ।
कृतानि क्रियमाणानि यस्याः कर्माणि सर्वदा ॥ [२५] ³⁰
दीनानाद्यपिपक्षेपु करुणान्वितचेतसः ।
सचे -

- L. 19. सु भुञ्जते यस्या विप्रसंधा दिने दिने ॥ [२६] ³¹
इत्थं विविक्तमनयोः परिवर्द्धमानधर्मप्रवन्धविगलत्कलिकालवृत्तयोः ।
एकस्तयोरसुमकारयदिन्दुमौलेः प्रासादमद्रितनयाभवनन्तयान्धा ॥ [२७] ³²
सुरगृहयुगमेतनुज्ज्वलासमृद्धितयतुलितकान्ति म्वेत -

- L. 22. सुखः सुधाभिः ।
वितरति हृदि नान्तर्विस्मयं कस्य वातप्रहतचनपताकाकंपिताम्बोदहृन्दम् ॥ [२८] ³³
यावत्सकोत्सुभसुरो सुरमहानस्य गन्धोः शशाङ्कशलाभरणं गिरंश ।
यावत्स्वितिन्दधति तीयधयः समस्ताः स्तादेव तावदचला भुवि कीर्त्तिरेषा ॥ [२९] ³⁴
स जय -

- L. 23. तु सुखि लज्जन्निन्दवंगप्रवीरः सममतिगुणवत्वा कान्तया चेह लक्ष्म्या ।
रिपुगजमदपंकप्राविताग्नेण येन प्रतिरणमसिनैवालेखि दिक्षु प्रशस्तिः ॥ ३०] ³⁵
भूत्वे सदैव भवने कृतसंनिधाना नानाविधानि दुरितानि विनाशयन्ती ।
साप[त्त्य]दारपरिवर्मा[सु] -

- L. 24. हृदयस्य श्रीलज्जमण्डलपतेरनघास्तु देवो ॥ [३१] ³⁶
भूषणस्य मयूतायां सम्बद्धा भूमिरुत्तमा ।
विधाय देवपत्नीति देवयोः प्रतिपादिता ॥ [३२] ³⁷
पूजार्चस्कारहेतोष शिवयोः शासनीकृतः ।
दानादायस्य पादोपि श्रीलज्जेन सुकीर्त्तिना ॥ [३३] ³⁸
प्रख्यातवत्समुनिवंगममुद्र[वो] -

- L. 25. भृङ्गहोनुरूपचरितः शिवरुद्रनामा ।
तत्सुनुना विरचिताभिनवा प्रशस्तिरेषा प्रसन्नकविता किल नेहिलेन ॥ [३४] ³⁹
यस्य प्रसन्नसरला पदमालिकेयं प्रज्ञादहेतुरधिकं सदलंकृतिषु ॥
श्रीलज्जनिर्घोषगुणधनभिरामा मुक्तावलीव हृदये विदुषां चकास्ति ॥ [३५] ⁴⁰

²⁸ Metre, Vasantatilakā.

²⁹ Metre, Vasantatilakā.

³⁰ Metre, Anushtubh.

³¹ Metre, Anushtubh.

³² Metre, Vasantatilakā.

³³ Metre, Mālinī.

³⁴ Metre, Vasantatilakā.

³⁵ Metre, Mālinī.

³⁶ Metre, Vasantatilakā; the letters placed between brackets are half destroyed.

³⁷ Metre, Anushtubh.

³⁸ Metre, Anushtubh. Read सुखीर्त्तिना.

³⁹ Metre, Vasantatilakā. The last letter of line 24 is damaged.

⁴⁰ Metre, Vasantatilakā.

- L. 26. विष्णुहरेस्तनयेन च लिखिता मौडिन करणिकेयैषा ।
 कुटिलाक्षराणि विदुषा तच्चादित्वाभिधानेन ॥ [३६] ॥⁴¹
 जम्बुकुजागतेनापि कामदेवसुतेन च ।
 उल्कोष्ठा सीमनायेन टडविज्ञानशालिना ॥ [३७] ॥⁴²
 सव्यत्सरसहस्र १०४८ मार्गं वदि ७ गुरुदिने ॥ ४४ ॥⁴³

TRANSLATION.

Om, Om, Adoration to Śiva !

1. May the husband of Pārvatī protect you,—he by whom the manifestation of a charm (*in the shape of*) the *Mahāstotra*, was made in the three worlds that were greatly frightened at that time when the King of Serpents had his jewelled heads obliquely rent by the load of the earth that fell far away in consequence of the multitude of the mountain-plateaux bending under the weight of a gentle pressure of the tip of (*Śiva's*) great toe—he who humbled the pride entertained by the ten-headed (*Rācdya*) on account of his strength and valour.⁴⁴

2. May the Daughter of the Mountain purify the universe—she the spotless splendour of whose throat has been gained through a multitude of pearls fallen from the frontal globes of the Dānava (*who assumed the shape of*) an elephant (*and was*) wounded by (*her*) trident, she who wears as it were the halo surrounding the moon which is surpassed by her face.⁴⁵

3. Victorious be the race of the Chhinda princes, the scene of the coquettish sport of Lakshmi, the field of the playful activity of brave warriors, an ocean containing jewels (*in the shape of*) renowned kings, a lake for the royal swan Śrī, a sacred bathing-place for those who keep the vow of noble heroes, a moon to gladden the needy, (*who may be compared to*) the night lotuses, a forest-fire for the destruction of the families of (*their*) foes (*who resemble*) bamboos.

4. Its origin in ancient times from the great sage Chyavana—who sternly frowned in order to break the pride of the Lord of the gods when he was openly tainted by sin⁴⁶—is known in the eight regions of the world together with its fame.

5. In this race which possesses brilliant fame (*comparable to the white flowers of the*) Kandala, was born a crest-jewel of warriors, famous on earth under the appellation 'the illustrious Vairavarman' in whose house the clever goddess of Fortune took

⁴¹ Metre, Āryā.

⁴² Metre, Anuṣṭubh.

⁴³ The word सहस्र is superfluous and ought to be expunged. The mistake seems to have been caused by the author having originally intended to give the date both in words and in figures.

⁴⁴ I have rendered the first huge epithet of Śiva as literally as possible, because I do not know the myth to which it refers. Śiva's encounter with Rācdya is frequently alluded to in the *Kāvyas*.

⁴⁵ The demon who assumed the shape of an elephant is no doubt Mahishāsura. According to the *Devīnīdānta*, *Mārkaṇḍeya Purāṇa*, LXXIII. 90, the Āsura turned himself also into a Mahāgaja. When speaking of the halo which surrounds the face of Pārvatī, the poet may have thought of representations, such as are found in Moor's *Hindu Paintings*, plate vii, where her head is surrounded by a glory. *Chandrapanita* which I have taken as equivalent to *chandragata* plate vii, where her head is surrounded by a glory. *Chandrapanita* which I have taken as equivalent to *chandragata* plate vii, where her head is surrounded by a glory. *Chandrapanita* which I have taken as equivalent to *chandragata* plate vii, where her head is surrounded by a glory. *Chandrapanita* which I have taken as equivalent to *chandragata* plate vii, where her head is surrounded by a glory.

⁴⁶ This refers to the quarrel of Indra and Chyavana, caused by the latter's appropriating a share of the offerings to the Aśvins; see H. H. Wilson's *Vishṇupurāṇa*, vol. III, p. 218, and Dr. F. E. Hall's note thereon. I am unable to find the story in the *Kaushītaki-Bṛāhmaṇa* where it ought to stand according to the scholiast.

up her abode, foreseeing, as it were, (*that it would be*) the birth-place of high-minded future lords of the earth ;

6. Who (*Vairavarman*), being liberal, pious, energetic, fond of truth, famous, a follower of the path of the virtuous, pure, of firm intellect, exalted through (*proper*) pride,^a politic, the abode of valour, munificence and discernment, an associate of the virtuous, (*and*) endowed with all virtues, became worshipful for great men.

7. From him sprang illustrious Bhūshana^b of fierce prowess, an ornament of the whole earth, who through the expansion of his exceedingly terrible lustre prevented mud (*i.e. his*) enemies from sticking (*to him*). Through the heat of the breath of the very stout serpent Śesha who lying under the earth was wounded by the weight of that (*Bhūshana's*) army when it strenuously marched forward, the abode of the snakes (*Pāṇḍala*) was converted into a salt-marsh.

8. In the forest-lakes which were marked, as it were, with hundreds of dark spots sprung from the ichor that dropped from the temples of the rutting elephants of his army, even the wild elephants—how much less those of his enemies—no longer drank water.

9. His footstool was scratched by the crowns of a multitude of princes who came to serve him; he was the lord of the earth that is encircled by the four oceans as by an ornamental zone; the oceans were almost dried up by his camps (*as*) by those of the lord of the Raghus, resembling one of the primeval mountains he stood supporting the earth.^c

10. This capital of his, filled as it were with numerous excellent qualities that are lovely like the shape of the beams of the moon, glitters even at present, charming on account of its woods that are dark-green like emeralds, (*and*) seems to rival the town of the lord of the immortals with its gardens resembling Nandana, with its high-topped temples of the gods that are resplendent with the sprinkling of exceedingly pure whitewash.

11. His younger brother was the illustrious Malhana, who, in devotion, bowed to Bhava,—whose strong arm was stout like a club, who resplendent (*with fame*)^d sportively took over the burden (*of the empire*) from his brother, proving himself equal to the multitude of hostile kings with his sword.^e

12. Though he gained thereby great royal fortune, he showed the highest devotion to gods, Gurus and Brāhmins; he was born for the joy of his friends, intimates and kinsmen; he spread delight among his subjects by destroying the wicked.

^a Or, "exalted through honours" (*conferred by his suzerain*).

^b Bhūshana, left out in Mr. Prinsep's translation, not the monstrous Māmschanda-pratāpa, which owes its origin to a wrong division of the syllables of two epithets and to a mislocation, is the name of the second chief. Bhūshana is still a very common proper name, usually spelt and pronounced Bhūkhaṇ. By the epithet *chandapratāpa*, Bhūshana is compared with the sun and this comparison suggests that of his enemies to the mud which the sun dries up and prevents from sticking.

^c The translation of the third and fourth Pādas is not certain. In Pāda 3, I have taken *vikāśa* in the sense of 'camp' which it certainly has in the inscriptions of the Gujara king Dadda II. If that is correct, it must be assumed that the armies are represented as having required, on account of their magnitude, the whole contents of the oceans for drinking-water. Indian poets frequently speak of the soldiers of their heroes drinking from the ocean, apparently forgetting that the thing is impossible (see e.g. the great Andhra inscription of Pulamāyī, *Arch. Reports of Western India*, vol. IV, p. 108, l. 3). Possibly, however, *vikāśa* may mean 'constructions' and the poet wished to say that Bhūshana built bridges or dams across the ocean, as Rāma did when invading Ceylon. In the fourth Pāda I have left untranslated the words *tarāṇā* of which I cannot make anything. I am inclined to assume that they have been put in in order to make up the verse.

^d *Dhārula*, 'resplendent (*with fame*)', may possibly be intended as a second name or *birda* of Malhana.

^e One would have expected *chakraḥ*. But the actual reading may be defended on the supposition that the compound is an *avyayabāhu* modifying *dreṣṭāra*. It would seem that Malhana had to fight for the succession or possibly took the chiefship by force from his brother.

13. But his wife, sprung from the royal race of Chulukiśvara, lovely through the ornament of shining qualities, celebrated in the world as Anahilā²², was (as) the new moon to the lotus faces of the whole harem of her husband.

14. From her was born a hero, called the illustrious Lalla, who caused fear to great rulers of provinces, who adorned the beauteous faces of the (*nymphs guarding*) the regions by his virtues which equalled the brilliancy of jasmin, the moon and ivory; he was a shoot of the Chhinda race, whose high arm was struck by the oblique glance of the goddess of Fortune that he took from his enemies.

15. Wonderful (*it was*) that, forsooth, on the day of his birth a rain of flowers fell from the sky all around in the most joyful palace of the illustrious Malhana, announcing, as it were, (*his future*) prosperity by the auspicious humming of the bees.

16. Neither a lake with opened lotuses, nor the company of the virtuous, dear to those who give them their hearts, nor bending forest-creepers with full-blown flower-bunches, nor fields covered with crops, nor the high-flown speech of poets, nor the light of the autumnal moon, is so pleasing to the heart, as his good fortune that showers joy on the learned.

17. What is the use of the birth of other princes, in whose palaces I ween Fortune resides, like a hapless woman²³ guarded in vain and unenjoyed? No crest-jewel of princes ever existed, exists, or will exist who resembles the illustrious moon-like prince, Lalla, in liberality and in enjoyment.

18. His sword now equals in the world the fierce-rayed (*sun*), as first it possesses a ruddy hue derived from the minium on the frontal globes of the huge elephants of his foes meeting him in battle, and then, flaming with the brilliant lustre of his fame, it occupies all the regions with its majestic power that destroys his enemies who resemble darkness.

19. His fame wanders all around (*the world*), becoming a pearl in the ocean, appearing on the top of the snowy mountain as the heavenly Gaṅgā, changing to the moon-light in the sky and in every quarter of the horizon to the frontal globes of the (*guardian*) elephants,²⁴ being visible on high, above the temples, as a white flag and on the sands of every river in the shape of royal swans.

20. Though the dread Kali age oppresses the world, there arose—when justice became incarnate in him—the idea that the original Kṛita age had begun in that town (*of his*) which is adorned with round and square wells and tanks, with temples of the gods and monasteries having gardens and alms-houses²⁵ attached, which shows a pleasing prosperity, and which is joyful with most virtuous men.

21. He presented to the Brāhmins, by grants, sacred villages which are inhabited by very wealthy people, on whose fields corn is plentiful, which are pleasant through neighbouring groves of excellent trees, and are situated on the banks of pure rivers.

22. The pleasant, holy river Kaṭha was conducted by him, who showed it the way to his town, just as Gaṅgā (*was brought down from heaven*) by Bhagiratha.

²² This is the feminine of the word *Anahila*, which forms the first part of *Anahilapāṭaka* or *Anahilvād*. The masculine occurs also as *Anahila* in the Valabhi inscriptions, *Indian Antiquary*, vol. VII, p. 76.

²³ I am afraid *durbhoga* is put in order to make a most indecent pun. At all events the poet is guilty of *grāmagatya*.

²⁴ The elephants guarding the quarters are white, just like the fangs of Lalla.

²⁵ *Satira* means here *annasatira* or *saddhara*, see also below, verse 26.

23. His wife became she, who is born from a pure ocean-like family (*and therefore*) resembles Lakshmi, the wife of Madhusūdana rising from the pure ocean, her ancestral home,—she who is a snow-shower to the lotus-thicket of the faces of all the (*other*) ladies of (*her husband's*) harem,²⁰ and who even according to her appellation is a second Lakshmi.

24. She, being endowed with virtues and affectionate, charmed the heart of her husband by her devotion and her modest humility; for their pleasing mutual affection is even as high grown as that of Hara and of the Daughter of the Mountain (*Pārvatī*).

25. In parks, gardens, wells and temples of the gods her (*good*) works have been performed, are ever being performed.

26. Crowds of Brāhmins dine every day in the alms-houses maintained by her, who is compassionate towards the distressed, the helpless and the decayed.

27. Thus it was resolved by those two (*Lalla and his consort*) through whose increasing acquisition of merit the manners of the Kali age disappear; the one of them built this temple of the god who wears the moon on his head, and the other that of the Daughter of the Mountain.

28. Whose heart does not this pair of temples fill with wonder, the splendour of which equals that of two high tops of Kailāsa, which is on high white with stucco (*and*) by whose numerous flags, agitated by the wind, the cloud banks are shaken?

29. As long as the breast of the destroyer of Mura is decked with the Kausatubha jewel, as long as the head of Śambhu is adorned with the crescent of the moon, as long as all the oceans exist, so long may this (*source of*) fame remain firm on earth.

30. Victorious be here on earth Lalla, the chief hero of the Chhinda race, together with his most virtuous consort Lakshmi,—he who in every battle has written a eulogy (*of himself*) on the firmament even with his sword, the tip of which is covered by the muddy ichor of his enemies' elephants.

31. May holy Devī²¹ who destroys misfortunes of various kinds, be ever present to (*grant*) welfare in the palace of the illustrious Lalla, the ruler of a province, who is united with his children, wife, dependants and friends.

32. The excellent land connected with the Mayâtā of Bhāshapa²² has been presented to the two deities, having been given the name Devapallī.

33. And for the purpose of the worship and of the repairs, illustrious Lalla of good fame has granted by a charter, after (*making*) a (*solemn*) donation, to Śiva and his consort one-fourth of his revenues.

34. There was a *Bhaffa* of befitting conduct, called Śivarudra, born in the famous line of the sage Vatsa. By his son Nehila has been composed this new eulogy, the poetry of which is perspicuous.

35. This perspicuous and simple wreath of verses of his, which is the cause of exceedingly great joy, which possesses true poetical ornaments and is lovely through the

²⁰ *ce.*, who surpasses her rivals in beauty or, to use the oriental phrase, *blazes* their faces like a snow-shower the water-lilies.

²¹ *Devī*, *i.e.*, *Pārvatī*.

²² The Mayâtā of Bhāshapa has not been identified. Possibly it may be the town or suburb of the capital, mentioned above in verse 10.

description of the pure virtues of illustrious Lallah, glitters in the hearts of the learned like a string of pearls.¹⁰

36. And this (*eulogy*) has been written by the son of Vishṇuhari, a Gauda clerk,¹¹ called Takshāditya, who knows crooked letters.

37. And it has been incised by Somanātha, the son of Kāmadeva, who came from Kanyakubja and is experienced in (*work performed with*) the chisel.

One thousand years, 1049, Mārga, dark half 7, on a Thursday.

XIII.—A VALABHĪ GRANT OF DHRUVASENA III. DATED SAMVAT 334.

By E. HULTZSCH, Ph.D.

Like the Rāshtrakūṭa grant published above,¹ the original of the subjoined grant was found at Kāpaḍvanaj in Gujarāt. The document is inscribed on the inner sides of two copper-plates with raised rims. Each plate measures 1' 3" by 10½". The right-hand ring has been lost. The left-hand ring, which bears the seal, is of irregular shape and about ½" thick. The oval seal measures 2" by 2½" and bears—in relief, on a countersunk surface—a seated bull facing the left and below it the legend श्रीमदाक्षः. Both the plates and the seal are in a state of almost perfect preservation.

The grant is dated "from the victorious camp pitched at Siri-Simminikā," which looks like a Prākṛit name. The inscription gives the usual genealogy down to Dhruvasena III. and records that the latter granted the village of Paṭṭapadraka, which was situated in the Dakṣiṇa-paṭṭa of the Śivabhāgapura-vishaya,² to the Brāhmaṇa Bhaṭṭibhaṭa, the son of Bappa, a native, inhabitant and *chaturvedin* of Mahichhaka, who belonged to the Kausika-gotra and studied the *Vājasaneyā-sākhā*. The name Mahichhaka, which occurs twice in the grant, seems to be a later correction in somewhat different characters. The *dūtaka* was the *pramātri* Nāga,³ and the document was written by the chief secretary (*divirapati*) Anahila,⁴ the son of the chief secretary Skandabhāṭa,⁵ who was "charged with peace and war" (*sandhivigrahā-dhikṛita*). The date of the grant⁶ was the 9th day of the bright half of Māgha of [Gupta-]Samvat 334 or 653-54 A.D.

¹⁰ I am unable to render the pun in *śridaye*, which, if referred to the string of pearls, means 'on the heart' or 'on the breast'; if referred to the verses 'in the heart' or 'in the mind.'

¹¹ *Karapika* 'clerk,' i.e. Kāyastha, is derived from *karapa*, which means both 'a written document' (see the *Petersburg Dict. sub voce*) and 'a Government office.' The latter meaning may be gathered from Hemachandra's commentary on his *Yogoddeśa*, III, 127: यद्योचितं खलन् । यद्योचितनिधि । यदा राजा यदा यथलब्धं यदामात्यसदा करणं यदा वचिनादिरापयति ।

¹ *Ante*, p. 52.

² *Ind. Ant.*, vol. VII, p. 76.

³ *Ind. Ant.*, vol. VII, p. 79, where the reading of the facsimile is श्रीनान, not श्रीना २ as the transcript has it.

⁴ *Ind. Ant.*, vol. VII, p. 76, and vol. XI, p. 306.

⁵ *Ind. Ant.*, vol. I, pp. 17, 45f., and vol. VII, p. 73.

⁶ According to Professor Bühler (*Ind. Ant.*, vol. XV, p. 337, note 10, and vol. XVII, p. 197, note 50), an unpublished grant of Dhruvasena III. is dated in Samvat 332. The reign of Dhruvasena III. is limited by the latest date of his predecessor Dhruvasena IV. (330) and by the date of his successor Kharagraha II. (337).

TEXT.

PLATE I.

[L. 1.] श्रीं स्वस्ति विजयस्कन्धावारात् मिरिसिन्धिलिकावासकात् प्रसभप्रणतामित्राणां मैत्रकाणाम-
तुलवलसंपदमण्डलाभोगमंसक्तप्रहारशत -

[2.] लव्यप्रतापाप्रतापोपनतदानमानार्जवोपाज्जितानुरागादनुरक्तमौलभृतश्रेणीवलावामराज्यत्रियः
परममाहेश्वरश्रीभटाकादव्यवच्छि -

[3.] क्षराजवङ्ग्यान्तापितृचरणारविन्दप्रणतिप्रविधौताशेषकल्मषः शैशवाप्रभृति खड्गद्वितीयवा-
हुरेव समदपरगजघटास्फोटनप्रकाशितस -

[4.] त्वनिकषः तत्प्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसहतिः⁷ सकलस्मृतिप्रणीत-
मार्गसमाकृतिपरिपालनप्रजाहृदयरंजनान्व -

[5.] त्वंराजशब्दो रूपकान्तिस्यैव्यगांभीर्यबुद्धिसंपन्निः क्षरशयाङ्गादिराजोदधिचिदशगुरुधनेशान-
तिशयानः शरणागताभयप्रदानपरतया तृणव -

[6.] दपास्तार्शेषस्वकार्यफलः⁸ प्रार्थनाधिकार्यप्रदानानन्दितविहङ्गुहृत्प्रणयिहृदयः पादचारोव
सकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरः श्री -

[7.] गुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्तृतजाङ्गवीजलौघप्रचालिताशेषकल्मषः प्रणयि-
शतसङ्घस्योपजीव्यमानसंपदूपलोभादिवाञ्छि -

[8.] तः सरभसमाभिगामिकैर्भुषैस्सहजशक्त्योच्चा⁹ विशेषविख्यापिताखिलधनुर्धरः प्रथमनरपति-
समतिष्ठष्टानामनुपालयिता धर्मदायानामपा -

[9.] कर्त्ता प्रजोपघातकारिणामुपह्वानां दर्शयिता श्रीसरस्वत्योरेकाधिवारस्य मंहतारातिपञ्च-
लक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंग्राहविमलपा -

[10.] त्विवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुव्यातस्सकलजगदानन्दनात्यद्भुतगुण-
समुदयस्थगितसमयदिङ्मण्डलः समरगतविजयशो -

[11.] भासनायमण्डलायभ्युतिभासुरतरांसपीठोदूतगुरुमनोरथमहाभारः सर्वविद्यापरापरविभागा-
धिगमविमलमतिरपि सर्वतः सुभाषितल -

[12.] वेनापि सुखोपपादनीयपरितोषः समथलोकागाधगांभीर्यहृदयोपि सुचरितातिशयसुव्याक्त-
परमकल्याणस्वभावः खिलीभूतकृतयुगनृपति -

[13.] पञ्चविंशोधनाधिगतोदयकीर्तिः धर्मानुपरोधोज्वलतरीकृतार्त्तसुखसंपदुपसेवानिरुद्धधर्मादि-
त्वद्वितीयनामा परममाहेश्वरः श्रीश्रीलादित्यः

[14.] तस्यानुजस्तत्पादानुव्यातः स्रयमुपेन्द्रगुरुणैव गुरुणात्वादरवता समभिलषणीयामपि राज-
लक्ष्मीं स्कन्धासक्तां परमभद्र इव ध्रुव्यस्तदाज्ञा -

[15.] संपादनैकरसतयैवोद्भूतं खेदसुखैरतिभ्यामनायासितसत्वसंपत्तिः प्रभावसंपदशीकृतनृपति-
शतशिरोरत्नच्छायोपगूढपादपीठोपि

[16.] परावन्नाममान¹⁰रसानालिङ्गितमनोज्ञतिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैरप्य-
रातिभिरनासादितप्रतिक्रियोपायः कृत -

[17.] निखिलभुवनामोदविमलगुणसंज्ञतिप्रसभविघटितसकलकलिविलसितगतिर्वाचजनाधिरोहि-
भिरशेषैर्होषैरन¹¹मुष्टालुप्ततद्भयः प्र -

⁷ Read *सहतिः.

⁸ Read *प्रिया.

⁹ Read *सुध.

¹⁰ Read *नाभिमा.

[18.] श्यातपौरुषास्त्रकौशलातिशयगणतिथविपक्षचितिपतिलक्ष्मीस्त्रयंघाहप्रकाशितप्रवीरपुरुषप्रथ-
मसंख्याधिगमः परममाहेस्वरः श्रीस्वरय -

[19.] इस्तस्य तनयः तत्पादानुवगातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमनः परितीया-
तिशयः सत्वसपदा¹¹ त्यागौदार्येण च विगतानुस -

[20.] श्यानाशमाहितारातिपक्षमनोरयाचमङ्गः सम्यगुपलक्षितानेकाशस्त्रकलालोरचरित¹² गङ्गरवि-
भागीपि परमभद्रप्रकृतिर -

[21.] [कृ]ष्णिमप्रथयविनयशोभाविभूषणः समरशतजयपताकाहरणप्रत्यलोदघवाहुदंडविध्वंसित-
निखिलप्रतिपक्षदण्डयः

[22.] स्वधनुः प्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डलाभिनन्दितशासनः परममाहे-
स्वरः श्रीधरसेनः तस्यानुजः तत्प[10]दा -

[23.] नुवगातः सचरितातिशयितसकलपूर्वर्नरपतिरतिदुष्साधानामपि प्रसाधयिता विषयाणां¹³
मूर्तिमानिव पुरुषकारः परिहृङ्गु -

[24.] शानुरागनिर्धर्मरचितवृत्तिभिर्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगतकलाकलापः कान्ति-
मान् निर्वृतिहेतुरकलङ्कः कुमुदनाथः

[25.] प्राज्यप्रतापस्यगितदिगन्तरालप्रध्वन्वितध्वान्तराशिस्ततोदितः सविता प्रकृतिभ्यः परं प्रत्यय-
मर्त्यवंतमतिवहुतिथ -

[26.] प्रयोजनानुबंधमागमपरिपूर्णवदधानः¹⁴ सन्धिविग्रहसमासनिश्चयनिपुणः स्थानैतुरूपमादेशं
ददधुण -

PLATE II.

[27.] वृद्धिविधानजनित[संस्का]रः [सा]धूनां राज्यसालातुरीय¹⁵ तन्मयीरुभयोरपि निष्ठातः प्रकट-
विक्रमोपि करुणामृदुहृदयः श्रुतवा -

[28.] नय्यगर्वितः कान्तोपि प्रशम¹⁶ स्त्रिरसौहृदव्योपि निरसिता दीपवतामुदयसमयसमुपजनित-
जनतानुरागपरिपिहित -

[29.] भुवनसमन्वितप्रथितबालादित्यद्वितीयनामा परममाहेस्वरः श्रीधुवसेनस्तस्य सुतस्तत्पादकम-
लप्रणामधरणिक -

[30.] यणजनितकिणलाञ्छनललाटचन्द्रशकलः शिशुभाव एव श्वणनिहितमौक्तिकालङ्कारविध्वमा-
मलश्रुतविशेषः प्रदानसलिलसा -

[31.] लितायहस्तारविन्दः कन्याया इव मुदुकरषण्णादमन्दोक्तानन्दविधिर्वसुम्भरायाः कामुके
धनुर्वद इव संभाविताशेषलक्ष -

[32.] कलापः प्रणतसामन्तमण्डलोत्तमाङ्गहतचूडारत्न[1¹⁷] यमानशासनः परममाहेस्वरः परम-
भटारकमहाराजाधिराजपरमेश्वरच -

[33.] कृवर्त्तिचोधरसेनस्तपितामहभातृयोगीलादित्यस्य शार्ङ्गपाणेरिवाङ्गजम्बनो भक्तिवन्धुरावय-
यकल्पितप्रणतेरतिधवलया दूरं तथा -

[34.] दारविन्दप्रवृत्तया नखमणिरुचा मन्दाकिन्येव नित्यममलितोत्तमाङ्गदेशस्यागस्त्येव राजर्ष-
र्हाचिच्छमातन्वानस्य प्रवलधवलित्वा य -

¹¹ Read सत्वसपदा.¹² Read = लीकचरित.¹³ Read विषयाणां.¹⁴ Read = पूर्ण विदधानः.¹⁵ Read = शालातुरीय.¹⁶ Read प्रशमो.

[35.] शसा¹⁷ वलयेन मण्डितककुभा नभसि यामिनीपतेर्विडम्बिताखण्डपरिवेषमण्डलस्य पयोद-
श्यामशिखरचूचुकचिरसङ्गविज्यस्तनयु -

[36.] मायाः क्षिते¹⁸पल्युः श्रीडेरभटस्वाङ्गः क्षितिपसंहतेरनुरागिण्याः शुचियशोङ्गकभृतः
स्वयंवरमालामिव राज्यत्रियमर्पियन्त्या × क¹⁹ -

[37.] तपरिग्रहः शौर्यमप्रतिहतव्यापारमानमितप्रचण्डरिपुमण्डलमण्डलाभमिवावलम्बमानः शरदि
प्रसभमाकटशिल¹⁹ -

[38.] मुखवाणासनापादितप्रसाधनानां परभुवां विधिवदाचरितकरग्रहणः पूर्वमेव विविधव-
र्णोज्ज्वलेन युतातिशयेनोद्भासितय -

[39.] वणः पुणः²⁰ पुनरुक्तेनेव रत्नालङ्कारेणालङ्कृतयोचः परिस्फुरत्कटकविकटकीटपञ्चरत्नकिरण-
मविच्छिन्नप्रदानसलिलानि -

[40.] वहावसेकविलसन्नवशैवलाङ्गुरमिवाशपाणिमुदङ्गन् धृतविमालरत्नवल्लभजलधिपेलातटायमा-
नभुजपरिष्वक्तविम्ब -

[41.] श्वरः परममाङ्गश्वरः श्रीध्रुवसेन × कुशली सर्वानेव समान्नापयत्यस्तु वस्त्रंविदितं यथा
मया मातापित्रो²¹पुण्याप्यायनाय

[42.] महिष्[क]विनिर्गतमहिष्कवास्तव्यैतच्चातुर्विदासामान्यकौशिकसगोत्रवाजसनेयसद्वज्राचारि-
व्र[1¹]प्राणवपुष्वभट्टिमठाय

[43.] शिवभागपुरविषये दक्षिणपट्टे पट्टपट्टकथामः सोद्वज्रः सोपरिकरः सभूतवातप्रत्यायः सधान्य-
हिरण्यादेयसद -

[44.] मापराधस्योत्पद्यमानविट्टिकसर्व्वराजकीयानामहस्तप्रक्षेपणीयः पूर्व्वप्रसन्नदेववज्रादेयरहितः
भूमिच्छिद्रन्यायेना -

[45.] चन्द्रार्काणवर्जितसरित्पर्व्वतसमकालीनः पुत्रपौचान्वयभोग्य उदकातिसर्गेण धर्मदायो
निष्ठः यतोऽस्योचितया व्रज -

[46.] देवाय(र)हारस्त्रित्वा भुञ्जतः कथयतः प्रतिदिशतो वा न कैचिद्दामेधे वर्जितव्यभागा-
मिभद्रनृपतिभिरप्यस्मदङ्ग -

[47.] जैरन्यैर्वा स्त्रित्वान्यैश्चर्याश्चस्त्रिरं मानुषं सामान्यञ्च भूमिदानफलमवगच्छद्विरयमस्महा-
योनुमन्तव्य²²परिपालयितव्यश्चेत्यक्त²¹ -

[48.] ख ॥ बहुभिर्व्वसुधा भुक्ता राजभिस्त्रगरादिभिः [1¹]। यस्य यस्य यदा भूमिस्तस्य तस्य तदा
फलम् [॥०] यानीह दारिद्र्यभयाचरेन्दैर्व्वनानि धर्मायतनीक -

[49.] तानि [1¹] निवर्त्तुमात्रप्रतिमानि [तानि¹] को नाम साधु²³पुनराददौत [॥¹] षट्
वर्षसहस्राणि स्त्रमे तिष्ठति भूमिदः [1¹] आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् [॥¹] दूतकोच
प्रमातृयोनागः

[50.] लिखितमिदं संश्लिष्यद्वाधिल्लतदिविरपतिश्रीस्कन्दभटपुत्रदिविरपतिश्रीमदनहिलेनेति ॥
सं ३०० ३० ४ माघ शु ८ स्वहस्तो मम ॥

¹⁷ Read यमसा.

¹⁸ Read ०क्षितपर्व्वयन्ताः क०.

¹⁹ Read ०क्षिती०.

²⁰ Read पुणः.

²¹ Read ०वैश्व०.

TRANSLATION.

(L. 1.) Om. Hail! From the victorious camp pitched at Siri-Simminikā From the devout worshipper of Maheśvara, the illustrious Bhaṭārka, who had obtained majesty by hundreds of battles²² fought in the vast territories, which were held by the matchless army of the Maitrakas; who had prostrated their enemies by force²³; who had gained the devotion of those whom he prostrated by his majesty, by his impartiality (*in conferring*) presents and honours; who had acquired the splendour of royalty by his devoted army (*which consisted*) of hereditary servants, hired soldiers and men employed in posts²⁴; and whose royal lineage was uninterrupted,—(*there descended*) the devout worshipper of Maheśvara, the illustrious Guhasena, all whose sins were washed away by his prostrations at the lotus-feet of his father and mother; who, ever sword in hand from his infancy, brightened the touchstone of his courage by splitting the temples of the rutting elephants of his foes; the rays of whose toe-nails mingled with the splendour of the crest-jewels of the enemies whom he had prostrated by the power of that (*courage*); who (*made*) the word “king” (*rājan*) true to its meaning by delighting (*rañjana*) the hearts of his subjects through careful observance of the conduct prescribed in all *smṛitis*; who surpassed Cupid in beauty, the moon in splendour, the king of mountains in firmness, the ocean in profundity, the preceptor of the gods in wisdom, and the lord of treasures in wealth; who, in his readiness to grant safety to refugees, scattered as trifles all (*the riches*) gained by his (*wartike*) deeds; who made the loving hearts of his learned friends rejoice by granting them more riches than they desired; and who appeared to be an incarnation of the delight of the vast circle of the whole world.²⁵

(L. 7.) His son was the devout worshipper of Maheśvara, the illustrious Dhara-sena, all whose sins were washed away by the flood of the waters of the Gaṅgā, which flowed from the cluster of rays, (*that issued from*) the toe-nails of (*his father*); whose wealth was lived upon by hundreds of thousands of loving (*servants*); whom attractive virtues²⁶ approached impetuously, as if it were out of a desire for his beauty; who astonished all archers by his natural ability and excellent training; who preserved the meritorious gifts made by former princes; who drove away the plagues which oppressed his subjects; who demonstrated (*the possibility of*) the co-existence in one person of prosperity and wisdom; whose valour knew how to enjoy the prosperity of the party of his united enemies; and who obtained pure royal splendour by his valour.

(L. 10.) His son was the devout worshipper of Maheśvara, the illustrious Śīlāditya, who meditated at the feet of (*his father*); who covered the whole horizon with the multitude of his wonderful virtues, which made the whole world rejoice; who carried a heavy burden of serious projects on the pedestal of his shoulders, the splendour of

²² The earlier Valabhi grants read *समहार* ‘battle’ for *ध्वज* ‘blow.’

²³ The last translator of the above passage has been Professor Kielhorn (*Ind. Ant.*, vol. XIV, p. 329). Regarding his translation I venture to observe, that it seems easier to connect the genitive *सिद्धार्थी* with *यत्*, than with the more distant *यत्प्रमाणम्*.

²⁴ On these technical meanings of *manā*, *lārita* and *trenā*, see the Hon V. N. Mandlik's note, *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. XI, p. 346.

²⁵ The last sentence might also mean: “who (*gives*) delight to, as the traveller (*takes*) delight in, the vast circle of the whole world.”

²⁶ On the *dāhigāmiḥ* *gundā* see *Jour. Bombay Br. R. As. Soc.*, vol. XI, p. 348.

which was increased by the flashing of his sword, that possessed the lustre of victory in hundreds of battles; who was easily pleased by everybody even through a trifling *bon mot*, although his mind was refined by the study of the higher and lower branches of all sciences; whose noble nature was well shown by his extremely virtuous conduct, although the profundity of his heart was unfathomable by the whole world; who acquired great fame by purifying the deserted path of the princes of the *Kṛita-yuga*; and whose second name Dharmāditya arose from (*the fact that*) his enjoyment of an abundance of wealth and pleasure was made still more resplendent by his never obstructing the law (*dharma*).

(L. 14.) His younger brother was the devout worshipper of Maheśvara, the illustrious Kharagraha, who meditated at the feet of (*his elder brother*); whose excellent character was not troubled by fatigue or love of pleasure, while, like a noble bullock, he bore the royal dignity,—which his elder brother, who resembled (*Indra*) the elder brother of Upendra (*Vishṇu*) himself, had most respectfully placed on his shoulders, though it (*viz., the royal dignity*) was a desirable object,—merely because his only pleasure was to fulfil his (*viz., his elder brother's*) commands; whose mind was untouched by the feeling of contempt of others or of pride, though his foot-stool was covered with the splendour of the crest-jewels of hundreds of princes, whom he had subdued by his great power; towards whom even those enemies, whose manliness and pride were notorious, found no other means of action than submission alone; who forcibly stopped all the coquettish ways of the Kali (*yuga*) by the collection of his pure virtues, which gave delight to the whole world; whose noble heart was untouched by all the sins which overcome low people; and who proclaimed his obtaining the first rank among heroes by wooing to himself the prosperity of a crowd of hostile princes by his famous manliness and extreme skill in weapons.

(L. 19.) His son was the devout worshipper of Maheśvara, the illustrious Dharasena, who meditated at the feet of (*his father*); who gave immense delight to the minds of all learned men by his mastery of all sciences; who, by great courage and noble liberality, broke the axes of the desires (*literally, the vehicles of the minds*) of the party of his foes in such a way that there was no hope of repair; who was very kind-hearted, though he had thoroughly studied the most secret branches of many sciences, arts and chronicles of the world; whose ornament was the splendour of unfeigned modesty and courtesy; who destroyed the rising pride of all his adversaries by the long staff of his arm, which was able²⁷ to carry off the banner of victory in hundreds of battles; and whose commands were received with joy by the whole circle of princes, whose pride of skill in weapons had been conquered by the strength of his bow.

(L. 22.) His younger brother was the devout worshipper of Maheśvara, the illustrious Dhruvasena, who meditated at the feet of (*his elder brother*); who surpassed all former princes by his good deeds; who, like an incarnation of manliness, conquered even such countries as were difficult to be conquered; who, like Manu himself, was resorted to by subjects, whose minds were full of affection on account of his high virtues; who, (*like*) the moon, possessed all arts (*or digits*), was full of splendour and caused delight, (*but*) who was free from sins (*or spots*); who, (*like*) the sun, destroyed the

²⁷ The author seems to have formed *pratyala* from the root *al*, which the compilers of the *Dāṭṭapāṭha* had invented in order to explain the derivation of *alam*.

dense darkness in *(all)* quarters, which were covered by his great splendour, (*but*) who was rising continually; who was versed in both the sciences of government and of Śālisturiya (*i.e., of Pāṇini*), as he inspired in his subjects perfect trust, which was useful, connected with various purposes and full of profit, as he knew how to decide about peace, war and encampment, as he gave the correct order in the proper place, and as he caused good people to thrive by making virtue prosper²⁸; who, though very brave, had a merciful heart; who, though learned, was free from pride; who, though handsome, was full of calmness; who, though constant in friendship, cast out the sinful; and whose famous second name Bālāditya (*i.e., the morning-sun*) was made true to its meaning (*by the fact that*) the world was pervaded by the affection (*or redness*) of men, which was produced at his rise.

(L. 29.) His son was the devout worshipper of Maheśvara, the supreme lord, the lord of great kings, the supreme ruler, the emperor, the illustrious Dharasena, who (*like Śiva*) bore the crescent of the moon on his forehead, as the latter was marked with a scar that was produced through his rubbing the earth, while prostrating himself at the lotus-feet of (*his father*); who, even in his infancy, was distinguished by sacred knowledge, which was as pure as the glittering pearl-ornaments that were fixed in his ears; the tips of whose lotus-hands were moistened with the water (*sprinkled*) at donations (*as the tip of the trunk of an elephant with the rutting-juice*); who gave great delight to the earth, as to a maiden, by imposing light taxes (*or by taking her soft hand*); who, with his bow, seemed to be (*an incarnation of*) the science of archery, as he hit all sorts of aims; and whose commands resembled the crest-jewels which were borne on the heads by the crowd of his bowing vassals.

(L. 33.) The son of his grandfather's brother, the illustrious Śilāditya, was the illustrious Derabhata,²⁹ whose head was continually purified by the extremely bright splendour which widely issued from the jewel-like nails of the lotus-feet of (*his father*), when he performed prostrations with his body, which was bent in reverence, just as the head of Viṣṇu's son (*is purified*) by the Gaṅgā (*which issues from the toe of his father*); who possessed the courtesy (*or the southern region*) of the royal sage Agastya himself; who imitated the unbroken circle of the halo of the lord of the night (*i.e., the moon*) in the sky by the extremely bright girdle of his fame, which adorned the nymphs of the quarters; and who was the lord of the earth, whose breasts, (*viz.*) the Sahya and the Vindhya (*mountains*), are adorned with (*black*) nipples, (*viz.*) with peaks, which are darkened by clouds.

(L. 36.) His son is the devout worshipper of Maheśvara, the illustrious Dhruvasena, who has wooed the loving assembly of princes, which wore bright fame as a white garment, and which handed to him the splendour of royalty as the garland at a "self-choice" (*svayamvara*); who, in autumn, depending on his valour which was as irresistible as his sword, that had subdued the territories of fierce enemies, has lawfully taken the hand of (*or levied taxes from*) foreign countries, which were conquered by the

²⁸ The second meaning of this passage is as follows:—"As he made an affix following roots or crude forms (Pāṇini, III. 1. 2), significant (Pāṇini, I. 2. 45), (*joined with*) indicatory letters for various purposes and completed by an augment, as he knew the truth about euphonic rules, analysis and composition, as he put the correct substitute in the place (*of another*), and as he caused the formation of correct (*words*) by the performance of *guṇa* and *ṛiddhi*."

²⁹ डेरभट (not डेरभट) seems to be the correct form of the name;—see the facsimiles, *Ind. Ant.*, vol. V, page 211; vol. VII, p. 78.

bow (*of Cupid or of the king*), on which the arrow had been forcibly pulled back; whose ears are again ornamented with jewels, which seem superfluous, as his ears have been already adorned with extensive sacred knowledge of various kinds (*or colours*); the tip of whose hand (*is resplendent*) with the rays of the jewels, which cover his gleaming bracelet, and resembles a fresh sprout of (*the aquatic plant*) *śainala*, as it glitters with the masses of water, which he is continually sprinkling at donations;²⁰ and who has embraced the earth with his arm, which resembles the coast of the ocean, that wears an armlet of large pearls.

(L. 41.) (*He*), being in good health, issues (*the following*) command to all: "Be it known to you, that, for the increase of the spiritual merit of my mother and father, I gave with a libation of water to the Brāhmaṇa Bhaṭṭibhaṭa,²¹ the son of Bappa, who comes from Mahichhaka, dwells at Mahichhaka and belongs to the *chaturvedins* of this (*place*), to the *gotra* of the Kauśikas and to the school of the Vājasaneyas, the village of Paṭṭapadraka, in the southern division (*dakṣiṇapāṭṭa*) of the district (*viśaya*) of Śivabhāgapura, as a meritorious gift, with the *udraṅga*, *uparikara* and *bhūtavātapratyāya*, with the income in grain and in gold, with (*the right of fining those who commit*) the ten offences, with (*the right to*) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and to Brāhmaṇas, according to the mode of *bhūmichchhidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers, and the mountains, and to be enjoyed by his sons, grandsons and (*further*) descendants. Wherefore, nobody shall cause obstruction to him if he enjoys (*this village*), cultivates it, causes it to be cultivated or assigns it (*to others*) according to the usual rule relating to *agrahāras*, which are given to Brāhmaṇas. And future gracious kings of our lineage or others shall assent to this our gift and shall preserve it, recognizing that the royal dignity is very transient, that human life is unstable, and that the reward of a gift of land is common (*to all kings*)."

(L. 47.) And it has been said: [*Here follow three of the customary imprecatory verses*].

(L. 49.) The messenger for this (*grant was*) the *pramātri* Śrī-Nāga. This was written by the Chief Secretary Śrīmad-Anahila, the son of the Chief Secretary Śrī-Skandabhaṭa, who was charged with peace and war. Sam[vat] 334, on the 9th of the bright half of Māgha. (*This is*) my own handwriting.

²⁰ The second meaning of this passage is as follows: " (*who resembles an elephant*) the tip of whose trunk (*is resplendent*) with the rays of the wings of the insects, which cover his gleaming tusk-ring, (*and bears*) fresh sprouts of *śainala* (*plants*) which glitter, as they are continually sprinkled with masses of rotting-juice."

²¹ In a notice published in the *Vienna Oriental Journal* (vol. I, p. 138), I suggested that the Bhaṭṭibhaṭa of the present inscription might be identical with the author of the *Bhaṭṭikāvya*, which was composed, "while king Śrī-Dharmasena ruled at Valabhi." This identification, however, is at the least very doubtful, as in the inscription Bhaṭṭi's father is called Bappa, while Jayamatgala's *pitā* calls him Śivāmin.

XIV.—INSCRIPTION IN THE DEHLI MUSEUM.

BY PROF. J. EGGELING, Ph.D., EDINBURGH.

The inscription, of which the following transcript and translation has been prepared, is now in the Dehli Museum, and is said to have been found in a well at Sarban, about five miles to the south of Dehli,—the Sāravala or Sārabala of the inscription. It is on a rectangular black slab measuring 17 inches by 11, of which the inscription covers $15\frac{1}{2}$ by $10\frac{1}{4}$ inches. It consists of 16 verses written in 18 lines—the last containing only 6 aksharas of the date, and is in almost perfect preservation; the letters well formed. It belongs to the time of the Sultān Muḥammad bin Tughlaq (A.H. 725—752) and is dated V. Samvat 1384, Phālgun Su. di. 5th, Tuesday, which, if intended for the current year, would fall in February 1328 A.D., and records the construction of a well at the village of Sāravala by two brothers—Khetala and Paitala. The date is first given as reckoned by the Vedas (4), Vasus (8), Agni (3), Chandra (1), and then in figures—1384.

१. स्तुति ॥ सर्वाभीष्टफलं यस्य पदाराधनतत्पराः ।

लभन्ते मनुजास्तस्मै गणाधिपतये नमः ॥ १

२ सत्यलो नाम वः पातु सांवत्स्यांवया सह ।

प्रसादाद्यस्य दवस्य भक्ताः स्युः सौख्यभाजनं ॥ २

देशोस्ति ३ हरियानाख्यः पृथिव्यां स्वर्गसंनिभः ।

टिल्लिकाख्या पुरी तत्र तोमरैरस्ति निर्मिता ॥ ३

तोमरानंतरं यस्यां राज्यं निहतकंटकं ।

चाहमाना नृपाश्चक्रुः प्रजापालनतत्पराः ॥ ४

जय प्रतापदहनदम्भारिकुलकाननः ।

मेच्छः सहावदीनस्तां वलेन जगृहे पुरीं ॥ ५

ततःप्रवृत्ति भुक्ता सा तुरष्कैर्यावदथ पूः ।

श्रीमहंमदशाहिस्तां पाति संप्रति भूपतिः ॥ ६ अपि च ॥

तस्यां पुर्यस्ति वणिजामघोतकनिवासिनां ।

वंशः श्रीसाचदेवाख्यः साधुस्तत्रोदपद्यत ॥ ७

लक्ष्मीधरस्तत्तनयो ९ वभूव लक्ष्मीधराङ्घ्रियपद्मभृङ्गः ।

देवहिजाराधननिष्ठचित्तः समस्तभूतावनलव्यकीर्तिः ॥ ८

१० लक्ष्मीधरस्तत्तनयो कलिकालवाङ्मावास्तामुभौ महिमवारिनिधी सुरूपौ ।

माहाभिधो निपुणबुद्धिरभूत्तदाद्यौ धोकाख्य उत्तमयशा अनुजस्तु तस्य ॥ ९

माहाख्यस्याभवत्पुत्रो मेल्हानामा मनोहरः ।

देवहिजगुरुणां यः सदापराधनतत्पराः ॥ १०

श्रीधरस्यात्मजां वीरोनाम्नीं (? वीरानाम्नीं) भर्तृपरायणां ।

वीका विवाहयामास तस्मात्तामसुभौ सुतौ ॥ ११
 ज्यैष्ठस्तयोः खेतलनामधेयः साधुत्वपावीधिरनंतशीलः ।
 पेतुकनामा च लघुः समस्तगुरुद्विजाराधनशीलचित्तः ॥ १२
 ११ यैतयोः खेतलपैतलाख्यसाधोः सदा कीर्तनकर्मनुद्धोः ।
 इयं शुभा सारवलाभिधानग्रामांतभूरध्यवसत्त्व चित्ते ॥ १३
 १२ पितृनामचयस्त्वर्माप्राप्त्यै संतानवृद्धये ।
 पेतलः पेतलचैर्न कारयामासतुः प्रहिं ॥ १४
 वेदवस्त्वग्निचंद्राकसंख्येद्विज्रमाश्रितः ।
 पंचमरां फाल्गुनसिते लिखितं भीमवासरे ॥ १५
 इन्द्रप्रस्थप्रतिगणे ग्रामे सारवलेच तु ।
 चिरं तिष्ठतु कृपोयं कारकच सवांधवः ॥ १६
 संवत् १३८४ फाल्गुनशुद्धि ५ भीमदिने ॥

TRANSLATION.¹

V. 1. Hail! Worship be unto that Lord of Ganas through constant devotion for whose feet men obtain the fruit of all their desires.

2. May he, who is called Satyala,² together with Ambā and Ambavati, protect you, that god by whose grace the faithful shall be a vessel of bliss!

3. There is a country, called Hariyāna, a very heaven on earth: there lies the city called Phillikā, built by the Tomaras,—

4. Wherein, subsequent to the Tomaras, the Chāhamāna kings, intent on protecting their subjects, established a kingdom, in which all enemies of public order were struck down.

5. Thereupon the Barbarian Sahābadin,³ having burnt down the forest of hostile tribes by the fire of his valour, seized that city by force.

6. Thenceforward that city has been in the possession of the Turashkas to this day: at present Prince Śrī Mahammad Śāhi⁴ rules over it.

7. Now, in that city there is a family of merchants dwelling in Agrotaka:⁵ in this family was born the Sādhu Śrī Sāchadeva⁶ by name.

8. His son was Lakshmidhara, the bee of the lotus-pair of (Vishnu) Lakshmi-dhara's feet, whose mind was ever bent on the propitiation of the gods and Brāhmanas, and who obtained fame by his kindness to all beings.

¹ A Devanāgarī transcript, prepared (for Mr. J. G. Delmerick) by Pandit Bisharnāth of Dehli, with an English translation by Bāhā Rājendralāla Mitra, appeared in the *Proceedings of the Asiatic Society of Bengal* for May 1873, p. 103. seqq. In the following notes the various readings of the Pandit's transcript have been referred to after renewed careful examination of the impressions taken from the stone.

² This epithet (P' the truthful one'), apparently intended here as a name for Śiva, has not been found in any Sanskrit work.

³ Rightly identified by Rājendralāla Mitra with Salṭān Shāhāb-ad-dīn Muḥammad Ghori, A.D. 1156-1205.

⁴ Muḥammad-bin-Tughlaq, reigned A.D. 1325-1351.

⁵ Rāj. Mitra takes this to be 'the original, or Sanskrit form, of Agrā, the merchants or banīyās of which place are well known all over India as the Agarwālā Banīyās.' Perhaps it may be the name (derived from Agrā) of the quarter of the town of Phillī where these merchants resided.

⁶ Thus the inscription reads, instead of Sāradeva, as transcribed by the Pandit.

9. Lakshmidhara had two sons, who were strangers to the Kaliyug (*time of strife and sin*); both of them oceans of greatness, and of goodly form. The first of them was Māha (or Māhā) by name, of subtle mind; and his younger brother named Ghikā, of highest renown.

10. Māha had a charming son, named Melhā, who was ever bent on propitiating the gods, Brāhmins and Gurus.

11. Ghikā married Śrīdhara's daughter, Virā (?) by name, devoted to her husband: by whom he had two sons;—

12. The elder² of them, Khetala by name, an ocean of goodness, and of boundless piety; and the younger, named Paitūka, whose mind was devoted to the propitiation of all Gurus and Brāhmins.

13. Now in the thought of those two sādhus, named Khetala and Paitala,³ whose minds were occupied with deeds of renown, this fair piece of ground at the extremity of the village called Sāravala, was dwelling.

14. Shetala and Paitala, with the view of their deceased ancestors attaining to imperishable Svarga,⁴ and for the continuation of their race, caused this¹⁰ well to be made.

15. Written in the year countable by Veda (4), Vasu (8), Fire (3) and Moon (1), from the time of Vikramārka, on Tuesday, the 5th of the bright half of Phālguna.

16. In this village of Sāravala, in the pratigana¹¹ of Indraprastha, may this well, and its author with his family, exist for a long time.

Saṃvat 1384, bright Phālguna 5, Tuesday.

XV.—A NEW INSCRIPTION OF THE ANDHRA KING YAJÑASRĪ GAUTAMIPUTRA,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is incised on a stone, which was originally found on the sea-shore south of the Kṛishṇā river close to the village of China in the Kistnā district, and is now deposited in the Madras Museum. I edit it according to two rubbings, made over to me by Dr. Burgess. It contains six unequal lines, all of which are mutilated, the lower ones more than the upper ones. The characters are of the ordinary Audhra type, but rather ornamental.

¹ ज्येष्ठः in the inscription, is of course a mistake for ज्येष्ठः.

² Here, and in sloka 14, the Paṇḍit (if his transcript has been faithfully reproduced) has read the name Paitūka, which Rājendralāla Mitra naturally takes to be a mere *varia lectio metri causa* for Paitūka (as the name is clearly spelt in verse 12). The inscription, however, undoubtedly has Paitala in verses 13 and 14.

³ The inscription reads clearly पतितलः. What the Paṇḍit took to be an *anusvara* (अनुस्वर) is in reality the lower end of the १ of पतितलः in the preceding line.

⁴ Instead of पतितलः पतितलः the Paṇḍit reads पतितलः पतितलः. The *anusvara* is indeed very indistinct, and is perhaps even wanting; the letter itself, however, is undoubtedly प, and not व. It scarcely needs to be remarked that the letter प and व are frequently interchanged; hence पतितलः in verse 13, and पतितलः in 14.

¹¹ Rājendralāla Mitra suggests that "pratigana is perhaps a mislection of *pratiṣṭha*, in front of;" though he also remarks that "it evidently stands here for a province or a district." It is probably meant to be the Sanskrit equivalent of *pargana*; for which one would rather expect प्रदेश or परिषद.

The purpose of the document is not quite certain. If the syllables *dhāya* at the beginning of l. 6 are the remnant of *Budhāya*, it may have been the record of some Buddhistic donation or dedication. The chief points of interest which it offers are the date and the expression *vasasatāya* preceding the latter. As regards the date, it is the twenty-seventh year of king Gotamiputa Siriyañña Sātakani, i.e., Gautamī-putra Yajñaśrī Sātakani, who, as the *Vāyu* and *Matsya Purāṇas* assert, ruled twenty-nine years.¹ The close agreement of the figures is very remarkable, and it would seem that the Paurāṇic statement is really true.² As we have here quite distinctly *vasasatāya*, it becomes advisable to give up the attempt at reading the corresponding expression in Dr. Burgess' Banavāsi inscription *visasatāya*³ and the explanation proposed there. At the same time it seems even less possible than formerly to accept Dr. Bhagvānlal Indrājī's interpretation, who takes it to be equivalent to *varshaśatyām*, "in the century of years." I still believe that it has the same import as the phrases *pravardhamānanijāyārājya*⁴ and the like, which occur so often in Sanskrit inscriptions before regnal dates,⁵ and I am inclined to fall back on the translation *vasasattādyāḥ*, which I proposed—*loc. cit.* note 5.

TRANSCRIPT.

1. सिधं न[मो म]गवतो° — — — [वस] रजो गीतमि -
2. पुतस चरकमिरियजसातकनिस वससताय संवहर सत[वि] -
3. मं २० + ७ हेमतानं पखं चतुर्थं ४ दि° — — — — मं ५ एतिय
4. पुवाय चरकमहतरकेन महा° — — — — —
5. याजिना महादं — — — — —
6. धाय — — — — —

TRANSLATION.

Success! Adoration to divine.....v a ! The year twenty-seven (20+7) of the existence of the power of the king, the lord³ Siriyañña Sātakani, the son of the (*Queen of the*) Gautama (*race*), the fourth (4) fortnight of summer, the fifth (5) day—on the above (*date*) by the lord, the Mahataraka⁴ Mahā.e....., a sacrificer,to (Bud)-dha (?).

¹ Dr. B. G. Bhandarkar, *Early History of the Deccan*, p. 26.

² The next latest regnal year of this king in the sixteenth, see *Arch. Rep. Western India*, vol. IV, p. 79.

³ *Indian Antiquary*, vol. XIV, p. 331.

⁴ *Loc. cit.*, note 4.

⁵ L. 1. After मगवतो five, possibly six, letters have been obliterated. The last two seem to have been वस

⁶ L. 3. The lacuna after दि has to be filled up by दि[वसं पंचम]

⁷ L. 4. The slanting stroke above व in महतरकेन seems to be accidental. The next word may be मदी

⁸ I take चरक to be an equivalent of Sanskrit चरक which has the same meaning as चरक found in the same position in other Andhra inscriptions.

⁹ महतरक is probably a title and the same as the Sanskrit महतर.

XVI.—THE TWO PRASASTIS OF BAIJNATH,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

[Kīragrāma or Baijnāth is a small town in the east of the Kāngra district about thirty miles east of Kot Kāngra, in latitude $32^{\circ} 3' N.$ and longitude $76^{\circ} 41' E.$, at a bend of the Bīnuān river—a feeder of the Bīyās and on its east or left bank. The number of old temples about the village point to its having been in early times a place of some note. Under the Katoch chiefs or Rājanakas who were tributary to Jālandhara or Trigarta, it may have been the residence of one of them. But most of its temples are now in ruins. The two of most architectural interest and best preservation are those of Siddheśvara and Vaidyanātha. The former, at the west end of the town, is now deserted, but consists of a four-pillared maṇḍapa and a shrine, measuring over all about 33 feet by 20, and the śikhara is 35 feet high.¹ It faces the east and has two doors in the back wall of the hall on each side of the shrine, to admit of its parākrama or circumambulation. A perforated stone window on each side of the hall helped to light it, and in a niche in the south wall has been an inscription on a slab $17''$ by $14''$, but scarcely a letter is now traceable. In a niche on the outside of the back or west wall is a figure of Śūrya.

The temple of Vaidyanātha is on the north side of the village, close to the river, and stands in an irregular walled enclosure, about 120 feet from east to west, and from 60 feet wide inside at the east end to 75 at the west, with rooms for the *pūjāris*, &c., on the north and west sides, and several small temples in the court along the north side. The principal temple measures 51 feet by 31 over the base. The maṇḍapa is 20 feet square inside;² its roof supported by four round pillars standing on two raised benches on each side the central area. Behind this is a small ante-chamber with two pillars in antis; and beyond it is the shrine, 8 feet square inside, containing a small *lingam* and a number of loose images. To the entrance, on the west, is added a porch, with four columns in front, and measuring inside about $8' 4''$ in width by $6' 6''$ deep. The pillars are of early date, but in its present form this addition is probably due to Sansāra Chandra II. of Kāngra (1776-1809), who thoroughly repaired and restored the temple in 1786. With the exception of the balcony windows on each side of the maṇḍapa, its walls and inner roof and those of the shrine, however, were not materially interfered with; but the outer roof of the maṇḍapa and the spire of the shrine were either largely reconstructed or covered with so thick a coating of lime, as entirely to mask the original. But whether this is the temple for which the inscription slabs of the beginning of the ninth century were engraved may possibly be questioned: the pillars and some details certainly belong to that period; but if there were no such inscription to influence us, the archaeologist

¹ In his *Archaeol. Survey Reports*, vol. V, pl. xlv, General Sir A. Cunningham has given a plan and elevation of this temple, drawn by himself, which are not correct, especially in the details most essential for estimating its age: the height of the spire above the eaves of the maṇḍapa is dwarfed from $21' 6''$ to $15'$; the small representations of śikharas on the walls are neither of the modern form nor all in the positions represented; and the middle facet of the spire is elaborately carved with 'horse-shoe' or shell diaper carving, similar to that on the ruined temple of Jamadagni in the court of the temple of Vaidyanātha. The only way one can account for the inaccuracies of this elevation is to suppose that after measuring for the plan, a rough sketch was made of the north side, with the height of the walls measured, and the details left out, or only roughly marked as reproduced in the plate. Mr. Fergusson finds serious fault with this drawing (*Ind. & East. Archit.*, p. 315n.), but mistakes the small temple of Jamadagni in his engraving (p. 316) for this temple of Siddhanātha or Siddheśvara. The style is quite the same and they belong to the same age.

² Cunningham, *Arch. Sur. Rep.*, vol. V, p. 178, says the maṇḍapa is 48 feet square outside: this is probably a misprint for 28 feet.

might be disposed to assign the general structure to a somewhat later date. Tradition says it is the *seventh* restoration; and it seems not improbable that, when Mahmūd of Ghazni invested Nagarkot or Kangrakot in 1008, his troops may have wrecked the Vaidyanātha temple also, and that it was, soon after, rebuilt with such important parts of the old materials as the two *prastiti* slabs and the columns. The inscriptions are on two stone tablets at the ends of the front cross aisle of the mandapa,—No. I, in the south wall, measures 2' 3" by 2' 4"; and No. II, in the north, measures 2' 3" by 2' 5".

In the niche in the back wall or east side of the shrine outside, is a sandstone figure of Sūrya, wearing a laced jacket, placed in a marble pedestal which is almost hidden by the ledge of the niche, but which bears on its facets an inscription (given below) dated Samvat 1296, and recording the dedication of an image of Mahāvira, the twenty-fourth Jaina Tīrthamkara. This stone must therefore have come from some Jaina temple in the neighbourhood. And in one of the small temples in the court is an image of Supārśvanātha, the seventh Jina.

The small temples in the court are all more or less ruined. They are now named as if dedicated to Jagannāth, Lakshmi-Nārāyaṇa, Bhairava, Jamadagni, Narmadeśvara, and Rādhā-Krishṇa, while one is nameless. In front of the porch is the usual Nandi-mandapa or small canopy over the couchant bull or *vāhana* of Śiva, and behind it is a standing figure of the animal.—J. B.]

In his *Archæological Reports*, volume V, pp. 180-181, Sir A. Cunningham notices two large inscriptions which he found in 1846 in the famous temple of Śiva-Vaidyanātha, *vulgo* Baijnāth, at Kiragrāma or Kirgrāon in the Kangra District of the Panjāb. He gives their date Saptarshi Samvat or Lokakāla 80 and Śaka Samvat 726, *i.e.*, 804 A.D., as well as a summary of their historical contents, and quotes two verses, I, 39, and II, 6, in full, according to the readings of Bābu (now Rājā) Śivaprasāda, C.S.I.³ The śloka given in full show clearly that the decipherer has not succeeded in overcoming the great difficulties of his task. For they contain, besides lacunæ, impossible Sanskrit forms, and metrical mistakes. Moreover the historical information extracted from the two documents is by no means exact. Dr. J. Burgess has forwarded to me a double set of paper impressions of the two inscriptions (*A* and *B*), and of late two more (*C*), made under his own superintendence, according to which I now attempt a complete edition.⁴ Though the last two, one on thick and one on thin paper, have been made with great care, I find it impossible to solve all the difficulties completely. A great number of indistinct or mutilated letters occur especially in lines 1-14 and at the end of No. I as well as in the first and last lines of No. II. These defects become particularly serious on account of the difficult character of the alphabet. They frequently force the decipherer to have recourse to conjectures which in most cases can be made with great certainty. In one passage of No. I and in three passages of No. II I have failed to find the words required, while one passage in No. I remains doubtful.

The technical execution is in general very good. The characters belong to the Śāradā alphabet, a branch of the *Brāhmī lipi*, which has been used for many centuries in the extreme north-west of India. Though our inscriptions differ in numerous

³ See also *loc. cit.*, plate xlii, 4. Sir A. Cunningham refers to an article of Rājā Śivaprasāda, published in the *Sinla Akbar* of 1849, a periodical which is not accessible to me.

⁴ A transcript of the historical portions, together with a discussion of their contents in German, has already been published at pp. 11-19 of the *Festgabe an Otto von Böttlinger*, Stuttgart, 1888. I have now been able to correct the text given there, in various places, I, 33; II, 7, 14, 29, 31.

details from the modern Śāradā of Kāśmīr, the type is unmistakeable. This circumstance makes the documents very interesting for the student of palaeography. They are the oldest specimens of Śāradā writing, considerably more ancient than Dr. Leitner's inscription from the reign of "king" Diddā in the Lahore Museum and even anterior to the coins of Avantivarman of Kāśmīr. Moreover they show pretty clearly the gradual development of the Śāradā. The initial vowels *a*, *ā*, *o*, and the consonants *ka*, *ja*, *bha*, *ya*, *ra*, *ca*, still agree with the forms of the Horiuzi and Nepal palm-leaves, and differ from the modern Kāśmīrian. The initial *e*, *īa*, *ūa*, *na*, *pa* and *ba* present transitional forms, while *pha* is still more archaic than in the *Brāhmī* *lipi*. The remaining single letters and a number of groups are the same as in the Śāradā alphabet. Among them the single consonants *kha*, *gha*, *cha*, *ḍa*, *tha*, *ḍa*, *dha*, and *la*, the medial *ri*, the *Jihvāmūliya*, the *Upadhmanīya*, the groups *jūā* and those beginning with *pa* and *ra*, are peculiarly characteristic of the Śāradā. In other cases, *e.g.*, in those of the medial *e*, *ai* and *o*, and of the subscribed *ba*, we find considerable vacillations. The medial *e* is mostly represented by a thick horizontal or slightly slanting stroke as in the Śāradā. Occasionally, however, the ancient *prishthamātrā* is used. Similarly the medial *ai* is mostly expressed by two horizontal lines, more rarely by a *prishthamātrā* and one horizontal line. Again, the medial *o* shows in the great majority of cases the peculiar wavy line of the Śāradā alphabet, which resembles a Greek circumflex. But a few instances occur where it is expressed by *e*, either superscribed or a *prishthamātrā* plus *ā*. As regards the subscribed *ba*, it shows either the peculiar form of the single *ba*, which resembles a modern Śāradā *ca*, or more rarely is hardly distinguishable from *ca*. But in one case, *chumbilāḥ*, No. II, l. 3, it is exactly like the modern Śāradā *ba*. It would lead me too far if I were here to enter on a more detailed discussion of the alphabet of these inscriptions. But the points which have been noticed will suffice to show that it possesses great interest and well deserves a separate full treatment in connexion with the characters on the Kāśmīrian coins, the inscription from the reign of Diddā and the Champā grant, published by Dr. Kielhorn in the *Indian Antiquary*, vol. XVII, p. 7ff. The language of the inscription is pure and good Sanskrit, full of very rare words, which furnish some valuable contributions for the dictionary. The spelling shows very few and slight mistakes. It closely resembles that of the Kāśmīrian MSS. by the constant use of the *Jihvāmūliya* and of the *Upadhmanīya*, instead of the *Visarga* before *ka*, and *pa*, as well as by the assimilation of the nasals to the following consonants in compound words. The spelling *prakṛiptācaṇam* for *prakṛiptācaṇam*, No. II, verse 15, too, deserves attention.

No. I consists of two distinctly separate parts, a hymn addressed to Śiva and Pārvatī, which, with its nineteen verses, fills lines 1-16. Then follows a new *Maṅgala*, contained in a single verse, and then only the real *Prasasti* which gives (1) an account of Lakṣmaṇachandra the lord of Kīragrāma; (2) an account of Mānyuka and of Lakṣmaṇachandra the temple, which is also briefly described; (3) a notice of various Āhuka, the founders of the temple; (4) a notice of the masons or archidons made by certain other persons to the temple; (5) a notice of the poet who wrote the *Prasasti*; (6) the tects who erected the building; (7) a notice of the poet who wrote the *Prasasti*; (8) the date, together with a mention of the overlord, the king to whom Lakṣmaṇachandra owed allegiance. No. II is of one piece. It contains (1) a *Maṅgala* of five verses; (2) a mention of the king of Jālandhara, of the two founders of the temple, of Kīragrāma and its lord; (3) a detailed genealogy of the latter; (4) a fuller account of Mānyuka

and Āhuka describing their piety and the cause which led to the erection of the temple, and naming their ancestors; (5) an account of various donations made by the founders, by Lakṣmānāchandra and by his mother, together with the usual blessing on those who uphold the grants and curses against those who seize them; (6) an account of the author of the Praśasti; (7) a notice, it would seem, of an additional donation, in prose; (8) the date. The fact that two Praśastis by the same author are found in one temple is unusual. It may be explained by the supposition that the various donations were not made at the same time. The first Praśasti, it would seem, was composed immediately after the temple had been built and the three grants, mentioned in it, had been made. Later, the lord of the village and his mother made also donations. This seems to have rekindled the zeal of the founders. They not only responded to the liberality of their masters by making some further endowments for the temple, but they also had again recourse to the skill of their poet, who now devoted still more verses to the chieftains of Kīragrāma than on the first occasion, and, of course, also duly sang the praises of the piety and liberality of his employers. This explanation is, I think, supported by some hints contained in the inscriptions. The composition of the Praśasti, which I have called No. I in accordance with Sir A. Cunningham's opinion, must be certainly assigned to the time immediately after the completion of the building, because it gives some details regarding the appearance of the latter, because it names the architects who constructed it, and because it begins with the hymn addressed to Śiva and his spouse. It was a natural idea to compose such a poem on the consecration of the new temple. Later, it would have been of less significance. These considerations, it seems to me, definitively settle the chronological order of the two poems.

If we now turn to the historical details which may be gathered from the two documents, those referring to the building of the temple are as follows. In Kīragrāma, either a large village or a small town which belonged to the kingdom of Jālandhara (I, 30; II, 6, 16) or Trigarta (II, 10, 18) and was situated on the river Kandukābindukā (II, 10, the modern Binoā or Binwā),⁴ lived two wealthy merchants, Manyuka and Āhuka, who were brothers (II, 26) and members of an undivided family (I, 28). They were the sons of Siddha (I, 27, 28; II, 23) and Chhinna (I, 27). Their grandfather was called Kāhila, the great-grandfather Pāhila, and the father of the latter Śāhila (II, 28). Manyuka, the elder among them, had a wife, named Gulhā (I, 28). Both were devout worshippers of Śiva (I, 30; II, 8, 9, 26, 27-29), and their zeal for their faith induced them to build a temple for an ancient *linga* which stood in Kīragrāma and was called Vaidyanātha⁵ (II, 25). The temple consisted of a *purī*, or adytum, and of a *Maṇḍapa* in front of that (I, 29; II, 25). It was adorned with numerous sculptures, such as the images of the Gaṇas, Śiva's celestial attendants (I, 37), and at the gates stood statues or reliefs of the rivers Gaṅgā and Yamunā and of other divine beings (I, 29).⁷ The architects were Nāyaka, son of Āsika, of Suśarmanagara, probably the modern Koṭ Kāngrā, and Thoḍhuka II., son of Sammana (I, 35-37). Immediately after its consecration, the temple received various endowments which, it would seem, were chiefly destined to defray the expenses of the religious services, and perhaps of the repairs

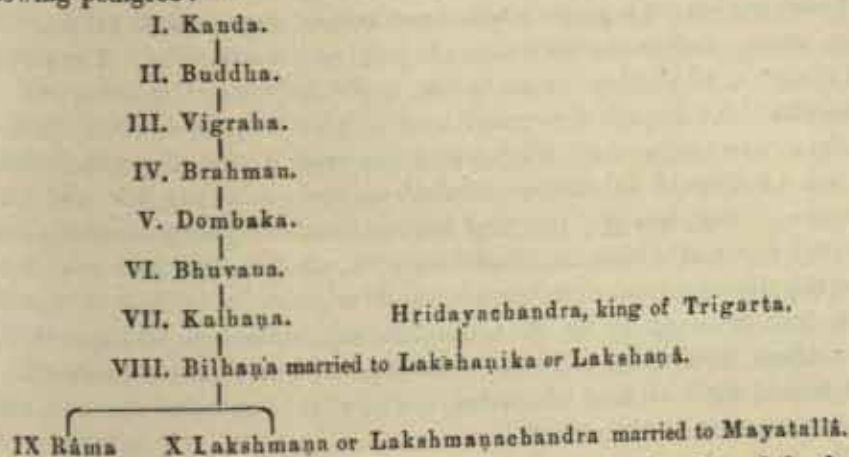
⁴ The former name is given in the *Kāngra Gazetteer*, p. 21, the latter by Sir A. Cunningham. The river is a tributary of the Vipāśā or Bīās.

⁵ This is a very common appellation of Śiva, and many Vaidyanāthas are found in the most different parts of India.

⁷ Compare also the description of the temple in J. Fergusson's *History of Indian Architecture*, pp. 315-18, and wood-cut, No. 178.

of the building. The Brāhman Ralhāṇa, an astrologer of Suśarmapura,* son of Āsuka, gave two *droṇas* of grain "from Navagrāma" (I, 31, 32), i.e., the right to that amount which had to be delivered annually by the donor's serfs or cultivators in Navagrāma. Another Brāhman, Gaṇeśvara, son of Govinda and inhabitant of Kiragrāma, made a donation of half a plough of land in Navagrāma, where he possessed a field which required four *droṇas* of seed-corn (I, 33). A rich merchant, Jīvaka, son of Depika, and Malhikā, presented his land in Kiragrāma for the court-yard of the temple (I, 34). Later, the local chieftain Lakshmanachandra and his mother Lakshapikā added some further endowments. The former granted daily two *drammas* out of the income of the *maṇḍapikā*, i.e., the custom-house where the transit, import and export duties were levied (II, 30), and the latter, one plough of land, situated in the village of Pralamba. Thereupon the founders of the temple likewise showed their liberality. They gave an oil-mill which they possessed in Kiragrāma, in order to provide lamps for the temple (II, 33), a shop and a piece of good land, measuring four ploughs, for the *bhoga*, the maintenance, of the god (II, 34).

As regards the account of the Rājānakas of Kiragrāma No. II, verses 11-20, gives the following pedigree:—



Kanda is twice called (II, 11, 20) emphatically the founder of the family. The former verse says of him, that he was the root (*kanda*) of an incomparable family (*kula*) which resembles a Bakula tree, and the latter speaks of the servants of the lotus-feet of the kings of Trigarta, the first of whom was Kanda. As his eighth lineal descendant ruled about 800 A.D., he must have lived in the end of the sixth century of our era, or in the beginning of the seventh. Neither he himself nor any of his successors seems to have performed great deeds. The descriptions are purely conventional. Only with respect to Dombaka it is hinted that he formed alliances with other kings, and regarding Bilhana we learn that he married the daughter of his liege-lord Hridayachandra. The latter point is of some importance, as it shows that the Rājānakas* of

* Suśarmapura, which is also called Suśarmānagara, seems to have been a place of some consequence. The first part of the compound name probably refers to Suśarmachandra, the reputed founder of the dynasty of Jalandhara, see Cunningham, *Archaeological Report*, vol. V, p. 155. According to the tradition given by Sir A. Cunningham, this prince lived at the time of the Great War, and founded Nagarkot or Kot Kangra. Hence it is extremely probable that Suśarmapura is identical with the fortress at the town which is still the capital of the Kangra District.

* The title *rājānaka*, literally 'kinglet,' is chiefly known from Kashmirian sources. The *Rājatarānginī*, VI, 261, mentions that Didda bestowed it on Naravāhana, one of his generals. Later it has been given to various Kashmirian Brāhmins, some of whose descendants still bear it.

Kiragrāma were noble Rājputs, and, though only feudal barons, stood high enough in the estimation of the world to be thought worthy of an alliance with the royal house of Jālandhara-Trigarta. It shows, further, that they probably possessed a larger territory than a single village or small town. This view may be supported by the somewhat indefinite statements in I, 27, and II, 20-21, where the country (*deśa*) of Lakshmanachandra is mentioned and the assertion is made that he enjoyed the whole territory (*bhūmi*) which his ancestors had held. Finally Bilhana's marriage proves that the Rājānakas of Kiragrāma did not belong, as Sir A. Cunningham conjectures, *loc. cit.*, to a branch-line of the dynasty of Trigarta; for among Kshatriyas exogamy is obligatory in accordance with the sacred law, and marriages between members of the same family or clan are against the generally prevailing custom.

With respect to Rāma, Bilhana's eldest son, No. II, verse 19, states that he died early and was dead when the Prasasti was composed. The reigning prince Lakshmanachandra is praised also in No. I, 21-26. We are informed that he undertook a pilgrimage to Kedāra, the modern Kedārnāth in Garhwāl,¹⁰ and on this occasion took the vow never to commit a rape on the wife of any of his subjects. This vow, the Prasasti says, he kept most faithfully, and the poet asks with a charming *naïvete*, what austerity could be difficult of performance for a prince whose heart avoided the wives of others, though youth, beauty, money and *complaisant* servants were at his command. The picture of the morals of the time, which these verses unfold, is certainly not a flattering one.

Lakshmanachandra's liege-lord is mentioned twice, No. I, 39, and No. II, 6. His name is not Jayachandra, as Rājā Śivaprasāda has read it, but Jayachandira.¹¹ He probably was a brother of Lakshmanachandra's mother, Lakshmanikā, and a son of Hridayachandra. But, however that may be, the two inscriptions certainly furnish the names of two rulers of Jālandhara or Trigarta, who closely followed each other. The history of this dynasty, some members of which are also mentioned in the *Rājatarāṅgiṇī*, has been discussed by Sir A. Cunningham, *Archaeological Reports*, vol. V, p. 155ff, and *Ancient Geography*, p. 136ff. I have nothing to add to his remarks. But some identifications, such as that of Hiuen Tsiang's U-ti-to with the non-existent Atrchand,¹² have now to be abandoned.

Rāma, the poet, who wrote the two Prasastis, introduces his name three times. He names himself at the end of the *Gaurīśvarastotra* (I, 18). In verses 38-39 of the same Prasasti he again says that he wrote the poem and mentions his parents, Bhṛīṅgaka and Sṛīṅgarā. In the third passage, II, 36-37, he once more names his father Bhṛīṅgaka and adds that the latter was a poet since his earliest childhood and the *pramātri* of the king of Kaśmir. I am unable to say what the office of a *pramātri*¹³ was. The etymological import of the word leads one to suspect that it had to do with spiritual affairs. Regarding himself Rāma states in the same passage that he was a young man when he wrote "this poem of simple meaning." In No. I, 36, he calls himself *Kaviśvara*, "a prince among poets." It is very probable that he may have earned this title in spite of his

¹⁰ See the *Gazetteer of India*, *sub voce*.

¹¹ This seems to have been a name of more frequent occurrence. The real name of the last Rāthor of Kanauj, who succumbed to the Ghoris, was also Jayachandira—see *Indian Antiquary*, vol. XV, p. 106. The Jains, too, call him Jayantachandra, using the Prakrit form of the present participle.

¹² This 'Atr Chand' seems to be the result of a misdivision of the word *atula-kula* in No. II, verse 11.

¹³ The word occurs also in a Valabhi inscription, *Indian Antiquary*, vol. VII, p. 76. But its meaning is there probably different, because it stands before a female name.

youth. Judged by the Hindu standard, he was a great poet, and no European even will dispute his great ability and learning. The fourteen verses, 2-17, of his *stotra*, which each are applicable both to Śiva and to Gauri, and the puzzling stanza, II, 3, which describes the eight forms of Śiva in four accessory sentences, the frequent change of the metres, and the various *alaṅkāras*, found in both Praśastis, prove his great skill in versification and his mastery over the language. Numerous rare words and forms and the general correctness of his language prove that he had deeply studied grammar and knew the *Kośhas* well.

The most difficult point in the inscription is that which still remains undiscussed—the date. The last verse of No. I—

संवत्सरेशीतितमे [प्र]स[वे] [ज्यैष्ठ]स्य शुक्लप्रतिपत्तिथौ च ।

[श्रीमज्ज]यचन्द्रनरेन्द्रराज्ये रवेर्दिने रामकृता प्रशस्तिः ॥

mentions the year 80 of an unspecified era and the *pratipat* or first day of the bright half of the month Jyāishṭha. Thus much may be considered certain. For, though the first two syllables of the name of the month are damaged, there can be no doubt that they were either *Jyāishṭha* or *Jyeshṭha*. As regards the last word of the first *pāda*, the only certain portions are the *sa* and the final vowel *e*, a well-formed *prishṭhamātrā*. The right side of the first sign is badly damaged. I can only think that it was either *pra* or *प्रि pra + i*. The third group seems to have been *une*, but might possibly be read *ndhe*. The word may therefore have been either *prasanne*, as I have assumed, or *prasindhe*, a mistake for *prasiiddhe*, as Rājā Śivaprasāda has read it. In either case it is an adjective, the sense of which does not affect the date. The year is thus decidedly the eightieth, and there can be no doubt that it refers, as Sir A. Cunningham thinks,¹⁴ to the Saptarshi Saṁvat or Lokakāla, which has been used since a long time in Kāśmīr and in the adjoining Hill States. The year 80 of each century of the Lokakāla corresponds to a year 26 of the Śaka Saṁvat and to a year 4-5 of the Christian era.¹⁵ Both Praśastis have, or rather have had, also dates according to the Śaka Saṁvat. In No. I, the Śaka date stood just below the verse quoted above. The compound *śakakālagatābdāḥ*, "the elapsed years of the Śakakāla," is still faintly visible in both impressions. It is best preserved in impression B, and in the latter appears also, just below the interstice, between the ninth and tenth signs of line 33, the remnant of a numeral sign which can only have been 6 or 8. Praśasti No. II has again *śakakālagatābdāḥ*, and after this word three numeral signs, the first of which is clearly 7. The following two may have been 26, as Sir A. Cunningham has read them and has represented them on plate xlii, 5, of the *Archæological Reports*, vol. V. But on the impressions they are by no means certain. These data, imperfect as they are, point to the conclusion at which Sir A. Cunningham arrived, that both Praśastis have been engraved in the same year Saptarshi Saṁvat 80, Śaka Saṁvat 726, i.e., 804 A.D. Unfortunately the further specification in No. I, "the first day of the bright half of Jyāishṭha, a Sunday," raises a difficulty. According to the independent calculations of Mr. J. F. Fleet and Dr. Schram the lunar day mentioned of Śaka Saṁvat 726 corresponds to May 13th, 804 A.D., which was a *Tuesday*, not a *Sunday* as stated in the inscription. I am not in a position to offer a solution of this difficulty. But I believe I may say this much, that whatever the solution

¹⁴ See above, p. 98.

¹⁵ See my *Kashmir Report*, p. 59, and Sir A. Cunningham's *Book of Indian Eras*, p. 68.

may be, it will not materially alter our opinion regarding the age of the inscription. For *Prasasti* No. II was clearly incised after Śaka Samvat 700 and before Śaka Samvat 800, because the first of its three figures is 7.

TRANSCRIPT.¹⁶

- L. 1. श्री [स्वस्ति श्री] नम[१ ग]णपयो[ः] ।¹⁷
यद्यप्यहं पशुपते कुमति[द्र] एव
पर्याप्तभक्तिविव[शे]न मया त[था]पि ।
अस्मां स्तुतौ [त्र]यवले[द्धर]सांशभा[जि]
[गौ]-
- L. 2. [यं] रा सहैव परमेश निमन्ति[सि] ॥ [१॥]¹⁸
पा[श्च]ेद[न]क[र्त]रि प्र[ण]मता मोहाम्बुपद्म -
[ज्ञो]क[प्रो]द्धारण[समि] नि[ह]पमानन्देक[सं]दायिनि ।
दुर्गे द्वार ७ - ७
- L. 3. द्वारिणि द्वित्रि[द्या]दिदेवस्तुते
भक्तिः सेमविधायिनि त्रिनयने त्वय्येव न[स्मृ]मिनि ॥ [२॥]¹⁹
व्यापद्वि[सम्]ल[पा]टन[क]री त्वं गोयसे स[र्व]दा
[मा]-
- L. 4. ता [त्वं] जगतस्तवास्ति न मिति[स्त्वे]षां [महि]म्नामिह ।
उक्ति × केवलमेव [यो]भत इयं नो देव[मा]तिति ते
संसर्ग × पि[तृ]काननैक[पवि]तै[रा]चोयते च [त्वया] ॥ [३॥]²⁰
- L. 5. यच्च[र]हिमालयो[त्कर्ष]पोषिणी [म्]ति[स्त]मा ।
तस्मानमन्ति चरणौ धन्या × केचन जन्तवः ॥ [४॥]²¹
धन्यै[र्न]रै[र]व[धू]स्सदैव [त्व]मुद्यसे [भ]क्ति -
- L. 6. भराभिरामेः ।
लोयापहारोतिमनोहराभिर्वा[ग्भि] × क[वी]नामुपगीय[से] च ॥ [५॥]²²
आसन्नमूलत्वदशामुपेययां पुरैषु नास्वाममरेषु कु -
- L. 7. र्यताम् ।
सत्त्वं भवानीश्वरणाभिलाषिणा मनोरथं पूरयितुं प्रगच्छते ॥ [६॥]²³
मुहुस्समुद्रासिन एव यु[द्ध]को[ड]ानिक्तासुरस[र्ग]प[स्त्र] ।

¹⁶ All letters, which are effaced or badly damaged, have been enclosed between square brackets. The numerals marking the verses are not found in the inscription.

¹⁷ According to A the last words might also be read *namo ganapate* ॥, i. e., *ganapati*. But as clerical mistakes are rare in this inscription, and as the seeming first vertical stroke after the last aksara is not quite regular, I prefer the reading *ganapaya*, to which B and C point.

¹⁸ Metre, *Varanatikā*.—The *anusvara* of **pyaham* is not distinct. Possibly *evam*. The last vowel of **bhāji* is dis-

tinct but the *ja* is not recognisable. The second vowel of *anāśina* is blurred. The last vowel of *nimantāto* looks like *e*.

¹⁹ Metre, *Śārdūlavikrāṇḍita*. The last vowel of *trīṣaṇa* has run together with the *ā* of *śūpa* in the upper line.

²⁰ Metre, *Śārdūlavikrāṇḍita*

²¹ Metre, *Anuṣṭubh*.

²² Metre, *Upajāti*.

²³ Metre, *Vaiśaṣṭha*. The *anusvara* of *apryasādh* is not distinct.

- L. 8. सत्त्वं हरैरप्यपरि त्वमेव सन्तिष्ठसे नि[सु]रवीर्यधाम्नः ॥ [७॥]²⁴
[म]लादिहृदयाच्चादिद[शे]नतो दिने दिने ।
बहुदेहान्तर[स्या]ण[स्त्व]मेव किल कथ्यसे ॥ [८॥]²⁵
- L. 9. प्रसरन्मरीचिचयचन्द्रचारुणा वदनेन राजसितरामतिश्रिता ।
बहुगोणिमाद्रिगुणसम्पदालयौ परिपूजयन्ति वरणौ तवामराः ॥ [९॥]²⁶
- L. 10. त्रैलोक्यजनन्यां त्वयि करुणावति युज्यते नृणां भक्तिः ।
त्रैलौ[क्या]न्तर्निर्लयं त्वं हि [ज]नं नयसि परमपदम् ॥ [१०॥]²⁷
गिरिजेशाधिष्ठितौ[ष्मि]
- L. 11. त्वं गतिर्भव सान्मतम् [1]
संसारसागराश्चेती भोक्तु मे नीयतां यमम् ॥ [११॥]
शिवायैकविनन्तव्यपुष्पपादाश्रयांसवे ।
तुभ्यं[क्षुभ्य]द्विपुष्पसम -
- L. 12. ज्ञातृस्त्रिमते नमः ॥ [१२॥]²⁸
चन्द्रचक्षुषलसङ्घट्टिविषयेषु प्रयोजकः [1]
त्रैलौ[क्ये]स्त्रीजनो योत्र तस्य त्वमधिदैवतम् ॥ [१३॥]²⁹
[श्रीभि]ता[नां] त्रिभिर्वैर्वै[डा]नि -
- L. 13. शरणैषिणाम् [1]
वपुश्च श्रीमदविध्वंसं विधातुं प्रजगस्मिन्ने ॥ [१४]
आपल्लापमेलापपरितापप्रलापिनम् [1]
गौरीशास्त्रि विमोहात्कं [कक्षा]तुम -
- L. 14. परः क्षमः ॥ [१५॥]³⁰
शर्वाणिमानं त्वद्भक्ता यान्ति सर्वातिशायिनम् ।
प्रसोद मातृसंसारच्छीघ्रमेव विमोचय ॥ [१६॥]³¹
गाढा गजानने प्रीतिस्स[र्वमो]हि व -
- L. 15. पुस्तदा ।
उद्दीपितस्तरा दृष्टिर्यस्यास्ते तत्पदं तुमः ॥ [१७॥]³²
इति रामेण निरामय ममसुमया यस्याया स्तुतोसि विभो[1]
श्रुत्वा तममोघीकुर्व परिचमं
- L. 16. परमकारुणिक ॥ [१८॥]
एकोक्त्वा स्तोत्रमिदं गौरीश्वरयोः पठन्ति ये भक्ता ।
तेषामप्यभिलाषस्मिध्वतु शिवयोः प्रसादेन ॥ [१९॥]³³
इति गौरीश्वरस्तोत्रम् ॥ 1

²⁴ Metre, Upajāti. The *u* of *apyspari* is almost gone.

²⁵ Metre, Anuṣṭubh.

²⁶ Metre, Mañjubhāṣiṇī.

²⁷ Metre, Āryā.

²⁸ Metre of verses 11-12, Anuṣṭubh.

²⁹ Metre, Anuṣṭubh. Read *chañchāchāpa*.

³⁰ Metre of verses 14-15, Anuṣṭubh.

³¹ Metre, Anuṣṭubh. The *anuvāda* of *śaradnīdān* has run together with the *śri* in the upper line.

³² Metre, Anuṣṭubh.

³³ Metre of verses 18-19, Āryā.

- L. 17. अस्ति शोतलगभस्तिगेश्वर त्वग्रशस्तिकरणेऽकुतोर्हता ।
किन्तु पावकमयाच तावको भक्तिरेव जडतां भनक्ति नः ॥ [२०] ³¹
अद्यापि विष्मापयिता -
- L. 18. र एते विद्यन्त एवेज्वरभक्तिमन्तः [।]
विचित्रचारित्रनिधिर्येष राजानको लक्ष्मणचन्दुनामा ॥ [२१] ³²
केदारयात्रां विरचय्य यन विप्रोधनीं प्राक्त -
- L. 19. नदुष्कृतस्य ।
इतः परं सर्वपरस्त्रियो मे स्वसार इत्येव कृता प्रतिष्ठा ॥ [२२] ³³
किमेतदाश्चर्यमवार्यवीर्यं यंदेष योधैर्युधि दुष्पुध[र्ष]ः [।]
धनु -
- L. 20. धराणां धुरि यो मनोभू बभूव तस्याप्यविधेय एव ॥ [२३] ³⁴
अद्येज्वरा मन्दपराक्रमत्वं भत्वा विपक्षैरेवधारितान्नाः [।]
[व]ास्तव्यनारीहठस[ङ्ग]मेन
- L. 21. पुराधिपत्वं सफलं विदाम्ने ॥ [२४] ³⁵
नवं वयो रूपमधि[त्रि] दातृता पुराधिपत्वं बहवः प्रियङ्कराः [।]
तथापि चेतः परदारवर्जि चे त्किमस्ति दुस्साधमतः प-
- L. 22. रं तपः ॥ [२५] ³⁶
राजानकस्य प्रविशुद्धबुद्धेः पाणिः कृपाण्यङ्गणप्रवीणः [।]
विवजयामास विगर्हितानि तस्य[र]न्यनारीस्तनमर्दनानि ॥ [२६] ³⁷
तस्यास्ति
- L. 23. देसेव वणिक् प्रसिद्धस्मिदात्मजो मन्मुकनामधेयः [।]
ह्रिषेत्यविच्छिन्नमहेशभक्तेर्भातावदातचरितस्य य[स्य] ॥ [२७] ³⁸
यस्याहु[का]स्थीस्यविभक्तवित्तो
- L. 24. भ्राता कनिष्ठस्सुक्तैकनिष्ठः [।]
अथा समयातिथिपूजनाय गुह्येति गह्वरहिता च भा[र्या] ॥ [२८] ³⁹
भक्ति[द्रुवाटे] भसलेन ते[न] [स]भ्रातृकेन त्रिपु-
- L. 25. रामकस्य ।
हारस्यगङ्गायमुनादिमूर्तिः कृता पुरीयं सह मण्डपेन ॥ [२९] ⁴⁰
भस्मागर्भहृतीसर्वविभवा नेदिष्ठदेशे कचि यो कुर्वन्ति गतागता -

³¹ Metre, Rathoddhata. The *avagraha* before *kutorhata* is indicated by a thin vertical line. The inscription has *prima manu tdraki*, which has been corrected to *tdraki*. After this verse stands a sign which looks like a rude representation of a *goni* and *liaga* united.

³² Metre of verses 21-22, Upajāti.

³³ Metre, Upendravajrā.

³⁴ Metre, Upajāti.

³⁵ Metre, Vamśastha.

³⁶ Metre, Upajāti.

³⁷ Metre Indravajrā. Read *dele*.

³⁸ Metre, Indravajrā.

³⁹ Metre, Upajāti. *Dravāḍa* is a conjecture and uncertain.

L. 26. नि वणिजी गण्डा वराका × क ते ।

धन्यो मन्वुकनामधेय इह हि श्रीकण्ठरव्यन्धन × -
पोतप्रोतविवेकवेतनधनो मोहार्णवं तीर्णवान् ॥ [३०] 43
देवद्विजगु -

L. 27. कृभक्तस्सौजन्यनिधिर्गुणिप्रियो दाता ।
चासुकसुतोस्ति विप्रो रत्ननामा सुगर्मपुरि ॥ [३१] 44
तेन देवप्रधुर्येण धान्यद्रोणद्वयं शिवे ।
वहमान[स्त्र]भूप -

L. 28. षाववशामात्ममर्पितम् ॥ [३२]
इहत्वेन नवशामादत्ता चा[त्र] ह[लार्ध]भूः [।]
गणेश्वरेण गोविन्दद्विजपुत्रेण धीमता ॥ [३३] 45
देपिकाङ्गजनितेन मल्लिका -

L. 29. सूनना विततवित्तगालिना ।
जीवकेन वणिजा निजा च भू × प्राङ्गणाय पुरतश् शिविर्पिता ॥ [३४] 46
[या]वदे[व] भगवा[न्भुवाम्य]ति र्व्याम कोम[लव]चिच ग[ाह] -

L. 30. ते ।
मन्वुकाहु[ककत]श् शिवालयस्तावदस्तु सममन्यसासनः ॥ [३५] 47
शामिकात्मज उ[दा]रधी[र्व]स न्यूवधारपुरि नायकाभिधः ।
श्रीसुश[र्म]-

L. 31. नगरादिहाययौ [सम]नस्य तनयश् ठोदुकः ॥ [३६]
तेन तेन च सहैव टङ्किता प्रोचता शिवपुरी समण्डपा ।
[शा]मुदुष्टिमनुस्य नि[र्मि]-

L. 32. ता यत्न भान्ति गणवर्गमूर्तयः ॥ [३७] 48
शृङ्गाराशृङ्गकौ यस्य पितरौ पुण्ड्रगालिनौ ।
स प्रशस्तिमिमां चक्रे रामनामा क[वी]हरः ॥ [३८] 49
संवत्सरेशीतितमे[प्र]स[ञ्ज] [ज्येष्ठ]स्य शुक्लप्रतिपत्तिचौ च ।
[श्री]म[ञ्ज]यश्चन्द्रनरेन्द्राव्ये रवे[र्दि]ने रामकृता प्रशस्तिः ॥ [३९] 50
॥ धौ नमश् शिवाय ॥

L. 35. [शककालगताब्दाः] - 51

* Metre, Śārdūlavikrīḍita.

* Metre, Āryā.

* Metre of verses 32-33, Anuṣṭubh.

* Metre, Rathoddhātā. Read *śāund*. The *ra* of *pradāpadya* is indistinct.

* Metre, Rathoddhātā. Perhaps *śāundapāṭi*. Possibly the stone has a mistake *can* for *śaka*. A letter, probably *me*, has been scratched out between the two *mas* of *śamam*. Read "*Śāundapāṭi*". After this verse stands a sign which looks like the rude representation of a lotus.

* Metre of verses 36-37, Rathoddhātā. The name in verse 36 may also be read *Mazmanasya* or *Sasmanasya*.

* Metre, Anuṣṭubh. Read *śaundapāṭi*, which is probable according to C.

* Metre, Upajāti. Regarding the end of the first Pāda see above, the introduction. Possibly *jyeshṭharya* may be the reading of the stone. This is the usual form for the name of the month in the inscriptions. As Rāma evidently was a good grammarian, one may give him the benefit of the doubt.

41 See the introduction, above, p. 103.

TRANSLATION.

Om, hail ! Om, obeisance to the two rulers of the Ganas !²²

V. 1. Though, O Paśupati, I am only running after folly,²³ yet art thou, supreme lord, invoked by me who am subdued by great devotion, together with Gaurī, in this hymn which possesses some portion of sentiment, sweet to the ear.

2a. Our devotion (*is*) to thee alone, who cuttest the bonds²⁴ of those bending (*before thee*) who art able to save men submerged in the hidden well of delusion, who alone grantest incomparable joy, who art difficult to reach, who takest away . . . who art praised by Hari, Brahman and the other gods, grantest security, (*and*) art (*our*) three-eyed lord.

b. Our devotion (*is*) to thee alone, three-eyed lady, O thou (*who art*) a knife to cut the bonds of those bending (*before thee*) O thou (*who art*) able to save men submerged in the hidden well of delusion, O thou (*who*) alone grantest incomparable joy, O Durgā O thou who takest away . . . O thou who art praised by Hari, Brahman and the other gods, O thou who grantest security !

3a. Thou art ever praised as the elephant (*who effects*) the destruction of (*that*) creeper—misery—together with its roots, thou art the creator of the world, there is no limit to thy greatness here; (*to call*) thee, O god, creator, is the only fitting mode of address for us; and thou hauntest the burial-grounds, covered with pyres.

b. Thou art ever praised as the destroyer of (*that*) creeper—misery—together with its roots; thou art the mother of the world; there is no limit to thy greatness here; (*to call*) thee mother of the gods is the only fitting mode of address for us; and thou dwellest in the dense woods of (*thy*) father (*Himālaya*).²⁵

4a. Some blessed beings bow at the feet of him whose exceeding beauty is enhanced by a garland of snakes.

b. Some blessed beings bow at the feet of her whose exceeding beauty enhances the excellence of the Himālaya.²⁶

5a. By blessed men, who are filled with devotion to Abhirāma (*Śiva*), thou art always called, O Ugra, a female (*Ardhanārī*) and thou art celebrated by the charming songs of poets as the remover of trouble.

b. By blessed men who are lovely on account of their great devotion, thou art ever called the bride of Ugra, and thou art celebrated by the songs of poets, charming through their style, as the remover of trouble.²⁷

²² "The two rulers of the Ganas," i.e., Śiva and Pārvatī.

²³ I translate *kumatidra* on the analogy of *madhudra*, "a bee" and explain it by *kumatim drāti*. Rāma no doubt means to say that he has not yet reached that stage of wisdom which a true devotee of Śiva ought to have, but lives still in the world.

²⁴ The translation of this verse and the following ones, marked a, refers always to Śiva, that marked b to Pārvatī. *Pāśa*, 'the bond or fetter,' is a term, commonly used in Śaiva philosophy—see *Sarvadarśana Saṁgraha*, p. 113 (Cowell and Gough).

²⁵ Pārvatī is characterised as a deity of the forest by her name *kāśādravāksī*.

²⁶ Separate with the first translation, *yasya ahimālaya utkarṣaposhinī* . . . *tasya dnamanti*; with the second *yasya himālayoṭkarṣaposhinī* . . . *tasya namanti*.

²⁷ Separate with the first translation, *ugra vadhūḥ* . . . *kṛtāpāharitī vṛṇohardbhīḥ* with the second *ugravadhbhīḥ* . . . *kṛtāpāharitī vṛṇohardbhīḥ*. As Abhirāma is a name of Śiva, see Goldstücker, *Sanskrit Dictionary*, sub voce. I take the compound *bhaktibhāradbhīrdmāḥ* in the first translation to mean *bhaktibhāraḥ abhīrdmāḥ gṛhām taiḥ*. In the second I have rendered its usual sense, *bhaktibhāradbhīrdmāḥ*. But I should not wonder if Abhirāma were a name of Pārvatī and the real sense were "who are filled with devotion to Abhirāma."

13a. Thou art in these three worlds the supreme deity of the heroes who employ themselves in dangerous (*undertakings and*) whose looks flash on the quivering bow.

b. Thou art in these three worlds the supreme deity of women who lead (*men*) into danger and whose glances flash like a quivering bow.⁴⁴

14a. Thou, Mṛīḍa, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek eternal bliss.

b. Thou, Mṛīḍānī, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek thy protection.⁴⁵

15a. Who else, lord of Gaurī, is able to protect from delusion any one who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes?

b. Gaurī rules him who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes; who else is able to protect any one?⁴⁶

16a. Śarva, thy devotees obtain a power of making themselves small, which surpasses every thing; be gracious, O creator, quickly free (*us*) from the circle of births.

b. Śarvānī, thy devotees reach a dwelling that surpasses all others; be gracious, mother, &c.⁴⁷

17a. We bow at the feet of him who feels deep affection for the elephant-faced (*Gaṇeśa*), whose (*terrible*) appearance bewilders all, (*and*) whose eye has burnt Cupid.

b. We bow at the feet of thee, who feelest deep affection for the elephant-faced god, whose beauty charms every body (*and*) whose looks kindle love.⁴⁸

18. Hearing, O (*god*) free from (*all*) taint, that, O lord, thou hast thus been praised together with Umā by me, Rāma, make this exertion truly fruitful, most compassionate one!

19. By the grace of Śiva and Śivā may fulfilment attend the desire of those, too, who with devotion recite this praise of Gaurī and Īśvara (*that*) by a single expression (*always conveys a double sense*).

Here ends the hymn (*addressed*) to Gaurī and Īśvara.

20. There is, O thou who carriest the cold-rayed moon on thy crest, some small merit in making an eulogy of thee, but, O god with the eye of fire, devotion to thee alone destroys our dullness.

21. Even now exist such wonderful men, filled with devotion to Īśvara⁴⁹ like that store of marvellous virtue, the Rājānaka named Lakshmaṇa chandra,

22. Who, after performing a pilgrimage to Kedāra, that cleanses from old sin, made even this vow, "Henceforth shall all wives of others be sisters for me."

23. What wonder is it that in battle he was secure from assaults by warriors of irresistible bravery, since he, a Cupid at the head of the bowmen, was not to be subdued even by that (*deity*).

24. At present rulers, whose commands are disregarded by their opponents—

⁴⁴ With the second translation it is necessary to read the second line, as it is printed; with the first to separate *trailokyā* *astrijaṇa*. I take *astri*, literally not female, as an equivalent of *vīra*. For the second meaning compare *Bhāradvāja*, X, sl. 46.

⁴⁵ With the first translation separate *mṛīḍa anitarānāśikāṇa*, with the second *mṛīḍānī tarānāśikāṇa*.

⁴⁶ With the first translation separate in the second line, *gaurīte asti*, with the second *gaurī īditi*.

⁴⁷ With the first translation separate *śarva anindana* with the second *śarvānī madaa*. The word *madā*, rendered by "dwelling," may also mean "honour" or "pride."

⁴⁸ With the first translation separate in the second line *gaurya dātā*, with the second *gauryaḥ dātā*.

⁴⁹ *Īśvaraśaktimantaḥ* "filled with devotion to Īśvara" means probably also "loyal to their liege-lords."

because they deem them to be of small prowess—think the sovereignty over a town to yield its legitimate result only by the rape of the wives of the inhabitants.

25. Fresh youth, beautiful shape, liberality, sovereignty over a town, many flatterers (*all these are his*); if nevertheless his heart avoids the wives of others, what austerity is difficult to perform after that?

26. The hand of this pure-minded Rājānaka, which is expert in wielding the sword, has (*since*) avoided⁷⁰ the blamable pressing of the bosoms of the wives of others.

27. In his country there is a well-known merchant, the son of Siddha, named Manyuka; Chinnā is the mother of that (*man*) whose devotion to Mahēsa is uninterrupted and whose life is pure,

28. Whose younger brother, undivided (*from him*) in property and solely intent on pious works, is called Āhuka, and whose blameless wife is named Gulhā.

29. By him, a bee in the park of devotion, and by his brother, has been erected this temple of the slayer of Tripura, at the doors of which stand the statues of Gaṅgā, Yamunā and other (*deities*), together with a Maṇḍapa.

30. In what (*rank*) are those miserable traders to be reckoned, who, taking with them all their wealth in the womb of their pouches, run to and fro somewhere in the nearest country? Blessed is he who is named Manyuka, for he has crossed the ocean of delusion, giving his wealth as the fee for the true knowledge implanted in his heart that is attached to Śrīkanṭha (*and thus is*) the boat (*which carries him over*).

31. A man devoted to gods, Brāhmaṇs and Gurus, a store of generosity, a friend of the virtuous and liberal, is the Brāhmaṇa Ralhapā, the son of Āsuka, in Suśarmapura.

32. By that chief of astrologers have been given to Śiva two *droṇas* of grain from Navagrāma, where the surface of his land (*has*) the measure of one *Vaha*.⁷¹

33. Moreover, by an inhabitant of this (*village, Kṛāgrāma*), wise Gaṇeśvara, the son of the Brāhmaṇ Govinda, has been given to this (*Śiva*) (*a piece of*) land from Navagrāma (*measuring*) half a plough.

34. Further, by the son of Depika and Malhikā, the very wealthy merchant Jivaka, has his own land been presented to Śiva for the courtyard in front (*of the temple*).

35. And as long as this divine lord of the worlds with gentle beams dives into the expanse of heaven, so long may this temple of Śiva, built by Manyuka and Āhuka, exist together with the other grants.

36. The high-minded son of Āsika, named Nāyaka, who is at the head of masons, came from Suśarman's town to this (*village*) likewise Thoḍhuka, the son of Sammana.

37. By those two together has the very lofty temple of Śiva been fashioned with the chisel, as well as the Maṇḍapa; (*it has been*) constructed in accordance with the opinion of Śāmu⁷² and on it glitter the figures of the crowd of the Gaṇas.

38. The prince of poets, called Rāma, whose holy parents are Śrīṅgārā and Bhṛīṅgaka, has composed this eulogy.

⁷⁰ The perfect *vivarjayāmdas* probably indicates that this praiseworthy conduct began after his pilgrimage to Kōṣārnāth.

⁷¹ A *śaka* is equal to four *droṇas* and the meaning is that Ralhapā's land in Navagrāma required four *droṇas* of seed-corn.

⁷² This must be the name of some writer on architecture.

39. The eulogy, composed by Rāma (*has been incised*)¹² in the eightieth year (*of the Lokakāla*) on the pleasant first day of the bright half of the month of Jyāishṭha, a Sunday, during the reign of king Jayachandra.

Om, obeissance to Śiva! The elapsed years of the Śaka era (*are*) . . 6(?)

NO. II—TRANSCRIPT.

- L. 1. श्रीं स्व[स्ति श्रीं]नमश्च श[र्व]य ।
[आयास्व वो गजास्वो] वितरतु हरता[त्तार]कारिर्विकारं
नन्दी सानन्द[नो]यं भवतु स [च] महाकालशूलस्य [ध]र्ता ।
- L. 2. — — — — — [रच]यतु कु [रतां] वीरभद्रोपि [भ]द्रं
सर्वे वोस्त्वर्गवर्गा विदधतु कुशलं किङ्कराश्च शङ्करस्य ॥ [१॥]¹
स पातु वो [म]हादेवो — —
- L. 3. — भक्तिभुम्बितः [।]
आमानं सु[हृ]रीचन्ते यत्पादनस्यदर्पणे ॥ [२॥]²
काष्ठोद्दीपनक[र्म]ठा जगति या या निर्निमेषेणैस्सत्यै -
- L. 4. रूपजीव्यते द्विजनं या विभ्रती शस्य[ति] [।]
देवप्लावुतिलम्बष्टस्य परमा पुष्टिर्यतो [जा]यते ताभिर्भूर्तिभिरष्टभिर्भवतु वो भूत्यै भवानोपि -
- L. 5. [भुः] ॥ [३॥]³
एतेनै[व] शरत्त्वमभ्युपगतं प्रोषाय पूर्वे पुरां संप्राप्त[र] धनुषश्च श्रियं तनुरियं संप्रत्यसुख्येव च ।
आनन्दो हसतोव य[त्सु]र -
- L. 6. रिपावित्वं सुहृर्विष्मया इक्ष्वाक्षैरमुपास्महे अक्षरजित् × पादद्वयं [त]द्वयम् ॥ [४॥]⁴
यदप्यचेतनत्वाद्भक्तुमशक्तस्सुरालयस्तदपि ।
अ -
- L. 7. य केन [क]र्तुमिति प्रशस्तिपुत्रिजया वदति ॥ [५॥]⁵
ज[र]लम्बराधिराजो जयति गुणानां निधिर्जयचन्द्रः ।
इदंश्चि यस्य राज्ये देवायतना -
- L. 8. नि जातानि ॥ [६॥]
वित्तं शिवे प्रयुक्तं येषां कालेन भवति कोटिगुणम् ।
म[स्त्रास्त ए]व वणिजश्च शेषे × किं स्तोत्रवा[र्धु]षिकैः ॥ [७॥]
अनेन वक्ष्यमाणेन सुकृतेन महा -
- L. 9. नयौ ।
मस्त्रौ मणेषु भ्रातरौ भूयास्तां मन्वुकाङ्क्षकौ ॥ [८॥]⁶
तौ भ्रातरौ कृतज्ञौ याभ्यां शमदम[प]योधरयुतायाः ।
शिव[भक्तिजनन्या] [अ]पि रस -

¹² A verb has been intentionally left out in this sentence. It must have been either *utkṛtā* or *samāptā*; probably the former. With the reading *pravidhā* (see above p. 103) the translation would be 'in the eightieth year known (in the world)' i. e., 'in the eightieth Laukika Satsatvāra'.

¹ Metre, Bragdhārā;—*gaḍāya* and *kurātā* are very uncertain.

² Metre, Anuṣṭubh.

³ Metre, Śārdūlavikṛīṭa. The use of *śārdūlavikṛīṭa* is visible.

⁴ Metre, Śārdūlavikṛīṭa.

⁵ Metre of verses 5—7, Āryā.

⁶ Metre, Anuṣṭubh.

L. 10. स्मसास्वादितस्सार्धम् ॥ [८]⁷

शैलस्थाङ्गलित्वा रुचिरनववया × खेलतीयं सहेलं
कुत्था कन्धेव यत्र स्फुरदुरलहरी कन्दुकाविन्दुकाख्या ।
की -

L. 11. रघामोभिरामो गुणगणनिलयो वर्ततेधिनिगर्त
सौयं राजानकेन प्रवलभुजयु[जा रत्नि]नो लक्षणेन ॥ [१०॥]⁸
अतलकुलवकुलपा[दप]कन्द × प -

L. 12. रिपन्त्रिभित्पुरास्कन्दः [१]
राजानकोव कन्द × प्रथममभू[र्]यमस्कन्दः ॥ [११॥]⁹
बुधो विश्वबुद्धिस्तस्य सुतोजनयदुद्धरं तनयम् ।
विग्रह

L. 13. इति कृतविरहश्च शत्रुवधूनां ततो जघ्ने ॥ [१२॥]
विग्रहविग्रहजातो ब्रह्मेति बभूव भूवधूदयितः [१]
विग्रहनिग्रहकरणे शक्तिर्यस्य[भि]वद्वि -

L. 14. पुपु ॥ [१३॥]¹⁰
हस्तालम्बकमुच्यतादिलुठतामाराधितलम्बकं
शत्रुयोपरिचुम्बकं परतिमिस्त्रोकारचिन्ताधकम् [१]
क्रान्तधामकदम्बकं नृपतिभिस्सहस्र -

L. 15. [कौ]टुम्बकं
[स्त्रा]कारप्रतिविम्बकं स च कृती लेभे सुतं डोम्बकम् ॥ [१४॥]¹¹
नारीमोहनयौवनं नवनवत्यागोर्मिभि × [पा]वनं
भूभर्तु × कृतसेवनं निजभुवस्सम्बक्प्रकृता -

L. 16. वनम् [१]
[उहा]मद्विषदालयोज्ज्वलनं बुद्धोपमिहस्त्रनं
पुत्रं सोपि समाससाद भुवनं शशौ वृहत्सावनम् ॥ [१५॥]¹²
गुणमणिनिकुरुम्वरोहणं प्रव -

L. 17. हणमापदगाधवारिधौ ।
कृतसुभटशिरोधिरोहणं [स]मजनयत्तनयं स कलहणम् ॥ [१६॥]¹³
[जा]लम्बराधीश्वरपादपद्मनिन्द्यभक्ति × प्रचुरात्मयक्तिः ।

L. 18. बलोत्पणो विलम्बनामधेयस्तस्मात्तज्जयायत सद्दिधेयः ॥ [१७॥]¹⁴
तनयायां सनयस्य त्रिगर्तभूभ[र्तु]हृदयचन्द्रस्य [१]
[स]च रामलक्ष्मणाख्यौ लव -

⁷ Metre, Āryā.

⁸ Metre, Śaṅgīharā.

⁹ Metre, Āryā. The first ma of *prathamama* looks like sa.

¹⁰ Metre of verses 12-13, Āryā.

¹¹ Metre, Śārdūlavikrīṭa. Mr. J. P. Fleet reads *prāṭh-*
rasprāṭhimbakam instead of *saṭhāra*. Read *chintāmbakam*.

¹² Metre, Śārdūlavikrīṭa. The Anuvāra of *soanah* is indistinct. *Prakṛiptāsoanam* is meant for *prakṛipta*.

¹³ Metre, Aparavaktra. The Anuvāra of **dhiraśaam* is indistinct.

¹⁴ Metre, Upajāti. The ma of *nāmadheya* looks like sa.

- L. 19. शिवायां सुतौ लेभे ॥ [१८॥]¹⁵
 ज्येष्ठे गुणैर्गरिष्ठे विम्बौष्ठौभिस्समं क्षुपुरि गोष्ठौम् ।
 अधितिष्ठति निहुरधो[स्तस्य]कनिष्ठौत्र सुप्रतिष्ठौभूत् ॥ [१८॥]¹⁶
 त्रिगर्तदृपतीनां या
- L. 20. पादपद्मोपजीविभिः [।]
 कन्दादि[भिरा]सन्दारिसन्दारिभिरभुज्यत ॥ [२०॥]
 परिपालितवास्तव्यस्तव्यनिर्मलकर्मणा ।
 साधुना साधुना भूमिलक्षणेनोपभुज्यते ॥ [२१॥]¹⁷
- L. 21. यस्य प्रेयस्यभवन्मयतर्ज्जित्व[त्]तुलरूपसुदमणी ।
 तस्मिन्कीरघामं लक्ष्मणचन्द्रेनुपालयति ॥ [२२॥]¹⁸
 सिद्धास्त्ववणिक्पुत्रौ धर्मप्रवणाविह
- L. 22. स्त्रितौ कृतिनौ ।
 [ज्ये]ष्ठो मन्थुकनामा कनिष्ठमप्याहुर्कं प्राहुः ॥ [२३॥]
 भवतरुकुठारधारा प्रविषमतमजन्मभरुमरुह[ह]री ।
 प्ररुहोह मोह -
- L. 23. [हं]त्री [मन]सि तयो[श्] या[श्च]वी भक्तिः ॥ [२४॥]
 ताभ्यां शिवलिङ्गमिदं निरालयं वीक्ष्य वैद्यनाथाख्यम् [।]
 पुर्यां सज्जितं विहितं पुरतोऽस्य च मण्डपो रचितः ॥ [२५॥]
- L. 24. इति मन्थु[का]हुकाभ्यामुदरे स्त्रित्वा पुरा किलैकत्र ।
 पुनरुदरसम्भवेशप्रतिषेधविधि[स्त्व] सद्य विहितः ॥ [२६॥]
 यद्यपि पितेव कुरुते कुरुषां
- L. 25. यश्चुस्तथापि पितुरधिकः [।]
 जन्मनिमित्तं हि पिता यशिमौलिरजन्मनो जेतुः ॥ [२७॥]
 याहिलपाहिल[व]ाहिलसिद्धास्त्वर्कोकगामिनस्सन्तु ।
- L. 26. पूर्वं पुरुषा × क्रमशस्तवारो मन्थुकाहुकयोः ॥ [२८॥]¹⁹
 किम्बहुना[प्यु]र्यदेया पुरुषाणामे[व] विंशतिर्यातु ।
 [सुज]तेनानेन दिवं क्षयं च परमास्तु
- L. 27. गतिरनयोः ॥ [२९॥]²⁰
 राजानकेन चास्मै लक्ष्मणचन्द्रेण वैद्यनाथाय ।
 मण्डपिकोत्पत्तिधनाह[त्ता]ष्ष[ट्]प्रत्नहं द्रव्याः ॥ [३०॥]
 ग्रामाभ्यलम्बना[न्तो]
- L. 28. माता राजानकस्य लक्षणाया ।
 एकहलवाहनीया दत्ता भूमिर्महेशाय ॥ [३१॥]²¹
 लक्ष्मणस्य सुजतं सुजती य[श्च] पालयिष्यति तदन्वयधर्ता ।
 तस्य पु-

¹⁵ Metre, Āryā.¹⁶ Metre, Gñi.¹⁷ Metre of verses 20—21, Anashubh.¹⁸ Metre of verses 22—23, Āryā.¹⁹ Metre, Āryā. Read *mohahantā*.²⁰ Metre of verses 25—28, Āryā.²¹ Metre, Āryā. Read *pyuchāhāśā*, instead of the senseless *pyurydāśā*.²² Metre, Āryā.

- L. 29. स्त्रमुपयातु विद्वहिं यो हरिष्यति स गच्छतु चाधः ॥ [३२३]²⁰
 तैलोत्पीडनयन्तुं कीरघामेष्टि सन्मुकाहुकयोः ।
 ताभ्यां तदपि शिवाय
- L. 30. प्रदीपनिष्यत्ये दत्तम् ॥ [३२४]
 एका च पञ्चग्रामा ताभ्यां स्त्रीया शिवस्य भोगार्थम् ।
 भूमिश्च हलचतुष्टयं योग्या दत्ता नवग्रामात् ॥ [३२५]
 इति ये -
- L. 31. न येन यद्यत्सुलतं विहितं शिवं समुद्दिश्य
 इह तस्य तस्य तत्तत्तिष्ठतु यावद्वरित्रीयम् ॥ [३२६]
 यस्माविष्कृत[ज]ननीस्तन्यसमास्त्रादनस्य वदना -
- L. 32. ॐ ।
 परिग्रहकवित्पफला सरस्वती भगवती न्यवसत् ॥ ३२७
 श्रीसङ्गकस्य स सुत[×काश्म]ीरकृपप्रमातुरनघस्य[] ॥²¹
 प्रथमवयास्सर[सार्वा] व्यधत्त राम × प्रगृह्णामिमा[म्] ॥ ३२८]
- L. 33. चवेदचेत्वात् हर — — — चेत्वात् वल्लभ[दि]वाद[च]भूमि[च्छ?] ॥ ॥ गुह्येन य(?)
 शसि भदो(?)ना ॥²²
 ॥ शककालगतान्दाः ७[२६]

TRANSLATION OF No. II.

Om hail! Obeisance to Sarva!

Ver. 1.—May the elephant-faced god grant (*your*) wishes and the foe of Tāraka remove sickness; may Nandin gladden (*you*), and he (*toho is*) the carrier of the trident of Mahākāla, may make may Virabhadra too, give you happiness, may all the proud servants of Śaṅkara procure you welfare!

2. May that Mahādeva protect you, in the mirror of whose foot-nails the
 . . . , which are kissed with devotion, repeatedly reflect themselves.

3. May the lord of Bhavaṇī grant you happiness through those eight bodies (*of his*) viz., that which in this world is active in kindling wood, that which is active in illuminating the quarters of the world, that on which the strong-finned (*fish*) endowed with never-twinkling eyes, subsist, that on which the gods live, whose adherents are the virtuous, that which is praised as maintaining twice-born men, that which is praised as carrying the birds (*and*) that through which the deity, greedy of offerings, attains the highest growth! ²³

4. Just this has formerly agreed to become an arrow in order to burn the towns (*of the demon*), and this body of his even that has now attained the beauty of a

²⁰ Metro, Rathoddhatā.

²¹ Metro of verses 33—37, Āryā.

²² Probably *prastāvir utthirā*.—E. H.

²³ The first three relative sentences in the first and second Pādas of verse 3 have each a double sense, and they refer to— I. fire, sun and moon; II. water and the sacrifice, III, the earth and air or *āśita*, while the wind is described in the fourth relative sentence. The use of the word *pakṣa* in the sense of 'fin' is easily explained by its meaning 'side' and 'wing'. Mr. Āpte's *English-Sanskrit Dictionary* is the only lexicographical work which mentions this rare meaning of *pakṣa*.

bow"—(*reflecting*) thus repeatedly, we worship in astonishment the two feet of the conqueror of Cupid, resplendent with ashes, which (*feet*) mock, as it were, the prostrate foe of the gods.²⁷

5. Though, being devoid of sense, the temple is unable to speak, it yet tells through (*this*) eulogy, (*its*) broad tongue, by whom it has been built.

6. Victorious is Jayachandra, the supreme king of Jālandhara, a store of virtues, in whose reign such dwellings of the gods have come into existence.

7. Those alone can be considered true merchants, whose wealth, lent to Śiva, in time becomes ten-million-fold; what is the use of the others (*who are but*) paltry usurers?

8. May these two men endowed with great prudence of conduct, the brothers Manyuka and Āhuka, become honourable in the guilds on account of this pious work which will be described.

9. Grateful are these two brothers who tasted together also the milk of their (*second*) mother, the faith in Śiva, of her whose breasts are tranquillity and self-conquest.²⁸

10. There is in Trigarta the pleasant village of Kīragrāma, the home of numerous virtues, where that river called Kandukābindukā, leaping from the lap of the mountain, with glittering broad waves sportively plays, thus resembling a bright maiden in the first bloom of youth (*who jumping from the lap of her nurse gracefully sports*). That (*village*) is protected by the strong-armed Rājānaka Lakshmana.

11. There lived in the beginning Rājānaka Kanda, the root (*kanda*) of a peerless race that resembles a Bakula tree, (*he who was*) a destroyer of his foes, a conqueror of towns, an untamable Skanda.

12. His son Buddha, a man of pure intellect, begot an excellent son; from him²⁹ sprang he who was called Vighraha (*separation, and*) who (*accordingly*) caused the separation of the wives of his enemies (*from their beloved ones*).

13. (*Then*) Brahman, the son of Vighraha's body, became the husband of the earth, he who possessed power to punish his enemies.

14. And that happy man obtained a son (*called*) Dombaka, who reflected his (*father's*) nature, who supported by the hand those falling from high places, who worshipped Tryambaka, who kissed the *Fortuna* of his enemies, who was deeply engrossed with the care of catching (*those*) fish—his foes—who together with (*other*) princes took many villages, who was the head of a family of worthy relatives.

15. He, too, obtained a son (*called*) Bhuvana, whose youth charmed women, who sanctified (*his race*) by ever-fresh streams (*of water, poured out*) on (*the occasion of*) donations, who served his king and duly protected his country, who made the forest the home of his proud foes, whose lion-roar (*sounded*) dreadful in battle, and who offered great sacrifices to Śambhu.

²⁷ The wording is rather obscure. By '*this*' seems to be meant the third eye of Śiva, the fire of which, the so called *Sardani* or arrow-fire (see *Śrīkṛṣṇakārikā*, I, 16; V, 16; XXIV, 7ff) destroyed the town of the demon, Tripurāri. This eye is usually represented as bow-shaped, i.e., with corners on both sides standing in a vertical position. Regarding the feet 'which mock as it were the prostrate foe': see the frontispiece to Moore's *Hindu Pantheon*.

²⁸ The text has a pun on *rasa* 'milk' and 'sentiment' which has not been rendered in the translation.

²⁹ 'From him' refers, I believe, to Buddha. If it referred to *tanugam*, it would be necessary to assume that an unnamed son, who perhaps died in his father's lifetime, intervened between Buddha and Vighraha. The latter explanation is, of course, by no means impossible.

16. He begat a son (named) Kalhana, (who was) a mountain²⁰ of precious stones—his virtues—(and) a boat on the deep ocean of misfortune, (and) who passed over the heads of brave warriors.

17. As his good and obedient son was born, he who was called Bilhana, who showed guileless devotion to the lotus-feet of the supreme lord of Jālandhara, who possessed great power of mind and was terrible on account of his strength.

18. With Lakṣhanikā, the daughter of Hṛdayachandra, the politic king of Trigarta, he had two sons, named Rāma and Lakṣmaṇa.

19. While the elder one, most worshipful on account of his virtues, converses with the red-lipped maidens in the town of heaven, his strong-minded younger (brother) has been firmly established here.

20-21. The whole territory which Kanda possessed and the other servants of the lotus-feet of the kings of Trigarta, the destroyers of the foes of Āsanda, belongs at present to holy Lakṣmaṇa, who protects the inhabitants and whose pure actions are worthy of praise.²¹

22. While that Lakṣmaṇachandra, whose dear wife was Mayatallā—a lady of peerless beauty—protects Kiragrāma,

23. Two pious, happy sons of the merchant, named Siddha, live here; the elder one has the name Manyuka, but the younger one they call Āhuka.

24. In their hearts grew up the faith in Śambhu, which destroys delusion, which is the edge of the axe (to cut down) the tree of mundane existence (and) a storm-wave (to carry men across) the most terrible ocean of births.

25. By those two, who saw this *līṅga* of Śiva, called Vaidyanātha, destitute of a dwelling, has it been provided with a temple and has a *Maṇḍapa* been erected in front of that.²²

26. When Manyuka and Āhuka formerly dwelt in the same womb, they both announced their determination not to enter again into a womb, speaking thus:

27. "Though Śambhu is compassionate like a father, yet he is more than a father: for a father is the immediate cause of (one's) birth, (but) the god with the moon on his crest is the cause of the cessation of births."²³

28. May Śāhila, Pāhila, Kāhila and Siddha, the four ancestors of Manyuka and Āhuka, in due order enter heaven.

29. In short, may the remaining twenty men (of their family) all reach Elysium in consequence of this pious work, but may the highest state be (the reward) of these two.²⁴

30. And daily six *dramma*s of the money collected in the custom-house have been allotted by Rājānaka Lakṣmaṇachandra to this Vaidyanātha.²⁵

²⁰ *Rekha* is really the name of the mountain in Ceylon, called Adam's Peak. The poet seems to have chosen it as the instance of a big mountain, most suitable for his purposes.

²¹ These two verses, as also the next two, form a *Yugma* or *Yugalako*. The epithet *śuddha*, 'holy' which Lakṣmaṇa receives, is explained by verses 21–26 of No. I.

²² *Līṅgas*, standing in the open, are frequently found in the north of India. Thus I remember having seen three very large ones not far from Uchkar in Kāśmīr, which stand in the middle of the forest. If *purī* means here a temple, that is easily explained by the tower-like shape of the adytum of the Indian temples.

²³ This verse refers to the belief that a particularly pious deed ensures the joy of heaven to the performer as well as to ten ancestors and ten descendants. All the latter may reach this goal, but the donors themselves desire *mokṣa*.

²⁴ The European dictionaries do not give for *maṇḍapikā* the meaning 'a custom-house.' But its existence is proved by various passages in the inscriptions, compare, e. g., the term *maṇḍarika* ante p. 7 and by the analogy of its modern representative *maṇḍarī* which is a common term for 'custom-house' in Marāṭhī, Gujarātī and other vernaculars.

31. (*A piece of*) land to be cultivated by one plough and belonging to the village named Pralamba has been granted to (*this*) Maheśa by Lakshapā, the mother of the Rājānaka.

32. May the merit of each pious successor of Lakshmana, who protects his sacred gift, be increased; but he who may take it away, shall descend downwards.

33. The oilmill, too, in Kiragrāma (*which*) belongs to Manyuka and Āhuka, has been given by them to Śiva in order to provide for the lamps (*of his temple*).²⁵

34. Moreover one shop of theirs has been presented for the enjoyment of Śiva and (*a piece of*) good land, four ploughs, situated in Navagrāma.

35. Whatever pious gift has thus been made by anybody for the sake of Śiva, may that last for his (*benefit*) as long as this earth (*exists*).

36-37. Rāma, the son of the good *pramātri*²⁶ of the king of Kaśmīr, famous Bhṛīṅgaka, in whose lotus-mouth dwelt divine Sarasvatī before he forgot the taste of his mother's milk, composed in his first youth this eulogy of simple meaning.

From the Chabedha-field from the Hara . . . —field, from Vaktapadeva the best land (?). [The *prasaśti* was engraved] by Guhaka. The elapsed years of the Śaka era (*are*) 7[26].

XVII.—THE JAINA INSCRIPTION IN THE TEMPLE OF BAIJNATH AT KIRAGRĀMA,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is found in the same temple of Śiva-Vaidyanātha at Kiragrāma in Kāngrā.¹ It consists of two lines of Jaina Nāgarī letters, which run, each divided into four larger and two small sections, along three facets of the pedestal of a statue of Mahāvīra. Its preservation is almost perfect. It records the dedication of this statue by two merchants Dolhapa and Ālhapa, and its consecration by a Sūri, called Devabhadra. The statue, we are told, was placed in a temple of Mahāvīra, erected by the same two persons at Kiragrāma. As at present no old Jaina place of worship exists at Kiragrāma, it would appear that the base was transferred to the temple of Śiva after the destruction of its original location, and that it probably owes its preservation to the ignorance of the priests of the Vaidyanātha temple.

The donors probably were Gujarātis, not Panjābis, and the consecrating Sūri likewise seems to have belonged to the same country. For Dolhapa and Ālhapa were members of the Brahmakshatra gotra or caste, which is common in Gujarāt, but according to the Census Report of 1881, not found in the Panjāb. Sūri Devabhadra is connected with Gujarāt through his teacher Abhayadeva, who is called Rudrapallīya, the *Rudrapallīan*, and is said to belong to the line of Sūri Jinavallabha. The latter is without

²⁵ The meaning is that the Tolls who worked the oilmill had either in lieu of rent to furnish gratis the oil for the lamps of the temple or that the whole net income of the oilmill was to go to the temple for the purpose stated.

²⁶ I am unable to find the word in the dictionaries and to say what the office was. According to its etymological import it ought to denote some kind of spiritual councillor.

See *ante*, p. 97. The present edition of the inscription has been prepared according to a very good paper impression, furnished by the Panjāb Archaeological Survey through the Editor.

a doubt the Jinavallabha, whom the *Paṭṭāvali* of the Kharatara gachchha names as the 43rd *Yugapradhāna*.² He died in Vikrama Samvat 1167, after founding a new school, which in our inscription is called his *saṁtāna* or line. In the time of his immediate successor Jinadatta, the Rudrapalliya branch of the Kharatara gachchha was founded by Jinaśekharaśāhāya in Vikrama Samvat 1204. It is, therefore, evident that the Devabhadra of our inscription was a teacher of the Śvetāmbaras and an adherent of one of the subdivisions of the Kharatara gachchha, which latter according to all accounts, arose at Anhilvād Pattan in Gujarāt. The date *Samvat*, i.e. Vikrama Samvat 1296, Phālguna, dark half 5, a Sunday, corresponds, according to Dr. Schram's calculations, to January 15, 1240 A.D. General Sir A. Cunningham, who discovered the document, has given a transcript of it in his *Archæological Reports*, (volume V, page 183) which, however, is imperfect, as the middle portions of both lines from चवनीवे to पुवाभा च and from प्रतिष्ठितं to संतानीय have been left out. This omission and some misreadings or misprints make a translation of his transcript impossible.³

TRANSCRIPT.

ॐ संवत् १२८६ वर्षे फागुण वदि ५ रवी कीरधामे ब्रह्मचतुर्गोत्रोत्पन्नव्यव० मानपुत्राभ्यां च०
दोल्हणाभ्यां स्वकारितश्रीमन्महावीरदेवचैत्ये ॥⁴

श्रीमहावीरजिनमूलविंश आमयेयो[धि] कारितं । प्रतिष्ठितं च श्रीजिनवत्सलसूरिसंतानीयद्र-
पनीयश्रीमदभयदेवसूरिशिष्यैः श्रीदेवमद्रसूरिभिः ॥⁵

TRANSLATION.

Om! In the year 1296, the (civil) year,⁶ (on the) fifth (day of the) dark half (of the month of) Phālguna,⁷ on a Sunday,—the *mūlabimba*⁸ of the glorious Jina Mahāvira has been erected for their own spiritual welfare by the two merchants, Dolhāna and Ālhāna, the two sons of the merchant Mānū, sprung from the Brahmakshatra race, in the temple of the glorious deity Mahāvira, erected by them at Kiragrāma. And it has been consecrated⁹ by the illustrious Śūri Devabhadra, the pupil of the illustrious Śūri Abhayadeva, the Rudrapallian, who belongs to the line of the illustrious Śūri Jinavallabha.

² See Klatt, *Indian Antiquary*, vol. XI, pp. 248 and 254.

³ General Cunningham recognised that it could have no connexion with the history of the temple of Śiva-Vaidyanātha.

⁴ L. 1.—Read ॐ; the १ and ५ of कीरधामे are connected and form a misshaped group; read ब्रह्म; above च a *mātra* cut by mistake, has been obliterated; possibly the correct reading is मानपुत्राभा, न् and च, being absolutely undistinguishable in the alphabet of the inscription.

⁵ L. 2.—The च of श्रीदेव has been destroyed; the ता of संतानीय has been damaged.

⁶ I translate वर्षे by 'in the (civil) year,' because sometimes *śālikavarshe* appears in its stead after dates of the Vikrama era. The years of the Vikrama era are in Western and North-Western India the *laukika*, "common or civil" years in contradistinction to those of the Śaka era, which are *śāstrīya*, i. e., used in the works on astronomy.

⁷ The form of the text फागुण is half Prakrit and half Sanskrit.

⁸ I leave the expression मूलविंश literally 'root-image' untranslated, because I am not certain about its technical meaning. I suspect that it means 'chief image' and is intended to distinguish this statue, which stood in the adytum, from the numerous smaller ones in the bhāmī or the cloisters.

⁹ प्रतिष्ठितं च is half Sanskrit, but common in Jaina books. The correct expression would be प्रतिष्ठा कृता च or प्रतिष्ठापितं च.

XVIII.—ON THE PEDESTAL OF AN IMAGE OF PARŚVANATHA, IN THE KANGRA BAZAR.

By DR. G. BÜHLER, PH.D., LL.D., C.I.E.

The following inscription in eight lines is incised on the base of image of Parśva-nātha in the porch of a small Hindu temple dedicated to Indravarman in the Kangra Bazar. It has been so smeared over with red paint and oil that some of the letters are very indistinct, and in the last line broken away.

- (L 1.) श्री संवत् ३० गच्छे राजकुले सूरिभू च -
 (2.) भयचंद्रमाः [१] तच्छिष्यो मलचंद्राख्य[स्त]-
 (3.) त्वदामोत्रयत्पदः[१] सिद्धराजस्ततः ढङ्गः
 (4.) ढङ्गादत्रनि [च]ट्टकः । रत्नेति स्म[ि] [च]ण[ी] [त]
 (5.) स्म[ि] पा - धर्म - पायिनी । [१] चजनिष्ठां सुतौ ।
 (6.) [तस्म] [१] [जैन] धर्मचरायणौ । ज्येष्ठः भुलच्छको
 (7.) [भ] [ता] कनिष्ठः कुमराभिधः । [१] प्रतिमैव [च]
 (8.) — — जिना — ३ — — सुप्रया । कारिता — — — — — [१]

TRANSLATION.

Om (In) the year 30.^a

In the Rājākula *gachchhā*^b was a Sūri (called) Abhayachandra. His pupil was named Amalachandra. A bee at the lotus of his feet (was) Siddharāja; from him (*sprang*) Dhaṅga: from Dhaṅga was born Chashtaka.

His wife was Ralhā From her were born two sons wholly devoted to the law, taught by the Jina. The eldest brother was called Kuṇḍalaka; the youngest was named Kumara. This effigy has been made with the permission

^a L 1. Read *रिभू*—

^b L 3. Read *माराभीज* ;— हरी ढङ्गो

^c L 6. Possibly जिन; read धर्मचरायणी,—

^d L 7. Possibly नाम च,—

^e As the characters of this inscription are ancient Śaradā, closely resembling those of the Baijnāth Prasthā, the year 30 of the Saptarshi or Laukika era, which is mentioned in our document, probably falls in the ninth century and corresponds to 854 A. D.

^f The term *gachchhā* indicates that Abhayachandra belonged to the Śvetāmbaras. I am, however, unable to find the Rājākula in the *Paddaṭṭi* accessible to me.

XIX.—INSCRIPTIONS FROM KHAJURAHO.

BY PROFESSOR F. KIELHORN, PH. D., C.I.E., GÖTTINGEN.

I.

FRAGMENT OF A STONE INSCRIPTION [OF HARSHADEVA?].

The stone bearing this inscription appears to have been found¹ near the temple of Vāmana, at Khajurāho, an ancient and decayed town in the Ohhatarpur State, Bundelkhand, North-Western Provinces; and it is now kept in the modern mausoleum near the temples. This is only a fragment of an apparently very large inscription. It contains 13 imperfect lines, the total height of which is 1' 4", while the length of the lines, beginning with 7" in the first line, gradually increases to 1' 3" in line 8, and decreases again to 5" in line 13. The writing is fairly well preserved. The size of the letters is $\frac{1}{4}$ ". The characters are Nāgarī; they closely resemble those of the inscription of Yaśovarman of the year 1011 (No. II below), and make it probable that the inscription is of about the same time or somewhat earlier. The language is Sanskrit, and what remains of the inscription is in verse.

Like the inscriptions of Yaśovarman and Dhāṅgadeva (Nos. II and IV below), this inscription appears to have opened with an account of the creation of the universe, and of the rise of a princely family, which I take to be the family of Chandrātreyā. In line 5 it speaks of a prince, from whom were born (line 6) the famous Jejjāka and Vijjāka. In line 7, it further mentions the illustrious Harshadeva who by his own arm conquered many proud enemies. And from line 10 we learn, that by somebody or other, who may have been Harshadeva himself or his successor, the illustrious prince Kshitipāladeva was placed again on the throne.

Harshadeva is well known to us, from the inscriptions of Yaśovarman and Dhāṅgadeva, as the son of Rāhila and father of Yaśovarman. And Jejjāka and Vijjāka are clearly the two brothers Jayaśakti and Vijayaśakti who are mentioned as the sons of Vākpati in the inscription of Yaśovarman, and of whom Vijayaśakti was the father of Rāhila and grandfather of Harshadeva. Moreover both, without doubt, are the two brothers Jejjā and Vijjā mentioned in line 6 of the Mahoba inscription published by Dr. Hultzsch in *Zeitschrift d. Deutsch. Morg. Ges.*, vol. XL, p. 47, from the name of one of whom is derived the name of the country Jejjābhukti, Jejjābhuktika, or Jejjākabhukti.

The prince Kshitipāladeva, Sir A. Cunningham is inclined to regard as a son of Harshadeva and elder brother of Yaśovarman, but from the way he is spoken of in the present inscription, it would appear that he was no Chandella prince at all. And I have no doubt that he really is the same Kshitipāladeva who in line 28 of the Silyadōnt inscription² is mentioned as the immediate predecessor of the prince Devapāla, who was ruling (at Kanauj) in the (Vikrama) year 1005. Yaśovarman was a contemporary of Devapāla; his father Harshadeva in all probability was contemporary with Kshitipāladeva; and I therefore assume that the relative *yena* in line 10

¹ See *Archaeol. Survey of India*, vol. XXI, p. 65. A photolithograph of this inscription was published by Sir A. Cunningham, *ib.*, vol. XXI, plate xvi, B; and an impression of it has been supplied to me by Dr. Burgess.

² An edition of this inscription, which has been lately re-discovered by Dr. Burgess, will be given at page 162.

of our inscription refers to Harshadeva himself, and that this prince first defeated Kshitipāladēva, but subsequently reinstalled him in the government of his dominions.³

TEXT.⁴

1. [सक्याधि]पे⁵ नमः । जगत्स[म्]
2. यं पापं किमश्चात्परं एवं यो व
3. न प्रमेयमखिलं न [वा] कल्पादौ विश्व[म]
4. धाः⁶ प्रथितप्रभावान् । चतुर्विधं भूतविकारजातं
5. [य]सकलभुवनव्यातकीर्त्तिप्रभावः पृथ्वीना[य]
6. [श्र]म् ॥ ¹⁰ तस्माज्ज्वाकाविज्वाकावभूतां कीर्त्तिभूषणौ । [स]
7. [भ]¹¹ जविजितानेकदूमारिष्टदः । तस्मात्स्वीर्यदेवः¹² सकल
8. ¹³ कांतिसंवर्धित । भीतं द्रुनिहितधनुर्वि शयमेपादावु(वु)जहित[य]
9. [प]रः¹⁴ । त्वज्जा स्थानमिवायातः पुनश्च घनगंकितः¹⁵ आस्तां¹⁶ किं व(व)वु
10. : पुनर्येन श्रीचित्तिपालदेवदुपतिः सिंहासने स्था¹⁷
11. ¹⁸ त्सादितारातिशयिणीकीर्त्तिविभूषणः ॥ प्रस
12. [दूर]स्त्रैरन्तिकस्थैः¹⁹ ॥ सातपक्ष[प]²⁰
13. [जत्व]ज — — [हित]

II.

STONE INSCRIPTION OF YASOVARMAN, OF THE YEAR 1011.

The stone which bears this inscription appears to have been discovered some time after A. D. 1843, amongst the ruins at the base of a temple, known as the temple of Lakshmanji, at Khajurāho; and it is now built into the wall inside the entrance porch of the temple at which it is said to have been found.¹ The inscription has been drawn attention to several times in the volumes of the Archaeological Survey of India, and an unfortunately very small photolithograph of it was published by Sir A. Cunningham, in *Archæol. Survey of India*, vol. XXI, plate xvii; but it has not been edited before.²

The inscription consists of 28 lines. The writing covers a space of about 5' 8" broad by 2' 5" high. Down to line 16, and from line 22 to line 27, it is (with the

³ Wars between the Chandellas and the rulers of Kanyakubja are mentioned, e.g., in verse 3 of the inscription published in the *Asiatic Researches*, vol. XII, p. 359; in line 13 of the Mahoba inscription referred to above; and probably in line 2 of the unpublished fragmentary inscription No. 29 of the Lucknow Museum.

⁴ From the impression taken by Dr. Burgess.

⁵ Metre, Śloka (Anuṣṭubh).

⁶ Metre, Śārdūlavikrīḍita.

⁷ Metre, Śloka (Anuṣṭubh).

⁸ Metre, Upajāti.

⁹ Metre, Sragdharā.

¹⁰ Metre, Śloka (Anuṣṭubh).

¹¹ Metre, Sragdharā.

¹² Read तस्मात्स्वी.

¹³ Metre, Āryā.

¹⁴ Metre, Śloka (Anuṣṭubh).

¹⁵ Metre, Śārdūlavikrīḍita.

¹⁶ i. e. आस्तां.

¹⁷ Metre, Śloka (Anuṣṭubh).

¹⁸ Metre, Āryā.

¹⁹ Metre, Rathodhātā.

²⁰ See *Archæol. Survey of India*, vol. II, pp. 425 and 426; vol. XXI, pp. 65 and 84. [Burt in 1838 (*J. A. S. Ben.* vol. VIII, p. 165) called it Chaturbhujā, but it is now called Lakshmanji, and the temple known as Chaturbhujā is at Jatkara.—Ed.]

² I have for some time been in possession of three rubbings of this inscription, taken by or for Sir A. Cunningham and kindly made over to me by Mr. Fleet; but only the two impressions supplied to me by Dr. Burgess have enabled me to edit the inscription critically.

exception of a few *aksharas* which can be readily supplied) well preserved; but the middle portions of the lines 17-21, and the second half of line 28, have suffered considerably by the peeling off of the surface of the stone, so that altogether about 30 *aksharas* have either gone altogether or are, at any rate, illegible in the impressions. The size of the letters is from $\frac{3}{4}$ to $\frac{7}{8}$ ". The characters, which are beautifully and carefully executed, are of the so-called *Kuṣīla* type,² differing little from the ordinary Devanāgarī.³ They include the somewhat rare sign for *jha*, e.g., in *jhātākāra* towards the end of line 8; besides, attention may be drawn to the old form of the sign for *pha*, used exceptionally in the word *phala*, at the beginning of line 6, and to the old form of the medial *e* in the last word *savitre* of the inscription.

The language is Sanskrit, and, excepting the introductory blessing and the concluding portion of line 28, the inscription is in verse. The verses, of which the total number is 49, were composed (verse 47) by the poet Mādhava, the son of the grammarian Dedda. The inscription was written by the *karapika*, or writer of legal documents, Jaddha, the son of Jayaguna(?) of the Gauḍa country (v. 48). The name of the engraver was given in line 28, but it is now illegible. The language of the inscription is fluent and correct, and in respect of orthography, too, there are few things that need be drawn attention to. The letter *b* is throughout denoted by the sign for *v*. The dental sibilant is used for the palatal sibilant in *kasmīra*, line 13, and the palatal for the dental in *kailāsād*, line 24, and *śardānuśānu*, line 27. Instead of *anuscāra*, we have the dental nasal in *vanśah*, line 5, and in *hansāh*, line 15; instead of *ñcha*, *ncha* in *vanchana*, line 1; instead of *mr*, *mvr* in *namvrl*, line 14, and *namera*, line 26; and instead of the conjunct *jje*, *jv* in *njvāla*, lines 3, 5, and 11, and in *prodyajvālā*, line 16. The sign for *visarga* has been omitted in *vakshasthale*, line 2, *kshilipā stuvanti*, line 9, *sādhubhi stūyate*, line 19, and *rave spashṭa*, line 20, where the omission is really permitted; but also, wrongly, in *īśa smita*, line 4, and *prāpti kshayāya*, line 6. The rules of euphony have not been observed in *ugrān-jagati*, line 1, and in *yam-icchintya*, line 10, *bhūmibhṛitām-varishṭhaḥ*, line 10, and *savarṇām-vidhinā*, line 12. Lastly, *nishanna* is put wrongly for *nishanna* in line 8, and *tridiva* for *tridiva* in line 24.

The inscription is dated, in line 28, both in words and in decimal figures, 'in the year 1011,' which, as a year of the Vikrama era, corresponds to A.D. 953-54. And it records (in verses 42 and 43) the erection of a temple of Viṣṇu, under the name of Vaikuṇṭha, by the prince Yaśovarman, also called Lakshavarman (verses 37 and 39) of the Chandrātreyā (or Chandella) family. By way of introduction, the inscription furnishes an account of the ancestors of Yaśovarman and of his own achievements. In the family of the sage Chandrātreyā, who himself was a son of the sage Atri, there was, we are told, the prince Nannuka (v. 10), whose son was Vākpati (v. 12). Vākpati had two sons, Jayaśakti and Vijayaśakti (v. 14), of whom the latter begat Rāhila (v. 16), whose son again was Harsha (v. 18). This prince married a lady named Kañchhukā, of the Chāhamāna tribe (v. 21), who bore to him Yaśovarman. This prince, in verse 23, is represented in a general way as having carried on successful wars against the Gauḍas, Khasas, Kośalas, Kāśmīras, Mithilas, Mālavas, Chedis, Kurus, and Gūrjaras, and he is, in particular, stated to have defeated the king of Chedi (v. 28), and conquered the Kālāñjara mountain.

² [See Dr. Bühler's remarks on the Dewal Prastuti, ante p. 73.—Ed.]

The inscription appears to have been set up after the death of Yaśovarman; for, in verse 44, we are introduced to his son Dhaṅga, who, in verse 45, is represented as ruling the earth as far as Kālañjara, and as far as Bhāsvat, situated (?) on the banks of the river of Mālava; up to the banks of the river Kālindī (or Yamunā), and to the frontiers of the Chedi country; and even as far as the mountain Gopa, or Gopātri. These localities indicate, then, the extent of the Chandella kingdom during the reign of the prince Dhaṅga; and that kingdom, accordingly, extended from the river Yamunā in the north to the frontiers of the Chedi kingdom in the south, and from Kālañjara in the east or north-east to Gopātri, the modern Gwālior, in the north-west. Bhāsvat, judging from the way in which it is introduced, should be looked for, opposite to Kālañjara, in the west or south-west, and I would therefore identify it with Bhāilla-svāmin or Bhailasvāmin, the modern Bhilsa on the river Vetravati or Betwa, from near which was issued the grant of the Chandella Madanavarmadeva of the year 1190.*

Attention may here be drawn also to the interesting verse 43 of the inscription. According to it, Yaśovarman had received the image of Vaikuṇṭha, which he set up in the temple founded by him, from Devapāla, the son of Herambapāla. Herambapāla in turn had obtained it from Sāhi, the king of Kīra, who had received it from the lord of Bhoṭa, who again had got it from the Kailāsa. Devapāla is called *haya-pati*, which may mean either 'the lord of horses', employed (like *aśva-pati*) as a title, or 'the lord of the Hayas'; however this may be, there can, I believe, be no doubt that the Devapāla, here spoken of, is the same Devapāla who is mentioned as a paramount sovereign (of Kanauj) and as the successor of Kshitipāladeva, in the Siyaḍoṇi inscription, with the date (Vikrama) Samvat 1005. The Kīras have, as I have stated elsewhere,⁵ by some been identified with the Kāśmīras, while in the *Bṛhatsaṃhitā*, XIV, 29, they are separately enumerated as a people inhabiting the north-east, together with the Kāśmīras. Bhoṭa, according to Lassen,⁶ is the modern Tibet.

Finally, in the last line, the inscription appears to mention a prince Vināyaka-pāladeva, regarding whose relation to the Chandella princes I am unable at present to offer any conjecture.

TEXT.⁷

L. 1. श्री नमो भगवते वासुदेवाय ॥

दधानानेका यः किरिपुरुषसि[होभय]लुपं त[दा]कारोच्चेद्यां तनुमसरमुच्यानजवरात् ।

जघान त्रीनुयान्ज(ज)गति कपिलादीनवतु वः स वैकुण्ठः कण्ठध्वनिचकितनिःशेषभुवनः ॥* —[1].

पायासुर्ध्व(र्ध्व)निवन्ध(ध्व)न्यतिकरे देवस्य विज्ञानयः

सद्यो विस्मितदेवदानवनुतास्तिसस्त्रि[सो]की

2.

हरः ।

यासु त्र(त्र)िभ्रवितोर्णमर्चसन्निधं पादारविन्दचुतं

धत्तेद्यापि जगत्(ज)येकजनकः पुष्पं स मुहूर्तं हरः ॥* —[2].

* See *Indian Antiquary*, vol. XVI, p. 202.

* See *ib.* vol. XVII, p. 9.

* *Indische Alterthumskunde*, 2nd Ed., vol. I, p. 523.

* From impressions taken by Dr. Burgess.

* Metre, Śikharinī.

* Metre, Śardūlavijrūṭita; and of the two next verses.

देवः पातु स वः पयःकणभृति व्योम्नोव ताराचिते

देवामित्रणलाञ्छने¹⁰ दिविसदः संत्यज्य सर्वानपि ।

तस्मिन्वचनगैलभित्तिविपुले वचः¹¹ स्तने यस्य ताः

पेतुर्मन्दरमङ्गमभ्रमवलज्जकीकटाचच्छटाः ॥ —[3].

गंभीरो -

3. स्व(स्व)धयः शशाङ्कविमत्स्यास्व[त्]तापोज्ज(ज्ज)ली

धोरी धाति मञ्जुश्रीधरवराः कल्पद्रुमाख्यागवान् ।

या कल्पादविकल्पनिर्मलगुणधामाभिरामः¹² प्रभुः

सत्त्वं ब्र(ब्रू)त यदि क्वचित्पुनरभूतुष्यो यशोवर्धनः ॥ —[4].

प्रधानादव्यक्तादभवदविकारादिह महानहंकारस्तस्मादजनि जनितोपपन्नगणः ।

ततस्तस्माद्वाणि प्रसव-

4. मलभक्त¹³ क[म] वशादधैतेभ्यो भूतान्यनु भुवनमेभ्यः प्रवृत्ते ॥ —[5].

इहाद्यो विद्यानां कविरखिलकल्पपुत्रतौ¹⁴ परः साधो देवस्त्रिभुवनविनिर्माणनिपुणः ।

स विज्ञेयामीशः¹⁵ स्थाितकमलकिञ्चत्कवसतिर्महिम्ना स्तेनैव प्रथममय वेष्टाः प्रभुरभूत् ॥ —[6].

तस्मादिहस्तज्जः पुराणपुरादास्त्रायधास्यः कवेर्येभ्यश्च-

5. नयः पवित्रचरिताः पूर्वं मरीच्यादयः ।

तवातिः सुपुत्रे निरन्तरतपस्तीव्रभावं सतं चंद्रावेयमल्लविमोज्ज(ज्ज)सतरज्ञानप्रदीपं मुनिं ॥ —[7].

शक्ति स्तस्त्रिविधायिनः स जगतां निःशेषविद्याविदस्तस्यालोपनताखिल[त्]तिनिधेर्वन्मः¹⁶ प्रशंसाकृतं ।

यत्नाभूष पराक्रमेण लघुता नो चाटुकारोदतिर्नात्याप्यंतरसा -

6. रता न च फलप्राप्तिः¹⁷ चयायात्मनः ॥ —[8].

तस्तवाणप्रगुणमनसा सर्वसंपत्पदानामुद्युक्तानां जतकृतवृगाचारपुण्यस्थितानां ।

तत्त्वत्वानाममलयशसां भूभुजां का प्रशंसा येषां शक्तिः सकलधरणीध्वंसने पालने वा ॥ —[9].

तत्र चतुष्टयार्णवसारनिकषयावा यशवन्दनकीडालंजतदिक्यु -

7. रन्ध्रिवदनः श्रीनयुकोभूषणः ।

यस्यापूर्वपराक्रमक्रमनमन्त्रिशेषविधेयिणः संख्यास्ताः शिरसावहृषुपतयः शेषामिवाक्षां भयात् ॥ —[10].

यस्यानंदितवंदिहंदरचितस्तोत्रक्रियाप्रक्रममात्मज्ञानस्व(स्व)पुवैरिवर्गजयिनः कंदर्पकल्पाकृतैः ।

नाम चामतनूयतां मृगदृशां सद्यो विधत्ते पदं स्वान्तेषु

8. द्विपतां च राशिपु व(व)लादैक्यमव्याहृतं ॥ —[11].

तस्मादभूदाजिपराजितारेः श्रीवाक्यतिर्वाक्यतितुल्यवाचः ।

यस्यामला भ्यामति भानुभाभिः सहैव लोकावितर्येपि¹⁸ कीर्तिः ॥ —[12].

यस्यामलोत्पलनिषव(ण)किरातयोषिदुहोततद्रूपकलध्वनिरभ्यसानुः ।

कीडागिरिः शिखरनिर्धरवारिपातभाक्ता -

¹⁰ Read *लाञ्छने.

¹¹ The *ekshara* वा was originally omitted, and is engraved above the line.

¹² Originally *जम्भल.

¹³ Metre, Sikkharini; and of the next verse.

The two *eksharas* क्य were originally omitted, and are engraved above the line.

¹⁴ Metre, Śāradālavikāṣṭhita; and of the next verse.

¹⁵ Read *ज्येष्ठ.

¹⁶ Metre, Mandākrāntā.

¹⁷ Metre, Śāradālavikāṣṭhita; and of the next verse.

¹⁸ Originally *विश्ववीर्य.

¹⁹ Metre, Upajāti.

9. रताच्छवितकेकिगणः स विन्ध्यः ॥²⁰—[13].
 तस्माद्विन्ध्यधातुः क्षीराब्धेवन्द्योन्मुक्तो²¹ यद्वत् । इवाक्यजावभूतां जययतिविजययति ॥²²—[14].
 तयोर्हयोरप्यमितप्रतापदावान्मिदन्वाहितकाननानि ।
 कर्माणि रोमांचनुयः समेताः समूर्धकम्पं क्षितिपाः²³ स्तुवन्ति ॥²⁴—[15].
 तत्रानुजम्भा तनयं राहिलाख्यमजोजनत् । निद्राद -
 10. रिद्रतां यान्ति यम्बिचिन्त्य²⁵ निद्रि द्विषः ॥²⁶—[16].
 भोमभ्याम्यदसि[सु]चि स्रवदक्षकम्पादिताज्यक्रिये
 ज्यानिर्गोषवयट्पदे कमचरत्संरथ्य(स्य)[यो]धत्विजि ।
 अथान्तः समराध्वरेप्रतिहतक्रोधानिलोहीपि[ति]
 [वे]रोदक्षिपि यः पशूनिव क्षती मन्तेर्जुहाव द्विषः ॥²⁷—[17].
 श्रीहर्षभूपमव भूमिभूताम्बरिष्ठः²⁸ सोसूत कल्पतरुकल्पमन -
 11. स्रसत्(सु)ः²⁹ [18].
 अथापि यस्य सुविकासिययःप्रसूनमभ्याधिवामसुरभोषि दिगन्तराणि ॥³⁰—[18].
 यत्र श्रीश्च सरस्वती च सहिते नोतिक्रमो विक्रम -
 स्तेजः सत्त्व(सु)गुणोज्ज्वलं परिणता चान्तिव नैसर्गिकी ।
 सन्तोयो विजिनीयुता च विनयो मानव पुण्यामन -
 स्तस्थानसंगुणस्य विष्णयनिधेः विश्राम वस्तु स्तुमः ॥³¹—[19].
 भीहर्षमांपराधे अधुरिपु -
 12. चरणाराधने यः सत्पूजः³²
 पापाप्रापिन्भिन्नो निजगुणगणनाप्रक्रमेवप्रगल्भः ।
 शून्यः पे(पे)शून्यवादेनृतवचनसमुच्चारेण जातिमुक्तः
 सर्वत्रैवं स्वभावप्रयितगुणतया नाम [कः स्तु] यतसी ॥³³—[20].
 सोनुरुपां सुरुपाः कञ्चुकाख्यामकुलधोः³⁴ [1] सवर्णास्त्रिधिनोवाह³⁵ बाहमानकुलीद्वयो ॥³⁶—[21].
 यस्याः पतिव्रततुलामधिरोढुमी -
 13. या नारदस्वती गुरुतरामभिमानिनीति³⁷
 पल्लुः समोद्भितविधानपरापि साध्वी काश्यान्तया परमगादतिलज्जितेव ॥³⁸—[22].
 गौडक्रीडालतामिस्तुलितस्रसव(व)लः कोशलः कोशलानां
 नम्यत्कम्पी(श्री)रवीरः शिथिलितमिथिलः कालवस्त्रालवानां ।
 सोद[त्सा]वदाचदिः कुशतरुपु मरुत्संज्वरो गूर्जराणां
 तस्मात्तस्यां स जज्ञे नृपकुल -
 14. तिलकः श्रीयशोवर्मराजः ॥³⁹—[23].
 स दाता राधेयः स च शचिवचाः पांडुतनयः स शूरः पार्वीपि प्रथितमहिमानः किमपि ते ।

²⁰ Metre, Vasantatilakā.

²¹ Originally, क्षीराब्धेः, read क्षीराब्धेः.

²² Metre, Āryā.

²³ Metre, Upajāti.

²⁴ Read य विचिन्त्य.

²⁵ Metre, Śloka (Anuṣṭubh).

²⁶ Metre, Śārdūlavikrīḍita.

²⁷ Read *तां वरिष्ठः.

²⁸ Metre, Vasantatilakā.

²⁹ Metre, Śārdūlavikrīḍita.

³⁰ The first of these two akṣaras is quite illegible in the impressions.

³¹ Metre, Śārdūlavikrīḍita.

³² Read सवर्णास्त्रिधिनोवाह.

³³ Metre, Śloka (Anuṣṭubh).

³⁴ Metre, Vasantatilakā.

³⁵ Metre, Śārdūlavikrīḍita.

³⁶ Metre, Śārdūlavikrīḍita.

व्यतोता: किं वू(वू)मो यदि पुन[रि]च सु: स्वचरिते [दि]या नस्वी(मो)कुर्युर्वदनमवलो[को]नमधुना ॥²⁷
—[24].

वस्तुवातरि तत्र भूयति नृणां क्लेशाय शस्त्रपक्षः

कामं दातरि सिद्धकेलिसुमनस्तथाय कल्पद्रुमा: [1.]

वित्तेश: पर -

15. म(मा)यं विविधधुरस्तान्ती विलासी स चे -

दास्ते तस्य सतीन्दुरत्यलवनप्रोत्थं दृशामुत्सवे ॥²⁸—[25].

यथोद्योगे व(व)लानां प्र[स]रति रजसि व्याम[मि]दो[त्तराने]

स्व:सिन्धुर्व्य(व्य)वरोधा: पिहितस्वचिरभूदानुरादशेरस्य: ।

स[म्य]न्देवन्दुन्ती मुदमधित वियत्साभमालोच्य इत्या: ॥²⁹

सोत्कृष्टास्तस्युरासीवयनदगयती कृण्णितावृत्तयवो: ॥³⁰—[26].

अन्धीन्याव(व) -

16. इकोपद्विपकलहमिलदन्तदण्डाभिघात -

प्रोद्यज्वा(ज्वा)लाकलापप्रसृतवृत्तभुजि व्याघनध्वानभीम ।

पीतासुखी(खी)वरच:प्रमदक[लकल] "वृादरौ[द्रप्रहासे]

धीरं भो[तिव लक्ष्मी: समरगि]रसि यं सं[भ्रमा]दालि[लिङ्ग] ॥ —[27].

उत्तुङ्गाञ्जनशैलसविभचलभ्रतद्विपेन्दुस्थित -

कुध्यद्वरधन्विमार्मगणप्रारब्ध(व्य)रसाक्रियं ।

विख्यातचितिपालमौ -

17. निरचनाविन्यस्तपादासु(सु)जं

संख्येसंख्यव(व)नं व्यजेष्ट गतभीर्यवेदिराजं जठात् ॥³¹—[28].

लक्ष्म्यायाकलुषवपुष: कान्तिमह[र]मि[न्दो]र[न्या?]यत्त[स्वरि]तविधुरा[त्सु]न्दर[वारवि]न्द्यात् ॥

य[स्या?] — — — — — [वाचंते] संभ्रान्ताभि: कथमपि सुखं वोक्त वैरि-

प्रियाभि: ॥³²—[29].

गङ्गानिर्गच्छरध्वनिभयभ्याम्यनुरङ्गजा:

सद्य:सुसविपु(वु)वकेस -

18. रिरवत्स्वल्करीन्दाकुला: ।

यत्सैन्यै: प्रतिकल्पपादपमुमानूनप्रसूनोद्यया:

प्रालेयाचलमेखला: कथमपि [क्रा]न्ता: य[नैर्हिगलये] ॥³³—[30].

उच्च[प्रा]कारमि[त्तिस्त्रि]त[स]मद[शिखि]कू[?] — — [तिना?]द

— — [श]— — — अय[रव]तुरगप्राप्तवेगान्तराय: ।

यन्मन्धन्दिने स्यात्तरनिरनुदिनं नीलकण्ठाधिवामं

जपाङ्ग क्रीडया यस्तिलकमिव भुव:

²⁷ Metre, Sikkhorinl.

²⁸ Metre, Sārdūlavikrīṭita.

²⁹ Read वृत्तः.

³⁰ Metre, Sragdhārā; and of the next verse.

³¹ The first akṣara in [सुख] in the impression looks like व.

³² Metre, Sārdūlavikrīṭita.

³³ Metre, Mandākrāntā.

³⁴ Metre, Sārdūlavikrīṭita.

19.

किञ्च कालंजरार्द्रं ॥ "—[31].

या शस्त्रयज्ञादखण्डितमहावीरव्रतप्रक्रियै -

रा वा(वा)व्यादविलुप्तसन्ध[समयै]रा पा[णि]पोडाविधेः ।

चयान्ताथिर्वि[नीर्ण]पुणर्विभवैस्त[थिप्सता]काचि[भि] -

[दंरात्त्वयंकाकृतोच?]पुनर्कैयः साधुभि[ः]स्तयते ॥ "—[32].

[नि]न्दामुपै[मि] पुरुषान्तरसङ्गमेन [शान्ति]व जातु सततस्वमणक्रमेण ।

यस्यातिपौरुषनिरस्तमनुष्यभावे लोके स[सु] "—

20.

[द्रगत]कीर्तिरनिन्दितैव ॥ "—[33].

एकैवोवाह लोकेक्षिन्पुत्रलब्धोन्नतं शिरः । कञ्चुका येन धीरेण देवकीव मधुविधा ॥ "—[34].

गौ[यौ]दायनयादिनिर्मा[लग्]णयामाभिरा[मं] यगो?

[यस्था?]शेष[विग्रह]ना[वति]लक[ङ्गा]य[न्ति]सि[ह]स्त्रि[य]; ।

[तस्य]स्त्रीवम]मित्रमर्हन्[र]वि[ः]स्त्रप्रकाशीकृत -

खेलोक्तस्य सहस्रसंख्यसहस्रो दीपप्रदानीपमं ॥ "—[35].

क्रोधोदृत्तान्तकञ्चुकुटिल -

21.

पटुरल(ण)चण्डकोदण्डयष्टि -

ज्वाघातस्फारघोरध्वनिचकितमनःसंभ्रमध्वान्तदृष्टु ।

स्त्रष्टं नष्टेषु दूरं कचिदपि रिपुषु चकते[जो]स्व[स्व]रागे -

— यं[प्यौज] न व्य[रंसी]दुवन[?] [वि]जयि[नचण्ड]दो[इष्ट]क[चङ्?] ॥ "—[36].

[यो]लचव[मं]वृप[ति]ः शरदिन्दुकान्तमाख्यातुमिच्छति यशःप्रस[रं] वचोभिः ।

दीपप्रभापरिचयेन विमुग्ध[वु]दिर्मध्यन्दिने दिवसनायसुदीप्ततेसौ ॥ "—[37].

22.

यवाक्रामदवक्रमानसव[व]लिव्याजप्रयोगापत -

त्पृथुलंचनलव्य[व्य]लाघवमघच्छेदी पदं वामनः ।

लोकालोकाशिरःशतप्रतिहतज्योतिर्विवस्वाद्य य -

सस्य क्रामति तत्रिगाकर[महा?]श्रीम[र्चि]शुभो यशः ॥ "—[38].

[धो]रो दिग्विजयेषु केलिसरसो[न्तो]व्रप्रता[पं]दध -

विग्रोपद्विपदध्यधोभयतटीविन्दुस्तसेनाभरः ।

मज्जन्तकरीन्दुपंकिलजलां श्रीलचवर्मा -

23.

भिध -

शक्रे शक्रसमः कलिन्यतनयां जङ्घीः सतां च क्रमात् ॥ "—[39].

शाखानेषु मञ्जीमुजां मुनिजनस्थाने सतां सङ्गमे

धामे पामरमण्यलोषु वणिजां वीथीपथे चत्वरि ।

[च]ध्वन्ध्व[गमं]कवासु [निलये]र[ण्यौ]कसां विष्मया -

* Metre, Sragdharā.

* Metre, Śārdūlavikrīḍita.

* This and the following three akṣaras might be read स भमति, but I believe that स has been altered to सु and ति to ह, and the two akṣaras भम are so similar to ह, that they may be read either way.

* Metre, Vasantatilakā.

* Metre, Śloka (Anuṣṭubhi).

* Metre, Śārdūlavikrīḍita.

* Metre, Sragdharā.

* This akṣara looks like म, altered to र.

* Metre, Vasantatilakā.

* Metre, Śārdūlavikrīḍita; and of the next two verses

चित्त्वं [तद्] गकोत्तनेकमुखराः सर्वत्र सर्वे जनाः ॥ —[40].

ग्रहान[नि] शरदखण्डग्रशिप्रसभे कोपं व्यनक्ति हृदयस्थमरिप्रिया -

24.

र्णा ।

सिंदूरभूषणविवर्जितमाख्यपद्ममुत्पट्टहारवलयं कुचमण्डलं च ॥²³—[41].

तेनेतच्चाश्चामोकरकलसलसद्योम धाम श्यापयि

भ्राजिष्णु प्राग्भवंश्वजपट[पटलां]दोलितां[भोज]हृन्दं ।

देव्यारामेस्तुपारचितिधरशिखरस्थिर्द्विर्बिष्णुरामा

दृष्टे यात्रासु यत् त्व[वि]दिववसतयो विम्वयन्ते समेताः ॥²⁴—[42].

केलाशा[मा]द्रोटनाथः सुहृदिनि च ततः को -

25.

रराजः प्रपदे

साहिस्तम्भादवाप द्विपतुरगव[ध]नेनानु हेरम्ब[स्व]पालः ।

तत्सुनोर्दवपालातमव हयप[ति]ः प्राप्य निन्ये प्रतिष्ठां

वेकुण्डं कुण्डितारिः चिति[धरति]लकः शोधगोवर्धराजः ॥ —[43].

शोधः स्वभुजप्रसाधितमहोन्निर्याजराज्यस्थितिस्तम्भादास महोदधेरिव विभुः सत्तुर्जनानन्दलत् ।

सुवे नश्यदरातिवन्मसुभटप्रस्तयमानस्तुतिर्नि -

26.

त्वं नम्बु[म्]महीपमौलिगलितसक्पूजितांविद्वयः ॥²⁵—[44].

पाकालक्षरमा च मानवनदोतीरस्थितं²⁶ भास्वतः कालिन्दोसरितस्तटादित इतोप्या चेदिदेगावधिः]

[पा तम्भादपि] विम्वयैकनिज[या]दोपाभिधानाद्विरयेः शास्त्रि चि[ति]मायतोर्जितभुजव्यापारलोला-
जि[तां] ॥ —[45].

यस्यागविक्रमविवेककलाविलासप्रज्ञाप्रतापविभवप्रभवचरित्वात् ।

चक्रे क्षतो

27.

सुमनसां मनसामकम्भादम्भादकालकलिकालविरामयंकां ॥²⁶—[46].

शब्दा[श्च]नुगाम[स]नविदा पितृमान्यधत्त देहेन माधवकविः स इमां प्रशस्तिं ।

यस्यामलं [कवि]यमः क्षतिनः कथासु रोमाञ्चकञ्चक्रुवः परिकोत्तयन्ति ॥ —[47].

संस्कृतभाषाविदुषा जय[गु]ण[पुत्रे]ण कौतुका[लिखि]ता ।

रुचिराचरा प्रशस्तिः करणिकजवेन गौडेन ॥²⁷—[48].

पाताङ्ग -

28.

मिपतिः पृथ्वीं तयोधम्भ[ः]²⁸ प्रवर्द्धतां । नन्दन्तु गोविजम्भान[ः]²⁹ प्रजा प्राप्नोतु निर्वृतिम्³⁰

—[49].

सत्यत्वरदग्रगतेषु एकादशाधिकेषु सम्बत् १०११ उज्जीवर्णा चयं रु[पका]र

.³¹ यो[वि]जम्भायक[ः]³² पालदेव³³ पालयति [वसु]धां वसुधानि[ध]म[ता]

निर्दे स्व[वि]रि[भः] १७ नमो भगवते वासुदेवाय ॥ नमः सवित्रे ॥

²³ Metre, Vasantatilakā.

²⁴ Metre, Śrāṅgīhark; and of the next verse.

²⁵ Metre, Śārdūlavikrīḍita; and of the next verse.

²⁶ The vowel of this akṣara (ने) may have been struck out. I would suggest reading: *मिपतिः

²⁷ Metre, Vasantatilakā; and of the next verse.

²⁸ Metre, Āryā

²⁹ These signs of visarga were originally omitted.

³⁰ Metre, Śloka (Anuṣṭubh).

³¹ Here from 10 to 12 akṣaras are illegible in the impressions.

³² Of the akṣaras in these brackets only व and ण appear to me to be certain.

³³ This दे was originally वः

TRANSLATION.

Om!

Adoration to the holy Vāsudeva!

(Verse 1.) May that Vāikunṭha protect you, who, frightening the whole world with his roaring, as boar and as man-lion, slew the three chief Asuras, Kapila and the rest, (*who were*) terrible in the world, (*and who*) possessed one body which by the boon of Brahman enjoyed freedom from fear (*and*) could be destroyed (*only*) by (*Vāikunṭha*) having assumed those forms!

(2.) May the three strides of the god Hari, (*made*) when he was cheating Bali, (*and*) at once praised by the astounded gods and demons, protect the three worlds! Even now that one father of the three worlds, Hara, bears on his head the holy water which, respectfully then offered by Brahman, fell on (*Hari's*) lotus-foot.

(3.) May that god protect you, on whose famous breast, broad like the wall of the Añjana mountain, (*and*) covered with drops of water so that it appeared like the star-covered sky, (*and*) marked with scars by the swords of the Daityas, fell, withdrawn from all (*other*) inhabitants of heaven, many glances of Lakshmi, agitated with confusion at the proximity of the Mandara mountain!

(4.) Deep like the oceans, pleasing like the moon, radiant with the brilliancy of the sun, firm like the Creator, great like the noblest of mountains, munificent like the trees of paradise,—tell me truly, if anywhere there has been another lord, charming with a multitude of spotless excellencies unchangeable to the end of the world, equal to Yaśovarman!¹⁰

(5.) From Nature unmanifested (*and*) changeless there proceeded here the Great One; from that was born Self-consciousness, which engendered the group of the organs (*upagraha*); from that in due order the Subtile Elements took their origin, and from them the Gross Elements; from them afterwards proceeded the World.¹¹

(6.) Then, when the whole world had come to an end, there was first here by his own greatness the mighty Creator, the first sage of all kinds of knowledge, the divine witness on high, skilful in creating the three worlds, that ruler over all who dwells on the filaments of the opening lotus.

(7.) From that Creator of the universe, that ancient being, that sage who is the abode of sacred knowledge, sprang those early sages of holy conduct, Marichi and the rest. Atri, one of them, begat the sage Chandrātreyā, who by his ceaseless austerities acquired fierce might, (*and*) who was a flame of unfeigned intensely radiant knowledge.

(8.) The family proceeding from him, who caused the welfare of the worlds (*and*) was acquainted with every science (*and*) a receptacle of sacred lore that came to him of its own accord, is a fit object of laudation; (*a family*) where neither prowess has caused depression nor flattery elation, in which there has not been a particle even of

¹⁰ The above gives the general meaning of the verse, I believe, correctly; but the first half of it does not admit of a proper construction.

¹¹ Compare, e.g., the *Sāṅkhya Aphorisms of Kapila*, translated by Ballantyne, 2nd Ed., p. 71; Davies, *Hindu Philosophy*, pp. 20 and 21, 35, 64. The word *संज्ञा* of the text appears to denote the five organs of sense, the five organs of action, and *manas*.

feebleness, and where the attainment of the objects desired has not tended to the destruction (of the possessor).

(V. 9.) How shall we praise the princes of spotless fame of that (*family*), whose thoughts were nobly directed towards the protection of people in distress, the possessors of every blessing who, full of energy, inasmuch as they practised the conduct of the golden age, had a meritorious existence, (*and*) who had the strength to destroy as well as to protect the whole earth?

(10.) Among them there was the illustrious prince Nannuka, a touchstone to test the worth of the gold of the regal order, who playfully decorated the faces of the women of the quarters with the sandal of his fame; (*and*) of whom, inasmuch as his enemies without exception bowed down at the progress of his unprecedented valour, princes confounded, through fear, carried the command on their heads, like a garland.

(11.) As he conquered many hosts of enemies (*and*) was shaped like the god of love, his name, made known by the spread of the laudations uttered by groups of delighted panegyrists, at once took its place in the minds of deer-eyed women whose bodies were emaciated (*with love of him*), while despair unobstructed forcibly took hold on crowds of antagonists.

(12.) From him, who in battle defeated the enemies (*and*) whose speech was like that of Vākpati, 'the lord of speech,' was born the illustrious Vākpati, whose spotless fame roams about in all the three worlds, together verily with the rays of the sun.

(13.) Whose pleasure-mound (*was*) that Vindhya, the peaks of which are charming with the sweet notes of his excellencies sung by Kirāta women seated on spotless lotuses, (*and*) on which groups of peacocks are made to dance by the bubbling noise of waterfalls rushing down from its tops.

(14.) As the moon and the Kaustubha (*arose*) from the ocean of milk, so were born from that home of wonder two sons, Jayaśakti and Vijayaśakti.

(15.) Princes, when they are met together, enraptured praise with shaking of heads the deeds of both of them, by the unmeasured prowess of whom adversaries were destroyed, as woods are burnt by a blazing fire.

(16.) The younger of the two begat a son named Rāhila, thinking of whom the enemies enjoy little sleep at night.

(17.) Who never tired, at the sacrifice of battle, where the terribly wielded sword was the ladle, where the oblation of clarified butter was made with streaming blood, where the twanging of the bow-string was the exclamation *vashat*, (*and*) at which exasperated warriors marching in order were the priests, successful with his counsels (as with sacred hymns) sacrificed, like beasts, the adversaries in the fire of enmity, made to blaze up high by the wind of his unappeased anger.

(18.) Then that most excellent of rulers, whose vigour was aught but slight, begat the illustrious prince Harsha, who was almost like a tree of paradise, the flowers of whose widely expanding fame make the regions fragrant with the scent of their perfume even now.

(19.) In him (*were*) fortune and eloquence combined, statesmanship (*and*) heroism, vigour radiant with the quality of goodness and complete patience come to him by nature, contentment and a desire for victory, modesty and self-confidence. Endless as are his excellencies, what is it then that we shall praise of that meritorious store of marvel?

(V. 20.) He who (*was*) afraid to offend against the law, anxious to worship the feet of (Vishnu), the enemy of Madhu, unacquainted with wicked utterances, abashed when his own excellencies were being enumerated, void of calumnious speech, (*and*) mute by birth to utter untrue words,—what person then was he, that is thus praised as in every respect endowed by nature with famous qualities?

(21.) He, of beautiful body (*and*) unblunted intellect, with due rites married a suitable (*lady*) of equal caste, named Kañchhukâ, sprung from the Châhamâna tribe.

(22.) Arundhati, priding herself to be her superior, was nevertheless unable to measure herself with her in devotion to her husband; and it was for this reason that she, although a good wife (*and*) intent to do the behests of her husband, extremely abashed as it were, became so utterly emaciated.

(23.) She bore to him that frontal ornament of princely families, the illustrious king Yaśovarman, who was a sword to (*cut down*) the Gaudas as if they were pleasure-creepers, equalled the forces of the Khasas, (*and*) carried off the treasure of the Kośālas; before whom perished the Kaśmīri warriors, who weakened the Mithilas, (*and*) was as it were a god of death to the Mâlavas; who brought distress on the shameful Chedis, who was to the Kurus what a storm is to trees, (*and*) a scorching fire to the Gûrjaras.

(24.) If (Karna), that munificent son of Râdhâ, and that true-speaking son of Pându, and (Arjuna), that heroic son of Prithâ,—need we say it? if all those whose greatness is any way famous, who have passed away, were to be here again, they would, blushing at their own conduct, bend down their faces, were they to see him here now.

(25.) While *this* prince is protecting the distressed, the carrying of arms (*only*) tends to fatigue men; while *he* is granting desires, the trees of paradise (*only*) furnish beds of flowers for the amorous play of the Siddhas; the lord of riches has his mind bewildered at the growth of (*his*) real wealth, when *he* is dallying; while *his* face is a feast of the eyes, the moon causes delight (*only*) to groups of lotuses.

(26.) When the dust rose on the expeditions of his forces, the river of heaven had its current diverted midway by the embankments formed in it; the sun, having its lustre covered, was pleasant like a mirror; seeing the sky all over covered with clouds, the elephant of the lord of the gods became delighted, (*and*) the swans eagerly looked upwards, (*and*) a thousand eyes of averted enemies became closed.

(27.) Him, (*who remained*) calm at the head of battle, where a fire was spreading with the masses of flames issuing forth from the strokes of the big trunks, meeting in fight, of the mutually enraged elephants, (*which was*) terrible with the deep sounds of the bow-strings, (*and*) where the laughter of demons, intoxicated with the blood drunk by them, was made awful by their mad confused shouts,—him Fortune, frightened as it were, anxiously embraced.

(28.) Free from fear, he impetuously defeated in battle the Chedi king whose forces were countless, who had put down his lotus-foot on rows of diadems of famous princes, (*and*) who tried to protect himself by showers of arrows of enraged irresistible archers, standing on mighty infuriated elephants that were marching along like towering Añjana mountains.

(V. 29.) [This verse, of which a portion is more or less illegible in the original, appears to say that the wives of the enemies considered his face more beautiful even than the moon and the lotus].

(30.) At the conquest of the regions, his soldiers gradually managed to ascend the slopes of the snowy mountain, where plentiful flowers had been gathered by Umā from every tree of paradise; where the troops of horses became unmanageable with fright at the gurgling sound of the torrents of the Ganges, (*and*) which were crowded with (*his*) mighty elephants, terrified at the roaring of lions suddenly awakened from their sleep.

(31.) [He easily conquered the Kālañjara mountain, the dwelling-place of Śiva, which is so high that it impedes the progress of the sun at mid-day.]

(32.) By people who, since they began to handle the sword, have never ceased to observe the vow of heroism, by those who from childhood have never broken their plighted faith, by those who, till their hands began to ache, have bestowed ample wealth on suppliants, as well as by those who wish to have their desires fulfilled,—he is praised by (*all*) good men, enraptured at the tales of his high pre-eminence.

(33.) The people, among whom the notion of his being a human being had been banished by his manliness, certainly did absolve his fame from all blame for going to the sea, afraid as it was of incurring censure by coming in contact with other men, and of never obtaining rest if it were constantly to roam about.⁶⁶

(34.) By (*having given birth to*) this steadfast (*prince*), Kañchhukā alone in this world carried her head erect (*with pride*) at the birth of a son, just as Devakī did by (*giving birth to*) the enemy of Madhu.

(35.) Since the wives of the Siddhas sing his fame, the ornament of all faultless rulers, (*which is*) charming by reason of (*his*) heroism, generosity, wisdom, and a multitude of other spotless qualities,—to laud him, that sun in scattering the enemies, is like illumining the thousand-rayed (*sun*), when it has clearly manifested the three worlds.

(36.) In battle, the impetuous massive arms of that ocean of regal splendour, engaged in conquering the earth, did not cease to itch, even though the enemies,—their sight bewildered, when their minds were frightened by the loud fearful sound of the twanging of the string of his terrible large bow, crooked like the brow of the enraged god of death and emitting a shrill sound,—had clearly disappeared, nobody knew whither.

(37.) Whoever attempts to describe in words the expansion of the fame, pleasing like the autumnal moon, of the prince Lakshavarman, that foolish-minded person looks, because he is familiar with the light of a lamp, up to the lord of the day at mid-day.

(38.) This bright fame of his, which rivals the great splendour of the moon, proceeds to regions which (*even*) the sin-destroying Vāmana did not reach, when he rapidly crossed over the earth on the occasion of cheating the guileless-minded Bali, (*and*) which the sun (*even*) does not reach, because its rays are impeded by the hundreds of peaks of the Lokāloka mountains.

⁶⁶ According to Manu, III, 158, those who undertake voyages by sea, deserve censure and should be avoided.—I should have expected the particle *इति* to connect the two halves of the verse, and am inclined to read *यस्येति पौदपः*, instead of *यथाविदीदपः*.

(V. 39.) Steadfast (*and*) possessed of fierce ardour, the illustrious Lakshavarman in his conquests of the regions made, equal to Indra, the daughter of Kalinda and the offspring of Jahnu,⁸⁸ one after another, his pleasure-lakes, encamping the forces of his army on either banks unmolested by any adversaries, (*and rendering*) their waters muddy by the bathing of his furious mighty elephants.

(40.) In the halls of princes, where sages dwell, (*and*) where good people meet, in the village, in the assemblages of the lowly, among the rows of shops of merchants, (*and*) where streets cross, where wanderers talk together on the road, (*and*) in the huts of the dwellers of the forest,—everywhere everybody constantly from astonishment is loud only in praise of *his* excellencies.

(41.) His face being serene like the full-moon in autumn, the anger dwelling in his heart is manifested (*only*) by the lotus-faces, deprived of the decoration of red-lead, and by the round breasts, stripped of their pearl-strings, of the wives of his enemies.

(42.) *He* erected this charming splendid home of (Vishnu), the enemy of the Daityas, which rivals the peaks of the mountain of snow; the golden pinnacles of which illumine the sky, (*and*) on which groups of lotuses are wafted to and fro by multitudes of banners on high poles; at the sight of which the inhabitants of heaven, met together on festivals, filled with increasing delight, are struck with wonder.

(43.) (*The image of*) Vaikunṭha (*which*) the ornament of princes, the illustrious king Yaśovarman, who crushed his enemies, has set up (*here*),—the lord of Bhōṭa obtained it from the Kailāsa, and from him Sāhi, the king of Kīra, received it as a token of friendship; from him afterwards Herambapāla obtained it for a force of elephants and horses, and (*Yaśovarman himself*) received it from Devapāla, the lord of horses (*Hayapati*), the son of (*Herambapāla*).

(44.) As the moon (*arose*) from the great ocean, so was born to him a son, causing joy to the people, the illustrious Dhaṅga, who by his arms has firmly established his upright rule over the earth, whose praise is sung by champions before whom the hosts of enemies are perishing in battle, (*and*) whose two feet are constantly worshipped with garlands, fallen down from the crowns of princes who bow down (*before him*);

(45.) who rules the earth, playfully acquired by the action of his long and strong arms, as far as Kālañjara and as far as Bhāsvat, situated (?) on the banks of the river of Mālava; from here to the banks of the river Kālindī, and from here also to the frontiers of the Chedi country, and even as far as that mountain called Gopa (Gopādri) which is the unique abode of marvel;

(46.) who, a source of munificence, bravery, discernment, of arts and dalliance, of intelligence, majesty and might, accomplishing his purposes, by means of such conduct, all at once created in the minds of well-disposed people the belief that the Kali-age had, out of season, come to an end.

(47.) The poet Mādhava, whose father is Dedda, learned in grammar, has composed this eulogy, he whose spotless fame as a poet wise men, filled with rapture, celebrate in tales.

⁸⁸ i.e., the Yamunā and the Ganges.

(V. 48.) The eulogy has been eagerly written in pleasing letters by the son of Jayaguna (?), the writer of legal documents, Jaddha, the Gauda, who knows the Sanskrit language.

(49.) May the ruler of the land protect the earth! May the law of the three Vedas prosper! May cows and the twice-born rejoice! May the people obtain happiness! In ten hundred years increased by eleven; the year 1011.

Engraved (*was*) this (*eulogy*) by the artizan

While the illustrious Vināyaka(?)pāladeva is protecting the earth, the earth is not taken possession of by the enemies, who have been annihilated.

Adoration to the holy Vāsudeva! Adoration to the Sun!

III.

INSCRIPTION FROM A JAINA TEMPLE OF THE YEAR 1011.

This inscription¹ is carved on the left door-jamb of the temple of Jinanātha, at Khajurāho. It consists of 11 lines. The writing covers a space of about $8\frac{3}{4}$ " broad by $8\frac{1}{4}$ " high, and is well preserved. The size of the letters is about $\frac{1}{4}$ ". The characters are Nāgarī; in my opinion, not earlier than the thirteenth century. The language is Sanskrit, and the inscription is partly in verse and partly in prose. The verses offend against the metre, and the grammar is faulty; as regards orthography, the dental sibilant is throughout used for the palatal sibilant, and *sh* is employed instead of *kh* in *vaiśiśha*, for *vaiśākha*, line 10.

The inscription records a number of gifts made (probably in favour of the temple where the inscription is) by one Pāhilla, whose name is spelt Pāhila, and who is described as held in honour by king Dhaṅga (or, possibly, Dhāṅga); and it is dated, in line 1, in the year 1011, and, in lines 10 and 11, on the 7th of the bright half of Vaiśākha, on Somadina or Monday. Regarding the figures for the year (1011), it must be stated that the artizan, in the place of the cypher, first engraved the figure 1, which he subsequently altered to 0; but the four figures actually are 1011, and cannot possibly be read in any other way. The inscription, then, is dated in the same year as the inscription of Yaśovarman (No. II, above), and it apparently mentions the same prince Dhaṅga, who is spoken of in that inscription as the ruling prince. Moreover, whatever may have been said to the contrary, the date undoubtedly works out satisfactorily. For, taking the figures 1011 to denote the southern Vikrama year 1011, expired, the corresponding day is April 2, A.D. 955, which *was* a Monday, as required.² On the other hand, the characters in which the inscription is engraved are far more modern than those of the inscription of Yaśovarman; and taking the date to be correct, and the references in both inscriptions to be to the same Dhaṅga (the only prince of that name known to us), we must of necessity assume that the inscription, as we now have it, has, similarly to the inscription of

¹ See Cunningham's *Archaeol. Surv. of Ind.* vol. II, p. 433, and vol. XXI, p. 67. The inscription has been edited by Dr. Rājendralāl Mitra in the *Jour. As. Soc. Beng.* vol. XXXII, p. 279, and a photo-lithograph of it was published by Sir A. Cunningham in *Archaeol. Survey of India*, vol. XXI, plate xvi, J. I now re-edit it from an impression prepared by Dr. Burgess.

² The corresponding date for the northern Vikrama year 1011, current, would be Saturday, April 23, A.D. 953; and for the northern Vikrama year 1011, expired, or southern Vikrama year 1011, current, Wednesday, April 12, A.D. 954.

Dhaṅgaḍeva of the year 1059 (No. IV, below), been re-engraved from a more ancient copy.¹

TEXT.²

1. श्री [१^{*}] संवत् १०११ समये ॥ निजकुलधनवीर्य दि-
2. व्यभूतिं श्री(श्री)न स(श)मदमगुणवुद्ध सर्व-
3. सत्वा(त्ता)नुकंपी [१^{*}] स्वजनजनिततोषो धांगराजेन
4. मान्य प्रणमति जिननाथीयं भव्यपादिल^३ -
5. नामा ॥ (१) १ ॥ पादिलवाटिका १ चंद्रवाटिका २
6. लघुचंद्रवाटिका ३ सं(श)करवाटिका ४ पंचाद-
7. तलवाटिका ५ चामुवाटिका ६ ध(धं?)गवाडी ७ [१^{*}]
8. *पादिलवंसे(मे) तु जये श्रीणे उपरवंसे(श्री) यः कोपि
9. तिष्ठति [१^{*}] तस्य दासस्य दासीयं सम दत्तम्^४ पाल-
10. येत् ॥ महाराजगुहसी(श्री)वासवचंद्र[१^{*}] वैसा(शा)प(ख)
11. सुदि ७ सोमदिने ॥

TRANSLATION.

Om!

In the year 1011.

(Line 1.) He who bears the auspicious name Pāhilla, renders illustrious¹¹ his family, possesses a divine body (and) a good disposition, is endowed with the qualities of tranquillity and self-control, (and) takes compassion on all beings, is pleased by good people (and) held in honour by king Dhaṅga, he bows down here to the lord of the Jinās.

(5.) 1, the Pāhilla garden; 2, the Chandra garden; 3, the small Chandra garden; 4, the Śaṅkara garden; 5, the Pāñchāitāla¹² garden; 6, the mango garden; 7, the Dhaṅga garden-ground; (these are my gifts).

(8.) Whatever family there is here, when the family of Pāhilla is no more, I am the servant of its servant,—may it guard my gifts!

The Mahārāja-guru (or high-priest, is) the illustrious Vāsava chandra.

On the 7th day of the light half of (the month) Vaiśākha, on a Monday.

¹ This, too, appears formerly to have been the opinion of Sir A. Cunningham; see *Jour. Beng. As. Soc.* vol. XXXII. p. 24. In *Archæol. Survey of India*, vol. XXI. p. 67, the same scholar has taken the true date to be "Samvat 1111, or A.D. 1054, in which year *Vaiśākha sudi 7* did fall on Monday, the 18th April." In reality, however, *Vaiśākha sudi 7* is A.D. 1054, fell on Sunday, April 17.

² From the impression taken by Dr. Burgess.

³ Expressed by a symbol.

⁴ Metre, Mālinī; but the second half offends against the metre. I propose to read the whole verse thus: निजकुलधनवीर्य दिव्यभूतिं श्रीश्रीः समदमगुणवुद्धः सर्वजानुकम्पी । स्वजनजनिततोषो महाराजेन मान्यः प्रणमति जिननाथं भव्यपादिलनामा ।
The *śaṅkara* वा looks as if it had been altered to च.

⁵ The metre requires, पादिल, and so the name is written in the inscription No. VIII, below.

⁶ Metre, Śloka (Anuṣṭubh); but the first half offends against the metre, and does not admit of a proper construction. I would suggest reading पादिलवंसे तु श्रीवे श्री वः कोपि तिष्ठति.

⁷ Originally दत्तम्; read दत्तोऽम्.

⁸ The word *शुद्ध* 'white' is used in the sense of 'rendering white' (or bright, or famous).

⁹ I do not understand this word.

IV.

STONE INSCRIPTION OF DHANGADEVA OF THE YEAR 1059; RENEWED BY
JAYAVARMADEVA IN THE YEAR 1173.

The stone which bears this inscription was discovered in February 1838 by Captain T. S. Burt, of the Bengal Engineers, at a temple of Khajurāho, and it is now built into the wall on the right side of the entrance of the temple of Viśvanātha, at the same place.¹ I am now able to publish an improved version of the text, from two excellent impressions taken by Dr. Burgess.

The inscription consists of 34 lines. The writing covers a space of about 5' 2" broad by 2' 10" high, and, except that a crack, which runs through the stone from top to bottom, has rendered one or two *aksharas* illegible, it is well preserved throughout. The size of the letters is from $\frac{3}{4}$ " to 1". The characters are Nāgarī, they are not formed very carefully, and it is therefore occasionally difficult to distinguish between the signs for *dha* and *sa*, those for *ta*, *na* and *la*, those for *cha* and *ra*, those for *ya* and *sa*, and those for *rga* and *ma*. The language is Sanskrit, and, excepting the introductory blessing, and the two dates in lines 32-33 and at the end of line 34, the inscription is in verse. From a grammatical point of view, I need only state that in line 34 we find the wrong form *prolikhat*, for *prodalikhat*. As regards orthography, *b* is throughout denoted by the sign for *v*; the dental sibilant is 43 times put for the palatal sibilant (e.g., in *sikhari*, line 1, *sukla* and *śiutee*, line 3, *raṁsa*, lines 7, 21, 27 and 30, &c.) and the palatal sibilant 12 times for the dental sibilant (e.g., in *prahāṁśā*, line 8, *śamkocchilāḥ*, line 9, *śrajaḥ*, line 10, &c.); for *j* we have *je* in *ujala*, lines 5, 10, 15, 24, and 31, and for the lingual or palatal nasal the dental nasal in *hirannayaṁ*, line 4, *kshanna*, line 20, *svachchhan-cha*, line 16, and in *dhyāyan-japa jāhnavā*, line 29. Besides, the sign for *visarga* has been wrongly omitted in *varṇa svarṇa*, line 15; and the rules of euphony have been neglected in *nihkriyāya*, line 1, and *vahikṛita*, line 14, and in *ripoh chehhetā*, line 22.

The inscription may be divided into two parts, the first of which ends with the words *prasastiḥ siddhā* in line 33, while the second part comprises the remaining portion, to the end. This concluding portion merely records that the (preceding part of the) inscription (which may be supposed to have become damaged or illegible) was caused to be (re-)written in clear letters by the illustrious prince Jayavarmadeva, and that, as we now actually have it on the stone, the inscription was written by the Kāyastha Jayapāla, of the Gauda country; and the date of this renewal of the inscription is (in line 34) stated to be "the year 1173, the 3rd day of the bright half of (the month) Vaiśākha, on Śukra or Friday," a date on which I shall have to comment below.

¹ This inscription was first edited, most carefully, from impressions taken by Captain Burt, and with an English translation by Mr. J. C. C. Sutherland, in the *Jour. Beng. As. Soc.* vol. VIII. pp. 159-184 (Cont. also *Luxon, Indische Alterthumskunde*, vol. III, pp. 782-787). Subsequently, the text of the inscription has been re-edited by myself, in the *Nachrichten d. Königl. Ges. d. Wissenschaften zu Göttingen*, 1896, pp. 441-463, from an indifferent rubbing made by or for Sir A. Cunningham, and handed over to me by Mr. Fleet; and a small photolithograph of it was published by Sir A. Cunningham, in the *Archæol. Survey of India*, vol. XXI, plate xviii. In his plate it is wrongly described as the 'Inscription of Gauda Deva.' The name Gauda occurs nowhere in this inscription. In 1897, Mr. Fleet made over to me several very fair rubbings of the inscription, which would have enabled me to correct some of the readings in my previous edition of the text.

The contents of the first part of the inscription (or of the original inscription which was renewed under Jayavarmadeva) may be shortly stated to be as follows:—

After the introductory blessing "Om, adoration to Śiva," the poet praises Śiva (Rudra, Digambara, Śāladhara, Maheśvara), Bhārati, the goddess of eloquence, and Gaṇeśa, and expresses his devotion to other great poets (verses 1-6). Verse 7 describes how the mundane egg came into existence. From the two halves of it Brahman made heaven and earth, while from his own mind he created Marīchi and other sages (v. 8). The most distinguished among these was Atri, from whose eye sprang the moon, and whose son was the sage Chandrātreyā, the progenitor of the distinguished race called after him, which will rule the earth as long as the moon lasts (vv. 9-12). After having expressed his admiration of the former great kings of the Chandrātreyā family (v. 13), the poet goes on to relate how in the course of time there came in this race a prince named Nannuka (v. 14), whose prowess reminded the gods of Arjuna (v. 15). He had a son, Vākpati (v. 16), who by his wisdom and valour excelled the mythical kings Prithu and Kakutstha (v. 17). His son was Vijaya (v. 18), whose fame was sung by semi-divine beings (v. 19), and who, after having subdued the neighbouring countries, like Rāma, on his warlike expeditions reached even the southernmost point of India (v. 20). He had a son, Rāhila (v. 21), who favoured his friends and punished his enemies (vv. 22-23), and whose son, again, was Harsha (v. 24), a king who protected the whole earth and subdued his adversaries (vv. 25-28). Harsha's wife Kañchhukā (vv. 29-30) bore to him a son, named Yaśovarmadeva (v. 31), who, pious and munificent (vv. 32-33), reduced other kings to the state of dependency (v. 34), filled the whole earth with his renown and with the fame of his excellencies (vv. 35-36), and firmly established his rule (v. 37). He caused a large tank to be dug (v. 38), and erected a magnificent temple for (Vishnu) Vaikunṭha, which, to judge from the wording of verse 39, was near the temple at which the present inscription was put up, and which clearly is the temple the erection of which is recorded in the inscription of Yaśovarman himself (No. II, above). Yaśovarman's wife, Puppā (vv. 40-41), bore to him a son, Dhaṅga (v. 42), who is compared with Vishnu-Krishna (vv. 43-44). He was so powerful that the rulers of Kośala, Kratha, Sindhala (Ceylon), and Kuntala humbly listened to his commands (v. 45), and so successful in his wars that the wives of the kings of Kāñchi, Andhra, Rādhā and Aṅga lingered in his prisons (v. 46). In short, Dhaṅga's fame spread to the furthestmost borders of the inhabited globe, and even beyond (v. 47).

I may state here at once that the list of princes of the Chandrātreyā (or Chandel) family, contained in the preceding, closely agrees with the list known to us from the inscription of Yaśovarman, the only differences being, that the present inscription calls Vijayaśakti simply Vijaya and omits his elder brother Jayaśakti, and that it tells us the name of Yaśovarman's queen. A comparison of the two inscriptions clearly shows that the author of the present inscription had the inscription of Yaśovarman before him; and, desirous of making the prince Dhaṅga, with whom he is more particularly concerned, appear even more illustrious than Yaśovarman, he does not hesitate to cover the former with the most fulsome praise which, from an historical point of view, is of no value whatever.

The proper object of the inscription is, to record that Dhaṅga erected a magnificent temple for the god Śambhu (Śiva), with two *lingas*, one of emerald and the other

of stone (vv. 48-51). He also distributed great quantities of gold (v. 52), and established, in connection with the temple, dwellings for pious Brāhmanas to whom donations were made of land, grain, money, and cows (vv. 53-54).

The inscription was put up after the death of Dhaṅga; for verse 55 relates that, when Dhaṅga had ruled the whole earth over which he alone held sway, and had lived rather more than a hundred years, he abandoned the body in the waters of the Ganges and the Yamunā and entered into beatitude, closing the eyes, fixing his thoughts on Rudra and muttering holy prayers.

This eulogy of the prince was completed, when the illustrious priest of the royal household Yaśodhara was directing the administration of justice (v. 50). It was composed by the poet Rāma, the son of Balabhadra, and grandson of the poet Nandana who was of the Śāvara (or Śābara) family and a resident of Tarkārikā (vv. 57-58) written by the Kāyastha Yaśahpāla (v. 59), and engraved by Simha (v. 62). The temple erected by Dhaṅga for (Śiva) Pramathanātha was built by the architect Chhichchha (v. 60). May it last for ever! (v. 61)

Yaśodhara, who is mentioned in the preceding paragraph, is almost certainly the *Bhaṭṭa* Yaśodhara, who figures as donee in the Bengal Asiatic Society's copper-plate grant of Dhaṅgadeva,² of the (Vikrama) year 1055; and the same grant also mentions the place Tarkārikā.

The original inscription, in lines 32-33, ends with the words: "The year 1059 (which as a year of the Vikrama era, corresponds to A.D. 1001-2); at the glorious Kharjūravāhaka, in the realm of the illustrious king Dhaṅgadeva; the eulogy of the glorious divine Marakateśvara (*i.e.*, the emerald-lord, either Śiva whose emerald *liṅga* has been mentioned before, or the temple dedicated to him) is completed." The date shows that Dhaṅga died between the Vikrama years 1055, the date of the Bengal Asiatic Society's copper-plate grant mentioned above, and 1059. Kharjūravāhaka clearly is the older name of Khajurāho, where the inscription has been found, and where it is still. It is strange that the inscription should contain no allusion whatever to the successor of Dhaṅgadeva.

The date of the renewal of the document, with which the inscription now ends does not work out altogether satisfactorily. As mentioned above, the data for calculation are: the (Vikrama) year 1173, the 3rd day of the bright half of Vaiśākha, Śukra or Friday. Vaiśākha śu-di 3 of the northern Vikrama year (beginning with the month Chaitra) 1173, *current*, corresponds to March 30, A.D. 1115, which was a *Tuesday*; and the same day of the northern Vikrama year 1173, *expired*, or the southern Vikrama year (beginning with the month Kārttika) 1173, *current*, corresponds to April 17, A.D. 1116, which was a *Monday*. In the southern Vikrama year 1173, *expired*, the third *tithi* of the bright half of Vaiśākha, calculated by Prof. Jacobi's Tables, began 2 h. 16 m. after mean sunrise of Friday, April 6, A.D. 1117, and ended 2 h. 29 m. after mean sunrise of Saturday, April 7. I entertain little doubt that Friday, April 6, A.D. 1117, is really the day intended by the inscription, although according to the civil reckoning that day was the 2nd of the bright half of Vaiśākha, but, in the absence of additional details regarding the date, I am unable to speak more positively in this matter.

² Edited by me in the *Indian Antiquary*, vol. XVI, p. 201.

TEXT.¹

L. 1.

श्री नमः शिवाय ॥

विष्टपविकटवटानामजायमानाय वीजभूताय । रुद्राय नमः पालनविलयकृते निःक्रियायापि ² ॥—[1].

तूरणे घूर्णति यत्र गोत्रसि(शि)खरिव्यूहः समूहः पत -

त्वंत्वावर्जितमूर्तिरार्तविरुतं कुर्वन्कुप्युभिनाम् ।

सप्तमीभोषधिप्रधूतवसुधाव(व)त्सः कव(व)[स्त्री]कृत -

स्व -

2.

[मां]द्विः ³ चयकांडतांडवविधिः शैवः शिवायास्तु वः ॥—[2].

कस्त्रं हारि दिगं(व)रः चपणकः कस्मादकस्मादहो

वा(वा)जे शूलधरो धिगायुधविधिं व(व)र्हास्त्रदहो ननु ।

मां जानीहि महेस्वरं स्फुटमिदं वक्ष्येभावादिति

प्रेयस्या परिहासतो विहसितं शंभोः शुभायास्तु वः ॥—[3].

पशुपतिवदनच्छन्नानि कृतवसतिः पद्मसन्नानि स -

3.

दा या । जयति विलक्षणरूपा सु(श)क्ताभा भारती भ्रमरी ॥ ⁴—[4].

गिरिशिरसि यच्छनस्तमिन्दोः कलायां मुहुरमलमृणालीयामस्यधुः शिसु(श)त्वे ।

जयति विधुतमूर्ध्निखललीलां(वु)जेन स्मितकुपितमृडानीताडितो नागवज्रः ॥ ⁵—[5].

निजीपद्मप्रज्ञाप्रसरपरिविस्तारमुकुरे पदार्थानां सार्यः प्रतिफलति

4.

येषामवितथः ।

गिरां घामो येषामधरमधिगेते स्वयमयं नमस्तेभ्यः सद्वास्तिलकितजगद्वाः किमपरम् ॥ ⁶—[6].

कस्यादौ किल केवलं समखिलं ध्वांतावनर्हं भुवं

शून्यं यीक्ष्य मिस्रसतो जगदभूत्[द्रा]दमुदीनिलः ।

तत्राभूदनलोनलाज्जलमभूदोजादभोधाज्जले

ज्वालाभालि हिरण्य(स्म)यं मच्चदभूर्दंडं विभोर्व(वै)क्षणः ॥ ⁷—[7].

तदंडभांडखंडाभ्यां

5.

द्यां भुवं विदधे धिया ।

ब्र(व्र)ह्मा ब्र(व्र)ह्मनिधोन् पुत्रान् मरीच्य[व]मुखान्मुनीन् ॥ ⁸—[8].

मध्ये तेषां प्रहततमसां मानसानां मुनीनां श्रीमानतिः प्रहितमहिमा नैवपात्रे प्रसूतम् ।

यस्य ज्योतिःपटलजटिलं मंडलं वन्द्यमिन्दोचंद्रावेयः समजनि मुनिस्तस्य पुत्रः पवितः ॥ ⁹—[9].

दूरापास्तसमस्तसंगयविपर्यासप्रकाशोज्ज्व(ज्ज)ल -

ज्ञानालोकविलो -

¹ From impressions taken by Dr. Burgess.² Read निष्प?³ Metre, Āryā.⁴ The asterisk *wā, in the original, looks like wā.⁵ Metre, Śāndālikārikāḥita; and of the next verse.

Metre, Āryā.

⁶ Metre, Mālinī.⁷ Metre, Śikharinī. This verse has been omitted in *Jour. As. Soc. Beng.* vol. VIII, p. 168.⁸ Metre, Śāndālikārikāḥita.⁹ Metre, Śika (Anushtubh).¹⁰ Metre, Mandākrāntā.

6. किताखिलजगत्सर्मापवर्गस्थिते ।

सर्वज्ञप्रतिमस्य त[स्य] कतिनः कारुष्यपुष्पात्मनः ।¹²

पारं गंतुमनन्तदीपमहसः को वा महिम्नां क्षमः ॥¹³—[10].

नीरंघ्रो निर[घो]¹⁴निसर्गसरजः सारो[त्त]राभ्यन्तरो निर्गयेविः पृथुलाग्रभागसुभगः पर्वस्वखर्वस्थितः ।

आमलं फलितोप्यसेवितविपत्कूरारिदावाग्निना न स्नानं गमितस्ततः समभवद्विद्योयम -

त्वङ्मुतः ॥ —[11].

7. आचंद्रं चंद्रात्रेयवंस(श)जाः चित्तिभुजः क्षितिम् । भीष्मस्थचतदोईडचंडिमानोदितेजसा ॥¹⁵—[12].

ये पूर्व्वेव पवित्रितचित्तितलाः सत्कर्मस[र्ग]¹⁶प्रियाः ।

प्राणप्रार्थनयाप्यस्त्रिभुवनसः¹⁷ पर्याप्तसत्त्वप्रताः ।

निःसिंदूरितदुर्ध्विनीतव(व)लवन्मा(त्मा)मन्तसीमन्निनी -

सीमान्ताः¹⁸ पृथिवोभुजो विजयिनस्तेभ्योऽखिलेभ्यो नमः ॥¹⁹—[13].

8. कालेनेह मह्यवंशे प्रशंसा(सा)प्राशंसमान् । सुक्तामणिरिव श्रीमाचक्षुकीभूमाक्षीपतिः ॥²⁰—[14].

तेन विक्रमधनेन धन्विना क्रामता युधि वधाय विद्विषाम् ।

धुन्वता धनुरधिष्यमर्जुनं स्मारिता दिवि विमानगाभिः ॥²¹—[15].

तस्मादुदारकीर्तोरजनि जनानंदसुंदरः श्रीमान् ।

तनयो विनयनिधानं वाक्यतिरिव वाक्यतिः क्षितिपः ॥²²—[16].

विद्यावदा -

9. तद्भवेन हृदि प्रजानामातंकशंकुमकलंकितविक्रमेण ।

तेनापनीय नयनिर्मललोचनेन शं(स)कीचिताः पृथुककुल्ल(त्स्य)कथायंकेधाः ॥²³—[17].

तस्य आतिलकस्य लोकतिलकाः पृथ्वीपतेर्भूपतिः

स श्रीमान्विजयो जयाय जगतां जज्ञे क्षतज्ञः सुतः ।

यस्योदात्तमतेः प्रसूतिसमये धास्वां

10. महिम्नां निधेः

सानंदं सुरसुंदरीभिरवनौ क्षिताः सलाजाः व(स)जः ॥²⁴—[18].

किबरीभिरधिकं धरं सखीराकलय भुजयास्य भुभुजः ।

काकलीकलमगीयत स्फुरणोद्यमुत्पलकमुज्ज(ज्व)लं ययः ॥²⁵—[19].

विनयनतसुमित्रापत्यसंवाहितांङ्गिः प्रवरहरिचमूभिः क्रान्तपर्यन्तभूमिः ।

सुहृदुपकृति -

¹² This sign of punctuation is superfluous.

¹³ Metre, Śārdūlavikrīḍita; and of the next verse.

¹⁴ I am doubtful about this aśṭaka; in the original, it looks like वा or वा

¹⁵ Metre, Śloka (Anuṣṭubh). The editor in *Jour. As. Soc. Beng.* vol. VIII, gives only part of this verse, and adds the note (p. 177): 'The rest of this śloka is wanting.'

¹⁶ This aśṭaka again, in the original, is rather क्ष than रक्ष.

¹⁷ The aśṭaka w had originally been omitted, and is engraved below the line.

¹⁸ Read 'सीमन्ता', and compare, e.g., *Vāsanadattā*, p. 127 and p. 247.

¹⁹ Metre, Śārdūlavikrīḍita.

²⁰ Metre, Śloka (Anuṣṭubh).

²¹ Metre, Rathoddhatā.

²² Metre, Āryā.

²³ Metre, Vasantatilakā.

²⁴ Metre, Śārdūlavikrīḍita.

²⁵ Metre, Rathoddhatā.

11. दक्षी दक्षिणायां जिगीषुः पुनरधित पयोधेर्व(र्षे)श्वैष्यमयः²⁸ ॥²⁷—[20].
 तस्मात्पतिसमुद्रादुदपादि नरेन्द्रचंद्रमाः स्रुतः ।
 स श्रीराजिलनामा विहृततमा²⁹ वंदिता[भ्यु]दयः ॥³⁰—[21].
 प्रसवे तत्र भूपाले प्रसरच्चित्रमानवः । ना[व]न्तोयिनां वा[सा³¹]: सरोये द्विदालवाः ॥³²—[22].
 कीशपानमसिधा(वा)रयोषि -
12. तां नाभिभूतजनरत्नसंपदा ।
 पञ्चपातमिषुदुष्टभूयतः प्रापुरस्व न सुहृत्समासदः ॥³³—[23].
 तस्मात्तीव्रप्रतापज्वलनकवलितीक्ष्णभूपालतूला -
 [श्रू]लाच्छीलदुमाशामनगुणगुणशालंक्रतेः कीर्तिभर्तुः ।
 स श्रीहर्षोरिहर्षज्वरहरणमणिः क्षीणनिःशेषदोषः
 सन्तोषाय प्रजानामज -
13. नि निजभुजाद्यान्तविभ्रान्तकीर्तिः ॥³⁴—[24].
 यं दृष्ट्वैव कृपाशपाणिमक्रतव्यापारभा[रं] युधि
 क्रोधाक्रान्तविलोचनौ(नो)त्पलदलभ्रुभंगभीमाननम् ।
 उत्साहो हृदयाहनुः करतला[द्वा]वी³⁵ सुखालीर्तयो
 दिग्भ्यः साध्वसवेपमानवपुष्पां नष्टाः परेषां क्रमात् ॥³⁶—[25].
 तेनाश्रुतेन भीमेन व(व)लेन कृतवर्ष -
14. ण । समुद्रपरिखा पृथ्वी पुरी स(शू)रेण रचिता ॥³⁷—[26].
 अपञ्चधात्रीधररत्नचमः सदैव दोषाकरसंगमगुरः ।
 "वह्निःकृतकुरभुजंगसंगमस्तिरस्करोति अ स तूर्णमर्णवम् ॥³⁸—[27].
 दूरा[पा]³⁹स्तप्रवरतुरगेर्दूरमुक्तातपत्रेर्दूरायातेः सपदि शिरसा [या]सनं धारयद्भिः ।
 तस्य द्वारि हिरदमदनःस्वदपंका⁴⁰ -
15. कितायां सेधा(वा)हेतोः प्रणतिपरमैरामि(सि)तं भूमिपालैः ॥⁴¹—[28].

²⁸ 'Desirous of conquering the southern region, the lord again brought the ocean to the wretched state of captivity; i.e. he built a bridge between the continent and Ceylon, as Rāma had done before him. The adjectives of the preceding lines of course refer to the prince as well as to Rāma. See my note 116 in *Indian Antiquary*, vol. XV, p. 42; and for the play on the word सुनिज or सुनिजा, e.g., *Vāsavadattā*, p. 30.

²⁹ Metre, Mālinī.

³⁰ Originally विहृततमा, altered to विहृततमा.

³¹ Metre, Āryā.

³² The akṣhara in brackets, in the original is स; but there appears to be a mark above it, which may be intended to change it to स. 'When this prince was pleased, the dwellings of supplicants, who in him had a supporter, were covered with bright splendour; but when he was angry, fire spread over the habitations of his enemies, who in him found their master.'

³³ Metre, Śloka (Anuṣṭubh).

³⁴ Metre, Rāthoddhata. 'Swords were protected by scabbards, and courtesans drank from drinking cups, but he did not guard the treasure, consisting in jewels, of the people subdued by him; arrows lost their feathers, and wicked princes felt his partiality, but not his friends and counsellors.'

³⁵ Metre, Śaṅkharā.

³⁶ The akṣhara ३१ is a mere guess; on the stone it is entirely gone.

³⁷ Metre, Śāndālikrājita.

³⁸ Metre, Śloka (Anuṣṭubh).

³⁹ Read वद्विहृत.

⁴⁰ Metre, Vamśāntha.

⁴¹ This akṣhara, स, is almost entirely gone.

⁴² Read *निजन्द*.

⁴³ Metre, Mandākrāntā.

हृत्तोच्च(स्व)ला गुणाधारा मन्त्राद्या हृदयंगमा । हारावलीव तस्यासोत्कृतेति प्रियोत्तमा । (॥)⁴²—[29].

वर्णः[ः] स्वर्णरश्चिर्विलोचनयुगं नीलं सचंद्रोपलं⁴³

पाणिः शो[ण]⁴⁴मणिद्युतिः सचरणो दन्तच्छदो विद्रुमः ।

सद्यःसु(श)क्तिविसुलभौक्तिकतल -

16. स्वच्छ[न्व(श्च) चे]ती यतः

स्त्रीरत्नं भुवनैकभूषणमभूत्तेनेयमेका सती ॥⁴⁵—[30].

तस्यास्तस्य स्मरणविहितावौघविध्वंसनायाः सत्तीर्थायास्त्रिदशसरितः शास्त्राणीः पुष्पकोर्तेः ।

धर्माधारः पितरि सुतरां साधुरिदमभावी भोष्मो प(य)दत्तमजनि सुतः श्रीयशोवन्देवः ॥⁴⁶—[31].

तस्य विप्रवरणप्रणामजं

17. शैशवे शिरसिजयितं रजः ।

अथकालपलिताकृतिं दधत्संदधावधिककामनीयकं ॥⁴⁷—[32].

एकस्मै याचमानाय द्विजाय पलदः शिविः । यावदर्थिजनं प्रादात्कोटिं कोटिमसौ नृपः ॥⁴⁸—[33].

नंतु भूमिलितालिकेन सदसि व्यस्तासवे(ने)नासितुं

नंतु पत्रपुरःसरण चरणैः स्वातुं च नोचैषि -

18. रम् ।

वस्तु जीव जयादिशेति नियमं कर्त्तुं विनीतामना

तस्मिन्नाजति(नि) राजकेन जयिनि त्रामादिदं सि(मि)चितं ॥⁴⁹—[34].

नित्यो(व्यो)दितेदुभुजगाधिपधाम नित्यमानदि कुंदकुसुमं गगनांगणं च ।

तेनाद्भुतं इयमिदं यशसा(सा) व्यधायि धा[त्री]तलं मि(सि)तसुधाधवलत्वचित्रम्⁵⁰ ॥⁵¹—[35].

संभवति

19. सुवि मनुष्यः सप्ताक्षूपारपारदृष्टापि । न पुनरिह तस्य नृपतेर्गुणसागरपारगः कश्चित् ॥⁵²—[36].

गांधारी भजता प्रहृष्टगकुनिस्त्रानप्रियां प्रियसी

भोष्मद्रीवचांस्यकर्णमुखदान्धाकर्णं⁵³ संमूर्च्छता ।

⁴² Metre, Śloka (Anuṣṭubh).

⁴³ Read सचंद्रोपलं—'her pair of eyes was a lotus illuminated by the moon.'

⁴⁴ This *śloka*, in the original, appears to be प, altered to च.

⁴⁵ Metre, Śāṇḍilyavikrīḍita.

⁴⁶ Metre, Maṇḍākrāntā.—'The son of Śāntanu was the illustrious and learned Bhishma, who was born to him by the holy river-goddess, Gangā.'—Wilson, *Purāṇa Parāyaṇa*, vol. IV, p. 20.

⁴⁷ Metre, Rāthodhātā.

⁴⁸ Metre, Śloka (Anuṣṭubh).—'Sivi gave to one *śeṣa* (i.e., a bird), that asked him, a *pala* (i.e., a portion of his own flesh); that prince gave to every supplicant *śeṣa* (i.e., twice-born) ten millions of *palas* (i.e., pieces of gold).'—See M. Williams, *Dictionary*, s. v. शिवि.

⁴⁹ Metre, Śāṇḍilyavikrīḍita.

⁵⁰ The stone originally had *सुधाव(र)धवलत्वचित्रम्, but the *śloka* following upon सुधा has certainly been struck out, and the same appears to be the case with the two signs for *anuvada*.—'Eternal is (the ocean), the home of the again and again rising moon and of the chief of serpents; pleasing is the (white) jasmine-flower and the court of heaven. He in a wonderful manner brought about both these things by his fame (which is imperishable and bright); the whole earth is bright with the whiteness of white mortar (filled as it is with his bright fame).'

⁵¹ Metre, Vasantatilakā.

⁵² Metre, Āryā.

⁵³ Originally *सुधाव, altered to *सुधावः.

[नी]⁴⁴ धर्मप्रभवं विरोधितवता प्राप्यापि वंशस्य

[सं]प्राप्ता हतराद्रता [सु]सुद्ध -

20. दा विद्वेषिणेत्यद्भुतम् ॥⁴⁵—[37].

कटात्यष्टिसहस्रसुभिरसुनुत्सव्य खातः कृत -

स्वात्पौत्रप्रमुखैः पुनस्त्रिभिरसावंभीभिरापुरितः ।

इत्तान्तं सगरस्य सागरविधावाकर्ण्य तूष्णीं सुधीः

सर्वावानधिकं व्यधत् जलधर्वै(र्वै)स्वं तडागाकर्णवम् ॥ —[38].

तस्येदं सा(शा)रदेन्दुयुति[ख]⁴⁶रसि(मि)खरसुव(ण)नच[व]⁴⁷चक्रा -

च[क्रं रच]नमु -

21. ध्मादपघ(न)यति रथं सारथिः समसतेः ।

यत्कुंभः सा(शा)तकुम्भस्तुहिनगिरिसि(मि)रसुम्बि(म्बि)वि(वि)स्वा(स्वा)कृतं

कुर्वन्नास्ते समस्तस्तुतमसुररिपोर्वैष्ण(ग्र) वैकुण्ठमूर्तेः ॥⁴⁸—[39].

महावंस(ग्र)समुत्पन्ना प्रसन्ना [धारि]तावनी । नर्मदेवामवहेवी पुण्या⁴⁹ तस्य महीपतेः ॥⁵¹—[40].

सदानसूया विहितागसेष्यसावर्धती

22. जीवितमप्युपासिता ।

व(व)भौ मदान्वान्दमयस्थनिन्दिता मदालसाम्भूष पुनः कथंचन ॥⁵²—[41].

सा देवी नरदेवाद्देवाधिपतेः स(ग)चीव सचरित्रं(ते) ।

तस्मादस्तुतं पूतं जयंतमिव [धे]⁵³गमंगमुवम् ॥⁵⁴—[42].

⁴⁴ This is a mere conjecture; the original has न or न, altered to some *akṣara* or other which is not clear in the impressions; the first *akṣara*, सं, of the following line also is indistinct.—Dhṛitarāṣṭra, the nephew of Bhishma and father of the Kauravas, had for his wife Gāndhārī, the sister of Śakuni; Yudhiṣṭhira, the eldest of the Pāṇḍavas, was the son of Dhṛma; Droṇa was the teacher of the Kauravas and Pāṇḍavas, and Karpā an ally of the Kauravas. I therefore should translate the verse, in the first instance, as follows:—'Having for his beloved Gāndhārī, who was fond of the voice of the joyful Śakuni,—stupefied when he heard the speeches, which gave no pleasure to his ear, of Bhishma and Droṇa,—not hostile to the son of Dhṛma, even when he saw his own race destroyed by him,—(the prince) who was (both) a good friend (and) an enemy, came to be Dhṛitarāṣṭra.' This wonder is explained when we take the last line to mean, that the prince, surrounded by good friends and free from enemies, firmly established his government; and then understand the preceding lines to say, that he had for his wife a Gāndhārī princess (F) who was fond of the song of merry birds,—that he was stupefied when he heard the ominous cries of ravens, which did not please his ears,—and that he did not act contrary to law, even when the existence of his family was at stake.

⁴⁵ Metre, Śārīlāvikīrṇita; and of the next verse.

⁴⁶ Originally रसि, altered to रसु.—Compare Monier Williams, *Dictionary*, under सगर and सगौरव.

⁴⁷ Originally च, altered to च.

⁴⁸ Perhaps this *akṣara* is engraved below the line.

⁴⁹ Metre, Śragdhārā.—If the verse, as given above, is correct,—and I do not see how it could be read differently,—it is badly constructed, mainly, because in the second line we expect the relative यस्यान्, instead of the demonstrative एतस्यान्. The meaning of the verse I take to be: 'He erected this dwelling, praised by all, of Vaikunṭha, the enemy of the Asuras from which the chariot of the sun, to save the wheels, turns away his chariot, because with its sharp spires, shining like the autumnal moon, it pierces the Zodiac; and the golden dome of which always causes it to be taken for the sun, kissing with its orb the peaks of the mountain of snow.'—Compare verse 50, below.

⁵⁰ On the best of my impressions this word is quite distinct, and I take it to be the name of the queen, who in this verse is compared with the river Narmadā. Compare *Amarakośa*, नर्मदा सीमोद्भवा.

⁵¹ Metre, Śloka (Anuṣṭubh).

⁵² Metre, Vagdaśtha.—Indirectly the princess is compared with Anasūyā, Arundhatī, Dattamayantī, and Madalāsā. Compare the similar verse 20, above.

⁵³ This *akṣara*, in all the impressions, is rather द than ध; but see below.

⁵⁴ Metre, Āyā.

ययोदानन्द[भाक्च]के पृतनामा रणक्रिया। जातोऽष्टिकुले कं स रिपोः च्छेत्ता¹¹ नरोत्तमः ॥¹⁰—[43].
तस्मात्स¹² -

23. सुखि[?]तत्तोधावृसिंहाचक्षलाविनः । हिरण्यकशिपुप्राणवार्णं चक्रे न केनचित् ॥—[44].
देवालीकय कोशलेश्वरमितस्तुर्णं समाकर्ण्यता -
मादेशः क्रयनाय सिंहलपते नत्वा व(व)हिः स्वीयताम् ।
त्वं वि[ज्ञा]पय कुंतलेन्द्र वदने दत्तोत्तरीयांचलम् ।¹³
तस्यास्यानगतस्य¹⁴

24. वेत्तिभिरिति व्यक्तं समुक्तं वचः ॥¹⁵—[45].
का त्वं कांचीतपतिवनिता का¹⁶ त्वमंभ्राधिपस्त्री का त्वं राठापरिवृढवधूः का त्वमंगेद्रपत्नी [1^x]
इत्यालापाः समरजयिनी यस्व वैरिप्रियाणां कारागारे सजलनयनेदोवराणां व(व)भूतः ॥¹⁷—[46].
का त्वं कस्य किमर्थमत्र भवती प्राप्ता गंगांकोव(व)ला
सिद्धाः

25. कीर्तिरहं वु(वु)धैकसुहृदः श्रीधंगपृष्ठीपतेः ।
भ्रांत्वा विश्व(श्व)मशेषमागतवती स्फारीभवत्कौतुका
लीकालीकमहामहीध्रसि(शि)खरयेषिचित्रियं वीक्षितुं ॥¹⁸—[47].
मरकतमयं तुंगं लिंगं यदूर्ध्वतमैश्वरं त्रिदशपतिना तस्मान्नृध्वं(ध्वं) प्रसाद्य किरीटिना ।
तदवनिर्गतं तेनानीतं बुधिष्ठिरपूजितं जयति

26. जगति श्रीधंगेन प्रणम्य निवेसि(सि)तं ॥¹⁹—[48].
वैष्ण(श्म)न्यन्ध(श्म)मयस्तेन भूपालेन प्रतिष्ठितः । द्वितीयो द्योतते देवः क्लेशपास(श)हरो हरः ॥²⁰—[49].
तेनायं स(श)रदस्वसु(श)भ्रसि(शि)खरः श्रीधंगपृष्ठीभुजा
प्रागा(सा)दक्षिदशप्रभोर्भगवतः सं(शं)भोः समुत्तमिभितः ।
यस्याभ्रंकायकालघौतकलसप्रान्तस्खलत्सं(त्स्यं)दनौ
भरोः सुं(शुं) -

27. गमतुंगमेव मनुते चित्रोयमाणीरुणः ॥²¹—[50].
भक्त्या भवस्य नूनं शिष्यस(श)रोरेषु कृतसमावेगः ।

¹⁰ Read रिपोश्चेत्ता.—Worshipping Vishnu (the joy of Yaśodā), the pure-named one engaged in battle; born, an object of joy, in a fierce race, that destroyer of enemies was the best of men (Kṛishṇa),—who, worshipping Yaśodā and Nanda, brought about the destruction of (the fiend) Pātāṇā, and who, born in the Vṛishṇi race, annihilated the enemy Kaśha.—Compare, e.g., *Vāsavadattā*, p. 12 and p. 150.

¹¹ Metre, Śloka (Anuṣṭubh); and of the next verse.

¹² About the *akṣaras* in these brackets I am very doubtful. In the impressions, the first of them looks somewhat like *का*, i.e., की, the second like *स*, and the third like *हि*; but the third *akṣara* appears certainly to have been altered, and probably also the first. *हिरण्यकशिपु* also means 'gold and food and clothing'; compare, e.g., *Vāsavadattā*, p. 11, and *Damayanti-śatā*, p. 22.

¹³ Read *वच*.

¹⁴ Originally *तस्य का*.

¹⁵ Metre, Śārdūlavikrīḍita.

¹⁶ Originally *क*.

¹⁷ Metre, Maudākṛāntā.

¹⁸ Metre, Śārdūlavikrīḍita.

¹⁹ Metre, Hariṇi.

²⁰ Metre, Śloka (Anuṣṭubh). प्रतिष्ठित is here, as elsewhere, used in the sense of प्रतिष्ठापित.

²¹ Metre, Śārdūlavikrīḍita. Compare verse 39, above.

स्वयमेव विश्वकर्मा तोरणरचनामिमां चक्रे ॥⁷⁷—[51].

जयति विकटो [व]⁷⁸ टीयं हाटककोटीरनेन तुलयित्वा ।

अतुलेन तुलापुरुषाः स(श)तसो(शो) विन्वाणितास्तेन ॥ —[52].

षट्कर्मा[भि]रता⁷⁹ रताः परचिते संसु(श)हवंस(श)इया-

28. : प्रारब्धा(ब्धा)ध्वरधूमधूमवपुषोप्येकान्ततो निर्मलाः ।

तेनैते धनधान्यधेनुवसुधादानेन संमानिताः

सौधेषु स्फटिकाद्रिकूटविकटेष्वारोपिता ब्रा(ब्रा)ह्मणाः ॥⁸⁰—[53].

ब्र(ब्र)ह्मसु ब्र(ब्र)ह्मकल्पेषु येनैकत्र निवासिषु । दक्षिणेन तुषाराद्रिं कल्पधामोपरोभवत् ॥⁸¹—[54].

रक्षित्वा चित्तिमं(वु)रासि(शि)रस(श)नामेतामनन्यायति

29. जीवित्वा स(श)रदां स(श)तं समधिकं श्रीधंगपृथ्वीपतिः ।

ह्रदं मुद्रितलोचनः स ह्रदये ध्यायन्ज(ञ्ज)पन्⁸² जाह्नवी -

कालिंद्योः सलिले कलेवरपरित्यागादगात्रिवृतिं ॥⁸³—[55].

धर्माधिकारमनुसा(शा)सति सा(शा)ह्यतोत्र मित्रे सतां स्फुरितधामनि धर्मवु(वु)[हो] ।

श्रीमदाशोधरपुरोधसि वेधसोव सिद्धिं जगाम जगतीपतिकीर्तिरेषा ॥⁸⁴—[56].

तार्कारिकः प्र -

30. वरसावरवंस(श)जम्बा श्रीनंदनः कविरभूत्कविचक्रवर्ती ।

तस्यात्मजः समजनि युतपारदृष्ट्वा श्रीमांस्तपोधिकव(व)लो व(व)लभद्रनामा ॥ —[57].

सूनुः सूतगोमिरींद्रमहिमा भ[द्र]स्व तस्याभवद्भूपालेर्भुवि पूजिताञ्जिरनघः साहित्यरत्नाकरः ।

श्रीरामो रमणीयशू(सु)क्तिरचनाचातुर्यधुर्यः कृतो तेनेयं विहिता प्रशस्तिर[चना]

31. भ[क्त्या]लये शलिनः ॥⁸⁶—[58].

न संकीर्णं वर्णाः कचिदिह न सापत्न्यकलुषाः स्थिताः कायस्तेन प्रथितकुलश्रीलोच्च(च्च)लधिया ।

यशःपालेनायं विदितपदविद्येन लिखितः प्रशस्तेर्विन्वाश(स)ः कृतयुगसमाचारश(स)दृशः ॥⁸⁷—[59].

विज्ञानविश्वकर्मा धर्माधारेण सूत्रधारेण ।

च्छि(क्षि)च्छा[भि]धेन विदधे प्राशा(सा)दः⁸⁸ प्रमथनायस्य ॥⁸⁹—[60].

यावत्पृथ्वी स -

32. पृथ्वीधरनगरनगा दत्तमुद्रा समुद्रै -

यावद्वाजिष्णुश्चायुतिरयममृतस्तेनः शीतरश्मि(श्मि)ः ।

⁷⁷ Metre, Āryā; and of the next verse.

⁷⁸ In the original, this *akṣara* looks more like व.

⁷⁹ Originally *रताः रताः*.

⁸⁰ Metre, Śārdūlavikrīṭita. The six occupations of Brāhmanas are यजयन्, यज्यापन, यजन, याजन, दान and प्रतिघट्ट, i.e. study, teaching, offering sacrifices, conducting them for others, giving and accepting gifts. The palaces, high like the peaks of the Kailāsa, which the king erected for certain holy Brāhmanas, are the same buildings which elsewhere are called *brahmapuri*; see *Indian Antiquary*, vol. XV, p. 44, note 190.

⁸¹ Metre, Śloka (Anuṣṭubh).—North of the Himalāya is the country of eternal beatitude; here the Brāhmanas selected by the king had found south of the Himalāya a place where all their wishes were fulfilled.

⁸² Read *पञ्चाङ्गी*.

⁸³ Metre, Śārdūlavikrīṭita.

⁸⁴ Metre, Yaśastilakā; and of the next verse.

⁸⁵ Metre, Śārdūlavikrīṭita.

⁸⁶ Metre, Śikharīṭa.

⁸⁷ Originally *प्राशादः*.

⁸⁸ Metre, Āryā.

यावद्(इ)च्छाडभांडस्त्रितिरियमयवा स्यासुतां स्यात्वीयः

प्रागा(सा)दस्तावदेव व्रजतु नरपतेईसकैलासहासः ॥^{१०}—[61].

लिपि[छा]नवि[धि]न्नैः प्राप्तेन गुणसा(या)लिना ।

सिंहनेयं समुत्कीर्णा सदृश्या रूपसा(या)लि[नी]^{११} ॥^{११}—[62].

संवत्(त्) १०५९^{१२} शिवेयम् -

33. रवा[ह]के^{१३}राजयो[धे]^{१४}गदेवराज्ये देवयोमरकतेस्वरस्य प्रस(य)स्तिः सिद्धा ॥

उत्खातोच्चमहोत्ततो मस्तुणिता मस्तुदिपतां^{१५} पदै -

ईताः संगरसंगमं[सु]ररिपुत्रस्त्रियान्त्करैः ।

दिग्मिनीर्जयवर्मदेवपतिः कीर्त्यचरैर्योलिख -

तेनालेखि पुनः प्रशस्तिरमलैरेषाचरैः क्षामुजा ॥^{१६}—[63].

विद्विर्जयपालसी(मी) -

34. तकिरणीमून्यादरादंदितो

गौडः प्रोज्झिषदचराणि^{१७} कुमुदाकाराणि सर्पत्करः ।

कायस्थो जयवर्मदेवपतेरीयस्य वि(वि)[भ]क्तलाः

साहित्वां(वु)धिवं(व)धुवदततमी रुन्धननिंदयुतिः^{१८} ॥ —[64].

संवत् ११०३ वैसा(शा)ख यदि ३ शुक्ले ॥

V.

STONE INSCRIPTION OF KOKKALA, OF THE YEAR 1058.

The slab which bears this inscription is said to have been found about fifty years ago at the temple of Vaidyanātha, at Khajurāho; and is now built into the side wall of the entrance porch of the temple of Viśvanātha at the same place. The inscription has been mentioned several times in the volumes of the Archaeological Survey of India, and a photo-lithograph of it, which, though useless for editing, shows well the style

^{१०} Metre, Śrāgdhara.

^{११} This *akṣara* might be read न्ना or ता.

^{१२} Metre, Śloka (Anuṣṭubh).

^{१३} This figure is quite distinct, and it is neither 1019 nor 1056.

^{१४} In the two impressions supplied to me by Dr. Burgess, the two *akṣaras* वा and वृ are quite distinct, and the consonant of the *akṣara* standing between the two is वृ; but this वृ appears to have been preceded by the sign for s (not ś) which, so far as I can make out, has been struck out again.

^{१५} This *akṣara* can only be read वं or व, and the following *akṣara* is quite clearly न.

^{१६} Read •विपान्ता.

^{१७} Metre, Śārdūlavikrīḍita; and of the next verse. 'The prince Jayavarmadeva who with the letters of his fame inscribed the walls of the regions, the mountain-like great princes of which had been uprooted (by him, and which had been) smoothed by the steps of (his) furious elephants, (and) washed with the streams of the tears of the trembling wires of (his) enemies, perishing when they met (him) in battle,—this prince has written again this eulogy with clear letters';—i.e., the prince Jayavarmadeva caused the inscription, which may be supposed to have become damaged or illegible, to be re-engraved.

^{१८} श्रीविष्णु, wrongly for श्रीदक्षिण.

^{१९} In Cunningham's *Archaeol. Survey of India*, vol. XXI, p. 68, it is stated that the inscription had originally been written in irregular (*śīṣa*) letters, and that it was re-written in letters of the *kuṃḍa* form, or in 'lotus-like or beautiful characters.' My text and translation of the preceding verse show that the inscription does not contain the word *śīṣa* at all; nor does the present verse say anything about *kuṃḍa* characters. For the verse simply says, that Jayapāla, the Gaṇḍa, the Kāyastha of the ruling prince Jayavarmadeva, honoured by the learned, acquainted with the various arts, and familiar with poetry, &c., with his hands moving forward wrote these letters, as the moon, resting on the body of Śiva, containing digits, and the friend of the ocean, &c., with her spreading rays, touches the lotus-flowers.

of the letters and the general state of preservation of this record, is given by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, plate xix.¹

The inscription consists of 22 lines. The writing covers a space of about 3' 8" broad by 2' 2" high. Down to line 14, it is on the whole well preserved. From line 15 to 21, on the proper right side, a large piece of the surface of the stone has gone, causing the complete loss of about 80 *aksharas*; and a few *aksharas* have gone in other places, as will appear from my transcript of the text. The size of the letters is from $\frac{3}{4}$ " to $\frac{1}{2}$ ". The characters are Nāgarī. The language is Sanskrit, and, except for the introductory *Om namah Śivāya*, the words *kim vahunā* in line 8, and the date at the end, the inscription is in verse. As regards orthography, *ḍ* has throughout been denoted by the sign for *ṣ*; the palatal sibilant has been employed for the dental sibilant in *vikaṣat* and *bhāṣat*, line 1, *śamkalpa*, line 3, and *ajāśram*, line 17; and the dental for the palatal sibilant in *sayyā*, line 17, and *vahusrutam*, line 21; the dental nasal for the lingual or palatal nasal in *jīrna*, line 8, *śṛṇikshena*, line 15, and *kāuchana*, line 19; *y* for *j* in *sphāryat*, line 1, and *jaṭāyūtam*, line 5; the conjunct *jṣ* for *jṣ* in *milajāḍā*, line 1, and *ujṛala*, lines 10 and 22. Besides, a consonant has been doubled before *y* or *r* in *proddyat*, line 1, *rājya*, line 15, *chittra*, lines 7 and 9, *vichittra*, line 17, *pāttre*, line 16, and *yattre*, line 21. And regarding the language and style in general, I may add that the inscription is in every way inferior to the two other large Khajurāho inscriptions, and that some of its verses do not admit of a proper construction. The inscription does not record the name of the composer, nor the names of the writer and engraver.

The inscription is dated, in line 22, on the full-moon day of the month Kārttika of the year 1058 (expressed by decimal figures only), which, as a year of the Vikrama era, corresponds to A.D. 1000-1001. And it records, in lines 19-21, the erection of a temple in honour of (Śiva) Vaidyanātha and of a set of buildings for pious Brāhmanas, by one Kokkala or Kokkalla, the younger brother of Sekkala or Sekkalla, both of whom were sons of Jayadeva, the son of Māhaṭa, who again was the son of Yaśobala or Atiyaśobala, of the Grahapati family. These personages would appear to have been small chiefs or nobles dwelling at Khajurāho, and all the inscription says about them, is that Kokkala founded a town, and that Yaśobala was settled at the town of Padmāvati.² Other members of the same family or clan are mentioned in the following inscriptions. So much will be clear from a perusal of this inscription that the Kokkala or Kokkalla, mentioned here, has nothing to do with Kokalla, the Chedi ruler of Tripuri.

TEXT.¹

L. 1. श्री नमः शिवाय ॥ स्वर्यं(ज)त्पा(त्स्त्र)रफणाकलापविक्रम(स)द्वीमस्फटाभासुरं ।³ भाव(स) -
त्तारतरात्ति(ति)रेकविलसच्चन्द्राद्वि(वि)कीकृतं । प्रोद्यत्तोलविलोचनानलमिलज्वा(ज्वा)लावलीपिङ्गं ।
वन्दे मुद -

¹ I have for some time been in possession of several rubbings of this inscription, prepared by or for Sir A. Cunningham, which were made over to me by Mr. Fleet; I now edit it from an excellent impression taken by Dr. Burgess.

² The town of Padmāvati, which is the scene of Bhavabhūti's *Mālaticādhara*, is identified by Sir A. Cunningham with the modern Narvār; see his *Archæol. Survey of India*, vol. II, p. 307; and Dr. Bhāṇjikar's edition of the *Mālaticādhara*, notes, p. 5.

³ From the impressions taken by Dr. Burgess.

⁴ Metre, Śardūlarikṣita; and of the two next verses.

⁵ The sign of punctuation is superfluous, here and in other places below which it is unnecessary to point out separately.

2. रवेयनायविष्टतं वन्ध(म्ब) जटामण्डलं ॥ यस्य प्रेतवनं¹ निवासभवनं ॥ भूतैः प्रभुत्वं श्रुम् । भूतिभूषणम-
ज्जरागरचना प्रीतिर्युगान्त(न्तं) प्रति ॥(1) कण्ठे तिष्ठति कालकूटमशिवीष्येवं शिवः
3. त्वस्थितं² । सर्वज्ञा(ञ्चा)वि(धि)हरचराचरधरः पायात्स वः शङ्करः ॥ यं वेदान्तविदी वदन्ति मनस [ः³]
शं(सं)कल्पभूतं शिवं । त्र(त्र)ष्टौकं परमचरं तमजरं तं(?) चामरं तद्विदः । अन्ये तत्सिखमिव⁴ पु(पु)ष्टममलं त्व -
4. ज्ये जिन्नं वामनं ॥ तज्जै सर्वमयैककारणपतेः(?) स(श)र्वाय नित्यं नमः ॥ "माहेन्द्रोपेन्द्रोद्वरवि-
षममहादुष्टकष्टाभिभूताः । भूतैः प्रत्यक्षभूतैः प्रतिदिनमुदितैर्यातुधानैर्यही -
5. ताः । घृष्टांगुष्ठप्रकोष्ठप्रकटितपटिमाटा(टी)पकुष्ठप्रदुष्टा । दृष्टा नश्यन्निष्टा[ः⁵] " स्फुटविकटज-
टायू(जू)टमेते त्वदीयं ॥⁶ चासीदप्रतिमा विमानभवनेराभूयिता भूतले लोकानामधिपेन भू -
6. मिपतिना पद्मोत्पलवर्णेन या ॥(1) केनापीह निव(वे)यिता क्षतयुगलेतान्तरे न्युयते सत्त्वा(च्चा)क्षे पठि-
ता पुरा[च⁷]पटुभिः पद्मावती प्रीयते ॥ सौधीपुङ्गवपतङ्गलंवनपथप्रोत्तुङ्गमालाकुला शुभा -
7. भङ्गवपाशहुरीक्षशिखरप्राकारविचाम्ब(म्ब)रा ॥(1) प्रालेयाम्ब(च)लशृंगसंजि(नि)भयभ्रासादसद्भाव-
ती भव्यापूर्वमभूदपूर्वरचना या नाम पद्मावती ॥ त्वङ्गुत्तुरङ्गमोदमसु(सु)रचोदादजः प्रो -
8. [ह]तं यस्यां जीर्ण(र्ण)कठोरवन्धु(ध्व?)मकरोत्तूर्मोदरामं नभः ॥(1) मत्तानेककरालकुंभिकरटप्रोत्तुष्ट-
ध्या[हु]त[हु]तं कर्दममुद्रया चितितलं तां नू(नू)त किं संस्तुमः ॥ किं [व(व)हु]ना । तस्यां⁸ यज्ञपतिवंगस्थं-
व(व)क -
9. — — "यद्विष्टो जातः [ः⁹] कौटिगुचोन्नतनभितः प्रयितोति यशोव(व)लः श्रीमां(मा)नू ॥¹⁰ यथाभव-
विजभुजार्जितचिह्नकीर्तिवर्त्तमिता[स]कुलमूलतत्प्रकाशः[ः¹¹] भूभङ्गकामुककटाक्षशराभिघातमा[स]प्र-
10. — ८ परिपातितयुद्धदण्डः ॥ यः शुभविभ्रमशराङ्ककरप्रतानकान्युज्ज(ज्ज)लोत्पलजलप्रव(व)लांस्तड-
गान् ॥(1) देवालयानपि हिम(मा)पले(ल)शृङ्गतुङ्गांशके श[तक्र]तुल्यती स यशोव(व)लास्थ -
11. [ः¹²] तस्मादभूदभिमतान्धिलव(व)श्रुवर्गो दुर्गतु(त्रि)वन(र्ग)फलनिर्मललव(ज्ज)सौख्यः ॥(1) सत्कीर्ति-
कीर्त्तनक[वा]परिगद्यमान[माहात्म्य]मोदितजनः किल [मा]हृष्टा[स्थ] ॥ तस्यामजः¹³ स्रजनसर्वजनात्म-
12. — ८ शङ्कापमानपरिभार्जनसञ्चकार्यः ॥(1) "मर्यादमुद्धृतगभीरम[या]वि(वि)तुल्यै —¹⁴ — ८ —
[मु]ग्धभीर ८ — ८ [रा]शिः श्रीमानभूत्सुलतज्जयदे[वना]मा ॥ कान्वा¹⁵ शीतकरात्समी -
13. [हित] फलावाप्तौ च कल्पदुमादालोको दिवसाधिपादिव ततो जज्ञे सुतः सखलः[ः¹⁶] विज्ञानप्र-
तिमप्रतापतरणिः स्वातः सतामषणी[ः¹⁷] सत्त्वत्वागपराकमैकवसतिर्मानो धनैरन्वि[तः ॥¹⁸]
14. [स¹⁹] शीरत्वादलंघ्यः²⁰ प्रयितपुष्पकुप्रा(प्रा)न्तविश्रान्तकीर्त्तिः स्वामी²¹ कर्णोपम(मा)नः कटुकपटव-
चोभाषणे चाग्रन[क्ष]ः[ः²²] [स]द्यः सौजन्यजन्मप्रकटित[महिमारा]तिवर्म्मस्य दुर्मः श्रीमान् -
15. — ८ [व?]र्णो ८ ८ ८ ८ हित — ८ — [सि?]र्णलोभूत् ॥²³ उद्यशीरगभीरराज्यजलधेः पारे
ससुत्तारि[तमीदृशेन(च)?] महीभुजा निजतनुं [यं प्रा?]प्य पोतं परं । श्रीसिद्धमनुज[कु]म्भ -

¹ Originally .वने.

² These three aksharas and the word शिवः at the end of the preceding line are quite clear in the impressions, but they give no sense. One expects something like शिवी वः शिवः.

³ These aksharas, too, are quite distinct; I would suggest श शिवः.

⁴ This correction is not absolutely necessary, because the word is spelt both श्रु and श्रुव; and the verse evidently contains a play on the word श्रुव.

⁵ Metre, Śārdūlavikrīḍita.

⁶ This sign of vicarga is not absolutely necessary.

⁷ Metre, Śārdūlavikrīḍita, and of the two next verses.

⁸ Metre, Āryā.

⁹ This akshara looks like ये.

¹⁰ Metre, Vasantatilakā; and of the next three verses.

¹¹ This verse contains five Pādas instead of four.

¹² The aksharas actually given here are quite clear, but I am unable to make out any connected sense.

¹³ Metre, Śārdūlavikrīḍita.

¹⁴ The aksharas within these brackets are entirely gone.

¹⁵ Metre, Śārdūlavikrīḍita.

¹⁶ Read .श्रीमन्माम्.

¹⁷ Of this akshara only the upper portion is visible.

¹⁸ Metre, Śārdūlavikrīḍita.

Brahman, the indestructible, ageless, immortal, others the verily auspicious Buddha, (and) others again the spotless Vāmana, the triumphant (Jina)!

(4.) People overcome with severe distress (*brought about*) by violent fever (*sent*) by the great Indra (?) or by Viṣṇu, (and) those seized again and again by goblins and by evil spirits that show themselves day by day, (and) those afflicted with leprosy, which displays its fierce might by sore thumbs and fore-arms,—(all) these are freed from evil when they set eyes on thy clearly shown uncouth twisted tresses of hair.

(5.) There was on the surface of the earth a matchless (*town*), decorated with lofty palaces, which is recorded to have been founded here between the golden and silver ages by some ruler of the earth, a lord of the people, who was of Brahman's race, (a *town* which is) read of in histories (?) (and) called Padmāvati by people versed in the Purāṇas.

(6.) This most excellent (*town*) named Padmāvati, built in an unprecedented manner, was crowded with lofty rows of streets of palaces, in which tall horses were curvetting: with its shining white high-topped walls, which grazed the clouds, it irradiated the sky; (and) it was full of bright palatial dwellings that resembled the peaks of the snowy mountain.

(7.) Tell us, need we praise that (*town*) in which the dust raised up by the pounding of the hoofs of galloping tall horses made the sky, covered (*as it were*) with an old worn-out cloth, look like the belly of a tortoise, while the ground in a wonderful manner was furnished with a coating of mud by the rain emitted from the cheeks of many infuriated formidable elephants? What need we say more?

(8.) In that (*town*) there was born of (?) the Grahapati family undefiled, the famous illustrious Atiyaśobala, bowed down to by people who excelled by first-rate qualities; who by his own arm acquired wondrous fame; supported, like excellent trees, the families of friends and dependants; (and) threw down the forces of enemies by striking with arrows which were the glances fond of his knitted brows(?).

He who built tanks full of water, in which the lotuses shone with the loveliness of the spreading rays of the bright-lustred moon, and temples high like the peaks of the Himālaya, he, successful like Indra, was called Yaśobala.

(11.) From him was born (a *son*) named Māhaṭa, who honoured the whole body of relatives, who, by (*attaining*) the difficult-to-be-obtained fruit of the three objects of life,¹¹ in a blameless manner secured for himself happiness, (and) who indeed delighted the people by his high-mindedness which was proclaimed by tales in praise of his good fame.

(12.) His son was the illustrious Jayadeva, a performer of good deeds, whose actions were able to remove fear and dishonour from his own and from all people (?).

(13.) From him, who by his loveliness was the moon, and, as regards the attainment of the objects of men's desires, a tree of paradise, there was born, as the light proceeds from the lord of the day, a son (*named*) Sekkala, who was learned, a sun of unparalleled majesty, famous, foremost among the good, the sole habitation of truth, liberality, and bravery, self-confident, (and) endowed with wealth.

¹¹ i.e., religion, wealth, and pleasure.

On account of his manliness not to be insulted, endowed with fame which spread to the ends of the broad regions, in munificence like Karna, and not conversant with hurtful or deceitful speech, the illustrious Sekkala at once showed his greatness both by his benevolence and in battle, was difficult of approach for the host of enemies, and (?).

[The next verse also refers to Sekkala (whose name is spelt here Sekkalla), who appears to be described as a boat for crossing the ocean of royal government. But the verse is incomplete, and I am unable to derive from the words actually remaining any connected meaning.]

(16.) His younger brother, too, endowed with beauty, propriety of conduct, generosity, and activity, and already in youth of noble conduct, is famous as the illustrious Kokkalla.

He who on worthy recipients incessantly bestowed food, hundreds of excellent dresses, horses, couches, and seats, dwelling-places accompanied by umbrellas and shoes, and great donations of grain, that was here the illustrious Kokkalla, a youth (?) engaged in works of piety.

Kokkalla caused to be built a wonderful town which, furnished with big archways of great value, (and) with dwellings high like mountain-peaks, (and) with highly decorated lofty shining great gates, resembled the city of Indra.

(19.) Desirous of crossing the deep ocean, he caused to be erected this (temple, high like ?) the spotless great peaks of the mountain of snow, the lofty golden dome of which, because it is in contact with the fierce splendour of the sun, became a spotless canopy for the glorious lord Vaidyanātha.

[The next verse, which is incomplete, appears to describe certain buildings close to the temple, which Kokkalla erected for pious Brāhmins].

Here he settled a faultless very learned crowd of twice-born who knew the Vedas (and) delighted in the six duties (enjoined on Brāhmins).

(21.) The creeper of his good fame, the sprouts of which are shining with prosperity produced by the sprinkling of his boundless discernment, (and) which nourishes (like groups of birds) crowds of twice-born, (and) is beautified, as by flowers, by good conduct, rising above the lines of princes (as above mountains), ascends from the wide round basin of the earth up into the universe, as if it were an arbour.

The year 1058, on the full-moon day of Kārttika. By the illustrious Kokkalla.

THREE INSCRIPTIONS FROM IMAGES IN THE JAINA TEMPLES.

VI.

This incomplete inscription is in a single line, 5½" long. The size of the letters is about ⅙". The characters are Nāgarī, and the language is Sanskrit. The inscription contains merely the words: "The Śreshṭhin, the illustrious Pāṇidhara, in the Grahapati family."

The Grahapati family, mentioned here and in the two following inscriptions, is also mentioned in line 8 of the preceding inscription of Kokkalla, No. V.

TEXT.

¹ [च] हृपत्यन्वये श्रेष्ठित्रीपाणिधर [॥]²

VII.

This is another inscription in a single line, 2' long. The size of the letters is about $\frac{1}{4}$ ". The characters are Nāgarī, and the language is Sanskrit. The inscription contains the words: "Om! In the Grahapati family, the *Śreshṭhin* Pāṇidhara; his sons, the *Śreshṭhin* Trivikrama, and Ālhaṇa, (and) Lakshmidhara;" and the date "the year 1205 (which, as a year of the Vikrama era, corresponds to A.D. 1147-48), the 5th day of the dark half of (the month) Māgha."

TEXT.

श्रीं ॥ हृपत्यन्वये श्रेष्ठिपाणिधरस्तस्य सुत श्रेष्ठिति(त्रि)विक्रम तथा आलहण । लक्ष्मीधर ॥ संवत्
१२०५ । माघ वदि ५ ॥

VIII.

This inscription³ is on the base of a Jaina image and is in a single line, divided into two parts by a boss: the first part is 1' 7½" and the second 1' 5½" long. The size of the letters is about $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit.

The inscription is dated in the year 1215 (which, as a year of the Vikrama era, corresponds to A.D. 1157-58), on the 5th day of the bright half of (the month) Māgha, in the prosperous reign of victory of the illustrious Madanavarmadeva. And it records that the statue on which the inscription is, was caused to be set up by the *Sādhu* Sālhe, the son of Pāhilla, who was the son of the *Śreshṭhin* Dedū, of the Grahapati family; and adds that the sons of Sālhe, Mahāgaṇa, Mahāchandra, Sirichandra, Jinachandra, Udayachandra, and the rest, always bow down to Sambhavanātha. The name of the artizan was Rāmadeva. The name Pāhilla we have met before, in inscription No. III.

TEXT.

श्रीं ॥ संवत् १२१५ माघ सुदि ५ श्रीमन्मदनवर्मदेवप्रवर्द्धमानविजयराज्ये ॥ हृपतिर्वसि(श्रे) श्रेष्ठिदेव
तत्पुत्रपाणिधरः । पाणिधरांगहसाधुसाह्वे [वि]नेदं(यं) प्रतिमा कारितेति ॥ ॥ तत्पुत्राः महागण ।
महोचंद्र । सि[रि]चंद्र । जिनचंद्र । उदयचंद्रप्रभृतिः । संभवनाथं प्रणमति⁴ नित्यं ॥ मंग[लं] महाश्री [ः] ॥
रूपकाररामदेव[ः] ॥

¹ This *śākhara*, and whatever may have preceded it, is broken away.

² Expressed by a symbol.

³ This inscription has been published by Sir A. Cunningham in *Archaeol. Survey of India*, vol. XXI, p. 61, and I now re-edit it from an impression taken by Dr. Burgess.

⁴ Expressed by a symbol.

⁵ One expects *प्रणमति*.

⁶ Read *प्रणमति*.

XX.—THE TWO INSCRIPTIONS OF THE VAILLABHATTASVAMIN TEMPLE AT GWALIOR.

By E. HULTZSCH, PH.D.; BANGALORE.

The two subjoined inscriptions¹ are engraved on a small monolithic temple, which is situated on a turn of the road leading up to the Gwalior Fort. The temple was described by General Cunningham, according to whom it is now called the Chaturbhuj Temple.² The first inscription, which is engraved over the front door of the temple, seems to have hitherto remained unnoticed. A rough transcript and translation of the second inscription, which is found inside the temple on the left wall,³ was published by Dr. Rājendralāla Mitra.⁴ My transcripts of the two inscriptions were made from mechanical copies taken during a visit to Gwalior in 1885.

The first inscription consists of 27 Sanskrit verses and must have been composed by an ingenious paṇḍit, who was well versed in *alankāra*. His extravagant hyperboles will appear startling and amusing even to one accustomed to the usual *kāvya* style. We learn from the inscription that the Viṣṇu temple containing it was built by a certain Alla, the son of Vāillabhaṭṭa and grandson of Nāgarabhaṭṭa, and that it was consecrated in the year 932 (*in words*). Nāgarabhaṭṭa belonged to the Varjāra family and had immigrated from Ānandapura in Lāṭamaṇḍala, *i.e.* Vāḍnagar in Gujarāt. Vāillabhaṭṭa had been chief of the boundaries (*maryādā-dhurya*) or margrave in the service of (*king*) Rāmadeva (verse 7). Alla succeeded his father in office (v. 11), and was appointed to the guardianship of Gopādri, *i.e.* of the Gwalior Fort, by (*king*) Śrīmad-Ādivarāha (v. 22).

The second inscription is written in incorrect Sanskrit prose and dated in the year 933 (*in words and figures*), at Śrī Gopagiri (*i.e.* the Gwalior Fort) and during the reign of the *paramēśvara* Bhojadeva. Alla is here directly called the guardian of the fort (*koṭṭapāla*) of Gopagiri. The inscription records four donations to two temples, which had been built by Alla, the son of Vāillabhaṭṭa. The donee of the first grant was the Navadurgā Temple situated beyond the Vṛiśchikālā river; this is probably another name of the river Subanrikh⁵ (*Suvarṇarekhā*?) at Gwalior. The two donees of the three remaining grants were the same Navadurgā Temple and "the Viṣṇu temple called Vāillabhaṭṭa-svāmin, which Alla had likewise caused to be built on the descent of the road of the illustrious Bhojadeva." By this we have to understand the temple, at which both inscriptions are found. It had evidently received its name in commemoration of Vāillabhaṭṭa, the father of its founder. The four donations were made by the inhabitants of "the place" (*sthāna*), *i.e.* the ancient town of Gwalior, which lies on the eastern side of the fort. They consisted of a piece of land for a flower-garden, two fields, a monthly supply of lamp-oil to be made by the guild of oil-millers, and a monthly supply of flower-garlands to be made by the guild of the gardeners,

¹ This paper is a revised version of one which I published in the *Zeitschrift der Deutsch. Morgenländ. Gesellschaft* vol. XL, p. 26.

² Cunningham's *Archaeological Survey of India*, vol. II, p. 355.

³ *Ibid.* p. 335.

⁴ *Jour. As. Soc. Bengal*, vol. XXXI, p. 407.

⁵ Cunningham's *Archaeol. Sur. of India*, vol. II, p. 232.

FIRST INSCRIPTION.

TEXT.

(L. 1.) श्री [४^a] कालिन्दाः किं जलौघो घनतिमिरनिभो जाडवीर्ष्वया नः प्रोधातः किञ्च¹⁰ भूयो गगनतलगतं विन्ध्यसानुर्विहन्तुं । चिह्नं¹¹ सौर्यं दृष्ट्वा चरणमति¹² चिरं सप्तयो नैव पूषो जग्मुः श्रीमादिवोषे-
शंभसि स मधुजिह्वन्तु वः कस्मयापि ॥ [१^a] अतिललितलाटमच्छलितलकानन्दपुरनिर्मतो मुचवान् ।
वर्ष्माराण्यनागरभट्टकुमारोभवद्येन ॥ [२^a] वाङ्मत्तभट्टनामा तनयोजनि जनितजनचमत्कारो¹³ । न पु-
चिष्ठिरोप्यकार्येण सह नकुलेन सन्धीति ॥ [३^a]

(2.) परिभाषादि¹⁴ ज्ञानं वैयाकरणस्य यस्य परमासीत् । कर्मोपधाधिकारो न कदाचिद्वाचकौ¹⁵
भूतौ ॥ [४^a] सुश्रवतां व्यासदिगन्तरत्नमासाद्य दुग्धाधिरगाधताम् । जिह्वं¹⁶ सयोर्यच्च यशःपयोधिमाद्यास्त
यस्यातितरां तरङ्गैः ॥ [५^a] घनदोषि न प्रमत्तो ज्वलन्ममलसविषोपि न विरूपः । रक्षाकरोपि न जडो यो
नाशोकोपि रागिष्ठः । [६^a] श्रीरामदेवकार्ये मर्यादाधुर्यतामलङ्कयता । येन विशुद्धं सुदं निजकुलवपकटितं
नाम ॥ [७^a] किन्वहुना यस्य गुणाः कथयितुमपि नैव यान्ति माहृषैः ।

(3.) मानाधिकमन्तु यतो घटकोन्धावपि न गृह्णाति¹⁷ ॥ [८^a] लक्ष्मीं सुरारिर्वज्राच्च शम्भुः शचीं
यथेन्द्रोद्य तथा सुश्रीलां । कुलोद्भूतां कासरकीयविष्णोमुतां स कामां समवाप जज्जां ॥ [९^a] ज्वपगतमद-
मोहजालसङ्घः कृतचरितैकरतः प्रसन्नमूर्तिः । परिहृतललसङ्घः सुतोक्तः सकलकलाकुशलो बभूव ताभ्यां ॥
[१०^a] न पितृधुरोधिकारो पुच्छोभूत्कविदण्डमूल्यान्दा¹⁸ । योतुमशक्नोते धूस्तेन न विषयसुखेन ॥ [११^a]
दुग्धाधेरिव मूर्तिर्यस्य सदा दानवारिपरिपूता । कमलालङ्कितवपुषः प्रजापतेरिव तनुर्यस्य ॥ [१२^a]

(4.) हर इव हृषविहितास्त्रो दीपासङ्गं न भानुरिव भिजे । मधुरिपुरिव यस्मिन्ततमाक्रान्तविषय-
सङ्घातः ॥ [१३^a] यस्य परार्थासङ्गा सततं परिदृश्यते मतिर्नूनं । निर्वोभवं तस्य हि जातं खलु यत्तदाख्यं ॥
[१४^a] सन्त्यक्तपरकलसो धर्मैकरतोपि सर्वदावश्यं । निजवनितापरितुष्टोप्यभिलषितसुखजनप्रमदः ॥
[१५^a] अवलोक्य वल्लकमलं यस्य शशी स्त्रोदयेपि मलविकलं । कर्तुमनीयः किञ्चित्प्रतिषेधं चीयतेद्यापि ॥
[१६^a] अक्षरोद्यच्च विकलं व्याख्यानविधौ न दानविषयेषु ।

(5.) संघामस्य न योभूत्पराङ्मुखः परकलस्य ॥ [१७^a] स्त्रैर्यं वचसि न रोषे स्त्रुष्टो विजयैर्ध-
जातु कलिकलुषैः । यस्याभवदास्यं पापेषु न राजकार्येषु ॥ [१८^a] धर्मार्त्तने च लोभो न कदाचित्परवर्णेषु
विविधेषु । यस्य त्वविवेकित्वं मित्रेषु न वुचिविभवेषु ॥ [१९^a] दारिद्र्यं हरतार्थिनो रिपुजनालक्ष्मीं भनो
योधितः¹⁹ रूपं पञ्चमरादगाधपयसो नाश्वीर्यमभोजितैः । चिह्नं येन विचारवाचमनसामाचारमातन्वता सन्ध-
जेव अनापवादरहितं चौर्यं प्रकाशोक्तं ॥ [२०^a]

(6.) कुर्वीत यदि विधाता कर्णानामपि सहस्रमहिषस्य । श्रुत्वाय तदुचौघान्मदनमतेः शङ्कुया-
द्वन्तुं ॥ [२१^a] श्रीमदादिवराहस्य शैलोत्थं विजिगीषुषा । तदुष्णान्धः परिह्राव्य कृतो गोपाद्रिपालने ॥ [२२^a]
कङ्कुदुहिता वज्रा येष्टतमामाप सोमटां तनयां । भट्टसुतान्धा गोम्यापरा महादेवजा गौरो ॥ [२३^a]
गोवर्धनजा सिद्धा नचकतनयेष्टा च येनोढाः । वज्रादीनां स्यस्य च पुन्यस्य²⁰ विहङ्गये महता ॥ [२४^a]
सिद्धैर्धर्मं समं भवाच्चितरथे य -

¹⁰ Read किञ्च.¹¹ Read चरणमिति.¹² Read *चरणवारः.¹³ इ is obliterated and therefore looks like व.¹⁴ Read *वाचकौ.¹⁵ Read न.¹⁶ Read वृहति.¹⁷ Read *मूल्यान्दा.¹⁸ Read वीरिणी.¹⁹ Read पुन्यस्य.

(7.) द्यावपाचं महद्दीवं धर्मतरोरनन्तफलदं स्थानं त्रिव्यः साधतम् । टडोत्कीर्णयशोनिधानमिव
यद्यामाचरैरहितं तनाकारि विकारयूयमनसा विश्वोरिदं मन्दिरं ॥ [२५] दधति जलमगाधं सागरा
यावदुच्चैर्गिरिरयमपि वोढा यावदध्नकपक्ष । शिरसि शिखररागेः स्वेयसी द्वाघारुपा स्वययतु भुवि कीर्त्तिं
रोदसी तावदेया ॥ [२६] ॥ नयसु शतव्यन्दानां द्वाचिन्त्यल्लुतेषु वैशाखे । रम्येच्छिन्नैकशिले विश्वभक्त्या
प्रतिष्ठितो भवने ॥ [२७] ॥

TRANSLATION.

Om. (Verse 1.) May that Vishnu destroy your sins, having seen whose foot, when he was going to stride (*the three worlds*), the horses of the sun did not pace the lofty sky for a long time, as they seemed to be afraid, that, vying with the Gaṅgā, the flood of the waters of the Yamunā, which resembles dense darkness, or that the ridge of the Vindhya (*mountain*) had risen again, in order to obstruct their path in the heavenly sphere!

(Vv. 2 & 3.) There was a virtuous youth, Nāgarabhaṭṭa of the Varjāra family, who had come from Ānandapura, the ornament of the lovely Lāṭamaṇḍala. He begat a son, Vailabhaṭṭa by name, who excited the admiration of the people, as he was constant in battle (*yudhishṭhira*), but did not conclude a true friendship with low people (*nakula*), (*while Yudhishṭhira was a true friend of his younger brother Nakula*).

(4.) As a grammarian he possessed an intimate knowledge of the explanatory rules, &c.; but the results of deeds in former births (*karman*) or of tricks (*upadhā*) never gave him trouble.

(5.) The milk-ocean, which has a deep-white colour, which fills all quarters and which is unfathomable, loudly challenged with its waves the high sea of his fame, trying (*in vain*) to equal (*its height*).

(6.) He was liberal (*or Kucera*), but not inattentive (*or not Varuṇa*);² a destroyer of all snakes (*or Garuḍa*), but not ugly (*or bird-shaped*); a mine of jewels (*or the ocean*), but not stupid (*or cold*); and without sorrow (*or an aśoka tree*), but not impassioned (*or red*).

(7.) While, in the service of the illustrious Rāmadeva, he never transgressed his duty of chief of the boundaries, he, like his ancestors, proclaimed his spotless name in battles (*for which he had to transgress the boundaries of the realm*).

(8.) Why say more? His virtues cannot even be told by people like myself; for even from the ocean a pot cannot receive more water than its measure.

(9.) As Vishnu (*took*) Lakshmi, as Śiva (*took*) the mountain-daughter and as Indra (*took*) Śachi, thus he took for his wife the virtuous and noble Jajjā, the daughter of Kāsarakiya-Vishnu.

(10.) These two had a son (*called*) Alla, to whom the net of conceit and delusion had ceased to be attached, whose only aim was, that his deeds might be (*worthy of*)

¹ Read वाचस्पत्य.

² Read वाचस्पत्य.

³ *Pakṣa*, the two words *karman* and *upadhā* have to be taken in their grammatical meaning, "passive voice" and "penultimate letter." I do not know to which *paribhāṣā* the author alludes.

⁴ Professor Kiellhorn has favoured me with the following explanation of the words *ānandapuri* as *pramatta*: "I would compare *Vāṇanadattā*, p. 111: *ānandanāpī prachetas*. At least *na pramatta* is the same as *prachetas*, and I should almost think, that the author of the inscription remembered the quotation from *Vāṇanadattā*:—Dhanda (*Kucera*) is not *prachetas* (*Varuṇa*), hence *pramatta*; Vailabhaṭṭa is not *pramatta*, hence *prachetas* (attentive)."

the *Kṛita* (age); who possessed a gracious appearance, who avoided the intercourse with the wicked and who was skilled in all arts.

(11.) He (*continued*) to bear the burden (*of his father's office*), not because he was desirous of worldly (*power*), (*but*) because he could not bear to hear it said, that a son had never been up to his father's affairs.

(12.) As the milk-ocean by the rutting-juice (*of elephants*), he was continually purified by the water (*poured out*) at donations, and as Prajāpati by the lotus (*that rose from Viṣṇu's navel*), he was embraced by the goddess of prosperity.

(13.) He constantly took care of meritorious gifts, as Śiva of his bull; he avoided the touch of sin, as the sun the touch of the evening; and he stepped on the crowd of his enemies, as Viṣṇu on the flapping wings of his bird (*Garuḍa*).

(14.) It is indeed wonderful that he has remained free from covetousness, although his mind is always observed to be attached to the highest truth (*or apparently : to the property of others*).

(15.) Although he avoided the wives of others, took delight only in virtue and was satisfied with his own wives, he constantly and by all means desired the pleasure (*or apparently : the wives*) of his friends.

(16.) Having perceived the lotus-face of this man, the moon is even now waning a little in every moment, because even at her rise she is unable to free (*herself*) from spots (*while he is spotless*).

(17.) He gave alternatives, when he had to furnish a commentary, but made no distinction between the recipients of his gifts, and turned away from another's wife, but not from battle.

(18.) He stuck to his word, but not to anger, was covered with (*the fame of*) victories, but not in the slightest with the sins of the *Kali* (age), and was slow (*when he was afraid*) to sin, but not in the affairs of the king.

(19.) He was desirous of acquiring spiritual merit, but never of another's property of any kind, and made no distinction between his friends, but knew how to judge the degree of intelligence (*of others*).

(20.) Curiously enough, he who led the conduct of those whose minds appear refined to mental observation, openly carried on robbery of all kinds, without meeting the blame of the world; for he robbed the beggar of his poverty, the enemy of his prosperity, woman of her heart, Cupid of his beauty, and the unfathomable ocean of its depth.

(21.) Even if the Creator had bestowed a thousand ears on the king of serpents, would then the latter be able to hear the floods of virtues of that man and to enumerate them with his hundreds of mouths?

(22.) Having observed his virtues, the illustrious Ādivarāha, who wished to conquer the three worlds, appointed him to the guardianship of Gopātri.

(Vv. 23 to 25.) This great and passionless man, who had married Vavvā, the daughter of Kanhuka and mother of (*his*) favourite daughter Somaṭā, further Goggā, the daughter of Bhaṭṭa, then Gauri, the daughter of Mahādeva, Sillā, the daughter of Govardhana, and Īsaṭā, the daughter of Nannaka, built, for the increase of the spiritual merit of Vavvā, &c., and of himself, this temple of Viṣṇu, which is an even path to beatitude, a great ship for crossing the ocean of existences, the seed of the tree

of spiritual merit, which bears endless fruit,²² the permanent abode of the goddess of prosperity and, so to say, a receptacle of (*his*) fame, cut by the chisel, and marked with the syllables of (*his*) name.

(26.) As long as the oceans will contain unfathomable water and as long as this lofty mountain will bear on its head a mass of peaks, which touch the clouds, so long may this beautiful temple²³ stand on earth and cover the two worlds (*with its fame*).

(27.) In the year nine hundred and thirty-two, in Vaiśākha, (*a statue of*) Viṣṇu was reverently placed in this lovely temple, which consists of a single piece of rock.

SECOND INSCRIPTION.

TEXT.

(L. 1.) श्री नमो विष्णवे ॥ सम्यक्संयतेषु नवसु त्रयस्त्रिंशद्दक्षिणेषु माघशुक्लद्वितीयायां सं ८३१
माघ शुदि २ अथोह श्रीगोपगिरौ स्वामिनि

(2.) परमेश्वरश्रीभोजदेवे तदधिकृतं कोटपाल भजे वलाधिकृतं तत्तके स्वामिनाधिकृतं त्रैलोक्यव्याक(१)इच्छुवाक(१)सार्थवाहप्रमुख सविद्या -

(3.) कानां वारे । समस्तस्थानेन वारज्जमहसुताज्जकारितं हस्विकालानदीपरकुले रुद्ररुद्राणीपु-
ष्पांशादिनवदुर्मायतना -

(4.) य स्त्रमुज्जमावूडा'पल्लिकाशामप्रतिवहभूमिच्छं दैर्घ्यं पारमेस्वरीयहस्तगतद्वयं सप्तत्यधिकं
हस्त २७० विस्तरं

(5.) हस्तगतमेकं सप्ताशीत्यधिकं हस्त १८७ पुष्पवाटिकार्थं पुष्पेहनि' प्रदत्तं [१"] तथा ऽनेनेव
स्थानेनास्मिन्नेव सम्यक्षरे

(6.) फाल्गुनवह्नुलपचप्रतिपदि श्रीभोजदेवप्रतीकवतारे भजेनेव कारितवारज्जमह[स्वामिभिधान-
विष्णु]यतनाय तथो -

(7.) परिलिखितनवदुर्मायतनाय च पूजासंस्कारार्थं स्त्रमुज्जमानजयपुराकशामे व्याघ्रकेष्किकाभि-
धानहारमूला[वापे]

(8.) सङ्काकसुतदलकवाहितचेष्टं तथास्यैव चेष्टसोत्तरतः क्षत्रियदेववर्गसुतमेष्वाकवाहितचेष्टं
च ययोर्मी'पगिरौयमा -

(9.) ध्वेनावापो यवानां द्रोणा एकादश [१*] तयोर्द्वयोरपि चेष्टयोराघाटाः पूर्वेषु नडाकवा-
हितचेष्टं दक्षिणेन पादाटः

(10.) पश्चिमेन दलकवाहितचेष्टे पादाटः ततो मेष्वाकवाहितचेष्टे उत्तरामिमुखवाहकः चेष्टं
परिवेष्ट्य गतः उत्तरेण वर्गं

(11.) लघुपादाटिका च [१*] एवं चतुराघाटविग्रहचेष्टद्वयं पुष्पेहनि प्रदत्तं । तथास्मिन्नेव
सम्यक्षरे फाल्गुनवह्नुलपचनवम्यां

²² The sense requires *anantaphaladam* to be taken with *dharmataroḥ*, although it is grammatically connected with *bijam*.

²³ *Kīrti* seems to have the same technical meaning as *kīrtana*, 'temple'; see *Indian Antiquary*, vol. XII, pp. 229 and 239.

¹ The *s* of the *akṣara* स्त्रि is incomplete; read वसुधैवकुटुम्बकम्.

² The crack over स is perhaps the remains of an *c*.

³ The letter न is entered below the line.

⁴ Read स्त्रमुज्जमानवूडा.

⁵ The crack behind स is perhaps the remains of an *d*.

⁶ Read पुष्पेहनि.

⁷ These two *akṣaras* are injured by a crack and doubtful.

⁸ The *r* over रनी is indistinct.

- (12.) उपरिलिखितदेवकुलाभ्यां द्वाभ्यामपि दीपतैलाय श्रीसर्वेश्वरपुरनिवासितैलिकमहत्तज भोवाकमुतसर्वशाक (1) तथा माधव -
- (13.) सुतज्यागति तथा शिवधरिमुतसाहुज तथा सङ्गाकमुतगम्योक । तथा श्रीवत्सलामिपुरनि-
वासितैलिकमह -
- (14.) तज कुष्ठाकमुतसिंघाक तथा वलूकमुतखोहडाक । तथा चधिकारिहिकानिवादित्यहिक-
योर्धिवसितैलिकम -
- (15.) हत्तक देउवाकमुतजजट तथा वच्छिन्नाकमुतगोम्याक तथा देहूकमुतजज्वेक तथा सदृमुत-
जज्वहरि । एवमादि -
- (16.) समस्ततैलिकवेष्टा प्रतिकोष्णं मासि मासि यत्ननवम्यां यत्ननवम्यां तैलपलिका पलिका
दातव्येत्वचयनी -
- (17.) मिका प्रदत्ता ॥ तथाशैवाम्भ्यामिव देवकुलाभ्यां श्रीगोपनिरितलोपरनिवासिमानिकमहर
गाहुजमुतटिहूक
- (18.) तथा देहूकमुतजसेक तथा वहुलाकमुतसिङ्गक तथा जम्बाकमुतसङ्गाक तथा दन्तिमुत-
दुर्गाधरि तथा ननुमाकवा^{१०} -
- (19.) उमाक तथा वेडवाकमुतवाय[टा]कादिसम्स्तमानिकवेष्टा पूजायै यथाकालोपयिक^{११} इह-
पुष्पेभ्यां -
- (20.) लाः प(र)द्यायत् पद्यायत् माला ५० प्रतिदिनं दातव्येत्व^{१२} जयनीमिका प्रदत्ता [११] एत-
दुपरिलिखितं उपरिलिखि -
- (21.) तस्यानादिभिः क्षमुत्तया आचन्दार्कचितिकासं प्रदत्तं [१२] परिपन्थना केरपि^{१३} न कर्त्तव्या ॥
यतस्त्रदत्तां परदत्ताम्वा यो
- (22.) हरत वसुधारां [१३] स विठायां कर्मभूत्वा पितृभिषाह मोदते^{१४} ॥ यदुभिव्यसुधा मुक्ता
राजभिस्सगरादिभिः । यत्न यत्न
- (23.) यदा भूमिस्तस्य तस्य तदा फलं ॥ १५

TRANSLATION.

Om. Adoration to Vishnu! In the year nine hundred and thirty-three, on the second day of the bright (*half*) of Māgha,—Sām[vat] 933, Māgha śudi 2—to-day, here at Śrī-Gopagiri, while the *paramēśvara* Śrī-Bhojadeva was the ruler, while the guardian of the fort (*koffapāla*) Alla commanded the (Gopagiri), while Tattaka commanded the army (*and*) while the merchant Vav-yāka, the trader Ichohhuvāka, and the other (*members*) of the board (? *sāra*) of the Savviyākas were administering the city, the whole town gave to the temple of the nine Durgās, *viz.* of Rudra, Rudrāpi, Pūrnāśā, &c., which Alla, the son of Vāillabhaṭṭa, had caused to be built on the further bank of the Vṛiśchikālā river, a piece of land belonging to the village of Chūḍāpallikā, which was its (*viz.* the town's) property, two hundred and seventy royal *hastas*—*hasta* 270—in length (*and*) one hundred and eighty-seven *hastas*—*hasta* 187—in breadth, for a flower-garden, on an auspicious day.

^{१०} It might be also read instead of व.

^{११} Read ननुमाकमुतवा.

^{१२} Read यथाकालोपयिक.

^{१३} Read दाताया इव.

^{१३} Read केरपि.

^{१४} Read पश्यते.

^{१५} There follows an illegible acrostic, which fills the remainder of line 23 and four further lines.

[illegible]

(Ll. 5—11.) And this same town gave in this same year, on the first day of the dark half of Phālguna, to the Vishṇu temple called Vailabhātṭa-svāmin, which Allā had likewise caused to be built on the descent of the road of Śrī-Bhojadeva, and to the above-mentioned temple of the nine Durgās, for the performance of worship, the field cultivated¹⁸ by Dallaka, the son of Saṅgaḍāka, in the chief grain-land (? *mūlācāpa*) of the common¹⁷ called Vyāghrakeṇḍikā, in the village of Jayapurāka, which was its (*viz.* the town's) property, and on the north of this same field, the field cultivated by Memmāka, the son of the Kshatriya Devavarman,¹⁸ the seed required for which two (*fields*) is eleven *droṇas* of barley according to the measure of Gopagiri;¹⁹—the boundaries of these two fields are: on the east, the field cultivated by Nauḍāka; on the south, a piece of rock;²⁰ on the west, near the field of Dallaka, a piece of rock, and near the field of Memmāka, a water-channel,²¹ which leads to the north and runs round the field; on the north, a road and a small piece of rock;—the two fields, thus defined by their four boundaries, on an auspicious day.

(11—17.) And in this same year, on the ninth day of the dark half of Phālguna, (*the town*) gave to the two above-mentioned temples a perpetual endowment²² to the effect that, in order (*to provide*) oil for the lamps, the chiefs of the oil-millers, who dwell in Śrī-Sarveśvarapura, (*viz.*) Sarvasvāka, the son of Bhochehāka, Jyāśakti, the son of Mādhava, Sāhulla, the son of Śivadhari, and Gaggika, the son of Saṅgaḍāka; the chiefs of the oil-millers, who dwell in Śrīvatsasvāmipura, (*viz.*) Singhāka, the son of Kuṇḍāka, and Khohāḍāka, the son of Vallāka; the chiefs of the oil-millers, who dwell in Chachchikāhaṭṭikā and Nimbādityahaṭṭikā, (*viz.*) Jajjāta, the son of Deūvāka, Goggāka, the son of Vachchhillāka, Jambeka, the son of Deddāka, and Jambahari, the son of Rudraṭa, and the other (*members*) of the whole guild of oil-millers should give one *palikā* of oil per oil-mill²³ on the ninth day of the bright (*half*) of every month.

(17—20.) And on this same day, (*the town*) gave to these same two temples a perpetual endowment to the effect, that the chiefs²⁴ of the gardeners, who dwell on the top of Śrī-Gopagiri, (*viz.*) Tikkūka, the son of Gāhulla, Jāseka, the son of Deddāka, Siddhāka, the son of Vahulāka, Sahāḍāka, the son of Jambāka, Durgadhari, the son of Dantin, Vāūmāka, (*the son of*) Nannumāka, and Vāyaṭāka, the son of Veūvāka, and the other (*members*) of the whole guild of gardeners should daily give,

¹⁸ The participle *rdhita* is derived from Hindi *bādhā*, "to plough."

¹⁹ *Hār*, "a village-common, the cultivated space immediately round a village."—Bate's *Hindoo Dictionary*.

²⁰ To judge from their names, the trader Ichchhuvāka (l. 2) and the oil-miller Jyāśakti (l. 13) also belonged to the Kshatriya caste. The law-books permit a Kshatriya, and even a Brāhmana, to adopt the livelihood of a Vaiśya, if they are unable to gain their subsistence by fulfilling the duties of their own castes; see the passages on the so-called *āpaddharma* or *āpattkalpa*, i.e. the rules for times of distress: Gautama, VII; Manu, X, 81 ff.; Yājñavalkya, III, 35 ff.

²¹ Compare *Khetaka-mānasa vṛkhi-dei-piṭhaka-vāpam Kṣṇaka-khetram*, "the field of Kṣṇaka, the seed required for which is two *piṭhaka*s of paddy according to the measure of Khetaka" (*Ind. Ant.*, vol. XV, p. 340, line 46), and *bādhair gatra eda . . . droṇa-sārdha-sapta*, "a piece of land, the seed required for which is seven and a half *droṇas*" (*ibid.* vol. XVI, p. 208).

²² *Pāḍā* is perhaps a Sanskritised form of Hindi *paḍāḍ*, "mountain, hill, rock" (Platts).

²³ *Vāḍaka* seems to be connected with Hindi *bādhā*, "a water-channel;"—see Grierson's *Bihār Peasant Life*, p. 211.

²⁴ With *akṣayantimā* (lines 16 and 20) compare *akṣayantimā* in the Nāsik, Kaphari and Junnar Inscriptions in Dr. Burgess's *Archaeol. Surv. West. Ind.*, vols. IV and V.

²⁵ *Kāḍaka* is the same as Hindi *kāḍā*, "an oil-mill;"—see Grierson, *u. s.* p. 46.

²⁶ With *udika-mahara* compare *saṅkha-mahattaka* (lines 12, 13 and 14) and *maṣar*, "a chief" (Bate).

for (the requirements of) worship, fifty garlands—*mālā* 50— of such market flowers as are available at the particular season.

(20—23.) These above-mentioned gifts were made by the above-mentioned town, &c., from their property for as long a time as the moon, the sun and the earth exist. Nobody shall cause obstruction (to the present owners). For (*Vyāsa has said*): [Here follow two of the usual minatory verses].

XXI.—SIYADONI STONE INSCRIPTION.

By PROFESSOR F. KIELHORN, Ph.D., C.I.E.; GÖTTINGEN.

In the *Journal, Beng. As. Soc.*, vol. XXXI, pp. 6-7, Dr. F. E. Hall had occasion to mention "a huge inscription," existing in some part of the State of Gwālior, a transcript of which, by a native, had been made over to him by Colonel (now General Sir) Alexander Cunningham. From the apparently very imperfect copy supplied to him, Dr. Hall was able to report that the inscription in the opening lines mentioned a king Mahendrapāla. Near where he is spoken of, was the date 960. Next came Bhoja, and then Mahendrapāla again, with the date 964. Further on Kshitipāla was mentioned; and, after him, Devapāla, the date 1005 being close by. These dates, according to Dr. Hall, were not sufficiently particularized for one to certify their era by calculation. Besides, the kings of the record were stated by Dr. Hall to have been memorialized as having granted land and other things, by way of local donaries, in ten several years, ranging from 960 to 1025. According to Sir A. Cunningham,¹ the actual site of the inscription was then unknown; and it has remained so for twenty-five years afterwards.²

In 1887, Dr. Burgess, when in the Lalitpur district of the North-Western Provinces, learnt that there was a large inscription at 'Siron Khurd,' about ten miles WNW. of the town of Lalitpur, Long. 78° 23' E., Lat. 24° 50' N. (*Indian Atlas*, quarter-sheet 70, NW.) And the inscription was found on the east of the village at which it had been reported to be,—and which in the inscription itself is called Siyadoni,—on the bank of the Kherār stream, in the precincts of a Jaina temple of Śāntinātha, where it had been recently set up by a Bania. It turned out to be the huge inscription mentioned by Dr. Hall; and I now edit it from impressions supplied to me by Dr. Burgess.

The inscription consists of forty-six lines; and the writing covers a space of about 5' 2½" broad by 3' 4" high. Of the first two and the last two lines large portions of the writing have either gone altogether or become illegible, by the flaking off of the edges of the stone; and from the same cause some *akṣaras* have become illegible in lines 39-44. But the preservation of lines 3-38 is perfect almost throughout, so that here the actual reading of the stone hardly admits of any doubt whatever. The size of the letters is about ½". The characters are Nāgarī of about the eleventh century; down

¹ See *Journ., Beng. As. Soc.*, vol. XXXIII, p. 227.

² The inscription (or rather Dr. Hall's short account of it) has been referred to by Dr. Hönle, in the *Centenary Review, Beng. As. Soc.*, part II, p. 208; and by Mr. Fleet, in the *Indian Antiquary*, vol. XV, p. 103, note 18, and vol. XVI, p. 178, who has pointed out the desirability of rediscovering and publishing the inscription.

to line 39, they are regularly and beautifully formed and skilfully engraved. The execution of lines 40-46 is somewhat inferior to the rest, and the difference in appearance is rendered more marked by the imperfect state of preservation of these concluding lines. The language of the inscription must be described as Sanskrit. Unless there was a date in any part of the concluding lines which is now illegible, the inscription itself is not dated; but it contains ten dates, some of which are historically important, while one is sufficiently particularized to ascertain from it the era employed, by calculation, as will be shown below.

The inscription consists of two parts. The first and by far the larger portion extends to about the middle of line 39; it is in prose, and records a large number of donations made at different times, from the (Vikrama) year 960 down to the (Vikrama) year 1025, and nearly every one of them by private individuals, in favour of various Brāhmanical deities, at Siyadoni. The second part, which is almost entirely in verse, comprises the remaining portion up to the end, and records the erection of a temple of Murāri (Viṣṇu).

THE FIRST PART.

To treat fully of the language of the first part, would require almost a separate treatise. The author or authors, though intending to write Sanskrit, had a very meagre knowledge of the grammar of that language; they were evidently influenced by, and have freely employed words, phrases, and constructions of, their vernacular.

As regards orthography, *ḍ* has throughout been denoted by the sign for *ṣ*; and the dental sibilant has often been employed for the palatal.¹ The sign of the *jihvāmūliya* occurs twenty-two times, almost exclusively in the phrases *यद्दत्तम्* and *यद्दोषम्*. The sign of the *upadhmdniya* has been correctly employed six times (e.g., in *•आभिःपरः*, line 5, and *•भित्तिःपश्चिमेन*, line 13); but it has also been wrongly inserted three times (in *•धूम्रःपरिः*, line 18, *•ध्यातःपरमः*, line 28, and *•निकलःपरिः*, line 29), and probably erroneously omitted twice (in *•भित्तिःपश्चिमेन*, line 25, and *•रेभिःप्रदत्ता*, line 35). Of individual words, the numeral *त्रि* has throughout been spelt *तृ* (in *तृभान्*, lines 24, 29, 30, and *तृभुवनः*, lines 25 and 27); *संमार्जनं* throughout *सन्मार्जेन* (e.g., in lines 3, 6, 8, etc.); *कालीन* throughout *कालिन* (e.g., in lines 3, 6, 20, etc.); and similarly we have *भोगाधिना* in line 38, for *भोगाधीना*. In line 8, we twice have *चग्निन* for *आग्निन*; throughout, frequently, *आवासनिका*, apparently for *आवासनिका* (e.g., in lines 7, 8, etc.); and similarly a short vowel has been employed instead of a long one, and *vice versa*, occasionally in other words. For *वष्टि* we have *वष्टी* twice in line 17, and perhaps also in some of the compound numerals; for *ताम्बूलिक* (line 15), *ताम्बूलिक* in lines 25 and 26; for *वैश्वानर*, *वैश्वान्दर* in line 12. Through the influence of the vernacular, we have *वणिक्* throughout for *वणिज्*; *भीतो* in line 24 for *भित्ति* (lines 13 and 25); *सिरिधर* in line 39 for *श्रीधर* (line 37); *कक्षपाल* and *कक्षपाल* in lines 9 and 19, for *कक्षपाल*; etc.

The rules of *sandhi* have been persistently neglected; and as a specimen of an extraordinary *sandhi* I may point out *•सुतारैभिः*[], for *•सुता एभिः*, i.e., *•सुताः एभिः*, in line 35.

¹ I consider it sufficient to state this and some of the following points once for all, and shall not consider it necessary to correct every error of this sort in the transcript of the text.

² Compare the common *सन्मार्ज* for *संमार्ज*.

As regards the treatment of nouns in general, case-terminations have often been altogether omitted; sometimes wrong cases have been employed, masculine words treated as if they were neuter, and masculine or neuter forms of adjectives and pronouns used with reference to feminine nouns, etc. Thus, to give a few examples, instead of the well-known phrase परिपन्थनां करोति, we read fifteen times परिपन्थना करोति (*e.g.*, in lines 8, 9, 16, etc.); and similarly विधारणा करोति, lines 13 and 20; परिपन्थनावाधा करोति, line 17; परिपन्थनाख्वा करोति, lines 6 and 15; and ख्वावाधा ददाति, line 39. In line 3 we find प्रतिष्ठापित, qualifying नारायणभट्टारकस्य, which is separated from it by other inflected words; in line 4 वावण (for वावणो) गौदासुतः; in line 39 सिरिधर (for श्रीधरस्य) महादित्यसुतस्य; in line 16 चवलिम (for चवलिमो) उवटकसहितो.² The words चविकार, भावाट, पाद, भाग, इक्ष्म are used as neuters in lines 34; 7, 12, 13, etc.; 6; 24, 29, 30; 20. In line 9 we have the Nominative स च स च for the Instrumental तेन तेन; in line 34 the Accusative समेतो for the Nominative समेता; in lines 32, 33, 38, 14, 22, चस्य and चमीयाम् for the feminine forms चस्या; and चमूयाम् or चामाम्. The final *visarga* of certain case-terminations has completely disappeared, *e.g.*, in पातके, lines 6, 15, 16, etc., and in हितो, lines 20, 25, 31.³

An extraordinary construction of the cardinal numerals, which I have already pointed out in other inscriptions, is illustrated by युगेकं, line 20, सहस्रेकं, line 28, पादेकं and द्रष्टेकं, line 37, वीथीद्वौ, line 16, and गृहद्वौ 'two houses,' line 24. And, speaking of numerals, attention may be drawn here to the three different expressions पञ्चमहापातके in line 6, महापञ्चपातके in lines 15, 16, 18, and महापातकपञ्चके or पञ्चके in lines 10, 27, 30; and to the strange संवत्सरसतेषु नवसत (*i.e.*, नवसत, for नवसु), meant to denote 'nine hundred years,' in lines 2, 5, 8, and 11.

The number of finite verbal forms employed is, as might have been expected in a record of the Middle Ages, small; and among them, I need point out only लिप्यति, used in a passive sense, in lines 6, 10, 15, etc. Among the verbal derivatives, there occur the wrong Gerunds लब्ध, line 6; उपलब्धित्वा, line 17, कृतित्वा, line 25 (for क्रीत्वा, lines 9, 10, 19), एकमतोभूत्वा, lines 29, 30, and 33, and लिखाय, line 38; with the last of which may be compared the primary nouns पूजापन in lines 11 and 37, and मोक्षापन in line 38. And anomalously used is the Gerund भित्तित्वा in the phrase समस्तलोकानां भित्तित्वा in line 26, apparently meaning 'before all the people assembled.'

Of frequent occurrence is सत्क, which thirteen times may be considered a secondary suffix conveying a possessive sense or expressing the meaning of a Genitive case; *e.g.*, in सीयडीनिसत्कमण्डपिकायां, line 6, वामनसत्कवीथी, line 12, चाण्डसत्कावासनिका, line 32, and विषहपालसत्कद्रव्य, line 9 (= विषहपालोयद्रव्य, line 24); while twice it is, exceptionally, like an independent word, construed with a preceding Genitive, in यस्य यस्य सत्कमण्डभाष्य, line 9, and समस्तकण्डपालानां सत्कहृद्गानामुपरि, line 19.

Under the head of compounds, I may point out the violation of an elementary rule of grammar, in महद्गन्धहेतोः, line 8, महद्गन्धार्थहेतोः, line 20, महद्गन्धार्थहेतोः or हेतोः in lines 25 and 28, and महद्गन्धार्थहेतोः or हेतोः in lines 11, 29, 31, and 33; the use of phrases like दिनं प्रति, line 6, for प्रतिदिनं (actually used in lines 6, 10, and 28), and मासाश्चाहं, line 20, or मासाश्चाहं प्रति, lines 29 and 37, instead of प्रतिमासं (line 45); and the employment of the Nominative cases in passages such as सूत्रधारजेजपस्तथा विमिषाकस्तथा भनुषाकस्तथा

² *I.e.*, one case-termination suffices for several nouns, as it already does, occasionally, in the Rigveda.

³ In विमिषावाह चित्तरावाह, line 4, we seem to have Apabhramśa Nominative cases; see *Ind. Ant.*, vol. XVI, p. 207.

जोगूकद्रकादीनां, line 29 (and similarly in lines 7, 19, 20, 27, and 31), where, in proper Sanskrit, the formation of a Dvandva compound would have been resorted to.

Moreover, the first part of the inscription contains a considerable number of words which either do not occur in Sanskrit literature at all, or for which the dictionary furnishes no appropriate meaning; and some of which undoubtedly were taken from the vernacular. These words I give in the following alphabetical list, in which I also include some words which appear to be proper names of places or localities, but about the actual meaning of which I cannot be certain :—

अचयनीमी in line 6, and अचयनीमिका in lines 7, 9, 21, etc.,= अचयनीवि 'a perpetual endowment.'

अपसरक in अपसरकसहित in lines 7, 17, 24, and अपसरकप्राङ्गणसहित, lines 32 and 33, said of houses, etc.; compare the Hindi चौसारा 'a porch, portico, peristyle, vestibule,' Marāṭhī चौसरी.

आवासनिका in lines 7, 8, etc., apparently for आवासनिका, derived from आवास 'a dwelling, residence.'

आहाड in समस्तआहाडसम्बन्धितलकूटानां in line 30; perhaps a place where stone-cutters work, a quarry (?).

उवटक in line 25, and in उवटकसहित, lines 12, 13, 16, etc., said of houses, etc.; compare the Marāṭhī चोटा 'the little wall or raised edge which runs along the brink of the raised mass on which the house stands,' and चोटी, 'a veranda, porch, vestibule.'

कंसारक in कंसारकवीथी, line 15; compare the Hindi कसार and the Marāṭhī कासार or कासार 'a brazier,' (कांखकार).

कंदासचूट in line 15.

कन्दुक three times in line 10; compare the Hindi कान्दू 'a certain tribe whose occupation it is to fry corn, prepare sweetmeats, etc., a sugar-boiler.'

कृतोपसन्ना, qualifying वीथी, in lines 27, 35, and 38.

कौस्तिक in line 2; and in lines 19 and 30, both times compounded with a proper name; denoting perhaps an office.

खया in परिपन्थनाखया, lines 6, 10, 15, and खयावाधा, line 39; compare the Hindi खसर 'damages, loss, injury, fraud.'

यहपतिक in line 15, probably for यहपति.

घाणक in line 28, and घाणक in line 31; compare the Marāṭhī घाणा 'an oil-mill.'

चूषा or चूषां, in चूषावीथी and चूषावीथी, lines 13 and 14.

छाया in स्तकीयस्तकीयच्छाया, lines 7 and 33.

छेष्टिका in lines 8, 21, and 24.

जगति in line 35, for जगती, probably a kind of building; see *Indian Antiquary*, vol.

XIV, p. 161, note 27.

ताकी in line 9, and तालि in line 20, perhaps a particular measure of spirituous liquor.

तिखरा in तिखरावीथी, line 35.

दारीठ in स्तकीयावासनिकादारीठ, line 14, दारीठनिष्कासप्रवेसक, line 32, and निष्कासप्रवेसदारीठक, line 33; compare दारकोठक 'a gate-chamber,' in the Index of the

Diryadeadāna.

नेमक in नेमकवणिक, lines 5, 11, 16, etc., and नेमकजातिवणिक, line 37; perhaps equivalent to the Hindi and Marāṭhī निमक 'salt.'

पञ्चकुल in lines 2, 18, 29, 30, 36; an office, apparently similar to the Marāṭhī पंच or पंचाईत. Compare *Ind. Ant.*, vol. XI, p. 221, l. 21, and p. 242, l. 9; also vol. XII, p. 195, note.

पश्चिक in कल्लपालमहत्तकपश्चिक, line 19.

पालिका in line 26, and पलिका in lines 28 and 31; probably = पालि=प्रख.

प्रसन्नदेवियारक in line 12.

भरण in भरणं भरणं प्रति, line 30; perhaps 'a load' (of stones).

मण्डपिका in lines 6, 19, 29, 30, 45; evidently some public or official building of the town. Compare *Ind. Ant.*, vol. XIV, p. 10, second col., line 5; and *Journ. Beng. As. Soc.*, vol. XXX, p. 332, last line.

महर in ताम्बोलिकमहर, line 26; compare महत्तक in कल्लपालमहत्तक, line 19; and the Hindi महर 'a chief.' Compare Dr. Hultzsch, *ante*, p. 161, note 24.

मुद्रयित्वा in line 6.

मुलाइतण in line 11.

युग or युगा in युगैका देवा, line 6, युगैकं युगैकं प्रति, line 20, and समस्तयुगानामुपरि, line 21.

रसीके in line 24.

वसोपक in line 10, and विसोवक in line 26; perhaps 'the twentieth part of' or a name of a particular coin. We may compare विसोपका, which several times occurs in a copperplate inscription of the Lucknow Museum.

धारणा in lines 13 and 20; equivalent to परिपन्ना or विष्णु.

वषयण in line 33, compounded with a proper name, and denoting perhaps a trade.

सिलाकूट in line 30, = गिलाकूट in verse 101 of the Śāsbaḥ inscription, *Ind. Ant.*, vol. XV, p. 40, 'a stone-cutter.'

सोलीपात or सोलिकापात in lines 12, 16, 21, 23, etc., and in अवासनिकासोलीपात and अवासनिकासोलिकापात in lines 13, 22, and 8; and सोलीपात in lines 35 and 38.

हड़ 'a market' in चतुहड़, line 15, चतुष्कहड़, line 35, दोसिहड़, lines 12, 16, 20, 21, 29, प्रसन्नहड़, line 13, and महत्तकहड़, lines 45 and 46; (also in हड़रणा, lines 12, 14, etc.)

As regards the contents, the first part of the inscription is divided, by means of ornamental full-stops, into twenty-seven sections; and it records as many donations, made at different times, and almost all of them by traders and artisans, for providing the usual materials of worship of Vishnu and other deities, at the town of Siyadonī. The inscription, in fact, is a collective public copy of a series of deeds; and the occasional remarks that a certain portion was written by the *karaṇika*, or writer of legal documents, Sarvahari, the son of Bhochuka (line 4), another by Rachehāka, the son of Sarvahari (line 34), another by Svāmikumāra, another son of Sarvahari (line 36), and another again by the *karaṇika* Dhīravarman, the son of Svāmikumāra (line 39), were copied with the rest from the original deeds, and must not be taken to refer to the inscription itself. There are some, I believe, minor points in several of the deeds here presented to us, which, owing at least in part to the ungrammatical state of the language and to the employment of obscure expressions, I do not fully understand. But the general import of the various donations is clear enough, and may be seen from the following statement, from which I omit, as of no interest, all reference to the boundaries of buildings which in the original are given with scrupulous care. Any

remarks of historical importance or of more general interest, which may be incidentally furnished by these deeds,—considering the great length of the inscription, they are disappointingly few,—will be treated of below.

Abstract of the contents of the first part of the inscription (lines 1—39).

1. [Lines 1—4]: Samvat 960, Śrāvaṇa (in words and figures). The whole town gave a field measuring 200 by 225 *hastas* to Śrī-Nārāyaṇa-bhaṭṭāraka, set up by the merchant Chāṇḍuka, the son of Saṅgaṭa, in the southern part of the town.

2. [4—7]: Samvat 964, Mārgaśīra va.di. 3 (in words and figures). The *Mahā-sāmantādhipati* Undabhaṭa assigned an endowment, securing the daily payment of a quarter of a *pañchīyakadramma* and of one *yugā* (?) to Śrī-Vishṇu-bhaṭṭāraka, set up by Chāṇḍuka.

3. [7—8]: The same date. The merchants Chāṇḍuka, Sāvasa, and Māhapa, sons of Saṅgaṭa, gave an *avāsānikā* (or residence) comprising four houses to Śrī-Vishṇu-bhaṭṭāraka, set up by Chāṇḍuka, the son of Saṅgaṭa.

4. [8—10]: Samvat 965, Āśvina śu.di. 1 (in words and figures). The merchant Nāgāka, son of Chāṇḍū, made an endowment acquired of certain potters, to the effect that the distillers of spirituous liquor, on every cask of liquor, were to give liquor worth half a *vīgrahapālādramma* (?) to the god (Vishṇu).

5. [10]: The merchant Nāgāka, son of Chāṇḍū, assigned (an endowment securing) the daily payment by certain sugar-boilers of a *varāhakayavimsopaka* (?).

6. [11—13]: Samvat 967, Phālguna va.di. 15 (in words and figures). The merchant Vāsudeva gave (an *avāsānikā* ?) in the Dosihatṭa to Śrī-Vishṇu-bhaṭṭāraka, set up by Vāsudeva near (?) the Śrī-Vishṇu-bhaṭṭāraka set up by Chāṇḍuka; and a house of his own, to the (same) god, (for the worship of the sacred fire).

7. [13—15]: The merchant Chāṇḍuka gave a *vīthī* (or shop) in the Prasanahatṭa; and the same Chāṇḍuka, son of Saṅgaṭa, gave four hereditary *vīthīs* of his own to Śrī-Vishṇu-bhaṭṭāraka.

8. [15—16]: The seller of betel Keśava, son of Vateśvara, gave a hereditary *vīthī* of his own in the Chaturhatṭa to Śrī-Vishṇu-bhaṭṭāraka, set up by Chāṇḍū.

9. [16—17]: The merchant Nāgāka, son of Chāṇḍū, gave two *vīthīs*, acquired in the Dosihatṭa, to Śrī-Vishṇu-bhaṭṭāraka.

10. [17—18]: The merchant Sillāka, son of Mahapā, gave a *vīthī* acquired by him to Śrī-Nārāyaṇa-bhaṭṭāraka.

11. [18—20]: Samvat 969, Māgha śu.di. 5 (in words and figures). The merchant Nāgāka, son of Chāṇḍū, gave a capital of 1,350 *śrīmadādivarāhadrammas*, invested with the distillers of spirituous liquor, who were to pay every month half a *vīgrahatungīyadramma* on every cask of liquor (?) to Śrī-Vishṇu-bhaṭṭāraka.

12. [20—21]: The merchant Nāgāka, son of Chāṇḍū, gave an endowment realizing a payment of two *kapardakas* on certain *yugās* in the Dosihatṭa (?).

13. [21—22]: Nāgāka gave a *vīthī* acquired in the Dosihatṭa to Śrī-Nārāyaṇa-bhaṭṭāraka.

14. [22—23]: Nāgāka, son of Chāṇḍū, gave three *vīthīs* of his own to Śrī-Nārāyaṇa-bhaṭṭāraka.

15. [23—24]: The merchant Bhālla, son of Govinda, gave a hereditary *vīthī* (realizing one-third of a *vīgrahapāllyadramma* ?) to Śrī-Vāmanasvāmideva.

16. [24—25]: Nāgaka gave two houses to Tribhuvanasvāmideva.

17. [25—26]: The seller of betel Dharmaka gave an *uṣṭaka* bought by him to Śrī-Umāmaheśvara.

18. [26—27]: Samvat 994, Vaiśākha va.di. 5 samkrāntau. The sellers of betel, Savara, son of Keśava, and Mādhava, son of Ichchū, gave an endowment realizing the payment of a *vīgrahadrammavisṭaka* on every *pālikā* of leaves to the god (Vishṇu), set up by Chāṇḍuka.

19. [27]: Sāvasa gave a *vīthī* to Tribhuvanasvāmideva.

20. [27—28]: Nāgaka gave a *pālikā* of oil from every oil-mill of the oil-makers (?).

21. [28—29]: Samvat 1005, Māgha śu.di. 5 (in words and figures). The Mahājans in the Dosihattā assigned a monthly payment of one-third of a *dramma* to Śrī-Bhāllasvāmideva, set up by the merchant Vikrama.

22. [29—30]: The Sūtradhāra Jejapa, Viśāka, Bhaluāka, and other stone-cutters, assigned a payment of one-third of a *vīgrahapāllyadramma* on every *bharāṇa* to Śrī-Vishṇu-bhaṭṭāraka.

23. [30—31]: Samvat 1008, Māgha śu.di. 11 (in figures, only). Keśava, Durgāditya, and other oil-makers, gave a *pālikā* of oil from every oil-mill to Śrī-Chakrasvāmideva, set up by Purandara in the temple of Vishṇu erected by Chāṇḍu.

24. [31—33]: The merchants Mahāditya and Nohala, sons of Pappā, gave an *avāsānikā*, comprising three houses, to Śrī-Chakrasvāmideva, set up by Pappāka, the son of Dedaḍā.

25. [33—34]: Samvat 991, Māgha śu.di. 10 (in figures). Nāgaka, son of Chāṇḍu, Dedaika, Vāli, and Rudāka, sons of Jājū, and Chhitarāka, son of Sāvā, gave an *avāsānikā* with the houses and *vīthīs* belonging to it to the god (Vishṇu).

26. [34—36]: Dedaika, Vālika and Rudāka, sons of Jājū, gave a *vīthī* in the Chatushkāhattā to Śrī-Vishṇu-bhaṭṭāraka, set up by Chāṇḍu.

27. [36—39]: Samvat 1025, Māgha va.di. 9 (in figures). The merchant Śrīdhara, son of Mahāditya, assigned a quarter of a *śrīmadādivarāhadramma*, paid as the rent of a *vīthī* (?) to Śrī-Vishṇu-bhaṭṭāraka, set up by Mahāditya in the temple of Vishṇu erected by Chāṇḍu.

From the above abstract it will appear that most of the donations recorded here were made in favour of the god Vishṇu, under the names of Vishṇu-bhaṭṭāraka, Nārāyaṇa-bhaṭṭāraka, Vāmanasvāmideva, and Chakrasvāmideva. The same divinity I understand to be denoted by the name Tribhuvanasvāmideva. But besides him, we find among the donees also Umāmaheśvara, clearly a form of the god Śiva, and Bhāllasvāmideva, a name which in a fragmentary inscription from Bhilsa, mentioned by Dr. Hall in the *Journ. Beng. As. Soc.*, vol. XXXI, p. 112, is distinctly given as a designation of Ravi, 'the Sun.'

In connection with the objects of donation, attention may be drawn to the various names of coins mentioned in the inscription, which are as follows: *Dramma*, line 29;

¹ Compare also *Ind. Ant.*, vol. XVI, p. 202.—Vishṇu bears the name *Vāllabhāttarādēvī* in the Gwālior inscription, edited by Dr. Hultzsch, *ante*, p. 154.—In the present inscription, I would draw attention to the name *Śrī-ś[ri]mba[hu]kidevī*, which occurs in line 25, and which may denote a divinity. [Possibly the god Bhāllasvāmī was named after the merchant Bhālla (line 23), who might have been the father of the merchant Vikrama (line 29), who founded the temple.—E. H.]

Pañchīyaka-dramma, lines 6 and 37; *Vigrahapāla-dramma*, line 30; *Vigrahapālīya-dramma*, line 24; *Vigrahapālasatka-dramma*, line 9; and *Vigrahātūṅgiya-dramma*, line 20; *Śrīmadādicardha*, line 19, and *Śrīmadādicarāha-dramma*, line 37; *Vardhakaya-vimśopaka* (?), line 10, and *Vigraha-dramma-visovaka*, line 26; and *Kapardaka*, line 20; to which may be added here at once, from the second part of the inscription, *Kākiṇī* and *Varāṭakā*, in line 45.

Among the donors, the only personage of importance is Undabhaṭa, who is described here (in line 5) as *mahāprātihāra*, *samadhigatāśeṣamahāśabda*, and *Mahāsāmantādhipati*, and who clearly is the *Mahāsāmantādhipati* Undabhaṭa, mentioned, with the date 960, in two short inscriptions at Terahi, a village about twenty-seven miles NW. of Siyaḍonī. I have shown elsewhere* that the date of the Terahi inscriptions must be referred to the Vikrama era, and this alone would prove that the date assigned to Undabhaṭa's donation in the present inscription, the year 964, and together with it all the other dates, are recorded in the same era. But even irrespectively of the Terahi inscriptions, the date of the donation No. 18, in which the 5th of the dark half of the month Vaiśākha of the year 994 is coupled with a *samkrānti* or entrance of the sun into a sign of the zodiac, contains sufficient data to enable us to prove that the era which we are here concerned with is the Vikrama era, that the years mentioned are southern Vikrama years, and that the arrangement of the lunar fortnights followed was the *amānta* or southern arrangement. For, taking the figures 994 to denote the southern Vikrama year 994 expired, the 5th of the dark half of Vaiśākha, by the *amānta* scheme of the lunar fortnights, corresponds to Sunday, 22nd April, A.D. 938, when the 5th *tithi* of the dark half ended about 17h. 45m. after mean sunrise, and when, about 14h. 6m. after mean sunrise, the sun *did* enter into the zodiacal sign of Vṛsha, exactly as required by the details of the date.* Accordingly, the donations spoken of in the inscription were made between A.D. 903-4 and 968-9.

From the introductory remarks to the donations Nos. 11, 21, 23, and 27 (lines 18, 29, 30, and 36) we learn that the town of Siyaḍonī, in the year 969=A.D. 912-13, was held by (or, as the inscription expresses it, was in the enjoyment of) the *Mahārājādhipati*, the illustrious Dhūrbhaṭa; and in the years 1005=A.D. 948-49, 1008=A.D. 951-52, and 1025=A.D. 968-69, by the *Mahārājādhipati* Nishkalaṅka. A third personage, described, so far as one can see, as *samadhigatāśeṣamahāśabda* and *Mahāsāmantādhipati*, who appears to have held a position similar to that of Dhūrbhaṭa and Nishkalaṅka, was mentioned, with the date 960=A.D. 903-4, in line 2, but his name is

* *Ind. Ant.*, vol. XVII, p. 291.

* The possible equivalents for Vaiśākha va. di. 5 would be—

- (1) for the Northern Vikrama year 994 current—
 - a. by the *pūrṇimānta* scheme, Wednesday, 16th March, A.D. 936;
 - b. by the *amānta* scheme, Thursday, 14th April, A.D. 936;
 - and *samkrāntis* took place on 22nd March and 22nd April;
- (2) for the Northern Vikrama year 994 expired, or the southern current year—
 - a. by the *pūrṇimānta* scheme, Tuesday, 4th April, A.D. 937;
 - b. by the *amānta* scheme, Wednesday, 3rd May, A.D. 937;
 - and *samkrāntis* took place on 22nd April and 23rd May;
- (3) for the Southern Vikrama year 994 expired—
 - a. by the *pūrṇimānta* scheme, Saturday, 24th March, A.D. 938;
 - b. by the *amānta* scheme, Sunday, 22nd April, A.D. 938;
 - and *samkrāntis* took place on 22nd March and 22nd April.

bhaya or Nirbhayanarendra, and that Rājasekhara in some passages of his plays now illegible. Under these nobles, the affairs of the town would seem to have been managed by an assembly of five called *pañcakula*, and by a committee of two, appointed from time to time by the town. The *Mahārājādhirājas* themselves were subordinate to, and derived their authority from, the paramount lords of the country, of whom the inscription mentions:—

In line 1, with the date 960=A.D. 903-4, the [*Paramabhaṭṭāraka*] *Mahārājādhirāja*, and *Paramēśvara*, the illustrious Mahendrapāla-deva¹⁰ [meditating, in all probability, on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Paramēśvara*, the illustrious Bhojadeva];

In line 4, with the date 964=A.D. 907-8, again, the same *P. M.* and *P.* the illustrious Mahendrapāla-deva, meditating on the feet of the *P. M.* and *P.* the illustrious Bhojadeva; and

In line 28, with the date 1005=A.D. 948-49, the *P. M.* and *P.* the illustrious Devapāla, meditating on the feet of the *P. M.* and *P.* the illustrious Kshitipāla-deva.

We are nowhere in the inscription distinctly told what was the name of the country over which these particular sovereigns held sway, or of their capital; but as the inscription, in line 40, speaks of a ruler of Mahodayā who granted a town to certain Brāhman descendants of whom lived at Siyaḍonī, we shall not be wrong in assuming that Bhojadeva, Mahendrapāla-deva, Kshitipāla-deva and Devapāla were kings of Mahodayā, better known as Kanyakubjā (or Kanauj).

The main importance of our inscription then lies in this, that it furnishes, together with certain dates, the names of two pairs of kings of Kanyakubjā,—

Bhoja; succeeded by

Mahendrapāla, who was ruling in A.D. 903-4 and 907-8; and

Kshitipāla; succeeded by

Devapāla, who was ruling in A.D. 948-49.

Of these, I do not hesitate to identify Bhoja with the Bhojadeva of the Deogaḍh, Gwālior, and Peheva inscriptions¹¹ of A.D. 862, 876, and 882.

As regards Kshitipāla, there is nothing in our inscription to show that he was the immediate successor of Mahendrapāla; but I shall try to prove that such was the case and that Kshitipāla, in fact, was the son of Mahendrapāla.

In an article on the date of the poet Rājasekhara,¹² Mr. Fleet has put together certain facts concerning that poet which had been already drawn attention to by Professor Pischel,¹³ and which amount to this, that one or more of the poet's plays were acted, at Mahodayā or Kanyakubjā, before a king Mahipāla, a son of a king Nir-

¹⁰ In the original, the first syllable is illegible, but there cannot be the slightest doubt about the correctness of the above name; nor is it, in my opinion, at all doubtful that the name of the sovereign on whose feet Mahendrapāla was meditating, was Bhojadeva. And these two sovereigns are clearly the same Bhojadeva and Mahendrapāla who are mentioned in the second deed, in line 4; so that the inscription speaks of only one Bhojadeva, and of only one Mahendrapāla-deva.

¹¹ See *Archæol. Survey of India*, vol. X, p. 101; Dr. Hultzsch, *ante*, p. 155; and Mr. Fleet in *Ind. Ant.*, vol. XV, p. 109. I may draw attention here to the somewhat unusual phrase *maṭi-pracardhamāna-kalyāṇa-vijayardjya*, which the Siyaḍonī inscription has in common with, at any rate, the Deogaḍh inscription, and with the Asmī inscription which will be mentioned below.

¹² See *Ind. Ant.*, vol. XVI, pp. 175-178.

¹³ See *Göttingische Gelehrte Anzeigen*, 1883, p. 1221.

describes himself as the *guru* or *upādhyāya* of this same Nirbhaya, while elsewhere he either calls himself the *guru* of Mahendrapāla, or describes Mahendrapāla as his *śishya*. Mr. Fleet passes over Professor Aufrecht's identification of Nirbhaya with Mahendrapāla,¹⁴ the correctness of which would appear to be almost self-evident; but in identifying the poet's Mahipāla with the king Mahipāla of the Asni inscription¹⁵ of the (Vikrama) year 974, he has been the first to *prove* that Rājasekhara lived in the beginning of the tenth century A.D. What was wanted to remove all possible doubt as to the correctness of Mr. Fleet's identification, was an epigraphical record in which Mahipāla is connected with Mahodayā, and which furnishes the name of Mahipāla's father, Mahendrapāla; and this want is supplied, I believe, by the present inscription, the probable importance of which Mr. Fleet has not failed to notice.

The names Mahipāla and Kshitipāla being synonymous, I now identify the Kshitipāla of the present inscription with the Mahipāla of the Asni inscription, whom from that very inscription we know to have ruled in A.D. 917-18; and I consider our Mahendrapāla, for whom we have the dates A.D. 903-4 and 907-8, to be Rājasekhara's Mahendrapāla, *alias* Nirbhayanarendra, the father of Mahipāla (our Kshitipāla). I also, of course, accept Mr. Fleet's statement that the Mahishapāla,¹⁶ who in the Asni inscription is described as the predecessor of Mahipāla, must be identical with Nirbhayanarendra (or, I may add, Mahendrapāla); and I am, I believe, able to show that Kshitipāla or Mahipāla,—just as his father had three names,—in all probability also was known by a third name which is preserved to us in the Khajurāho inscription of the Chandella Yaśovarman of the (Vikrama) year 1011, = A.D. 954-55. From that inscription we learn that Yaśovarman (*alias* Lakshavarman) had received a certain image of Vaikuṇṭha from Devapāla, who must have been a well-known royal personage, the son of Herambapāla, the image having previously been received by Herambapāla from Śāhi, the king of Kīra. The reign of Yaśovarman having closed (probably shortly) before A.D. 954, the Devapāla spoken of in his inscription can be no other than our Devapāla of Mahodayā, for whom we have the date A.D. 948-49, and his father Herambapāla therefore in all likelihood is no other than Kshitipāla, *alias* Mahipāla.

To sum up, the names of the four sovereigns of Mahodayā or Kanyakubjā, presented to us in our inscription, together with their known dates, would be as follows:—

- (1) Bhoja, A.D. 862, 876, and 882.
- (2) Mahendrapāla, or Nirbhayanarendra, or Mahishapāla, A.D. 903 and 907; pupil of the poet Rājasekhara.
- (3) His son Kshitipāla, or Mahipāla, or Herambapāla, A.D. 917; patron of Rājasekhara; contemporaneous with Śāhi, the king of Kīra, and (as I have tried to show *ante*, p. 121), with the Chandella Harshadeva, the father of Yaśovarman.

¹⁴ See *Göttingische Gelehrte Anzeigen*, 1883, p. 1221.

¹⁵ First edited by Mr. Fleet in *Ind. Ant.*, vol. XVI, pp. 173-175.

¹⁶ I give this name on Mr. Fleet's authority. The published photolithograph would rather have induced me to conjecture Mahindrapāla (probably for Mahindrapāla, if not actually Mahendrapāla).

- (4) His son Devapāla, A.D. 948; contemporaneous with the Chandella Yaśovarman (*alias* Lakshavarman). Whether Devapāla is identical with Vijayapāla, who in an inscription from Alwār, of the Vikrama year 1016=A.D. 959-60, is described as the successor of Kshitipāla, I am unable to determine (see *Proceedings, As. Soc. Beng.*, 1879, p. 162).

I abstain for the present from any speculations on the possible predecessors or successors of these kings, but, in conclusion, I must point out that our Devapāla can have nothing to do with the Devapāla in Dr. Hörnle's list in the *Centenary Review, Beng. As. Soc.*, part II, p. 208, or in the lists of Sir A. Cunningham in *Archæological Survey of India*, vol. XV, p. 149, and elsewhere.

THE SECOND PART.

On the second part of the inscription (lines 39-46), which, as I have stated above, is almost entirely in verse, I need only add a few words here. The language here, too, is Sanskrit, and it is generally more correct than in the preceding portion, but by no means free from mistakes. Thus, we find in line 42 the Ablative *हिरण्यजीवात्*, used instead of the Genitive; in line 43 *प्रविचेष्ट* (for *प्रविचेष्ट*) used in a causal sense; in line 42 the barbarous *कारापयामास*; in line 39, for the sake of the metre, *वमंयु* for *वमयु*; in line 42 the crude form *चावाच* for *चावन्*; in lines 39 and 40 offences against the metre; etc.

As regards the contents, after the words '*om, om*, adoration to Gaṇapati,' and two verses invoking the blessings of Gaṇanātha and Trivikrama (Vishṇu), we are told that a certain prince at Mahodayā, which is compared with Indra's town Amarāvati, once gave the town Rāyakka to some Brāhmanas, who after it were called Rāyakkabhaṭṭas. One of their descendants, named Vaśishṭha, happened to come on matters of business 'here', to Siyaḍonī, where he dwelt near the Rāja of the place whose name apparently was Harirāja. And Vaśishṭha's son, Dāmodara, founded here a temple of Murāri (Vishṇu), furnished it with an image of the god, provided it with a garden, and probably endowed it with funds for the worship of the deity. The concluding line would appear to say that the father of Dāmodara died in battle.

[This temple of Vishṇu has since been identified by Dr. A. Führer with a large ruined shrine at the neighbouring village of Satgatto, to the NE. of Sironj. Near the ruined temple is a large *baoli* or well, still in fair preservation, and the village abounds in fine statues of Vishṇu,—some of which have been transferred to the Lucknow Museum.—J. B.]

I have stated before that the concluding lines of the inscription are more or less damaged, and there are some passages in them which, in consequence, I fail to understand properly; but the above gives correctly the general sense of the original, and I have omitted nothing which would be of any importance to the historian.

The town Rāyakka, mentioned in the above, I am unable to identify. With the term Rāyakkabhaṭṭa we may compare Rāyakavāla, the designation of a Brāhman caste, in line 27 of the inscription of Bhīmadeva II. published in *Ind. Ant.*, vol. XI, p. 71.

TEXT.¹⁷

1. श्री¹⁸ श्री नमो भग[व]ति वासुदेवाय¹⁹ [य?]²⁰
धिरा[ज?] — — —²¹ [देवपा?]²² हाराजाधिराजपरमेश्वर[त्री]—[चन्द्र]पालदेव-
पादानां²³ म[हीम] -

2. वर्हमानकल्याणविजय — [ज्ये?] [सं] — — [रत्न]तेषु²⁴ नवसत पञ्चधिकेषु याव
.²⁵ सम्बत् ९६० याव[ण]²⁶ गतायेपमहा[ग]न्दम[हा]सामन्ताधिपति[श्रीमदु]—[न्द?]
.²⁷ [भु]ज्यमानस्त[त्पादाधिष्ठित][व?]²⁸ च[कु?]²⁹ [कौ]स्तिके शोपच[स्त्रा?]
.³⁰ [क?] द्वाविंसतिकच्छित्तराकयोर्वारै [सतीदृसे] का[ले] वर्तमाने वार[?] प्रमु[ख?] -

3. सकलस्थानेन संसारस्थानित्वं बुद्ध्या³¹ पुण्ययोगिभृ[ह]ये स्वकीयतलसीमाप्रतिव[ह]जेवं[?]
[पूर्वपश्चि]मतो हस्तदिशतमात्रं दक्षिणोत्तरतो वा सपादहस्तदिशत[मात्र]श्च वणिकचण्डुकेन³² मङ्गटसुतेन
प्रतिष्ठापित³³ पत्तनस्य दक्षिणदिशिभागे पश्चिमाभिमुखश्रीनारायणभट्टारकस्याव[लेपनस]म्भार्जना³⁴ङ्ग-
[राग]धूपप्रदीपनैवेद्याद्यर्थं निवेदितं धर्माय मत्वा आचन्द्रार्कचिह्नदधिसमकालिनं यावन्न कैचि[त्परिप-
न्वना कर्त्त?] [व्या] इ[ति]

4. सकलस्थानानुमतेन वा[र]स्वहस्तायेति ॥ छ ॥ मतं केसिचावाह च्छितरावाह साक्षिणौ
श्रुते³⁵ लिखितसाक्षि षो[ड] राच्छडपुत्रस्तथा वावण गोंदासुतः ॥ लिखितं स्थानानुमतेन करणिकसर्वहरिणा
भोचुकपुत्रेणति ॥ ॐ ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारक-
महाराजाधिराज³⁶ परमेश्वरश्रीमहेन्द्रपालदेवपादानां महीप्रवर्धमानकल्याण³⁷ विजयराज्ये सम्बत्सरस -

5. तेषु नवसत [य?] पञ्चधिकेषु चतुरन्वितेषु मार्गसिरमासवहुलपञ्चतुतीयायां सम्बत् ९६४
मार्गं वदि ३ पक्षेह श्रीयडोणिसमावासितमहाप्रातिहारसमधिगतासेपमहागन्दमहासामन्ताधिपति-
श्रीउन्दभटः ॥ समस्ताराजपुरुषान्बोधयति विदितमस्तु भगवतां³⁸ शस्त्रिन् पत्तनं नेमकवणिकचण्डुकप्रतिष्ठा-
पितविष्णुभट्टारकस्याम्भामि³⁹ परलोकनिसेयसार्धं⁴⁰ पुण्ययोगिभृहये यौवनधनजीवितानि नलिनीदलगतज-

6. ललवतरलतराणि लक्ष पञ्चयनीमीयं निवेदिता ॥ श्रीयडोणिसत्कमण्डपिकायां प्रतिदिनं
पञ्चिकद्वन्द्वसत्कपादमेकं दातव्यं तथा दिनं प्रति सुद्रयित्वा युगैका देवा ॥ देवस्वावलेपनसम्भार्जनाङ्गरागध-
पप्रदीपनैवेद्याद्यर्थाचन्द्रार्कचिह्नदधिसमकालिनं यावत्पालनीयं कस्मिंश्चित्काले यः कोपि पुरुषः परिपन्वना-
श्रया करोति उत्पादयति⁴¹ स पञ्चमहापातकै लिप्यति स्वहस्तोयं श्रीउन्दभटस्य ॥ छ ॥

¹⁷ From impressions supplied to me by the Editor.

¹⁸ Expressed by a symbol.

¹⁹ Here about 8 aksharas are gone.

²⁰ Here about 96 aksharas are gone.

²¹ Here about 8 aksharas are gone.

²² Here about 12 aksharas are gone.

²³ I have little doubt that the preceding passage origi-

nally was:—*धिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारकमहा-
राजाधिराजपरमेश्वरश्रीमहेन्द्रपालदेवपादानां, as below, line 4.

²⁴ I.e. *विजयराज्ये संवत्सरतेषु.—For the following नवसत
(i.e. नवमस, 900) one would of course expect to read नवसु
'nine,' but the dates below are given in the same way. With
regard to पञ्चधिकेषु, it is difficult to say whether the actual
reading of the stone, here and below, is पञ्च or पञ्चि.

²⁵ Here about 12 aksharas are gone.

²⁶ Here about 15 aksharas are gone.

²⁷ Here about 5 aksharas are gone.

²⁸ Here also about 5 aksharas are gone. The following
aksharas *ह[?] are the remainder of पञ्चदश.

²⁹ Here about 7 aksharas are gone.

³⁰ Here about 9 aksharas are gone.

³¹ Read बुद्ध्या.

³² This akshara, न, was originally omitted, and is en-
graved above the line.

³³ This word, which has no case-termination, qualifies the
following श्रीनारायणभट्टारकस्य.

³⁴ Read either श्रुते or श्रुत.

³⁵ Originally *धिरज.

³⁶ Read *कल्याण.

³⁷ Read भवतां.

³⁸ Read *निःशेषसार्धं.

³⁹ One of the two verbs is superfluous; read स पञ्चमहापा-
तकैर्लिप्यति.

7. वज्रसूत्रमणयोर्वारे वारप्रमुखस्थानेन निवेदिता अक्षयनीमिका ॥ ॐ ॥ अश्विनेव^{१०} काले तथा चण्डुकेन सङ्घटसुतेन प्रतिष्ठापितपश्चिमाभिमुखशीविष्णुभट्टारकस्य समर्पिता वणिकचण्डुकस्तथा सावसस्तथा माहपा^{११}[दिभि?]साङ्घटसुतैः स्वकीयस्वकीयच्छाया [पा]कीयश्वासनिका उत्तराभिमुखा अस्याभ्यन्तरे उत्तराभिमुखद्वाराणि चत्वारि अपसरकसहितानि अवलितसिन्धुच्छा[वा]नि अवासनिकाया- [वा]घाटानि लिख्यन्ते [पूर्वे]ण र -

8. यथा दक्षिणेन चण्डुकीयावासनिकासोलिकापातं पश्चिमेन सी^{१२}नीयदेवसत्त्वश्वासनिका उत्तरेण च्छेष्टिका मर्यादा एवं चतुराघाटविज्ञोपलक्षिता महद्भयहेतोरवलेपनसम्भार्यनधूपप्रदीपनैवेद्यार्थं प्रदत्ता यः कथित्परिपत्यना करोति स च महानरकं व्रजति ॥ मतं चण्डूसावसमा^{१३}हपानां साङ्घटसुताना- मिति ॥ ॐ ॥ तथा सम्बत्सरसतेषु नवसत पञ्चपञ्चदशेषु अश्विनमासे प्रतिपदायां सम्बत् १६५ अश्वि[न सु]दि १

9. वणिकनागाकेन चण्डूसुतेनापरिमितमूखेन क्रीत्वा कुम्भकारदेवैकभट्टागा[न्ट]कलिष्ठाका- दीनां अक्षयनीमिका देवस्य समर्पिता ॥ ॐ ॥ तथा समस्तकल्पपालानां मध्ये यस्य यस्य सत्कमयभाण्डं नि^{१४}पद्यते विक्रयं याति स^{१५}च स चाचन्द्रार्कं यावद्विग्रहपालसत्कद्रुमार्द्रिका^{१६} तान्नी दातव्या ॥ यच्च^{१७}क्षित्प- रिपत्यना करोति स नरकं व्रजति स्थानीयभूमौ ये भूये भूता^{१८} ये भविष्यन्ति कुम्भकारखलपालाश्च^{१९} तैरक्षय- नीमिका पालनी -

10. या ॥ ॐ ॥ तथा वारप्रमुखस्थानसम्बद्धकन्दुकानां पार्श्वात् कन्दुक[ना]इलभोइलतिकुदेगु[प]- स[न]कादीनां पार्श्वात् वणिकनागाकेन चण्डूसुतेन सम्भार्यनविलेपनधूपप्रदीपनैवेद्यार्थं अपरिमितमूखेन क्रीत्वा कन्दुकानां प्रतिवराहकयविंसोपकैकं प्रतिदिनं वि १ आहमाचन्द्रार्कं यावद्विग्रहं यद्वक्षित्परिपत्य- नाखन्यामुत्पादयति स च महापातकपण्डकैर्लिप्यति ॥ स्वहस्तोय ४४४४^{२०} मिति ॥

11. तथा सम्बत्सरसतेषु नव[स]त सप्त[ष]ध्वधिकेषु फाल्गुनमास^{२१} अमावास्यां सम्बत् १६० फाल्गुन वदि १५ सोयडोष्ठां वारप्रमुखस्थाने अश्विधानर^{२२}सिंघयोर्वारे यथा नेमकवणिकचाण्डुकेन प्रतिष्ठापितशीविष्णुभट्टारकपश्चिमाभिमुखमुलाइतणदक्षिणद्विभागे नेमकवणिकवासुदेवेन प्रतिष्ठाप्य श्री- विष्णुभट्टारकं उत्तराभिमुखं महान्तधर्मार्द्रिहेतोः पूजापनसम्भार्यनधूपप्रदीपार्थं

12. दोमिहटे पूर्वाभिमुखावलितसिन्धुच्छा उवटकसहिता देवस्य समर्पिता ॥ अस्याघाटानि लिख्यन्ते पूर्वेण हट्टाया^{२३} दक्षिणेन वामनसत्त्ववीथी पश्चिमेन स्त्रीलिकार्पतसुत्तरेण^{२४} श्रीविष्णुभट्टारकवीथी मर्यादा एवं चतुराघाटविग्रहा प्रदत्ता ॥ तथा वैखान्दर^{२५}पूजनार्थं वासुदे[वे]^{२६}न स्वकीयस्य^{२७} पूर्वाभिमुखं उवटकसहितं प्रदत्तं अस्याघाटानि पूर्वेण प्रसन्नदेवियारकमर्यादा दक्षिणेन

13. वासुदेवस्य^{२८}भित्ति^{२९}पश्चिमेन रथा उत्तरेण श्रीप्रसन्नवीथी मर्यादा एवं चतुराघाटविग्रहं देवस्य प्रदत्तं यद्वक्षिहरणविधारणविधारणा^{३०} करोति स च नरकं व्रजति न संग्रयः^{३१} ॥ ॐ ॥ तथा वणिकचण्डु-

^{१०} Read अश्विनेव.

^{११} This *akshara*, पा, originally was व.

^{१२} This *akshara*, वा, originally was म.

^{१३} One would expect तेन तेन.

^{१४} Read *दक्षार्द्रिका.

^{१५} Read यद्वक्षि.

^{१६} All these *aksharas* are quite clear in the impression, but I do not understand them.

^{१७} Read कुम्भकारखलपालाश्च.

^{१८} These signs appear to have been put in to fill up the line. [Or they are meant for an actual representation of the sign-

manual; compare *Indian Antiquary*, vol. XIV, p. 198 f.-E. H.]

^{१९} One expects *माये.

^{२०} This *akshara*, र, was originally omitted, and is engraved above the line.

^{२१} Read हट्टाया.

^{२२} Read श्रीलिकार्पतसुत्तरेण.

^{२३} I.e., वैखान्दर.

^{२४} One विधारण appears superfluous.

^{२५} The *akshara* च of this word was originally omitted, and is engraved above the line, before म.

कीयोपार्जना प्रसन्नहृष्टे उत्तराभिमुखा वीथी अवलिता उवटकसहिता अस्त्राद्याघाटानि पूर्व्वेण सुभादित्स¹¹
वीथी दक्षिणेन भट्टदेवप्रसादसत्कावासनिकास्त्रीलीपातं पश्चिमेन चूंभा -

14. वीथी उत्तरेण हहरथा मर्यादा ॥ ६ ॥ तथा अपरं चाण्डूकेन साङ्गटसुतेन पितृपितामहो-
पार्जितं स्वकीयं दक्षिणाभिमुखं वीथीचतुष्टयं अमीषामाघा[टा]नि¹² लिख्यन्ते पूर्व्वेण चूंभावीथी दक्षिणेन
हहरथा पश्चिमेन स्वकीयावासनिकाहारोठमर्यादा उत्तरेण स्वकीयावासनिका मर्यादा एवं चतुराघाटचिह्नो-
पलक्षिता¹³ मातापितोरात्मनश् पुण्ययोगोभिहृष्टये¹⁴ परमभक्त्या श्रीविष्णुभहारकस्य सा -

15. सनत्वे प्रदत्तं यङ्गचित्परिपण्यनाश्रया करोति स च महापञ्चपातकैर्लिप्यति¹⁵ नरकं व्रजति
॥ ७ ॥ तथा [च]पतिकताम्बूलिककेयवेन वटेश्वरसुतेन पितृपितामहोपार्जितदक्षिणाभिमुखस्वकीयवीथी
चतुष्टये अस्त्राद्याघाटानि लिख्यन्ते पूर्व्वेण कंसारकवीथी दक्षिणेन हहरथा पश्चिमेन केसवस्यव वीथी उत्तरेण
कंदासघूटमर्यादा एवं चतुराघाटविशुद्ध¹⁶ चण्डप्रतिष्ठापितपश्चि[मा]भि -

16. [सु]खश्रीविष्णुभहारकस्य प्रदत्ता भावन्द्रार्क्षे यावत्पालनीया यङ्गचित्परिपण्यना करोति स च
महापञ्चपातकैर्लिप्यति¹⁷ ॥ वीथी इयं सांप्रतं पूर्वाभिमुखा वर्तते ॥ स्वहस्तोयं केयवस्य ॥ ८ ॥ तथा नेमक-
वणिकनागाकेन चाण्डूसुतेन दोसिहृष्टे उपार्जनां कृत्वा वीथीद्वौ २ पूर्वाभिमुखौ अवलित¹⁸ उवटकसहितौ
धनयोराघाटा लिख्यन्ते पूर्व्वेण हहरथा दक्षिणेन वासुदेववीथी पश्चिमेन स्त्रीली[पा] -

17. [त] उत्तरेण रामेवीथी मर्यादा एवं चतुराघाटचिह्नोपलक्षिता श्रीविष्णुभहा[र]कस्य
प्रदत्ता मातापितोरात्मनश् पुण्ययोगोभिहृष्टये यङ्गचित्परिपण्यनावाधा करोति स च यष्टीं वर्षसहस्राणि
पठे¹⁹ वर्षसतानि च विष्टायां जायते कृमिः ॥ ९ ॥ तथा नेमकवणिकसीलकेन महापानुतेन उपार्जयित्वा²⁰
वीथी दक्षिणाभिमुखापसरकसहितावलित²¹ अस्त्राद्याघाटानि लिख्यन्ते पूर्व्वेण सावसवीथी दक्षिणे-

18. न हहरथा पश्चिमेन श्रीमिवभहारकवीथी मर्यादा एवं चतुराघाटविशुद्ध²² श्रीनारायणभहा-
रकस्य धूपप्रदीपनैवेद्याय प्रदत्ता यङ्गचित्परिपण्यना करोति स च नरकं व्रजति महापञ्चपातकै-
र्लिप्यति²³ ॥ १० ॥ तथा सम्बत्सरनवस्तुषु एकोनसप्तत्यधिकेषु माघमासे पञ्चम्यां²⁴ सम्वत् १६९ माघ शुदि
५ चयेष्ट श्रीमन्मन्त्रीयडोष्ठां महाराजाधिराजश्रीधूर्म[ट]परिमुज्यमाने²⁵ तत्पादाधिष्ठितलोभुषाकादि-
पञ्चकुलं

19. मण्डपिकायां कौमिकरस्त्राकः स्नानारोपितधनुषानरमिधयोर्वारि सतीदृसे काले वर्तमाने
[ने]मकवणिकनागाकेन चाण्डूसुतेन समस्तकजपालानां पार्श्वान् अपरिमितमूलेन क्रीत्वा कजपालमञ्जक-
पक्षिकः सांतडस्तया राजडस्तया कुण्डाकस्तया ललाकस्तया जसकरकादीनां समस्तकजपालानां सत्कडहा-
नामुपरि दत्तश्रीमदादी²⁶ [वरा]पञ्चासदधिकानि सतानि त्रयोदशाङ्के वराहद १६५० च -

20. तोर्ये सुराभाण्डं प्रति मासाभ्यामं विग्रहतुङ्गीयद्रम्भाई दातव्यं तालिं प्रति वि १० भाचन्द्रा-
र्क्षितिकालिनं धूपप्रदीपनैवेद्याय श्रीविष्णुभहारकस्य प्रदत्तं यङ्गचित्परिपण्यनावाधारा करोति स च नरकं
व्रजति ॥ ११ ॥ तथा नेमकवणिकनागाकेन चाण्डूसुतेन मातंगानां पार्श्वान्दुपार्जितं²⁷ मह[व]र्मावहेतो²⁸
दोसिहृष्टे सुगैकं सुगैकं प्रति कपर्दकद्वयं इयं क२ दातव्यं मातङ्गकोवेजोहटाकस्तया देवलाकस्तया रउंभाक-

¹¹ Probably for इमादिनस्य or इमादिकसरक.

¹² One would expect अमीषामाघाटानि or अमीषामाघाटानि.

¹³ One would expect here *सचिर्ष* or below प्रदत्ता.

¹⁴ Read *इहृष्टये*.

¹⁵ Read *कैर्लिप्यति*.

¹⁶ One would expect *विशुद्ध*.

¹⁷ Read *कैर्लिप्यति*.

¹⁸ One would expect चर्चलितौ, and below *सचिर्षी, and

मरुतो.

¹⁹ Read चर्चलितं वर्षसहस्राणि वरि.

²⁰ Read उपार्जयित्वा, for उपार्जं.

²¹ Originally *विष्टायां*.

²² One would expect *विशुद्ध*.

²³ Read *कैर्लिप्यति*.

²⁴ One would expect इहृष्टयेपञ्चम्यां.

²⁵ Read *टपरि*. Before, one would expect श्रीमन्मन्त्रीयडोष्ठा-
पञ्चमे (as in lines 29, 30, and 36), to agree with परिमुज्यमाने.

²⁶ Read श्रीमन्मन्त्रीयडोष्ठां.

²⁷ One would expect *पार्श्वान्*.

²⁸ Read *इतीदृसि*.

21. स्तथा संकराकस्तथा येम्बराकस्तथा हेम्ब[टा]कादीनां⁷⁴ दोसिहटे समस्तयुगानामुपरि अचय-
नीमिका प्रदत्ता यङ्गोपि परिपन्थना करोति स च नरकं व्रजति ॥ ॐ ॥ तथा नागाकेन दोसिहटे
उपार्जिता⁷⁵ पूर्वाभिमुखा वीथी अवलिता उवटकसहिता अस्याद्याघाटानि पूर्व्वेण हृदरण्या दक्षिणेन भट्टजेहरि-
वीथी पश्चिमेन खोलीपातं उत्तरेण च्छेडिका मर्यादा एवं चतुराघाटविसुद्धा श्रीनारायणभट्टारकस्य स -

22. मर्षिता यङ्गोपि परिपन्थना करोति स च नरकं व्रजति ॥ ॐ ॥ तथा नागाकेन
चाण्डूसुतेनाकीयदक्षिणाभिमुखवीथीतयं उवटकसहितं अभीषां⁷⁶ आघाटानि लिख्यन्ते पूर्व्वेण शिवभट्टार-
कवीथी दक्षिणेन हृदरण्या पश्चिमेन श्रीमाकीयदेववीथी उत्तरेण नागासत्त्वभवासनिकाखोलीपातं एवं
चतुराघाटचिह्नोपलक्षिता विलेपनसम्भार्यनधूपप्रदीपनैवेद्याय श्रीनारायणभट्टारकस्य समर्पिता

23. यङ्गश्चित्परिपरिपन्थना⁷⁷ करोति स च न[र]कं व्रजति ॥ ॐ ॥ तथा स्थानानुभूतेन
वारपपद्मयोर्ध्वारे नेमकवणिकभाइलेन गोविन्दसुतेन श्रीवामनस्वामिदेवपश्चिमाभिमुखस्य पितृपितामहो-
पार्जितं⁷⁸ उत्तराभिमुखा वीथी अवलिता उवटकसहिता अस्याद्याघाटानि लिख्यन्ते⁷⁹ पूर्व्वेण सीगासत्त्वदेव-
वीथी दक्षिणेन खोलीपातं पश्चिमेन पुनः⁸⁰ सीगासत्त्वदेववीथी उत्तरेण हृदरण्या मर्यादा एवं चतुराघाट-
चिह्नोप-

24. लक्षिता धूपप्रदीपनैवेद्याय प्रदत्ताचन्द्रार्ककालिनं यावत् रसीके विग्रहपालीयद्रुमभूतभागं⁸¹ तृ १
देवस्य दातव्यं यङ्गोपि परिपन्थना करोति स च नरकं व्रजति ॥ ॐ ॥ तथा नागाकीयउपार्जना पूर्वा-
भिमुखौ गृहद्वौ अवलिता अपसरकसहितौ अस्याद्याघाटानि⁸² पूर्व्वेणाकासभोगप्राङ्गणं दक्षिणेन
वामनगृहभीतो पश्चिमेन खोलीपातं उत्तरेण च्छेडिका मर्यादा एवं चतुराघाट -

25. चिह्नोपलक्षिता सम्भार्यनविलेपनगन्धधूपप्रदीपार्थं प्रदत्तं तृभुवनस्वामिदेवस्य⁸³ यङ्गश्चित्प-
रिपन्थना करोति स च नरकं व्रजति ॥ ॐ ॥ तथा नागाकीयउपार्जनायां उत्तराभिमुख⁸⁴ उवटकं ब्रा[ह्म]ण-
ताम्बोलिकधमाकेन क्रयित्वा महन्तधर्मार्यहेतोः⁸⁵ श्रीउमामहेश्वरस्य प्रदत्तं अस्याद्याघाटानि पूर्व्वेण शिवभट्टारक-
वीथी दक्षिणेन स्वगृहभित्ति⁸⁶ पश्चिमेन शिवभट्टारकवीथी उ -

26. उत्तरेण हृदरण्या मर्यादा एवं चतुराघाटविगुहं य⁸⁷ परिपन्थना करोति स नरकं व्रजति ॥ ॐ ॥
सम्पत् ११४ वैसाख वदि ५ सक्रांती⁸⁸ चण्डूकीयदेवस्य रह निवासी ताम्बोलिकमहुर सवर केसवासुतस्तथा
माधव इच्छसुत⁸⁹ समस्तलोकानां मिलित्वा अचयनीमिका प्रदत्ता पर्णपान्तिका प्रति विग्रहद्रुमविसोवकं
विसोवकं प्रदत्तं वि १ आचन्द्रार्ककालिनं भोक्तव्यमिति⁹⁰ ॥ स्रहस्तं सवरमाधवयोः ॥ ॐ ॥

27. [त]था सावसकीय दक्षिणाभिमुखा वीथी अवलिता⁹¹ उवटकसहिता कृतोपसन्ना अस्याद्या-
टानि⁹² पूर्व्वेण सीगाकीयदेववीथी दक्षिणेन हृदरण्या पश्चिमेन सीलूवीथी⁹³ उत्तरेण खोलीपातं एवं चतुराघाट-
विगुहं विलेपनसम्भार्यनधूपप्रदीपनैवेद्याय तृभुवन⁹⁴ स्वामिदेवस्य प्रदत्ता यङ्गोपि परिपन्थना करोति स
महापातकपञ्चके⁹⁵ लिप्यति ॥ ॐ ॥ तथा नागाकीयउपार्जना⁹⁶ तैलिकवीठु तथा नारायणस्तथा ना-

⁷⁴ Originally *कादिनां.

⁷⁵ Originally उपार्जित.

⁷⁶ One expects असूषा or आसां.

⁷⁷ Originally *पन्थना; read *दक्षिणपरिपन्थना.

⁷⁸ One expects *पार्जिता.

⁷⁹ Read लिख्यन्ते.

⁸⁰ Read पुनः.

⁸¹ Read *विभावं वि.

⁸² One would expect here अस्याद्याघाटानि, and below
*सचिवी and मर्षिता.

⁸³ Read तृभुवन.

⁸⁴ One expects *सुध.

⁸⁵ Read *हृदी.

⁸⁶ Read *भित्ति.

⁸⁷ Read संक्रांती.

⁸⁸ One expects the Instrumental case, here and before.

⁸⁹ Read भोक्तव्यमिति.

⁹⁰ Read अवशिष्टा.

⁹¹ One would expect here अस्याद्याघाटानि, and below
*विग्रहा.

⁹² This *akshara, यो, was originally omitted, and is su-
graved above the line.

⁹³ Read तृभुवन.

⁹⁴ Read *सैलिप्यति.

⁹⁵ Read उपावर्जना.

28. गदेवस्तथा महसोणः समस्ततैलिकानां घ्राणकं घ्राणकं प्रतिदिनं^{१०} महान्तधर्मार्थहेतोः तैलपलिका प्रदत्ता ॥ ❧ ॥ परममहारकमहाराजाधिराजपरमेश्वरश्रीचित्पालदेवपादानुध्यात०प^{११}रम-
महार[क^{*}]महाराजाधिराजपरमेश्वरश्रीदेवपालपादानां महीप्रवर्धमानकल्याणविजयराज्ये सम्बत्तराणां
सहस्रैकं पञ्चोत्तरं माघमासशुक्लपक्षपञ्चम्यां सम्बत् १००५ माघ शुदि ५ अथेह

29. श्रीमत्सीयडोणपत्तने महाराजाधिराजश्रीनिष्कलङ्क०प^{१२}रिभुज[मा^{*}]ने मण्डपिकायां
सोहपादिपञ्चकुलं स्नानानुमतेन पाण्डदेकयोर्वारे सतीदृसे काले वर्त्तमाने दोसिहडे समस्तमहा-
जनेन एकमतीभूत्वा महान्तधर्मार्थहेतोर्वर्णिकविक्रमेन^{१३} प्रतिष्ठापितश्रीभाइलस्वामिदेवस्व प्रदत्तं मासान्नासं
प्रति द्रम्यस्व तृभागं^{१४} तृ १ देयमिति ॥ ❧ ॥ तथा सूत्रधारजजपस्तथा विसिधाकस्तथा भनुधाकस्तथा जो[गु]-

30. [क]द्रकादीनां समस्तघाडाडसम्बद्धसिलाकूटानां^१ एकमतीभूत्वा श्रीविष्णुमहारकस्व भरणं
भरणं प्रति विग्रहपालद्रम्यस्व तृभागं^{१५} तृ १ अचन्द्राककालिनं यावद्भोक्तव्यं यङ्कचित्परिपन्थना करोति स च
महापातकपञ्चकैर्लिप्यति ॥ ❧ ॥ तथा सम्बत् १००८ माघ शुदि ११ अथेह सीयडोणपत्तने महाराजा-
धिराजश्रीनिष्कलङ्कस्तथादाधिष्ठितपुरंदरादिपञ्चकुलं मण्डपिकायां कौस्तिकमाधवः स्नानाधिष्ठिततुण्डि-
प्रद्युम्नयोर्वारे

31. इहाधिष्ठाने चण्डूप्रतिष्ठापितश्रीविष्णुमहारकायतने पुरन्दरेण प्रतिष्ठापितपश्चिमाभिमुख-
श्रीचक्रस्वामिदेवस्व दीपतैलार्थे इह निवासी तैलिकानां केसवस्तथा दुर्गादित्यस्तथा के[सु]लाक उजोणेक
तुण्डिधाकादीनां^{१६} महान्तधर्मार्थहेतोः^{१७} घाणकघाणकं प्रति तैलपलिका प्रदत्ता यङ्कचित्परिपन्थना करोति स च
नरकं व्रजति ॥ ❧ ॥ तथा पूर्वसूचित नेमकवणिकपम्पाकेन देदडासुतेन यत्प्रतिष्ठापित श्री[च] -

32. क्रस्वामिदेव[स्व] वणिकमहादित्यनोहलाभ्यां पप्पासुताभ्यां [आलोया]वासनिका उत्तरा-
भिमुखाभ्याभ्यन्तरे उत्तराभिमुखानि^{१८} गृहाणि त्रीणि २ अपसरकप्राङ्गणसहितावलितानि अस्याघाटानि^{१९}
पूर्वण रथ्या दक्षिणेन स्त्रीलीपातं पश्चिमेन चाण्डूसत्कावासनिका उत्तरेण द्वारोठनिष्कासप्र[वि]सक मर्यादा
एवं चतुराघाटचिह्नोपलक्षिता विलेपनसम्प्राज्जनधूपप्रदीपनैवेद्यायै प्रदत्तं यङ्कचित्परिपन्थना करोति स च
नरकं [व्र] -

33. जति ॥ सहस्रोयं महादित्यनोहलयोः ॥ ❧ ॥ तथा पूर्वसूचित स[म्बत्] ९९१ माघ शुदि
१० नगाकः^{२०} वाण्डूस्तथा [दि^{*}]दैकस्तथा वालिस्तथा रुदाक जाजूसुतास्तथा च्छित्तराकः सावासुत एकम-
तीभूत्वा स्त्रीकीयस्त्रीकीयच्छाया महान्तधर्मार्थहेतोः^{२१}पूर्वाभिमुखा अवासनिका अपसरकप्राङ्गणसहितां अस्या-
घाटानि^{२२} पूर्वण निष्कासप्रवेसद्वारोठकं दक्षिणेन विषयणकडपसत्कावासनिका पश्चिमेन कविलासत्क[अवा]-

34. सनिका उत्तरेण सावससत्कवासनिका मर्यादा एवं चतुरा[घा]टविशुद्धा अस्याभ्यन्तरे
समस्तगृहसमेतां समस्तवीथीसमेतां च देवस्व प्रदत्ता यङ्कोपि वि[धुं?]^{२३} करोति स चास्त्रीयपुरुषचयं नरकं
नयति यङ्कोपि वीथीषु प्रवसति स च गोष्ठिभावितं भाटकं ददाति दायादस्या[धि]कारं नास्ति सहस्रोयं
नागादेवालीरुदाकादीनां मतं लिखितं सर्व्वह[रि^{*}]पुत्रेण रण्डाकेन ॥ ❧ ॥ तथा देदैकस्तथा
वालीकस्त[था]

^{१०} In my opinion, one would expect either प्रति प्रतिदिनं,
or only प्रति; see below, line 31.

^{११} Read "प्रातपरम".

^{१२} Read "लङ्कपरि".

^{१३} Read चिकमेण.

^{१४} Read विभागं वि.

^{१५} One would expect here the Instrumental case.

^{१६} Read विभागं वि १ भाग.

^{१७} Here again I should have expected the Instrumental case.

^{*} Read "श्रीतीर्थ".

^{*} Originally उत्तरीभि.

^{*} Comparing line 7 above, one would expect here अवास-
निष्ठावाघाघाटानि, and below प्रदत्ता.

^{*} Read नागाकः चाण्डू.

^{*} One would expect here अस्यावाघाटानि, and below अस्या
अभ्यन्तरे समस्तगृहसमेतां समस्तवीथीसमेतां च.

^{*} The akshara in brackets looks rather like वर्ष, or वर्ष
(or दध).

35. तथा¹¹ रुदाक जाजुसुतारिभि¹² प्र[दत्ता] चण्डप्रतिष्ठापितपश्चिमाभिमुख्योविष्णुभहारकस्य चतुष्कण्टे¹³ पश्चिमाभिमुखा वीथी चवलित्ता उवटकसहिता कृतोपसन्ना चष्वाघाटानि लिख्यन्ते¹⁴ पूर्व्वेण [चो]लीपातं दक्षिणेन श्रीष[स्व]लोहीदेविजगति¹⁵पश्चिमेन हृष्टरथा उत्तरेण तिष्ठरावीथी मर्यादा¹⁶ एवं चतुराघाटविमुक्ता विलेपनसम्पन्नं¹⁷धूपप्रदीपनैवेद्याय प्रदत्ता [यङ्क] -

36. क्षित्परिपन्थना करोति स च नरकं घोरं व्रजति पितृपितामहैरुह ॥ स्त्रहस्तोयं देदैवालो- रुदाकादीनां सम्प्रतं लिखितं स्वामिकुमारं सव्यहरिसुतेनेति ॥ ॐ ॥ सम्वत् १०२५ माघ वदि ९ अथोद्य सोयडोणिपत्तने महाराजाधिराजश्रीनिष्कलङ्कपरिभुज्यमाने तत्पादाधिष्ठितकेशवराजादिपञ्चकुलं स्थानानुमतेन पाण्डदेदेकयोर्व्यारि सतीदृसे काले द्वाघाधिताने द -

37. [जि]ण दिग्विभागे चाण्डप्रतिष्ठापितपश्चिमाभिमुख्योविष्णुभहारकस्थायतने नेमकजाति- वणिकमहादित्येन पेपेसुतेन प्रतिष्ठापितपूर्व्वामिमुख्योविष्णुभहारकस्य वणिकवीधरेण महादित्यसुतेन विले- पनसम्पन्नं पूजापनधूपप्रदीपनैवेद्याय श्रीमदादी¹⁸वराहद्रव्यस्य पादैकं प्रदत्तं एतदर्थं मासाभ्यासं प्रति दीयमानं पश्चियकद्रव्यैकं सास -

38. [नं] लिखितं षष्ठे पंद्र १ एतदर्थं [सा] च वीथी [नागासत्का] दक्षिणाभिमुखा उवटकसहिता कृतोपसन्ना भोगाधिना तिष्ठति चष्वाघाटानि¹⁹ लिख्यन्ते पूर्व्वेण श्रीशिवभहारकवीथी दक्षिणेन हृष्टरथा पश्चिमेन सोल्लुक्वीथी उत्तरेण चोलीपातं मर्यादा एवं चतुराघाटविमुक्ता चष्वा वीथ्या मोचापनकाले चपरवीथी चतुरा²⁰ सासने लिखाय मोक्तव्या आचन्द्रार्द्ध -

39. क्षितिकालिनं यावद्भो[क्तव्यं] यङ्कचि[त्स्ववावाधा?][ददाति] स च महान्तं नरकं व्रजति मतं सिरिधर महादित्यसुतस्य लिखितं करणिकधीरवर्माणा²¹ स्वामिकुमारसुतेनेति ॥ ॐ ॥ श्री²² श्री नमो गणपतये । पुं²³ वी गणनायस्य हस्ताचेपवमंभवः । विचुरं रेणुं चितेः क्षिप्रं विन्दुभिर्जलदा इव ॥ योसौ²⁴ [च]- क्राम धात्री गिरिकुहरसरिष्ठागरानूपरभ्यां पादेनैकेन कृत्वा वलिच्छलनव -²⁵

40. [शा]न्मूर्ति[मास्त्रा]य [ङ्क]सा । स्वर्ग[स्वभाम?] साकं पवनप[व]गणैर्भा[तुचन्द्र]सहाय्यैः सोव्याक्षिविक्रमो व[स्तु]²⁶तयपदपथो यस्य देवैर्बलव्यः²⁷ ॥ महोदयामरावत्या²⁸ मनुष्येन्द्रेण धीमता । रायकं नाम नगरं प्राप्नोष्यो²⁹ ददे किल ॥ रायकमहा इति ते ख्यातिं प्राप्ता महीतले । दातारः शत्रुजितारो विद्वांसो सुवह्वरुताः³⁰ ॥ तेषां³¹ प्र -

41. तीतकुलसंततिमुपसृतिचारित्र[चा]रधनधैर्ययुतो व[शि]ष्ठः । शिष्टप्रहर्षजनकः स कलौ [वभूव]³² सद्भावभावपरिभावितचित्तवृत्तिः ॥ शुभास्ततु[स्वैर्भ]वनैर्विरा[जि]ताल्लेलासन्नुद्धादिव गुह्यका- क्षिपः । द्रव्यद्वृष्टी[त्वा] किल मातृयानकालेनापि कार्येण चरसिद्धागतः ॥ तीना[स्त्रि]जगरीन्द्रकंदरमुखे दृष्टो नृपः शिष्टव³³[चो]मद्राजकुले[भ] -

¹¹ This is wrongly repeated here.

¹² Read चरावी जाजुसुता एभि.

¹³ Read चो.

¹⁴ Read चष्वा चष्वाघाटानि लिख्यन्ते.

¹⁵ Read मर्यादा.

¹⁶ Read सम्पन्नं.

¹⁷ Read श्रीमदादि.

¹⁸ One would expect चष्वा चष्वाघाटानि.

¹⁹ Read चतुरा.

²⁰ Originally चतुरा.

²¹ Expressed by a symbol.

²² Metre, Sloka (Anushtubh).

²³ Metre, Bragdhara.

²⁴ Read वसिष्ठः; the second syllable of this word is used as a short syllable, notwithstanding the following च, and

in the following line व is used as a short syllable before the conjunct ड.

²⁵ Read सव्य (वभाम).

²⁶ Read वसिष्ठः.

²⁷ Read सव्य.

²⁸ Metre, Sloka (Anushtubh); and of the next verse.—Originally चतुराचरावर्ज.

²⁹ Read चतुरा.

³⁰ Read चतुरा.

³¹ Metre, Vasantatilakā.

³² Read चतुरा.

³³ Metre, Indravachā.

³⁴ Metre, Śārdūlavikrīṭita.

³⁵ Read चिह्नः.

sign, is fourteen times formed on the line, with the following consonant (or consonants) below it; e.g., in *arthinaḥ*, line 8, *sarveshām*, line 9, *niryayuh*, line 10, *Kuladīpakīrti*, line 14, *Vahurūpaśarmā*, line 15, &c. The language is Sanskrit, and excepting the introductory *om namaḥ*, and the names in lines 13-15, the inscription is in verse. In respect of orthography, I need only note that *ḥ* is throughout written by the sign for *v*; that *t*, in conjunction with a following *r*, is doubled, except where it is preceded by *s*, e.g., in *putram ttrayī*, line 9, and *chitram ttravidya*, line 11; that the guttural nasal has been employed instead of the *anusvāra*, in *siṅha*, line 1; and that the rule of *sandhi* has not been observed in *-samedhi*, line 12.

The inscription records (v. 15) the erection of a building for Brāhmins familiar with the three *Vedas*, by a personage named Harivarman, and surnamed the illustrious Mamma (vv. 4 and 18), the son of Haridatta (v. 2); and it gives (ll. 13-15) the names of six Brāhmins who appear to have been the first occupants. Harivarman, we learn from vv. 13 and 14, had a son named Takshadatta who was killed in battle, and in memory of whom the building would seem to have been erected.

The inscription is not dated; but judging from the style of the characters, and from the fact that Haridatta, the father of Harivarman, (in v. 2) is said to have been raised to eminence by the illustrious Harsha, whom I take to have been the well-known ruler of Kanauj,¹ it may be assigned with some certainty to about the latter half of the seventh century A.D.

The most interesting piece of information, furnished by this inscription, is contained in verse 15, from which it appears that the place where the inscription originally was put up, and which now bears the name of Kudārkoṭ, at the time when the inscription was composed, was called Gavīdhumat. This name has hitherto been met with only in Patañjali's *Mahābhāṣya*,² in a passage which says that 'Sāmkāśya is four *yojanas* distant from Gavīdhumat.' Sāmkāśya has by Sir A. Cunningham been identified with the modern Sankisa, a village in the Farukhābād District of the North-Western Provinces, situated 36 miles north by west from Kudārkoṭ, 11 miles south-south-east from Aliganj in the Azamnagar Pargana of the Itāwā district and 40 miles north-north-east from Itāwā, in lat. 27° 19' N., long. 79° 20' E. Kudārkoṭ (Kuṭṭārkoṭ?) itself is a village and ruins in the Bidhānā or Bidhaunā tahsil in lat. 26° 49' N., long. 79° 27' E.

TEXT.³

1.

श्री नमः ॥

संविहितनीलकण्ठा नितम्ब(म्ब)तटशोभिनी समिद्धगुहा⁴।

जयति प्राप्तेयाचलभूरिव दुर्गा सदा सुसुखा ॥ —v. 1.

शालीच्छीहरिदत्तायः

¹ According to the *Imperial Gazetteer*, vol. VIII, p. 329, 'tradition asserts that an underground passage connected Kudārkoṭ with Kanauj.' [See *Gazetteer of North-Western Provinces*, vol. IV, p. 263, where an attempted transcript and translation of this inscription is given.—J. B.]

² See my edition, vol. I, p. 455, शमीधमतः शङ्कराक्षं चकार दीक्षितम्।

³ From an impression supplied by the Editor.

⁴ Expressed by a symbol.

⁵ Metro, Āryā.

⁶ Read समिद्धगुहा.

⁷ Metro, śloka (Anuśtubh).

[illegible]

2. ख्यातो हरिरिवापरः ।
 श्रीहर्षेण समुत्कर्षे नीतोपि विजितो न यः ॥ —2.
 'अविचलितरत्नसंचयमचोभितभूदवष्टुतभुजङ्ग' ।
 पुरुषोत्तमस्य विसदृशमासी -
3. अक्षयार्जन¹⁰ यस्य ॥ —3.
 'तस्याभवत्कुतनयो हरिवर्धनामा श्रीमन् इत्यपरनामज्ञतप्रतीतिः ।
 यस्मिन्वाविव तपस्विलक्षव(व)भुस्त्रिवक्त्रपङ्कजवनानि विकासमोयुः ॥ —4.
 4. 'यस्याद्यापि जितारातिमन्दिरोद्यानपादपान् ।
 दावव्याजेन दहति प्रकामं कोपपावकः ॥ —5.
 'विशालवक्षःफलकाभिलक्षप्रकटस्त्रद्वज्रणसन्निवेशाः ।
 अनेकसंय -
5. द्विजयाद्वसंख्या निष्ठातरेखा इव यस्य रेखुः ॥ —6.
 'सरागयापि यस्यासीद्वयं द्रष्टुं न पारितं ।
 यत्पृष्ठमरिवाहिन्वा यच्च वक्षः परस्त्रिया ॥ —7.
 'प्रजापतिं निर्मित -
6. सप्तसागरसमाधरं यो लघयन्मिषुचया ।
 महाह्रदानम्बु(म्बु)निधीनकल्पयन्मुराधिवासानचलांश्च कीटिगः ॥ —8.
 'महान्तः कर्कशात्मानो व(व)दमूना अपि क्षितौ ।
 सावक्ष -
7. माक्षया येन नतिं नीता महीधतः ॥ —9.
 क्षप्रासादमहाभारगुरुभूततनोरिव ।
 यः कूपखननव्याजैस्त्रिरा भूमेरमोचयत् ॥ —10.
 भार्गवाभिमुखा लुब्धा(व्या)क्षमेताः
 फलकाह्वया ।
 विमुखा येन रिपवः कृता न पुनरर्थिनः ॥ —11.
 लोके प्रययतापूर्वं व्यवहारिषु कौशलं ।
 येनार्थित्वमगत्वैव जिताः प्रत्यर्थिनः सदाः¹⁷ ॥ —12.
 जनयामास
9. यः पुत्रं सयोरक्षणादोक्षितं ।
 शीतचदत्तनामानं नमितारिशिरोधरं ॥ —13.
 'सर्वेषामभयप्रदेन सहजाश्रन्तस्तथानेकयो युद्धेनेन यशोर्थिना तृणमिव त्यक्ता
 वयं केव[लं]¹⁸ ।
10. इत्युच्चैःपरिहृतमन्यव इव प्राध्यावसानान्तरं लब्धा(व्या)क्षत्रणरन्मूर्तिर्भीमपथा यस्यासवो निर्ययुः ॥ —14.

* Metre, Āryā.

* The three akṣharas वक्ष are quite clear in the impression, but they offend against the metre and yield no suitable sense. I would suggest reading 'चदनादृतभुजङ्ग'.

¹⁰ Read 'आर्जन'.

¹¹ Metre, Vasantatilakā.

¹² Metre, Śloka (Anuṣṭubh).

¹³ Metre, Upendravajrā.

¹⁴ Metre, Śloka (Anuṣṭubh).

¹⁵ Metre, Upendravajrā.

¹⁶ Metre, Śloka (Anuṣṭubh); and of the next four verses.

¹⁷ Read सदा.

¹⁸ Metre, Śārdūlavikrīṭa.

¹⁹ Possibly केवला, i.e., केवला.

- २२रम्ये गवीधुमति संततवेदविद्याव्याख्यान -
11. वीषव(ब)धिरीकृतदिक्षुखेभिन् ।
उच्चैरचीकरदुःखिरचारुचिच्छं श्रेविद्यमन्दिरसुदारमिदं स साधुः ॥ —15.
यावद्गुणारण्यशिकरा इव तस्य लोकमाह्लादयन्ति
12. हतसान्द्रतमस्रमूहाः ।
एतद्दि(हि)जातिभवनं भुवनाभिराममव्याहतादिकृतसन्धिधि^{२१} तावदास्तां ॥ —16.
^{२२}भद्रैते रचिता वामनतनयेन सुचरितश्लोकाः ।
13. ऐशानिनापि लिखिता[:^{२३}] सूचयता देवदेवेन ॥ ॐ ॥ —17.
व(ब)हुचरणे साङ्गत्वसगोचसूर्यदत्तपुत्री मन्त्रासेनदत्तः ।
अध्वर्युचरणे वत्ससगोचः
14. गोवत्ससोमपुत्रो जातवेदसोमः ।
हन्दीगचरणे कुलसगोचः कुलदीपकीर्तिपुत्रः वैश्वानरकीर्तिः ।
व(ब)हुचरणे वासिष्ठसगोचः उदैत[ध]रपुत्रः
15. श्रीचन्द्रधरः ।
अध्वर्युचरणे श्रीपद्मवत्सगोचो वसुधामिपुत्रः व(ब)हुचरणधरा ।
^{२४}हन्दीगचरणे गालवसगोचो धृतिगुप्तस्वामिपुत्रः "
16. ^{२५}एते(ते)महत्तमै[:^{२६}] श्रीमत्तैविद्याज्ञानुपालनैः [1^{२७}]
कारितं धाम धर्मस्य[:^{२८}] श्रीमन्मन्त्र स[माज्ञा]^{२९}या ॥ ॐ ॥ —18.

TRANSLATION.

Om! Adoration!

(Verse 1.) Ever triumphant is the handsome-faced Durgā, who, approached by the blue-necked (*Śiśa*), shining with her broad hips, (*and*) accompanied by the lion and by Kārttikeya,²² is like the range of the snowy mountain, which is frequented by peacocks, beautified by broad ridges, (*and*) full of caves of lions!

(2.) There was (*a personage*) named the illustrious Haridatta, famous like a second Hari, who, although raised to eminence by the illustrious Harsha, was not (*thereby*) changed for the worse.

(3.) His acquisition of fortune, at which no hoard of precious stones was disturbed, no prince agitated, (*and*) no notice taken (?) of dissolute people, was different from the acquisition of fortune by Vishṇu.²³

(4.) He had an excellent son, named Harivarman, widely known, by his other name, as the illustrious Mamma, at (*the sight of*) whom the faces of all women of his kin became radiant (*with joy*), just as the groups of lotuses expand before the shining sun.

²² Metre, Vasantatilakā; and of the next verse.

²³ Read "सर्वविधि".

²⁴ Metre, Āryā.

²⁵ Perhaps "हन्दीग".

²⁶ Here about five akṣaras are broken away or injured.

²⁷ Metre, Śloka (Anuṣṭubh).

²⁸ These two akṣaras are illegible.

²⁹ There appear to be traces of some akṣaras after this stop, but nothing is legible.

³⁰ The lion is the vehicle of Durgā, Kārttikeya her son.

³¹ *śail*, when the ocean, the mine of jewels, was disturbed, when the mountain Mandara was used as churning-stick, and when the serpent Vāsuki was put in requisition.

(5.) The fire of his anger even now, in the guise of a forest conflagration, fiercely burns the trees in the gardens of the habitations of the enemies slain (*by him*).

(6.) On his expanded broad breast shone, clearly visible, multitudes of healed-up sword-wounds, like numbers engraven (*there*) to mark his victories in many battles.

(7.) The army of the enemy and the wives of others, however anxious they might be, two things of his they never were able to see, the one—his back, the others—his breast.

(8.) In his desire of creating, putting into the shade the Creator who had made seven oceans and seven mountains, he built tanks large as seas and habitations of the gods immoveable like mountains, by billions.

(9.) Disdainfully by his command he bent low great hard-hearted rulers,²⁰ though they had struck root in the soil.

(10.) Pretending to dig wells, he opened the veins of the earth, the body of which had as it were become heavy with the great weight of the edifices (*erected*) by him.

(11.) He turned back the enemies who, facing his arrows, eager in their desire for gain, encountered him, but not the suppliants who, intending to beg, approached him, anxious to secure his benefactions.

(12.) Making known the world over his unprecedented skill in contests, he, without becoming a plaintiff, always defeated his opponents.

(13 and 14.) He begat a son devoted to the preservation of the three *Vedas*, named the illustrious Takshadatta, who bent down the necks of his enemies; whose vital spirits,—highly enraged as it were because they alone, though they were his own, should so often, when he was seeking glory in battle, be renounced by him like worthless straw, (*by him*) who to all (*others*) granted safety,—when they found an opportunity of leaving him, departed, using as their way of exit the open wounds (*inflicted*) by the weapons (*of adversaries*).²¹

(15.) In this pleasant Gavidhumat, where the quarters of the heavens are deafened by the noise of the constant explanation of vedic lore, that good man²² caused to be erected this noble, wide, firm, charming, and wonderful home for Brāhman families with the three *Vedas*.

(16.) As long as his excellent qualities, like the rays of the moon dispelling the mass of intense darkness, delight the world, so long may this abode of the twice-born, pleasing the world, last, without disturbance of the arrangements first made for it!

(17.) These verses on noble conduct were composed by Bhadra, the son of Vāmana; written were they by the artizan²³ Devadeva, the son of Īśāna.

(L. 13.) Mahāsenadatta, the son of Sūryadatta, of the *gotra* of Sāmkritya, belonging to the Bahvricha-school.

Jātavedasoma, the son of Govatsasoma, of the *gotra* of Vatsa, belonging to the Adhvaryu-school.

Vaiśvānarakīrti, the son of Kuladīpakīrti, of the *gotra* of Kuhala,²⁴ belonging to the Chhandoga-school.

²⁰ महीमानः, the word for 'rulers,' also means 'mountains.'

²¹ i.e., Takshadatta died in battle.

²² viz., Mamma, the father of Takshadatta.

²³ द्रव्यज्ञ for द्रव्यज्ञः, is not given in the dictionaries.

²⁴ The dictionaries give कौहल and कौहल, but not कुहल.

Śrichandradhara, the son of Udaitadhara (?), of the *gotra* of Vāsishṭha, belonging to the Bahvricha-school.

Bahurūpaśarman, the son of Vasuvāmin, of the *gotra* of Aupamanyava, belonging to the Adhvaryu-school.

..... (?),²² the son of Dhṛitiguptasvāmin, of the *gotra* of Gālava, belonging to the Chhandoga-school.

(V. 18.) By these distinguished (*men*), who keep the commands of the holy three *Vedas* (*and*) abide in the law, (*this*) home was caused to be established at the command(?) of the illustrious Mamma.²³

XXIII.—THE PEHEVA INSCRIPTION FROM THE TEMPLE OF GARIBNĀTH.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of the inscription from the temple of Garibnāth at Pehoa or Peheva in the Karnāl District has been prepared according to an excellent paper impression by Mr. C. J. Rodgers, furnished to me by the editor.¹

The inscription is incised on a stone slab, measuring twenty-seven inches by sixteen, and contains seventeen lines, the last of which is much shorter than the others. The technical execution is good and the preservation fair. Though the first signs of lines 8—17 have suffered more or less, and though there are several deep holes and numerous slight abrasions in the middle, the whole of the text can be restored with perfect certainty, except three or four letters in line 7, and two very important words in line 8, the letters of which are only very slightly damaged. The want of success in the latter case may, however, be my fault. The characters of the inscription show the type of the ordinary northern Nāgarī alphabet of the ninth century. The language is rather incorrect Sanskrit prose which clearly shows the influence of the vernacular of the day. The mistakes have been discussed in detail in the notes to the translation. As regards the spelling, no distinction is made between *ba* and *va*, and the latter sign, as in most inscriptions from Northern India, does duty for both. There are also a few other peculiarities, such as the constant spelling *samvatsara* instead of *samvatsara* which may be explained by the ordinary mode of pronunciation.

The object of the inscription is to record the fact that certain pious horse-dealers who met at the horse-fair held at Pehoa—Prithūdaka on the fourteenth day of the half month preceding the bright half of Vaiśākha, agreed to impose upon themselves and upon their customers certain taxes or tithes, the proceeds of which were to be distributed among some temples, priests and sanctuaries, in proportions duly specified. The names of these worthies are given at great length in lines 2—8. They were thirty-three or thirty-four in number and belonged to the towns or villages of Chūṭavārshika

²² The name is illegible.

²³ [While this paper was in the press a translation appeared in the *J. As. Soc. Beng.*, vol. LVII, pp. 77 ff., by Dr. A. Führer.—J. B.]

¹ Dr. Rajendralal Mitra has given his reading and translation of ll. 1—8, in *Jour. As. Soc. Beng.*, vol. XIII, pp. 673 ff. He has also published a facsimile of these eight lines, *ibidem*, vol. XXXII, p. 96, which seems to have been prepared according to a very inferior impression or rubbing.

Utpalika, Chikkariselavanapura, Valadevapura, Śāraṅkadika, Śiharudukaka, or possibly Śiharuddhakkaka, Traighāṭaka, Ghaṁghaka and Aśvala-Uhovaka. It is expressly stated in line 8 that these places lay in "various countries," and this circumstance makes their identification very difficult. I can only offer a conjecture with respect to a single place, Śāraṅkadika, which possibly may be the Śārakpur of the *Imperial Gazetteer*, the chief town of a tahsil in the Lahore District. The names of the traders seem to be throughout Hindu, though some are very quaint Deśi words. In the notes to the translation I have tried to identify the more important ones with those in Mr. E. G. Crawford's list from Ahmadābād and Kāthiāvād, *Indian Antiquary*, vol. VII, pp. 165 ff. I may add that there are among them some Brāhmanical names such as Vāmuka, and that the first man is called the son of Bhaṭṭa Viruka. The sale of horses is forbidden to Brāhmanas;—see Manu, x, 89, and the parallel passages quoted in the synopsis attached to my translation. Here we have a proof that the prohibition was neglected before the Muhammadan times, just as is now sometimes the case.

The tax or tithe imposed was (1) two *dharma*s, to be deducted from the sum received by the dealer for each animal sold in Prithūdaka to the king and to any subject, or sold in Traighāṭaka and the other places where the dealers traded, to the king; (2) one *dharma* to be paid by the buyer of each animal in addition to the price stipulated. As far as is known at present, the word *dharma* is not used as the name of a coin or numerical quantity. It must, therefore, be understood to mean a religious gift, the amount of which was settled by custom. Self-imposed taxes for religious or charitable purposes are by no means uncommon in modern India. The cotton merchants at Dhollera used to, and perhaps still, pay a few *annas* on every bale of cotton passing through their hands, and the sum thus collected formed, and perhaps still forms, the Dharmtalāo fund, which was originally intended to supply water to travellers coming to Dhollera through the sandy Bhāl country; see also the *Bombay Gazetteer*, vol. IV, p. 208. When I was Educational Inspector of Gujarāt, a certain portion of this fund was spent on vernacular education. A similar *dharma* fund used to exist at Bharoch, where the Vakhāriās or wholesale dealers in cotton, likewise, taxed themselves and their customers for charitable and religious purposes. There can be no doubt that the case mentioned in our inscription was exactly analogous. The customer paid a small sum, which was called a *dharma*, probably a few *annas*, in addition to the stipulated price, and the dealer contributed double the amount from his gains. The money thus collected was given as *akshayanī* (l. 12). If this term were taken in its usual sense, it would mean that the money was to be invested and its interest alone to be spent. That seems, however, not to be the case. For (1) the document contains no clause referring to an investment; (2) it gives rules for the distribution of the money collected; and (3) it clearly indicates that the tax is to be levied not once, but constantly on all sales. Hence the term *akshayanī* can only mean that this tax itself was to be a perpetual endowment for the donees mentioned.

The donees were (1) the temple built by the illustrious Guhāditya (probably a royal personage) at Kanauj; (2) the temple built by Kadambāditya at Gotirtha in Kanauj; (3) the temple of Viṣṇu Garuḍāsana built by the Brāhmaṇ Bhūvaka in Bhojapura near Kanauj; (4) the temple of Viṣṇu in the Yajñavarāha or boar-incarnation built by Bhūvaka in Pehos—Prithūdaka; (5) the *pūjaka* or temple priest

of the latter deity; and (6) the *sthāna* or sanctuary of Prithūdaka—Pehoa. The allotment of the shares is as follows:—

No. 1 receives $\frac{3}{4}$ of the tax paid by the merchants; Nos. 2 and 3 each a like amount of the same tax; No. 4, $\frac{1}{4}$ of the tax paid by the merchants and $\frac{6}{12}$ of the tax paid by the customers; No. 5, $\frac{1}{4}$ of the tax paid by the merchants and $\frac{2}{12}$ of the tax paid by the customers; and No. 6, $\frac{1}{4}$ of the former tax and $\frac{4}{12}$ of the latter.

The management of the charity was entrusted, as was always done and still is customary in India, to *Goshthikas*, i.e., members of a committee or Pañch, who had also to look to the collection of the money (*svataḥ parataścha nirvāḥaḥ karitavyaḥ*). If my restoration and translation of the word *deff* (l. 8) is correct, the donors had a foreman or head, who granted the charter in their name, "to the sacred place of Prithūdaka—Pehoa." This latter expression probably refers to the fact that the document was to be incised in Prithūdaka, and that the *Goshthikas* were selected from the most respectable inhabitants of the place or even were the men who managed its other religious and charitable endowments.

The date of the inscription, Samvat 276, refers, as Sir A. Cunningham has first shown (*Jour. As. Soc. Beng.*, vol. XXIII, pp. 233 ff.), to the Śrīharsha era, and corresponds to 882-83 A.D. The king who then ruled over Prithūdaka—Pehoa very probably is the same independent sovereign Bhoja, whose name occurs in the Deogarh inscription, dated Samvat 919, and Śakakālābda 784 or, according to Sir A. Cunningham's calculation,² A.D. 862, and in a Gwalior inscription of A.D. 876. He may also be, as Sir A. Cunningham thinks, the superior king (*adhirāja*) Bhoja, who is mentioned in the *Rājataranginī*, v, 156, Calcutta edition (151, Troyer), in the account of Śaṅkaravarman's reign. The verse, however, does not necessarily imply, as Sir A. Cunningham asserts, that Bhoja was Śaṅkaravarman's contemporary. It admits moreover of the interpretation that he somewhat preceded the latter. The verse says:

इतं भोजाधिराजेन स साम्राज्यमदापयत् ।

प्रतीहारतया शस्त्रीभूते शक्कियकान्वये ॥

"He caused the universal sovereignty, which had been taken away by the superior king Bhoja, to be given to the scion of the Thakkiyaka³ race who had become his servant by (*accepting*) the office of a chamberlain."

The real meaning of the verse is very doubtful. But it is evident that Bhoja need not have been alive when the event alluded to occurred.

Other attempted identifications of this Bhoja with homonymous kings have been shown by Mr. Fleet to be untenable. (*Indian Antiquary*, vol. XV, pp. 110 ff.)

TEXT.

L. 1. श्री परमभहारकमहाराजाधिराजपरमेश्वरवीरामभद्रदेवपादानुध्यातपरमभहारकमहाराजाधिराजपरमेश्वरवीरभोजदेवपादानामभिप्रवर्द्धमानक -

2. स्वाधिविजयराज्ये सम्बत्तरगतद्वये षट्सप्तत्यधिके वैशाखमासशुक्लपक्षसप्तम्यां सम्बत् २७६ वशाख शुदि ७ अस्यां सम्बत्तरमासदिवसपूर्वा -⁴

² Cunningham's *Archaeological Survey Reports*, vol. X, p. 102.

³ The editions have the faulty form शक्कियक.

⁴ L. 1. Read श्री.

⁵ L. 2. Read सम्बत्तर twice and सम्बत्.

3. यां तिद्याविह श्रीपृथूदकाधिष्ठाने पिशाचीचतुर्दश्यां घोटकयाज्ञायां समायात चूटवार्धिकेत्वं
भटवोदकसुत वन्द तथा राज्यवल तथा वज्जुक [र]ाणुकसुत⁹ राज्यसीह उत्प -

4. लिकेत्वं भज्जुकसुत भाज्जुक चिह्नमत¹⁰ चोणराक तथा चिह्नरिससवणपुरीय दडसुत कज्जुक
एतसुत जयराक विष्णुसुत आदित्यराक रज्जुकसुत चिह्न तथा रज्जुक कज्जुक -

5. सुत वामुक वलदेवपुरीय खभटसुत होह म्गाडसुत विड्डक केशवसुत धणुक खड्डकसुत
[व]ामुक मणिकसुत उपहरि शारङ्गदिकेत्वं नारसुत लोहट¹¹

6. तथा शहर वज्जुकसुत ईश्वरादित्य सीहरदुदकेत्वं उज्जुकसुत वच्छक जयधराकसुत रणिक
सुर[सुत]¹² प्रगद वैघाटकीय धारटसुत चन्द [ए]क[म]ीरकसुत मव्व

7. देवशर्मसुत फम्फ वग्गुकसुत कम्भिक धंघकेत्वं लज्जिकसुत स्वामिराक सिंघु[कसुत] सी -
दामीदरसुत पोभ हज्जुकसुत दव्वु - - -¹³ कश्गिलि [म]ाणसुत खज्जि अ -

8. [ज]लउहोवकेत्वं उस्सुहसुत वड एवमेतत्प्रमुखनानादेशागतभटा-कव्युवहरक[दि]शी श्रीपृथूद-
कीय[स्थानस] पच्च¹⁴ प्रयच्छति यथास्माभिः

9. [श्री]कव्यकुजे श्रीगुहादित्यकारितदेवाय तथा तच्चैव गोतीर्थे कदम्बादित्यका[रित]देवाय च
तथा श्रीकव्यकुजा[सव]श्रीभोजपुरे¹⁵ गंगातीरे नागर -

10. [भ]ट्टप्रभाकरसुतभूवककारित [म]रुडासनदेवाय तथा श्रीपृथूदके प्राचीसरस्वतीसन्धिषी
भूवकेनैव [का]रित यज्जवराहाय च पृथूदके घोटक¹⁶ -

11. [घोटिकावे]ग[म]रुपादिविक्रय[स] राजकीयोपक्रये ठकुरजनपदा[सु]पक्रये¹⁷ च तथा
वैघाटकादिस्थानेषु केवलं राजकीय एयोपक्रये रूपं प्र -

12. [ति धर्महेतो]यं धर्मद्वयस्माभिरचयनीयां प्रदत्तं तच्चतुर्विंशतिभिर्भागैः¹⁸ परिकल्प्य भागास्त
श्रीगुहादित्यकारितदेवाय त[था भा]गास्त

13. [कदम्बा]दित्यकारितदेवाय¹⁹ तथा भागाः सप्त भूवककारितमरुडासनाय तथा [भा]गैकः
पृथूदके भूवक[कारि]तयज्जवराहाय तथा भागैकस्तत्पूजकाय

14. [य तथा भा]गैक²⁰ पृथूदकस्थानात् तथा घोटकमंघाहकैर्घोटकं प्रति प्रदत्तधर्मैकस्य कल्पित-
भागानां द्वादशानां मध्यात्पृथूदके प्राचीसरस्वती -

⁹ L. 3. The first letter of राज्य is nearly destroyed.

¹⁰ L. 4. Read चिह्नमत; the original may have *सुत.

¹¹ L. 5. The व of म्गाडसुत is a correction and stands below the line, its place being indicated by the sign +. The first letter of वामुक is nearly destroyed. Possibly लाहट to be read.

¹² L. 6. Possibly सीहदुदकेत्वं to be read. The last two syllables of सुरसुत are nearly effaced; the last seems to have been added above the line.

¹³ L. 7. The consonant of the second syllable of सिंघु is blurred and not quite certain. Restore सीह. Three or four letters have been lost before कश्गिलि.

¹⁴ L. 8. The first letter is not certain. Possibly भेटा or हय to be read; the following letter is half preserved and seems to have been a compound one, consisting of a व or न and something else, possibly a द. Read कव्यहारक. The sign rendered म् is damaged and abnormal. The first consonant of देशी is uncertain; the word may have been देशी. Of स्थानस only the initial स and the top ends of स are visible.

¹⁵ L. 9. The first letter is nearly effaced, only the १ is recognisable. Only the second न of the two bracketed signs in कव्यकुजा[सव] is distinct. The reading may have been *सव्वे.

¹⁶ L. 10. The first letter is only half visible. The व of *मरुडासन is blurred. At the end of the line stands a long vertical stroke, unconnected with the last letter.

¹⁷ L. 11. The bracketed letters in the beginning of the line are blurred, but recognisable. The quantity of the first vowel of *हया and रूप is doubtful. The last vowel of *जनपदासु is doubtful.

¹⁸ L. 12. The letters bracketed are blurred, but recognisable. Read *चतुर्विंशति.

¹⁹ L. 13. The bracketed letters are blurred, but recognisable with the exception of the syllable क, which is entirely gone.

²⁰ L. 14. The bracketed letters are all blurred, but recognisable.

15. [सन्निधौ] भूवककारितयन्नवराय¹⁵ [भा]गाः [षट्] त]वा तत्पूज[क]ाय च भागद्वयं तथा श्रीपू-
दकोयस्त्रानस्य भागाचत्वारोऽस्माभिः प्रतिपादितास्तद -

16. [नुमानं] घोटक]विक्रेतुभिः[.] क्रेतृभिश्चा[चन्द्रा]र्ज[का]लं याव[त्]¹⁶ यद्योद्विष्टस्त्रित्वा गोठिकैः
सहिः स्वतः परतश्च निर्व्याहः कर्तव्यः ॥ एते च भागा यद्योद्विष्ट -

17. [स्त्रित्वा गोठिकैः कल्प]यितव्याः¹⁷ ॥

TRANSLATION.

Om! During the increasing, auspicious and victorious reign of the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Bhoja who meditates on the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Rāmabhadra, in the year two hundred exceeded by seventy-six, on the seventh (lunar day) of the bright half of the month of Vaiśākha, (in figures) Samvat 276 Vaiśākha śudi 7—on this lunar day specified as above by the year, month and (civil) day (mentioned)¹⁵ met¹⁶ here in the famous town¹⁷ of Prithūdaka at the horse-fair¹⁸ on the *Piśāchīchaturdaśī*¹⁹ the (following) inhabitants of Chūṭavārshika,²⁰ Bhaṭṭa Viruka's sons Vanda and Rājyavala²¹ and Valluka, likewise Rāṇuka's son Rājyasīha; the (following) inhabitants of Utpalika, Bhalluka's son Māṅgaka, Chiṇḍa's son Chonārāka;²² likewise the (following) inhabitants of Chikkariselavanapura, Daḍa's son Kalluka,²³ his son Jayarāka,²⁴ Vishṇu's son Ādityarāka,²⁵ Rājjuka's sons Chiṇḍa and Rāṅgaka, Kalluka's son Vāmuka;²⁶ the (following) inhabitants of Valadevapura (Baladeva-

¹⁵ L. 15. The bracketed letters are blurred, but recognisable with the exception of षट् त*, which are gone. The restoration is made certain by the calculation, 12-4-2 = 6. Read षड्वराय.

¹⁶ L. 16. The following among the bracketed letters are not recognisable, but conjectural:—नुमानं ; चन्द्रा ; का ; त्. Likewise the bracketed Visarga. The word यावत् is superfluous.

¹⁷ L. 17. The bracketed letters are nearly all unrecognisable. But the restoration is nevertheless certain.

¹⁸ Instead of "specified as above by," etc., the literal translation would be "preceded by," which I have used on other occasions. I now follow Mr. Fleet's example in order to secure a greater conformity in the translations of the technical terms. It ought to be noted that the *divasa*, the solar or the civil day, does not occur in the specification, where the feminine *aptamyām* requires *śikha* to be understood.

¹⁹ I translate the crude form of the participle *samdyāta* by the preterite, "met," in order to make the sentence more intelligible. The author of the document, who was not a good Sanskrit scholar, has omitted the case-termination in this word as well as at the end of each of the following names. He no doubt was misled by the usage prevailing in his vernacular.

²⁰ *Adhiśādhana*, 'town,' may also mean 'capital.' But there is no evidence to show that king Bhoja resided in Prithūdaka.

²¹ Though *yātrā* usually means 'pilgrimage' or 'religious festival,' the statements in the sequel show that it here means 'fair.' The fair may have been connected with a religious festival.

²² *Piśāchīchaturdaśī*, literally the 'fourteenth (lunar day) of the female goblin,' probably was the name of the fourteenth lunar day of the dark half of Vaiśākha or of Chaitra. For it must have fallen somewhat earlier than the bright half of Vaiśākha and may have belonged to that month or to Chaitra accordingly as the reckoning was *amānta* or *pūrṇimānta*. I have not found the term in the dictionaries nor in the works on *vrata* at my disposal.

²³ In *chūṭavārshiketya*, and further on in *utpaliketya* and so forth the affix *tya*, which denotes 'the inhabitant of' or means 'found in,' has been erroneously added to the locative instead of to the crude form of the names. The same anomaly occurs in the Chalukya Inscriptions, *Indian Antiquary*, vol. VI, p. 204, No. 7, plate ii, l. 2, etc.

²⁴ Rājyavala is perhaps the modern name Rājbal which occurs in Kashmir.

²⁵ With Chonārāka compare the modern name Chopā, *Indian Antiquary*, vol. VII, p. 165.

²⁶ Kalluka is the modern name Kālū, *Indian Antiquary*, loc. cit., p. 165. Daḍa is perhaps a variant for Dadda, the modern Dādā.

²⁷ Jayarāka may stand for Jayarādika and be equivalent to the very common name Jasāj, *Indian Antiquary*, loc. cit. p. 165.

²⁸ Ādityarāka probably stands for Ādityarādika and corresponds to the modern Ādit or Āditrāj.

²⁹ Vāmuka is known as a Brāhmapical name; *Jour. As. Soc. B. R. A. Soc.*, vol. XII, extra number, p. 67.

pura), Khambhata's son Hoddha, Mṛigañka's son Viḍḍaka, Keśava's son Dhanuka,³² Khaṅga's son Vāmuka, Maṇikka's son Uehari,³³ the (*following*) inhabitants of Śāraṅkadika,³⁴ Nāra's sons Lohaṭa³⁵ (or Lāhaṭa) and Śaṅkara, Valuka's son Īśvarāditya; the (*following*) inhabitants of Siharudukkaka, Ullaka's son Vachchhaka, Jayadharāka's son Raṇika, Sūra's son Pragada; the (*following*) inhabitants of Traighāṭaka, Dhāraṭa's son Chanda, Ekagoraka's son Savva, Devaśarman's son Phampha, Vagguka's son Kammika; the (*following*) inhabitants of Ghaṃghaka, Lallika's son Svāmīrāka, Siṃghuka's son Si[ha], Dāmodara's son Pombha,³⁶ Halluka's son Davvu, Kaṣīli, Māpa's³⁷ son Khajji; the (*following*) inhabitant of Aśvala-Uhovaka, Usūha's son Vaddha. The foreman of the dealers,³⁸ come from various countries, chief among whom are those mentioned above, grants to the sacred place³⁹ of famous Pṛithūdaka a charter to the following (*effect*): To the (*temple of the*) god⁴⁰ built by the illustrious Guhāditya in famous Kanyakubja, and to (*the temple of*) the god built by Kadamāditya even there in the Gotirtha, and to the (*temple of the*) god riding on Garuḍa built by Bhūvaka, the son of the Nāgara⁴¹ Bhaṭṭa Prabhākara on the bank of the Ganges in famous Bhojapura near famous Kanyakubja, and to the (*temple of the*) sacrificial boar⁴² built by the same Bhūvaka in famous Pṛithūdaka near the Eastern Sarasvatī, we have given on the sale of horses, mares, mules and other animals⁴³—in Pṛithūdaka in the case of a purchase by the king as well as in the case of a purchase by the Thakuras,⁴⁴ the provincials and so forth, and in Traighāṭaka and other sacred places in the case of a purchase by the king alone—for the sake of spiritual merit two *dharma*s⁴⁵ for

³² Compare the modern name Dhanā. *Jad. Ant.*, loc. cit., p. 165.

³³ Maṇikka is the very common modern name Mānek from *māṇikya*, 'a ruby.' Uehari is a very peculiar compound, but perfectly distinct on the impression.

³⁴ Śāraṅkadika may possibly be the modern Shārakpur in the Pañjāb; see *Imperial Gazetteer*, *sub voce*.

³⁵ Nāra is probably, like the modern name Nāru which is frequently used in Gujarāt, an abbreviation of Nārāyaṇa. If Lāhaṭa is the correct reading, its first part may be connected with the modern name Lāḥā, *Indian Antiquary*, loc. cit., p. 166.

³⁶ Compare the modern name Pombā, *Indian Antiquary*, loc. cit., p. 167.

³⁷ As the preceding word is mutilated, it is not certain if I have divided the syllables correctly. But Māpa seems to be the equivalent of the modern name Mānā, *Indian Antiquary*, loc. cit., p. 168.

³⁸ I do not dare to propose any correction for the mutilated word *dhāṭṭa* or *dhāṭṭa* which I do not understand and hence leave it untranslated. As *gyavāḍaraka* no doubt stands for *gyavāḍaraka*, 'trader, dealer,' it is, however, not improbable that the immediately preceding word referred to that in which the traders dealt, and that some word meaning 'horses' or 'animals' is hidden under the meaningless syllables. The word *deff*, which I have translated by 'foreman,' means literally, 'guide, instructor.' It would seem that the dealers had appointed a manager, who acted in their name. Though this is possible, I should have expected at the end of the compound *Sreni* or some equivalent term.

³⁹ *Śrīdāsa*, literally 'a place,' is frequently used in the sense of 'a place sacred to a particular deity,' see, e.g., the inscription from the temple of Bhadrā Kālī in Sonmāth Pāṭan, *Vienna Oriental Journal*, vol. III, p. 7, verse 4, 6, p. 8, verse 9, etc. Here the sanctuary of the chief deity in Pṛithūdaka is probably intended.

⁴⁰ Though the god is not named to whom this and the next mentioned temples were dedicated, it may be conjectured that Viṣṇu is meant, because the other two temples are Vaiṣṇava buildings.

⁴¹ Nāgara is either the name of the subdivision of the Brāhmins to which Prabhākara belonged, or an honorific title indicating that he was the Chief Bhaṭṭa of the town of Kanauj.

⁴² The sacrificial boar is Viṣṇu in the boar-incarnation.

⁴³ *Bāpa* has the meaning 'an animal' according to the *Koshas*, and is used in that sense by Bāpa.

⁴⁴ The Thakuras are the Thākurs or Rājput landholders; by *janapada*, 'the provincials,' the common people must be understood.

⁴⁵ *Dharma* denotes here and further on, where *one dharma* is mentioned, a kind of tithe set apart for religious purposes. The exact amount cannot be ascertained. It no doubt was regulated by custom, and so well known that its specification seemed unnecessary. In the translation the relative pronoun *god* which precedes *dharma* has been left out intentionally, and the word *and* has been inserted in its stead, in order to make the sentence more intelligible.

each animal, as a perpetual endowment;⁴⁷ and dividing that into twenty-four shares, we have assigned seven shares to the (*temple of the*) god built by the illustrious Guhāditya, and seven shares to the (*temple of the*) god built by Kadambāditya, and seven shares to (*the temple of*) him who rides on Garuḍa, and one share⁴⁸ to the (*temple of the*) sacrificial boar built by Bhūvaka in Prithūdaka, and one share to the temple priest of the latter, and one share to the sacred place of Prithūdaka;⁴⁹ moreover we have assigned out of the twelve shares into which the one *dharma* given for each horse by the purchasers of horses has been divided, [*six*] shares to (*the temple of*) the sacrificial boar built by Bhūvaka in Prithūdaka near the Eastern Sarasvatī and to the temple priest of the latter two shares, and to the sacred place in famous Prithūdaka four shares. This [*should be agreed to*] by the sellers and buyers of horses, (*and*) the virtuous *Goshthikas*⁵⁰ should thus manage on their own part and on behalf of others, according to the rule laid down above, as long as sun and moon exist. Moreover these shares should be divided [*by the Goshthikas*] according to [*the rule*] laid down above.

XXIV.—THE KANGRA JVALAMUKHI PRASASTI.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the Jvālāmukhī *Prasasti* has been prepared according to three paper-impressions furnished to me by Dr. Burgess. The inscription was described by Sir A. Cunningham in his *Archæological Survey Reports*, vol. V., pp. 167-168. He has fixed its age and extracted from it the best part of the historical information which it conveys. It is incised on a stone slab, measuring 2' 4" by 1' 6", which is preserved in the porch of the temple of Bhavānī in Bhawan, a suburb of Koṭ Kāgrā.

It is written in two different alphabets,—the *maṅgala*, and the first verse, which fill the first two lines and the beginning of the third, being in modern Śāradā characters while the remainder is in common Devanāgarī. The technical execution is not good. Some letters are imperfectly formed and the clerical mistakes, which are partly corrected, are very numerous. The latter may, however, in part be due to the carelessness of the writer of the copy from which the mason worked. As regards the preservation of the document, it must be noted that the left halves of lines 7-14 have been seriously damaged, and that further on, too, single letters have been effaced. The language is

⁴⁷ When it is stated that the two *dharman* are given as a perpetual endowment, the meaning probably is that the sum was to be paid at each of the annual horse-fairs in Prithūdaka, Traighātaka and other places where the traders dealt. This follows from the further exhortations addressed to the sellers and buyers as well as to the *Goshthikas*.

⁴⁸ *Bhūguikāṣ*, 'one share,' which occurs here and further on, as well as *dharmaikaṣ*, 'one *dharma*,' is bad Sanskrit caused by the vernacular expression *lāḍy ek*.

⁴⁹ The ablative *prithūdakaśchāndi* is altogether wrong; it ought to be the dative or the genitive, as further on.

⁵⁰ The *Goshthikas* are the members of the *Pañch* or committee entrusted with the management of the religious endowments; see also *Indian Antiquary*, vol. IX, p. 171, note 26, where the modern Nepālese name of such a committee, *guthāi*, i.e., *goshthi*, is given.

Sanskrit and, towards the end, not free from grammatical mistakes. With respect to the orthography, it may be stated that in the group *nt* the nasal is almost invariably expressed by an *anuseāra* and *n*.

The inscription consists of two entirely distinct parts. Lines 1-14 contain, besides a double *Maṅgala*, nine very artificial verses in honour of Bhavāni-Jvālāmukhī. Verse 10 informs us that this *Stotra* was composed by an ascetic of the Vedānta school called Rāghavachaitanya. A poet of this name is repeatedly and reverentially quoted in Śārngadhara's *Paddhati* (see Professor Aufrecht's *Oxford Catalogue*, p. 124 B, and *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XXVIII, p. 76). If, as seems not improbable, the two persons are identical, the *Stotra* must have been composed before A.D. 1363, the date of the *Paddhati*, and be at least about 80—100 years older than the inscription. In the second part, lines 15-24, one Kṛṣṇabhāṭṭa informs us (verse 12) that he copied the above *Stotra*, and tells us regarding himself that he was 'a brother to the wives of others,' learned in all *Śāstras*, a poet, a devotee of Hariṇara, and originally an inhabitant of Kāśī or Benares. His grandfather, he says (verse 11), who was also called Kṛṣṇabhāṭṭa, belonged to the Drāviḍa subdivision of the Brāhmins and to the Ātreya gotra, was able to explain the six *Darśanas* and had performed one or several Soma sacrifices. His father Vāgīśvara, he adds (*ibidem*), thoroughly knew the *Mīmāṃsā*, the *Smṛiti*, and the science of the sacrifice, and had composed works of his own. Next follows (verses 13-14) the information regarding the ruler of the country, which has already been discussed by Sir A. Cunningham. He was Samsārachandra, son of Karma-chandra and grandson of Meghachandra, "who after conquering all his foes presents the earth to those knowing the meaning of the *Vedas* and of the *Śāstras*." The latter words show that Kṛṣṇabhāṭṭa had received or hoped to receive Dakṣiṇā from the prince.

If I am right in reading (verse 13) *pañchamābaddhishikṭaḥ* and in translating it by "who was anointed in the fifth year (of the *Lokakāla*)," it appears that Samsārachandra mounted the throne in the year 1430 A.D., which corresponds to the year 4505 of the Saptarshi era; for Sir A. Cunningham (*loc. cit.*) has satisfactorily proved that this king belongs to the fifteenth century, "because he is the fourth after Rūpa-chandra, the contemporary of Firoz Tughlak in A.D. 1360, and the sixth before Dharma[chandra], the contemporary of Akbar in A.D. 1560." The following verse (15) praises Samsārachandra's minister, the chamberlain (*pratīhāra*) Rapi, i.e., probably Rāṇasimha, who was the son of the chamberlain Vira, i.e., Vīrasimha. Verse 16 is in honour of the Muhammadan overlord Sāhi Mahammad, who must be identified, as Sir A. Cunningham has shown, with Muhammad Saiyid, Emperor of Dehli from A.D. 1433 to 1446. Verse 17 gives us the name of the mason Sūgika who incised the inscription out of devotion towards, i.e., while in the service of, the Kāmboja Delha. The concluding *maṅgala* in prose is addressed to Jvālāmukhī, by one Sūryadhvaja, the pupil of the illustrious Karmadhvaja. This person probably was an ascetic connected with the temple or the worship of Bhavāni-Jvālāmukhī. The whole second part of the inscription is no doubt the composition of Kṛṣṇabhāṭṭa, who, though a poet and learned in all *Śāstras*, was unable to write correct Sanskrit. The date of the inscription, of course, lies between A.D. 1433 and 1446.

TRANSCRIPT.

- L. 1. ची ॥ चीं स्वस्ति ॥ ॥ चीं नमो ज्वालामुख्यै ॥
पायाज्ज्वालामुखी व॥ प्रणतसुरवरस्कारकोटीरकोटी-
कोटीज्वाटीकमानद्युमणिसममणिये-
2. गिभावेणिभाता ॥
कल्यान्तचीभजुंभाभररभससमारंभसरंभभीम-
ज्वालाभालाकरालाननलपुक्कवलीभूतभूतप्र-
3. पंचा [॥] १ [॥]¹
अध्यात् ज्वालामुखी वक्षमरसमरसीभावसंभावनी [ध]-
ह्रीर्वाणव्यस्रवाणप्रहसितदितिभूर्गर्वसर्वकषीजा ।
शौर्याहंभावसंभावितम-
4. द्विषगलामग्नस्तद्वाग्रधारी-
इच्छद्रक्तप्रणाली- त- रयहतिविद्वितीर्ध्वाण्डखण्डा ॥ २ ॥²
[पंचा]स्त्रोदंचनप्रांचितचरणसरोजा सरोजासनादि-
[स्त्र]त्वासु त्वागशूरासुरग
5. मरमदत्वोनदत्वां च जन्वा ॥
जन्वा जन्वप्रपंचा [प्र]भवभयस्रजाहारिणी हारिणी सा
वद्यावधानवद्यां धिय[मिय]सुदय[स्त्रे]न्नि वल्लेखरी वः ॥ ३ ॥³
साकंसाकं-
6. सकंसाशमनशमनताशाविभाताविभाता
दिव्यादिव्यापदूनाविषमविषमयत्नेशभीमाशभीमा ॥
वामावामावताहो यतिनि यतिनिरी-
7. चासमथा
जालंजालंधरं श्रीचयनचयनयोगवितोमावितोमा ॥ ४ ॥⁴
देवो ज्वालामुखी वक्षिरमशुभमलं खंडिपीटैधिपीट
स्वामैतथाः प्रसादात्कि-
8. मपि तनु मह[वे]तसा [सं]गसीष्ट ॥
विद्या [वि]द्यो[ति]पीष्ट प्र[क]तिमनुविदे-विपीष्ट प्रसर्ति-
र्धीः संबोभूविपीष्ट प्रभुरपरिमला-ीन्द्रकोकूविपीष्ट ॥ ५ ॥⁵
दुर्गा-
9. दुर्गातिर्वोव्यादलिङ्गुलतरलां [वे]जयं [न्ती]जयन्ती-
मालामालालयन्ती [क]लित [क]लिमलाविश्रुतामाश्रुताया ॥
दुर्गादुर्गातिर्वोव्यादलिङ्गुलतरलां वैज-

¹ Metre of verses 1-9, Ragadharā. The word चीम in Pāda 3 is not certain. The consonants of the first syllable look like ḍācā, an impossible combination.

² Read •स्त्रीजाः. The original had originally स्त्रीर्षी, which has been corrected. The last syllable of स्त्रीजा stands above the line. Perhaps वित्त to be restored; रय stands above the line.

³ Read शिवायु. •दक्षीन• stands above the line.

⁴ The text had in Pāda 3 originally यतिविश्रुतिनिश्रुतिनीषा, but syllables 7-9 have been deleted by means of kākā-pādas. Add at the end of the foot सप्तथा.

⁵ Read at the end of Pāda 3 प्रसर्ति. Probably स्त्रीः प्रकीर्तयिषीष्ट to be read.

L. 10.

यन्ती[ज]यन्ती-

मालामाला[जय]न्तीकलित[कलमला]विद्युताया[वृ]ताया ॥ ५ ॥
साव्याह्रांसर्वदावः कलितहरिपदादेवविद्यारसोमा
साव्याह्रांसर्वदावः

11.

कलितहरिपदा[दे]ववि[द्या]रसोमा ॥

सा[व्याह्रां]सर्वदा[वः] कलितहरि[प]दादे[व]विद्यारसोमा
साव्याह्रांसर्वदावः कलितहरिपदादेवविद्यारसो-

12.

मा [॥] ७ [॥]

एवंती स्निह्यमानां वि - तु - - [म]तिं [या] - -ी सर्व -ानो-
ह्यन्ती वो विबाध[त्यधति] परि - - या पापयन्ती सुखानि ॥
पुंसः सेव्या विनत्या विजयति सुदुता क-

13.

स्मयंत[लु]वाना

शर्म्यौ - । सुकर्मफलमुप[चिनु]ते - - लोकस्य सारं ॥ ८ ॥
- गीसीष्ट - - ष्ट सकलकलिकलां कंसिषीष्टागिषीष्ट
त्रेयस्त्रासीष्ट

14.

दासीष्ट च निरतिगयां - तं - -ी-षीष्ट ॥

- । सीष्टा - । र - का - - सदन - रा गाहिषीष्टा - षीष्ट
स्त्रासीष्टास्त्रां हृषीष्टाहितकृति निरुषीष्टाद्य कात्यायनी

15.

ते ॥ ८ ॥

श्रीमद्राघ[व]चैतन्यमुनिना ब्रह्मवा[दि]ना ।
[स्तव]रत्नावली सेयं [ज्वा]लामुख्ये समर्पिता ॥ १० ॥
विद्वानात्रेयगोत्रः कलमलदलनी द्राविडः क-

16.

शमभट्टे-

ज्वद्दर्शिन्याः प्रवक्ता नृपति[सुत]नुतः श्रीमसंस्थाभिषिक्तः ॥
तच्छाहागोश्वराख्यः समजनि सुधियामशयोधेयकर्ता
मीमांसा-

17.

पारदृष्टा स्मृति - - [नि]पु[णो] यज्ञविद्याप्रवीणः ॥ [११] ॥

तत्पुनः कृष्णभट्टः परनरवनितासीदरः सर्वविद्या-
पारीणः काव्यकर्ता हरिहरचरणांभोजभंगीतिवेत्तः ।

18.

काशीवासी समेत्यालिखदिद[मु]रुभिर्नि - - स्तोत्ररत्नं
ज्वालामुख्या महिम्नः कलयत तदिदं भुक्तिमुक्तिप्रधानं ॥ [१२] ॥
यं ये जैवातृकस्याभवद्वनिपतिमे-

19.

चचंद्रस्ततोभू-

द्राजा श्रीकर्मचंद्रो गुणगणनिलयः सत्कुसुद्विधायः ॥

* At the end of l. 8 the syllables निर्वी have been deleted. In Pāda 2 the text had originally कलमदाया, of which the third and fourth syllables have been deleted, while another म has been written above the line.

* विषयः seems to be wrong.

* Metre, Anuṣṭubh.

* Metre of verses 11-13, Śaṅkharā. Read कृष्णभट्टचंद्रः ; *सुत* is doubtful.

तस्मात्संसारचंद्रः समजनि नृपतिः पंचमा[ब्दा]भिषिक्तः
शत्रून्सर्वान्विजि-

- L. 20. त्वा वितरति वसुधां वेदशास्त्रार्थविद्वजः ॥ [१३] ¹⁰
कीर्तिर्यस्य तुषारहारविगदा लोकचयं गाहते
प्रालेयाद्रिमिषेण पंगमपतिव्याजेन चंद्रकवात ।
21. यस्मिंश्च सतामभीष्टफलदक्षिणा[म]णिः शोभते
सोयं भूपतिगोचरो विजयते संसारचंद्रो नृपः ॥ [१४] ¹¹
वीरप्रतीकासुते वदान्ते महीपते वोढरि रा-
22. ज्वभारं ॥
रणीप्रवीहारजितारिवर्गे भवभागस्तिः परिरक्षति चितिं ॥ [१५] ¹²
ब्रह्मांडोत्पत्त्यन्तरे दूढतरं निर्माय कूर्मासनं
चीरांभोनिधियो-
23. गपहकलिताप्युद्धा तमःकुन्तलान् ॥
कालं वसु विजित्य पश्यति परं ज्योतिः प्रतापाभिधं
श्रीमत्साहिमहंमदस्य जयतात्कीर्तिः परा योगिनी । [१६] ¹³
24. श्रीमद्वनपतिशृङ्गप्रोत्था कांबोजदेवस्य ॥
भक्त्या लेखितमतस्त्वोत्तं सुगीकसूत्रधाराय ॥ [१७] ¹⁴
श्रीमत्कर्मध्वजशिष्यसूर्यध्वजस्य ज्वालासुख्ये नमः [॥] ¹⁵

TRANSLATION. ¹⁶

Verse 10. By the famous ascetic Rāghavachaitanya, a Vedāntist, has this string of jewel-like praise been offered to Jvālāmukhī.

11. (There was) a learned Drāviḍa of the Ātreya gotra, Kṛishṇabhaṭṭa, a destroyer of the impurity of the Kali age, a teacher of the six Darśanas, who was honoured by the sons of kings and who had bathed on (the completion of) Soma sacrifices. From him was born a leader of wise men, called Vāgīśvara, a composer of works, who had completely mastered the Mīmāṃsā, was clever in (the exposition of) the Smṛitis . . . and was learned in sacrificial lore.

12. His son Kṛishṇabhaṭṭa, a brother to the wives of others, a master of all sciences, a composer of poetry, a bee on the lotus of the feet of Harihara (filled) with excessive (devotion), an inhabitant of Kāśī, came and copied with broad this most excellent hymn on the greatness of Jvālāmukhī; take notice of this (poem that is) most important for (the attainment of) enjoyments and liberation. ¹⁷

¹⁰ Read «पतिर्मेघ». विजित्य is a grammatical mistake for विजित, which the author committed in order to escape a metrical fault.

¹¹ Metre, Śārdūlavikrīḍita. Read चंद्रकवात.

¹² Metre, Upajāti. Read वीरप्रतीहार. and रणीप्रवीहार.

¹³ Metre, Śārdūlavikrīḍita.

¹⁴ Metre, Giti. Read «सितम्बी», «सूत्रधारेय».

¹⁵ I omit verses 1-9 as they possess little general interest.

¹⁶ The use of *atīvraṇ*, literally 'excessively,' which seems to mean '(filled) with excessive (devotion),' is not idiomatic.

13. In the race of the (*lord of this country*) to whom long life may be granted arose king Meghachandra. From him sprang the illustrious king Karmachandra, the abode of a multitude of virtues, a moon for (*that*) assemblage of lotuses, virtuous men. From him was born king Samsârachandra, anointed in the fifth year (*of the Lokakâla*); after conquering all his enemies, he presents the earth to those who know the meaning of the *Vedas* and of the *Śāstras*.¹⁷

14. Victorious is that best among princes, king Samsârachandra, whose fame, resplendent like snow or a string of pearls, pervades the three worlds in the guise of the snowy mountains, of the lord of snakes, and of the moon,—he whose form shines as the *Chintāmani* that grants the desired rewards to the virtuous.

15. While the chamberlain (*pratihāra*) Rāṇi who has conquered hosts of foes, the noble son of the chamberlain (*pratihāra*) Vira, carries the burden of the government, thy fame, O king, protects the earth.

16. Victorious be the fame of the illustrious Sâhi Mahammada, that most excellent sorceress who sees the supreme light called majesty, after having most firmly fixed the tortoise-seat in the cave called Brahman's egg, after having shorn the locks of darkness, even using the milk-ocean during her devotions as the knee-cloth, and after having conquered the dark matter.

17. Through pure fondness for divine Gaṇapati, out of devotion for the Kāmboja Delha, this hymn has been caused to be written by the mason Sūgika.¹⁸

Of Sâryadhvaja, the pupil of famous Karmadhvaja, adoration to Jvâlāmukhi!

XXV.—TWO CHANDELLA INSCRIPTIONS.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

I.

MAU STONE INSCRIPTION OF MADANAVARMADEVA.

THE stone which bears this inscription was discovered in 1813 by Lieutenant William Price, at the foot of a rocky hill in the vicinity of the town of Mau, in the Jhānsi District of the North-Western Provinces, where "the natives were accustomed to sharpen their knives and *talwars* upon it." Lieutenant Price presented it to the Asiatic Society of Bengal, and it is now in the India Museum at Calcutta. He published a transcript and translation¹ of the inscription in the *Asiatic Researches*, vol. XII, pages 357-374.

¹⁷ *Satkumudachandrah*, 'a moon for (*that*) assemblage of lotuses, virtuous men,' is most objectionable. For the poet really means to say that the king causes good men to prosper, just as the moon causes the lotus flowers to open, and he ought to have said *satkumudachandrah*, or *satkumudachandrah*. The affix *sat* which makes the simile to hold, has probably been added only because the poet did not know how to satisfy the requirements of the metre. The same cause has also induced him to use the incorrect form *vijitad*.

¹⁸ *Lekhitam*, 'has been caused to be written,' probably has been put, instead of *likhitam* or *utkaritam*, 'has been written or incised,' neither of which would fit the metre.

This translation contains one serious error in introducing a second king Ballakshavarman after Jayavarmanadeva—an error which has not been hitherto rectified.

The inscription, so far as I can judge from the impression, consists of 29 lines. The writing covers a space of about 4' 0½" broad by 3' 1" high, and a considerable portion of it is greatly damaged. Thus, the last line is almost completely effaced, and portions of about half the number of lines are either gone altogether or have become illegible, as will be seen from my transcript of the text. Fortunately, however, the names of the royal personages mentioned in the inscription are all well preserved, so that in all probability little of historical importance has been lost. The size of the letters is about ⅙". The characters are Nāgarī of about the twelfth century, similar in style to those of the inscriptions from Ajaygadh and Mahobā, of which photo-lithographs are given in Cunningham's *Archæological Survey of India*, vol. XXI, plates xv and xxi-xxiii; and all that need be said about them here, is that in this particular alphabet it is sometimes difficult to distinguish between the signs for *g*, *n* and *m*. The language is Sanskrit, and, so far as the inscription is legible, it is in verse throughout. The names of the composer and of the engraver may have been given in the concluding lines, but they are no longer legible. As regards orthography, *h* is denoted by the sign for *v* everywhere except in *Kānyakubjam*, line 3, *abdhēr*, line 14, *abbhramlihair* and *abbhrabhrānti*, line 18, *babhūcñh* (?) and *bibhhrad*, line 21, and *bbhūyasi*, line 25; the dental *n* is used instead of the *anusvāra* in *śubhrānū*, line 10, *canśa*, lines 11 (twice), 19 (?) and 23, *mīmdnsaka*, line 11, and *yajñānka*, line 19; and *ujjāla* occurs for *ujjeala*, in lines 13 and 15 (but not in line 16).

The inscription, in its present state, contains no date, but as it clearly is of the time of the (Chandella) king Madanavarman,² it must be referred to about the middle of the twelfth century A. D. Its proper object is to record the erection of a temple of Vishṇu, the building of a tank near the village of Deddu, and the execution of some other work of piety, by one of the king's ministers whose name appears to have been Gadādhara (verses 46-48); and by way of introduction the inscription (in verses 3-16) gives a list of the (Chandella) kings from Dhaṅga to Madanavarman, and (in verses 17-45) an account of the family of the ministers of these kings, to which Gadādhara belonged.

The line of kings here presented to us, together with few remarks of historical importance, is as follows:—

- (1.) Dhaṅga, ¹ defeated the king of Kanyakubja (v. 3).
- (2.) His son Gaṇḍadeva (v. 4).
- (3.) His son Vidyādharadeva (v. 5).
- (4.) His son Vijayapāla (v. 6).
- (5.) His son Kirtivarmadeva (vv. 7-8).
- (6.) His son Sallakṣhaṇavarmanadeva (vv. 9-10); evidently carried on a war in the country of Antarvedi (vv. 38-39).
- (7.) His son Jayavarmadeva (v. 11); succeeded by
- (8.) Prithivīvarman, the younger brother of (6) Sallakṣhaṇavarman, (vv. 12-13).
- (9.) His son Madanavarman defeated the kings of Chedi and Mālava, and made the king of Kāśī keep on friendly terms (vv. 14-16).

¹ See *infra*, page 153.

² See note 62 on the translation of verse 3.

As regards the line of ministers, it suffices here to state that in the family of Gautama Akshapāda, the reputed founder of the Nyāya system of philosophy, there was born Prabhāsa, the prime minister of the kings Dhāṅga and Gaṇḍa (vv. 18-22). His son was Śivanāga, the minister of Vidyādharma (vv. 23-24); and from him sprang Mahipāla, the minister of Vijayapāla (vv. 25-26). Mahipāla had two sons, Ananta and Yogeśvara, of whom Ananta was minister under Kirtivarman and Sallakshavarman (vv. 27-39). Ananta had two wives and several sons, of whom one, probably Gadādhara, was appointed *Pratihāra* by Jayavarman (v. 40), and prime minister by Prithivivarman (v. 41), a post which he continued to hold under Madanavarman (v. 42). In this account of the ministers all the names of the kings are repeated in the same order in which they are given in the earlier part of the inscription.

Of the localities mentioned in the inscription the country of Antarvedi (in verse 38) is the Doab or district between the Gaṅgā and Yamunā rivers; and the village of Deddu (in verse 47) must have been near where the inscription has been found. Prabhāsa, mentioned by way of comparison in verse 20, is a famous place of pilgrimage on the west coast, at Verāwal Paṭṭan in Kāthiāwād.

TEXT.¹

L. 1.²

श्रीव[त्सा]ङ्गं दधदपि वपुर्द्विभ्यमव्यक्त एव ।

मायाजालैर्यमितभुवनो ऽव्यक्तेतुर्विमुक्तो -

2. ----- पञ्चावली[ना]

[भ]मिः प्रोद्य[स्त]ल[स्त्री]कुचकल[श]तटाहचमि श्रीधरस्य ।

संक्रान्ता पातु युष्मानतिविशदलिपिर्दृग्गोया शिलामे

विम्वस्ता मन्त्रधेनोन्मदसुरतविधि[व्यञ्जि]कैव प्र[श]स्तिः ॥³-[2].

3. ----- [नि]खिल[नृप] यः कान्यकुलं नरेन्दं समर[भ]वि विजित्य प्राप साम्राज्यमुद्यैः ॥⁴-[3].

दर्पकण्डू[य]दोर्हृष्टद्विषत्खण्डनपण्डितः ।

गण्डदेवो ऽभवत्तन्माचतुर[न्ता]वनोमरः ॥⁵-[4].

तन्मादशैषनरपतिर्भौलिषु विद्या[स्त]कान्तपदकमलः ।

श्रीविद्याधरदेवः [वा]सवो जप्ते ॥⁶-[5].

अजनि विजयपा -

¹ From an impression taken by the Editor.

² Here there are, preceding the first verse, traces of about twelve *akṣaras*. One would expect श्री मनी भववति वासुदेवाय, or some similar phrase.

³ Metre, Mandākrāntā.

⁴ It is impossible to say exactly how many *akṣaras* are effaced at the end of this and the beginning of the next line.

⁵ Metre, Śraṅgharā.

⁶ Metre, Mālinī.

⁷ The back of the impression shows distinctly that this name is here *वसु*, not *वसु*.

⁸ Metre, Śloka (Anuṣṭubh).

⁹ Metre, Āryā.

- L. 4. [ल]; स्फारकीर्त्या विशालः [गभ]चरितपयिक्स्तस्य राक्षः सुपुत्रः ।
 चपितनिखिलदुष्टः प्रीणिताशेषशिटः कृतकलि[युगभङ्गः?] चीणि — — — — — ॥¹⁰—[6].
 भुवनत्रयगीतपुण्यकीर्तिस्तनयोऽस्माज्जनि कीर्तिवर्धदेवः ।
 — — — — — [कलि][कल्मषं विहंतं?] — — — धर्म इ[वाङ्?] योऽवतीर्णः ॥¹¹—[7].
 जिह्वे
5. येनारिवर्माः [कि]ल सममरि[भि]: पङ्क्तिरेवान्तरद्वैः
 सार्धं धर्मं नीतान्यनुदिनमधिकं¹² वृद्धिमद्भानि सप्त ।
 उच्छिन्नः कण्ठकौघो जगति कलिमल[िधोनवै?]रेण साकं
 [स्वाहा] सञ्चारिता चाजलधिपरिसरं [स्फार]कीर्त्या सहैव ॥¹³—[8].
 — — — — — [ख]विक्रमभरप्रोचिद्रितारिः सदा
 यो -
6. [स]लक्षणवर्धदेवदृपतिस्तस्यात्मजोऽ[भु]ग्नभुः [i]
 धौरयः श्रुतशालिनाङ्गुणवतां व(व)न्धुः कलानां निधिः
 सवृत्तस्य च सप्त कल्पविटपो निः[शेषपुच्छ]र्धिनां ॥¹⁴—[9].
 ये[ना]च्छिद्यारिलक्ष्मीमखिलकु[लज]ने यच्छतोर्वैरि[स्ता]
 [सा] कष्टा दुःख[वृत्ति] — — — — — [त्रि?]ये किञ्च यस्य ।
 राक्षां सेवागतानां ज -
7. न[क]मणिमयोद्भासिनेपथ्यसाम्या -
 दन्वेषां चाश्रितानां सदसि किमपि नाभूद्विशेषोपलब्धः ॥¹⁵—[10].
 [सौदार्य]मत्यनयगौर्यनिवासभूमिस्तस्याजनिष्ट तनयो जयवर्धदेवः ।
 यस्य प्रतापतपनाभूदयेन भूषा दीपा इव [सतः] — — — न रत्नः ॥¹⁶—[11].
 योसलक्षणवर्धचोणीनायस्य सोदरोव -
8. रजः ।
 अथ पूज्यवर्धनृपः कुलराज्यधुरान्दधौ धुर्यः ॥¹⁷—[12].
 अश्लिष्टेषु द्वेषो भृशमभिरतिः पावनिवह्ने
 जिघृक्षा म्यात्ये ऽर्थे विधिवदश तीर्थे वितरणं ।
 परा [रक्षा भूतेष्व]पि च विजयादानपरता
 वितने येनेतत् कृतचरितमुच्चैरिह कला ॥¹⁸—[13].
 अजनि मदनवर्धभूमिपालस्त्रिभुवनविस्तृतविक्रमोऽव तस्मात् ।
9. भुजव(व)लमवलोक्य यस्य [मि]नेऽद्भुतव(व)लभीमकया जनैरभिष्या ॥¹⁹—[14].
 द्वाग्विद्रात्येव चैवः समरभरजितो यस्य नाम्नापि नित्यं
 कालं सौहार्दवृत्त्या गमयति सततं वामतः काशिराजः ।
 येनौघत्वं दधानः स च सपदि समुन्मूलितो मातवेद्य -
 स्तान्वन्तो यव भक्तिं परमवनिभुजः स्वास्त्यमन्त्रे च भिन्नः ॥²⁰—[15].

¹⁰ Metre, Mālini.¹¹ Metre, Aupochchhandasika.¹² I should have expected अविषा.¹³ Metre, Bragdhark.¹⁴ Metre, Śārdūlavikrāṇita.¹⁵ Metre, Bragdhark.¹⁶ Metre, Vasantadillakā.¹⁷ Metre, Āryā.¹⁸ Metre, Śikhariṇī.¹⁹ Metre, Puṣpitaṅga.²⁰ Metre, Bragdhark; and of the next verse.

- L 10. कृष्टायां वेगवन्नासुरगश्चुरपुटैर्वैरिगण्डावमुक्तेः
 सिक्तायां रक्ततोयैः समरभुवि भयं तेन शुभान्धवौर²¹ ।
 मुक्तावीजं यदुप्तं रिपुकरिभिरभां कीर्तिवली ततो ऽभू²² -
 सखागात्राः प्रमेकात्मक²³ भवसभामण्डपं व्यानये सा ॥ - [16].
 षय नृपतीनामेषां ये राज्यपुरन्धरा महामात्याः ।
 अभव -
11. विशदचरितास्तद्वन्धः²⁴ कीर्त्तये ऽधुना वन्धः ॥²⁵ - [17].
 सनुर्विश्वस्यलः समस्तभुवनैर्यो माननीयो ऽहिरा -
 स्तद्वन्धे²⁶ भगवानज्जायत मुनिर्विद्यानिधिर्मौतमः ।
 द्राम्भीमान्मकरूपिणा²⁷ प्रकटिते भाले चणे शम्भुना
 रोषादादविधौ निजे पदतले येनाचि संदर्शितं ॥²⁸ - [18].
 न्यायदर्शनविकासनद -
12. चः सो ऽक्षपाद इह कथं न वन्धः ।
 प्रत्यतिष्ठिपदपाश्व कुतर्हानीश्वरस्य महिमातिशयं यः ॥²⁹ - [19].
 तस्योदयतपःप्रभाववसतेर्योनि विवृते क्रमा -
 त्सु³⁰ [ख्यै]कायतनं गुणीघसदनं जज्ञे प्रभासः सुधीः ।
 अत्युद्दामसरस्वतीविलसितेनोद्भासितं सादराः
 प्राभासं कतिनः सुतीर्थमिव यं द्रष्टुं ययुः त्र्यम्बे ॥³¹ - [20].
13. सर्वोपधाशुविमतामुरीणो ध्वजेन गण्डेन³² च भूयता यः ।
 नयप्रयोगे गहने सुदलः परीक्ष्य चक्रे ऽखिलमन्त्रिसुखः ॥³³ - [21].
 सुदृढतरव(व)हमूलः समेधितस्तत्रयामु(ज्जु)मेकेन ।
 राज्यतरुभवदनयोस्त्रिवर्गफलदः सदा नृपयोः ॥³⁴ - [22].
 तु(वु)द्या सुतेन व(व)हना धिपणायमानचन्द्रातपोज्ज(ज्ज)लयशोभतदिम्बितानः ।
 आजौ विपचनिवहेरवि -
14. यद्वाधामा तस्मादजायत क्षती शिवनामनामा ॥³⁵ - [23].
 अभिष्टोतुं शक्यं कथमिव गुणास्तस्य सुमते -
 र्य एकः सहस्रतः सचिवपद[मास्याय] न चिरं ।
 क्रमाद्राज्यं विद्याधरनरपतेर्विलकरदी -
 कृताग्रेषोर्व्विशं व्यधित भुवि सर्वातिशयितं ॥³⁶ - [24].
 विशुद्धाहुग्धामेर्व्विधुरिव लग्नैवसुभगो
 महीपालस्तस्मादभवद -
15. भिरामोज्ज(ज्ज)लगुणः ।
 गिरं सत्येन स्त्रां मतिमखिलकार्यैः [सु]फलितै -

²¹ Read शुभाय.²² Read + रमः.²³ Metre, Giti.²⁴ Read + रमः.²⁵ Read + मसिकरुपिणा.²⁶ Metre, Śārdūlavikrīṭa.²⁷ Metre, Śārdūlavikrīṭa.²⁸ Metre, Śārdūlavikrīṭa.²⁹ Here, again, the first akṣara of this word, on the back of the impression, is distinctly न, not म.³⁰ Metre, Upajāti.³¹ Metre, Aryā.³² Metre, Vasantatilakā.³³ Metre, Śikharipi; and of the next verse.

ये दृष्टापूर्ताभ्यां विद्यमानि कृतार्थत्वमनयत् ॥ —[25].

अधिकलङ्घ्यकायधुराभरं विजयपालनराधिपतेर्हृषत् ।

म निरवयनयान्वितविक्रमः सुसचिवेषु बभूव निदर्शनं ॥¹⁴—[26].

सचेकधाम सद्गोमनित्योद्गासिवपुः छ -

L. 16.

ती ।

जगद्भरतमो जज्ञे जनतो जनतगुणस्ततः ॥¹⁵—[27].

अभूद्वरिगुणाधारो यस्य योगेश्वरो ऽनुजः ।

स रामस्येव सौमित्रि . . . धन[वत]: ॥ —[28].

अत्युच्चैरदितोदितं कुलमिदं ता(वा) द्वाष्टमत्युच्चं

वेदस्याध्ययनं श्रुतं च विमलं योः शिष्टसाधा[र]णी ।

शौर्यं दुर्ध्वपहं रणेषु सततं सर्वत्र वाक्पूरुता

ऽन -

17.

नत्स्यास्य महात्मनः शुभमतेः किं किं न लोकोत्तरम् ॥¹⁶—[29].

मन्त्री मन्त्राधिकारे सुमहति हृदयं गूढविचक्षत्ये

नित्यं हृष्य[मनेता?] रिपुषु [पुर?]व(व)लाध्यैक एकस्वगोता ।

निर्जंता शात्रवा[णाम] ७ ७ ७ ७ [श]: सर्ववीरेक[धु]यः

कार्यं कश्चिन्न सोभूदभिमतसचिवः कीर्तिवर्गेश्वरस्य ॥¹⁷—[30].

सुक्तधेय -

18.

चिवो गुणैरभिजनप्रज्ञा[शचि]त्वादिभि -

जंता स्यात् त[दा] स्मृते नृपतिना काचिद्वरापोषतिः ।

तस्मिन्नेतरे ऽनुशासति [धरां य]त्कीर्तिवर्गप्रभुः

कीर्त्त्या स[च]रितैः श्रिया च जितवाग्म्यात्म[जं नादृतं?] ॥¹⁸—[31].

— — — [धर]वज्रधूमनिवहैरत्ययमब्धिलिहै -

रश्मिभ्रान्तिभ्रतामशेषशिखिनां नृत्त -

19.

क्रियाहेतुभिः ।

— — — ७ तलो ७ — [पि?] म[च]वा यज्ञान्¹⁹ — — [यते]

धर्मस्तस्य गुणोत्तरं हि गणयत्य[त्वं न दो?]पं महान् ॥ —[32].

पा[स]र्वा नाम महाहर्षान्धजा²⁰ पुण्यचरितमहनीया ।

अनसूया ऽविमुनेरिव ॥²¹—[33].

हितोयापि च तस्याभूद्रायां सत्कुलसम्भवा ।

समाशीभाज्यं -

20.

. ॥²²—[34].

. [न]मनचं ।

वक्षं नाम सुधर्माधिष्ठितम[भ्यु]द्यतं सुनेत्रमिव ॥²³—[35].

¹⁴ Metre, Druṭavilambita.

¹⁵ Metre, Śloka (Anuṣṭubh); and of the next verse.

¹⁶ Metre, Śārdūlavikrīḍita.

¹⁷ Metre, Śragdhara.

¹⁸ Metre, Śārdūlavikrīḍita; and of the next verse.

¹⁹ Read यज्ञान्.

²⁰ Read *यज्ञा.

²¹ Metre, Āryā.

²² Metre, Śloka (Anuṣṭubh).

²³ Metre, Giti.

(Verse 3).— a king²² named . . . , who, having defeated on the battle-field the king of Kanyakubja [*who had subdued?*] all princes, obtained exalted sovereignty.

(4).—From him sprang Gaṇḍadeva, a ruler of the earth in the four quarters, expert in annihilating enemies whose massive arms were terrible through the itching of pride.

(5).—From him was born, [*like?*] Indra, the illustrious Vidyādhara-deva, whose beautiful lotus-feet took rest on the diadems of all kings without exception.

(6).—As the good son of that king was born Vijayapāla, eminent by widespread fame (*and*) purifying by virtuous conduct; who exterminated all the wicked (*and*) gladdened all good men; who put an end to the Kali age. . . . the earth

(7).—As his son was born Kirtivarmadeva, whose pure fame was sung in the three worlds; who, as it were, was Virtue, descended here to destroy the sin of the Kali age (7)

(8).—Who indeed vanquished the host of enemies, together with all the six internal enemies;²³ who day by day rendered more prosperous the seven constituent parts of the kingdom,²⁴ together with virtue; who extirpated the multitude of thorns²⁵ in the world, together with the strife induced by the impurity of the Kali age; and who made his command reach the borders of the sea, together verily with his widespread fame.

(9).—His son was the lord, the illustrious king Sallakṣaṇavarman, who always kept the enemies awake by the weight of his prowess; a leader of those versed in sacred lore, a kinsman of the virtuous, a store of arts, an abode of good conduct, and a tree of paradise to all suppliants for support.

(10).—Who, by taking away the riches of enemies and bestowing them on all (*his*) people of good family, far removed that wretched misery, and whose to fortune; (*and*) in (*whose*) assembly there was not perceived any difference whatever between the kings doing homage to him and his other dependants, from the similarity of their garments, glittering with quantities of gold and jewels.

(11).—As his son was born Jayavarmadeva, a dwelling-place of generosity, truth, policy, and heroism; by the rising sun of whose majesty princes, like lamps were deprived of their lustre.

(12).—Then the king Prithivīvarman, the co-uterine younger brother of the illustrious king Sallakṣaṇavarman, bore, equal to the task, the burden of the hereditary government.

(13).—Who, hating the ill-behaved (*and*) greatly delighting in worthy people, desirous of taking lawful wealth (*and*) then expending it according to prescript on sacred objects, carefully protecting all beings and wholly intent on securing propriety of conduct, thus practised here—a noble art—the conduct of the golden age.

(14).—From him was then born the protector of the earth Madanavarman, whose

²² Comparing verse 21, there can be no doubt that the king here spoken of is Dhāṇḍa, whose name would fit well into the metre. The beginning of the verse probably contained some reference to the fact that this king belonged to the Chandrātreya (or Chandella) family.

²³ Desire, wrath, covetousness, bewilderment, pride, and envy.

²⁴ Compare Mann, IX, 294: "The king and his minister, his capital, his realm, his treasury, his army, and his ally, are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (*aṅga*)."
Bühler's Translation.

²⁵ *i.e.*, seditious people.

valour is famous in the three worlds; having witnessed the strength of whose arm people have credited as true the tale of Bhīma's marvellous strength.⁶⁶

(Verse 15).—Before whose name even, ever quickly flees the Chedi king, vanquished in fierce fight; (and) through dread of whom the king of Kāśī always passes his time in friendly behaviour; by whom moreover that ruler of Mālava, full of arrogance, was quickly exterminated, while other monarchs, paying homage to him, have enjoyed supreme comfort.

(16).—From the seed, consisting in the pearls bright like the white-rayed (moon) from the heads of the elephants of his foes, which he repeatedly sowed on the field of battle, ploughed by the hoofs of impetuously charging horses (and) irrigated by the streams of blood gushing forth from the throats of enemies, there has grown up the creeping plant of (his) fame; that, sprinkled by him with the water (poured out) at donations, has overspread the bower which is the assembly-house⁶⁷ of (Brahman), sprung from the lotus.—

(17).—Now then will be detailed the venerable lineage of the great ministers of pure conduct, who bore the burden of the government of these kings.

(18).—The son of the creator of the universe, to be honoured by all the worlds, (was) Āṅgīras: in his lineage was born the holy sage Gautama, a store of knowledge; who in the course of disputation, when Śambhu disguised as a Mīmāṃsaka showed the eye on his forehead, enraged, at once displayed an eye in the sole of his foot.⁶⁸

(19).—That Akṣhapāda,—for whom in this world is he not an object of veneration, he who, able to expand the Nyāya doctrine, confuted false reasoning and then established the supreme greatness of the Lord?

(20).—In the thriving family of that abode of the might of fierce penance there was born in the course of time the wise Prabhāsa, the one resting-place of religious merit, the seat of a crowd of excellencies; whom, graced as he was by the brilliant play of overpowering eloquence, virtuous men respectfully went to see, as (people visit) the holy place Prabhāsa,⁶⁹ for their welfare.

(21).—A leader of those who are free from all deceit, (and) highly expert in the abstruse conduct of politics, he, having been (duly) tried, was appointed chief of all the ministers by Dhāṅga and king Gaṇḍa.

(22).—(and) the tree of government which had struck very firm roots, when it was made to grow by being sprinkled with the water of his policy, always bore to those two kings the fruit of the three objects of life.⁷⁰

(23).—From him was born the virtuous Śivanāga, in understanding and wide sacred knowledge like Dhīshapa;⁷¹ who filled the extent of the regions with his fame, bright like the moon-light, (and) whose might could not be endured by the hosts of enemies in battle.

(24).—How is it at all possible (duly) to applaud the excellencies of that wise one, who, as soon as he had assumed the post of minister, alone, by his excellent conduct, gradually made the government of the king Vidyādhara one to which all

⁶⁶ I need hardly say that I do not mean this to be a literal translation, although it gives exactly the sense of the original.

⁶⁷ i.e., the whole universe.

⁶⁸ An allusion to Gautama's other name Akṣhapāda; see the next verse.

⁶⁹ Or, perhaps, "the holy shrine of Prabhāsa."

⁷⁰ Virtue, wealth, and pleasure.

⁷¹ i.e., Bṛhaspati, the preceptor of the gods.

the rulers of the earth were rendered for ever tributary, so that it surpassed all others on earth?

(Verse 25).—As the moon, grateful to the eyes of mankind, (*arose*) from the pure sea of milk, so sprang from him Mahipāla, with pleasing brilliant qualities; who fulfilled the purport of his word by truth, that of his understanding by actions which bore good fruit, and that of his wealth by pious and beneficial deeds.

(26).—Sustaining, to its full extent, the weighty burden of the important affairs of the king Vijayapāla, he, in whom valour was united with a blameless policy, became the standard of comparison among good ministers.

(27).—From him was born, able to bear the weight of the world (*and*) endowed with endless excellencies, the wise Ananta, the one home of goodness, whose body always was resplendent from virtuous enjoyment.

(28).—Whose younger brother was Yogesvara, the seat of numerous excellencies, devoted as (Lakshmana,) the son of Sumitrā, was of Rāma.

(29).—(*Birth in*) this most noble family which had risen higher and higher, Brāhmanical rank most illustrious, study of the Vedas, spotless sacred knowledge, wealth shared with the learned, heroism always difficult to be withstood in battles, (*and*) everywhere pleasing but sincere speech,—what is there in which this noble-minded virtuously inclined Ananta did not surpass the world?

(30).—(*Being the king's*) councillor in the very high office of counselling, (*the very*) heart (*of the king*) in secret confidential matters, constantly [a leader of horses and] elephants among enemies, a superintendent of the forces of the town(?), an unrivalled protector of property, a vanquisher of adversaries, the sole chief of all heroes, —in what affair was he not the approved minister of the king Kirtivarman?

(31).—When a king has for his guide a minister of noble birth, endowed with understanding, uprightness and similar qualities, then there is clearly nothing so high that it would be difficult for him to attain to. No wonder, then, that the lord Kirtivarman by his fame and good acts and prosperity surpassed the son of Dharma¹² (*even*), when that best of guides was governing the earth.

(32).—By the volumes of smoke of the sacrificial fires which touched the clouds (*and*) caused all peacocks, by whom they were mistaken for clouds, to dance, Maghavan a share of the sacrifice¹³

(33).—[*His wife was a lady*] named Āsarvā, born in an illustrious family, venerable for her virtuous conduct, as Anasūyā (*was*) of the sage Atri,

(34).—And he had also another wife, sprung from a noble race, [*who by*] patience, good character, uprightness

(35).—[*She bore to him*] a faultless [*son*], named Vatsa, like the elevated Sunetra,¹⁴ seated in the assembly of the gods (?).

(36).— of clear understanding (*and*) pure conduct, a mine of benevolence, and Vishṇu, removing faults, bravery, dignity, piety, Gadādhara, a store of excellencies, Vāmana, fond of the good, and Pradyumna were [*his other sons* (?)]

¹² i.e., Yudhishtira.

¹³ A portion of the verse being altogether illegible and the reading of the last line being doubtful, I am unable to give a proper translation. The general sense no doubt is that the minister was frequently engaged in sacrificial acts.

¹⁴ A son of Dhritarashtra.

(Verse 37).— through (*his*) liking for distinguished qualities, having been properly tried, all were appointed by the king Sallakshavarman in offices suitable to wise, upright, and valiant men.

(38).—Then [the lord] Sallakshavarman, again, in the country of Antarvedi

(39).— utterly defeated by the excess of his heroism, were made to prostrate themselves at the feet of his master; having cleared the country of thorns (*and*) dissipated the fears of the subjects, he⁷⁵ in an unparalleled manner increased their treasure and power.

(40).—When the venerable Ananta, having abandoned his body in the waters of [*the river of*] the gods and of the daughter of the Sun,⁷⁶ had attained to supreme union with Brahman, he, considered the chastiser of the enemies (*and*) famous for his greatness, was eagerly appointed by the king Jayavarman, near his own person, in the office of *Pratihāra*.

(41).—And (*being*) a hereditary servant, born in a noble lineage, upright, of clear intellect, versed in sciences, tried by practice, eloquent, clever, resolute, expert in mounting elephants, horses and chariots, skilled in archery, [*secret in council*], endowed with affection and other excellent qualities, (*and*), he subsequently was appointed chief of the ministers by the illustrious king Prithivivarman.

(42).—Then sustaining the high office of minister, possessed of keen intelligence, he made the government of that king prosper in all its constituent parts, and so he did afterwards that of the king Madana. Having gradually reduced all princes to the state of dependency by applying the six expedients⁷⁷ and so forth, each in due season, he made (*the king's*) sovereignty over the earth characterized by a single umbrella.⁷⁸

(43).— able, endowed with manifold multitudes of excellencies, illustrious, not haughty, spoken of by people as Gadādhara⁷⁹ incarnate(?), by his depth the ocean, by his understanding surpassing the preceptor [*of the gods* (?)],— who [*is there that has attained to*] greater elevation?

(44).—He has his wife for the procreation of children and his sacred knowledge for the practice of good conduct; the Vedas serve him for the welfare of the earth, and his wealth he has for the benefit of all people. Inclined as his mind is to people in consequence of his conduct indeed believe that with him the Kali age has come to an end (?).

(45).—Since he has got for his sons Śrīdhara, Vidyādhara, and the rest, who by their excellent qualities surpass all people, he takes the lead of all family men.

(46).—Always anxious to engage in pious and beneficial acts and other good deeds, he caused this edifice to be erected, endowed with in it there is here the god [*Nārāyaṇa* (?)]; for the wealth of the great is employed in acts of piety.

(47).—Moreover, with his exceedingly pure wealth, he caused carefully to be built on the boundary of the village of Deddu, a tank, charming with its masonry of many

⁷⁵ I believe that the personage here spoken of is Gadādhara, one of the sons of Ananta. See verses 36 and 43.

⁷⁶ *i.e.*, at the confluence of the Gaṅgā and Yamunā. Compare verse 55 of No. IV of the inscriptions from Khajurāho, *antr.* p. 146.

⁷⁷ Peace, war, marching, sitting encamped, dividing his forces, and seeking the support of a more powerful king.

⁷⁸ *i.e.*, he made the king the one supreme ruler of the whole earth.

⁷⁹ *i.e.*, the god Viṣṇu.

broad stones; (and) on the banks, not liable to be broken, with a mass of other stones,

(Verse 48).— in the place, he caused to be made, built with a collection of hewn stones, the water of which is pale like the moon.

(49).—Kendī by name (?) and in the proximity of the village, by the wise one for the benefit of the people a tank of good water

II.

BATESVAR STONE INSCRIPTION OF PARAMARDIDEVA; OF THE VIKRAMA YEAR 1252.

The stone which bears this inscription¹ is said to have been found² in an ancient mound at Batesvar, a town in the Agra District of the North-Western Provinces, on the right bank of the Jumna, 35 miles south-east of Agra;³ and it is now in the Lucknow Museum. The stone is broken right through from top to bottom; but, the break being fairly clean, the *aksharas*, which in consequence are gone, are few, and can, with one or two exceptions, be readily supplied. Besides this, the upper proper left corner of the stone is broken away, causing the nearly complete loss of 23 *aksharas* at the end of the first, and of eight *aksharas* at the end of the second line.

The inscription consists of 24 lines. The writing covers a space of about 2' broad by 1' 8" high, and, with the exceptions already noted, it is fairly well preserved, so that everything of importance may be read with certainty. But the engraving being rather shallow and the surface of the stone somewhat worn, it is occasionally difficult, and in several places impossible, to trace the superscript letters in the impressions. The size of the letters is between $\frac{1}{16}$ " and $\frac{1}{8}$ ". The characters are Nāgarī, resembling those of the Mahobā inscriptions, of which photo-lithographs are given in Cunningham's *Archæological Survey of India*, vol. XXI, plates xxii and xxiii. The language is Sanskrit, and, with the exception of the introductory *om om namo bhagavate Vāsudevāya* and the concluding *śrīr-astu*, the inscription is in verse throughout. It was composed by Devadhara, a son of Gadādhara, who was minister of peace and war of Paramardideva and a son of Lakshmidhara, of the Gauḍa lineage; written by Dharmadhara, a younger brother of Devadhara; and engraved by Mahārāja (?), the son of Somarāja (verses 30-32). As regards orthography, *ḥ* is denoted by the sign for *v* everywhere except in *ndbabhūtur*, line 10, *ḍabdhūva*, lines 13, 14, 16, 20 and 22, and *bibharti*, line 24; the dental sibilant is fifteen times used for the palatal sibilant (e.g., in *Saures*, line 1, *vinder*, line 6, &c.), and the palatal for the dental in *śaro*, line 11, *āśid*, line 14, and *śachireśu*, line 21; before sibilants and *h* the dental *n* is employed instead of *anusvāra*, in the interior of simple words in *vanśas*, line 2, *payānsi*, line 9, *hanas-vatansita*, line 11, *hanas*, line 14, *pumānsam*, line 21, (but not in *avatamsah*, line 2), and, exceptionally, at the end

¹ The text of it has been previously published by Dr. Hultzsch in the *Zeitschrift D. Morg. Ges.*, vol. XI, pp. 51-54, and his transcript has been very useful to me. But my text will be found to differ in several places from Dr. Hultzsch's, especially in verse 22; and I differ from Dr. Hultzsch in the interpretation of the date contained in the last verse.

² I am somewhat doubtful about this; for the inscription appears to be the one mentioned by Sir A. Cunningham in *Archæological Survey of India*, vol. XXI, p. 82, No. 62, as found on the bank of a lake at "Bagrati."

³ *Imperial Gazetteer*, vol. II, p. 216; and Cunningham, *Archæological Survey of India*, vol. VII, p. 6.

L. 3.

मुक्ताफ[ले]रिव यशोभिरशोमि शुभैः ॥^१—[3].

अस्मिन्नुद्दामदोईच्छच्छित्तरातिमच्छलाः ।

जह्मिरे चारुचारित्रा[द्यान्दा] विद्यमहीभुजः ॥^२—[4].

तत्त्वाविराम विलसत्करवातदण्ड -

4.

शोलिनिर्हलितमात्रवमोत्तपः ।

उद्दामदर्पेतिपुराजवलाभिघातव्यातोद्यमो मदनवर्धमहीमहेन्द्रः^३ ॥^४—[5].

सौधे सोच्छ्रमितं स्थितं सकर्णं लीलाशुको व्याहृतो

दृष्टो

5.

वाप्यजलौघरुदनयनं क्रीडाकुरङ्गीशिशुः ।

व्रामाश्रय्य यियासुना वनभुवं कामाज[नि]न द्विषां

प्रत्यावृत्तिनि[राग]मानसतया किङ्किज वाचेष्टितं ॥^५—[6].

सिन्दूरिताहितमतङ्ग -

6.

जकुम्भ[पुष्टे] येनाहितोत्तमलिनः करवालदण्डः ।

सुहरेभिर्निजविनास[ग]विसर्पि[गै]ष्य चा^६लौकि केतुरिव [नू]तनसूर्यसङ्गी ॥^७—[7].अजायत यशोवर्ध्मा ततश्चन्द्र इवावुधैः^८ ।

7.

योभवजगदानन्दो म[हेन्द्र]रमिरोमणिः ॥^९—[8].

कुन्देन्दुकान्ध्या त्रिजगद्विसारियदीयकीर्णा धवलीकृतोषु ।

केशेषु आ[ता व]त निर्व्वराणामभूतपूर्व्वा पलितस्य गङ्गा ॥^{१०}—[9].

आसीत्ततो न -

8.

अनरेन्दुमौलिरजप्रभापाटसपादपीठः ।

अखर्व्वगर्व्वप्रतिपत्तिसार्य[दो]ईर्धर्मर्हो परमर्हिदेवः ॥^{११}—[10].

परस्परविरोधस्य [त]स्य राज्ये कथैव का ।

सङ्गतं श्रीसरस्वत्योरपि येन प्रवर्त्तितं ॥^{१२}—[11].

9.

प्रचलति ककुभा[ञ्ज]याय यस्मिन्हरिखुरधूतधरापरामपु[ञ्ज]ः ।

कवन्तिरविरञ्जि[स्मि]तीव्रतापादिव पिबति अ प[द्या]न्धि^{१३} तोयरासे[शे]ः ॥^{१४}—[12].यद्यतापदहने निरंकुशश्चरत्त्वपि^{१५}

10.

सपञ्चसङ्गसु ।

१६व[ह]भूतुरधिक[ह]रिश्चक्षिष्वा[श्वा]मकोमलतृणानि सर्व्वतः ॥^{१७}—[13].

अद्यास्ति लोकास्त्रितयप्रतीतं वसिष्ठयो[र्व] सुकृतैकपात्रं ।

यस्मिन्जगद्यन्त विद्यु[द्य]वृत्ता विद्याः पयो -

^१ Metre, Vasantatilakā.^२ Metre, Śloka (Anuṣṭubh).^३ Metre, Vasantatilakā.^४ Metre, Śārdūlavikrīḍita.^५ Of the three aksaras in brackets only the consonant of the first is absolutely certain, but above it at least one line of the superscript vowel is visible; the third aksara was originally वा, which appears to have been altered to चा. There can be no doubt that before चासीत् we require a masculine adjective, qualifying both करवालदण्डः and कुङ्कु.^६ Metre, Vasantatilakā.^७ Read इवावुधैः.^८ Metre, Śloka (Anuṣṭubh).^९ Metre, Upajāti; and of the next verse.^{१०} Metre, Śloka (Anuṣṭubh).^{११} Read पद्यान्धि.^{१२} Metre, Pūshpitaṅgā.^{१३} Read निरंकुशः.^{१४} Read अरविर्हरीः.^{१५} Metre, Rathodhātā.

- L. 11. धाविष मौक्तिकौघाः ॥¹¹—[14].
 तेषु क्रमादखिलसा(शा)क्षय(स)रोविहारिहृन्मोवतन्मिश्रिवापतिपादपद्मः¹² ।
 लक्ष्मीधरः स्फुरित[भास्व]दम्भी(शी)तरन्नि(स्मि)सत्र(त्र)श्वाचारिगुणमौक्तिकसि धुरासीत् ॥
¹³—[15].
12. यदध्वरोत्तालिहृतास(श)धूमलेखाः स्फु[टा]नेकविभक्तिभाजः ।
 दिगङ्गनापीनपयोधरेषु विलास[वे]¹⁴णित्रियमान्यय[न्त ॥¹⁵—[16].
 [च]लभत जनिमन्त्राक्षरित्रैकपातं विनयसदनमे -
13. कं यत्सराजो द्विलेन्दः ।
 जलधिरिव [गभीरः]¹⁶ शैलवज्रेयसारो मुररिपुरिव लक्ष्मीसंन्ययो यो व[भू]व ॥¹⁷—[17].
 निम्नलगुणगणव[तश्च मि]¹⁸बोदयमोदिनोन्मु(म्बु)जम्बवे ।
 युक्ताद्विजपरिभोग्या
14. वभूव यस्यामला लक्ष्मीः ॥¹⁹—[18].
 षाशी(सी)दशेषश्रुतिसिंधुहन्मस्तस्यात्मजी²⁰ लाहडनामधेयः ।
 पु[पोष] यो निम्नलवास्विलासं रे[मि] [च²¹] यः सज्जनमानसेषु ॥²⁰—[19].
 मंलिनां धुरि कलोज्ज(ज्ज)ल -
15. कायं यश्चकार मदनचित्तिपातः ।
 विष्टपत्रितयमे[व?] जिगीषुः पंचवाण इव सो(शी)तमयूषं ॥²²—[20].
 कुटुम्ब(म्ब)कुमुदप्रौढप्रमोदने प[टी]²³यसी ।
 तस्यासीद्विजराजस्य प्रभा हृदयव -
16. लभा ॥²⁴—[21].
 ततो वभूव द्विजरा[ड]मचः सल्लक्षणशार्चरित्रपात्रम् ।
 च[भू]त्ति[नि]जः परमहिंदेवः क्षोणीश्वरो येन विनिर्मलेन ॥²⁵—[22].
 राज्य - [रम]शेषमेव भुजयोर्विन्ध्यस्य यस्य स्वयं
 वीर -
17. शोपरमहिभूपरिहृष्टः प्रौढप्रमो[दो]दयः ।
²⁶वस्त्रहा(हा)लकुलंगसा(शा)वकदृशामुहामकामस्त्रयां
 पत्र(च)न्यासकलाविलासर[सि]क[स्त्र]²⁷ास्तोभवत्संततम् ॥²⁸—[23].
 लक्ष्मीकेलिनिकेतन -
18. स्य भजतो मित्रोदयश्वरेतां
 दूराधःकृतकंठकस्य गुणिनो लोकैकतापच्छिदः ।
 चक्षोजस्य च तस्य च त्रिभुवने साधर्म्यमत्युज्ज(ज्ज)लं
 वैधर्म्यं तु पराशुम्भः स न कदाप्यासीद्विजाधीश्व -

Metre, Upajāti.

¹¹ Read «ईषीपतंसित».

¹² Metre, Vasantatilakā.

¹³ This asterisk originally was वि.

¹⁴ Metre, Upajāti.

¹⁵ The asterisks in these brackets are doubtful. The first of them looks more like स than like ष; of the second, the consonant appears certainly to be म, not न; and the third, in the impression, is quite indistinct. Dr. Hultzsch has read संवेदुः.

¹⁶ Metre, Mālini.

¹⁷ Metre, Āryā.

¹⁸ Read «ईषसा».

¹⁹ Metre, Upajāti.

²⁰ Metre, Śrāgā.

²¹ Metre, Śloka (Anuśtubh).

²² Metre, Upajāti.

²³ कृष्ट, probably only by mistake, for कुरत.

²⁴ Metre, Śārdūlavikrīḍita; and of the next verse.

L. 19.

रे ॥ —[24].

[मा]सादो वैष्णवस्तेन निर्मितोन्तर्ज्वहन्निर्म ।

मूर्धा स्तस(श)ति यो नित्यं पदमस्यैव मध्यमम् ॥^m—[25].

अकारय[च] स्फटिकावदातमसाविदम्[न्दि]रमिन्दुमौलेः ।

न जातु यस्मिन्निवसन्स दे -

20.

वः कैलासवासाय चकार चेतः ॥^m—[26]

पीताम्ब(म्ब)रं यस्य यशो बभूव सुदर्शनं यस्य वपुर्विजज्ञे ।

गुणोत्करी यस्य च नन्दकीभूदासीत् [त]स्मात्पुत्रपौत्रमाख्यः ॥ —[27].

विभुवनमङ्गनीयह -

21.

तत्तुवं शिशुमपि यं परमर्हिपाविवेन्द्रः ।

अनयत श(स)चिवेषु मुख्यभावं जगति गुणा हि पुमान्धमर्चयन्ति^m ॥^m—[28].

अनेनाचारसु(सु)चिना ब्र(म्ब)ह्मलोके ि[वह]रिण[ः] ।

कीर्त्तनं जनकस्येदमसिद्धं सिद्धिभापि -

22.

तम् ॥^m ॥ —[29].

[मौ]डान्वयैकतिलकस्य गदाधराख्यो लक्ष्मोधरस्य तनयः कविचक्रवर्त्ति ।

विद्यावताम्^m परमः परमर्हिदेवसंधानविद्य[ह]महासचिवो बभूव ॥^m—[30].

तस्मात्तजो देवधरः कवी -

23.

न्द्रः प्रस(म)स्तिमेतामतुलाचकार ।

अस्मात्तजो धर्मधरश्च धीरः कुतूहलाद्वा(वा)लकविर्जिलेख ॥^m ॥ —[31].

उच्चकार चमत्कारकारकः सर्वशिल्पिनाम् ।

. . [धी]रो महाराजः सोमराजाङ्गभूरिभाम् ॥^m—[32].

शं -

24.

सुखं विष्णुच विभर्ति यावज्जटाकलापं च भु[जान्त]रं च ।

पा[यो]षिजं धाम च कौस्तुभश्च स्मिरास्तु कीर्त्तिश्च कृतिश्च तावत् ॥^m—[33].

पञ्च[त्रा]चमुखादित्यसंख्ये विक्रमव[त्]रे ।

आश्विनशुक्लपञ्चम्यां वासरं वासरं गितुः ॥^m—[34].चौरस्तु [॥^m]

TRANSLATION.

Om! Om! Adoration to the holy Vāsudeva!

(Verse 1).—Victorious are the arms of Śāuri,^m the trees which yield the four objects of life,^m every hair on which [becomes] erect (with pleasure) at the close embrace of Lakshmi.

(2).—May he who holds the discus in his hand,^m protect [you], he who under the pretence oftouched the breasts of the daughter of the ocean^m!

^m Metre, Śloka (Anuṣṭubh).^m Metre, Upajāti; and of the next verse.^m Read पुनःपुनः.^m Metre, Pūshpīṭṭh.^m Metre, Śloka (Anuṣṭubh).^m Read विद्यावतां स.^m Metre, Vasantatīlaka.^m Metre, Upajāti.^m Metre, Śloka (Anuṣṭubh).^m Metre, Upajāti.^m Metre, Śloka (Anuṣṭubh).^m i.e., Viṣṇu-Kṛishṇa.^m Virtue, wealth, pleasure, and final liberation.^m i.e., Lakshmi.

(Verse 3).—From the eye-lotus of Atri was born the god^m (*who is*) the ornament of the beloved husband of the daughter of the lord of mountains. From him [*sprung*] this race [*which*].....has shone with its bright fame, as if (*decorated*) with pearls.

(4).—In it there were born, of pleasing conduct, the [Chāndrātreyā] princes, who by their powerful massive arms have crushed the hosts of enemies.

(5).—Among them appeared the lord of the earth Madanavarman, who with his flashing sword scattered (*his*) adversaries (*and*) whose vigour became known by his onslaught on hostile kings, elated with pride; (*resembling*) the great Indra who cut off the wings of the mountains with his thunderbolt (*and*) whose might became famous by his killing (*the demon*) Vala.

(6).—The wives of his enemies,—standing sighing in their palaces, addressing in pitiful terms their favourite parrots, looking, their sight dimmed by streams of tears, at the young ones of their pet antelopes,—what did they not do when, afraid of him, they were about to depart for the forest, (*and*) when their minds had no hope ever to return?

(7).—In battle his sword, applied by him to the broad frontal globes, covered with red lead, of the elephants of adversaries, (*and*) darkened by the bees²¹ (*which stuck to it*), was by his enemies seen moving rapidly to their own destruction, like Rāhu,²² coming in contact with the new(*ly risen*) sun.

(8).—As the moon, the crest-jewel of Mahēśvara, (*arose*) from the ocean, so was born from him Yaśovarman, who was an ornament of great rulers, causing joy to the people.

(9).—Whose fame, spreading in the three worlds with the loveliness of the jasmine and the moon, made the hair (*of men*) appear white, and thus caused the unprecedented notion that people, before they had attained to old age, had, alas! turned grey.

(10).—From him has sprung Paramardideva whose foot-stool is pale-red with the lustre of the crest-jewels of kings bowing down (*before him, and*) who crushes the pride in their arms of crowds of antagonists, filled with no mean conceit.

(11).—How could one even mention mutual conflict in the reign of this (*king*), who has brought about the union of both fortune and eloquence (*in his own person*)?

(12).—When he marched out to conquer the regions, the clouds of dust raised by the hoofs of his horses, suffering from intense heat as it were because they had devoured the rays of the sun, swallowed the water of the sea.

(13).—Although the fire of his prowess spreads, unchecked, over the habitations of his rivals, there have yet on all sides sprung up in abundance tender blades of grass dark-green like emeralds.—

(14).—Now there is, well known in the three worlds, the family of Vasishṭha, the unique receptacle of good acts, in which were born sages of pure conduct, as heaps of pearls (*are found*) in the ocean.

(15).—Among these, there was in the course of time Lakshmidhara, a swan sporting in the lake of all sciences, who ornamented the lotus-feet of the husband of Śivā; an ocean of the pearls of good qualities rivalling the brilliantly shining sun.

(16).—The lines of smoke of whose bright sacrificial fires, with their numerous clearly visible undulating lines, assumed the beautiful appearance of braids of hair (*put*) playfully on the big breasts of the women of the quarters.

²⁰ *Le.*, the moon, borne on the head by Śiva, the husband of Pārvatī.

²¹ The bees had sat before on the temples of the elephants.

²² The demon who is supposed to seize the sun and the moon and thus to cause eclipses.

(Verse 17).—From him took his origin the chief of the twice-born Vatsarāja, an unique receptacle of good conduct, a home of propriety; who was deep like the ocean, reputed for his firmness like a mountain, and, like the enemy of Mura,²² the resort of fortune.

(18).—Endowed as he was with a crowd of spotless excellencies and delighted at the elevation of friends, his righteous wealth became an object of enjoyment for pure twice-born people, just as the faultless beauty of the lotus, which has many clean fibres and blooms at the rising of the sun, is enjoyed by white birds.

(19).—He had a son, named Lāhaḍa, a swan in the sea of sacred lore, who nurtured the play of graceful utterance and dwelt, as in lakes, in the minds of good men.

(20).—Him, whose person was beautified by (*his acquaintance with*) the arts, the king Madana placed at the head of his counsellors, just as the god of love does the cool-rayed (moon), when about to subdue the three worlds.

(21).—That king of the twice-born had (*for his wife*), dear to his heart, Prabhā, (*a lady*) dexterous in bringing into full bloom the family-lotus.

(22).—From her sprang the king of the twice-born²³ in human form, Sallakshana, a receptacle of pleasing conduct; through whom, free from stains, Paramardideva has become a lord of the earth with three eyes.

(23).—Having placed on whose arms the whole [*burden*] of government, the illustrious lord of the earth, the brave Paramardin, a cause of excessive joy to those whose eyes are like the eyes of frightened young deer and who were filled with boundless love, always let his mind delight in the playful art of ornamenting (*their bodies*).

(24).—Being the abode of the play of fortune, smiling with joy at the elevation of friends, having laid seditious people quite low, being endowed with excellent qualities (*and*) the one remover of the distress of the people, it was quite clear in the three worlds that he shared the properties of the day-lotus, which is the abode of the play of fibres (*and*) cools in an unsurpassed manner the heat of people; but he differed (*from the day-lotus*) in this that he was never averse from the supreme lord of the twice-born.²⁴

(25).—He erected a temple of Viṣṇu, containing (*an image of*) Hari, which with its top always touches his own middle stride.²⁵

(26).—And he also caused this crystal-white habitation of the moon-crested (Śiva) to be built, residing in which the god has never turned his thoughts to dwelling on Kailāsa.

(27).—From him sprang (*a son*), named Purushottama,²⁶ whose fame has taken possession of the sky, whose appearance is recognized to be beautiful, and whose crowd of excellencies causes rejoicing;

²² i.e., Viṣṇu, the husband of Lakṣmī, the goddess of fortune.

²³ i.e., the moon; and, accordingly, his master Paramardideva becomes the lord with three eyes, i.e., Śiva, on earth, Sallakṣana being the third eye of the king.

²⁴ i.e., Śiva, in the case of Sallakṣana; and the moon, in the case of the day-lotus.

²⁵ i.e., the sky.

²⁶ Purushottama is one of the names of Viṣṇu; and some of the terms of the original verse are so chosen as to be applicable also to that deity; for *śudartana* and *nandaka* are the names of Viṣṇu-Kṛṣṇa's discus and sword, and *pīṭhāra* would denote his yellow garment, Viṣṇu himself being called *Pīṭhāra*, 'dressed in yellow clothes.'

(Verse 28).—whom, old in conduct that deserves to be glorified in the three worlds, though still a youth, the king Paramardin has appointed to be chief of his ministers; for that which makes a man valued in the world, is his qualities.

(29).—He, pure in his conduct, has completed this praiseworthy work of his parent who roams about in Brahman's world,³⁰ which had been left incomplete.—

(30).—Lakshmidhara, the unique ornament of the Gauda family, had a son named Gadadhara, a supreme chief of poets; who, first among the learned, was the great minister of peace and war of Paramardideva.

(31).—His son, the chief of poets, Devadhara, has composed this unequalled eulogy; and his younger brother, the steadfast Dharmadhara, the young poet, has eagerly written it.

(32).— son of Somarāja, the steadfast Mahārāja (?), who rouses the admiration of all artisans, has engraved it.—

(33).—As long as Śambhu wears his tresses of matted hair and the light which has risen from the ocean,³¹ and Viṣṇu his breast (?) and the Kaustubha jewel, so long may the fame (of the founders) and (their) work endure!

(34).—In the year of Vikrama, counted by the wings (2), the faces³² of the three-eyed (Śiva) (5), and the Ādityas (12), on the fifth (lunar day) of the bright half of Āśvina, on the day of the lord of the day.³³

May fortune attend!

XXVI.—JHANSI STONE INSCRIPTION OF SALLAKSHANASIMHA (?).

By PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone which bears this inscription was found, in July 1887, in the walls of the ruined Fort of Jhānsī, in the North-Western Provinces, and is now in the Lucknow Museum. It measures about 3' 1" by 1' 7", and contains fragments of 32 lines of writing disposed on the stone as may be seen from the photo-lithograph. The original inscription must have been a very large one; for not only did it contain more than 32 lines, but the actually remaining portions of the lines 21—24 enable us also to infer that each line, in its complete state, held about 90 *akṣaras*, and measured at least 4' 6" in length. The existing writing is on the whole well preserved. The size of the letters is between $\frac{1}{8}$ " and 1". The characters are Nāgarī of about the twelfth century. The language is Sanskrit; and, what remains of the inscription, is in verse. The inscription was written and engraved very carefully; and in respect of orthography it is only necessary to state that *ḍ* is throughout denoted by the sign for *ṛ*, and that the dental sibilant is occasionally employed for the palatal.

The inscription is in so fragmentary a state that I fail to perceive the object for which it was composed, and am unable to derive from it any connected sense; and, accordingly, I can do little more than point out the proper names which occur in it.

In line 2 the inscription speaks of the river of the gods, the Ganges, as the resting-place of Kanyākubja; from which I would infer that this record has reference to the

³⁰ i.e., who died before the temple was finished.

³¹ i.e., the moon.

³² Śiva is called *Pañcamukha*, 'the five-faced'.

³³ i.e., on Sunday.

rulers of Kanyākubja themselves, or to certain chiefs who owed allegiance to them. According to line 4, the moon begat a son named Jayanta. Lines 5 and 6 appear to mention two chiefs—Sidhuka and Māmaka (?)—of whom the elder one became king. Other chiefs, who kept the Bhīllas (line 7) in order, are spoken of in the following lines which appear to record the building of a tank, the establishment of a grove—called (line 8) Kanhapādi (?),—and the erection of a temple, and contain the name of the village Dugdhakupya (line 10). In line 15 three chiefs appear to be spoken of, the second of whom is called Lakkhaṭa and the third Rajaḥpāla. Line 18 records that somebody married two wives who somehow or other are brought in connection with the Chaulukya family, and one of whom bore the name RAjaladevi. In line 20 we meet with the prince Kirtivarman who is protected from somebody (the Chedi king Karṇa (?)); and line 21 speaks of three kings, one of whom appears to be again Kirtivarman. Line 23 mentions the son of the illustrious Satyavati, who perhaps defeated a certain Gaṇapāla (?), and did something to the rule of Udayāditya, the lord of Avanti. Line 25 perhaps contains the name Nṛisimha, and line 26 that of the illustrious Hira or Hiraṁśu; and line 27 mentions, in a manner as if he had been living at the time, the illustrious Sallakshanasimha, who probably was engaged in fight with the troops of the Yavanas (line 30) or Muhammadans.

Other inscriptions may yet be discovered which will throw light on this one: for the present, I can only say that, of the princes mentioned here, Kirtivarman probably is the Chandella 'king of that name, the contemporary of the Chedi king Karṇadeva; and Udayāditya the ruler of Mālava, who is spoken of in two Chedi inscriptions of the period; but that I see no cogent reason for identifying Sallakshanasimha with the Chandella king Sallakshana-varman, or for assigning this inscription to the Chandella rulers.

TEXT.

1. ¹[श्यामो]नुवतनुवुकीत्यसदल
2. ²इतुं कन्याकुल(म)प्रतिष्ठां सुरसरितमपि प्रीति[मा]....
3. ³कंदःपारदृगां तताधरलुपां विस्त्रायिनां निवृ[त्ति]....
4. ⁴न जयन्तनामा तेनन्दुनाजनि ततः प्रयतेन सुतः ॥
5. ⁵कुविरदतुरगक्रीडयामू जिगीषू यावत्काले कचिदपि वद्विचेलतुर्वीर-
[मि]
6. ⁶[स]ीधुकमामकाविति ततो ज्येष्ठस्तदासीनुपः ॥ ⁷पत्निरितोजनि सुतः
सुलती ययो
7. ⁸सल्ल[स]वापिकां व(व)लपतोर्वालीरदेशस्तितान् । भिन्नानुवतरंश्चः
करल[ग]लीदृष्टगर्वोद्विष्टा[नु]

¹ I hope soon to have an opportunity to treat fully of the history of the Chandella and Chedi rulers. For Udayāditya of Mālava also an absolutely certain date is now available.

² The impression shows that the line here numbered 1, was preceded by one or more other lines.

³ Metre, Śārdūlavikrīḍita.

⁴ Metre, Bragdhara.

⁵ Metre, Śārdūlavikrīḍita.

⁶ Metre, Vasantatilakā.

⁷ Metre, Mandākrāntā.

⁸ Metre, Śārdūlavikrīḍita.

⁹ Metre, Vasantatilakā.

¹⁰ Metre, Śārdūlavikrīḍita.

- L. 24. "[प्र]धितः प्रविष्ट्याम् । "रुद्रेणैव सुरेन्द्रसौ (श्री) रिसद् [श्री गौ] र्या शर्मयुक्तं ह्यधो न्यस्मादपादितेन ।

 25. --- " [म] दवनिभुजो राजसिंहो रुसिंहः कुर्वन्मुपासिधाराप्रवृत्तरिपुमिरःकन्दु
 26. " [श] व्रुतपक्ष्मणां प्रति मुहूर्तिव्यामविष्ठासभूः । श्रीहीरांशु [दिवा]
 27. " ततः श्रीसप्तचक्षु [सिंह] एष जनताभीतीभमेता स्वयं
 28. " [श] र्वाग्निनामभ्यः शक्त्यतां मुहूर्ति [नयि] नामा
 29. " [क] षोमत्त्ववियः । " श्रीर्यत्रिया प्र [वि]
 30. " यवनतुरगसेनैरि
 31. शकार भुवनमुत्प
 32. श्री रश्मि

XXVII.—A CHANDELLA INSCRIPTION FROM MAHOBA.

By E. HULTSCH, Ph.D.

The stone, which bears the subjoined inscription, was discovered by General Cunningham in 1865 at Mahobā.¹ Having been lost sight of for some time,² it turned up again in the Allāhābād Museum, where General Cunningham saw it in 1872.³ His volume published in 1885 contains a facsimile of the inscription.⁴ In the same year, I took an impression of it at Allāhābād, and published a transcript with a short abstract in German after my return to Europe.⁵ The original stone is now preserved in the Lakhnau Museum.

The stone, which bears the inscription, is broken both on the right hand and at the bottom. The preserved part ends with the first syllables of the 29th verse of a genealogical account of the Chandella dynasty. Of the preceding 28 verses, not a single one is complete, and one (18) is entirely lost. But even the few existent fragments contain some important data for the history of the Chandellas.

¹ Metro, Vasantatilakā.² Metro, Śārdūlavikrīḍita.³ Metro, Bragdhark.⁴ Metro, Śārdūlavikrīḍita.⁵ Metro, Vasantatilakā.⁶ Metro, Bragdhark.

⁷ From an impression supplied to me by the Editor. From the published photo-lithograph it will be seen that all lines are incomplete at the end, and all lines, except 21—24, incomplete at the beginning. The original full length of the lines may be seen from lines 21—24 of this transcript, from which it appears that each line originally contained about ninety akṣaras.

¹ Cunningham's *Archæological Survey of India*, vol. XXI, p. 71; see also vol. II, p. 447.² *Journal of the Asiatic Society of Bengal*, vol. I, p. 10.³ Cunningham's *Arch. Sur. India*, vol. XXI, p. 72.⁴ *Ibid.* plate xxi.

⁵ *Zeitschrift d. Deutsch. Morg. Ges.* vol. XI, p. 67. This paper contains a mistake in line 11 of the transcript, where I read the name of one of the Chandella kings as मय. In two new impressions, which I owe to the kindness of Dr. A. Führer, the reading is clearly मय, as ante, pp. 197 and 199.

The inscription opens with an invocation of Śiva. Verse 5 ends with the words:— 'From this beloved of the night (*i.e.*, the moon) there sprang a race beloved by all,' and the next two verses seem to have treated of the kings of the lunar race. 'Among these there was Nārāyaṇa ' (v. 8). Only three syllables remain of the next verse.

Verse 10 begins as follows:— 'Then there was that king, Jeṣā by name, after whom Jeṣābhukti was (*named*), just as this earth (*prithivī*) after Prithu. His younger brother, called Viṣā ' The two brothers Jeṣā and Viṣā are identical with Jeṣāka and Viṣāka, who are mentioned in another fragmentary inscription.⁸ Professor Kielhorn has further identified both pairs of names with Jayaśakti and Vijayaśakti⁹ or Vijaya,¹⁰ the sons of Vākpati. According to verse 10 of the present inscription, Jeṣā (or Jeṣāka) gave his name to Jeṣābhukti (also called Jeṣābhuktika¹¹ or Jeṣābhukti¹²), 'the dominion of Jeṣā (or Jeṣāka).' This old name of Bundelkhand, the country which was ruled over by the Chandellas, is the original of the vernacular form Jajāhūti or Jajāhoti,¹³ just as the modern Tirhut is derived from Tirabhukti.¹⁴

The purport of the mutilated verses 11 to 16 cannot be ascertained. Verse 17 is almost complete and runs as follows:— 'There appeared a blessing for the earth, called the illustrious Dhaṅga, who caused the destruction of his enemies and who, by the strength of his arms, equalled even the powerful Hamvira, who had proved a heavy burden for the earth.' Hamvira or Hambira is a further corruption of Hammira, the Sanskritized form of हम्विर which appears on the coins of the Pathān kings of Delhi.¹⁵ Professor Kielhorn has published three inscriptions of Dhaṅga,¹⁶ which are dated in Samvat 1011, 1055 and 1059, or A. D. 954, 998 and 1002. The third inscription was composed after Dhaṅga's death, which it mentions. Accordingly the Hambira or Amīr, who is stated to have been Dhaṅga's contemporary, seems to be identical either with Sabuktagin (A. D. 977 to 997) or with his son Mahmūd of Ghazna, whose first two expeditions to India fell in A. D. 1000 and 1001. Firishṭa¹⁷ reports that Jayapāla, the king of Lahore, was, on the occasion of his second defeat by Sabuktagin, supported with troops and money by the king of Kālāñjara. As Kālāñjara, after Yaśovarman who conquered it,¹⁸ seems to have been the capital of the Chandellas,¹⁹ it is not improbable that this remark refers to Dhaṅga, and that Hambira has to be identified with

⁸ *Ante*, p. 121. The affix *ka* seems to be added, in order to make the two Hindi names look like Sanskrit words. Similar masculines in *ka* are Māhā, Nāhā, and Ghāhā in a Delhi inscription, which was published by myself in the *Zeitschrift d. Deutsch. Morg. Ges.* vol. XL, p. 60, and by Professor Eggeling, *ante*, p. 93.

⁹ *Ante*, p. 123.

¹⁰ *Ante*, p. 138.

¹¹ *Ante*, p. 34.

¹² Cunningham's *Arch. Sur. India*, vol. X, plate xxxii, No. 10; vol. XII, p. 174.

¹³ *Ibid.* vol. II, p. 412; the same author's *Ancient Geography of India*, vol. I, p. 481. Alberūnī's *India*, translated by Sachau, vol. I, p. 202. Elliot's *History of India*, vol. I, p. 57.

¹⁴ *Indian Antiquary*, vol. XV, p. 304. The form *Tirahuti* occurs in Taranātha's *History of Buddhism in India*, translated from Tibetan into German by Schiefner; see the Index.

¹⁵ See *ante*, p. 62, note 5, and Thomas' *Chronicles of the Pathān Kings of Delhi*, *passim*. The Hammira, who is mentioned in Kālhaṇa's *Rājataranginī* (taraṅga vii, verses 53 and 54) as a contemporary of Śaṅgrāmāṇḍa (A. D. 1003 to 1025), is probably meant for Mahmūd of Ghazna.

¹⁶ *Ante*, pp. 135 and 137; *Indian Antiquary*, vol. XVI, p. 202.

¹⁷ Translated by Briggs, vol. I, p. 13.

¹⁸ *Ante*, p. 128, verse 31.

¹⁹ In three grants published by Professor Kielhorn (*Ind. Ant.* vol. XVI, p. 301), the Chandella kings Dhaṅga, Devavarman, and Madanavarman, bear the title of *Kālāñjarādhipati* or 'lord of Kālāñjara.'

Sabuktigin, and not with Maḥmūd of Ghazna. That Dhaṅga was far from victorious, is indirectly confirmed by the subjoined inscription, which says only that he 'equalled,' but not that he conquered, Hambira.

Verse 18 is again mutilated. Verse 19 describes Dhaṅga's son and successor Gaṇḍa:—'From him (*viz.*, Dhaṅga) there sprang an ornament of the earth, called the illustrious Gaṇḍa, an unrivalled hero, who bore all the parts of the earth on his arms, and the fierce fire of whose wrath'. General Cunningham has satisfactorily identified Gaṇḍa with Nandā, king of Kālāñjara, who, according to the Muḥammadan historians, was twice attacked by Maḥmūd of Ghazna in A. D. 1021 and 1023.¹⁸

Verse 20 is incomplete. Verse 21 gives the name of Gaṇḍa's son and successor:—'From him (*viz.*, Gaṇḍa) there sprang that king Vidyādhara, who gathered the flowers of the fame of his enemies'. Verse 22 probably refers to the same Vidyādhara:—'Bhojadeva, together with Kalachuri-chandra (*i.e.*, the moon of the Kalachuris), worshipped, full of fear, like a pupil, (*this*) master of warfare, who had caused the destruction of the king of Kanyākubja, and who was lying on a couch.' As the three Chandella kings Gaṇḍa, Vidyādhara, and Vijayapāla must have reigned between Samvat 1055¹⁹ and Samvat 1107, the date of the grant of Devavarman,²⁰ or A. D. 998 and 1050,—'Bhojadeva' seems to be identical with Bhojadeva of Dhārā, for whom we have the two dates A. D. 1021 and 1042.²¹ 'The moon of the Kalachuris' refers to one of the Kalachuri kings of Chedi, perhaps Kokalla II.²² 'The king of Kanyākubja' cannot be identified at present, as we know nothing of the kings of Kanauj between A. D. 948²³ and 1097.²⁴

Verse 23 contains the name of Vidyādhara's successor:—'There was (*a king*) called Vijayapāla, whose conquest of the world was stopped (*only*) by the ocean'. As we learn from verse 24, he was a contemporary of Gaṅgeyadeva of Chedi, who was reigning about A. D. 1030:—'When Gaṅgeyadeva, who had conquered the world, perceived before him (*this*) terrible one, the lotus of his heart closed the knot (*i.e.*, the flower?) of pride in battle.'

The inscription omits mentioning Devavarman, whose grant is dated in Samvat 1107 or A. D. 1050.²⁵ Verse 25 mentions the reign of his brother Kirtivarman, whose inscription is dated in Samvat 1154 or A. D. 1098:—'From him (*i.e.*, Vijayapāla) there sprang the illustrious Kirtiva[rman], (*who was endowed*) with all the virtues of Bharata'. Verse 26 records that Kirtivarman conquered Lakshmi-karṇa:—'Just as Purushottama (*Vishṇu*), having produced the nectar by churning with the mountain (*Mandara*) [the rolling (*milk*) ocean],²⁶ whose high waves had swallowed many mountains, obtained (*the goddess*) Lakshmi together with the elephants (*of the eight regions*),—he (*viz.*, Kirtivarman), having acquired fame by crushing with his strong arm the haughty Lakshmi-karṇa, whose armies had destroyed many

¹⁸ Cunningham's *Arch. Sur. India*, vol. II, p. 452; Firishta, translated by Briggs, vol. I, pp. 63 and 66; Elliot's *History of India*, vol. II, pp. 463 and 467.

¹⁹ See note 14, above.

²⁰ *Ind. Ant.* vol. XVI, p. 204.

²¹ *Ibid.* vol. VI, p. 51. Dr. Bühler in the *Wiener Sitzungsberichte*, 1888, p. 630.

²² Cunningham's *Arch. Sur. India*, vol. IX, p. 105.

²³ *Ante*, page 172.

²⁴ *Ind. Ant.* vol. XVIII, p. 10.

²⁵ Cunningham's *Arch. Sur. India*, vol. IX, p. 106;

Alberdell's *India*, translated by Sachau, vol. I, p. 208.

²⁶ See note 20.

²⁷ *Ind. Ant.* vol. XVIII, p. 237.

²⁸ वृषभ governs two accusatives. Compare वृषभं वीरवर्धनं मयूरिन, quoted by Drs. Böhtlingk and Roth, s. v. मयूर, from the *Siddhantaśaunudi*.

If an inscription of *one* king asserts that he conquered another, it scarcely proves more than that the two were contemporaries.³⁸

The mutilated verses 27 and 28 seem to have continued the description of the reign of Kirtivarman. Verse 29 begins:— 'His son, of wonderful, was' The remainder of the inscription is lost.

TEXT.

- L. 1. श्री श्री नमः शिवाय ॥ जयत्याचार्यानिःकंपमहि[मा]³⁷
 2. नाः सतां मसत्पञ्चवयन्तु मौलियसिनः श्रेयो मयूखांकुराः ॥ [२^a] एतस्य विष्णु³⁸
 3. प्रतिकलं स्फारीभवन्मण्डलः । पीयूषैः प्रतिवर्द्धितैरहरहः स्त्रैर्विष्णुमाध्याययन्तु³⁹
 4. वतंसो वंशस्तुत्तादजनि रजनीवज्रभाद्रिचक्रान्तः ॥ [५^a] ततः पप्रधिर वीराः कलि-
 व्याघ्रा⁴⁰
 5. कुसुमान्ध्यायास्त्रपर्वीजसत्स्वीराशोभितरंगरंगणकलाः क्रीडन्ति यत्कीर्तयः ॥ [७^a] आसीवारा-
 यस्तोषु [गु]⁴¹
 6. स्य लोकः ॥ [८^a] जेवाच्ययाव नृपतिः स बभूव जेजामुक्तिः पृथोरिव यतः पृथिवीयमासीत् ।
 वोजाह्वयस्तदनुज⁴²
 7. भूव⁴³ ॥ [११^a] इतरिपुकरिकुम्भमुत्तमुत्ताप्रकरमियेण चकार लाजहृष्टिम् । असिबलमिगतैव
 यं विलोक्य स्फुटरणराज⁴⁴
 8. बभूव निविडं व्योमांगणे संगलसङ्गसुङ्गतुरङ्ग[पु]ङ्गवसुरसुगणचमीत्यं रजः । क्रुध्यन्तारण्यो
 यधामरलितधीवं सुखैर्नामितै[ह]⁴⁵
 9. मलासतानि वेलापयोनिधितटानि समुल्लसन्ति ॥ [१५^a] सान्धैः श्वेतातपसैर्विजसितकमला
 मोर्धिमालाशङ्खन्दैरुक्ताञ्जलीमनका ध्वजमकरसुखैर्विभूति[ते]⁴⁶
 10. निर्मितवैरिभङ्गः श्रीचङ्ग इत्यवनिमङ्गलमाविरासीत् । सारेण यः स्रमुजयोर्भुवनातिभारं हवी-
 रमप्यतिवर्त्तं तुलयांचकार ॥ [१७^a] सोयं देवसरित्पतिः⁴⁷
 11. रुद्रहोपजयोद्यमः समभवद्ग्रीडाविलसः क्षणम् ॥ [१८^a] तस्मादभुजहताश्लिभूमिखण्डः
 योगण्ड इत्यवनिमण्डनमेकवीरः । यच्चण्डकोपमिश्रि⁴⁸
 12. श्वैः⁴⁹ । तदनु तरलैर्लोलादष्टाधरा मधुपत्रजैर्विपिनतदभिः श्वैरं मुक्ता हृष्टा यदरिणियः ॥
 [२०^a] तस्मादसौ रिपुयशःकुसुमाञ्जरोभूद्विद्याधरो नृपतिरप्र[ति]⁵⁰

³⁸ Thus the Western Chalukya Pulikēśa II. and the Pallava Narasimhavarman I.—the Western Chalukya Vikramāditya I. and the Pallava Paramavaravarman I.—the Western Chalukya Jayasimha III. and the Chola king Rajendra-Chola—claim to have conquered each other; see my first volume of *South-Indian Inscriptions*, p. 146, note 3.

³⁹ Here 21 syllables of verse 1 and 54 of verse 2 are lost.

⁴⁰ Here the remainder of verse 3 and 27 syllables of verse 4 are lost.

⁴¹ Here 16 syllables of verse 4 and 48 of verse 5 are lost.

⁴² Here 20 syllables of verse 6 and 47 of verse 7 are lost.

⁴³ Here 23 syllables of verse 8 and the commencement of verse 9 are lost.

⁴⁴ Here 20 syllables of verse 10 and the commencement of verse 11 are lost.

⁴⁵ Read वपुः.

⁴⁶ Here 7 syllables of verse 12, the whole of verse 13, and 6 syllables of verse 14 are lost.

⁴⁷ Here 16 syllables of verse 14 and 37 of verse 15 are lost.

⁴⁸ Here 46 syllables of verse 16 and 7 of verse 17 are lost.

⁴⁹ Here 46 syllables of verse 18 are lost.

⁵⁰ Here 21 syllables of verse 19 and 22 of verse 20 are lost.

⁵¹ Read पश्यैः.

⁵² Here 23 syllables of verse 21 and 18 of verse 22 are lost.

- L. 13. विहितकन्याकुलभूषणमङ्गलम् । समरगुहमुपास्त प्रौढभीक्षुण्यभाजं सङ्कलनपुरिचन्द्रः शिष्यवर्गो-
जदेवः ॥ [२२"] अमवदस्युधिरदककुलयो विजयपात्र इति]⁵¹
14. वज्रमये भीममुखेसमाधः । अवहत जितविजयः सोपि ह्यनुष्णरीकं मुकुलितरत्नमण्ययं गङ्गे-
देवः ॥ [२४"] तच्छादभूव भरतस्य गुणैः समयैः श्रीकीर्तिवर्धनः]⁵²
15. अस्तानेकसमाधतमुच्यते सर्वलहरिभिल्लोकीकण्य महापुण्यमुदतम् । अवलमहसा दोर्दण्डेन
प्रमथ यमः सुधां य इह करिभिल्लोकी सेमपतः पुष्पोत्तमः ॥ [२६"]⁵³
16. जितमखलायकिरणैरायोधनेषु शिष्यकाणामयमस्य एव विदधे दिव्याङ्गनासंगमः ॥ [२७"]
संधामेषु निमातस्त्वत्तिकासाहायकेनामुना ते ह्युपपतयेति]⁵⁴
17. गाढाङ्गयोः ॥ [२८"] आसीत्तदीयतनयोदुत⁵⁵

XXVIII.—THE UDEPUR PRASASTI OF THE KINGS OF MALVA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

When last year the preparation of my notes on the historical portion of Padma-
gupta's *Narasahasāṅkacarita*¹ (discovered by Professor Zachariae) turned my attention
to the history of Mālva, I came across some remarks by Dr. F. E. Hall² on a "much
mutilated" inscribed inscription which he had seen at Udepur (Gwalior). Though
some of Dr. Hall's statements regarding its contents rather puzzled me, they yet showed
very clearly that the document must give a fuller pedigree of the Paramāras of Mālva
than any other known inscription, and that it must besides contain interesting historical
information. Convinced of its value, I asked the Editor kindly to secure a copy for
me. He directed Dr. Führer, who was in the Jhānsi District, to obtain it, and the latter
sent me, in May last, two excellent impressions, one on thick and one on thin paper.
It is on these materials that the subjoined edition is based.

The inscription is a fragment, incised on a stone slab about 28 inches by 27, which
at present is lying in the court-yard of the great temple of Śiva at Udepur. It
contains 24 lines of deeply and well-cut rather ornamental Nāgarī characters, which
closely resemble those found in the other Paramāra inscriptions of the eleventh century
A.D. To judge from the appearance of the impression, the slab seems to be entire, and
the remaining portion of the inscription probably was engraved on a second slab, which
perhaps may still be found among the numerous inscribed stones in and about the
temple.³ The portion now published is on the whole in a fair state of preservation.
For, though a good many letters, especially in lines 3, 4, 6, 8, 20, 21, 23 and 24, have
suffered severely from rough treatment, it is in the majority of cases possible to recognise
their outlines, when one has restored the text conjecturally and knows what they ought
to be. The language of the inscription is Sanskrit, and, with the exception of the

¹ Here 20 syllables of verse 23 and 19 of verse 24 are lost.

² Here 37 syllables of verse 25 and 6 of verse 26 are lost.

³ Here 41 syllables of verse 27 are lost.

⁴ Here 47 syllables of verse 28 are lost.

⁵ Read पुराणवर्धनः.

⁶ Here 46 syllables of verse 29 as well as the remainder
of the inscription are lost.

¹ G. Bühler and Th. Zachariae, *Ueber das Narasahasāṅkacarita*, *Sitzungsberichte der phil. hist. Classe der Wiener Akademie*, Bd. CXVI, S. 583 ff.

² *Jour. As. Soc. Beng.* vol. XXXI, p. 114, note.

³ Cunningham, *Arch. Surv. Ind.* vol. VII, pp. 52-53.

short invocation in line 1, throughout metrical. It shows a few grammatical mistakes such as *khadgam ārdhāḥkṛitam yena* (line 16) instead of *khadga ārdhāḥkṛito yena* and frequent faulty substitutions of *sa* for *śa*. Once in *visrastāṅgo* (line 23) *śa* has been put for *sa*. *Va* throughout does duty for *ba*, as is the case in most medieval inscriptions from Mālva and Gujarāt. A mistake in versification occurs in line 1, where the word *ālavde* has been treated like a compound and *āla* belongs to the first Pāda of the verse, while the second begins with *vāle*. No really good poet makes the pause fall in the middle of a simple word. There are also other passages which indicate that the author was not a poet of the first rank, but, as the Hindus would say, a *madhyama kavi*.

The state of the inscription makes it impossible to arrive at full certainty regarding its object. But it certainly contains a *Prasasti*. As *Prasastis* mostly record the erection or restoration of temples, and as the opening verses are addressed to Śiva, Pārvati and Gaṇeśa, it may be conjectured that it originally belonged to a Śaiva temple, which was built either by Udayāditya, the last prince named in the fragment, or by one of his immediate successors.

However that may be, the value of the *Prasasti* remains very great, as it is the only document which gives an apparently complete enumeration of the earlier Paramāra rulers of Mālva. Hitherto three imperfect lists were known, which occur in the *Navasāhasāṅkcharita* of Padmagupta,¹ in the *Nāgpur Prasasti*,² and in the land-grants of Vākpati and Bhoja.³ A comparison of their contents with those of the document under consideration yields the following results:—

I. Udepur Prasasti. Paramāra.	II. Navasāhasāṅkcharita. Paramāra.	III. Nāgpur Prasasti. Paramāra.	IV. Land-grants.
Upendra.	Upendra.		Kṛishṇa.
Vairisimha I.			
Ślyaka I.			
Vākpati I.	Vākpati I.		
Vairisimha II.—Vajra.	Vairisimha.	Vairisimha.	Vairisimha.
Harsha.	Ślyaka—Harsha×Vajajā.	Ślyaka.	Ślyaka.
Vākpati II.	Vākpati II.—Utpalarāja.	Mudja.	Vākpati, or Amoghavarsha, or Prithivīvallabha, or Śrīvallabha; A. D. 974-975, and 979.
Sindhurāja.	Sindhurāja, or Navasāhasāṅka, or Kumārak-rāja.	Sindhurāja.	Sindhurāja.
Bhoja.		Bhoja.	Bhoja.
Udayāditya.		Udayāditya.	A. D. 1021-22.

¹ *Udepur Prasasti*, p. 35 (613).

² *Jour. Bo. Br. Reg. As. Soc.* vol. I, p. 259; *Zeitschrift für die Kunde des Morgenlandes*, vol. VII, pp. 44 ff.

³ *Indian Antiquary*, vol. VI, p. 48; and vol. XIV, pp. 159 ff.

⁴ This name does not appear in either of the two published editions. I owe it to Mr. J. F. Fleet, who possesses a paper impression of the inscription. Professor Kielhorn will give a new edition of the *Prasasti* in the *Indian Antiquary*.

It appears that the Udepur *Prastāsti* alone presents an unbroken line of kings from Upendra to Udayāditya. Even the *Navasāhasāṅkaccharita*, which is more explicit than the other inscriptions, omits two names after Upendra. It moreover contains (XI, 80) the careless statement, that "other kings" reigned between Upendra and Vākpati I. The use of the plural naturally leads to the suggestion, that they were at least three in number. This seems now impossible, as, according to the Udepur *Prastāsti* (verses 8-10), the first four kings after Paramāra followed each other in the direct line of descent.

In considering the other not less interesting historical statements of the *Prastāsti*, it will be advisable to add to them the information contained in the *Navasāhasāṅkaccharita*, in the Jaina *Prabandhas* and in the other accessible inscriptions.

The legend regarding the origin of the Paramāras given here, is the same as that which the *Navasāhasāṅkaccharita* and the Nāgpur *Prastāsti* tell.* When in ancient times the great Brāhmaṇ Vasishṭha was living on Mount Ābū, Viśvāmītra forcibly abducted his famous cow. Vasishṭha then created out of the firepit a hero who slew the enemies and brought the animal back. In reward of this deed the sage gave to him the name Paramāra, the slayer of the foes, and promised to him that he should become a king. The myth, which figures also in the stories of the bards, probably has arisen on Mount Ābū, where Paramāra princes for a long time held the fort of Achalgadh while their capital was at Chandravatī, a few miles south-east of the mountain. Someśvara's *Prastāsti* in Tejāpāla's temple† at Dailvādā enumerates an older line of Paramāra princes, Dhūmarāja, Dhandhuka, and Dhruvabhata, regarding whom nothing is known, as well as a later series of kings, Rāmadeva, Yaśodhavaḥ, Dhāravarsha, Prahlādana, Somasimha, and Kṛishnarāja, who belonged to the twelfth and thirteenth centuries A. D., and were vassals of the Chaulukyas of Aṇhilvād. As the Paramāras of Mālvā apparently believed in the origin of their *heros eponyms* from the firepit at Ābū, it seems probable that they came from the north-west and formed a branch of the rulers of Achalgadh.

Regarding Upendra, the first historical king of the family, it is said (verse 8) that he gained 'the high honour of kingship' or 'the honour of exalted kingship' by his bravery. It may, therefore, be inferred that the author of the *Prastāsti* considered him to be the conqueror of Mālvā and the founder of its Paramāra dynasty. Padmagupta (*N. Char.* XI, 76-79) is not explicit on this point. He merely names Upendra as the first king. But he agrees with the Udepur *Prastāsti* in praising him for the performance of numerous Vedic sacrifices, on the occasion of which he is said 'to have adorned the earth with golden sacrificial posts.' Moreover, in the ambiguous verse (XI, 77),¹⁰—"Whose fame, that was ever moving on and the cause of Sitā's song, crossed the ocean just as Hanumat, who was ever nimbly moving and whose motive (for jumping across the ocean) was to console Sitā"—he seems to indicate that a poetess Sitā, whom the *Prabandhas*¹¹ place in Bhoja's reign, composed a *Prastāsti* or a *Charita* in his honour.

* A great portion of the following remarks is a revised reproduction of Part VI of the German paper *Ueber das Navasāhasāṅkaccharita*.

† *Kirtikanandī*, App. A, pp. 4-6, and 14-15.

¹⁰ मद्राजिप्राप्तौ सीतां वृत्तिरुदुषा । इन्द्रजित् वरुणा यशस्व्यस्य सागरः । [In the case of Hanumat, *saṁgatiprasaṁgita* also means 'the son of the wind.'—E. H.]

¹¹ *E.g.*, *Prabandhachintānāṁ*, p. 103 L (Bombay edition.)

This king, no doubt, as Dr. F. E. Hall and Sir A. Cunningham have long since assumed, is identical with the Kṛishṇarāja of the land-grants. The two names are synonyms, and, if the new list is complete, there is no room for a Kṛishṇarāja besides an Upendra.¹² The fact that in the land-grants Vairisimha is said 'to meditate on Kṛishṇa's feet,' need not cause any difficulty. The phrase does not necessarily indicate that the two kings immediately followed each other. For, though usually it refers to an immediate predecessor, there yet are cases where it is used with reference to a remoter king. Thus some of the Chaulukya land-grants (*Indian Antiquary*, vol. VI, pp. 184, 194) assert that Durlabha meditated on the feet of Chāmuṇḍa, though Vallabha was his immediate predecessor. The time when Kṛishṇa-Upendra ruled, may be ascertained approximately by counting backwards from Vākpati II., who, as will be shown below, died between A. D. 994 and 997, after reigning for about twenty years. About 100 years are required for six generations, and the acquisition of Mālva by these Paramāras may thus be placed shortly after 800 A. D.

The descriptions of the next kings, Vairisimha I., Siyaka I., and Vākpati I., are purely conventional. Not a single historical fact is recorded regarding them either in the Udepur *Prasasti* or in any other document, except that they followed each other in the direct line of succession. Their reigns probably filled the period from about 840 to 920 A. D. With respect to Vākpati's successor Vairisimha II., the case does not stand much better. But we learn at least through the Udepur *Prasasti* that "the people called him by another name, Vajraśasvāmin." This fact may prove to be of importance hereafter.

The next king is called Śrī-Harshadeva in the Udepur *Prasasti*, Śrī-Harsha-deva or Siyaka in the *Navasāhasānīkacharita*, simply Siyaka in the other epigraphic documents, and Simhabhaṭa in Merutuṅga's *Prabandhachintāmaṇi*.¹³ The complete name probably was Harshasimha (*Harahsiṅgh*), both parts of which were used as abbreviations instead of the whole. The form Siyaka is a half Prākṛitic corruption of Simhaka. For in modern Gujarātī and other dialects the termination *siṅha* becomes in names not only *siṅh* or *saṅh*, but very commonly *si*, which is immediately derived from the Prākṛit *sīha*. Thus we find *Padamaś* instead of *Padmasimha*, *Narś* for *Narasimha*, *Araś* for *Arisimha*, *Amaraś* for *Amarasimha*. According to the *Navasāhasānīkacharita* (XI, 89—90) Siyaka conquered the lord of Raḍṇapāṭi and a king of the Hūnas. Who these persons were and where their territories lay, cannot as yet be ascertained. With respect to the Hūnas or Hūnas, it may be noted that those mentioned here and in other medieval inscriptions are not Huns, but a Kshatriya race.¹⁴ For the bards and the Jaina *Prabandhas* regularly enumerate the Hūnas among the thirty-six *Kshatriyakula*, and their matrimonial alliance in the eleventh century with the Kalachuris precludes the possibility of their having been then considered foreigners. It is, however, a different question whence they originally came. Among the Rājputs there are certainly elements of un-Aryan origin. The new information, furnished by verse 12 of the Udepur *Prasasti*, according to which Siyaka II.—Harsha, "equalling the snake-eater (*Garuḍa*) in fierceness, took in battle the wealth of king

¹² The latter probably was the poetical form of the name, *krishṇaraja*, which Papdit Bānchandra considers the correct and Kṛishṇa or its Prākṛit equivalent was that used in every-day life.

¹³ *Prabandhachintāmaṇi*, p. 55 (Bom. ed.) The reading *krishṇaraja*, which Papdit Bānchandra considers the correct and Kṛishṇa or its Prākṛit equivalent was that used in every-day life.

¹⁴ This has been first pointed out by Dr. F. E. Hall, *Jour. As. Soc. Beng.* vol. XXXI, p. 117, note 11.

Khottiga," possesses greater interest. This Khottiga is no doubt the homonymous Rāshtrakūṭa king of Mānyakhēṭa, whose *Śāsana*, published by Mr. Fleet,¹² was issued on the occasion of a solar eclipse on Sunday, the new-moon day of the month Āśvayuja of Śaka Samvat 893, or Sunday, October 22, 971 A. D., when an annular eclipse of the sun took place. Khottiga died before September 25, 972 A. D., on which day the Kardā plates of his nephew Karkarāja are dated.¹³ The latest inscription of his predecessor Krishnarāja was issued in Śaka Samvat 878 or A. D. 956-57.¹⁴ As the first land-grant of Vākpati II. is dated in Vikrama Samvat 1031 or A. D. 974-75,¹⁵ there can be no doubt that his father Siyaka II. and Khottiga were contemporaries. There is further clear proof that about this time the Paramāras of Mālva were at feud with the Rāshtrakūṭas. For Dhanapāla says in his *Pāiyalacchhī* (verse 276) that he composed his work "when one thousand years of the Vikrama era and twenty-nine besides had passed, when Mannakheḍa or Mānyakhēṭa had been plundered in consequence of an attack (*made*) by the lord of Mālava." As this date, A. D. 972-73, is very close to that of the first grant of Vākpati II., I have formerly (*Pāiyalacchhī*, p. 7) conjectured that it was the latter prince who plundered the capital of the Rāshtrakūṭas, and that his opponent was Karkarāja, the donor of the Kardā *Śāsana*. With the new information furnished by the Udepur *Prasasti*, this becomes doubtful, and it must be conceded that Dhanapāla may allude to Siyaka's expedition against Khottiga. According to the *Navasahasāṅkacarita* the name of Siyaka's consort, i.e., of his first queen, was Vadaḍā.

Siyaka's son Vākpati II. bore also the secondary names Utpalarāja, Muñja, Amoghavarsha, Prithivivallabha, and Śrīvallabha. The three last occur only in his land-grants, while the first is found in the *Nacasahasāṅkacarita* (XI, 92) and in some other literary works. The identity of Vākpati and Muñja, which was first recognised by Dr. F. E. Hall, is proved, not only by the Nāgpur *Prasasti* where Muñja appears instead of Vākpati, but still more clearly by two quotations in Dhanika's commentary on the *Dasārūpa*. There the same verse is attributed on p. 184 of Hall's edition in the *Bibliotheca Indica*, to "the illustrious king Vākpatirāja," and on p. 186, to "the illustrious Muñja."

The *Prasasti* (verses 13-15) praises Vākpati for his learning, eloquence and poetical gifts as well as for numerous victories. On the first point his poet-laureate Padmagupta is likewise most emphatic. He says (*Nav. Char.* I, 6) :—

"We worship his majesty king Vākpati, the only root of (*that*) creeper of paradise, Sarasvatī,—him through whose favour we, too, walk on the path trodden by princes among poets;"¹⁶ and again (*Nav. Char.* XI, 93) :—

¹² *Indian Antiquary*, vol. XII, page 255. The date is perfectly certain, because the week day is also given. The 22nd October of 971 A. D. corresponds according to Oppolzer, *Canon der Finsternisse*, p. 308, to the day 2076010 of the Julian period, and hence is a Sunday. The middle of the eclipse happened at 3 hours 45 minutes, Greenwich time, or about 9 A.M. Lakhā time. According to the map No. 104 in the same work, the beginning of this eclipse was visible in Central India.

¹³ The Kardā grant was issued on Wednesday, Āśvayuja, full-moon day, Śaka Samvat 894 (*Indian Antiquary*, loc. cit., p. 263), when an eclipse of the moon took place. The eclipse is, therefore, that which occurred on September 25, 972, the day 2076340 of the Julian period, and consequently a Wednesday. It happened at 14 hours 51 minutes, Greenwich time, or about 8 P.M., Lakhā time, and hence was visible in India.

¹⁴ *Indian Antiquary*, vol. XII, p. 256, and Bhāṇḍārkar, *Early History of the Deccan*, p. 54. With the latter I agree in considering Krishnarāja to be Khottiga's elder brother.

¹⁵ *Indian Antiquary*, vol. VI, p. 51.

¹⁶ *Ueber das Navasahasāṅkacarita*, p. 5 (585).

"After Vikramāditya departed, after Śātavāhana went, divine Sarasvatī found rest with this friend of poets."¹⁰

There is also evidence that this praise was not undeserved. Altogether irrespective of the somewhat suspicious verses attributed to Muñja-Vākpati in the *Prabandha-chintāmaṇi*, in the *Bhojaprabandha*, and similar works, the anthologies and works on *Alaṅkāra* quote occasionally compositions of Vākpatirāja the son of Harshadeva, of Muñja or of Utpalarāja, which show that he possessed some talent. He also was a liberal patron of poets, on which point Padmagupta lays particular stress in the verses quoted above. And it agrees with his statement that Dhanamjaya, the author of the *Daśarūpa*, boasts of having belonged to the court of Muñja,¹¹ as well as that his brother Dhanika, who wrote the *Daśarūpāvaloka*, calls himself the *mahāśādhya* of the illustrious great king Utpalarāja.¹² Both names refer, as is now plain, to Vākpati. Further, Halāyudha, the commentator of Piṅgala's work on metrics, praises Vākpatirāja as "the tree of paradise that grants the wishes of all applicants," and Dhanika, who quotes it, makes the note that Muñja is the king referred to.¹³ Halāyudha was, therefore, too, one of the protégés of Vākpati II. It is finally not improbable that Dhanapāla, the author of the *Pāyala-chchhī*, likewise enjoyed his favour, though the later *Prabandhas* make him one of the court-poets of Bhoja.¹⁴ The latter statement must be erroneous, as I have shown in the introduction to my edition of the *Pāyala-chchhī*, p. 10.

As regards Vākpati's military exploits, the Udepur *Prasasti* asserts (verse 14) that he subdued the Karpāṭas, Lāṭas, Keralas, and Cholas, as well as (verse 15) that he vanquished Yuvarāja, slew his generals and raised his sword on high in Tripurī. The last-mentioned foe is, as Dr. F. E. Hall and Sir A. Cunningham have stated,¹⁵ the Chedi king Yuvarāja II., who ruled during the last quarter of the tenth century A. D. Vākpati's success cannot of course have had any lasting effects, as the Haihayas of Chedi continued to flourish for at least two centuries longer. With respect to the victories reported in verse 14, little can be said. Padmagupta does not give any information regarding the wars of his first master, probably because the tragical end of the latter was fresh in men's memory and he thought it improper to praise for his warlike exploits one who had been taken captive and executed by his foe. Further, as has been shown above, Dhanapāla's remark about the plundering of Mānyakheta cannot be referred any longer with full confidence to an expedition of Vākpati. It is only Merutuṅga who supports a portion of the statements in verse 14. He says¹⁶ that Muñja had conquered the Chālukya Tailapa II. sixteen times, before he undertook his last expedition, in which he lost his throne and his life, and that he hence despised him. This statement would agree with the assertion of the *Prasasti* that Vākpati had subdued the Karpāṭas; and it is not incredible that he really may have gained some successes over the

¹⁰ *Ueber das Novasiddhāntakāraṇa*, pp. 27, 33 (607, 613).

¹¹ *Daśarūpa*, last verse, p. 236 (Hall).

¹² *Daśarūpa*, p. 3, note, and H. H. Wilson, *Hindu Theatre*, vol. I, p. 20 (ed. Bost). Dr. Hall has left out this note in his edition, though he found it in one of his MSS. It is no doubt genuine, because a later Padāt would not have been able to put in the little-known words of Vākpati-Muñja.

¹³ Peterson, Vallabhadra's *Siddhāntakāraṇa*, p. 115.

¹⁴ *Prabandha-chintāmaṇi*, pp. 90 ff. (Bombay edition.)

¹⁵ *Jour. Am. Or. Soc.* vol. VI, pp. 816, 817, and Cunningham's *Arch. Surv. Rep.* vol. IX, p. 105.

¹⁶ *Prabandha-chintāmaṇi*, p. 55 (Bombay edition.)

southern kingdom. The alleged submission of the Keralas and Cholas, on the other hand, is extremely doubtful. It is difficult to understand how he could have come into contact with the latter two, whose countries lay at such a great distance from Málvā. As regards the Lāṭas or the inhabitants of Central Gujarāt, a raid on and a success over them is not at all improbable. Northern Gujarāt had been conquered somewhat earlier by Mālarāja²⁷ and Central Gujarāt had come into the possession of his opponent Bārapa.²⁸ The time was certainly not a quiet one, and it may have been that the king of Málvā then attacked his western neighbours, as happened so frequently during the next following centuries.

As might be expected, the *Prakāśi* is silent about Vākpati's end, just as Padma-gupta says nothing about it. According to the account of the *Prabandhachintāmaṇi* (*loc. cit.*), the king undertook his last expedition into Tailapa's country against the advice of his minister Rudrāditya. He was defeated, after crossing the Godāvari, which formed the northern boundary of Tailapa's kingdom, and was taken captive. After a protracted captivity he made a futile attempt to escape, in consequence of which he was first treated with great indignity and finally executed.²⁹ The story is embellished with numerous touching incidents and with many verses which the captive king is said to have composed. Though all these details are probably worthless, it is certainly true that Muñja-Vākpati was destroyed by Tailapa; for two Chālukya inscriptions boast of this feat.³⁰ It is likewise true that Rudrāditya was Vākpati's minister, as he is mentioned in the *Śāsana* of A. D. 979. The date of his death probably falls between A. D. 994 and 997. For in the colophon of Amitagati's *Subhāshitaratnasamudhāna*, it is stated that the work was composed during the reign of Muñja in Vikrama Samvat 1050 or A. D. 993-94,³¹ and Tailapa II. himself died in Śaka Samvat 910 or A. D. 997-98. The beginning of Vākpati's reign is probably not far distant from A. D. 974, the date of his first land-grant.

Vākpati II. was succeeded by his younger brother Sindhurāja, who, according to the *Navasāhasāṅkacharita*, had the Bīrudas Navasāhasāṅka and Kumāranārāyaṇa. The half Prakṛitic familiar form of his name, used in the *Prabandhas*, is Sindhula or Sindhala. The Udepur *Prakāśi* allots only verse 16 to him, and reports of him the single feat that he conquered a king of the Hūṇas. The *Navasāhasāṅkacharita* (X, 14-20) mentions the same victory, and in addition others over the prince of the Kosalas as well as the inhabitants of Vāgaḍa and Lāṭa and the Muralas.³² Successful expeditions against the three first-named countries are not incredible. For there was a southern Kosala kingdom, which included portions of the Central Provinces and Berar and therefore lay not far distant from Málvā.³³ Further, there is a district still called Vāgaḍ, which lies close to the north-western frontier of Málvā. It corresponds with

²⁷ K. Forbes, *Éts Mālā*, pp. 37 T. (2nd edition), and *Indian Antiquary*, vol. VI, p. 151.

²⁸ K. Forbes, *loc. cit.*, pp. 38, 40; *Indian Antiquary*, vol. XII, pp. 196 ff.

²⁹ Nos. 206 and 297 of the *Prabandhachintāmaṇi* (*Jud. Off. Libr. Sans. MSS.* Bühler) say that he was hung on the branch of a tree. The Bombay edition omits the passage.

³⁰ J. F. Fleet, *The Dynasties of the Kanarese Districts*, p. 40.

³¹ This approximate date has been found by Dr. Bhāṇjārkar, *Report on the Search for Sanskrit MSS.*, 1882-83, p. 45. He, however, differs a little, because he places the beginning of the Vikrama era in B. C. 56. The land-grants show, however, that the Vikrama years began in Málvā with Chaitra Sudi 1. Hence it seems advisable to refer Amitagati's date to A. D. 993-94 instead of to A. D. 994-95.

³² *Ueber das Navasāhasāṅkacharita*, p. 19 (1900) and p. 46 (1906).

³³ Cunningham's *Ancient Geography*, pp. 319 ff.

the modern Dungarpur in Rājputānā," which even in recent times has been tributary to the Marāṭha ruler of Dhār. It is not at all unlikely that Sindhurāja made attacks on these two neighbouring districts as well as, imitating his father, on Lāṭa, just beyond his south-western frontier. But a war with the Muralas, who are the same as the Keralas in Southern India, is not probable, except by assuming that the term has been used inaccurately, with that poetical license of which the Sanskrit writers frequently avail themselves, for the inhabitants of the Dravidian districts in general. If that may be done, the passage probably refers to a continuation of the feud between the kings of Mālvā and the Chālukyas of Kalyāṇi during the reign of Sindhurāja. It also continued, as we shall see, during the next reign.

A great deal more is told about Sindhurāja in the *Navasāhasāṅkacharita*, which describes the manner in which he gained the Nāga princess Śaṣiprabhā, after destroying the Asura Vajrāṅkuśa who resided in Ratnavatī "fifty gavyūtis from the Narmadā," and after obtaining his golden lotus.³⁵ The whole story, as it stands, is purely mythological. But it has no doubt a historical basis, and Padmagupta has intentionally, possibly for poetical reasons, distorted the facts. One of the points which I consider as certain, is that the Nāga princess, whom the king is said to have gained and wedded, belonged to the race of the Nāga Kshatriyas, of whose former existence in Rājputānā and Central India we have documentary evidence.³⁶ The Asura Vajrāṅkuśa, whose golden lotus was the bride-price paid by Sindhurāja, is very likely some historical person in disguise, because otherwise the situation of his capital would not be specified in so matter-of-fact a manner. But it is for the present impossible to guess who may be meant, or who the Vidyādharas were with whom the king was allied. Another certain historical fact, to be learned from the *Navasāhasāṅkacharita*, is that Sindhurāja's chief minister was called Yaśobhaṭa and bore the Biruda Ramāṅgada.³⁷

The poem furnishes also some indications as to Sindhurāja's relation to his brother Vākpati and permits us to make a guess as to the duration of his reign. According to the *Prabandhas*, Sindhurāja was a very unruly character, and was treated by his brother with great severity. Merutuṅga asserts³⁸ that owing to his misdeeds he was first banished and went to Gujarāt, where he settled in the neighbourhood of the town of Kāsahrada, or, according to Mr. K. Forbes,³⁹ Kāsindra-Pālaḍi near Ahmadābād. Later he returned to Mālvā and was at first received well by Muñja-Vākpati. But, when he again behaved ill, he was deprived of his eyesight and confined in a wooden cage. During his captivity his son Bhoja was born. When Bhoja grew up, Muñja was warned against him by a prophecy and ordered his execution. Just before the order was carried out, Bhoja sent a verse to his uncle, which produced a change in the latter's disposition. The order was not only revoked, but Bhoja was made Yuvarāja or

³⁵ See the map prefixed to the account of Mahikāntā in the *Bombay Gazetteer*, vol. V, page 355. According to the *Rājputānā Gazetteer*, vol. I, page 276, the language of Dungarpur is called *Bāgar*. This word, too, is probably derived from the old name of the country. When I wrote my German article on the *Navasāhasāṅkacharita*, I was not aware of the existence of this *Vāgaḍa* and identified the country, named by Padmagupta, with eastern Kachh, which is also called *Vāgaḍ*. The greater distance of the latter district from Mālvā makes the identification now improbable.

³⁶ See Zacharias's analysis of the poem in the article quoted, pp. 14 (594-23 (603), and especially pp. 18 and 22.

³⁷ See *Indian Antiquary*, vol. XIV, p. 75, and Sir A. Cunningham, *Archaeological Survey Reports*, vol. II p. 310.

³⁸ *Ueber das Navasāhasāṅkacharita*, p. 15 (595).

³⁹ *Prabandhachintāmaṇi*, pp. 56ff. (Bombay.)

⁴⁰ *Rās Mālā*, p. 64.

beir-apparent. He mounted the throne after Muñja had been killed by Tailapa. Against this the *Navasahasāṅkacharita* (XI, 98) says that "Vākpati placed the earth in Sindhurāja's arms, when he started for Ambikā's town." Strictly interpreted, this sentence would mean that he made his brother Yuvarāja on his death-bed and solemnly appointed him his successor. Considering what we know of Vākpati's manner of death, this view is not admissible. But the passage may indicate that Sindhurāja had become Yuvarāja some time before Vākpati's fatal expedition. At all events it does not give one the idea that enmity reigned between the two brothers. And there is a further fact which favours the same conclusion. For Padmagupta, who had been first Vākpati's poet-laureate, later held the same position in Sindhurāja's court. He himself says (*Nar. Char.* I, 7) :—⁴⁰

"When his majesty Vākpati was about to ascend to heaven, he placed a seal on my song; Sindhurāja, the younger brother of that brother of poets, now breaks it."

Had the brothers been deadly enemies, Padmagupta would certainly have been left in obscurity after his first patron's death.

As regards the second point, the duration of Sindhurāja's reign, his various military undertakings, which the *Navasahasāṅkacharita* reports, certainly prove that he must have reigned for at least seven or eight years before the poem was written. As Vākpati II. died between A. D. 994 and 997, it is not possible to assume that Padmagupta composed it earlier than about the middle of the first decade of the eleventh century. How much longer Sindhurāja may have reigned, cannot be determined at present.

The statements of the Udepur *Prasasti* regarding Sindhurāja's son Bhoja are most extravagant. Verse 17 asserts that he ruled the earth from Kailāsa in the Himālayas to Malayagiri in Malabār and from the mountain where the sun rises to that where it sets, and thus gives a most ridiculous account of the extent of his dominions, which in reality never much exceeded the limits of modern Mālva. Verse 18 names as the kings and nations vanquished by him the lord of Chedi, Indraratha, Toggala (?), Bhīma, the king of the Gūjaras, the lord of Lāṭa, the Karpāṭas, and the Turushkas. Verse 18 alludes to his extensive knowledge and bestows on him the title *Kavirāja*, king of poets. Verse 20 informs us that he built numerous temples dedicated to various forms of Śiva and to Viṣṇu-Rāmeśvara. Verse 21 finally admits that he succumbed to foreign foes, and that at his death his capital Dhārā was in their possession.

As regards Bhoja's wars, the first was probably one with the Karpāṭas, i.e., the Chālukya king of Kalyāṇi. For, in an inscription⁴¹ of the reign of Jayasimha III., dated Śaka Samvat 941 or A. D. 1019-20, it is said that this king was "a moon to the lotus which was king Bhoja," i.e., that he took away Bhoja's glory just as the moon causes the day-lotuses to close their flowers; and again that he "searched out and beset and pursued and ground down and put to flight the confederacy of Mālava." These statements indicate that the king of Mālva was the aggressor, and that his attack was carefully planned. The southern inscription, of course, represents the Chālukya as successful, and the numerous documents from Jayasimha's reign certainly prove that he

⁴⁰ *Ueber das Nar. Char.* p. 6 (586), दिव विवाहसमयं वाचि मुद्रामद्वयं वा वाचपतिराजद्वयः । तस्मादुक्तं वाचिनाम्बुवत् विवदि तां संवदि विवराजः ।

⁴¹ *Indian Antiquary*, vol. V, p. 17; compare also Dr. Bhāṇjikar, *Early History of the Deccan*, p. 60.

cannot have suffered any serious reverse. But it is quite possible that Bhoja gained in the course of his expedition to the south some advantage which might be magnified by the Málvā court-poets into a great victory over the Karnāṭas.

This war must have taken place between Śaka Samvat 933 or A.D. 1011-12, the latest known date of Jayasimha's predecessor, and that of the inscription. Besides this encounter of Bhoja with the Chālukyas, we hear of a second through Bilhana, who tells us in the *Vikramānka-devacharita* (I, 91-94) that Jayasimha's successor, Someśvara II., who ruled from about A.D. 1042-3 to 1068-69, took Dhārā by storm and forced Bhoja to flee. The event is not mentioned in the southern inscriptions, but Bilhana celebrates it as the greatest deed of the father of his hero.

Bhoja's victory over the Chaulukya Bhīma I. (A.D. 1021-22 to 1063-64) is acknowledged by one of the later *Prabandhakāras* of Gujarāt. Merutunga narrates⁴² that, while Bhīma was engaged in the conquest of Sindh, Bhoja sent a certain Digambara Kulachandra with an army against Anhilvād. The town was taken. The conqueror sowed cowries at the gate of the palace and returned to Málvā, taking with him a *jaya-patra* or letter of victory. Hemachandra's silence regarding this defeat of Bhīma does not mean much. For, being a court-poet, he could not speak of reverses which his master's grandfather had suffered. It may be nevertheless a fact, and that particular one to which the *Prasasti* alludes. Merutunga has several other anecdotes regarding the relations subsisting between Bhoja and Bhīma. There is, however, only one among them, and that referring to Bhoja's end, which deserves any notice. It will be discussed below. Regarding Bhoja's wars with the kings of Chedi and Lāṭa and the Turushkas, nothing more can be said than that they are not improbable. For the first was also, as we have seen, the foe of Vākpati II. and appears as the chief actor in the story of Bhoja's end, while the second was the object of the attacks both of Siyaka II. and of Vākpati II. The Turushkas are, as always in the inscriptions of this period, the Muhammadans. The expeditions of Mahmud of Ghazni against Somnāth and later against Gwalior may very probably have forced Bhoja to fight against him. But it is very unlikely that the armies of Málvā should have gained a victory over him. I am unable to say who Indraratha and Toggala, the other two foes mentioned, can have been.

The praise of Bhoja's learning and proficiency in poetry in verse 18 is well deserved. The modern researches in the Indian libraries have brought to light a considerable number of hand-books of, or commentaries on, various Hindu Śāstras, which all bear the name of the *Mahārājādhirāja* Bhoja and are alleged to have been written by him, no doubt with the help of his Paṇḍits. Besides the well-known *Sarasvatikanthābharaṇa* on poetics and the equally famous *Rājamārtanḍa* on the *Yogasūtra*, the Bombay collections contain two works on *Jyotiṣa*, the *Rājamārtanḍa* and the *Rājamṛigāṇka-karaṇa*,⁴³ and the *Samarāṅgana* on architecture.⁴⁴ In Tanjore there is the *Videhajanevallabha* on *Jyotiṣa*. The list in the *Prabhāvaka-charita*⁴⁵ (written about A.D. 1250) shows that still a good many more works of the same description have to be recovered. A poetical composition by Bhoja, the *Śrīṅgaramaṇjarīkathā*, is partly

⁴² *Prabandhakāntāmāni*, p. 80.

⁴³ Nos. 342 and 343 of the Collection of 1879-80, and No. 108 of 1873-74.

⁴⁴ No. 356 of the Collection of 1880-81.

⁴⁵ *Ueber das Leben des Jaina Mönches Hemachandra*, p. 63 (251).

preserved in a fragment which I found in 1874 in the *Brihajjñānakosha* at Jesalmir.⁴⁶ A colophon on fol. 149b runs as follows: इति महाराजाधिराजपरमेश्वरबीभोजदेवविरचितायां शृंगारमंजरीकथायां पद्मराककथानिका द्वादशी समाप्ता ॥ The work is partly in prose and partly in verse.

Regarding the extensive building operations which Bhoja undertook according to verse 20, I am not able to bring forward any corroboration from other sources. But it is very probable that a prince, so fond of display as he was, adorned his capital and perhaps even foreign sacred places with architectural monuments.

The hints regarding Bhoja's end in verse 20 of the Udepur *Prāsaṁsī* agree very closely with those given in the Nāgpur *Prāsaṁsī*, and are perfectly reconcilable with Merutuṅga's story⁴⁷ according to which he succumbed to a combined attack of Karna of Chedi and of Bhīma I. of Gujarāt, or died, just when this attack took place. Both these kings, no doubt, were his contemporaries⁴⁸ and his neighbours in the east and in the west. Nevertheless an implicit acceptance of the story has its difficulties. For the Chedi inscriptions do not even hint that Karna worked the destruction of the most famous monarch of the eleventh century. Nor does Hemachandra, who wrote his *Dvayātraya Kāvya* about 150 years before Merutuṅga's times, say that Bhīma I. had a share in Bhoja's reverses, though otherwise he is anxious to place Bhīma's military exploits in the best possible light. It seems strange that the Chedian court-poets and older Gujarātī writers should both have forgotten to notice an event which must have reflected so much glory on the ancestors of their patrons. Owing to these considerations I cannot at present give as unqualified an assent to Merutuṅga's story as I have done on a former occasion.⁴⁹ Neither the date of Bhoja's accession to the throne, nor that of his defeat and death, can, I fear, be accurately ascertained. All that can be said regarding the former event is that it must have happened between the date of the composition of Padmagupta's *Navasāhasāṅkacharita* about A. D. 1005, and that of Bhoja's war with Jayasinha III. of Kalyāṇī, which latter occurred, as has been shown, between A. D. 1011-12 and 1018-19. It seems probable, however, that it lay closer to the lower than to the remoter of these two limits. For Padmagupta does not mention Bhoja in his poem. This is a certain sign that Bhoja was not grown up at the time when he wrote. For, if that had been the case, Padmagupta would have felt it his duty to put in a compliment for the heir-apparent, as the court-poets invariably do in similar cases. Bhoja may then have been a boy of ten or twelve or even fourteen years, but he cannot have reached as yet the Indian age of majority, his sixteenth year. If I am right in placing the composition of the *Navasāhasāṅkacharita* about the year 1005 A. D., the time when Bhoja can have assumed the reins of government must fall about A. D. 1010, or even somewhat later. Further, certain dates during his reign are furnished by his land-grant of Vikrama Samvat 1078 or A. D. 1021-22, by the statement of Berūnī, that Bhojadeva ruled over Dhārā and Mālva when he wrote his *Indica*,⁵⁰ in A. D. 1030, and by the date in the *Rājamrigaṅgākaraṇa*, Śaka Samvat

⁴⁶ I ordered a copy to be made, which, however, has never been sent.

⁴⁷ *Prabandhaśāstī*, pp. 117 ff.; E. Forbes, *Ed. Māli*, p. 68 f.

⁴⁸ Sir A. Cunningham's *Arch. Surv. Rep.* vol. IX, p. 107.

⁴⁹ *Vikramāṅkadevacharita*, p. 23.

⁵⁰ See Professor Sachau's Translation of Al-Berūnī's *Indica*, vol. I, p. 191.

964" or A. D. 1042-43. For the question when Bhoja died, the most important passage is that in Bilhana's *Vikramāṅkadevacharita*, where he says (XVIII, 96):—

"Assuming the voice of the pigeons that nested on the lofty turrets of her gates, Dhārā cried as it were to him (Bilhana) in pitiful tones: 'Bhoja (*is my*) king. He, indeed, is none of the vulgar princes. Woe is to me! Why didst thou not come into his presence?'"

I still believe that the verse means that Bilhana might have, but did not visit Bhoja for reasons not stated, and that Bhoja was alive when he reached Central India on his travels. If that is so, the death of Bhoja must fall some time after the year A. D. 1062, the earliest in which the departure of Bilhana from Kāśmīr can be placed." And it agrees with this assumption that Kalhana declares, *Rājataranginī*, VII, 259 (Calcutta edition):—

स च भोजनरेन्द्र दानोत्कर्षेण विभ्रुतो ।

सुरी तस्मिन्वर्षे सुखं हावास्ता कविबान्धवी ॥

"He (*Kshitipati*) and king Bhoja, famous for their great liberality (*and*) sages, were at that moment both equally the friends of poets."

The expression "at that moment" refers to the time after the coronation of Kalaśa in A. D. 1062, which is mentioned in verse 233. In estimating the value of Kalhana's assertion, it must be borne in mind that he wrote nearly one hundred years after the time of Bilhana's travels and after Bhoja. He is, of course, not a contemporary witness. But as his statement agrees with Bilhana's, it must be allowed some weight. I do not think that the date Vikrama Samvat 1116 and Śaka Samvat 981, assigned to Bhoja's successor Udayāditya in an inscription in the great temple at Udepur, proves anything against this. As Dr. F. E. Hall has stated,¹² the document is a horribly incorrect scrawl, which, according to lines 13-14, was written by order of one Sāgaravarman in Vikrama Samvat 1562, Śaka Samvat 1447 (*read* 1427) or Kali Yuga 4607,¹³ and it is absolutely worthless for historical purposes.

Regarding Udayāditya our *Prasasti* states merely that he was a Paramāra and Bhoja's successor, and that he freed his country from the enemies who had conquered it. It also implies that he restored a temple or statue of Vishnu in the boar incarnation. Whether he was related to his predecessor or not, does not appear.

TRANSCRIPT.

L. 1. श्री नमः शिवाय ॥

गंगावसंसिद्धमुज्जंगमालवाले कलेन्दोरमलांकुराभा ।

यन्मूर्तिं नखेहितकल्पवृक्षा भातीव भूलैः स तवास्तु शंसुः ॥ [१४]¹⁴

2. सानन्दनदिकरमुंदरसांद्रनांदीनादेन तुवुहमनोरमगानमानैः ।

[चुल्लं]स्वस्वमनि[शं] सुरवासवेष्टा यन्मायतो भ-

¹² According to my copy of the Jesalmir MS. it is शकी वेदुनन्दी. This is the initial point for the calculations in the *Karans*.

¹³ See *Vikramāṅkadevacharita*, p. 23. According to the *Rājataranginī*, VII, 936, Bilhana left Kāśmīr "during the reign of Kalaśa."

¹⁴ *Jour. Am. Or. Soc.* vol. VII, p. 35.

¹⁵ I have before me two impressions prepared by Dr. Führer. From these the accompanying plate has been photographed; the title of the plate should be corrected into—"Udepur Prasasti of the reign of Udayāditya."

¹⁶ Metre, Indravajra. In Pāda 3 शं is blurred and वि abnormal. The reading is therefore not certain.

L. 3.

वतु वः स सिक् सिवाय ॥ [२॥]¹⁶

मूर्धस्थिता[भसरितोत्त]मयेव संभोरर्द्धागमंगघटनाइनमाश्रयंती ।
दृष्टाकनायवसतां

4.

सकलांगतुष्टा पुष्टिं नगेंद्रतनया भवतां विदध्यात् ॥ [३॥]¹⁷

गणेशो [व]: सु[खया]स्तु निघातः परशुः करे ।
यस्य नन्वघनायय-

5.

कंदोच्छित्वा इवोद्यतः ॥ [४] ॥¹⁸

अस्युर्वीधः प्रतीक्षां हिमगिरितनयः सिद्धदंपत्यसिद्धिः
स्थानं च ज्ञानभाजामभिमत-

6.

फलदो ऽखर्वितः सो ऽव्युंदाख्यः ।

विश्वामित्रो वसिष्ठादह्वरत व[ल]ती यव गां तत्प्रभावा-
ज्जज्ञे वीरोम्निकुंडाद्रिपुवलिनिधनं य-

7.

सकारैक एव ॥ [५॥]¹⁹

मारयित्वा परान्धेनुमानिन्ये स ततो मुनिः ।

उवाच परमारा — — धिर्वेद्रो भविष्यति ॥ [६॥]²⁰

तदन्ववाये ऽखिलयज्ञसंघतु-

8.

मामरोदाहृतकोर्त्तिरासीत् ।

उपेंद्रराजो द्विजवर्गैरब्धं सौर्यार्जितोत्तुंगवृत्त[मा]नः ॥ [७॥]²¹

तत्सूतुरासीदरिराजकुम्भिकंठोरवो

9.

वीर्यवतां वरिष्ठः ।

वीरैरसिंहचतुरस्रवान्ताभावया जयस्तंभकतप्रयसिः ॥ [८॥]²²

तस्मादभूव वसुधाधिपमौलिमालारत्नप्रभाश्चिरर-

10.

जितपादपीठः ।

श्रीसीयकः करकपाणजलोर्ध्वमस्त्रसमुन्नजो विजयिनां धुरि भूमिपालः ॥ [९॥]²³

तस्मादवन्तितरुणीनय-

11.

नारविन्दभास्वानभूत्करकपाणमरीचिदीपः ।

श्रीवाक्पतिः सतमखानुजतिसुरंगा गंगासमुद्रसलिलानि पिबन्ति यस्य ॥ [१०॥]

¹⁶ Metro, Vasantatilakā. Read "नवग्रह"; वैष्णव; सिक्. The first consonant of वृत्ति is destroyed and the second looks like ड; चनिङ is not certain.

¹⁷ Metro, Vasantatilakā. Read संभोर; *वसतां.

¹⁸ Metro Anushṭubh. The bracketed letters are almost completely gone. After this verse follows a rude symbolical figure and then another two vertical strokes, indicating that the Maṅgala is finished.

¹⁹ Metro, Śṛṅgāharā. The shape of the second sign is a little abnormal. The left half of the bracketed letter is gone. Read "द्विपक्षिणः".

²⁰ Metro, Anuṣṭubh. Read "परमाराधः पाविन्दो".

²¹ Metro, Upajāti. Read "वो". The last syllables look like—वेः.

²² Metro, Indravajrā. Read "वैरसिंह".

²³ Metro, Vasantatilakā. Read "वसुधाली".

²⁴ Metro, Vasantatilakā. Read "वसुधाली".

- L. 12. जातस्तस्माद्दिरिसिंहोन्मनाद्या लोको वृते [वचट]स्नामिनं यं ।
शत्रोर्वर्म्म धारयासेर्विहल्य श्रीमद्वारा सुचिता येन राज्ञा ॥ [११॥]⁶⁶
तस्मा-
13. दम्भुदरिनरेखरसंघसेवागज्जैर्द्वरवसुंदरतुर्यनादः ।
श्रीहर्यदेव इति श्रीहृग्देवलक्ष्मी जयाह यो युधि नगादसमप्र-
तापः ॥ [१२॥]⁶⁷
14. पुत्रस्तस्य वि[भू]यिवाखिलधराभोगो गुणैकात्म्यदं
सौर्याक्रान्तसमस्तसत्तुविभवाधिव्याधवित्तोदयः ।
वत्सलो -
15. चक्रवित्तवर्त्तकलनप्रज्ञातशा[स्त्रा]गमः
श्रीमहाकपतिराजदेव इति यः सद्भिः सदा कीर्त्यते ॥ [१३॥]⁶⁸
कर्णाटलाटकेरल -
16. चीलशिरीरक्षरागिपदकमलः ।
यस्य प्रणयिमणार्थितदाता कव्यदुमप्रस्यः ॥ [१४॥]⁶⁹
सुवराजं विजित्वाजौ हत्वा तद्वा-
17. हिनीपतीन् ।
खड्गमूर्च्छितं येन त्रिपुर्यो विजिगीषुणा ॥ [१५॥]⁷⁰
तस्यानुजो निर्जितलङ्घणराजः श्रीसिंधुराजो विजयार्जि-
18. तचोः ।
श्रीभोजराजो जनि येन रत्नं नरोत्तमाक्रम्यकदचित्तीयं ॥ [१६॥]⁷¹
आ कैलासाश्रमलयगिरितोऽश्लोदयाद्रिद्वयादा
मुक्ता पृष्ठी पृथु-
19. नरपतेस्तुत्वरूपेण येन ।
उन्मूल्योर्वीभरगुह[ग]णा लीलया चापयज्या
चित्ता दिक्षु चितिरपि परां प्रीतिमापादिता च ॥ [१७॥]⁷²
साधितं विहितं दत्तं
20. भ्रातं तस्यैव केनचित् ।
किमन्यत्कविराजस्य श्रीभोजस्य प्रशस्यते ॥ [१८॥]⁷³
चेदीश्वरैर्द्वरय[तोम]ल[भोमसु]ख्यान्कर्णाटलाटपतिगूर्जरराट्पुत्र-
21. प्कान् ।
यद्वत्त्वमात्रविजितानवलोक्य भौला दोषां यलानि कलयन्ति न [योदु]लो[कान्] ॥ [१९॥]⁷⁴
केदाररामेश्वरसीमनाय[सु]डीरकालानलरुद्र-

⁶⁶ Metre, Śālinī. The bracketed letters are badly damaged.

⁶⁷ Metre, Vasantatilakā. Read "नरेखर"; श्रेया.

⁶⁸ Metre, Śardūlavikrīḍita. Read "विजिगीषुणा", the मू is not recognisable; read श्रीर्षा, मनुविभवाधिव्याधवित्तोदयः.

⁶⁹ Metre, Āryā.

⁷⁰ Metre, Anuṣṭubh. Read चङ्ग जर्षीजयो.

⁷¹ Metre, Upajāti.

⁷² Metre, Maṇḍākrāntā. The first syllable of मणा is very doubtful; read चापयज्या.

⁷³ Metre, Anuṣṭubh.

⁷⁴ Metre, Vasantatilakā. The bracketed letters are all more or less doubtful, "लोम" may have been "लोम" or "लोम".

L. 22.

सत्त्वैः [1]

सुराय[वै]र्वाप्य च यः समन्ताद्यथार्थसंज्ञां जगतो चकार ॥ [२०॥]⁷
 तत्रादित्यप्रतापे गतवति सदनं स्वर्णिनां भर्ग्यमन्ते
 व्यासा धारैव धात्री रिपुति-

23.

मिरभरैर्घोललोकस्तदाभूत् ।

विष्वक्सांगो निहत्विोद्वटरिपुति[मिरभ]रं खड्गदंडांसुवाले-
 रन्वो भासानिवोद्यन्नुतिसुदितजनाब्जोद-

24.

यादित्यदेवः ॥ [२१॥]⁷⁹

येन धरणीवराहः परमारणो[वृत्तो] निरायासा[त्] ।
 [तस्यैतस्या भू]मेरुद्वारो वत कियन्मात्रः ॥ [२२॥]⁷⁹
 [कुंवान्य -]तवाजिब्रजम्.⁷⁷

TRANSLATION.

Om, adoration to Śiva!

(Verse 1.) May that Śambhu tend to thy welfare, on whose head the pure crescent of the moon looks like a sprout of the creeper of paradise that is desired by the worshippers, (*standing*) in a basin of snakes sprinkled by the water of Gaṅgā!⁷⁸

(2.) May that Śiva conduce to your happiness, before whom the harlots of the abode of the gods⁷⁹ needs ever dance to the sound of the loud, beautiful time beating of joyful Nandin's hands and to the tunes of Tumburu's soul-enchancing songs!

(3.) May the daughter of the mountain (*Pārvatī*) grant you prosperity,—she who, out of jealousy, as it were, of the aerial river (*Gaṅgā*) that rests on Śambhu's head, firmly clings to one half of his body, joining hers (*to his*), and who feels pleasure in every limb when she sees the subjection of her lord!⁸⁰

(4.) May Gaṇeśa grant you happiness, in whose hand a sharp axe is raised in order to cut off, as it were, the root of the great sinfulness of his worshippers!

(5.) There is in the west a son of the Himālaya, that lofty mountain, called Arbuda (*Ābū*), that gives the desired reward to those possessing (*true*) knowledge, and (*is*) the place where the conjugal union of the Siddhas is perfect.⁸¹ There Viśvāmitra forcibly took from Vasishṭha (*his*) cow. Through his (*Vasishṭha's*) power a hero arose from the firepit, who singly worked the destruction of the enemy's army.

(6.) When he had slain the enemies, he brought back the cow; then that sage spoke: "Thou wilt become a lord of [*kings, called*] Paramāra."

⁷⁸ Metre, Upajāti. Read रामेश्वर. The first syllable of *चंडोर* is doubtful; समन्ताद्य looks like समन्ताद्य.⁸⁰

⁷⁹ Metre, Śṛṅgadhara. Read विष्वक्सांग; *दंडांसुवाले*, in the eighth syllable of the last Pāda only the न is quite certain.

⁸⁰ Metre, Āryā. The bracketed letters are partly very difficult to recognise.

⁸¹ The bracketed letters are doubtful.

⁷⁷ Śeṣha being coiled round Śiva's neck, forms an *dhārā* or basin which retains the water of Gaṅgā when it flows from the head of the deity. The crescent of the moon on Śiva's head elsewhere is compared with the *bijānkura*, the seed-sprout, of the world; see, e.g., Bhoja's land-grant, *Indian Antiquary*, vol. VI, p. 53, verse 1. Strictly *gṛāḍmabhojyādi* qualifies *mārdāni*.

⁷⁹ *Le.*, the *Āpasrasas*.

⁸⁰ "When she sees the subjection of her lord," *i.e.*, when she sees that, being united with her, he cannot escape and fight with Gaṅgā.

⁸¹ The verse alludes to the existence of Śaiva *maṭhas*, or monasteries.

(F. 7.) In his line there was Upendrarāja, whose fame was proclaimed by the immortals, satisfied by the multitude of all sacrifices,—who was a jewel among the twice-born and gained high honour of kingship⁸² by his valour.

(8.) His son was a lion for the elephant-like hostile kings, the best of heroes, the illustrious Vairisimha, who composed his own eulogy by (*erecting*) pillars of victory (*everywhere*) on the earth that is bounded by the four oceans.

(9.) From him sprang the illustrious Śtyaka, a prince (*standing*) in the first rank of conquerors, whose footstool was resplendent and coloured⁸³ by the rays of the jewels in the diadems of kings,—(*he*) the crowd of whose enemies was submerged in the waves of the water of the blade in his hand.⁸⁴

(10.) From him sprang the illustrious Vākpati, a sun for (*those*) water-lilies, the eyes of the maidens of Avanti, (*he who was*) resplendent with the rays of the sword in his hand, who resembled Śatamakha (*Indra*), and whose armies drank the waters of Gaṅgā and of the ocean.⁸⁵

(11.) From him was born Vairisimha, whom the people call by another name, the lord Vajraṭa; by that king famous Dhārā was indicated, when he slew the crowd of his enemies with the sharp edge (*dhārā*) of his sword.⁸⁶

(12.) From him sprang he who is called his glorious majesty Harsha, the sound of whose trumpets was beautiful like the noise of the roaring of mighty elephants in the armies of numerous hostile kings, he who, equalling the snake-eater (*Garuḍa*) in fierceness, took in battle the wealth of king Khoṭṭiga.⁸⁷

(13.) His son who, (*being*) the sole abode of good qualities, adorned the whole globe of the earth, the growth of whose riches was proportionate to the deposits of wealth (*which he received*) from all foes that were conquered by his bravery,⁸⁸ who, cultivating eloquence, high poetry and the art of reasoning, completely mastered the lore of the Śāstras, was he who is ever praised by the virtuous as his glorious majesty Vākpati;

(14.) He whose lotus-feet were coloured by the jewels on the heads of the Karpāṭas, Lāṭas, Keralas and Cholas, and who possessed the fame of a tree of paradise, since he granted to a crowd of supplicants whatever they desired;

(15.) Who, conquering Yuvarāja and slaying his generals, as victor, raised on high his sword in Tripurī.

(16.) His younger brother was the illustrious Sindhurāja, who conquered the king of the Hūṇas and who gained glory by his victories. He begat the illustrious Bhojarāja, a jewel without a rival, (*a hero*) who caused the best men to tremble.

(17.) He, who resembled king Prithu, possessed the earth up to Kailāsa, up to the

⁸² Or "the honour of exalted kingship."

⁸³ "Coloured" because the diadems of the prostrate kings contained rubies and other coloured stones.

⁸⁴ For the last phrase compare verse 7 of the *Prasasti* of Hemachandra's grammar, *Ueber das Leben des Jains Mönches Hemachandra*, p. 66 (234).

⁸⁵ "A sun for (*those*) water-lilies, the eyes of the maidens of Avanti," i.e., who made the young women open their eyes wide with joy and surprise at his beauty, just as the sun causes the day-lilies to open their flowers.—"Whose armies drank the water of the Gaṅgā and of the ocean," i.e., who made victorious expeditions as far as the Arabian Sea in the west and as far as the Ganges in the east. No historical inference can be drawn from such a vague statement.

⁸⁶ "By that king famous Dhārā was indicated," i.e., slitting the foe with the edge (*dhārā*) of his sword the king indicated that Dhārā belonged to him.

⁸⁷ The snake-eater Garuḍa was the cognizance of the Paramāras; see the facsimiles of Vākpati's and Bhoja's grants, *Indian Antiquary*, vol. VI, *loc. cit.* Naga is given in the *Kusha* as a synonym of *adga*.

⁸⁸ The translation follows the emended reading which I have proposed in the notes to the text.

of the Gupta period, but show certain peculiarities. Very characteristic are the curves attached to the left-hand limbs of *ga* and *śa*, the peculiar angular form of the *sa*, the horizontal stroke of which has been attached to the left-hand limb and forms with it a triangle open at the top just as in the modern handwriting of Rājputānā. The roundness of *ra* is likewise remarkable. The language is the mixed dialect, incorrect Sanskrit strongly modified through the influence of the vernacular Prakrit, which once used to be called the Gāthā dialect on account of its occurrence in the metrical portions of the sacred writings of the Northern Buddhists. In my opinion it has been produced by the efforts of half-educated people to write the sacred language of the Brāhmanas. The earliest specimens usually show the greatest number of abnormal forms. Those occurring in this inscription have been discussed in detail in the notes to the translation.

The object of the inscription is to record the construction of a Buddhist monastery by one Roṭṭa-Siddhavṛiddhi, the son of Roṭṭa-Jayavṛiddhi, for the teachers of the Mahiśāsaka school.

The donor states (l. 7) that his father was honoured by the lord of Naśchira, either a town or a district, and was the lord or manager of many Vihāras (see note 19 to the translation). The inscription was incised during the reign of the king of kings, the great king Toramāna Shāha, or Shāhi, Jaūvīa, to whom and to whose family the donor wishes to make over a share of the merit gained by his pious gift. The date is unfortunately not readable with the exception of the month and of the day, the second *tithi* of the bright half of Mārgaśīras. This circumstance makes it impossible to accurately fix the age of the inscription. On palaeographical grounds it may be assigned to the fourth or the fifth century. I am not able to assert that the Toramāna of our inscription is identical either with the Toramāna of the Erān inscription or with the Toramāna of Kāśmīr, who is mentioned by Kalhana and who has left behind so many coins inscribed with Gupta characters. The fact that this Toramāna bears the title or surname Shāha or Shāhi and receives the epithet Jaūvīa which may be a tribal name or a *Biruda*, is, it seems to me, sufficient to prevent the identification with the other Toramānas, who are not characterised in this manner. All I would say regarding him is that he ruled over north-western India, and that he was an independent king. The latter point is indicated by his title *rājā[dhi]rāja*, 'king of kings,' or, more accurately, 'superior king of kings.' It is also highly probable that he was not a native Indian. The name Toramāna is neither Sanskrit nor Prakrit, but in all probability a foreign one. Professor J. Karabacek of Vienna informs me that it is Turkish, where *tōramān*, *tūramān* or *tōremen* means 'a rebel or insurgent'; and he is inclined to connect Jaūvīa with *jel*, 'a falcon.' A Laga-Turman is mentioned by Alberdūni, vol. II, p. 13 (Sachau's translation), as the last king of the Thibetan (?) or Turk Shāhi dynasty of northern India, among whom was Kanik (Kanishka?).

TRANSCRIPT.

- L. 1. —[राजा]—राजमहाराजतोरमाणवा[हि]जक — —[भिवर्धमानराज्ये — — संवत्सरे]¹
 2. — — — — मे मार्गेशिरमासशुक्लद्वितीयायाम् चा[न्द्रमय] — — — — गम्²

¹ The letters placed between brackets are very faint and partly doubtful. The first title seems to have been राजाधिराज, शहि, originally suggested by Mr. Fleet, is plain on the second impression. Probably राजमहाराज has to be restored according to a suggestion of Mr. Fleet. I read originally जक — — — गम्.

² The bracketed letters are very doubtful with the exception of the syllable च suggested by Mr. Fleet.

- L. 3. — — वर — यच्चिमातध्वानाध्ययनमोक्षचित्तानुकूले प्रदिष्ट — — — — — [न]-
 4. चचे भगवतो बुद्धस्य देवातिदेवस्य सर्वपापपरिचीलसर्वपुण्यसमुद्गत[स्य]¹
 5. तोर्णससारार्थवसत्वानां तारयिता दशबलवर्त्तिनचतुर्वैभारवचतस्रप्रतिभ[विदा]²
 6. अष्टादशविशेषोक्तानुतधर्मसम्बन्धगतस्य सर्वसत्त्ववत्समज्ञाकावृत्तिकस्य बु-³
 7. त्तप्रसुखचातुर्दिग्गे भिच्छसंघे देयधर्माय विहारप्रतिष्ठापन नवीरपतिप्रशस्ता-
 8. दारितनामधेयविशेषवृत्तिः रोटजयवृत्ति अनेकविहारस्वामिनो सत्युत्प्रेष यदत्र पुण्यं तद्वत्तु
 9. [मा]तापित्रो आपायकपोषकचित्तस्य जंबुद्वीपस्य दर्शयितारी अथेभावप्रत्यंगतायास्तु तथा
 विहारस्वामिनो
 10. रोटसिद्धवृत्ति सर्वेषां भ्रातराणां भगिनीनां पत्नीनां पुत्राणां दुहितृणां महाराजतोरमाणयाज्ञ-
 कवुः स-
 11. र्वेषां देवीनां राजपुत्राणां राजदुहितानां च सर्वसत्त्वानां अनुत्तरज्ञानावाप्तये अयं पुन विहारस्वो -
 12. पकरण चातुर्दिग्गे भिच्छसंघे परिषदि आचार्यमहीश[सकानां] सावकपु] — — — त्रेण [आचा]
 13. — — — त — — — — —

TRANSLATION.

In the prosperous reign of the king of kings, the great king Toramāṇa Shāhi Jaū-; in the..... th year, on the second (lunar day) of the bright half of the month of Mārgaśīras. Under the Nakshatra, which is propitious for pure, tranquil meditation, study and reflection on salvation this appropriate and meritorious gift,² the erection of a Vihāra for the congregation of the monks of divine Buddha, the god of gods,³ freed from all sin and endowed with all holiness,¹⁰ the saviour of beings that have crossed the ocean of births,¹¹ who possesses¹² the power of the ten powers,¹³ who

¹ There is large blank space between ई and वातिदेवस्य.

² The second sign of चतुर्वैभारस्य is injured, and the reading may be चलवैभारस्य. In that case it would be a mistake for चलादिरे. The Anuvāsa of प्रतिर्विदा is doubtful and the last two letters are very faint. But the reading is nevertheless certain.

³ Some strokes are attached to the ई of वेपीका which may be meant as a correction, the usual form of the word being वेचिका.

⁴ Between च and नुभरज्ञाना there are two short strokes — —, as if something had been lost. But the word is complete.

⁵ There is a vertical stroke to the left of the ई of आचार्य which either may have been an &-stroke or a continuation of the upright of च. The न of महीशकानां is abnormal and looks like न. Nevertheless the reading seems certain. The bracketed letters of the latter word and those following seem to have been written under a line of intentionally obliterated characters. It also looks as if the characters of line 13 had been defaced intentionally.

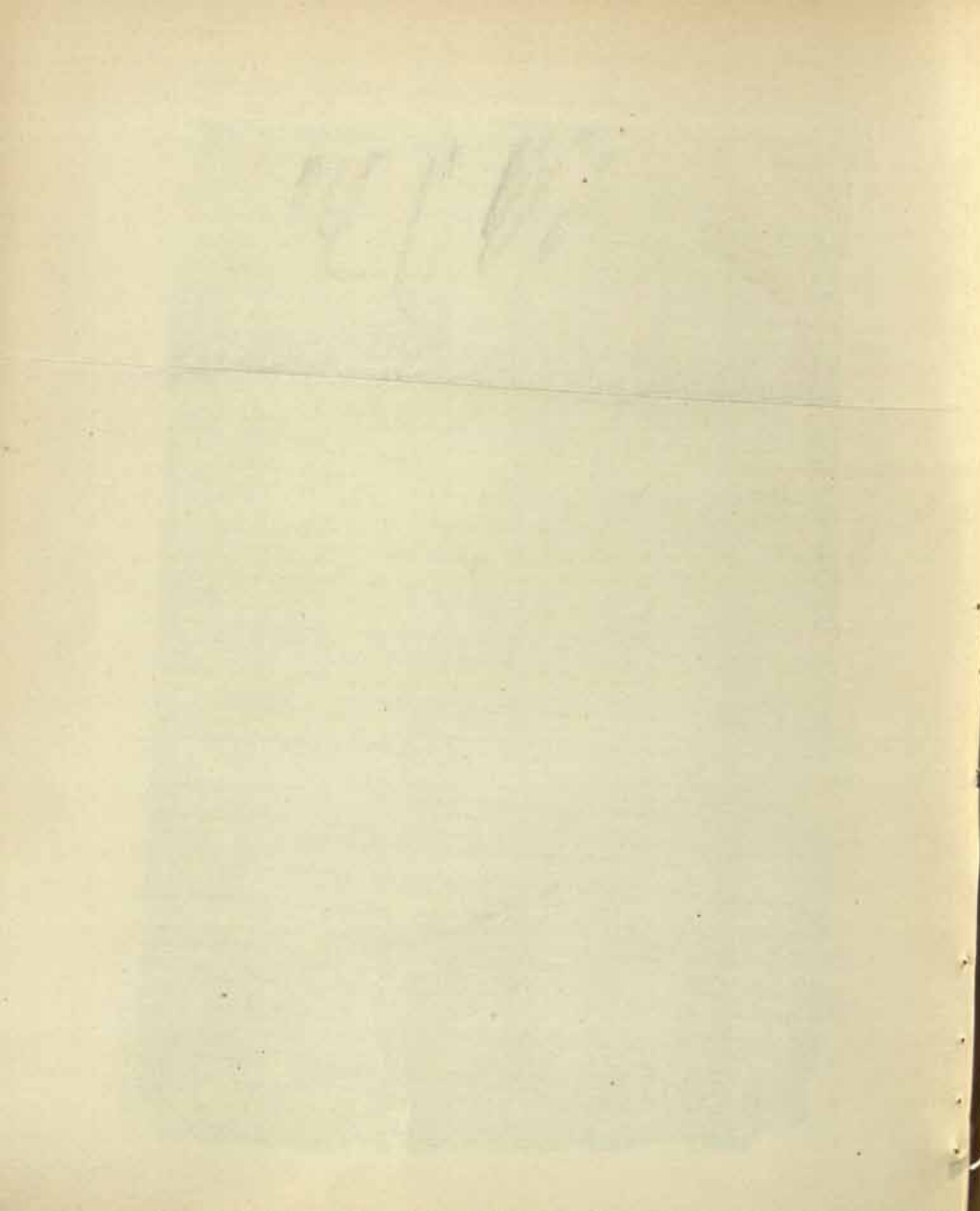
⁶ In accordance with the usage of the mixed dialect, the Anuvāsa of *deyadharmas* and *vihārapratishṭhāpana* have been left out. With respect to the word *deyadharmas* I accept Mr. Fleet's correction of the translation, *Corpus Inscr. Ind.* vol. III, p. 25, note, and now translate more closely by 'appropriate and meritorious gift,' though it may be doubted whether it conveyed to the ordinary mind any other meaning than 'a gift which secures merit.' *Vihārapratishṭhāpana*, 'the erection of a Vihāra,' is not an appropriate expression. It ought to have been simply 'a Vihāra.'

⁷ The epithet *devatideva*, 'the god of gods,' is regularly applied to Buddha; see, e.g., Minayeff, *Mahādevyūtpatti*, I, 15. *Sarvopapaparikhāṇa* and *sarvopapayasmudgata* are compounds formed on the model of the classic *agnyadhita* for *āhita*, etc.; see Pāṇini, II, 2, 37.

⁸ In *tīrasasādhārmasatēndā*, *sasāra* stands for *sasādra*; see above, note 8. *Tīrasitā* ought to be either *tīrasitūṣ* or *tīrasitī* accordingly as it may be intended for a separate word or for a part of a compound. The latter is the more probable explanation. For the substitution of a nominative for the stem is common in the mixed dialect.

⁹ I read originally *śamārdgataṣya*. *Samaardgataṣya* is Mr. Fleet's suggestion.

¹⁰ *Datābala* is either a new *a*-stem formed from *datābala* or a genitive with the omission of the *Visarga*; compare below *māṭpitra* (l. 9). Regarding the ten powers of Buddha see *Dharmasamgraha* (*Anecdota Oroniensia*, vol. I, part v), No. lxxvi, and Professor Max Müller's notes thereon.



has attained the four subjects of confidence,¹⁴ the four analytical sciences,¹⁵ the eighteen independent conditions,¹⁶ the supernatural condition,¹⁷ who cherishes all creatures and is most compassionate,—of which (*congregation*) Buddha is the chief and which comes from the four quarters of the world,—(*has been made*) by the virtuous son of Roṭṭa-Jayavṛddhi,¹⁸ the lord of many Vihāras,¹⁹ whose name, praised and honoured by the lord of Naśchira, (*indicates a*) particularly (*great*) prosperity.

Whatever merit (*there is*) in this (*act*), may it be for the attainment of supreme knowledge by (*my*) parents, the instructors²⁰ of Jambūdvīpa that is famous for nurses and nourishers,—(*their*) share being a preferential one,—²¹ moreover by all the brothers, sisters, wives, sons and daughters of the lord of the Vihāra Roṭa-Siddhavṛddhi,²² by all the queens, princes and princesses²³ of the great king Toramaṇa Shāha Jaūvīa²⁴ (*and*) by all creatures. But this benefaction²⁵ by a Vihāra (*is*) for the congregation of the monks of the four quarters, for the acceptance of the teachers, the Mahīśāsakas.²⁶ By the son of Śāddhaka.

¹⁴ If *chaturvaidvadya* is the correct reading, the form *chatur* for *chatur* or *chatur* is Prākṛitic. Regarding the four subjects of confidence, see *Dharmasamgraha*, No. lxxvii. The translation is that of Childers' *Pali Dictionary*, sub voce *vesārajja*.

¹⁵ *Chaturvaidvadya* is a monstrous form for *chaturvaidvadya*, in which the mutilated inflected form of the nominative has been preserved; compare above *idragitā*. Regarding the four analytical sciences, see *Dharmasamgraha*, No. li.

¹⁶ Regarding the eighteen independent conditions, see *Dharmasamgraha*, No. lxxix.

¹⁷ I translate *adbhutatādharma* according to its etymological sense. The *Dharmasamgraha*, No. lxii, and other works know the word as the name of one of the nine kinds of scriptures. It cannot have that meaning in this passage.

¹⁸ I take *Roṭṭa*, which stands here before *Jayavṛddhi* and appears below l. 10 in the form *Roṭa* before the name of the donor *Siddhavṛddhi*, to be the name of a caste, clan, or family. The case termination of the preceding *°viteśavṛddhiḥ* is, of course, utterly wrong. It ought to be *°vṛddheḥ*, as the next following word shows. *Ādrita* is the perfect past participle of the causative of *ādrī*.

¹⁹ The expression *anekavihārasvāminā*, 'of the lord of many Vihāras,' indicates that Roṭṭa-Jayavṛddhi superintended several monasteries. The explanation of *vihārasvāmin* is given in Beal's *Life of Hsien-Tsang*, int. p. xvi. See also Fleet, *Corpus Inscriptionum Indicarum*, vol. III, pp. 263, 272, note 3.

²⁰ *Dartayitāro* evidently is to be taken with *mātipitro* and, like the latter, a genitive of the dual. Its irregular formation from the strong stem has many analogies in the mixed dialect. The meaning of the phrase seems to be that, though India possesses many tender mothers and dutiful fathers, yet all can learn something from the donor's parents.

²¹ The translation of *agrebhāvapratyambhāṭya* to be by "(their) share being a preferential one" is only according to the general sense. Literally it means "but according to the condition of a preferential share." *Agrebhāva* stands for *agrebhāva*. Regarding *pratyambhā*, see the Index to the *Divyadraddha*, ed. Cowell and Neill.

²² The uninflected base *Roṭasiddhavṛddhi* has to be taken in the sense of a genitive as the preceding *vihārasvāminā* indicates. The form *bhāratārāṇām* is derived from an *a*-stem *bhāratara*, formed according to the analogy of numerous Prākṛit forms.

²³ The incorrect form *vajradukhātāṇām*, derived from an *i*-stem *dukhitā*, is particularly interesting as the correct Sanskrit form *dukhitrīṇām* occurs in the preceding line 10. It proves the utter loss of all feeling for the rules of the language.

²⁴ The nominative *Toramāṇaśāhajaūvīaḥ* has to be taken in the sense of a genitive governed by the following genitives.

²⁵ *Upakaraṇa* stands for *upakaraṇam* and, though a neuter, is connected with the masculine of the pronoun *ayaṃ*. *Pana* is the ancient Prākṛit form for *panaḥ*.

²⁶ The fact that the Mahīśāsakas, one of the subdivisions studying the Hinayāna, were settled in the Panjāb, is known from Hsien-Tsang's description of the country; see Beal, *Si-yu-t'ki*, vol. I, p. 121. The meaning of the last sentence seems to be that all Buddhist monks shall participate in the use of the Vihāra, but that it is specially made over to the Mahīśāsaka teachers. The Mahīśāsakas formed one of the five branches of the Sarvāstivāda or Vaibhāṣika school.

XXX.—AN UNDATED PRASASTI FROM THE REIGN OF MAHENDRAPALA OF KANAUJ.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

A portion of the subjoined inscription was discovered many years ago by Mr. Bowring at Pehoa, together with the grant of the horse-dealers, dated [Śrīharsha] Samvat 270, in the reign of king Bhoja (*ante*, p. 184), and was published, together with the latter, by Dr. Rājendralāl Mitra in the *Journal of the Asiatic Society of Bengal*, vol. XXII, pp. 675 ff. Of late the whole document has been recovered, and the circumstances leading to its recovery are as follows. Dr. Burgess found that the stone slab, on which it is incised, was fixed in the wall of a house, in the bazar, belonging to a Siddh,¹ close to the jamb of a door, and was used as a seat. As this jamb partly rested on the slab and covered a portion of the inscription, Dr. Burgess got Mr. Rodgers, the Archaeological Surveyor in the Panjāb, to try to prevail on the owner of the building to allow the slab to be removed. The latter, however, was unwilling to allow this, and Mr. Rodgers was then asked to undertake further negotiations and to get the countenance of Mr. Drummond, the Deputy Commissioner of Karaāl, in either purchasing the slab or in exchanging it for another that would do the same service to the owner. Through the kind offices of Mr. Drummond the stone was finally secured and sent to the Lahore Museum, where Mr. J. L. Kipling, C.I.E., took two excellent paper-impressions, which were forwarded to Dr. Burgess by Mr. Rodgers and made over to me for preparing a new edition of the inscription. The inscription is now complete, while in the copy used by Dr. Rājendralāl about one third of each line—its left-hand portion—was missing.

Judging from the impression, the slab on which the inscription is incised measures 36 inches by 24. The stone-mason has done his work with great care; for there are very few Indian epigraphical monuments which show an equal amount of neatness and artistic finish in their execution. Owing to the rough treatment which the stone has undergone, a certain number of letters have, however, been either obliterated or become indistinct. Lines 3—7 have lost from four to seven letters at the beginning; in lines 1—6 the letters 17—21 on the left-hand side have been partly rubbed out, and lines 20—21 have lost a piece out of the middle. Moreover, a number of single letters and small groups have been defaced in various places on the right-hand side of the inscription. It is, however, fortunately possible to restore most of the lost signs with some degree of certainty by conjecture.

The characters of the inscription are of the ordinary Nāgarī type, current in Northern and Western India during the ninth and tenth centuries; and they resemble most closely those of the horse-dealers' grant, mentioned above. The superscribed *mātrās* show, however, ornamental additions, similar to those used in the Jhālrapātan Prasasti (*Indian Antiquary*, vol. V, p. 180), and the same ornaments appear occasionally in the tails of some letters (see, e.g., note 10 to the transcript). The language is very good Sanskrit and throughout metrical. As regards the orthography, the constant substitution of *va* for *ba* and the frequent use of the *Jihvāmūliya* and *Upadhmanīya* deserve to be noted, as well as some rather unusual *sandhis*,—e.g., in *samantādyatu* for *samantādyatu*, line 4; *saśrīmān* for *sa śrīmān*, line 5; *nirmāyādīce* for *nirmāyādīce*, line 12; *satphalānamramūrtih*, line 13; and so forth.

¹ See Cunningham's *Archaeological Survey of India Reports*, vol. II, p. 225; and vol. XIV, pp. 101, 102.

The object of the inscription is to record the building, it would seem, of a triple temple of Vishnu, and it contains a so-called *Prasasti* or eulogy, as is expressly stated in verse 26. It opens with a *maṅgala* of four verses, verses 1—2 being addressed to Vishnu, verse 3 to the Kurukshetra, and verse 4 to the sacred stream Sarasvatī, which flows near Prithūdaka—Pehoa. Verse 5 praises the ruling king of the country, Mahendrapāla.²

The next portion of the poem (verses 6—10) gives an account of certain members of the Tomara family (verse 6), the last three of which dedicated the temple mentioned in the inscription. The pedigree of the Tomaras enumerated is as follows:—

Jāula (verses 6—8).

Vajraṭa, married to Maṅgaladevi (verses 9—10).

Jajjuka, married to Chandrā and to Nāyikā (verses 11—13).

Gogga
(verse 14).

Pārṇarāja
(verses 15—16).

Devarāja
(verses 17—19).

Regarding Jāula it is said that he was a *rājā*, 'obtained prosperity by looking after the affairs of a king,' and built many temples. It appears, therefore, that he was in the civil employ of some king or other, and received, as was often the case with ministers and other high officials, the title of *rājā*. How many generations intervened between him and Vajraṭa, the next person mentioned, cannot be made out. But the remark (verse 9) that the family was "the home of joyful, prospering intimates of kings," indicates that its members continued to hold high places in the service of their sovereigns. The same seems to have been the case with Vajraṭa, who, it is alleged, "gained a lofty exaltation through most pure business transactions." Jāula's title was probably likewise inherited by his descendants, since Gogga is called *bhānātha*, 'protector of the earth,' which appellation may be considered as a poetical rendering of the more prosaic *rājā*. If the general description in verses 11—19 may be trusted, Jajjuka and his three sons entered the military service of their sovereign. For nothing is said of their success in business, but their bravery and their victories over their enemies are highly extolled. Verse 20 states that the three brothers built 'here,' i.e., in Pehoa, temples of Vishnu, and verse 21 attributes '(that) in the middle' to Gogga, '(that) at the back' to Pārṇarāja, and '(that) in front' to Devarāja. Nevertheless verse 22, which contains the usual wish for the long duration of the building, speaks only of one single temple (*idam āyatanam*). The only possible solution of this contradiction seems to be that the structure was a triple temple, containing three statues and three adyṭa, united under one roof. Temples of this description do occur elsewhere, and we still have a very fine specimen in the famous Vastupālavihāra on Mount Girnār.³

The next verse (23) gives the name of the architect, Achyuta, son of Rāma, who was a native of Kāmboja, or a Kābuli. Verse 24 enumerates the names of three villages, Yakshapālaka, Gejjara, and Pātala, which were assigned for the *bhoga* of the deity,

² Compare the position of the eulogy of king Jayachandra in the Rājvāth Prasasti, No. II, ante, p. 112, which likewise follows immediately after the *maṅgala*.

³ See Burgess's *Archaeological Surv. Rept. Western India*, vol. II, pp. 169 ff. and Fergusson's *Indian and Eastern Architecture*, p. 232, where the building is called the temple of Vastupāla and Tejāla. [Other examples occur in the Dekkan, as, for example, the temple of Māmakēśvara at Lalchundi.—J. B.]

i.e., for the service of the temple; and verse 25 exhorts future princes to respect this donation. In verse 26 the poet gave his own name which, unfortunately, has not been fully preserved. It began with *mu* and contained three syllables.⁴ The poet's father was Bhaṭṭa Rāma. The name of the mason (verse 27) who incised the inscription—Ālāditya—is likewise mutilated; that of his father Durlabhāditya has been preserved.

Though the inscription is not dated, its age can yet be fixed within very narrow limits. For the paramount sovereign Mahendrapāla, whom it mentions, belonged without doubt to the dynasty of Kanauj, and was the successor of the Bhoja who, according to the Pehoa grant of the horse-dealers, ruled in A. D. 882. Professor Kielhorn's article on the Siyaḍoṇī inscription, *ante*, p. 171, establishes the following series of sovereigns who ruled at Kanauj during the second half of the ninth century and the first half of the tenth.

1. Bhoja, A. D. 862, 876, and 882.
2. Mahendrapāla or Mahindrapāla,⁵ A. D. 903 and 907.
3. His son Kshitipāla or Mahipāla, A. D. 917.
4. His son Devapāla, A. D. 948.

The identity of our Mahendrapāla with the second sovereign of this list is proved (1) by the fact that the inscription belongs to Pehoa, which, as the grant of the horse-dealers shows, formed part of the kingdom of Kanauj, and (2) by the close resemblance of the letters of our inscription to those of the grant just mentioned, which makes it impossible to assume that they are separated by a long interval. If this identification is admitted, our *Prasasti* must have been incised between A. D. 882 and A. D. 917.

With respect to the four Tomaras, mentioned in our inscription, I may add that they possibly may have been in the employ of the kings of Kanauj. But, as no direct statement to that effect occurs, it is impossible to be positive. For Prithūdaka—Pehoa was a place of so great sanctity, that even pious men from distant countries may have built temples there; and if strangers did so, their inscriptions, as a matter of course, would mention the ruling king of the country. Equally uncertain remains the relation of these Tomaras to the Tomara dynasties which reigned at Delhi and in Central India. But the early occurrence of the name of this race in Northern India still possesses some interest, and may hereafter, when more documents bearing on the history of the Tomaras are found, become of importance. Though the positive historical results, obtained from this *Prasasti*, are not very important, its complete publication has nevertheless some value, as it shows how entirely unfounded were the curious deductions made from the earlier imperfect edition. Its contents are now perfectly reconcilable with the information furnished by the other contemporaneous documents.

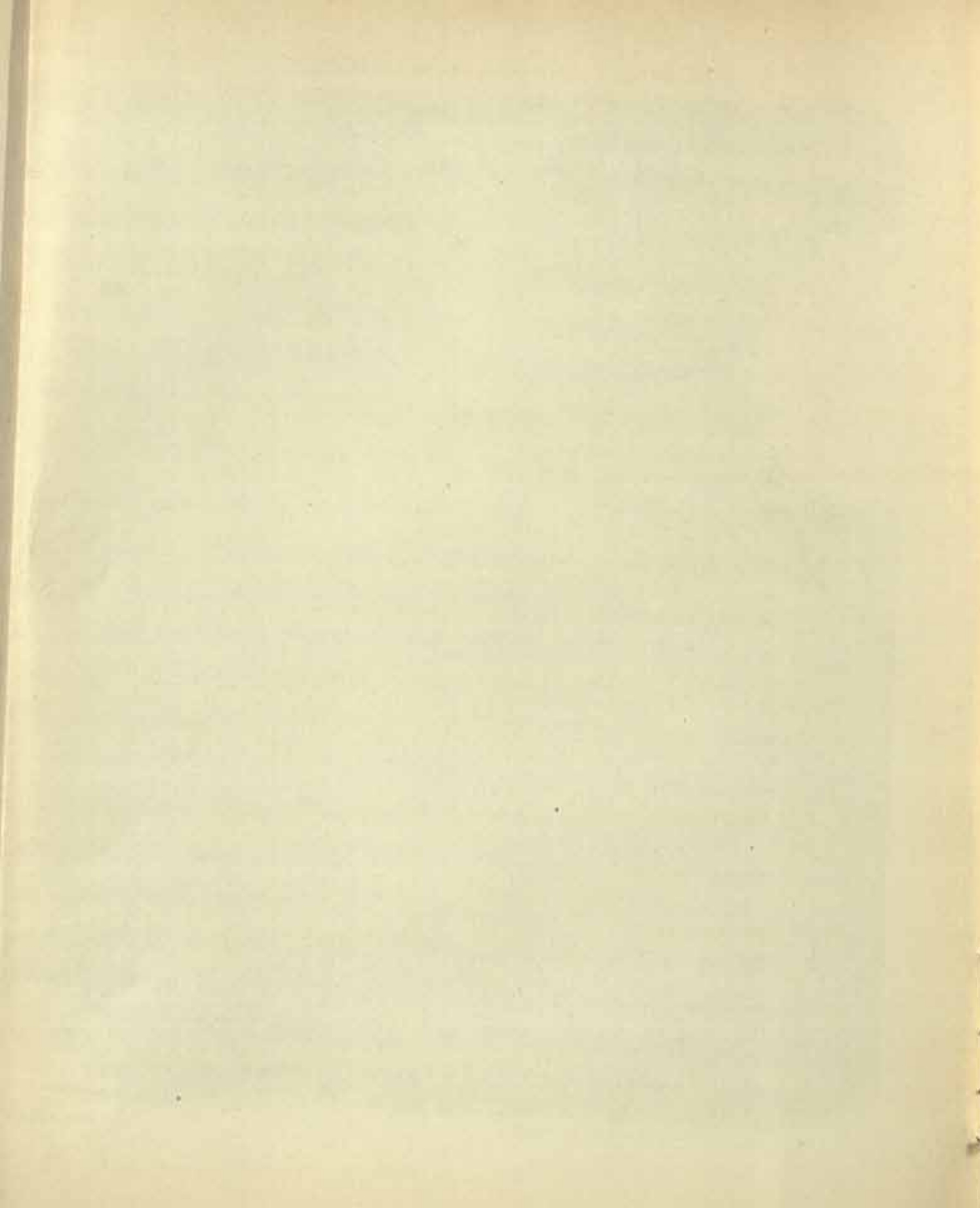
TRANSCRIPT.

L. 1. श्री नमो माधवाय [३]

याते यामवतीपतौ मि[स्त्रि]षु चामि[स्त्रि]षु सर्वात्मना
 ध्वस्ते ध्वान्तरिपौ जने विघटिते सस्ते च तारागणि ।
 भटे भूवलये गतेषु च तदा रत्नाकरखेकता-
 मेको यस्त्वपिपति प्र-

⁴ It may have been *Muktaka*, *Mūjaka*, or *Mūjaka*. For the metre requires —
⁵ This form of the name is due to the influence of the vernacular *Mahindpal*.

W. Griggs, Photo-litho



L. 2. धानपुरुषः पायाल वः शार्ङ्गस्तु ॥ [१ ॥]⁶

दृष्टिः [पायाञ्जिजग]दखिलं शार्ङ्गिणः कान्तमूर्तेः
कान्ता सदभूस्फुरितसुभगस्त्रिधताराभिरामा ।
उद्यत्तीव्रधरजलनिधौ मज्जतश्चोमुखेन्दु-
स्कारज्योत्स्ना[भव]-

3. ॐ ॐ [हृच]: क्षीरगण्डखलस्य ॥ [२ ॥]⁷

क्षेत्रं कुरो[र्विविधपापम]लाभिघात-
दत्तं क्रियादुदयमस्तमस्ततापम् ।
अवगासितं मुनिगणैरुदितालवोध-
प्रवृत्तगाढतिमिरप्रकटप्रमोदैः ॥ [३ ॥]⁸
पोत-

4. — — ॐ — धौ सुरपथगमने स्यन्दनसाधु[वर्ग]-

— — — — तावद्धेः प्रलयजलधरसम्पत्तान्दधारः ।
नानाव्याधिप्रवन्धप्रचुरतरतमः पङ्कविहंसभातु-
नीरक्षैतत्समन्ताद्यत्तु दुरित-

5. ॐ — — ॐ [स]ारस्ततं वः ॥ [४ ॥]⁹

यशःशतः स्वकुल ॐ — ॐ — ॐ सङ्गा
भिन्दानः परवलमानसं समन्तात् ।
सद्योमाञ्जयति महेन्द्रपालदेवः
शान्तारिणः शशधरसुन्दरः शरणाः ॥ [५ ॥]¹⁰
आसोत्तोमरतुङ्गवर्धति

6. [लक्ष्यगण्डप्र]तापोज्वलो

राजा रंजितसाधुवत्तच्छ्रदयो दुर्वृत्तशैलाग्रनिः ।
नाम्ना जातल इत्यपूर्वचरितस्यातो दयालंकृति-
स्तत्त्वान्नीकिविलोकिताचितिपतिव्यापारलब्धोदयः ॥ [६ ॥]¹¹
येन ज्ञातिकुलं क-

7. — ॐ ॐ ॐ — नी]तं परां संपदं

क्षिवारातिकरीन्द्रकुश्रयकलैः कृत्वोपहारं भुवः ।
कोत्सा यस्य च नाकनागनिकरव्यासङ्गतः सङ्गमा-
होमस्य स्फुरदिन्दुसुन्दरश्चा स्त्रिभुलीलायितम् ॥ [७ ॥]¹²
प्रतिदिश-

⁶ Metre, Śārdūlavikrīḍita. The second, third, and fourth among the bracketed signs, as well as the vowel of the last, are faintly visible.

⁷ Metre, Mandākrāntā. In the first Pāda the first, second, and fifth among the bracketed syllables, as well as the vowel of the third, are faintly visible. "म" in the fourth Pāda is not certain; "हृच" only half visible.

⁸ Metre, Vasantatilakā. It seems to me that faint traces of the bracketed letters are visible.

⁹ Metre, Śragdhara. The lacuna in the first Pāda must

be filled up by "संसारसि", that in the last perhaps by "द्वितरच" वाच.

¹⁰ Metre, Praharahipi. The व of "सावर्ध" has an ornamental tail, turned to the right, to which two small hooks are attached. The lacuna in the first Pāda may perhaps be filled by "समुपहीतु".

¹¹ Metre, Śārdūlavikrīḍita. The restoration in the first Pāda is purely conjectural.

¹² Metre, Śārdūlavikrīḍita.

- L. 8. [ममरा]णां मन्दिराश्चिह्निता-
 स्वगितशयधराणि स्फारमारोपितानि ।
 जगति विततभासा येन दूरं विभान्ति
 स्वयम् इव निरोहुं शङ्खो दिङ्मुखताः [८ ॥]¹³
 तत्संतानमहोदधेऽप्रमुदितप्रोद्यद्भुजहाय-
9. या-
 हुल्लङ्घानमौक्तिकांशुनिकरस्फारीभवत्सम्यदः ।
 प्रख्यातादजनि स्वर्णैश्चतिलकः शीवच्छटाख्यऽप्रभुऽ
 प्राप्तायेपमनोरथम् शुभतरव्यापारतुङ्गोवतिः ॥ [९ ॥]¹⁴
 तस्य स्फुरदिन्दुरुचिः शौरिरिव जल-
10. धिकन्धका जाता [1]
 नास्मा मङ्गलदेवी जाया गिरिजैव गिरिशस्य ॥ [१० ॥]¹⁵
 तस्मात्तस्याञ्जलुकऽप्रादुरासीदुच्चैश्च शान्तकाम्यु निर्मलरिषु ।
 क्रूरऽकेतुर्दुर्द्वारातिचक्रे क्रुद्धास्तेनाकुञ्जरद्वानरौद्रे ॥ [११ ॥]¹⁶
 तस्य
11. स्फुरन्निशितखड्गनिज्जलप्रवो-
 क्षस्तान्धदीननिकरोदरणोरुकीर्तः ।
 सद्युत्तरत्नयनितातिलकाङ्ककल्पे
 कान्ते वभूवतुरुदारशयाङ्ककान्ते ॥ [१२ ॥]¹⁷
 एका चन्देति विख्याता द्वितीया नादकेति च ।
 विमि-
12. दृगुणनिर्माणादे एव सदनं त्रियः ॥ [१३ ॥]¹⁸
 चन्दायाकमजनि गोमनामधेयो धोराणां धुरि विनिवेशितो विधाद्या ।
 भूनायो द्विषदिभकुम्भेदनिर्यभुक्ताभिर्भक्षितमञ्जीतल्यु शितासिः ॥ [१४ ॥]¹⁹
 अ[च]त [च वि-]
13. चक्षुः चतविपक्षपक्षप्रभं
 प्रभाकरकरोत्करं स्वलसैनिकाभोरुहाम् ।
 अधर्मपरिपन्थिनं तदनु पूर्णराजं सुतं
 स्वयंशगमनोदरे तुङ्गिन[दीधितिं नायि]का ॥ [१५ ॥]²⁰
 करत[ल]स्वगिताधरपङ्क-
14. वाऽप्रतनुकान्तिकपोलतलोदरम् ।
 सिधियुरसुजलैर्यदरिस्त्रियस्सरलितप्रचुरालकजालकाः ॥ [१६ ॥]²¹
 तस्य भ्राता गुणनिधिरभूषोदरो देवराजः

¹³ Metre, Mālinī. Only the lower portions of the bracketed syllables are visible.

¹⁴ Metre, Śārdūlavikrāṇḍita.

¹⁵ Metre, Āryā.

¹⁶ Metre, Śālinī.

¹⁷ Metre, Vasantatilakā.

¹⁸ Metre, Anuṣṭubh. Read नादिकेति.

¹⁹ Metre, Praharṣiṇī. The bracketed letters are very indistinct, with the exception of the vowels i and ā; the first two look almost like "नदि".

²⁰ Metre, Prithvī. The bracketed letters are indistinct.

²¹ Metre, Drutavilambitā. Read "रुद".

L. 21.

सुनु-

अरुमललितचारांलीयेमां प्रयस्तिम् ॥ [२६ ॥]²¹

वभूव सुवधारीव दुर्लभादित्यसंज्ञितः ।

x x x x — — — तादित्येन धीमता ॥ [२७ ॥]²²

TRANSLATION.

Om! Adoration to Mādhava!

(V. 1.) May that chief male (*purusha*) Vishnu protect you; he who, alone (*remaining*) sleeps, when the regent of the night (*the moon*) has disappeared, when the mountains have completely crumbled away, when the foe of darkness (*the sun*) has been destroyed, when mankind have been annihilated, when the host of stars has tumbled down, when the circle of the earth has fallen, and thus the oceans have become one.²³

(2.) May lovely Vishnu's beautiful eye, that is pleasing through the quivering of the brow and charming with its resplendent pupil, protect all the three worlds—(*the eye*) of him who plunges into the ocean of nascent deep love, (*of him*) whose lustre [*is increased by*] the great splendour of Lakshmi's moon-like face, (*of him*) whose cheek is dimpled with smiles.²⁴

(3.) May the field of Kuru grant a happiness, free from all pain,—(*that field*) which is able to remove the impurity of sins of many kinds, that is inhabited by crowds of sages, who have destroyed the dense darkness (*of ignorance*) by gaining the knowledge of the self (*and hence*) are filled with deep joy.²⁵

(4.) And may that [*beautiful*] water of Sarasvatī's (*stream*) entirely cut your [*bonds of*] misery—(*that water which is*) a boat [*for crossing the ocean of births*], a chariot for travelling along the road of the gods, a cloud such as appears on the destruction of the world, shedding copious showers on the fire of the virtuous (*and*) a sun to destroy the thick mud-like darkness of a concatenation of various diseases.²⁶

(5.) Victorious is his glorious majesty Mahendrapāla, who is able [*to bless*] his race with prosperity and destroys the courage of the armies of his foes all around, whose enemies are subdued, who is beautiful like the moon and grants protection.

(6.) There was a king, Jāula by name, the front ornament of the exalted Tomara race, resplendent with [*fiery*] bravery, who gladdened the hearts of the virtuous, who was a thunderbolt for (*those*) mountains, the wicked, who was famous for his wonderful deeds, adorned with compassion, (*and*) acquainted with truth, who gained prosperity by looking after the affairs of (*his*) sovereign.

²¹ Metre, Malini. The bracketed letters in the first Pāda have been conjecturally restored; those in the third are very indistinct, with the exception of the Anuvāra and सु. Read अरु.

²² Metre, Anushtubh.

²³ The verse identifies Vishnu, in accordance with the Vaishnava doctrine, with the supreme Brāhmaṇ, and describes his condition during the period of the destruction of the world at the end of a kalpa.

²⁴ This verse seems to refer to Vishnu, when he is awake. The words placed between square brackets are, of course, nothing but a conjectural attempt to connect the two ends of the mutilated compound.

²⁵ Regarding the sanctity of Kurukshetra, see, e.g., Manu, II, 19, where, just as here, it is called the Brahmarshidēśa, the country of the Brāhmanical sages. It is mentioned here, because it includes Pehos, the place where the temple was built.

²⁶ I take समन्तात् in the fourth Pāda to stand for समन्तान् and अहम्, just as निर्माचि in verse 13 line 12) stands for निर्माचात् and च. The words placed between square brackets are, here and in the sequel, translations of my conjectural restorations.

(7.) He conducted his relatives to highest prosperity . . . , presenting, as offerings to the earth, pieces cut off from the temples of the mighty elephants of his foes; and his fame, that possessed a splendour fair like the glittering moon, assumed the guise of the stream of heaven (*Gaṅgā*), since it clave to the heavenly elephants and united with the sky.

(8.) That (*mān*), possessed of far-spreading lustre, built in this world in every region numerous palaces of the immortals, that obscure the moon with their lofty tops, (and) they look from afar like posts fixed (*by him*) at the quarters of the horizon in order to set limits to his fame.

(9.) From his famous ocean-like race, that is the home of joyful prospering intimates of princes, that is difficult to overcome, and possesses great riches of numerous resplendent pearls,²⁷ sprung a lord, called the illustrious Vajraṭa, the front-ornament of his family, who obtained all his wishes and gained a lofty elevation through most pure business transactions.

(10.) He wedded a wife, charming like the glittering moon, called Maṅgaladevi just as Śāuri (*Vishṇu*) (took) the daughter of the ocean (*Lakshmi*) and Girīśa (*Śiva*) the daughter of the mountain (*Pārvatī*).

(11.) He begot by her Jajjuka, who (*was*) exceedingly peaceful among good men who are free from envy, (*but*) a terrible comet for the army of his invincible foes, that inspired terror through the trumpeting of the angry war elephants.

(12.) He (*Jajjuka*), who cut down his enemies with his sharp sword and gained wide-spreading glory by succouring the fearful, the blind and the distressed, had two wives, who were almost the front-ornaments of virtuous, attached women, and lovely like the noble moon.

(13.) One was famed as Chandrā and the second as Nāyikā; being created out of the most excellent virtues, they were both abodes of happiness.

(14.) From Chandrā was born a prince, called Gogga, whom the creator placed at the head of firm men, who gladdened the earth with the pearls issuing from the rents in the temples of the elephants of his foes, who possessed a sharp sword.

(15.) And afterwards Nāyikā bore a clever son, Pūrṇarāja, a destroyer of the splendour of the adherents of his enemies, a conglomerate of the rays of the sun for those lotuses, the soldiers of his army, a foe of unrighteousness, a moon in the womb of his race (*that is pure*) like the sky.

(16.) The wives of his foes, covering their lips, (*red*) like young shoots, with their hands, and straightening their rich curls, moistened their hollow cheeks, that possessed little splendour, with the water of their tears.

(17.) Devarāja, a store of virtues, was his uterine brother; he who destroyed the dense darkness, the armies of his foes, by a sudden burst of his brilliant courage, (*he who was*) the abode of forbearance, destroyed the impurity of the Kali age, cast off love and the other sinful passions, and resembled a tree, giving agreeable shade and bending under good fruit.²⁸

²⁷ In order to make the translation less cumbersome, I have not given the second meanings of मनुदिमरीषदुर्जनादय and दुर्जना. Referred to the ocean, they mean 'which is the abode of joyful rising snakes and which is difficult to cross.' Regarding the meaning of दुर्जन, 'an intimate of a king' (not a disolute intimate of a king), see the smaller St. Petersburg Dictionary, *sub voce*.

²⁸ The double meanings of दिव्यपद्म and सत्पद्मसमन्वित have been intentionally omitted.

(17. 18.) When the proud (*foes*) whose exceeding brilliancy unfolded itself in the battle merely heard the most famous name of that (*warrior*) who angrily furrowed his face with frowns, then their strong swords fell from their hands.

(19.) When suppliants with rapture looked on his lotus face, their mental anxiety completely vanished in an instant; and the crowd of hostile, trumpeting elephants always shook before him in battle, ready to disperse.

(20.) These three (*brothers*), who thus were lovable on account of the manifestation of extraordinary famous virtues, who gradually gained wealth, who were most pure-minded and attached to holy men, caused to be built here temples of Vishnu, who is endowed with unequalled greatness, because they were afraid of the dreadful ocean of existences that is difficult to cross for men of little wisdom.

(21.) (*The temple*) in the middle has been built by Gogga's order, (*that*) at the back by Pārṇarāja's, and (*that*) in front by Devarāja's, in order to destroy the dense, deep darkness.

(22.) As long as this earth is bounded by the four oceans, so long may this temple be resplendent as a mansion of Śrī.³⁹

(23.) A man of Kāmboja descent, the son of Rāma, whose famous name is Achyuta, was here the overseer (*kāroyitā*), he who is an image of Dhanvantari, an incarnation of the quintessence of learning, a friend of the virtuous, and a bee on the lotus of the heart of his master.⁴⁰

(24.) One village called Yakṣhapālaka, a second named Gejjara, and a third named Pātala, have been assigned for the enjoyment (*of the god*).⁴¹

(25.) With respect to this (*gift*), noble protectors of the earth, considering the course of mundane existence, must show an entirely virtuous disposition⁴² for the welfare of their bodies.

(26.) There was, indeed, a Bhaṭṭa Rāma, the sun of his sky-like race, attached to . . . , learned and modest; his son, Mu . . . made in play (*as it were*) this sweetly composed, graceful eulogy that is full of sentiment.

(27.) Here was a mason named Durlabhāditya. [*His son*], wise . . . ālāditya, [*has engraved it.*]

³⁹ The meaning probably is that the poet wishes the temple to shine in its original splendour (*Śrī*) until the end of the kalpa.

⁴⁰ As Dhanvantari is the Indian Asklepion, the statement that Achyuta was his image, may mean that he was a Vaidya by caste, or that he was a doctor as well as an architect. मन्त्रमन्त्रहिरण्यः, 'a bee on the lotus of the heart of his master,' is a variation of the more common पादमन्त्रहिरण्यः which did not fit the metre, and means, like the latter, 'an obedient servant.'

⁴¹ 'For the enjoyment (*of the god*),' i.e., for the temple-service.

⁴² I.e., future kings must not resume the grant.

XXXI.—BILHARI STONE INSCRIPTION OF THE RULERS OF CHEDI.

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

The stone which bears this inscription¹ is said to have been found at Bilhari, the Balihri² or Billheree of the maps, Indian Atlas, quarter-sheet No. 70 S.E., Latitude 23° 48' North, Longitude 80° 19' East, described as one of the oldest towns in the Jabalpur District of the Central Provinces. In 1861 it was at Jabalpur, where it was reported to have been carried about 20 years before;³ and it is now in the Nagpur Museum.

The inscription consists of 33 lines which cover a space of about 6' 3" broad by 3' high, and are surrounded by a raised edge all the way round. With the exception of one or two *aksharas* at the end of the lines, the writing is well preserved up to line 30, and the reading, in consequence, is so far hardly anywhere in the least doubtful. But in the last three lines, as will appear from my transcript of the text, altogether between 30 and 40 *aksharas* have become illegible, at the lower proper left corner of the stone and in the first half of the last line. The average size of the letters is $\frac{3}{4}$ ". The characters are Nāgari of about the eleventh century; they were well and carefully written by Nāi, the son of the *karayika* or writer of legal documents Dhīra, and skilfully engraved by Nonna, the son of the artisan Saṅgama (verse 86).

The language is Sanskrit; and, excepting the introductory *om om namaḥ Śrīya*, the words *api cha* and *kiñcha* in lines 1 and 10, and short passages in lines 30-33, the inscription is in verse. The verses 1 to 45 were composed by Śrīnivāsa, the son of Sthirānanda; the remaining verses, at any rate up to verse 78, by Sajjana, the son of Thīra (verses 77-78). As a piece of poetry, the inscription possesses little merit, and of its two authors Sajjana is inferior to Śrīnivāsa, both as a poet and as regards his knowledge of the language. In respect of orthography, there are few things that need here be drawn attention to. The letter *ḍ* is throughout denoted by the sign for *ṣ*. The sibilants are generally employed each in its proper place, and we find the dental sibilant used for the palatal only in *visarppat-saurya*, line 14; *kīrttiṣ-Saicāgama*, line 20; and *śoḍasikā*, line 31. Instead of *anuvāra* we have the dental nasal in the interior of simple words in *vanśa*, lines 3, 21, and 29; *vidheansa*, line 4; *utṭonsa*, line 6; *mānsa*, line 9; *topānsi tejāngi*, line 20; *kānsa*, line 28;—and at the end of words before a sibilant, *e.g.*, in *sansāra*, line 24 (twice); *evan-sambhavatsu*, line 6; *itṭhan-sadvandi*, line 13, etc. Frequently a final *m* has been left unchanged before an initial *v*, *e.g.*, in *ḍamvaram-vaḥ* and *lām-vibhrati*, line 3; *bhuvam-vilebhe*, line 8; *yam-vīkshya*, line 14, etc.;—and final *n* has remained unchanged before *j* and *ṣ* in *bhagavān-jyotsnām*, line 16, and *guṇān-śakshyati*, line 26. The dental nasal has been wrongly changed to the lingual in *dhenur-ṇṇanu*, line 15, and it has been wrongly retained in *vairāgyena*, line 21. Before *r*, *t* has been

¹ The text has been published before, with an abstract of the contents, by Dr. F. E. Hall in the *Jour. As. Soc. Beng.* vol. XXX, pp. 317-334; and the contents of the inscription, as furnished by Dr. Hall, have been discussed by Sir A. Cunningham, *Archaeological Survey of India*, vol. IX, pp. 80 and 102-106. My own text, which will be found to differ in some important particulars from Dr. Hall's, has been prepared from two good impressions, one of which I owe to Dr. Burgess and the other to Mr. Fleet.

² See Grant's *Gazetteer of the Central Provinces*, p. 23, and the *Imperial Gazetteer of India*, second ed., vol. II, p. 13.

Jour. As. Soc. Beng. vol. XXX, p. 322.

frequently doubled, e.g., in *śvelātapattrāyitam*, line 1; *nettrād=Attrer=ddharittrī*, line 3; *Dattāttreya*, line 5, etc.;—and, on the other hand, a single consonant has been employed instead of a double consonant in *ujcalimā*, line 3; *ujvalam*, lines 28 and 30; *°lasadyu°* (for *°lasad-dyu°*), line 1; *āśidvishad°* (for *āśid-dvishad°*) and *prochchhalajcālā°* (for *prochchhalaj-jcālā°*), line 4. Lastly, the syllable *ri* has been used instead of the vowel *ri* in *dripta*, line 12, and in *satyādrītas*, line 14. As instances of wrong grammatical forms, I may point out *akṛita*, used in a passive sense (for *akāri*) in verse 54, and the masculine *°śrakchandānādīn* in verse 62, wrongly employed instead of the neuter *°śrakchandānādīni*.

The inscription may possibly have contained a date at the end of the last line; but, if such was the case, it has become entirely effaced, and is no longer legible. I have already stated that the inscription has been composed by two different authors; and I have no doubt that, what is now its first portion, from verse 1 to 45, originally was, or formed part of, an independent *prāśasti*, and that this original *prāśasti* was renewed and enlarged by the addition of the verses 46-86 of the present inscription, two or three generations after the composition of the first part.

The object of the first part (verses 1-45) is, to record that the queen Nohalā, the wife of (the Chedi ruler) Keyūravārsha, erected a temple of Śiva at which the inscription may be supposed to have been put up; that she endowed this temple with (the revenues of) the villages Dhaṅgaṭapāṭaka, Poṇḍī, Nāgabala, Khailapāṭaka, Viḍā, Sajjāhālī and Goshṭhapālī; and that she also gave the villages of Nipāntya and Ambipāṭaka to the sage Īśvaraśiva, a disciple of Śabdaśiva, who again was a disciple of Pavanaśiva (verses 40-45). Nohalā was a daughter of Avanivarman, a son of Sadhanva and grandson of Simhavarman, of the clan of the Chaulukyas (verses 33-37). And her husband Keyūravārsha was a son of the prince Mugdhataṅga (verse 18), who was a son of Kokkalladeva (verse 12), described as a descendant of Arjuna (Kārtavīrya, verse 8), of the tribe of the Haihayas (verse 7), who belonged to the lunar race. Of Kokkalladeva it is recorded (verse 17) that 'he set up two unprecedented columns of his fame,' which I understand to mean that he was allied with, and supported the rule of, Kṛishṇarāja in the south and Bhojadeva in the north; and Mugdhataṅga is eulogised as having conquered the lines of country by the shore of the eastern sea and wrested Pālī from the lord of Kosala.

The second part of the inscription (in verse 46) opens with the statement that Nohalā's son by Yuvarājadeva was Lakshmanarāja,—from which it is clear that the prince Keyūravārsha, who is spoken of in the preceding, was surnamed Yuvarājadeva. Lakshmanarāja, called 'the moon of the Chedis' (verse 56) and 'the powerful Chedi lord' (verse 59), made over the sacred buildings which had been founded by Nohalā to certain sages whose spiritual lineage is detailed in verses 48-58. On his warlike expeditions he is said to have reached the shores of the western ocean, where he worshipped Śiva at the famous temple of Someśvara* or Somanātha in Gujarāt; and he also is reported to have defeated the ruler of Kosala, and to have despoiled him of a valuable effigy of Kālīya which had been obtained from the lord of Oḍra, and which subsequently

* The same story is told of Yuvarājadeva, the father of Kokalla, in the Karanbel inscription of Jayasimhadēva. See *Indian Antiquary*, vol. XVIII p. 215.

was by Lakshmanarāja likewise dedicated to Someśvara (verses 59—63). His son was Śamkaragana (verse 64), and the younger brother of this prince was Yuvarājadeva (verse 67). Nothing of historical importance is recorded of either of these two brothers.

We have then here presented to us the following line of Chedi princes:—

- (1.) Kokkalladeva; supported Krishnarāja in the south and Bhojadeva in the north.
- (2.) His son Mugdhatunga; wrested Pāli from the lord of Kosala.
- (3.) His son Keyāvarasha-Yuvarājadeva; married Nohalā, the daughter of the Chaulukya Avanivarman.
- (4.) Their son Lakshmanarāja; defeated the king of Kosala and worshipped Someśvara in Gujarāt.
- (5.) His son Śamkaragana.
- (6.) His younger brother Yuvarājadeva.

Reserving a full account of the history of the Chedi rulers for a future occasion, I will only state here that I agree with Sir A. Cunningham in assigning the Kokkalladeva of this inscription to the end of the ninth century A. D., and in distinguishing him from Kokalladeva, the son of Yuvarājadeva and father of Gāngeyadeva, of other Chedi inscriptions, who must have lived about 100 years later. For there can be no doubt that the Krishnarāja and Bhojadeva, who are spoken of as his contemporaries, are the Rāshtrakūṭa Krishṇa II., whom we know to have married a daughter of Kokkalla,* and who reigned from about A. D. 875 to about A. D. 911, and Bhojadeva of Kanauj, for whom† we have the dates A. D. 862, 876, and 882, and who had ceased to reign in A. D. 903. And considering this point to be certain, I feel no hesitation in assigning our inscription to about the end of the 10th or the beginning of the 11th century A. D.,—a period to which it may be assigned also on palæographical grounds.

There are still one or two points in our inscription which may here be drawn attention to. The account of the sages who are mentioned in connection with the prince Lakshmanarāja opens by glorifying a place Kadambaguhā (verse 48), and mentions a prince, named Avanti, who apparently made over to one of the sages a town which was perhaps called Mattamayūra. These (and one or two other) names occur also in an inscription at Ranod, which has been edited in the *Jour. As. Soc. Beng.* vol. XVI, p. 1080, but which must remain useless for the elucidation of the present inscription until it has been edited properly. Besides, we find towards the end of our inscription, between verses 83 and 84, the names of the towns Tripurī, Saubhāgyapura, Lavaṇanagara, Durlabhapura, and Vimānapura (?), the inhabitants of which would seem to have had to contribute towards the support of the temple founded by Nohalā. Of these towns, which no doubt all belonged to the Chedi kingdom, Tripurī has been identified with the village of Tewar near Jabalpur, and Saubhāgyapura probably is the town of Sohāgpur in the Hoshangābād District; the others I am unable to identify. And lastly, it may be pointed out that verse 85 contains a curious reference to the poet Rājasekhara, whom in my account of the Siyādonī inscription I have shown to have flourished at the beginning of the tenth century A. D. The manner in which

* See Fleet, *Dynasties of the Kanarese Districts*, pp. 57 and 35-36.

† See *ante*, p. 171.

his name is mentioned here,⁷ shows that he must have been a poet of great repute about the commencement of the eleventh century.

In conclusion, it may be stated that, of the villages which are said to have been granted by the queen Nohalā, Pondī has by Sir A. Cunningham⁸ been identified with the village of Pondi which still exists 4 miles to the north-west of Bilhāri, and that, according to the same authority, Khailapāṭaka most probably is now represented by Khailwāra, 6 miles east-north-east of Bilhāri.

TEXT.⁹

L. 1.

श्री¹⁰ [॥] श्री नमः शिवाय ॥

पायाहः स समस्तमंगलनिधिः शश्वीर्जटाजूटकी

य[शिं]शोलसद्यु(यु)मण्डलगलश्रद्धाक्षिनीवारिभिः ।

माटश्रद्धिनिपीडितोरगपतिप्रस्कारफुल्लकणा-¹¹भीमव्याहृतवक्त्रमावृतधृतैः श्लेतातपसायितं ॥¹²—[1].

अपि च ॥

अव्याहृतचूडस्य लोचनाचिह्नतः शिखा [1^{*}]मित्रमेव शरस्वेति दम्बुं विधुमिवोदता ॥¹³—[2].

यं श्लेसाय वडाननः शिखतया कृत्वा अहं मार्गति

अंधो यथ

2.

दुरीदरैः पुरभिदो देव्या समं दीव्यतः ॥(1)

केलीकौपकवासु येन तनुते हेतुक्रियां पार्वती

पायाहः स जटावनैककुसुमं शार्ङ्गः सुधादीधितिः ॥¹⁴—[3].

दिक्षु प्रेक्षाभियोगप्रवलितवलनाविभ्रमाकाण्डचण्डे-

र्दोदंष्ट्रानां प्रकामप्रथिमभिरनिलैर्दरमुत्सारितासु ।

जिह्व प्रस्कारचारीनमदवनिवशाद्वीक्षि याते महत्ता-

मव्यादव्याहृतैश्च त्रिपुरविजयिनस्तःखण्डवाडम्ब(म्ब)र-

3.

म्बः¹⁵ ॥¹⁶—[4].वशैव¹⁷ सोमसंभूतो वाचं निक्षिपता मया [1^{*}]हन्त हस्तैरपकान्ता मोहिन विद्यतो मितिः ॥¹⁸—[5].

वाचामुज्ज्व(ज्ज)लिमापि नास्ति यदि मे तत्कीर्त्तमानोद्यते-

रक्षादेव महीयसः शशधृतो वंशात् सभ्यत्स्यते [1^{*}]

यद्वा पश्य निसर्गकालिमभुवोप्याशेभदानच्छटाः

श्रीरोदन्वति किञ्च सञ्जतिभृतस्तच्छायताम्विभ्रति¹⁹ ॥²⁰—[6].

⁷ Notwithstanding Dr. Hall's somewhat guarded statement to the contrary, Rājasekhara had nothing to do with the composition of this inscription.

⁸ Sir A. Cunningham's *Archaeological Survey of India*, vol. IX, p. 104.

⁹ From two impressions, one taken by Dr. Burgess, and the other by Mr. Fleet.

¹⁰ Expressed by a symbol.

¹¹ Originally "शतिः ५"; but the sign for vicargus is struck out.

¹² Metre, Śārdūlavikrīṭita.

¹³ Metre, Śloka (Anuṣṭubh).

¹⁴ Metre, Śārdūlavikrīṭita.

¹⁵ Read ° र ष; चाडम्बर is ordinarily used as a masculine noun.

¹⁶ Metre, Śragdharā.

¹⁷ Read वनेन.

¹⁸ Metre, Śloka (Anuṣṭubh).

¹⁹ Read ° तां विभ्रति.

²⁰ Metre, Śārdūlavikrīṭita.

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नेचादसेहैरिचीधवलनसुद्धदां धाम धामामुदंच-
लीकालोकं यदा-

L. 4.

प प्रभवमतलिनध्वान्तविध्वंसहेतुः¹¹

सोयं सोमाभिधानस्तिलकयति कला मौलिमस्यैव शब्धो-

रश्मादेव प्रवृत्तः किमपरमयमध्यन्वयो हैहयानां¹²—[7].

अस्मिंश्च वन्द्यतमताङ्गमिति बु(बु)धायैराद्यैर्नृपैर्नृपतिरर्जुन इत्युदारः ।

आसीद्वि(हि)र्षादिपिनकर्त्तनकीर्त्तनीयकीर्त्तिच्छटाक्षुरितदीर्घदिगन्तरालः¹³—[8].

यद्वत्सुटताडनातितरलवृत्त्यपविप्रोच्छल-

ज्वा(ज्वा)लामालिक-

5.

रालितेन करिणा देवाधिपः क्षाप्यगात् ।

लीलीज्जालित[श]¹⁴स्वपर्वतपतेस्तस्यापि लङ्गापते-

यैरव्यवसायिनो यदभवत्स्यातिप्रमाणं हि तत्¹⁵—[9].

दत्ताक्षेय इति प्रकामकमलालीलायितानाम्पदं

यो देवस्य सुतप्रतिश्रुतिवचःप्रीत्या यमन्वयहीत् ।

के वा तद्गुणवर्णने वयमहो किं फलभिर्जस्यते-

मन्ये सापि च वाक्पुर्भगवतो तच्च स्फुटं मुञ्चति¹⁶—[10].

अथ ततस्ततस्तत्पुरुषव्रतव्रततिपर्वततः कति ना-

6.

भवन् ।

तरुणतारकराजपराजयव्यमनि(न)कीर्त्तिभुवः पतयो भुवः¹⁷—[11].

तत्त्वेवन्मन्त्रवत्¹⁸क्रममनु मनुजाचर्यतामादधानो

धन्यानामेकसोमा समुपनतमहीमण्डलाखण्डलाभः ।

जातः कोकलदेवो दलदङ्कितलतादाहदावायमानो

मानोत्तमस्य¹⁹ यस्य क्षिभुवनवलयव्यापनोभूषतापः²⁰—[12].

भुवनविजयहेतीर्मुक्तमर्यादयादक्षदनलडितलीलेर्यदलैस्त्वलङ्घिः²¹ ।

अतलिततरभारभ्यगदुर्वी-

7.

विषीदक्षलफलककलापो भोगिभर्ता व(व)भूव²²—[13].

श्यामाशङ्किभिराकुलैर्विजघटे चक्राक्षयानान्दुयै-

रश्मोदागमविभ्रमेण विदधे लास्योक्तवः केकिभिः ।

भग्नालोकमकाण्ड एव च दृशामाभ्येन लेभे पदं

यस्मेनारजसि क्रमादवनितस्तारापथे सुष्य(स्यः)ति²³—[14].

वेलावनप्रणयिसैन्यभरे च यत्न मज्जद्विराकुलकुलाद्रिनिभैरिभन्दैः ।

संभ्रान्तमन्दरगिरैस्त्रयस्य तस्य कालाह(व)होः अरणमाप निधिर्जलानां²⁴—[15].

[यत]-

¹¹ Read "विध्वंस".

¹² Metre, Sragdharā.

¹³ Metre, Vasantatilaka.

¹⁴ Originally श, altered to श.

Metre, Śārdūlavikrīḍita; and of the next verse.

¹⁵ Metre, Drutavilambita.

¹⁶ Read विषयं च ॥¹⁶.

¹⁷ Read सामीप्यस्य.

¹⁸ Metre, Sragdharā.

¹⁹ Read "यैरलक्ष्यपलङ्गिः".

²⁰ Metre, Mālinī.

²¹ Metre, Śārdūlavikrīḍita.

²² Metre, Vasantatilaka.

- L. 8. च वैभ्यस्तदमाददाने दानेदमेनागजभञ्जनेन ।
 भमञ्जुशिञ्जानशकुन्तवक्रचक्रन्द दुःखादिव वृत्तजालं ॥¹⁶—[16].
 जित्वा कृत्वा येन पृथ्वीमपूर्वकीर्तिस्तन्महन्मारीप्यते स्म ।
 कौशोद्व्यान्दिशसौ कृष्णराजः कौवेयांश्च श्रीनिधिर्भोजदेवः ॥¹⁷—[17].
 व(व)भूव तन्मादय सुधनुस्तुङ्गस्त्रिलोक्यामपरो न यस्मात् ।
 दिशश्च यः किञ्च विजितुकामः कामस्तुगन्तुं भुवन्विलेभे ॥¹⁸—[18].
 शय्या संयामलज्ज्याः परव(व)लपरिधः पल्लवः कोपवल्गाः¹⁹
 प्रेयो दर्पस्थ मित्रं सुचरितसन्नि-

9. लस्येन्द्रनीलप्रणालः ।
 शास्त्रा शौर्यद्रुमस्य प्रसरणसरणिश्चाश्रयो साहसाना-
 मासीदप्यासिरेव प्रधानपरिकरारम्भिणः प्रीतिपात्रं ॥²⁰—[19].
 वल्लहेतालवर्म्भं मुटितनिजशिरोधारिधावल्गव(व)म्भ-
 ष्छात्कुर्वन्डडाकिडिम्बं(म्बं) सुखयि(वि)लविलसत्सुखोत्कामुखोत्कं ।
 "मास्यसाभिलाषस्तनदशिवशिवाभैरवारावरौद्रं
 रौद्रं यो धाम" वि(वि)भ्रम्रतिसमरमिति द्वेषिक्रञ्चकार ॥²¹—[20].
 उपविपिनभुवो निधेर्जलानामधिवसता कटकेन यस्य यातुः ।
 भव-

10. चयविलहधूकराद्यदिगुणितविद्रुमपल्लवा व(व)भूवः ॥²²—[21].
 इह विहितविलासा वीचयो वारिराशेरिह म वस(ङ्)ति वायुः कैरलीकलिङ्कारः ।
 इह हरति भुजङ्गशौरभं²³ भूकृष्णामिति मलयसमीपे यद्विचाराः प्रचेरुः ॥²⁴—[22]
 विजित्य पूर्वाभ्यु(भ्यु)धिकूलपालीः पालीकमादाय च कोसलेन्दात् ।
 निरन्तरोदासितवैरिधामा धामाधिकः स्वहृपतिर्यं आसीत् ॥²⁵—[23].
 गौडीगादमनीमनोरयकरः कर्णाटकान्ताकुच-
 म्नीडायैलतटीविहारहरिणी लाटीललाटाङ्गदः ।
 काश्मी-

11. रोविहितस्मरव्यतिकरस्तस्मात्कलिङ्गाङ्गना-
 मज्ञानव्यसनी म नीतिनयनः केयूरवर्षेभिवत् ॥²⁶—[24].
 आशापालपराजयाय जगित्तैलोक्तायङ्गापदं
 सैन्येयंयुग्मं युगान्तकेलिकलनैर्दत्तप्रयाणैरपि ।
 न प्रोद्धूतमवाप पांशुपटलं भूयोऽहोतद्विप-
 द(व)न्दोऽहोवहद्विलोचनपयःप्रप्लुतायां भुवि ॥ —[25].

¹⁶ Metre, Upajāti.

¹⁷ Metre, Śālinī.

¹⁸ Read भुव विलेभे.

¹⁹ Metre, Upajāti.

²⁰ Read कौवेयांश्च.

²¹ Metre, Śāgadhara.

²² Read मास्यं.

²³ This word is quite clear in the impressions.

²⁴ Metre, Śāgadhara.

²⁵ Metre, Puskpitāgrā.

²⁶ Originally भुजङ्गशौरभं, but the sign for i is struck out.

²⁷ Metre, Mālinī.

²⁸ Metre, Upajāti.

²⁹ Metre, Śārdūlavikrāṇita; and of the next verse.

यस्यंयति प्रकटपाटितकुम्भिकुम्भमुक्ताफलप्रचयवाहमुवाह देवः ।
भूयोनिपीतदृढपीडनवेगवान्तविद्वेषिकीर्त्तिकणकीर्णमिवासिदण्डं ॥²⁶—[26].
आ कैलासाद-

L. 12. नलसलसत्पार्श्वतीकेलिव(व)भ्यो-

रा च प्राचस्त्रिखरिवरती भास्वदुद्भासभूमिः ।
आराक्षेतीस्तदनु पयसामा प्रतीचोपि पत्यु-
यंक्षेनानामहितनिहितानन्ततापः प्रतापः ॥²⁷—[27].
प्रेक्षन्तिप्रसु[र]²⁸प्रघातविगलत्कीलाललोलोन्न-
हेतालीकरयन्तुपीडनवशमश्रुत्कपालास्त्रिभिः ।
यस्तस्तार सविस्तरं रणभुवः कोपोत्कटाभिर्द्रु(द्र)व-
॥²⁸—[28].
द्विषद्देविशिरोभिरस्य(स्य)रचरीनेक्षसिभागाक्षितैः ॥²⁹—[29].
देवो रुद्रावतारस्त्रिभुवनभवनीत्तन्मनो देव एव
त्यागी देवः प्रमाद्यवृपति-

13. नियमने नेगडन्दाम देवः ।

॥³⁰—[30].
॥³¹—[31].
यस्यास्त्रानस्थितानामसममसुहृदो विध्यधे चित्तवृत्तिः ॥³²—[32].
भरद्वाजो नाम श्रुतकलुषदोषशमभ[व]-
द्य प[क]क्षर्वेषामुपशमधनानामधिपतिः ।
तदीयात्तेजस्तः क्षतकलशवासाद्यदभव-
त्त वै भारद्वाजस्त्रिभुवनचमत्कारिचरितः ॥³³—[33].
क्षैलोक्थावधि यस्य कीर्त्तिलडितं लक्ष्मोच वाञ्छावधि-
यंक्षीपः प्रलयोपपन्नमहिमा शपेन चापेन च ।
व[ण]र्ण[स्वा]³⁴नयविह्व-

14. मैकजलधेः किन्तस्य यस्याभव-

क्षीलाखचित[श]³⁵वर्गवर्गरिमा शिष्यमुभद्रापतिः ॥³⁶—[36].
कीदृशताण्डवनपण्डितवा(वा)बुदृशमुद्दृशकाण्डभरखण्डितपाण्डुसैन्यम् ।
यस्वीक्ष्य³⁷विस्तविपक्षपराजयाशक्त्याद्रि(द्रु)तस्त तपसोपि सुतचचाल ॥³⁸—[38].
अथाक्षेपात्तेन द्रुपदविपदयोदितधिया
यदात्तं शपाशस्तरलितकराव(व)वचुलुकम् ।
पुमानासीत्तस्मिन्विजय इव साक्षादनु च तं
कुलं चौलुक्यानामनणुगुणसीम प्रवृत्ते ॥³⁹—[39].
विभवति च वि[स]र्प[क्षौ]⁴⁰यसोन्दर्यव-

²⁶ Metre, Vasantatilaka.
²⁷ Metre, Mandākrāntā.
²⁸ This *akṣhara* originally was *३*, but the vowel appears to have been struck out.
²⁹ Read *० हृम*; this alteration may have been made already in the original.
³⁰ Metre, Śārdūlavikrīḍita.
³¹ Read *३० स*.

³² Metre, Sragdhārā.
³³ Metre, Śikharipi.
³⁴ Read *३० स*.
³⁵ Originally *३१*, altered to *३*.
³⁶ Metre, Śārdūlavikrīḍita.
³⁷ Read *३* वीक्ष्य.
³⁸ Metre, Vasantatilaka.
³⁹ Metre, Śikharipi.

L. 15.

यंचित्तिधरपरिपाटीमुच्यते तच्च गोचरे

रचितचटुलचापाकृष्टिहृष्टाहितश्रीरभवदवनिवर्णा विश्वविख्यातकर्मा ॥⁷²—[34].

पितामहो यत्स्वतु सिंहावर्णा पिता च यहीरवरसाधनः ।

जगत्प्रतीतिप्रयोगोऽसौ नैव महानुभावत्वमतीति यत्तु ॥⁷³—[35].

यस्य त्वागच्छकलजनतापास्तदारिद्र्यमुद्रो

वेलाव(व)श्रुचित्तिधरदरीचारितारिः प्रतापः ।

इष्टे साष्टम्⁷⁴ यदि⁷⁵ गणनान्तदुष्णानाम्बिधातु⁷⁶म्हाचाभ्यनुर्ण(र्ण)नु भगवती भारती यस्य वज्रा ॥⁷⁷—[36].

रुद्राणीमिव भूभृतां परिवृढी

16.

लक्ष्मीमिवाभ्योनिधिः

कालिन्दीमिव भास्करश्च भगवान्महो(महो)न्नामिवाचेन्मुतः ।

वेदेहीमिव जानकः क्रतुविधिः श्रीनोहलेत्यदृतं

कन्या नाम ललाम तान्म⁷⁸ सुषुर्व सामन्तचिन्तामणिः ॥⁷⁹—[37].

भर्तुः पुत्नीमतनयेव मरुत्तणानां च्छा(छा)येव दष्टतमसां महसाश्च पत्युः ।

देवस्य सा रतिरिवेज्जगत्समस्य केयूरवर्षनृपतेर्हृदिता व(व)भूव ॥⁸⁰—[38].

देव्या तया मदजलच्छयेव दन्ती वा(वा)लप्रवा(वा)ललतयेव तटः पयोधेः ।

पुष्पयिवेव च तरुस्तडितेव मिधः शोभां स

17.

कामपि व(व)भार नरेन्दचन्द्रः ॥—[39].

निर्घापितमुत्तमसङ्गतये⁸¹ तयेदमभ्युपायशिखरसङ्गलितोष्णरश्मिः ।देवस्य मन्दिरसुभाषणयैकव(व)भ्यो[⁸²] स्थानाकृति स्वयशसामिव चक्रवालम् ॥—[40].

आकाशयानक्रमस्तेदितानामञ्जोधिनायस्य तुरङ्गमाणाम् ।

फेनाम्बु(म्बु)भिर्भित्तिनिषिच्यमाना मन्ये समुद्धान्ति न यत्पताकाः ॥⁸³—[41].

विट्पद्मागेषु वृ(वृ)हत्सु यस्य वर्षासु तुङ्गामलसारकस्य ।

आग्नेयवत्यो नवमेघमालाः पारावतालीतुलनाम्बुहन्ति⁸⁴ ॥⁸⁵—[42].

आसीन्माधुम[ति]-

18.

यः पवनशिवस्तमनु जयति शब्द(ब्द)शिवः ।

ईश्वरशिवः पुनाति च तस्मान्तेवासिताम्बुजती⁸⁶ ॥⁸⁷—[43].

तस्यै तपोनिधानाय निपानीयाम्बि(म्बि)पाटकौ ।

दत्तौ विद्याधनत्वेन ग्रामावग्राम्यया तया ॥⁸⁸—[44].धङ्गटपाटकपोष्ठीनामव(व)ला[⁸⁹] खैलपाटको वीडा ।सज्जाहली च दत्ताः स्मरारये गौडपाली च⁹⁰ ॥—[45].⁷² Metre, Mālinī.⁷³ Metre, Upendravajrā.⁷⁴ Read अष्ट स.⁷⁵ Read परिश्रवना⁷⁵(य).⁷⁶ Read ° वानां विधातुं वाचा °.⁷⁷ Metre, Maudākṛāntā.⁷⁸ Read हां स.⁷⁹ Metre, Sādhavikṛāntā.⁸⁰ Metre, Vasutalika; and of the two next verses.⁸¹ Read निर्घापितं मुक्तं .⁸² Metre, Indravajrā.⁸³ Read ° तुलनां वदन्ति.⁸⁴ Metre, Upajāti.⁸⁵ Read ° वासितां मुक्तौ.⁸⁶ Metre, Āryā.⁸⁷ Metre, Śloka (Arushtobhā).⁸⁸ Metre, Āryā.

श्यातः श्रीविवराजदेववृत्तपतेस्तुष्टामभूद्वृत्तिः

श्रीमल्लच्छराज ऊर्जितमहा भास्वानिवाभ्युवतः ।

भूभृत्तुङ्गशिरोभिरविवृचयो यत्सेविताः श्री[चि]-

L. 19.

[ताः]

कामं यः कमनीयसुन्दरगुणैर्बल्यैर्जिगाय अरम् ॥⁴⁹—[46].

यस्याहवे दृढनिषोडितखड्गकोटिनिर्हारितारिकरिक्तुश्चसमुद्रवेन ।

वीरश्रियः क्षितितले विततक्षतुष्कं मुक्तादलेन नत् कीर्त्तिवधूचकार ॥⁵⁰—[47].

किञ्च ॥

सा कदम्ब(म्ब)गुहा मान्धा यत्तामोक्षिदसन्ततिः ।

तस्याः पुनरभूदन्धो रुद्रशम्भुर्मुनीश्वरः ॥⁵¹—[48].

तच्च प्रभावमहनीयतमस्य तस्य शिष्योभवज्जगति मत्तमयूरनायः ।

निःशेषकल्मषमयीमपहृत्य येन सङ्ग्रामित[म्पु]र-

20.

महो नृपतेरवन्तेः ॥⁵²—[49].

तस्मादभूद्वनमण्डलतामवाप्तो भूपालमौलिमणिकान्तिभिरर्चिताङ्गिः ।

श्रीधर्मशम्भुश्चितामलकान्तकीर्त्तिर्लक्ष्मी(श्री)वागमाश्रु(म्बु)निधिपारमितस्तपोभिः ॥⁵³—[50].

अस्मात्सद शिवः शिष्यस्तपोराशिरभूवृषैः ।

⁵⁴यत्पादद्वयमन्यमर्चितं शेषराङ्गभिः ॥⁵⁴—[51].

अस्मादभून्नाधुमतेयनामा⁵⁵ शिष्यः सुधामा फलमूलवृत्तिः ।

तपान्ति तेजान्ति⁵⁶ च यत्त वासमनन्यमक्रान्तिगुणेन चक्रुः ॥⁵⁷—[52].

अस्माच्चूडाशिवः शिष्यो वन्दनीयतमोभवत् ।

21. कर्मजालमलं येन नीतमस्तं सुमुचुषा ॥⁵⁸—[53].

अथ सकलगुणानामाकरस्तस्य शिष्यो हृदयशिवसमाहो यद्यशोद्यापि वरुण्य ।

नृपमुकुटनिविष्टैर्यस्य मानिक्यचक्रैरजत चरणमूलं कान्तमेकान्तवन्द्यम् ॥⁵⁹—[54].

विद्यानां निलयेन येन सुधिया सत्त्वव्रतेनाधिर्ज

श्रीमन्नाधुमतेयवन्द्यवितता⁶⁰ कीर्त्तिर्छिन्नं वर्जिता ।

किञ्च आ समयान्(म्बु)दः समतया मर्यादयाशोनिधि-

र्वराभ्येन(ण) जितः अरः स भगवान्कक्षाच्छदं न [स्तु]तेः ॥⁶¹—[55].

22. किं स्तूयतेसौ मुनिपुङ्गवोयवा श्रीचेदिसन्दो नृपतिः ज्ञतादरः ।

सद्वृत्तद्रुतप्रज्ञितैरुपायनैः प्रदग्धं भक्तिभिविधानानिनाय⁶² यम् ॥⁶³—[56].

श्रीमल्लच्छराजोपि तस्यै सुतपसे स्तयम् ।

मठं श्रीवैद्यनाथस्य भक्तिवृत्तः समार्पयत् ॥⁶⁴—[57].

⁴⁹ Metre, Śārdūlavikrīṭa. The reading श्रीविवराजदेववृत्तपतेस्तुष्टामभूद्वृत्तिः in the first line of this verse is quite distinct and certain, and is not °वृत्तिः°. See also below, note on the translation of verse 46.

⁵⁰ Metre, Vasantatilaka.

⁵¹ Metre, Śloka (Anuṣṭubh).

⁵² Metre, Vasantatilaka; and of the next verse.

⁵³ Read वस पादद्वयं वन्द्य°.

⁵⁴ Metre, Śloka (Anuṣṭubh).

⁵⁵ Originally °मानव°, altered to °मतेय°.

⁵⁶ Read तपानि तेजानि.

⁵⁷ Metre, Upajāti.

⁵⁸ Metre, Śloka (Anuṣṭubh).

⁵⁹ Metre, Mālinī.

⁶⁰ Read °वज्रवितता°.

⁶¹ Metre, Śārdūlavikrīṭa.

⁶² Read °भक्ति विधिना°.

⁶³ Metre, Vamāsthā.

⁶⁴ Metre, Śloka (Anuṣṭubh); and of the next verse.

स्वीकृत्यापि मुनिभूयो मठं श्रीनौहलेश्वरम् ।

अधोरशिवशिवस्थ साधुष्ट[त्त]स्य दत्तवान् ॥ —[58].

अथ स विहितकृत्येदिनायः समर्थः करितुरगसमयः शक्तसामन्तापत्तिः ।

दिशमतिग-

I. 23. यस्यां सम्यतस्य प्रतीचीमहितजनितभीतिर्दुर्विवारप्रचारः ॥¹⁵—[59].

समरुतविकारान्विक्रमेण प्रकृत्य प्रणतनृपतिदत्तोपायनैर्वर्हिताङ्गः ।

हृदयनिहितवित्तैर्यिनां पुरिताशो जलनिधिजलखेलं रैन्यचक्रं चकार ॥ —[60].

निमज्ज्य यो रत्ननिधौ श्रीमान्मोमेश्वरं ग्रनेः ।

अभ्यर्च्य काञ्चनैः पद्मैर[या]न्यन्तु न्यवेदयत् ॥ ¹⁶—[61].

जित्वा कौसलनाथमो[ड]नृपतेराप्तु यः कालियो

रत्नस्वर्णमयः स येन वि[हि]-

24. तयोमेश्वराभ्यर्चनम् ।

दत्त्वा[त्ता] यः करिवाजिशुभ्रवसनसक्चन्दनादीन्पुनः

“सम्भारश्चमशान्तयेतिविनतस्तुष्टाव तुष्टः प्रभुः ॥ ¹⁷—[62].

असारं सम्भारं¹⁸ य इह मनुते कोपि नृ[प]ति-

स्त्वदं प्रिव्यान्त्वा विगलिततमास्तत्त्व[च]निरतः ।

न तस्य श्रीभूयो विह[त्ति]कृतये जन्मविरहा-

दिति ध्यानाविष्टः शिवमहसि वित्तं विहितवान् ॥ ¹⁹—[63].

श्री[श]ङ्करगणेशादभूद्भूमोश्वरो महान् ।

यत्पादद्वन्द्वमर्द्धं द्विपद्विरपि सेवितम् ॥ ²⁰—[64].

संख्येसंख्यविपक्ष-

25. पञ्चदलनव्यासहि सङ्गव्रतं

यस्यासीद्दृढमाहसस्य सततन्दानं जनानन्दकृत् ।

रूपेणाप्रतिभो मनोभवभवं दर्प्य जहारीहतं

यः सर्वज्ञ च सर्वकालमवनीनाथः स्तुतः कीर्तितः ॥ ²¹—[65].

यत्पादद्वयपद्मसङ्ग विततं भूतेरभूद्भूषितं

भूपानां नमतां किरीटविकटप्रान्तस्वरत्नांशुभिः ।

वक्षोरत्ननिधिन्ममाश्रितवती²² लक्ष्मीः क्रमेणागता

वीरश्रीरपरैव यस्य नृपतेः कौशेयधारात्रया ॥—[66].

तस्य श्रीशुवराजदेव-

26. पतिर्भाता कनीयानभू-

द्रुपैर्यश्वरधारविन्दपतितैर्भृङ्गेरिवा[ङ्ग?]स्त्रितम् ।

यः सत्यव्रतसत्त्व[च]सूक्तिवसतिः श्रीविक्रमैकाग्र्यः

प्रायस्तस्य न सख्यनीपि सकलान्धत्वं गुणान्ध[अ]श्रुति ॥ —[67].

¹⁵ Metre Mālinī; and of the next verse.

¹⁶ Metre, Śloka (Anuṣṭubh). The akṣara in brackets was originally श्री.

¹⁷ Read संसारं.

¹⁸ Metre, Śārdūlavikrīḍita.

¹⁹ Read संसारं. The akṣara च of the word नृपति was

originally omitted, and is engraved below the line. And the akṣara त्रि of विहितं may have been altered to त.

²⁰ Metre, Śikharipi.

²¹ Metre, Śloka (Anuṣṭubh).

²² Metre, Śārdūlavikrīḍita; and of the next six verses.

²³ Read श्रीनिधि समाश्रितवती.

दंष्ट्राकोटिविपाटनोद्यवदनः क्रूरस्वरो^१ भासुरी
 "नेत्रप्रान्तविकीर्णकोपकधिरः पादप्रचारायुधः ।
 येनाक्रम्य भुजेन भूमिपतिना लाङ्गूलव(व)हक्रमो
 दैव्यो व्याघ्रवपुर्जतोतिभयदः शस्त्रीभृता पाणिना ॥—[68].
 कन्दर्पोभिनवः पुर-

- L. 27. न्मिनयनप्रोतिप्रदोष्यन्यथा
 यः कालः करवालकोटिविहृतस्त्रलेभकुश्रस्त्रलः ।
 चिच्छं यच्च सरस्वतीकृततरतिः श्रीकण्ठपूजापर-
 खातुर्व्यर्थविचारचारुचतुरो यच्चार्थचिन्तामणिः ॥ —[69].
 यस्मिन्तु(त्तु)ङ्गमजेन्द्रमज्जनगलहानासु(स्व)भिस्मिन्चितं
 रैवावारि विविक्तितक्तमुचितस्त्रानेन तन्वीजनः ।
 संप्राप्योन्नितस्त्र(स्व)ताडनवशस्यस्तास्तवीचोवयं
 सवहं^२ स्मरसौरभेण महता निर्व्याजमायोजितः ॥—[70].
 रामाणां कु-

28. चमण्डलेषु नियतं हारप्रकारक्रमा-
 कंपूर्णं शशिमण्डले च विमले ज्योत्स्नाच्छलेनोज्ज्वलम् ।
 मन्ये^३ मानसवारि यस्य वितते हस्तावलीविभ्रमा-^४
 द्वास्वाशेषमुमापतेस्तु वसती विश्वान्तिमागाद्यशः ॥ —[71].
 संपूज्य देवमीशानस्त्रिभुवैः^५ स्वेयंथोचितैः ।
 यथागमं यथाशास्त्रं स्तोत्रस्त्रिहितवाचपः^६ ॥ —[72].
 अविचलितमनोभिर्यस्वमीश चित्तीशैर्विभवविहितकृतैरिज्यसे ते कृतार्थाः ।
 य इह कृतवि?]-

29. कारा मन्मथैकान्तचिता(त्ता) भवति वरद तेषां संपदुश्चादहेतुः^७ ॥ —[73].
 समदकारिषटाभिः किं किमङ्गाङ्गनाभिर्द्युतशयनलीलां भावयन्तीभिराभिः ।
 कनकतुरगवासोरज्जजातैश्च कृतं न हि भवति भवानीवल्लभस्त्राज्ञं चेत् ॥ —[74].
 भवति नृपतिवन्द्ये^८ जस्य धृष्टी च भोष्या श्रुतमुचितविचारसाररूपप्रभावः ।
 समरविजयसंपत्तस्य यो निःप्रपञ्चश्चरणयुगलमूलं^९ संनितः शङ्करस्य ॥ —[75].
 [किमिह]

30. व(व)हभिरुक्तैर्वाय सर्वस्य हेतुर्भवतु भवति नित्यं भक्तियोगी समैकः ।
 सकलसुखविशेषाद्यक्ष पीयूषवर्षः स्वयमनुभवगम्यो जायते त्वत्प्रसादात् ॥ —[76].
 भूउत्तययशोराशिवर्णनं प्रथमं कृतम् ।
 श्रीमता श्रीनिवासेन श्रीस्विरानन्दसूनुना ॥^{१०} —[77].

^१ Originally क्रूरस्वरो, but *eisarga* struck out.
^२ The *v* of *सवहं* was originally omitted and is engraved below the line.
^३ The second and third *akṣaras* of this word are somewhat indistinct, but the two signs for *anusvāra* are quite clear.

^४ Originally *मान्ये*, altered to *मन्ये*.
^५ Read *संसा*.

^६ Read *ज्ञान विमर्ष*.
^७ Originally *कील*; read *कील विहि*.
^८ Metre, Śloka (Anushtubh).
^९ Metre, Mālinī; and of the next three verses.
^{१०} Read *वन्दे*.
^{११} Read *निष्पद्य*.
^{१२} Metre, Śloka (Anushtubh); and of the next verse.

भूपतीनां क्षयाणां तु कीर्त्तिकीर्त्तनसुज्ज(स्व)लम् ।
 विहितं [स]ज्जनेनाय सुधिया वीरसुतुना ॥ —[78].
 पत्तनमण्डपि[का]यां ॥
 लवण[स्व] खण्डिकायां(?)यो]-¹⁷

L. 31.

[ह]सि(ग्रि)का घाणके च[बोड]¹⁸बोडसि(ग्रि)का :
 तैलस्य मासि मासे दिनमनु च यु[गा]युगे च पौरस्तु ॥ ¹⁹—[79].
 पूगफलमरिचयुखीप्रभृतिषु भाण्डेषु भ[र]कपौरस्तु ।
 वीथीं प्रति च कपर्दीं द्यूतक[प]र्दास्तु²⁰शाकवार्त्ताकम् ॥ —[80].
 रसवणिजामादायस्तृणपूलकधो[र्म]रादि यत्किञ्चित् ।
 दत्ते करी चतुष्टयमङ्ग तुरङ्गी दयन्तु पौराणाम् ॥ —[81]
 यद्वहद[न्ध]हानं किमपि च विद्याधनन्तदुद्दिष्टम् ।
 य[क्ष?] ²¹:[पुष्पयो?]-

32.

[की?]र्त्तयः प्रवर्तन्ते ॥ —[82].
 यत्त च श्रीनोहलेश्वरमठे श्रीमदघोरशिवा[चा]र्योभूत् ॥
 कचिद्वि[चाह]त्तिः कचिदपि च शाकाभ्यवहृतिः
 कचिन्मूलाहारः कचिदपि स कंदांश्च तु(वु)भुजे ।
 परं ज्योतिः शैवं विगलितरजस्काञ्चतमसं
 निव(वि)चिन्वन्तो यातो विषविषयवे[म]स्य कलनाम् ॥ ²²—[83].
 तेनेयं प्रशस्तिः सङ्गतिमानीता ॥ श्रीक्षिपुरो[सौ]भाग्यपुरलवणनगरदुर्लभपुरविमान[पु]र . . .
 ²³

33.

. . . ²⁴[भि?]: काह[ह?]यः प्रत्यहमय रक्षितः समानेयः ।
 [देव] [चारा?]-[चार?]दाक्षि ॥ ²⁵—[84].
 सुस्त्रिष्टव(व)स्वघटना विस्मितकविराजयेश्वरस्तुत्या ।
 आस्तामियमाकल्पं कतिच कीर्त्तिं च पूर्वां च ॥ ²⁶—[85].
 कायस्थयोसीदकस्य ॥
 करणिकधीरसुतेन तु नार्हनाम्ना प्रशस्तिरानिखिता ।
 सक्कुक्ष[धा]र[स]ङ्गमतनूजनीयेन चोत्कीर्णा ॥ —[86].
 स्वकी[य?] ²⁷

¹⁷ The *akṣaras* in these brackets are doubtful, particularly the three last.

¹⁸ The two *akṣaras* in brackets appear to have been struck out.

¹⁹ Metre, Giti; and of the next three verses.

²⁰ The *akṣara* य was originally omitted, and is engraved below the line.

²¹ Here about five *akṣaras* are illegible in the impressions.

²² Metre, Śikharīṇī.

²³ Here about nine *akṣaras* are illegible.

²⁴ Here two or three *akṣaras* are illegible.

²⁵ Metre, Āryā (?).

²⁶ Metre, Āryā and of the next verse.

²⁷ Here about fourteen *akṣaras* are illegible in the impressions.

TRANSLATION.

Om!

Om! Adoration to Śiva!

(*Verse 1.*) May Śambhu's matted hair, that store of all blessings, protect you!—(*that hair*) on which the ever-moving waters of the Mandākinī, flowing down from the shining vault of heaven, appear like a white umbrella, upheld as they are by the breezes from the opened mouth, terrific through the broad expanding hoods, of the lord of serpents, pained by being drawn into a tight knot!

Moreover:—

(2.) May the flame of the fire of the eye of the moon-crested (Śiva) guard you, which flares up as it were to burn the moon, because she is a friend of the god of love!

(3.) May Śarva's nectar-rayed (moon), the unique flower in the wood of his matted hair, protect you!—that (*moon*) which the six-faced (Kārttikeya), child as he is, lays hold of and seeks to play with; which is the stake when the destroyer of Pura is playing at dice with Devī; (*and*) which Pārvatī uses as a missile, when in jest she is talking angrily!¹²

(4.) May the gigantic dance of the conqueror of Tripura guard you to the full extent of your desires!—(*that dance*) at which the quarters are made far to recede by the mighty blasts of wind raised by his massive arms, suddenly become terrific through his graceful movements when he throws his full energy into the act of dancing, and at which the sky rises high, because the earth bends down beneath his violent evolutions!

(5.) Applying my speech to this family which is descended from the moon, I, alas! vainly attempt to measure the sky with my hands.

(6.) And yet, even though I possess no brilliant speech, it will surely come to me from this great family of the moon whose rise I celebrate. Or do not, mark! the streams of rutting-juice of the elephants of the quarters, though by nature the seat of black colour, acquire the bright hue of the milky ocean, when brought into contact therewith?

(7.) That abode of lustre, loving to brighten the earth, which took its origin from the eye of Atri, which rises up to the Lokāloka mountains and disperses the most profound darkness,—men call it the moon. It is the moon's crescent that decorates Sambhu's head; from the moon too sprang, need I say more? this race of the Haihayas.

(8.) And in this (*race*) which was rendered an object of reverence by (*those*) primeval princes, Budha and the rest, there was a noble prince, named Arjuna, who overspread the wide quarters with the lustre of his fame, praiseworthy because he cut down the enemies like forests.

(9.) What became of that lord of Lankā even,¹³ who with ease had coaxed Śarva and the lord of the mountains, when he ventured on hostility with him,—(*that lord of Lankā, before whom*) the lord of the gods went, nobody knew where, on his elephant,

¹² The noun *सुख* is generally feminine (*सुखा*). I am doubtful about the meaning of the word *सुख*, which I have translated by 'stake.' Both *सुख* and *सुख* are given as synonyms of *सुख*.

¹³ See, e.g., *Vishnupurāṇa*, Wilson's translation, p. 417: "Ravana . . . was taken prisoner by Kārtavīrya (Arjuna), and confined like a tame beast in a corner of his capital." *Matsyapurāṇa*, adhy. 43; *Hariṣeṇa*, adhy. 33.

when it took fright at the fire which issued from the thunderbolt as it vibrated and broke in striking (*Rāvaṇa's*) broad chest,—that indeed truly tells *his* renown.

(*Verse 10.*) Of him whom the divine Dattātreyā,²⁰ that home of the amorous dalliance of fortune, favoured with the gracious promise of sons,—who, I ask, are we to describe the excellencies? What is the use of empty babbling? In his case even the goddess of speech, I fancy, is certainly embarrassed.

(11.) Then, how many rulers of the earth did not spring from him, a tree whose creeping-plants were the vows of good men in which he engaged,—(*rulers*) renowned for their zeal in defeating kings who were (*like*) newly risen Tārakas?²¹

(12.) Among them who thus came one after another, was born, filling men with wonder, Kōkalladeva, supremely fortunate (*and*) swaying the orb of the earth like Indra; who to rising enemies was what a forest-fire is to expanding creepers, (*and*) whose prowess, adorned as he was with self-confidence, filled the circumference of the three worlds.

(13.) Whose forces, moving hither and thither to conquer the earth, like the sea which sweeps over its shores, when met together, by their excessive weight pressed down the earth, and thus laid low the several broad hoods of the lord of serpents.

(14.) When the dust raised by his army gradually ascended from the earth and rolled about in the sky, the pairs of Chakravāka birds, apprehending the approach of night, became flurried and separated; the peacocks, thinking the clouds had come, held a dancing festival; and, deprived of sight, the eyes of a sudden were struck with blindness.

(15.) When the lordly elephants of his large army which was fond of the woods by the sea-shore, resembling huge mountains in crowds plunged into the water, the ocean after a long time was reminded of that occasion when the Mandara mountain was whirled about in it.

(16.) And when the elephants of his army, while he occupied the slopes of the Vindhya, excited with rut were breaking (*the trees*), the forest, with its swarms of birds unmelodiously chirping, cried out as it were with pain.

(17.) Having conquered the whole earth, he set up two unprecedented columns of his fame,—in the quarter of the pitcher-born (Agastya)²² that well-known Kṛishṇarāja, and in the quarter of Kuvera²³ Bhojadeva, a store of fortune.

(18.) From him then was born Mugdhatuṅga, than whom nobody is more exalted in the three worlds; and who, desirous of conquering the quarters, when he had overthrown the enemies, what country did he not make his own?²⁴

(19.) Whose sole object of affection, when he was preparing for contests, was his sword,—a couch for the fortune of battle, a club for (*the destruction of*) hostile forces, a sprout of the creeper—anger, a dear friend of pride, a sapphire-channel for the water—good conduct, a branch of the tree—bravery, an endless path for bold deeds to proceed by.

(20.) Who, possessed of terrific splendour, in every battle so handled the host of enemies that the crowds of goblins were exulting, that men carried their heads broken,

²⁰ Dattātreyā was an incarnation of Viṣṇu. See *Bhāgavatapurāṇa*, IX, 23, 23.

²¹ Tāraka was a Daitya who was conquered by Indra.

²² i.e., in the south.

²³ i.e., in the north. Compare *Raghuvaṃśa*, XV, 103.

²⁴ If I understand the verse rightly, the word *सर्व* in the second line is superfluous; and *सर्व* with prep. *सर्व* is employed in an unusual sense.

and that headless corpses were running away, that the young imps were howling, that the fire of fire-mouthed goblins met the eye blazing forth from the hollows of skulls, and that all was terrific with the fearful ill-boding cries of jackals howling in their desire of devouring flesh.

(Verse 21.) On his expeditions the forests by the sea, near which his army encamped, had the number of their coral-sprouts doubled by the tips of the hands of women, stretched forth to gather them.

(22.) To Malaya his thoughts wandered, because it is there that the waves of the sea are playing, because there that wind is blowing which causes the Kerala women to sport, because there the serpent is stealing the fragrance of the trees.

(23.) Having conquered the lines of country by the shore of the eastern sea, and having taken Pāli from the lord of Kosala, having uprooted the dwellings of enemies one after another, he was a most splendid master of the sword.

(24.) From him was born that observer of prudent behaviour, Keyāra-varsha, who fulfilled the ardent wishes of the minds of the women of Gauḍa, who was a deer to sport on those pleasure-hills—the breasts of the damsels of Kārṇāṭa, (and) ornamented the foreheads of the women of Lāṭa; who engaged in amorous dalliance with the women of Kāśmīr, (and) was fond of the charming songs of the women of Kalinga.

(25.) Even when his soldiers, made to march to subdue the regents of the quarters, enacted the destruction of the universe so as to rouse the apprehension of the three worlds, no sheets of dust could rise from the earth, flooded as it was with streams of tears that were shed by crowds of captive women of enemies who again and again were made prisoners.

(26.) In battle that king wielded his big sword which, covered as it was with a mass of pearls from the frontal globes of elephants openly cleft by him, was covered as it were with the drops of the fame of his enemies, which it had often drunk and then emitted again under the pressure of (the king's) firm grasp.

(27.) Up to the Kailāsa, the intensely lustrous friend of Pārvatī's play, and up to the noble eastern mountain over which the sun shines forth, near the bridge of the waters and as far as the western sea, too, the valour of his armies brought endless anguish on hostile people.

(28.) He spread the battle-fields all over with the heads of proud enemies, who in their anger madly attacked him,—(with heads) which were honoured with the eager glances of the eyes of the damsels of heaven, (and) the skull-bones of which were falling off under the pressure of the grasp of the hands of exulting female goblins, eager for the blood which was trickling down under the strokes of his vibrating quick arrows.

(29.) "Our lord is an incarnation of Rudra; our lord supports the house of the three worlds; our lord is liberal; our lord is an iron fetter for restraining lawless princes;"—when crowds of excellent bards thus gave utterance to incessant brilliant words of flattery, the minds of hostile people who stood in his hall of audience shook violently.—

(30.) There was (a sage), free from the blemishes of sin, Bhāradvāja by name, who was the one regent of all whose wealth consisted in quiescence. From his male energy, deposited in a water-pot, sprang that Bhāradvāja (Droṇa) whose conduct roused the wonder of the three worlds.

(Verse 31.) The charm of whose fame completely filled the three worlds, whose fortune was equal to his desires, and the might of whose anger, as regards both his curse and his bow, would have been suitable at the destruction of the universe. What can we say of that one ocean of policy and valour, more than this that (Arjuna), the husband of Subhadrâ, who with ease humbled the great pride of Śarva, was his disciple?

(32.) Even that son of Dharma,²¹ minding his promise, retired, deprived of the hope of conquering the adversaries, when he saw how *he*, whose strong arm was expert in wielding the bow, with a mass of powerful arrows cut up the Pāṇḍava army.

(33.) Now, in the water, of which in the act of cursing he had taken up a handful²² with his trembling hand, angrily intending to bring misery on Drupada for the insult (*offered by him*), there arose a man like victory incarnate; and from him proceeded the clan of the Chaulukyas, the great excellencies of which are countless.

(34.) And in that powerful family, which was made up of a series of princes eminent for widely spreading bravery and beauty, was born Avanivarman, who, when he bent his graceful bow, drew to himself the fortune of adversaries, (*and*) whose deeds became famous in the universe.

(35.) He greatly excelled in the world already by the fact that Simhavarman was his grandfather and the eminent hero Sadhanva his father, but more even by his own great dignity.

(36.) Of a man like him, whose generosity removed the badge of poverty of all mankind, (*and*) whose prowess drove his enemies to the mountain-caves by the sea-shore, surely he (*only*) is able to enumerate the excellencies who has complete command over that milch-cow of speech, the glorious goddess of eloquence.

(37.) As the lord of mountains begat Rudrāṇi, the ocean Lakshmi, the glorious Sun Kālindī, the son of Atri²³ the moon-light, and Janaka's sacrificial rite Vaidehī,—so that gem for granting the desires of tributary princes begat a wondrous ornament of maidens, the illustrious Nohalā.—

(38.) As the daughter of Puloman (*was the wife*) of the ruler of the divine hosts, and as Chhāyā (*was*) of that lord of darkness-dispelling light, (*and*) Rati of the sugar-cane-arrowed god, so she became the beloved of the prince Keyūravārsha.

(39.) And as the elephant (*is beautified*) by the stream of rutting-juice, the bank of the ocean by the tender coral-creeper, a tree by the beauty of flowers, and a cloud by the lightning,—so that moon of princes obtained unspeakable lustre through her, his queen.

(40.) To secure (*the merit of*) pious deeds, she built for the god, who is the sole object of Umā's affection, this temple which obstructs the progress of the sun with its tops the points of which graze the clouds,—a collection of her own fame as it were in bodily form;

(41.) the flags on which do not flutter, because, I fancy, they are constantly sprinkled with the foam of the horses of the lord of day, fatigued with their ceaseless march through the sky;

²¹ i. e., Yudhishtira; compare *Sitopadavadha*, II, 9. Yudhishtira retired from the contest before his teacher Droṇa.

²² The original has *chulaka*, from which is here derived the name Chaulukya. Compare Mr. Fleet's *Dynasties of the Kanarese Districts*, p. 17.

²³ i. e., the moon.

(*Verse 42.*) and on the broad pinnacles of which, lofty and spotless as it is,³⁸ the rows of fresh clouds, clinging to them in the rainy season, appear like swarms of doves.—

(43.) There was (*a sage*), the Mādhumateya Pavanaśiva; after him flourished Śabdaśiva; his teaching again is sanctified by his disciple, the pious Īvaraśiva.

(44.) To him, a store of penance, the cultivated (*queen*) gave the two villages Nipāntiya and Ambipāṭaka, as a reward for his learning.

(45.) And to the enemy of Smara she gave Dhaṅgaṭapāṭaka, Poṇḍi, Nāgabala, Khailapāṭaka, Viḍā, Sajjāhali and Goshṭhapāli.—

(46.) From her was born to the illustrious lord of men Yuvarājadeva the famous prince, the illustrious Lakshmaṇarāja, like the sun, elevated (*and*) endowed with mighty splendour; the lustre of whose feet,³⁹ a seat of fortune, was revered by the exalted heads of sovereigns, (*and*) who indeed, by unheard-of, pleasing, beautiful qualities, surpassed the god of love.

(47.) Surely, for the glory of his heroism the lady Fame spread out on the ground a necklace with the mass of pearls produced from the frontal globes of the elephants of adversaries, cleft in battle by the edge of his firmly grasped sword.

Moreover:—

(48.) Worthy of honour is that Kadambaguhā⁴⁰ where there has been an uninterrupted line of saints; for them, again, was an object of veneration the chief of sages, Rudraśambhu.

(49.) On account of his might to be highly revered in the world, he there had a disciple, Mattamayūranātha, who, when he had removed every stain of impurity, became possessed, oh! of the town (?) of the prince Avanti.

(50.) After him came the holy Dharmaśambhu, who became an ornament of the world, (*and*) whose feet were worshipped by the lustre of the crest-jewels of princes; having reached the further shore of the ocean of the Śaiva doctrine by his austerities, he obtained the spotless pleasing renown due to him.

(51.) His disciple was, rich in austerities, Sadāśiva, whose venerable pair of feet was worshipped by princes with the rays of their diadems.

(52.) After him came his disciple, named Mādhumateya, full of radiance (*and*) subsisting on fruit and roots, in whom austerities and majestic splendour dwelt harmoniously together (?).

(53.) He had a most venerable disciple, Chūḍāśiva, who, striving after final liberation, swept away the impurity consequent on actions (*performed in previous births*).

(54.) Then (*came*) his disciple, named Hṛidayaśiva, a mine of all excellencies, whose fame deserves to be sung of even now; the soles of whose uniquely venerable feet were rendered⁴¹ lustrous by the collections of jewels in the diadems of princes.

³⁸ I can find no suitable meaning for the word सारङ्ग, at the end of the first line.

³⁹ In the original, the third line of the verse does not admit of being construed properly. I should feel inclined to substitute सूर्याश्रितः for सूर्यकिरणः. Applied to the sun, the third line would mean that the lustre of his rays is enjoyed by the high tops of mountains.

⁴⁰ Dr. Hall has already shown that Kadambaguhā, a prince Avanti, or Avantivarman, the town Mattamayūra (*and*, I may add, the sage Sadāśiva) are mentioned in a long inscription at Ranod, badly edited in the *Jour. As. Soc. Beng.* vol. XVI, p. 1080, which has been assigned by Sir A. Cunningham to about the end of the 10th century A. D.—*Archæol. Survey of India*, vol. II, p. 305.

⁴¹ In the original, चक्रे is used wrongly instead of the passive form चक्रि.

(*Versé 55.*) For whom is that holy man not an object of laudation,—he who, an abode of every kind of knowledge, wise (*and*) true to his vows, still further increased the renown spread over the illustrious Mādhumateya lineage; and who surpassed the earth by his patience, the cloud by his fairness, the ocean by his propriety of conduct, (*and*) the god of love by his freedom from passion?

(56.) Or, rather, what need has that eminent sage of praise at all,—he whom the illustrious prince, the moon of the Chedis, having shown his devotion by presents sent by well-conducted messengers, in due form brought hither, full of respect?

(57.) The illustrious Lakshmanarāja also, filled with devotion, himself made over to that great ascetic the monastery of the holy Vaidyanātha.

(58.) And the sage, having accepted it, again gave the holy Nauhaleśvara monastery to his well-conducted disciple Aghoraśiva.—

(59.) Now, when he had performed (*this*) deed, the powerful Chedi lord marched, with all his elephants and horses, (*and*) accompanied by strong foot-soldiers of tributary chiefs, to the very pleasant western region, inspiring his adversaries with fear (*and*) difficult to be obstructed in his progress.

(60.) Having valorously struck down (*adversaries*) who were humbled in battle, having his commands honoured by presents offered by princes who bowed down (*before him, and*) having fulfilled the hopes of suppliants with the wealth on which they had set their hearts, he made the host of his army sport in the water of the ocean.

(61.) Having bathed in the sea, the illustrious (*prince*) then worshipped Someśvara with golden lotuses; but he also presented something else.

(62.) After defeating the lord of Kosala, he made the (*effigy of*) Kāliya,⁴ wrought of jewels and gold, which was obtained from the prince of Odra, a reverential offering to Someśvara. Having besides presented elephants, horses, splendid dresses, garlands, sandal and other (*gifts*), the prince, to get out of the toils of this life, humbly praised (*the god*), full of joy:—

(63.) “Whenever a prince, freed from darkness by prostrating himself at your feet (*and*) delighting in the truth, deems this life void of substance, then his good fortune is no longer liable to change, because he has got rid of (*the bondage of*) birth.”—Absorbed in such meditation, he fixed his mind on Śiva’s glory.

(64.) From him was born the great ruler, the illustrious Śaṅkaragaṇa, whose incomparable pair of feet was worshipped even by adversaries;

(65.) who, of stubborn daring, in battle eagerly devoted his sword to the destruction of countless hosts of enemies, while his generosity always caused joy to the people; who, of matchless beauty, humbled the haughty pride of the god of love, and who as a ruler of the earth was praised everywhere and at all times by the wise;

(66.) the broad resting-place of whose two lotus-feet, a seat of prosperity, was decorated by the rays of the large jewels that covered the diadems of princes bowing down (*before him*); and whose ocean-like breast was resorted to by Fortune, come to him gradually, while another deity of fortune, the glory of heroism, had taken her seat in the edge of the prince’s sword.

⁴ Dr. Hall states that it is the custom to make fancied representations, in miniature, of the serpent Kāliya which was destroyed by Kṛṣṇa, and to hang them about the neck of images of Śiva.

(*Verse* 67.) His younger brother was the illustrious prince Yuvarājadeva, on whose lotus-feet princes have indeed bent down, like bees (*alighting on them*). Of one who (*like him*) is an abode of devotion to truth, of goodness and friendly speech, (*and*) the one resort of fortune and valour, surely a good man even will not be able to tell all the excellent qualities.

(68.) This prince mastered with his arm, and slew with his hand which wielded a knife, the radiant, fiercely roaring, most terrific tiger-shaped demon, whose mouth was awful as it tore (*men*) to pieces with its sharp teeth, whose eyes were blood-shot all over with rage, who used his paws as weapons of attack, and sprang forward with uplifted tail.

(69.) Though causing joy to the eyes of women as a new god of love, he yet again was the god of death who with the edge of his sword cleft the frontal globes of huge elephants; and, strange to relate, fond as he was of Sarasvatī, he was eager to worship Śrīkaṇṭha,^a and, clever in discriminating between the four castes, he was a gem to grant the desires of (*all*) suppliants.

(70.) When young women at their customary bathing plunged into the clear bitter water of the Revā, made to surge up and down by the motion of their thighs and hips, they truly became perfumed with the strong fragrance of the god of love, mixed since the water was with the rutting-juice which used to flow into it at the bathing of his towering lordly elephants.^a

(71.) I fancy that his bright fame, after roaming about everywhere,—on the round breasts of women surely in the form of pearl-strings, on the spotless full orb of the moon in the guise of the moonlight, and on the extensive waters of the Mānasa lake as a graceful row of swans,—has yet found rest in the abode of Umā's husband.

(72.) After worshipping the god Īśāna with his wealth in suitable manner, the prince, in accordance with traditional precept and according to scripture, composed (*this*) hymn of praise :—

(73.) "Happy are those rulers, oh Lord, who with unswerving minds worship thee, and employ their wealth in works of piety. For those who are swayed by passion and whose minds are given up to sensual pleasure, exalted station is a cause of intoxication, oh granter of boons!"

(74.) "What is the use of arrays of ruddy elephants? What the use of women, the promoters of amorous dalliance? Gold, horses, dresses, and all manner of precious stones serve no purpose when a man fails to worship the beloved of Bhavāni."

(75.) "Birth in a princely family, sovereignty over the earth, sacred knowledge, due discrimination, beautiful form and victory in battle come to him who takes refuge with the holy feet of Śaṅkara."

(76.) "Why need I make many words, oh Lord? To thee only shall my devotion always be given, the cause of everything; and through thy favour, the greatest of all blessings, a shower of ambrosia will fall upon me which will manifest itself of its own accord."—

(77.) The great fame of the first three princes has been described by the illustrious Śrīnivāsa, the son of the illustrious Sthirānanda.

^a Or, 'eager to worship the neck of Śrī.' The idea suggested by the original is that the king was possessed of both eloquence (or learning) and fortune,—two things which ordinarily do not go together.

^a The word रज्जु of the original has reference to the mixture of the two fluids, the bitter water of the river and the fragrant rutting-juice.

(Verse 78.) And the bright eulogy of the renown of the three (*other*) princes has been afterwards composed by Sajjana, the intelligent son of Thīra.

[The passage which follows here in the original up to the end of verse 82, and part of which is either altogether illegible or doubtful, I am unable to translate properly in all its details. Its general import, however, appears to be this,—that various manufacturers and traders, and the inhabitants generally, had to deliver or pay at the *maṇḍapikā*⁴⁵ of the town, for the benefit of the monastery and its occupants, certain articles and taxes, —salt, oil, betel, pepper, ginger, vegetables, etc., and fixed sums of money for every elephant, horse, etc.]

And at the monastery of the glorious Nohaleśvara⁴⁶ where there was the holy preceptor Aghoraśiva,—

(83.) sometimes subsisting on alms and sometimes feeding on vegetables, sometimes eating roots, while sometimes he also lived on bulbous roots; seeking the supreme light of Śiva, freed from the darkness of passion, he never became subject to the effect of the poison of sensual enjoyment⁴⁷;—

(*there?*) he had this eulogy put up. The glorious Tripuri, Saubhāgyapura, Lavaṇanagara, Durlabhapura, Vimānapura (?)

(84.) every day they⁴⁸ shall bring, guarded,

(85.) May this composition, the several parts of which are well-joined, (*and*) which would deserve praise (*even*) from the wonder-struck poet Rājasekhara, last to the end of the world, as well as the preceding⁴⁹ eulogy!

Of the Kāyastha, the illustrious Siruka.⁵⁰

(86.) The eulogy was written by Nālī, the son of the writer of legal documents Dhīra; and engraved by Nonna, the son of the excellent artisan Saṅgama.

⁴⁵ On *maṇḍapikā* see the Sigāḍorī inscription, *ante*, p. 106; the same inscription also contains the words *गुण* or *गुना*, and *घावक*—*घावक* 'an oil-mill.' In verses 79-82 of the present inscription the words, the exact meaning of which is not clear to me, are *वस्त्रिका*(?), *बीजविका*, *युवादुने*, *भरक* in *भरकदौर*, *कपदी* *युक्तपदो*.

⁴⁶ *i. e.*, Śiva worshipped in the temple which was built by Nohala.

⁴⁷ One would expect to read *विषयविष*, instead of *विषयविष*.

⁴⁸ *i. e.*, perhaps, the inhabitants of the town mentioned in the preceding.

⁴⁹ *i. e.*, the eulogy of the first three princes.

⁵⁰ I am unable to construe this genitive with either the preceding or the following verse. Perhaps Siruka was the writer who originally wrote the eulogy of the first three princes.

XXXII.—THE CINTRA PRASASTI OF THE REIGN OF SARANGADEVA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

A copy of the subjoined *Prasasti* was first published in Murphy's *Travels in Portugal* (1798), together with a translation by Sir Charles Wilkins. The plate was reproduced ten years ago by Dr. Burgess in No. 9 of the *Memoranda of the Archaeological Survey of Western India* (Bombay, 1879), p. 104, with a restoration of the Sanskrit text by the late Dr. Bhagvānlāl Indrajī and a short summary of the contents, promising at the same time to give a full translation in the *Indian Antiquary*. The latter unfortunately never appeared. Dr. Bhagvānlāl's text is generally correct, and reflects the highest credit on his ingenuity, since the copy on which he worked is, as Dr. Burgess stated, very inaccurate. Still I believe that a new edition, according to an excellent pencil-rubbing kindly presented to me by Professor G. de Vasconcellos-Abreu of Lisbon, will not be superfluous. This facsimile enables me to remove a certain number of difficulties, which Dr. Bhagvānlāl failed to solve by conjecture, and in many more cases to show that his restorations correspond with the original.

The inscription is incised with great care and neatness on a long slab of polished black stone, measuring, according to the rubbing, 42 inches by 20, and containing 66 lines. The stone is now preserved in the Quinta of Don João de Castro at Cintra, but, as the contents of the inscription show, it originally belonged to a temple at Somanātha or Devapattana in Sorāṭh. The document is on the whole well preserved. But four syllables are gone in the middle of line 18; 4 to 12 syllables at the ends of lines 23-28; and 2 to 5 in the first parts of lines 49-53. Besides, a few single letters have been destroyed or become indistinct here and there. The alphabet is the common Nagari of the thirteenth century, which shows only a few archaic forms, e.g., the initial *i* consisting of two circles and a semicircle, the *gha* with three vertical strokes, the *ba* consisting of a *va* with a dot in the centre of the loop, and a free use of the *prishṭhamātrā*. In the top-line the medial *i* and the *anusvāras* show ornamental forms, just as in many Jaina MSS. The language is not quite correct Sanskrit, and, with the exception of two short sentences in the beginning and at the end, is throughout metrical. Towards the end some Gujarāṭi words and Gujaraticisms occur in the list of the benefactions; likewise a number of difficult expressions not traceable in the Sanskrit dictionaries. As regards the spelling, it must be noted that, though *ba* and *va* are distinguished, we find instead of *Bṛihaspati* always *Vṛihaspati* and for *vīṭaka* always *bīṭaka*. The inscription contains a *Prasasti* (verse 75), composed in honour of the consecration of five Liṅgas which a Śaiva ascetic, called Tripurāntaka, erected at Somanāthapattana or Devapattana, or Prabhāsa, the famous Śaiva Tirtha in Sorāṭh (Kāṭhiavād), now usually called Verāval. The poem opens with a *Maṅgala* consisting of three verses, 1-3, which are preceded by a short prose invocation of Śiva. The first two verses are addressed to Śiva and the third to Gaṇeśa. Next follows the genealogy of the Chaulukya kings of Gujarāt, who were descended from the Vyāghrapallīya or Vāghelā branch, founded by Dhavala.

(Verse 4.) "The victorious, illustrious Viśvamalla, a head-jewel of princes, adorned (formerly) the Chaulukya race, he whose scimitar, though it had only two edges, his enemies (seeing it) from afar, regarded as (a thunderbolt) with a hundred edges."

(Verse 5.) "This sole lord of the world, a wonderful abode of courage, who all around uprooted with his arm, that is akin to the thunderbolt, the firmly rooted mountain-like kings, was called by his people king Nārāyaṇa."

(6.) "The glorious lord Vaidyanātha (*Śiva*), whose might destroys the misfortune of the torment of the world, placed in him, the ornament of the whole Kshatriya race, a portion of his Self; and he who had taken the vow of benefiting the universe, cured, as was proper, with his weapons even the big swellings of pride in the hearts of hostile kings."

(7.) His consort was Nāgalladevi, who clave to his body just as the glory of victory; through her that king was exceedingly resplendent, like the god bearing the deer-mark (*the moon*) through his brilliant light.

(8.) "That king, the prowess of whose arm took rest (*only when it reached*) the boundaries of the quarters of the horizon, whose younger brother was Pratāpamalla, enjoyed the earth which, owing to the excess of his taste for wonderful bravery, was overshadowed by a single parasol."

(9.) "After the illustrious Viśvamalla had anointed Arjuna, the son of Pratāpamalla, to be his successor, he enjoyed (*in Svarga*) banquets of ambrosia and the nectar of the lips of the celestial maidens."

(10.) "That crest-jewel of princes, his majesty Arjuna, who was lovely on account of virtues resplendent like the rays of the full moon, and who, an incarnation as it were of a portion of Dāmodara, gained great glory through his valour, drew riches from the earth as if it were the cow of plenty."

(11.) "After that guiltless man, an incarnation of Kṛishṇa, had grasped, in order to punish the wicked, the circle of the earth with his hand, that by its liberality surpassed the tree of paradise, he, indeed, protected his subjects through his noble deeds."

(12.) "Victorious is the issue of his body, his majesty Śaraṅga, whose heart is immersed in the happiness produced by his amorous dalliance with the Fortuna of the Gārjara kingdom, who is passionately addicted to the sport of rescuing the earth and who possesses a dignity (*equal to that*) of Śārṅgadhara."

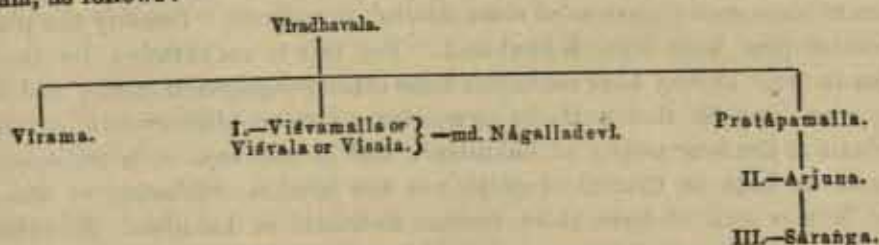
(13.) "Through his power he in battle reduced the powers of the Yādava and the Mālava lords, just as the lord of birds formerly (*overcame*) the huge-bodied elephant and the tortoise."

Though these verses, for the greater part, contain nothing but mere verbiage, they yet yield some new facts concerning the history of the Vāghelās. First we learn that the full Sanskrit name of the first king of this race, who in the *Prabandhas* is usually called Visala or more rarely Viśvala, was Viśvamalla, "the wrestler of the Universe." This appellation, which has its analogies in Āhavamalla, Yuddhamalla (Jodhmalla), Prithivimalla and Jaganmalla (Jagmall), and so forth, was no doubt the original and real one; and Viśvala, of which Visala is the Prākṛit representative, is either an abbreviation from it, formed *bāṣmarat* with the addition of the affix *la*, or a corruption of Viśvamalla like *Rudraṣa* for *Rudrabhaṣa*, *Mammaṣa* for *Mahimabhaṣa* and *Jaiyaṣa* for *Jayabhaṣa*, in which the last letter *la* does duty for the second part of the compound, *malla*.

The second point of historical interest which the inscription offers, is the statement that Viśvamalla had a younger brother, called Pratāpamalla, and that the

second Vāghelā king Arjuna was the son of the latter. The *Prabandhas* known to me, which notice the Vāghelā kings, speak only of an elder brother, Virama, whom Vastupāla removed in order to secure for Viśvamalla the succession to the throne of Dholka. The works, in which Arjuna's name occurs, *e.g.*, the *Vichārasreṇi*, Dr. Bhāṇḍārkar's anonymous Fragment, and the *Pravachanaparikshā*, state nothing regarding his relation to his predecessor. Thirdly, the inscription informs us that the name of Viśvamalla's wife, *i.e.*, his first queen, was Nāgalladevi. With respect to Sāraṅga, finally, we are told that he defeated the Yādava and Mālava kings, and we may at least infer from this statement that the old feuds of the Chaulukyas with their south-eastern and eastern neighbours continued almost as long as their kingdoms existed. The Yādava foe of Sāraṅga must have been Rāmachandra, the last independent Hindu monarch of Devagiri, who mounted the throne in 1271 A.D., and died in 1309 A.D., as a vassal of the Muhammadan emperor of Delhi. The name of the king of Mālava, with whom Sāraṅga fought, is not ascertainable from the authentic lists hitherto published.

The pedigree of the first Vāghelās stands now, if we include Viśvamalla's father Viradhavala, as follows:—



The next following portion of the inscription, verses 14-39, is devoted to a description of the spiritual family of Tripurāntaka, the benefactor of the Tirtha of Somanātha, and to an account of his virtues and his adventures. The section is introduced, as is often done in the late inscriptions and poems of Gujarāt, by the words *itāś cha*, "and now," and its opening verses run as follows:—

(Verse 14.) "The god who wears the infant moon on his head, and who grants rewards for the multitude of performances of austerities, himself became incarnate in the form of Bhaṭṭāraka Śrī-Lakuliśa, in order to bestow favour on the universe.

(15.) "And in order to favour the offspring of Ulūka,¹ who long were deprived of sons in consequence of a curse of their father, he came to and dwelt at Kārohaṇa, the forehead, as it were, of the earth,² an ornament of the Lāṭa (country).

(16.) "In this (place) appeared, in order to fulfil particular Pāśupata vows, four pupils of his, called Kuśika, Gārgya, Kaurusha and Maitreya.

(17.) "Afterwards the race of these ascetics, which grew up in four (branches), adorned the earth that is bounded by the four oceans.

¹ I take *ulūkabhūta* in the sense of *ulūkabhūta*, as the most natural interpretation "who had become owls" does not give any good sense. If this were the meaning, it would be necessary to take *vipatrakṣa* as a proper name, for which proceeding there is no authority.

² The translation strictly follows the text. But I believe the poet meant to say "an ornament of the Lāṭa country, which latter resembles the forehead (*lādṭa*) of the earth." For the play with *lāṭa* and *lādṭa* is a very common one, while the comparison of Kārohaṇa with *lādṭam* *arvyaḥ* is unintelligible.

(Verse 18.) "Through the succession of high-minded men who were favoured by those (*four*) arose the glorious . . . ka, possessing boundless wealth.

(19.) "An abbot (*sthānādhipa*), called Kārttikarāśi, who resembled a conglomerate (*rāśi*) of austerities in (*human*) shape, and who took away the sins of his (*spiritual*) dependants by merely looking at them, became an ornament of Gārgya's line.

(20.) "(Next) arose compassionate Vālmikīrāśi, who owed his (*spiritual*) birth to the favour of that (*Kārttikarāśi's*) lotus-hands,² and who hallowed speech by the arrangement of his words and the road to the sanctuaries by the marks of his steps, which (*arrangement and marks*) were pure like his mind.³

(21.) "He graciously appointed a young ascetic, called Tripurāntaka, to be the awakener of the virtuous;⁴ even stones, consecrated by the lotus-hands of such men, become, indeed, visibly deities.

(22.) "That pupil of Vālmikīrāśi, of appropriate name, called Tripurāntaka, sanctified the four quarters of the horizon in consequence of his desire to visit other sacred places."

These verses make us acquainted with three teachers of the Gārgya branch of the Lakulīśa-Pāśupatas, who apparently were in succession abbots or spiritual directors at some sacred place or of some *Maṭha*⁵ in Gujarāt. Possibly the place where they resided may have been Kārohaṇa. But this is not certain; for the four last syllables in verse 18 may have contained some other geographical name, and the sense of the verse may be that a *Maṭha* or sanctuary was established *there* by the spiritual descendants of the four pupils of Lakulīśa.⁶ But in any case it is indisputable that Kārohaṇa in Lāṭa or Central Gujarāt was the head establishment of these Śaivas, because Śiva is said to have there become incarnate as Lakulīśa. Kārohaṇa is, it would seem, the modern Kārvaṇ on the Miyāgām-Dabhoi railway; this village was according to its *Māhātmya* formerly called Kāyavirohaṇa or Kāyārahun (*Kāyārohaṇa*?),⁷ and was according to tradition the place where Mahādeva, who had been born as Nakulēśvara in the family of a Brāhmaṇ of Ulkāpuri, or Avākhal, re-assumed his divine shape.⁸ It is "one of the four oldest and most famous seats of the worship of Śiva," and is situated in the district which used to be called Lāṭa. The words *Lakulīśa* and *Nakulīśa* are two vicarious forms, of which the former is possibly the older one,⁹ though the latter one is that commonly used in Sanskrit literature. The doctrines

² *Id.*, who received the Śaiva initiation at Kārttikarāśi's hands.

³ *Id.*, who preached well and performed many pilgrimages.

⁴ *Id.*, to be preacher and head of the Śaiva community.

⁵ *Sthāna* has both meanings.

⁶ The use of a verb equivalent to *abdhāt* for 'was made' is not uncommon in the modern Indian vernaculars, and it is not improbable that our poet has fallen into a Gujaraticism.

⁷ Though I consider the identity of Kārohaṇa and Kārvaṇ to be certain, I do not mean to say that the two names are identical. With respect to the word *Māhātmya*, I adhere to the opinion, expressed in the *Indian Antiquary*, vol. XVIII, p. 176, and consider Kārohaṇa, like Kāyavirohaṇa, as an attempt at finding a Sanskrit equivalent for the Gujarātī word.

⁸ See the *Bombay Gazetteer*, vol. VII, pp. 19-20, and pp. 550-551. Ulkāpuri is possibly a mistake for Ulākāpuri, and the *Māhātmya* may still contain a dim reminiscence of the myth narrated in verse 14. The *Gazetteer* gives the name of Śiva as Nekleshvar or Nukleshvar, corruptions of the form Nakulēśvara, which occasionally occurs instead of Nakulīśvara.

⁹ Regarding the substitution of *na* for *la* and of *la* for *na* see *Kaśa, Beiträge zur Pāli-Grammatik*, pp. 38 and 44; Harnischandra, I, 230, 257; Beames, *Comparative Grammar*, § 248; Hoernle, *Grammar of the Gaudian languages*, § 111. My reasons for considering *Lakulīśa* as the older form are, (1) that the change of *la* to *na* is more common than that of *na* to *la*; (2) that *Lakulīśa* can be easily explained as a compound of *lakulin*, *i.e.*, *lakulīśa*, and *īśa*, 'the lord wearing the staff,' *i.e.*, the *khaṇḍavyāsa*.

of the Nakullēa Pāsupatas are explained at length in Śāyana's *Sarvadarsanasaṅgraha*, pp. 103ff. (Cowell and Gough). But nothing is known regarding their history. It is therefore very interesting to learn that in the thirteenth century A.D. Gujarāt was considered to be the country where the sect arose and that Kārohana—Kārvān claimed the honour of being the place where its founder was born and where his school was divided into four branches. It must, of course, depend on the results of further discoveries, which an archæological exploration of the site of Kārvān will no doubt furnish, whether we can accept these claims as well founded. As regards the antiquity of the sect, not much can be gathered from the statements in the inscription. Kārttikarāsi, the first historical head of these Pāsupatas, cannot have succeeded to his office much before the year 1225 A.D. since the third was alive in 1287.

The contents of the next verses are not important enough to require their being translated in full. It will suffice to give a short analysis, which course is made advisable too by the fact that most of them are badly mutilated. According to verses 23-24 Tripurāntaka's pilgrimage was first directed to the Himālaya, where he visited Kedāra, i.e., Kedārnāth in Garhwāl, and there worshipped Śiva with lotuses taken from the pure Brahmasaras. Thence he turned southwards and bathed at Prayāga, modern Allāhābād, at the confluence of the Gaṅgā and Yamunā (verse 26). From Allāhābād he wandered to the Śrīparvata (verse 27), which he circumambulated in the orthodox fashion, and where he was blessed by the aspect of divine Mallinātha. This mountain, which seems not to be identical with the Southern Śrīparvata or Śrisaīla, must lie, if the order of the places visited is correctly given, south of Allāhābād and north of the Narmadā. For the next verse (28) informs us that Tripurāntaka afterwards bathed in "the waters of the Revā which are tossing among the rocks of the Vindhya mountains that are hallowed by the traces of Agastya's foot-steps." From the Narmadā he turned to the Godāvarī (verse 29) and visited Tryambaka, i.e., Trimbak near Nāsik. Still continuing to travel southwards, the pilgrim reached Rāmeśvara and the bridge of Rāma (verse 30). Finally he returned to the north-west and came to Devapattana or Prabhāsa, where the river Sarasvatī flows into the ocean (verses 31-33). There he received high honours from the chief temple-priest.

(Verse 34.) Here the illustrious temple-priest (*gṛha*) Bṛhaspati, who is visibly the husband of Umā,¹¹ made him an Ārya and appointed him sixth Mahattara.

(35.) The Chāturjātaka,¹² who was pleased with his virtues, rejoiced thinking: "This Mahattara will restore the sacred place by his pure actions."

What these honours conferred on Tripurāntaka exactly were, whether *Ārya* and *Mahattara* refer to offices or were, what is more probable, mere titles, I am unable to determine. I must content myself with pointing out that, according to verse 9 of the

¹¹ This phrase has a double sense. It means that the name of Bṛhaspati's wife was Umā, and that he was an incarnation of Śiva.

¹² This must be the title of a high local official. For, below (verse 65) occurs the expression *Śrīmachchāturjātaka*, the illustrious Chāturjātaka; verses 64 and 70 speak of *Chāturjātakajādāḥ*, the feet of, i.e. the worshipful, Chāturjātaka. According to verse 60-61 he issues an edict granting allowances from the receipts of the custom house, verse 63 mentions his treasury and verse 67 his allowance of *pāṇ-apāni* at the Śivarātri festival. Literally the word means 'connected with, i.e. ruling, the four castes'; the technical sense may either be 'prefect, governor' or 'Nagarsheth', a kind of hereditary lord mayor. In the *Sumādhpatian Prasasti* (*Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. III, p. 9) we hear (verse 29) of *chāturjātakakādāḥ*, which term has been translated erroneously by 'men of the four castes.'

Somnāthpattan *Prakāṣṭi* (*Wiener Zeitschrift*, loc. cit., p. 8), Bhāva Brihaspati received the same honours from king Jayasimha-Siddharāja. The *gaṇḍa* Brihaspati, who honoured Tripurāntaka, is of course not, as Dr. Bhagvānlāl suggests (*Mem. Arch. Surv. West. Ind.*, No. 9, p. 104), the *gaṇḍa* Bhāva Brihaspati, who was the contemporary of Jayasimha and of Kumārāpāla. For these two kings reigned between Vikrama Samvat 1150 and 1229, while the date of our inscription is more than a hundred years later. Moreover, the two Brihaspatis are clearly distinguished from each other by the statements regarding their wives. Bhāva Brihaspati was married, according to verse 35 of the Somnāthpattan *Prakāṣṭi*, to Mahādevī, daughter of Soḍhala, and our Brihaspati to Umā (below, verse 43). The name Brihaspati must, therefore, have been borne by more than one priest in charge of the temple of Somanātha at Devapattana or Prabhāsa.

The honours which Tripurāntaka received, induced him to realize the hopes of the Chāturjātaka and to spend considerable sums on the Tirtha. The following verses (40-46) inform us that (1) he built five temples, (2) dedicated five statues, and (3) erected a *torana* supported by two pillars,—a sort of triumphal arch. The five temples were situated, according to verse 40, to the north of the *maṇḍapa* or hall of the temple of Someśvara, close to the splendid old water-clock (*ghaṭikālaya*),¹² and on the site¹³ of Śrīkaṇṭha-Pañchamukha, i.e., five-headed Śiva, surnamed Śrīkaṇṭha. The first of these temples (verse 41) was built for the welfare of Tripurāntaka's mother Mālhanā and called Mālhanēśvara. The second (verse 42) was dedicated to Umāpati and erected in the name of the priest Brihaspati, who was the husband of Umā. The third, called Umeśvara (verse 43), was built for the welfare of the priest's wife. The remaining two, a Tripurāntakeśvara and a Rameśvara, were named after the founder and his wife (verse 44). The five statues,¹⁴ a Gorakshaka (Gorakhnāth), a Bhairava, an Āñjaneya (Hanuman), a Sarasvatī, and a Siddhi-Vinayaka (Gaṇeśa), were placed in the *antarālas* of the five temples. The *torana* finally was erected "on the space (*bhūparisare*) before the northern gate of these (five temples)." This statement indicates that the temples were surrounded by a wall, and that the arch adorned the principal entry into the enclosure, which had to be made on the north side, as the great temple of Someśvara lay to the south and east, and to the west the sea.

Almost the whole remaining portion of the inscription (verses 47-72) is taken up by the enumeration of the benefactions which Tripurāntaka made in order to provide for the service of his temples, and by rules regarding the worship. This section offers considerable difficulties, because it contains a number of words either not found in the accessible dictionaries and *kośas*, or found with meanings attached which do not fit, and because the rules regarding the worship are awkwardly arranged and obscure. I believe that the only chance of clearing up all the difficulties would be enquiries on the spot among the priests of Somnāth and of other Śaiva establishments in Kāthiāwāḍ

¹² *Ghaṭikālaya* is the modern Gujarātī *ghaṭīdī*, the usual term for any kind of timepiece.

¹³ The text has *śṛṅgam adhīkṣitāni*, literally 'standing on the dwelling of.' This may mean either that the five temples were built on the site of an ancient decayed temple or that the site was sacred to the god mentioned. *śṛṅga* seems to correspond here to the Jaina term *śṛṅgikā*, the 'precincts' of a sacred building.

¹⁴ The word 'statue' does not occur in the text. But if a Hindu speaks of 'a Sarasvatī or a Gaṇeśa,' etc., he usually means images of these deities. [*Antarāla* is the second *Maṇḍapa* of a temple, between the *ardhamandapa* and the shrine.—J. B.]

and Gujarāt. As I am not able to institute such, my translations and explanations must remain in some cases merely tentative, and in other cases I have to confess my ignorance. The enumeration of the benefactions and of the rules runs as follows:—

(Verse 47.) "In order to cleanse the gods daily—two *kāvaḍis*¹⁸ of water and a broom of *Zizyphus jujuba*¹⁷ for sweeping the buildings—"¹⁸

(48.) "Both these (*things*) must be procured¹⁹ (*and used*) by a particularly clever pupil (*baḥuka*) in return for the use of the *naivedya* food²⁰ and of the money (*allotted*) for his monthly expenses.²¹ (*These verses form*) a couplet.

(49.) "He (*Tripuradātaka*) who was purified by his natural inclination for giving gold, presented, out of kindness towards the town of the god who bears the crescent of the moon on his head, every month eight *drammas* for (*the purchase of*) sandal-wood in the *mapāraka*.²²

(50.) "The guild of the gardeners shall furnish daily two hundred white roses (*śatapattā*) and two thousand fragrant oleander blossoms (*kaṇavāra*).²³

(51.) "He assigned in the *parikṣhipaṭṭa* six *drammas* for the monthly expenditure in order to procure . . . a pure *vedikā*.²⁴

(52.) "Two *māpakas*²⁵ of husked rice (*choshā*)²⁶ and one *mānaka* of *Phaseolus mungo* (*mudga*), four *karṣhas*²⁷ of clarified butter, and as much oil for the lamps.²⁸

(53.) "Five betel-nuts of good quality—(*all this*) was provided by that constant man, a judge of the merits of others, daily in the store-house.²⁹ (*These two verses form*) a couplet.

(54.) "He who is attached to the performance of meritorious works, caused to be provided even here³⁰ every month two *mapas*³¹ of fragrant gum (*guggula*) for the time of offering incense.

¹⁸ *Kāvaḍi* is apparently the Gujarātī and Marāṭhī *kāvaḍ*, which means the same as the Sanskrit *śāradā*, 'a bamboo or pole for carrying burdens,' in this case pitchers which are attached to the ends by ropes. Two *kāvaḍis* of water are therefore two loads, equal to four pitchers of water, which quantity was required for the daily ablutions of the *Līṅga*.

¹⁷ *Kolīnī* I take as an equivalent of *kolamoyā*, made of *kola* or branches of the *Zizyphus jujuba*.

¹⁸ *Jagati* has here the meaning *edeta*, given for the word in the *Vaijayanāṭi* of Yādavaprakāśa. Compare also the vernacular *jago*, *jagā*, 'place, spot,' etc.

¹⁹ The verb *kṛi* is used here, just as in Gujarātī and other vernaculars, in a very loose manner, and must be variously rendered, as the context requires, by 'procure,' 'assign,' etc. The meaning is here that the *Baḥuka* or *Chelā* is not only to procure the things mentioned, but also to use them. It will appear in the sequel that he is to do all the manual work of the worship.

²⁰ *Naivedya* food are the offerings, destined for the meals of the deities, which are invariably made over to the temple-servants. See *Ind. Ant.*, vol. XII, pp. 317f.

²¹ Regarding the allowance for the *Chelā*, see below, verse 61.

²² I am unable to explain this word, which looks suspicious. But the letters are perfectly distinct.

²³ *Kaṇavāra* is the Prākṛit and vernacular form of Sanskrit *karavira*. The equivalent which the gardeners received for furnishing these flowers is mentioned below, verse 65.

²⁴ I am unable to give a full translation of this verse, as I do not understand the words *dādṛṣṭā* and *parikṣhipaṭṭa*. *Parikṣā* may be the Sanskrit for the modern *Pārikā* or *Pārakā*, a kind of money-changer.

²⁵ *Mānaka* was, according to Bṛhātī, *Indica*, vol. I, p. 166, in Somnāth, a measure equal to five *maṇḍ*. The word may be connected with Gujarātī *māna*, 'a large earthen jar.'

²⁶ *Choshā* is a bad spelling for Gujarātī *choshā*, 'husked rice.'

²⁷ According to some authorities a *karṣha* is equal to two *tolā*. If it had the same value in Kāthiāwād, the quantity is equal to eight *tolā*. At present ghl and oil are sold by the *tolā* of 110-150 grains according to local custom.

²⁸ The singular *dīpāya* is probably used loosely for the plural. The lamps are required for the *Āratika* in the morning and evening.

²⁹ I have left out in the translation the word *etāṭake*, which occurs also below in verses 60, 61, and 66, as neither the dictionaries nor the *śaṅkas* accessible furnish any clue to its meaning. May it mean 'in perpetuity'?

³⁰ "Even here," i.e., in the store-house.

³¹ A *mapa*, now commonly called a *maṇḍ*, is equal to about 40 pounds, or, if *śāradā*, to 20 pounds.

(Verse 55.) "The *Mehara*²³ shall give daily fifty leaves of . . . betel pepper for the preparation of *bīṭakas*.²⁴

(56.) "That which thus has been provided for the offerings in the sacred place (*the temples*) must be fetched by the *Paśupāla*²⁵ from the store-house of glorious [*Soma-nātha*]²⁶ and be given (*by him to the person performing the worship*).²⁶

(57.) "One *māṇaka* of rice (*choṣha*) and two *pallikās*²⁷ of *Phaseolus mungo*, as well as two *karṣhas* of clarified butter, and so forth, must be daily given (*by the keeper of the store-house*) to the *Paśupāla* for the offerings.²⁸

(58.) "[*Even this*] must be daily given for the *Naivedya* offering; then that food must be carefully cooked by the pupil (*baṭuka*).

(59.) "After performing the declaration of purpose (*sankalpya*), the *Paśupāla* must give that *Naivedya* and the *bīṭakas* to the pupil who performs [*the worship*].²⁹

(60.) "He (*Tripurāntaka*), the most excellent of the virtuous, caused one *dramma* to be assigned daily (*from the revenue*) in the custom-house (*maṇḍapikā*) by an edict (*śāsana*) of the *Chāturjātaka*.³⁰

(61.) "Even *there*³¹ this noble-minded man caused nine *drammas* to be assigned [*monthly*] for the maintenance of the pupil (*baṭuka*, *who serves the temples*).³²

(62.) "Fifteen *drammas* must be given every month to the *Paśupāla*, who comes to perform incomparable worship [*according to the law*].³³

(63.) "For this purpose he (*Tripurāntaka*) placed every month fifteen *drammas* in the treasury (?) of the worshipful *Chāturjātaka*.³⁴

(64.) "Rejoicing in his heart, he purchased for money from the worshipful *Chāturjātaka* three excellent shops and presented (*them as an endowment for his temples*).

(65.) "The best among these, the illustrious *Chāturjātaka*, who wears the

²³ The *Mehara* probably belonged to the Kāthiāwāḍ caste called *Mer* in the *Bombay Gazetteer*, and described there, vol. VIII, pp. 137-38. He was probably in some way, perhaps as watchman, connected with Tripurāntaka's temples, and received an allowance from him, though none is mentioned specially.

²⁴ A *bīṭaka* is the little three-cornered parcel of ground arcanut, lime, etc., which is wrapped up in a betel pepper leaf and held together by a clove stuck into the leaf, what is usually called *pāṇa-rupāṇi*.

²⁵ *Paśupāla* means usually 'a herdsman.' If the word is to be taken here in that sense, it is difficult to understand how a herdsman was connected with the Śaiva worship. I suspect that it is the title of a Śaiva priest connected with the worship of Śiva, the Paśupati.

²⁶ If the restoration *Soma-nātha* is correct, it shows that the store-house mentioned above in verse 53 is that of the great temple.

²⁷ The person to whom the materials are to be given is the Śaiva pupil; see verses 58-59.

²⁸ A *pallikā* must be a small measure, as the mung is only used for seasoning the rice.

²⁹ The materials were of course intended for the daily *Naivedya* of the five gods. Regarding the translation of *iti* by 'and so forth,' see the note to verse 59.

³⁰ Compare above, verse 48. The mention of the *bīṭakas* shows that the enumeration of the materials in verse 57 is not complete, and that the word *iti*, which is added at the end, really means 'and so forth.'

³¹ The meaning is that Tripurāntaka paid money in order to secure this grant and that mentioned in the next verse. For verse 71 declares that he purchased the *śāsana* with his pure self-acquired wealth. Regarding *maṇḍapikā*, 'a custom-house,' see *ante*, pp. 7 and 117. I have again omitted the word *sthāṇaka*.

³² 'There,' i.e., (*from the revenue*) in the custom-house.

³³ The pupil is the person mentioned above in verses 48, 58-59. The word *sthāṇaka* has been omitted also in the translation of this verse.

³⁴ The *Paśupāla* is no doubt the person mentioned above in verses 58-59, and below in verse 60.

³⁵ The translation of *sammilitapottaka* by 'in the treasury' is merely tentative. I take *pottaka* to be an adaptation of the Persian *poṭak*, which occurs in Gujarātī as *potak* and means 'the total of the village taxes.' *Sammilitapottaka* would thus mean 'the place where the village taxes were collected,' i.e., the treasury. The Persian word occurs also in Marāṭhī, where *potak* denotes *inter alia* simply 'the treasury.'

garland of the faith in the god (*Śiva*), made over to the gardeners in exchange for their daily furnishing the quantity of flowers (*required*) for the worship.⁴⁶

(Verse 66.) "The merchants⁴⁶ too assigned from each shop one *dramma* in order to provide the *pavitraka* and the *vistarapa* at the festivals on the full-moon days of Chaitra and Bhādrapada.⁴⁷

(67.) "At the Śivarātri (*festival*) the betel-nuts for the *bīṭaka* of the Chāturjātaka⁴⁸ must be furnished by the store-house (*of the temple of Somanātha*) and the leaves by the Mehara.

(68.) "Three pure-minded shopkeepers must always personally provide garlands, cocoanuts and pairs (*of*) soft (*garments*)⁴⁹ in the three royal processions⁵⁰ of the glorious lord Somanātha.

(69.) "After the *Paśupālaka* has first worshipped these five temples according to the manner (*prescribed*) for (*the worship of*) divine Someśvara, he shall afterwards ascend the stairs (*leading to the temple*) of the glorious deity.⁵¹

(70.) "He (*Tripurāntaka*) gave to the worshipful Chāturjātaka a *dharmasthāna*⁵² for repairing what may have been broken or have fallen (*into disrepair*) on the full-moon days of Chaitra and of Bhādrapada.

(71.) "As he procured this *dharmasthāna*, and this grant⁵³ (*śāsana*) with pure self-acquired property, the banner of his fame, which is connected with his temples, glitters brilliantly white like the full moon."

(72.) "In the middle of the temple, which is a monument of the fame of the illustrious priest (*gṛha*) Rāṇaka Bṛihaspati and an ornament to the bank of king Śāraṅga's lake, he has caused to be built a chapel of his own particular god, a pleasure-house of Śrī."

After a further general eulogy of Tripurāntaka in verses 73-74, we learn from verse 75 that Dharanīdhara, son of Dharmāha, was the author of our *Prasasti*. Verse 76 further declares that the manuscript of the poem was written by the councillor (*mantrin*) Vikrama, the son of Pūṇasimha, and that it was incised by the artist (*śilpin*), i.e., the mason Pūṇasimha, the son of Nāhaḍa. According to the colophon the consecration of the (*five*) *Līngas*⁵⁴ took place on Monday, the fifth lunar day of the bright half of Māgha, Vikrama Samvat 1343, or, according to Dr. Schram's calculation, on January 20th, 1287 A.D., which was a Monday. This date is not of any great historical importance, because according to the chronicles, Śāraṅga ruled for 20 or 22 years until 1296-97 A.D.

⁴⁶ This was apparently the remuneration for which the guild of the gardeners furnished the flowers mentioned above in verse 60.

⁴⁷ I translate *maḍḍjanāḥ* by 'the merchants' in accordance with the usual acceptance of *maḍḍjan* in Gujarātī.

⁴⁸ I have left out the word *vīṣṇavarṣitaḥ*, which I understand as little as the technical meaning of the words *pavitraka* and *vistarapa*, which have not been translated.

⁴⁹ It is customary to offer *pān-sūparī* to officials or heads of towns and villages on the occasion of great festivals.

⁵⁰ The translation of *gṛha* by 'pairs (*of garments*)' is only conjectural. I may, however, assert this much that it is usual to adorn the streets with cloth on very high festivals such as the Śivarātri, to which the rule of course refers. In Gujarātī the word *gṛha* has always the masculine gender.

⁵¹ *Rājapāṭikā* is frequently used in the *Prabandhas* in this sense.

⁵² This rule, too, no doubt refers to the Śivarātri.

⁵³ *Dharmasthāna* must here mean 'land or money assigned for a religious purpose' according to the analogy of *devasthāna*, which in the modern vernaculars commonly means 'land or payments of money in support of a temple'; see, e.g., Mulesworth, *Mardīki Dictionary*, sub voce.

⁵⁴ I.e. probably that mentioned above in verses 60-61.

⁵⁵ As there were five temples, there must have been five *Līngas*.

TRANSCRIPT.

- L. 1. श्री ॥ श्री नमः शिवाय ।
 हृदि स्थितं चिन्मयमात्मवेदिनः समाधिमास्थाय विलोकयन्ति यं ।
 स चित्तसंतापमपाकरोतु वः स्तनंधयस्तेतमयूख-
2. भूषणः ॥ [१॥]²²
 शैलात्मजोरसिजमृगकुङ्कुमनाभि-
 पलावलीतलिनतल्लययालुपाणिः ।
 पीयूषभानुकलिकाकलितावतंसो
 देवः शिवानि वि-
3. तनोतु दिवानिशं वः । २ [॥]²³
 त्रैलोक्यमंगलमनंगरिपोरपत्य-
 मङ्कुरितैकदशनोज्ञसदाननयीः ।
 देवः प्रपद्य हृदयैकपदीं कपदीं
4. भूयादनेकपसुखः सुखसंपदे वः । ३ [॥]
 श्रीविष्णुमल्ल इति भूपतिमौलिरत्नं
 चोलकुलवंशमवतंसयति स्र जित्पुः ।
 यस्य द्विधारमपि
5. संयति मंडलाग्र-
 मारादमंस्त शतधारमरातिवर्माः । ४ [॥]
 श्वावहमूलमभितः क्षितिपा[द्वि]जात-
 मुन्मूलयन् कुलिशवंशमुवा मुजेन ।
 सत्व-
6. स्र यः किमपि धाम जनेन राज-
 नारायणेति जगदे जगदेकनाथः । ५ [॥]²⁴
 यस्मिन्नात्मकलां गृध्रस्त सकलक्षत्रावतंसं जग-
 तापव्यापदपा-
7. करिण्डमहिमा श्रीवैद्यनाथः प्रभुः ।
 शस्त्रेस्तेन चिकित्सास्तदुचितं विष्णोपकारव्रत-
 स्नातेन प्रतिभुभुजामपि हृदः प्रौढा मदध्वजः । ६ [॥]²⁵
8. नागजदेवोति वभूव यस्य जाया जयश्रीरिव देहवहा ।
 तथा स राजा सुतरां वभासे भासेव देवो हरिणांकमर्त्तिः । ७ [॥]²⁶
 चाग्रांतविश्वान्त-
9. भुजप्रतापः प्रतापमल्लावरजः स राजा ।
 स्रपौरुषोत्कर्षरसातिरेकादेकातपत्रां मुमुजे धरित्री । ८ [॥]
 श्रीविष्णुमल्लः स्रपदेभिषिञ्च प्रताप-

²² Metre, Vamśasthā.²³ Metre of verses 2-5, Vamśasthā.²⁴ The fourth consonant of चित्तिपादि is completely gone; the first and second syllables of जगदे are blurred.²⁵ Metre, Śārdūlavikrīṭita.²⁶ Metre of verses 7-9, Upajāti.

L. 10.

मन्त्रात्मजमर्जुनं सः ।

साकं सुधापाकमभुक्त [नाक]नितं विनीनामधरासुतेन । ८ [u]²⁰
 राकानिग्राकरसनाभिगुणाभिरामो
 दामोदरांग इव वि-

11.

कममांसलचोः ।

भूपालमौलिमचिरर्जुनदेवनामा
 कामार्जुनीमिव धनानि धरामदुग्ध । १० [u]²¹
 हस्तो विधाय कदनाय दुराग्रयानां
 दाना-

12.

वधूतसुरग्राहिनि भूमिचक्रं ।

यः स्नेहदारचरितैरनघः प्रजानां
 रक्षां चकार किल चक्रधरावतारः । ११ [u]
 तस्यांगभूर्जयति गूर्जरराज्य-

13.

लक्ष्मी-

संभोगकंदलितमौल्यनिमग्नचेताः ।
 चोषीसमुदरणकेलिरसोत्तरंगः
 सारंगदेव इति ग्राह्यधरानुभावः । १२ [u]²²
 युधि यादवमा-

14.

सवेम्भरावकृत चीणवलीं बलेन यः ।

पुपुविषह्वारिणी पुरा पतंगेन्द्रो गजकच्छपाविव । १३ [u]²³
 इतश्च ।
 महारकचोलकुलीयमूर्च्छा तपः-

15.

क्रियाकांडफलप्रदाता ।

अवातरहिम्बमनुग्रहीतुं देवः स्वयं बालसंगांकमीलिः । १४ [u]²⁴
 अनुग्रहीतुं च चिरं विपुत्रकानुलूकभूतानभिग्राप-

16.

तः पितुः ।

ललाटमुर्ध्वा इव लाटभूषणं समेत्य कारोहणमभ्युवास यः । १५ [u]²⁵
 अवतरत्स्वतारः पाशुपतव्रतविशेषचर्यार्थं ।
 इह कुशिकगा-

17.

स्यैकौहपमेलेया इति तदंतसदः । १६ [u]²⁶

ततस्तपस्विनां तेषां चतुर्धा जातिरुद्वता ।
 भुवं विभूषयामास चतुरर्षवमुद्रिता । १७ [u]²⁷
 एतैरनुष्ट-

²⁰ Read "मनुज्ज"; the syllables "मनु" are blurred; नाक almost entirely gone.

²¹ Metro of verses 10-12, Vasantatilakā. The eighth letter of the third pāda and the second and third of the fourth are not quite distinct.

²² The first syllable of "विमघ" is indistinct.

²³ Metro, Vaidātīya.

²⁴ Metro, Upajāti.

²⁵ Metro, Vamśasthā.

²⁶ Metro, Āryā.

²⁷ Metro of verses 17-18, Anushṭubh. The sixth and seventh syllables of verse 17 are blurred.

- L. 18. हीतानामन्वयेन महात्मना ।
 निःसीमवैभवं श्रीम × × × × कमित्यभूत् । १८ [u]
 गार्ह्ययोगीश्वरभरणं बभूव स्वानाधिपः कार्त्तिकराशिनामा ।
19. मूर्त्तस्तपोराशिरिवाश्रितानामालोकमात्रेण हरश्चक्षानि । १९ [u]¹⁸
 तेन स्वहस्तकमलानुष्टहीतजम्बा
 वाल्मीकिराशिहृदयाय दयालुचेताः [i]
20. वाणी च तीर्थपदवी च सदा पदानां
 न्यासैः स्वचित्तविमलाक्ष[ति]भिः पुनानः । २० [u]¹⁹
 तेनानुष्टम्भ समकेति सतां प्रबोध-
 कारी तपोधनयुवा त्रि-
21. पुरातकेति ।
 साक्षाद्भवन्ति विबुधाः किल तद्विधानां
 हस्तावुजेन दृषदोपि कृतप्रतिष्ठाः । २१ [u]
 वाल्मीकिराशेः सुष्टहीतनाम्नस्तस्यैव शिष्यसि-
22. पुरातकेति ।
 तीर्थांतरालोकनकौतुकेन पवित्रयामास दिग्बतसः । २२ [u]²⁰
 पूर्वं तपस्त्रिगुणैस्त्रिगुणैस्त्रिगुणैर्मूर्त्ति-
 यो देवदाहविपिने वि[जहार]
23. देवः ।
 आशावधूलवणिमानमनुचहीतुं
 तीर्थावगाहनमियेण चचार सीयं । २३ [u]²¹
 समाधिपूतेन हृदयुजेन यः — उ यि — उ — उ — उ [i]
24. ततः शचिब्रह्मसरःसरोजैरानर्चं केदारपदारविन्दैः । २४ [u]²²
 जगद्गुरुं चेतमि यः प्रपद्य यागेश्वरं मूर्त्तमि — उ — उ [i]
 उ — उ — उ — उ —
25. प्रसादसंपत्तिभ्यानि तपःफलानि । २५ [u]
 मिथी मिलज्जुक्कलिंदकन्यातरंगहस्तोपहृतैः पयोभिः ।
 ससर्ज यस्याजि उ — उ — उ — उ —
26. यः पाथमिव प्रयागः । २६ [u]
 प्रदक्षिणीकृत्य सतां प्रदीपः श्रीपर्वतं यः किल सर्वतोपि ।
 श्रीमन्ननायस्य विलोकनेन कृतार्थ — उ — उ — उ —
27. ते । २७ [u]
 प्रेम्णालितानि कलसोद्भवपादमुद्रा-
 निःकल्मषाकृतियु विन्ध्यगिरिः शिलासु ।

¹⁸ Metre, Indravajrā. The last three syllables of the verse are indistinct.

¹⁹ Metre of verses 20 and 21, Vasantatilakā. The bracketed syllable is only half visible.

²⁰ Metre, Upajāti.

²¹ Metre, Vasantatilakā. The second and third bracketed syllables are half visible.

²² Metre of verses 24-27, Upajāti.

रिवाजलानि गजराजविगाहलीला-

— — — — —

- L. 28. वाष्पपि यः सिधेवे । २८ [U]⁷³
 योदावरीतीरविहारिणीभिर्वनस्त्रलीनामधिदेवताभिः ।
 कृतार्थयन्त्रगदूपयोजं यो जंगमस्त्र्यवक — — — । २८ [U]⁷⁴
29. ततः शमाद्वैतरसाभिरामे रामेष्टरं चेतसि चिंतयन् यः ।
 ददर्श संकाधिपकालरात्रेः प्रस्नानवीथीमिव सेतुलेखा । २९ [U]⁷⁵
 श्रीदेवपत्तनसम-
30. स्तवनस्तनीनां
 नेत्रारविंदसुकुतैरिव सातुबंधैः ।
 तीर्थावगाहनधिया दिशि पश्चिमाया-
 मायातवानुपशमायतनं कृती यः । ३० [U]⁷⁶
 सरस्वती-
31. सागरसंप्रयोगविभूषिताभोगमयागमयः ।
 सोमिशचूडावलमानवालचंद्रप्रभासंवलितं प्रभासं । ३१ [U]⁷⁷
 इह महीतलतीर्थविगाहना-
32. दक्षिणतीर्थमयी दधदाकृतिं ।
 सुवनभूषणभूतमभूषय-
 खगरमिंदुकलाभरणस्य यः । ३२ [U]⁷⁸
 इह साक्षादुमाकांतः श्रीमान् गंडहस्ततिः ।
33. धार्यमेनं विनिर्माय घटं चक्रे महत्तरं । ३३ [U]⁷⁹
 स्नानकं निजविशुद्धचरित्रैश्चरिष्यति महत्तर एषः ।
 इत्यवेत्य सुमुदे हृदि चातुर्जातके-
34. न गुणजातरसेन । ३४ [U]⁸⁰
 अस्ति श्रीविपुरांतकीपि विबुधयेणीकिरीटोपल-
 ष्छायापल्लवलालितांजिकमलः कासां गिरामध्वनि ।
 यस्मिंहामचरि-
35. त्रवैभवनिधेरषा कियंतं गुण-
 ग्रामं धारयतु स्रक्तुचिकुहरक्रीडे वराको द्युतिः । ३५ [U]⁸¹
 धनानि कामाधिकवामलोचनाविलोचनप्रांचलचं-
36. चलानि यः ।
 ददौ महादौस्थ्यनिपीडितात्मने सतां प्रपन्नार्तिहरा हि संपदः । ३६ [U]⁸²
 आस्त्रितश्च पुरुषोत्तमभूय कामजन्धनि समाहितबुधैः ।
 य-

⁷³ Metro, Vasantatilakā. Read मेधोलिलानि; कलमीश्वर^०; निष्कलपा^०.

⁷⁴ Metro, Upajāti. The end of the verse probably was
 जंगमस्त्र्यवकासाद^०

⁷⁵ Metro, Upajāti.

⁷⁶ Metro, Vasantatilakā.

⁷⁷ Metro, Upajāti. Read बाल^०.

⁷⁸ Metro, Drutavilambita.

⁷⁹ Metro, Anuṣṭubh. Read यय^०.

⁸⁰ Metro, Svāgatā. Read उद्धरिष्यति.

⁸¹ Metro, Śārdūlavikrīṣṭa.

⁸² Metro, Vamśastakā.

- L. 37. स्व पुण्यघटितस्व रमेति प्रेयसी भुवनभूषणमास्ते । ३८ [H]³⁵
 सरस्वतीमौलिग्रयानुकैतकीपलायलक्ष्मीसहपांशुकैलयः ।
 मञ्जालनी यच्च म-
38. होल्ला गुणा दिगंगनानामवतंसतां ययुः । ३९ [H]³⁶
 सीमेश्वरायतनमंडपमुत्तरेण
 श्रीभाजि श्रीघटिकालयसंनिधाने ।
 श्रीकंठपंचमुखवा-
39. समधिष्ठितानि
 येनाक्रियंत कृतिनायतनानि पंच । ४० [H]³⁷
 मातुर्मांल्लघदेव्या [यः] येयमे माल्लक्ष्मीश्वरं ।
 सतामध्यमहिमा तन्मध्ये निरमापय-
40. त् । ४१ [H]³⁸
 उमापतेरायतनं नास्वा गंडहस्तयतिः ।
 कृतो कृतयुगाचारः कारयामास तत्र यः । ४२ [H]
 श्रीहस्तयतिभार्याया उमायाः स्नाघाजन्मनः ।
 येय-
41. से यः सतां सीमा निरमासीदुमेश्वरं । ४३ [H]
 इह स्वनास्वा त्रिपुरांतकेश्वरं महत्तरश्रीत्रिपुरांतकी व्यधात् ।
 प्रियाभिधानेन मनोरमं श्रिया रमा-
42. पतिः संविदधे रमेश्वरं । ४४ [H]³⁹
 गौरचकं भैरवमांजनेयं सरस्वतीं सिद्धिविनायकं च ।
 चकार पंचायतनांतराले बालेन्दुमौलिस्त्रितमानसी
43. यः । ४५ [H]⁴⁰
 शाखवाहुयुगसीद्धर्दाचितस्तमसौरभममं सुतोरचं ।
 दूरमस्तदुरितस्तदुत्तरद्वारभूपरिसरे चकार यः । ४६ [H]⁴¹
 सन्माज्जनाय देवा-
44. नां कावडिहयमंभसः ।
 सन्माज्जनी जगत्वाद्य कोलिनी प्रतिवासरं । ४७ [H]⁴²
 कर्त्तव्यमेतदुभयं बहुकेन पटोयसा ।
 स्वमासपाटकद्रव्यनैवेद्या-
45. श्रीपयोगतः । ४८ सुमं ।
 श्रीखंडहेतोः श्रमिखंडमौलिपुरानुकूल्येन मपारके यः ।
 द्रव्यांश्चकार प्रतिमासमष्टावष्टापदोत्सर्गनिसर्गपूतः । ४९ [H]⁴³

³⁵ Metre, Svāgatā. Read पुरणीमयूहं.

³⁶ Metre, Vamāstākā.

³⁷ Metre, Vasantatilakā.

³⁸ Metre of verses 41-43, Anushtubh. The bracketed syllable is indistinct.

³⁹ Metre, Vamāstākā. The anusvāra of रसीरनं is not distinct.

⁴⁰ Metre, Upajāti.

⁴¹ Metre, Rathoddhatā.

⁴² Metre of verses 47-49, Anushtubh.

⁴³ Metre, Upajāti.

- L. 46. दातव्यं मालि[क]येस्त्रा शतपत्रशतद्वयं ।
नवीनकणवीराणां द्वे सहस्रे च नित्यशः । ५० [H]⁶²
धाटीवाहाय वाटीभ्यो ग्रहीतुं शुचि[वेदि]कां ।
चक्रे परी-
47. क्षिपहे यः षड् द्रम्भाभ्यासपाटके । ५१ [H]
माणकहितयं चीषा मुद्गानामेकमाणकं ।
घृतं कर्षाच्च चत्वारस्तैलं दीपाय तादृशं । ५२ [H]
जात्यानि पंच
48. पूगानि स्थितके स्थितिशालिना ।
कोष्टागारे गुणज्ञेन प्रत्यहं येन चक्रिरे । ५३ युग्मं ।⁶³
इहैव धूपवेलाय गुग्गुलस्य मणद्वयं ।
यः पुष्पेषु समा-
49. सक्तः प्रतिभासमकारयत् । ५४ [H]
पत्र — — च पंचाशत् पत्राणि फणिवीरुधां ।
मेहरिणं प्रदेयानि नित्यं बीटकहेतवे । ५५ [H]
पशुपालेन तदे-
50. वं धर्मस्त्रग्नीपहारसंबद्धं ।
श्री — — — कोष्टागारादानीय दातव्यं । ५६ [H]⁶⁴
चीषा माणकमेकं निर्वापे पल्लिकादयं मुद्राः ।
नित्यं घृतकर्षां द्वाविति
51. पशुपालाय दातव्यं । ५७ [H]
[इद] × × ∪ दातव्यं नित्यं त्रैवेद्यहेतवे ।
ततस्तद्वत् बटुना पचनीयं प्रयत्नतः । ५८ [H]⁶⁵
पशुपालेन संकल्प्य तत्रैवे-
52. यं सबीटकं ।
बटुकाय प्रदा[तव्यं] — — [कर्म]विधायिने । ५९ [H]⁶⁶
मंडपिकायां स्थितके चातुर्जातकशासनात् ।
प्रत्यहं यः सतां सीमा द्रम्भमेकमका-
53. रयत् । ६० [H]
अत्रैव कारयामास प्र — — सुदारधीः ।
स्थितके यो नव द्रम्भान् बटुकघासहेतवे । ६१ [H]⁶⁷
पूजामप्रतिसां कर्तुं प्रतिभासमुपेयुषः ।

⁶² Metre of verses 50-55, Anushtubh.

⁶³ The bracketted letters are very indistinct, and not certain. The second sign of पौ (verse 51) is not quite distinct. Read कोष्टागारे.

⁶⁴ Metre of verses 56-57, Āryā. The lacuna has probably to be filled up, as Dr. Bhagvānlāl proposes, by "सीमनाय" Read कोष्टागारे.

⁶⁵ Metre of verses 58-64, Anushtubh. The lacuna has probably to be filled up by इदमेव प्रदातव्यं. Read त्रैवेद्यं.

⁶⁶ Probably पूजामविधायिने to be read.

⁶⁷ The lacuna has to be filled up by writing प्रतिभासमुदारधीः.

- L. 54. देवाः पंचदश द्रुमाः पशुपालस्य [धर्म]तः । ३२ [H]
चातुर्जातकपादानां यः संमिलितपोत्तके ।
ततः पंचदश द्रुमान् प्रतिमासं व्यधत्त यः । ३३ [H]
हृदयानि
55. यो विशिष्टानि त्रीणि प्रीणितमानसः ।
चातुर्जातकपादेभ्यो वित्तनादाय दत्तवान् । ३४ [H]
तेषां मध्यादुत्तमं हृदयमेकं देवचदामालिना मालिकेभ्यः ।
56. नित्यं पूजापुष्पजातोपहारैः श्रीमचातुर्जातकेन प्रदत्तं । ३५ [H]¹
चैत्रीमहे भाद्रपदीमहे च पवित्रकं विस्तरणं च कर्तुं ।
महाजनोपि प्रतिहृद-
57. मेकं द्रुमं विशेषस्थितके चकार । ३६ [H]²
कोष्ठामारण्यं पूजानि मेहरण्यं दत्तानि च ।
शिवरात्रौ प्रदेयानि चातुर्जातकवीटके । ३७ [H]³
श्रीसीमनायप्रभु-
58. राजपाटिकावये त्रिभिर्हृदयणिभिरात्मना ।
सम्मालिकेराणि युगाच्च कोमलाः सदा विधेयानि विशुद्धबुद्धिभिः । ३८ [H]⁴
अमूर्ति सोमेश्वरदेवरीत्या
59. संपूज्य पंचायतनानि पूर्वं ।
अनेन पञ्चास्पशुपालकेन श्रीदेवपाट्यामधिरोहणीयं । ३९ [H]⁵
चैत्रीभाद्रपदीभस्मपतितोहारहेतवे ।
चातुर्जा-
60. तकपादेभ्यो धर्मस्नानमदत्त यः । ४० [H]⁶
स्त्रीपार्जितेन शुचिना विभवेन धर्मस्नानं च शासनमिदं च विनिर्ममे यः ।
तेनास्य कीर्तननिबद्धयशः-
61. पताका राकासगांकधवलाकृतिरुल्लास । ४१ [H]⁷
श्रीगंडराणकहृदयस्त्रिकीर्तनस्य सारंगभूपतिसरस्तटभूषणस्य ।
यः श्रीविलासयहमा-
62. यतनस्य मध्ये स्नात्नीयदेवकुलिकां रचयाचकार । ४२ [H]
तादृक् विशेषश्रुतिताधिगमाय संतुष्टितेषु विभ्वति यदीयगुणानजसं ।
पुष्पंति
63. सिंघुतनयाहृदयाधिनायनाभीसरोरुहस्थालसनाभितां ये । ४३ [H]⁸
निर्व्याजभक्तिरसवासितविश्वनाथमाविभतः सरिदभीकगभीरमतः ।

¹ Metro, Śālinī. Read पूजापुष्प.

² Metro, Upajāti.

³ Metro, Anuṣṭubh. Read श्रीगणेश.

⁴ Metro, Indravajrā.

⁵ Metro, Upajāti.

⁶ Metro, Anuṣṭubh.

⁷ Metro of verses 71-75, Vasantatilakā.

⁸ Read तादृक्विशेषः, संतुष्टितेषु.

- L. 64. एतस्य शारदतुषारमयूखलेखानिःकल्मषाणि चरितानि जगत्पुनन्ति । ७४ [४]^१
 सोमार्कवक्त्रायमिन्द्रलतो निपीय पीयूषवदसुखितानि सुभा-
 65. वितानि ।
 एषा प्रयस्त्रिरनवदापदार्यवन्धा धंधाक्रमेण विदधे धरणीधरेण । ७५ [४]
 एनां लिखेच्छ मंत्री विक्रम इति पूर्वसिंहतनुजन्मा ।
 उ-
 66. दटंकवदस्य शिखी नाहडतनयस्य पूषसीह इति । ७६ [४]^२
 श्रीवृषविक्रमसं १२४२ वर्षे माघशुदि ५ सोमे जिंगप्रतिष्ठामहो-
 ष्चवः^३ समजनि ॥

XXXIII.—THE MATHURA PRASASTI OF THE REIGN OF VIJAYAPALA,

DATED SAMVAT 1207.

By G. BÜHLER, PH.D., LL.D., C.I.E.

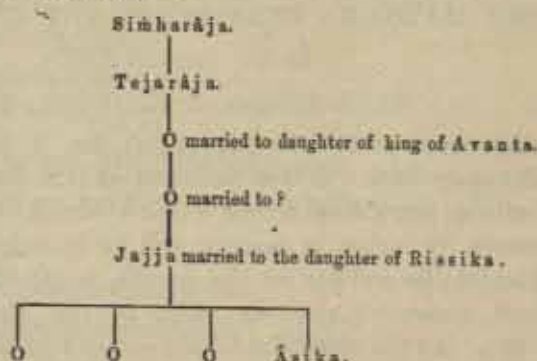
This *Prasasti* forms part of the finds which Dr. A. Führer made at Mathura¹ in January and February 1880. It was recovered on 10th February from the excavations made by the railway contractors at the Keśava mound. According to the impression, the stone measures 24 inches in breadth and 21 in height. It contains thirty lines (29 written breadthwise and one on the margin lengthwise) of neatly incised Nāgarī characters which somewhat resemble those of the Deval *Prasasti*. Its preservation is very bad. At the upper right-hand corner a triangular piece has been broken off, whereby lines 1-8 have lost at the end 2 to 11 letters each. Further, in the centre of lines 7 to 23, there is a smooth blank space where 17 to 30 letters have been rubbed out. This blank space is nearly circular, and at its circumference the deeper strokes are faintly visible, while the shallower ones have entirely disappeared. It looks as if the stone at some period or other had been used for grinding spices upon. Moreover, there is an exfoliation on the left, by which the end of the marginal line has been destroyed as well as the beginning of lines 23 to 25. Finally, single letters have been lost in various places.

The language of the inscription is Sanskrit, and, with the exception of three short passages in the beginning, after the *Mangala* in line 4, and at the end, is metrical throughout. It shows at least one ungrammatical form pointed out in the notes. As regards the orthography, the employment of *va* for *ba* must be noted and the dropping of the middle *ja* in *ujala*, of *cha* before *chha*, etc.

The circumstances stated make a continuous translation of the document impossible. Its general contents, which are perfectly clear, are as follows:—After a short prose invocation of Gaṇapati, follows the *Mangala*, which contains one verse addressed to the same deity, and two in honour of Vishnu—Kṛishṇa. The conclusion of the *Mangala* is indicated by the words: "Thus even first." Next we have (verse 4) the encomium of a

¹ Read "निषकलपाणि."² Metre, Giti.³ Read प्रतिष्ठामहोष्यः.¹ Regarding his Jaina inscriptions see the *Vienna Oriental Journal*, vol. III, pp. 333ff.

Kshatriya race whose name has been lost. The first individual of this family, whom the inscription mentions (verses 5-6), is the illustrious Simharāja. His son (verse 7) was the illustrious Tejarāja. The name of the son of the latter, verse 8, has been lost. But we learn from the fragment of the marginal verse 9 that he married 'the virtuous daughter of the king of Avanta,' i.e., probably Avanti or Mālvā. The name of the son of this couple, as well as of his consort, who is referred to in verse 10, is again lost. But their son was called Jajja (verse 11), and his virtues are described in verses 12 to 15. The description seems to have been purely conventional. Verse 16 speaks of an 'illustrious personage named Rissika' and immediately afterwards refers to Jajja's consort. The natural interpretation of the fragments is that Jajja's wife was Rissika's daughter. Verse 17 informs us that Jajja had by her four sons. Their names are lost with the exception of one, 'the illustrious Āsika.' The information, conveyed in these verses, may be thus given in tabular form:—



From verse 18 we learn that "Jajja, who long carried the burden of the *carga*, together with a committee of trustees (*goshthijana*), built a large temple of Vishnu, brilliantly white and touching the clouds." The committee mentioned may have been that of some older Vaishnava temple or that formed by the persons mentioned further on. Verse 19 contains a prayer for the duration of the building. The next verses (20-23) enumerate the names of the trustees of the temple, *viz.*, Rāma son of Tilha, Peichittika (?), . . . śa son of Dhanika, Nārada son of Maṅga, Jāsika son of ?, Vasanta son of Tīla, Dhantuka son of Kala, Mahipāla son of Sobhara,² [Mādha]-va son of . . . ?, Phullāri son of Saḍa, Devara son of Mādhava, Sodhala son of Rāmapāla, and Selhana son of Rājika, whose functions, it seems, were to descend to sons and grandsons (verse 23). Verses 24 to 26 mention the endowments of the temple.

24. "Now hereafter are written the endowments (*priti*) of the god of gods, who wears the war-disc, which (*endowments*) have been given by the king and the inhabitants of the town:—

25. "(*Viz.*) two houses and six rows of shops (*vithi*), a garden for the god, a *goni-prasriti* of rice (*anna*) possessing the proper weight, size and flavour;"³

² In the compound *Sobharātmā*, the word *ātman* seems to have been used for *ātma*, in accordance with the Vedic verse:—*ātma vai putrandadai*.

³ I do not know what a *goniprasriti* may be. A *goni* is a large measure equal to four *kādris* (Colebrooke, *Misc Essays*, vol. I, p. 337), and a *prasriti* is a handful equal to two *palas*. The rice was of course destined for the *Naivedya* offering.

26. "At each engine^a a *palī* shall be taken, a . . . from the flower-garland-maker, and the fourth part from the *māpaka*,^b whoever may be the *māpaka*."

Verse 27 contains the usual imprecation against those who resume endowments or do not give what they ought to give according to the preceding verses.

The last verse states that this *Prasasti* was composed by two 'wise' men, Pāla and Kuladdhara (?), who ask (not without good reason) the pardon of the learned for mistakes which they may have committed. The colophon in prose finally informs us that the *Prasasti* was incised by the mason Somala in Samvat 1207, on the full-moon day of Kārttika, during the victorious reign of his glorious majesty, the supreme king of great kings, Vijayapāla. The latter name is unfortunately not quite certain. Though I believe that the lower portion of the syllable *dvi* is faintly recognisable before the very distinct *jayapāla*, the possibility that the king's name was Ajayapāla (*śrīmadajaya-pāladeva*) is not absolutely excluded. But whether he bore the former or the latter name, it seems to me that we have here a ruler of a dynasty hitherto not traced in the inscriptions. None of the Ajayapālas or Vijayapālas, mentioned in other epigraphic documents, can be identified with this king, who in all probability ruled about the middle of the twelfth century A. D.; for usually Samvat means in the documents of this period Vikrama Samvat, and the date therefore corresponds to 1149-51 A. D. This king certainly was the ruler of Mathurā at this period, and Jajja was one of his vassals. This much is absolutely certain, and the inscription settles also the date of at least one of the temples buried under the Keśava mound.

TRANSCRIPT.

L. 1. श्री ॥ श्री गणपतये नमः ।

दिश्राक्ष वः कैरवकु ७ — ७

७ — सिद्धंती हिरदाननस्य [1]

विजित्व विद्वानिव ७ — गं ७

७ — ७ — ७ — ७ — ७ — ७ [॥ १]

2. [श्री]ः कञ्जलकांतिरस्वमिलता भू [स्त्रे] ि — ७ — ७ : करा-

क्का [लि] दीव समुद्रता सरभसं या स्रद्धुनीमर्हया ।

यत्ता — ७ — ७ — ७ — ७ — ७ — ७ — ७ — ७ — ७ —

3.

श्रीपमः

कम्बुर्विभित्तमम्बरं कमलिनोकिञ्जल्कपुञ्जायते ॥ [२]

स बोवतु ७ — ७ — ७ : सकलदैत्यदर्पादनः

महान ७ — ७ — ७ — ७ — ७ — ७ — ७ — ७ — ७ — ७ —

^a The engines intended were probably the oil-mills, by each of which a small quantity of oil had to be furnished.

^b *Māpaka* means literally 'a measurer.' It must have here a technical meaning. Possibly the *māpārī* may be meant, i.e., the official who had to measure the grain brought into the market; see H. H. Wilson, *Glossary of Judicial Terms*, sub voce. This man may have had to levy a small tax on the dealers in grain.

^c Metre, Upajāti; restores in the first half कैरवकुलामः प्रभासिद्धी.

^d Metre, Śārdūlavikrīṭa. Restore in the first pāda हिर वः करा The *dā* of स्रद्धुनी is imperfectly formed and looks like *da*.

L. 4.

मः [i]

समस्तभुवनाकरः कमलचक्रभूषाकरः
 धृतामरमहाभरः तृ[ण]वदुद्धूतच्छापरः ॥ [३]⁹
 इति प्रथममेव ॥
 शाखा — — — — —

5.

कलप्रोहामदिग्मण्डलः

आघातः पा[न्य]समानयो द्विजकुलैः संसेव्यमानोधिकं ।
 चोषीमण्डलमण्डनं बहुतरप्र[स्यात]पर्वक[म]
 — — — — —

6.

अतः चितितले राजन्यवंशो महान् ॥ [४]⁹

सौज[न्यास्त]वारिधिर्गु[रुगुण]मप्रक्रामावधिः
 श्रीमान्धर्मनिधि[र्न]यैकनिपुण[स्या] — — — — —

7.

तत्राभूत्कलिकालकल्मषमयीप्रधा — — — — —
 — — — — — श्रीसिहराजाह्वयः ॥ [५]¹⁰
 दानेन ल[क्ष्म]ीर्विनयेन विद्या
 — — — — —

8.

क्तिः चमया च शक्तिः [i]

सत्वेन स — — — — —
 — — — — — [॥ ६]¹¹
 — — — — — नयोन्नतमतिः श्रीतेजराजाह्वयः
 सद्योऽर्थक — — — — —

9.

शुचिर्गुरुगुणघातो विवेकार — ।

— — — — —
 — — [य]वमुज्ज्वलो न तरलो यो नायकोपि स्फुटं ॥ [७]¹²

10.

तस्माभूत्तरजायतोऽजलतरप्र — — — — —
 — — — — — [र] रतः]
 विद्वद्वाङ्मतिपूर्तिक्लृपविटपो न्यायै-

11.

कनिष्ठः परं ॥ [८]¹³

शंभुः शैलसुतामिव — — — — —
 — — — — — [रिव] स्रोतस्त्रिनी जाह्नवी ।
 शीतांशुः किल

⁹ Metre, Prithvi. Read "मरुत".¹⁰ Metre, Śārdūlavikrāṇḍita. The last syllable of the third pāda is only half visible.¹¹ Metre, Śārdūlavikrāṇḍita. Only the upper parts of the bracketed syllables are visible.¹² Metre, Indravajrā.¹³ Metre, Śārdūlavikrāṇḍita. Before नयोन्नतमतिः stands a letter which looks like च and before that remnants of a sign like स्. The reading may have been तस्माभूत्तरजायतोऽजलतरप्र, which, as the metre shows, would be a mistake for तस्माभूत्तरजायतोऽजलतरप्र. Complete the second pāda by writing सद्योऽर्थक.¹⁴ Metre, Śārdūlavikrāṇḍita. The fourth missing pāda is probably that noted in the margin; see below, line 30.

- L. 12. रोहिणीमिव मुनिर्गन्धा गि[रा] — —
 — [॥ १०] ¹⁴
 × × × × — — — — — जज्जः सज्जनभूषण ।
 रामो दय-
13. रघेनेव कौ[स]न्ध्यायामु[दा] — — [॥ ११] ¹⁵
 —
 — — — — — — — — — — — [तायाः] परिकेतुमोघः [1]
 नक्षत्रा-
14. सौ दिवि गणयितुं कीदृशीभि — — —
 — [॥ १२] ¹⁶
 — — — — — — — — — — — वाप्य हविं
 पचं किलैकं विम-
15. लं करोति [1]
 जज्जः पुनर्भूतल — — — — —
 — [॥ १३] ¹⁷
 — धर्मं मतिः
 दानेभ्यासविधिः प-
16. रोपकृतये कार्यं गुरुणा [व] — [1]
 —
 — — — — — — — — — — — सुमतः किं किं न लोकोत्तरं ॥ [१४] ¹⁸
 का-
17. यः परोपकृतिभिः सुकृ[ती] — — —
 — [1]
 — [ले]न
 सत्येन वागपि च येन कृता कृता-
18. यो ॥ [१५] ¹⁹
 श्रीमान्निष्किकनामधेयविदि[ती] — — — — —
 — [1]
 — — — — — — — — — — — श्रीलाचारविभूषणां शुभगुणां भर्तृव-
19. तां सद्यतां
 तस्यां [पुत्र]चतुष्टयं समभव — — — — — [॥ १६] ²⁰

¹⁴ Metre, Śārdūlavikrīṭa. Verse 9 is apparently that on the margin, which is given below at the end of the inscription.

¹⁵ Metre, Anuṣṭubh. The verse may be completed by writing in the beginning सञ्जयस्य सप्तपदी and at the end सुदारपीः ।

¹⁶ Metre, Māṇḍūkya. The third pāda may be completed by writing कीदृशीभिः समः ।

¹⁷ Metre, Indravajrā or possibly Upajāti.

¹⁸ Metre, Śārdūlavikrīṭa.

¹⁹ Metre, Vasantīlākā.

²⁰ Metre, Śārdūlavikrīṭa. Read at the beginning of the third pāda श्रीलाचारः ।

— — — — —

— — — — — [हि]जगुरुचितभक्तियुक्तः [1]

गांभीर्य-

L. 20. सत्यनयदान[विवे]कबुद्धिः

श्रीधामिका — — — — — [॥ १७] ²¹

— — — — — [विज्ञा]य गोठीजनैः

साई वर्गधुरां चिरा-

21. य वदता जज्जेन निर्मापितं ।

विष्णोर्हर्म्यमनस्य — — — — —

— — — — — पटं शुभाभमभ्रंलिङ्गं ॥ [१८] ²²

सौधः सैन्ध-

22. धमन्धकान्तकजटाजूटाटवीनाटक-

कीडादुर्ल — — — — —

— — — — — [सु]चिरं फणीश्वरफणारत्नांकुराणां चि-

23. — — — — — [1]

— — तावदिहाम्भु मन्दिरमिदं लक्ष्मीपतेः शाश्वतं

— — — — — [॥ १८] ²³

× × × × १[जधस्मी]ह रामस्तिष्ठस्व नन्दनः ।

पेद्दचि[त्ति]क

24. — — — × × [श्री] धणिकात्मजः ॥ [२०] ²⁴

मंगपुरो नारदश्च जामि[काजाहवा]त्मजः ।

टीलसूनुर्धर्मतश्च कलस्यात्मजधन्तुकः ॥ [२१] ²⁵

सोभरात्मा मञ्जीपालः

25. × × × × — — वः ।

फुल्लारी सडसंभूतः देवरो माधवात्मजः ॥ [२२]

सोदली रामपालश्च सेल्लणी राजिकोद्ववः ।

एते गोठीं समागम्य पुत्रपौत्रादि

26. —[लि]काः ॥ [२३]

[धया]तो लिख्यते हस्तिदेवदेवस्य चक्रिणः ।

संप्रदत्ता नरेन्द्रेण पुरवासिजनेन च ॥ [२४]

दे स्टुडे वीथयः पट् च वाटिका देवहेतवे ।

गोणी-

²¹ Metre, Vasantatilakā.

²² Metre, Śārdūlavikrīḍita. In the first pāda the bracketted syllables are uncertain, in the second the anuvāra of वर्गधुरा, in the fourth the anuvāra of पट.

²³ Metre, Śārdūlavikrīḍita. [The verse seems to consist of five pādas.—E. H.]

²⁴ Metre of verses 20—26, Anushtubh.

²⁵ The bracketted letters in verses 20 and 21 are mutilated and uncertain.

- L. 27. [प्र]वृत्तिरक्षस्व मानोऽन्मानरसादिका ॥ [२५]
 यं [त्रि] यंने पलो - 1-1 चा - पुष्पमालिकात् ।
 मापकाच्च चतुर्थोऽसौ यः क[चि]न्मापको भवेत् ॥ [२४]²⁸
 यः क[चि]त् ह-
28. रते वृत्तिं न ददाति च मानवः ।
 स गच्छेन्नरकं घोरं यावदाभातसंग्रहः ॥ [२०]²⁹
 यस्याः [प्र]शस्तेः कर्तारौ बुधौ पालकुलवरी ।
 च[न्त]व्यं सर्वविबुधैर्नान्य - - - - -
29. तः ॥ [२८]
 संवत् १२०० का[र्त्तिक]पौर्णमास्यां महाराजाधिरा[जश्रीमहि]जयपालदेवविजयराज्ये उत्कीर्णा
 सोमलक्ष्म[धारण] ॥³⁰
 - - - - - रोमणिर्विमलधीर्धरः सतां संमतः ॥ ३०³¹
 अ[व]न्तराजतनयां भार्यां समुदवहकती ।
 तस्यां स जनयामास × × × × - - - × [२]

XXXIV.—THE VADNAGAR PRASASTI OF THE REIGN OF KUMARAPALA

BY VAJESHANKAR G. OJHĀ, Esq., AND G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of the Vadnagar *Prasasti* has been prepared according to a paper-impression, forwarded, together with a valuable transcript, by Vajeshankar G. Ojha, Esq., of Bhāunagar, whose antiquarian zeal has already made accessible a considerable number of important inscriptions found in Western India. In revising the proofs I have also had the use of an impression prepared by Mr. H. Cousens and furnished me by Dr. Burgess.

The inscription, to which Mr. H. H. Dhruva first called attention in the *Indian Antiquary*, vol. X, p. 160, is incised on a stone slab in the Arjun-Bārī near the Sāmela tank at Vadnagar. To judge from the impression it measures 35½ inches in height by 32 inches in breadth, and contains 46 lines of badly engraved, ordinary Nāgarī characters. The preservation is tolerably good except in the middle, where line 19 has been entirely destroyed by a break in the slab, and lines 17, 18 and 20 have suffered smaller or greater losses. Lines 26 and 27 have lost a few letters at the end. The language is Sanskrit, and with the exception of the introductory invocation and of two colophons is throughout metrical. Mistakes of various kinds are exceedingly numerous, and there is hardly a single verse which does not require more or less extensive emendations. But all the faults in the first verses are apparently due to the negligence of the

²⁸ Probably चतुर्थोऽसौ to be read.

²⁹ Probably यावदाभातसंग्रहः is meant. The fourth syllable might also be read म्ना. The phrase is of course incorrect.

³⁰ The श्री of श्रीमहि is faintly visible, and I believe the lower part of श्री.

³¹ I am at a loss to say what this figure means. The pāda belongs without doubt to verse 3, which is incomplete.

copyist or of the engraver. The spelling is simply execrable. The corrections in the notes to the text rectify only the worst cases. The smaller mistakes, which will be familiar to every student who has read bad manuscripts, have not been touched.

The inscription contains a second-hand copy of Śrīpāla's eulogy on the rampart of Nagara-Ānandapura, built in Vikrama Saṁvat 1208, by the Chaulukya king Kumārapāla, and two additional verses, composed by the writer of the copy, which was made on the restoration of the rampart in Vikrama Saṁvat 1689. Śrīpāla's poem opens with a prose invocation to Śiva and a *maṅgala* addressed to Brahman (verse 1). The next seventeen verses (2-18) give an account of the origin of Chulukya, the *heros eponymos* of the Chaulukya race, and of the first eight Chaulukya rulers of Gujarāt. The list agrees with those known from other sources :—

1. Mūlarāja.
2. His son Chāmundaarāja.
3. His son Vallabharāja.
4. His brother Durlabharāja.
5. Bhīmadeva.
6. His son Karṇa.
7. His son Jayasīṃha-Siddharāja.
8. Kumārapāla.

The historical notes, appended to the names of the several kings, furnish not much that is new, but are of value on account of the age of the inscription, which is about as old as the oldest *Prabandha*, Hemachandra's *Dvāśrayakāvya*. Of Mūlarāja we hear (verse 5), that "he made the Fortuna of the kingdom of the Chāpotkaṭa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmanas, bards, and servants." This statement agrees with that contained in Mūlarāja's land grant (*Indian Antiquary*, vol. VI, p. 192), where it is asserted that "he conquered the province watered by the river Sarasvatī through the strength of his arm," and furnishes an additional argument for assuming that the first Chaulukya gained Gujarāt by conquest, not, as the *Prabandhas* narrate, by the treacherous murder of the last Chāpotkaṭa, his near relative. Verse 6 speaks of a successful war, waged by Chāmunda, against the king of Sindh. This point is not mentioned in any other document, but is not incredible, as Sindh formed the western border of the Chaulukya kingdom, and as somewhat later both Bhīmadeva and his son Karṇa were at feud with its rulers. With respect to Vallabharāja the inscription asserts (verse 7), that he made an inroad into Mālava, which the *Kīrtikaumudī* (ii, 11), the *Sukṛitasamkīrtana* (ii, 13), and some later *Prabandhas*, likewise report, while Hemachandra is silent regarding it. So long as Someśvara's and Arisīṃha's testimony was not supported by earlier evidence, the point remained at least doubtful. Now the case is different, and it becomes difficult to assail the authenticity of the tradition. Durlabharāja, we are told, conquered Lāṭa, which feat is not mentioned in the other sources. Usually the annexation of central Gujarāt to the Chaulukya kingdom is ascribed to Mūlarāja. Equally interesting is the fact that our *Prasasti* (verse 9) ascribes to Bhīmadeva the conquest of Dhārā. This likewise agrees with the statements of the *Kīrtikaumudī* (ii, 17-18), of the *Sukṛitasamkīrtana* (ii, 17-19), and of the later *Prabandhas*, which assert that Bhīma caused the destruction of Bhoja. Hemachandra's omitting to notice it now loses its

importance. The passage regarding Jayasimha-Siddharāja (verses 11-13) has unfortunately been mutilated. The only complete verse (11) mentions his taking the king of Mālava, i.e., Yaśovarman, captive and his possessing the philosopher's stone, or rather tincture, with the help of which he paid the debts of all his subjects, and it would seem that the fragments of verse 12 referred to the king's power over the evil spirits. It thus appears that Śrīpāla, just as Hemachandra in the *Devāśrayakāvya*, thought it necessary to endow his master with supernatural powers. The five verses 14 to 18, referring to Kumārāpāla, highly extol his two well-known victories over Arjorāja, the king of the North (verse 17), i.e., of Śākambhari-Sāmbhar in Rājputānā, and over the ruler of Mālava, the king of the East. The latter seems to have lost his life in the defence of his country; for verse 15 asserts that his head was suspended at the gate of Kumārāpāla's palace, and verse 17 again alludes to his severed head. Both wars are mentioned in most other sources. Nevertheless it is important to learn from our *Prasasti* that they were finished before Vikrama Samvat 1208. Hitherto it was only possible to say, on the strength of the statements in the Nāṇḍol grant, that Arjorāja had been conquered before Vikrama Samvat 1213. Now we learn that the rising in Mālava, which Jayasimha had formerly annexed to Gujarāt, was also subdued five years earlier.

Verses 19-29 contain the praise of the ancient Brāhmanical settlement of Nagara or Ānandapura and of the rampart with which Kumārāpāla surrounded it, as well as a wish for the duration of the latter. Ānandapura, which now is usually called Vadnagar, or in Sanskrit Vṛiddhanagara, lies in the Kherālū subdivision of the Kaṭi district, belonging to the Gaikovād of Baroda.¹ The earliest mention of its existence occurs in Hiuen-Tsiang's Travels (*Si-yu-ki*, vol. II, p. 268). Somewhat later its name appears in the Valabhi land grants, and it is probably this Ānandapura where Śīladitya VI. Dhṛubhaṭa issued his *śāsana* of (Gupta)-Samvat 447.²

As is well known, it is the original home of the Nāgaras, the most important section of the Brāhmanas of Gujarāt, whose great influence with the princes of Gujarāt is attested by credible testimony since the tenth century.³ Considering the early importance of the place, it is rather astonishing that, as the *Prasasti* asserts, it had no walls until the reign of Kumārāpāla.

Verse 30 gives the author's name, and informs us that Śrīpāla was adopted as a brother by Jayasimha-Siddharāja and bore the title *Kapichakravartin*, 'an emperor among poets.' Śrīpāla is frequently mentioned in the *Prabandhas* as Jayasimha's poet-laureate. The *Prabhāvakacharitra* (xxii, 206-8) names the *Vairochanaparājaya* as his chief composition, and asserts that he wrote *Prasastis* for the Durlabharājameru and for the Rudramahālaya in Śrīsthala-Siddhapura. Merutunga in the *Prabandhachintāmaṇi* (pp. 155-6) speaks of his eulogy of the famous Sahasraliṅga tank, excavated by Jayasimha near Anhilvād-Pāṭan. A verse of his is quoted by Śārngadhara in the *Pad-dhati*, cxxxiii, 7 (No. 3789, ed. Peterson). From our *Prasasti* we learn that he continued to hold his office under Kumārāpāla. His successor was, according to Rājasekhara's *Prabandhakosha*, his son Ratnapāla.

¹ *Bombay Gazetteer*, vol. VIII, p. 624ff.

² *Indian Antiquary*, vol. VII, p. 81, and *Corpus Inscript. Ind.*, vol. III, p. 171ff.

³ Bhāṇḍārkar, *Report on Sanskrit MSS. of 1883-84*, p. 20.

The writer of the *Praśasti* was the Nāgara Brāhmaṇ, Paṇḍit Vālaṇa, and the date V. S. 1208, Āśvina sudi 5 (?), a Thursday, must fall between A.D. 1150 and 1152. It is possibly Thursday, September 28, 1151 A.D.

The first of the two verses, added by the Nāgara Joshī Vishṇujī, son of Venī, i.e., Venīlāla or Venīdāsa, records the reconstruction or repairs of part of the rampart, executed by a king whose name is not entirely readable, and it mentions the Arjuna-bārikā, i.e., the Arjun-Bāri, where the slab is found. The second gives the date, V.S. 1689, Chaitra sudi 1, a Thursday.

TRANSCRIPT.

L. 1. श्री ॥ श्री नमः शिवाय ॥

ब्रह्माद्वैतधिया मुमुक्षुभिरभिध्यातस्व ब्रह्मचरै-
रिच्छाशक्तिमभितृषीमि जगतां पत्युः श्रुतीनां निधिः ।
या व्यापारित-

2. संहृतेः स्वसमयं ब्रह्मापिदैर्घ्यैः ।

क्रीडन्ती मणिकन्दकैरिव स स्तब्धमाह्लादते ॥ १ [॥]^४
गोवाणैर्व्योतगर्व दनुजपरिभवात्प्रार्थितस्त्रायकार्यं ।
वेधाः संध्या

3. नमस्तत्रापि निजशुलुके पुण्ड्रगंगावुपूर्णे ।

सद्यो वीरं शुलुक्पाञ्चयमस्रजदिमं येन कीर्तिप्रवाहैः
पूतं वैलोक्यमेतन्नियतमनुहंरत्येव हितो फलं श्रीः ॥ २ [॥]^५

4. वंशः कीपि ततो बभूव विविधाद्यैकलीलासदं ।

यस्माद्भूमिस्ततोपि वीतगणिताः प्रादुर्भवन्त्यन्वहं ।
ज्ञायां यः प्रथितप्रतापमहतीं धे विपन्नोपि सन् ।
यो

5. जग्यावधि सर्वदापि जगतो विश्वस्य दत्ते फलं ॥ ३ [॥]^६

वंशस्यास्य यशःप्रकाशनविधौ निर्मूल्यमुक्तामणिः ।
श्रीणीपालकिरीटकल्पितपदः श्रीमूलरा-

6. जो भवत् ।

यो मूले कलिदावदग्धनिखिलन्यायादुमोत्पादने ।

यो राजेव करैः प्रकामशिशिरैः प्रीतिं निनाय प्रजाः ॥ ४ [॥]^७

यद्यापोत्कटराजराज्यकमलां स्त-

7. छंदवंदीकृतां

विहङ्गांधवविप्रवंदिभूतकण्वृक्षोपभोग्यां व्यधात्
यत्स्वङ्गावयिणीं तदा त्रियमलं युद्धस्फुरद्विक्रम-
क्रोताः सर्वदिगंतरचितिभुजां

* Metre of verse 1, Śārdūlavikrīḍita. Read: स्वसमयं; ब्रह्मापि^४; सदा स्वसंभवा^५.

† Metre, Śragdhārā. Read संध्या; ^५मनुहंरत्येव हितोः.

‡ Metre of verses 3-27, Śārdūlavikrīḍita. Read हरे विपन्नोपि.

§ Read मूल; न्यायदुमोत्पादने, करैः.

L. 8. लक्ष्म्याखिरं मेजिरे ॥ ५ [७]

स्तुतस्तस्य बभूव भूपतिलक्ष्म्यामुंडराजाह्वयो
यद्वधं द्विपदानं धपवनाप्राणेन दूरादपि ।
विश्वस्तस्य दग्धं धमन्वक-

9. रिभिः श्रीसिन्धुराजस्तथा ।

नष्टः श्रीशीपतिर्यथास्य यशसां गंधोपि निर्नामित ॥ ६ [७]¹

तस्माद्वत्तमराज इत्यभिधया क्षापालचूडामणि-

10. यज्ञे साहसकर्मनिमित्तचमत्कारचमामंडलो

यत्कोपानलज्जुमितं पिशुनया तत्प्रयाणश्रुति-

सुभ्यश्चालवभूपचक्रविकसन्नालि-

11. न्यधूमोद्गमः ॥ ७ [७]²

श्रीमदुभराजनामनृपतिर्भातास्य राज्यं दधे ।

शृंगारेपि निषिन्धोः परवधूवर्गस्य यो दुर्लभः ।

यस्य क्रोधपराभरणस्य किमपि

भूवज्जरी भंगुरा

12. सद्यो दर्शयति अलारवसुधाभंगस्वरूपं फलं ॥ ८ [७]¹⁰

भीमोपि द्विषतां सदा प्रणयिणां भोग्यत्वमासेदिवान् ।

श्रीशीभारमिदं वभा-

13. र नृपतिः श्रीभीमदेवो नृपः ।

धारापंचकसाधनैकचतुरैस्तदाजिभिः साधिता ।

क्षिप्रं मालवचक्रवर्त्तिनगरी धारति को विस्मयः ८ [७]

त-

14. क्षाद्वमिपतिर्वभूव वसुधाकर्णवर्तंसस्फुर-

क्लीर्त्तप्रोणितविश्वकर्णविवरः श्रीकर्णदेवाह्वयः ।

येन न्याप्रयितस्त्रनं च्युतशरं धर्म पुर-

15. स्कुर्वता ।

न्यायज्ञेन न केवलं रिपुगणः कालोपि विहः कलिः ॥ १० [७]¹¹

दृष्ट्यश्चालवभूपबंधनविधितस्ताखिलक्ष्मापति-

भक्त्याल्लटवितीर्णदर्शनशिव

16. [मू]त्तप्र[भ]ावोदयः ।

सद्य सिद्धरसानुशीकृतजगद्गीतापमानस्विति-

जंज्ञे श्रीजयसिंहदेवनृपतिः सिद्धाधिराजस्ततः ॥ ११ [७]¹²

वश्या वेश्म रसा-

¹ Read श्रीपतिर्यथा ; निर्नामितः.

² Read "जंज्ञे" ; निर्मितः ; पिशुनयजेतस्ययाचं.

¹⁰ Read श्रीमदुभराज ; निषेधः ; क्रोधपराभरण ; लाट.

¹¹ Read वसुधाकर्णवर्तमः.

¹² Read "जिवो सुभे" ; सद्यः ; "जगद्गीतापमान" ; "दपतिः ; सिद्धाधिराजस्ततः. The bracketted letters are not very distinct.

L. 17.

तलं च विलसद्भोगि[त्वं प्राविशन्] ।

— [सं]भोगुम — ि — उ — उ — चत्वाणि रचांसि च ॥

यः क्षोणीधरयागिनीं च सुमहाभोगां सिधेवे चिरं
हेला-

18.

सिद्धरसाः स[दा] चित्तिभुज — — उ — — उ रे १२ [॥]

— — ततोतवितीर्षदाननिवहैः संपन्नपुण्यीक्षयः ।

क्रीडाक्रांतदिगंतराल-

19.

[सकल] — — उ — — उ — [॥]

— — — उ — उ — उ — उ — — — उ — — —

— — — उ — उ — उ — उ — — — उ — — — उ — [॥ १३ ॥]¹²

20.

कुलभूष — उ — उ — — — त्वलंब उ —

क्रीडाक्रीड द्वोहधार वसुधां देवाधिदेवाश्चया ।

देवः [सोय] कुमारपालनृपतिः श्रीराज्यचूडाम-

21.

णि-

— — गौदवतीर्णवान् हरिरिति ज्ञातः प्रभावाज्जनैः ॥ १४ [॥]¹⁴

अर्धोराजनराधिराजहृद[ये] चि[ह्ने] कवाणवजा-

चरोतलोहिततर्प-

22.

णादमदयचंडी भुजस्वायिनी ।

द्वारालंबितमालवेश्वरशिरः पद्मेन यथाहर-

लीलापंकजसंग्रहव्यसनिनीं चौलुक्कराजान्व-

यः ॥ १५ [॥]¹⁵

23.

शुद्धाचारनवावतारसरणिः संधर्मकर्मक्रम-

प्रादुर्भावविशारदो नयपथप्रस्थानसायाधिपः ।

यः संप्रत्यवतारयन् क-

24.

तयुगं योगं उ — संघयन्

[म]न्वे संहरति अ भू[मि]पत्यं कालव्यवस्थामपि ॥ १६ [॥]¹⁶

प्रत्नू — उ — उ खंडितांगुलिद[ले]ः पर्युल्लस[त्पल्ल]-

25.

यो

नटोदीच्यनराधिपोज्जितसितकवैः प्रसूनोज्ज्वलः ।

क्षिप्रप्राच्यनरेन्द्रमालिकमलैः प्रौढफलद्योतित

काया दूरमवर्धयच्चिज-

¹² Owing to the bad preservation of verses 12—13 I do not think it advisable to propose any emendations.¹³ The lacuna in pada 4 has probably to be filled up by सं; क.¹⁴ Read "हज"; चंडी. The bracketted letters are not quite certain.¹⁵ Read सदन; कलेलेपयन्.

L. 26. कुले यस्य प्रतापद्रुमः ॥ १७ [॥]¹⁷

आचारः किल तस्य रक्षणविधिविधेयनिर्नाशित-
प्रत्युद्गस्य फलावलीकिशकुनज्ञानस्य मं[त्रा]न्व-

27. यः ।

देवीमंडलखंडिताखिलरिपोर्युद्धं विनीदात्मकः ।
श्रीसोमेश्वरदत्तराज्यविभवस्याडंबरं वाहिनी ॥ १८ [॥]¹⁸
राज्ञानेन च भुज्य - ॐ ॐ

28. भगा विश्वंभरा विस्तर-

द्रव्योतितवारिराशिरशनां शीताद्विविधस्तनी ।
एता भूषयदस्मिंकुंडलमिव श्रुत्याश्रयं दृता
विभ्रा[णा] ॐ

29. गराह्यं दिजमहास्थानं सुवर्णोदयं ॥ १९ [॥]¹⁹

आज्ञादि ऋषिप्रवर्तितमहायज्ञक्रमोत्तमै-
र्युपैर्दत्तकरावलंबनतया पादव्यपेक्षाच्युतः ।

30. धर्मोत्तैव चतुर्युगपि कलिनानंदः परिस्पंदते
तेनानंदपुरेति यस्य विबुधैर्नामांतरं निर्मितं ॥ २० [॥]²⁰

आद्यातदिजवर्गवेदतुमुल्लेखार्थिभारापि-

31. तः

शश्वदोमधुताशधूमपटलेराध्वव्यथा लंभितः ।
नानादेवनिजेतनध्वजशिसाघातेष्वंजीकृतौ
यस्मिन्नथ कलि स्वकालविहितोत्था-

32. चापि नोत्सर्पति ॥ २१ [॥]²¹

सर्पद्विप्रवधूजनस्य विविधालंकाररत्नांशुभिः
क्षेराः संततगीतमंगलरवैर्वाचालतां प्रापिताः ।
अस्तांतोत्सवत्तत्त्वमाण-

33. विभात्यर्धप्रकाशसितौ

मार्गा एव वदन्ति यत्र नृपतेः सौराज्यमंपहुणं ॥ २२ [॥]²²
अस्मिन्नाकराचमापदिजनस्त्राणं करोत्यध्वरे
रक्षां शांतिकपौष्टिके वितनुते

34. भूपस्य राष्ट्रस्य च ।

मा भूतस्य तद्यापि तीव्रतपसो बाधेति भक्त्या नृपो ।

¹⁷ It looks as if in the first illegible word there were a syllable in excess. Read "वीजित", "नीलिकमलैः", पुष्पत् or दृष्टत्;

योतित-आया-

¹⁸ Read "विधिर्वि", "ज्ञानं तु"; विनीदीकृतः.

¹⁹ Read सुव्यमानसुमना; "रत्नना"; "सनी"; दया; तिष्ठति; नवराह्वय.

²⁰ Read कलितौ.

²¹ Read "अचाल"; भारीवित; शिषाघातेष्व; कलिः; "आद्योपि.

²² Read "विभवोत्सव".

वप्र विप्रपुराभिरक्ष[ण]कृते निर्मापयामास सः ॥ २३ [H]²³

अस्मिन्वप्रगुणेन तोय-

L. 35.

निलयाः प्रीणन्ति लोकं जलैः

कामं चेत्तमुवोपि वप्रकलितास्तन्वन्ति धान्यत्रियं ।

एवं चेतसि संप्रधाय सकलवज्रोपकारेक्षया ।

चक्रे वप्रविभूषितं

36.

पुरमिदं चौलुक्खचूडामणिः ॥ २४ [H]²⁴

पादाक्रांतरसातलो गिरिरिव श्लाघो भञ्जाभोगतः

शृंगारोव तरंगिणीपतिरिव स्फारोदयद्वारभूः ।

उ-

37.

स्पर्पत्कपिशीर्षको जय इव क्रव्यादनायद्विषां

नारीवर्गं रावेष्टकांत[र]श्चिरः सालोयमालोक्वते ॥ २५ [H]²⁵

भोगाभोगमनोहरः पण्यतैरुत्तुंग-

38.

गतां धारयन्

यातः कुंडलितां च यत्नपुरुषस्यान्नावशेनागतः ।

रत्नस्रग्ममहानिधिं पुरमिव त्रातुं स श्रेय स्थितः

प्राकारः सुधया सितोप-

39.

लग्निराः संलक्ष्यते इत्वान् ॥ २६ [H]²⁶

कामं कामसमृद्धिपूरकरभारामाभिरामाः सदा ।

स्वच्छंदस्वपततत्परैर्द्विजकुलैरत्यंतवाचालिताः ।

40.

उत्सर्पद्गुणशालिवप्रवलयप्रीतैः प्रसन्ना जनैः ।

रत्नांताश्च वह्निश्च संप्रति भुवः शोभाद्भुतं विभ्रतिः ॥ २७ [H]²⁷

लक्ष्मीकुलं चीणिभुजो दधानः प्रौ-

41.

ढोदयाधिष्ठितविग्रहोयं ।

विभ्राजते नागरकान्यदृष्टि वप्रश्च चौलुक्खनराधिपश्च ॥ २८ [H]²⁸

यावत्पृथ्वी पृथुविरचितशेषभृश्विवेशा ।

42.

यावत्कीर्तिः सगरनृपतेर्विद्यते सागरोयं ।

तावत्तदादिजवरमहास्थानरत्नानिदान

श्रीचौलुक्खलितपतिवशः कीर्तनं वप्र एष ॥

43.

॥ २८ [H]²⁹

एकाहनि[ष्य]क्षमहाप्र — धः श्रीसिद्धराजप्रतिपन्नबंधुः ।

श्रीपालनामा कविचक्रवर्ती प्रशस्तिमेतामकरोत्प्रशस्तं ॥ ३० [H]³⁰

²³ Read अविष्ठागरचंद्रजहजः, "वीरिहोर्षि"; वप्र.

²⁴ Read संप्रधाय सकलं.

²⁵ Read रावेष्टकांतश्चिरः.

²⁶ Read कण्यतैरुत्तुंगताः; पुरमिदं; जेयः; इत्त्वान्.

²⁷ Read स्वच्छंदःस्वम" or "स्वम"; चमोतश्च वह्निश्च; विभ्रति.

²⁸ Metro, Indravajra. Read "पिठितं"; "पृथुविरचितं".

²⁹ Metro, Mandākrāntā. Read मिदमं; एषः.

³⁰ Metro, Upajāti. Read महाप्रबन्धः.

L. 44. संवत् १२०८ वर्षे आश्विन शुदि [५] गुरौ लिखितं नामरत्नाक्षरपंडितवाक्येन ॥
चौतुल्य[नाम्ना ह्य]धिपेन कारिता प्रतीतिका या-

45. [कुं]न[वा]रिक्कोपनम् ।
पुनर्नवोना सतफहा — त — वेगभिर्जानि ~ — नेन रुपेण कारिता ॥ १ [॥]¹¹
चैवमासे शुभे पक्षे प्रतिपदुद्वासरे ।
मंदाष्टरूपे

46. १५८८ वर्षे प्रशस्ति लिखिता पुनः ॥ २ [॥]¹²
नामरत्नाक्षरजोगीवेश्वरुतन विष्णुजीकेन लिखिता प्रशस्ति ॥¹³
शुभं भवतु ॥ क ॥

TRANSLATION.

Om! Om! Adoration to Śiva!

(Verse 1.) I praise that will-power of the lord of the (*three*) worlds, the store-house of the Vedas, on whom the silent seekers after salvation meditate as on the non-dualistic Brahman,—(*that power*) which, playing with new mundane eggs, as with jewelled balls—producing and destroying them at their time—ever amuses itself according to its desire.

(2.) Humbly asked by the gods for a protector against the insults of the sons of Danu, the Creator, though about to perform the twilight-worship, produced forthwith in his pot (*chuluka*) filled with the holy water of Gaṅgā, that hero named Chulukya who sanctified these three worlds with the floods of his fame. Of a necessity the glory of the cause produces its result.¹⁴

(3.) From him sprang a race, the sole sporting-ground of many marvels, in which even kings without number daily appear, which, even in its decay, possessed a lustre, great on account of its famed valour, and which ever bestows blessings on the whole world down to common men.

(4.) Illustrious Mūlarāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and, as (*becomes*) a (*true*) king, by exceedingly light taxes¹⁵ gained the affection of his subjects.

(5.) He made the Fortuna of the kingdom of the Chāpotkaṣa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmanas, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

¹¹ Read संवत्. The bracketted figure is not certain, and may have been 2 or 3.

¹² Metro, Upajāti of Vamśasthā and Indravamśā. Read "वारिक्कोपना.

¹³ Metro, Anuṣṭubh. The first foot of the second line is deficient by one syllable. Read वरप्रतिविधिना.

¹⁴ Read रुपेण; वरप्रति.

¹⁵ Regarding the creation of Chulukya compare also *Vikramāditya-Charita*, I, 36, 30ff. The 'cause' is, of course Brahman's pot, from which, owing to its sacredness, only a very famous, holy hero could proceed.

¹⁶ *Karaiṣṭ prakāṣatīriti* means, of course, also 'by exceedingly cool rays.' 'As (*becomes*) a (*true*) king,' i.e., one whose behaviour agrees with the stymological meaning of *rāja*, which the Hindus connect with *rañjaya*, 'he gladdens.'

(P. 6.) His son was that front-ornament among kings, called Chāmundaśāja. Inhaling even from afar the breezes perfumed with the ichor of his (*Chāmunda's*) excellent elephants, the illustrious Sindhu-king fled together with his own elephants that were cowed by the smell of (*their opponent's*) rut, and vanished in such wise that even all trace of the fame of that prince was lost.

(7.) From him was born a crest-jewel among princes named Vallabharāja, who astonished the circle of the earth by his bold deeds. Densely dark smoke, rising from the empire of the Mālava king, who quaked on hearing of his marching, indicated the spread of the fire of his anger.

(8.) (*After him*) ruled his brother, called the illustrious king Durlabharāja, who, though his heart was bent on love, was not easily accessible (*durlabha*) to the wives of others.³⁷ When, filled with anger, he somewhat contracted his arched eyebrows, that forthwith indicated its result, the destruction of the Lāṭa country.

(9.) (*Next*) illustrious king Bhīmadeva, who, though terrible (*bhīma*) to his foes, ever granted enjoyments to his friends, as ruler, carried this load of the earth.³⁸ What wonder was there that his horses, supremely skilled in accomplishing the five paces (*called 'dhārā'*), quickly gained Dhārā, the capital of the emperor of Mālava?

(10.) From him sprang a king, called illustrious Karna, an ornament of the ear (*karṇa*) of the earth, who gladdened the auditory passages of the universe with (*the tales of*) his brilliant fame. That righteous one, placing the sacred law before (*him as his shield*), smote with the loud twanging of the sinew (*of his bow*) and with flights of arrows not only the crowd of his foes, but also the Kali age.³⁹

(11.) From him was born the illustrious king Jayasimhadēva-Siddhādhirāja, who frightened all rulers of the earth by the manner in which he fettered the proud king of Mālava, who was propitious in the aspect that he showed to those drawn towards him by devotion, who was an incarnation of the development of majesty, who was ever celebrated by the people, freed by him from debt with the help of the philosopher's tincture, as the standard of comparisons.⁴⁰

(14.) He who, like (*Viṣṇu*) disguised as a boar, uplifted the earth at the command of the God of gods,⁴¹ was his majesty King Kumārapāla, the crest-jewel of the reign of Śrī,⁴² and on account of his majestic power he was considered by the people as Hari who had descended from heaven.

(15.) This scion of the race of the Chaulukya kings shot one flight of arrows into the heart of the supreme king of men, Arjorāja, and made (*the goddess*) Chandī, who was seated on his arm, drunk by satisfying her with the gushing blood,⁴³ and he charmed her when she was desirous of taking a toy-lotus, with the lotus-head of the Mālava lord, that was suspended at his gate.

³⁷ See also *Ueber das Skritasankhita*, p. 11.

³⁸ *Bhāra*, used here as a neuter, is regularly a masculine. Perhaps we ought to write *bhāram imam*.

³⁹ The poet means to say that Karna made only lawful conquests (*dharma vijaya*), and by his adherence to the sacred law injured wicked Kali.

⁴⁰ The poets did not say 'Jayasimha is as brave as a lion,' but 'the lion is as brave as Jayasimha.' *Bhaktiyāśāśedya* may possibly also be translated 'to whom Śiva, attracted by his devotion, personally appeared.' Vv. 12 and 13 are too fragmentary to be translated.

⁴¹ *I.e.* probably Śiva.

⁴² *I.e.* the best among those kings whose reign was prosperous.

⁴³ The goddess Chandī always must be propitiated by blood, especially by human blood. She is said to be seated on the king's arm, because he possesses *chandraprāṇa*, 'serene prowess.'

(V. 16.) He who is the path for a new descent of pure virtuous conduct, who is expert in causing the appearance of numerous works of true piety, and who is the leader of the caravan travelling on the road of righteousness, subjects to himself, methinks, (*not only*) the circle of the earth, (*but*) also the arrangement of time, since he now makes the Kṛta age appear and disregards the suitability of the (*time of*) Kali.

(17.) The tree of his prowess, which bears glittering sprouts in the guise of slender fingers, cut off, resplendent flowers in the shape of white umbrellas left behind by the flying king of the North, and as a shining, moist (?) fruit, the severed lotus-head of the ruler of the East, gave wide-spreading shade to his own race.

(18.) The rule of conduct for that (*prince*), for whom Vighneśa (*Gaṇapati*) removed all obstacles, was to protect (*his subjects*); the aim of his councils was the knowledge of omens (*known*) to those who look for results; the battle was the festive amusement of him, whose foes were all destroyed by the multitude of his (*tutelary*) Devīs;⁴⁴ his army was (*mere*) show for him to whom glorious Someśvara had given regal splendour.⁴⁵

(19.) This earth, that is blessed in being enjoyed by that king (*Kumārāpāla*), that is surrounded by the oceans as by a girdle resplendent with glittering jewels, whose breasts are the Snowy Mountain and the Vindhya, bears a sacred settlement of Brāhmanas, rich in men of a noble caste, called Nagara, which resembles an ornamental ivory-ring placed in its ear.⁴⁶

(20.) Even here Dharma, who has suffered a fall with respect to his feet,⁴⁷ joyfully moves about during the whole four ages, since he finds a support for his hands in the sacrificial pillars erected for the series of great sacrifices which the sages continuously performed from the beginning of Brahman's (*life*). Hence the gods gave to this (*town*) its second name Ānandapura.

(21.) Even to-day Kali, though putting forth his energy in the period called after him, does not roam there, because the loud noise of the *Vedas* (*recited*) by crowds of untired Brāhmanas deafens him, because the smoke of the fires (*blazing up*) with uninterrupted oblations, afflicts him with blindness, because the blows from the tips of the flags (*raised*) on numerous temples of the gods, lame him.

(22.) There even the streets, resplendent with the rays of the jewels in the various ornaments of the Brāhmanas' wives taking their walks, and made noisy by the auspicious sounds of uninterrupted songs, proclaim the excellence of the most beneficent reign of the king with respect to the splendour of the great wealth that is indicated by never-ending festivals.

(23.) There the Brāhmanas, descended from the Nāgara race, protect the king and the realm and guard them by sacrifices that ward off evil and cause prosperity. Lest, nevertheless, this Brāhman-town, though thus given up to difficult austerities, should suffer harm, the king, full of devotion, ordered a rampart to be built for its protection.

⁴⁴ The *Prabandhas* mention that Kumārāpāla used to worship Kṛṣṇaśrī and other Devīs in the month of Āśvina according to the custom of his family; see *Ueber das Leben des Jainas Mönches Hemachandra*, p. 45 f.

⁴⁵ Compare the expression in the land-grants, *Udpativāralabdhaprasāda*, which invariably stands before Kumārāpāla's name.

⁴⁶ *Śrutyāśrayaṇa*, 'placed in its ear,' must probably also be taken with *Nagara* in the sense of 'a home of the *Vedas*.'

⁴⁷ Dharma loses in each Yuga one foot, and is one-legged in the Kali age.

(V. 24.) "In consequence of the excellence of the rampart the drinking-fountains⁴⁰ gladden people there with water, even the cultivated fields, enclosed by the rampart, bring at pleasure rich crops;" thinking thus in his heart the crest jewel of the Chaulukyas adorned this whole town with a rampart, desiring to benefit the Brāhmanas.

(25.) This rampart resembles a mountain since its foundations go down to the lower world; (it resembles) a lover worthy to be praised on account of his great enjoyments (*śīlaghyo mahā-bhogataḥ*), since it is worthy of praise on account of its great extent (*śīlaghyo mahā-dbhogataḥ*); (it resembles) the ocean, since it is a means of (obtaining) great prosperity;⁴¹ (it resembles) the victory of the foes of the lord of the Rākshasas, since monkeys' heads peep forth from it;⁴² (and it resembles) a company of women who are pleased with their dear husbands (*ishā-kānta-ruchirāḥ*), since it is resplendent with a coping of bricks (*ishākā-anta-ruchirāḥ*).

(26.) This circular rampart, whose stone-head is white with stucco, looks like (*the serpent*) Śeṣha⁴³ who is charming through the size of his folds, who raises a hundred hoods on high,⁴⁴ who has curled himself up in the shape of a ring, who has come (*from the nether world*) at the command of Yajñapurusha (*Vishṇu*) and stays (*here*) in order to protect this town, a storehouse of jewels, (*viz.*) of men of a noble caste.

(27.) Inside and outside, the grounds here now wear a wonderful beauty, being always lovely, according to (*one's heart's*) desire, with women, beautiful as Lakshmi, who cause desire to increase,⁴⁵ being made most noisy by crowds of Brāhmanas who are intent on singing their sacred texts, (*and*) being bright with men pleased with the lofty encircling rampart that is endowed with excellent qualities.

(28.) Resplendent is the Chaulukya king and this rampart that carries a house of Lakshmi (*erected*) by the king,⁴⁶ that possesses a loftily rising body and profusely grants desired (*boons*) to the Nāgaras.

(29.) As long as the earth keeps all the mountains in their places assigned to them by Prithu,⁴⁷ as long as the ocean, the glory of king Sagara, endures, so long may this rampart enjoy existence, (*which is*) the primary cause of the safety of the sacred settlement of Brāhmanas and a monument of the fame of the illustrious Chaulukya king.

(30.) The emperor of poets, called Śrīpāla, who finished this great composition in one day⁴⁸ and had been adopted as a brother by the illustrious Siddharāja, made this excellent eulogy.

Written Samvat 1208, on the 5th (?) day of the bright half of the month of Āśvina, a Thursday, by the Nāgara Brāhman, Paṇḍit Vālaṇa.

⁴⁰ I take *tejanīlayāḥ* as a synonym of *prapāḥ*.

⁴¹ The ocean yields many rains, the rampart enhances the security and the prosperity of the town.

⁴² The lord of the Rākshasas is, of course, Rāvaṇa, who was conquered by Rāma with the help of the monkeys. The monkeys' heads peeping over the rampart of Vāṇanagar are the ornamental projections in its coping, which are conventionally called *kapitīraka*.

⁴³ Śeṣha, too, is white.

⁴⁴ The hoods are the small domes erected at intervals over the towers of the wall.

⁴⁵ For brevity I omit the second translation of the first three *pādas*, merely noting that—referred to the ground outside the town—*raṇḍarāṇḍāḥ* has to be taken with the sense of 'lovely gardens,' *drīḍha* as 'birds,' and *śāli* as 'rice.'

⁴⁶ I take this to mean that a temple of Lakshmi adjoined and partly rested on the wall. The epithets applied to the rampart fit the king likewise. But I intentionally omit the second translation.

⁴⁷ Prithu, finding the earth thickly covered with mountains, pushed them asunder with his bow.

⁴⁸ Compare with this *Prabodhacharitra*, xii, 200, quoted above.

(1.) The causeway leading to the Arjuna-Bārikā, built by the Chaulukya king, has been rebuilt by the prince....

(2.) In the month of Chaitra, during the bright half, on the first day, a Thursday, in the year (marked) by the Nandas, the eight and the kings, 1689, the eulogy was written again.

The eulogy was written by the Nāgara Brāhman, Joshi Vishṇujīka, son of Veṇi. May it be well.

XXXV.—DEOPARA STONE INSCRIPTION OF VIJAYASENA.

By PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone, a piece of basalt carefully polished on the upper surface, which bears this inscription,¹ was discovered about twenty-five years ago by Mr. C. T. Metcalfe, amidst a number of large blocks of stone, in a dense jungle near the village of 'Deopara,' in the Rājshāhī District of the Province of Bengal, and it is now in the India Museum at Calcutta.

The inscription contains 32 lines. The slab measures 3' 2" by 1' 0½", and the writing covers a space of 2' 7½" broad by 1' 5½" high, and is throughout in a state of perfect preservation. The size of the letters is about ¾". The characters belong to the northern class of alphabets, and may be described as a Bengālī variety of the northern alphabet of the eleventh or twelfth century. Among the letters which differ from the ordinary Nāgarī of the period, I may especially point out the initial *i* and *e*, the single consonants *kh*, *j*, *f*, *ṣ*, *t*, *ph*, *dh*, *r* and *l*, and the conjuncts *ksh*, *jñ*, and *hm*. Besides, it may be noted that the letter *r*, which before another consonant is ordinarily denoted by the superscript sign, is written on the line in the conjuncts *rgg*, *ryy*, and *rth*, e.g., in *-vargge*, line 6, *-ākīrṇa-Kurṇāṇa*, line 8, and *-līrtha-* and *pratyarthī-*, line 12; and that the sign of the *ava-graṇa* is employed four times, to indicate the elision of the vowel *a*, e.g., in *dadhe* 'caśādam', line 13. The language of the inscription is Sanskrit, and, with the exception of the introductory *om om namaḥ Śivāya*, the whole is in verse. As regards orthography, the only points calling for remark are, that *ḍ* is throughout denoted by the sign for *ṣ*; that the (dental) *n* is employed instead of *anuvāra* in *māna*, line 8; and that a final *n* has been left unchanged before an initial *j* in *dhīmān jaghāna*, line 17.

The inscription has been carefully and beautifully engraved by Śūlapāṇi, styled *rāṇaka* and described as 'the crest-jewel of the guild of Vārendra² artists,' a son of Brīhaspati, grandson of Manadāsa, and great-grandson of Dharma (verse 36); and it was composed by the poet Umāpatidhara (verse 35). In my opinion, there can be no doubt that this is the very poet of whom Jayadeva is speaking in his *Gītāgovinda*, i, 4, when he says *edchaḥ pallavayaty-Umāpatidharaḥ*, 'Umāpatidhara makes the words sprout, i.e., his diction is verbose;' for this short characteristic well fits the poem

¹ The inscription has been published before, with a translation which fairly gives the general sense of the original, by Mr. C. T. Metcalfe, and introductory remarks on the Sena kings of Bengal, by Dr. Rājendralāl Mitra, in the *Journal As. Soc. Beng.*, vol. XXXIV, part I, pp. 128-154. I now re-edit it from an excellent impression taken by Dr. Burgess. [The village of Deopara is in the Godāgarī thānā in the west of the Rāmpur parganā. Godāgarī is on the Ganges, Lat. 24° 28' N., Long. 88° 23' E.; and on sheet 120 of the *Indian Atlas*, there is a 'Daopoor' north-north-east of Godāgarī, but no Deopara is marked near the place; there is another 'Daopoor,' 12 miles east from Godāgarī in Lat. 24° 27', Long. 88° 34½' E.—J. B.]

² Vārendra is identified with that part of Bengal which is now called Rājshāhī (or Rājshāhī). See, e.g., Lassen's *Indische Alterthumskunde*, vol. III, p. 748.

which we have here before us. Besides, tradition¹ makes both poets live under the king Lakshmapasena; and if Umāpatidhara was an older contemporary of Jayadeva, he may well have witnessed the reign of Lakshmapasena's grandfather Vijayasena, and in that case nothing is more likely than that he should have composed this eulogy on the earlier members of the Sena family.

The proper object of the inscription is to record (in verses 26—31) that the king Vijayasena built a magnificent temple of the god Śiva, under the name of Pradyumneśvara; and by way of introduction the inscription furnishes the following short account of the king and his ancestors:—

In the lunar race (verse 3) were certain rulers of the south (*ddkshiptya*), Virasena and others (verse 4), in whose family, called the Sena family, there was born Sāmantasena, who, after he had been engaged in wars in the south, more especially in Karpāṭa, towards the end of his days retired to the sacred hermitages on the banks of the Ganges (verses 5-9). His son was Hemantasena (verses 10-13), whose wife, the *mahā-rājñī* Yaśodevi (verse 14), bore to him the prince Vijayasena (verse 15). Vijayasena is eulogised as having defeated and imprisoned, besides others, the Kings Nānya and Vira, and assailed or conquered the kings of Gauḍa, Kāmarūpa and Kāliṅga (verse 20); and it is intimated (verse 22) that his fleet on an expedition of conquest had once been sailing up the Ganges.—Of the warriors or princes here mentioned, Virasena clearly is a mythical being, comparable, *e.g.*, to the Arjuna in the genealogy of the Kalachuri rulers of Chedi; and the Sena family really began with Sāmantasena, whose name would show him to have been originally a tributary chief or dependent of some other sovereign. On Nānya see my note on verse 20, below.

Our inscription is not dated, but it may be assigned with confidence to the end of the eleventh century A.D. According to the Tarpan-dighi copper-plate inscription,² Vijayasena was succeeded by his son Ballālasena,³ and Ballālasena by his son Lakshmapasena. Lakshmapasena was the founder of an era, which undoubtedly dates from the beginning of his reign, and which, as I have tried to show elsewhere,⁴ commenced in

¹ See the extract from a commentary on *Gitagovinda*, i, 4, in Lassen's edition, p. 72, 'Lakshmapasenaḥ samdāyikā carayati' the first note on Govardhana's *Āryasaptatī*, in the *Kṛtyamāṇā*; Professor Peterson's edition of Vallabhadra's *Siddhāntadraṭī*, Introduction, p. 38; Marutunga's *Prabandhachintāmaṇi*, p. 289; and Professor Aufrecht in *Zeitschrift f. D. M. G.*, vol. XL, p. 142.

² *Journal As. Soc. Beng.*, vol. XLIV, part I, p. 11.

³ According to Dr. Rājendralāl Mitra, *Notices of Sanskrit MSS.*, vol. I, p. 151, Ballālasena in the *Dāśarṇaga* calls himself the son of Vijayasena, and grandson of Hemantasena; and according to the same authority, the *Dāśarṇaga* was composed in A.D. 1097. These statements I am unable to verify.

⁴ See *Indian Antiquary*, vol. XIX, p. 8. My proofs are shortly the following:—

(1) According to Abul-Faṣl (*Jour. As. Soc. Beng.*, vol. LVII, part I, p. 2) the difference between a year of the Lakshmapasena era and the corresponding Śaka year is 1041 years.

(2) According to Dr. Rājendralāl Mitra's *Notices of Sanskrit MSS.*, vol. VI, p. 13, a MS. of the *Śrīvitattadṛṣṭi* is dated "La-śah 505 Śakā 1546 ||."

(3) Taking the Lakshmapasena year to be a southern year and the era to have commenced on the 7th October, A. D. 1119, the following six dates from an inscription and MSS. work out satisfactorily, thus:—

La. 524 (expired), Vaiśākha-vadi 12 Gaurā = Thursday, 10th May, A. D. 1194.

La. 525 (expired), Chaitra-vadi 1 Gaurā = Thursday, 7th March, A. D. 1437.

La. 526 (expired), Pausa-vadi 12 Budhe = Wednesday, 13th January, A. D. 1498.

La. 527 (expired), Vaiśākha-vadi 4 Chandre = Monday, 16th April, A. D. 1519.

La. 528 (expired), Pausa-vadi 10 Śukre = Friday, 4th January, A. D. 1544.

La. 529 (current), Kārtika-vadi 7 Śukre = Friday, 20th November, A. D. 1551.

In his *Kashmir Report*, p. 64, Professor Bühler is speaking of a Gayā inscription of Lakshmapasena, dated Vikrama 1173 or A. D. 1116, and this statement is repeated by Professor Peterson in his edition of Vallabhadra's *Siddhāntadṛṣṭi*, Introduction, p. 34. I am not aware of the existence of any Sena inscription dated in the Vikrama era.

A.D. 1119. Vijayasena's reign therefore may reasonably be supposed to have begun about the beginning of the last quarter of the eleventh century; and this would agree with the tradition according to which the composer of our inscription, Umāpatidhara, was (still) living under Lakshmanasena, as an older contemporary, as I take it, of the poet Jayadeva.

TEXT.⁷

L. 1. श्री "[]" श्री नमः शिवाय ॥

वर्षीयकाश्वरषसाध्वसल्लटमौलिमाकच्छटाहतरतालयदीपभासः ।

देव्यास्त्रपासुकुलितं सुखमिन्दुभाभिर्जीव्वाणनानि हसितानि जयन्ति शब्धोः ॥ ⁸—[1].

सङ्गीवज्रभ-

2. शैलजादयितयोरहैतलीलागृहं

प्रद्युम्नेश्वरशब्द(ब्)लाब्धनमधिष्ठानं नमस्कुर्येह ।

यत्रालिङ्गनभङ्गकातरत[या]¹⁰ स्तित्वान्तरे कान्तयो-

ह्वीर्भा कथमप्यभिजतनुतामिष्ये ऽन्तरायः कृतः ॥ ¹¹—[2].

यस्मिंहासनमोगर-

3. स्व कनकप्रायं जटामण्डलं

गङ्गाशीकरमस्त्रीपरिकरैर्यश्चामरप्रक्रिया ।

श्वेतोत्पुल्लफलाञ्जलः शिवशिरःसन्दानदामोरग-

म्हत्तं यस्य जयत्वसावचरमो राजा सुधादीधितिः ॥ —[3].

वंशे तस्यामरस्त्रीपि-

4. ततरतकलासाक्षिणो दाक्षिणात्य-

क्षोपीन्द्रैर्वीरसेनप्रवृत्तिभिरभितः कीर्त्तिमद्विष्व(ब्)भूवे ।

यथारित्वातुचिन्तापरिचयशुचयः सुक्तिमाध्वीकधाराः

पाराशर्येण विस्मयवचपरिसरप्रीणनाय प्रणीताः ॥ ¹²—[4].

तस्मिन् से-

5. नान्ववाये प्रतिष्ठुमद्यतोत्पादनव्र(व)द्वादादो

स व्र(व)द्वाचक्षियाणाभजनि कुलशिरोदाम सामन्तसेनः ।

उन्नीयन्ते यदीयाः खल्लदुदधिजलोन्नोन्नयितेषु सेतोः

कच्छान्तेष्वप्सरोभिर्हृयवतनयस्वर्भ्या युद्धमाधा-

6. : ॥ —[5].

यस्मिन् सङ्गरचत्वरे पटुरटतूर्वोपज्ञतद्वि-

हर्षे येन कृपायकालभुजगः खेलायितः पाणिना ।

द्वैधीभूतविपक्षकुञ्जरघटाविद्धिष्टकुम्भसज्जी-

मुक्तासूतवराटिकापरिकरैर्व्या-

⁷ From an impression by the Editor.

⁸ Expressed by a symbol.

⁹ Metre, Vasantatilakā.

¹⁰ This *śloka* originally was व्र, but the sign of *śau-*
andra is struck out.

¹¹ Metre, Śārdūlavikrīṭita; and of the next verse.

¹² Metre, Śragdhara; and of the next verse.

L. 7.

मं तदद्याप्यभूत् ॥ ¹²—[6].

यद्वाद्भुसुपागतं व्रजति पत्तनं पत्तना-
 हनाहनमनुदुतं भ्रमति पादपं पादपात् ।
 गिरिर्मिरिमधिततरति तीयधितोयधे-
 यंदीयमरिसुन्दरीसरकपृष्ठतन्मं ययः ॥ ¹⁴—[7].
 दुर्धृत्तानामयमरि-

8.

कुलाकीर्णकण्ठाटलक्ष्मी-

सुष्ठाकानां कदनमतनोत्तादृगकाङ्क्षवीरः ।
 यस्मादद्याप्यविहृतवसामाश्रमेदः सुमिच्छा¹⁵
 हृष्यत्पौरस्त्वजति न दिशं दक्षिणां प्रे[त]भर्ता ॥ ¹⁶—[8].
 उद्भ्रान्ताव्यभूमैर्भृंगशिशुरसिताखिल-

9.

वैखानसस्त्री-

स्तन्यसौराणि कीरप्रकरपरिचितव्र[ज]पारायणानि ।
 येनासंख्यन्त शेषे ययसि भवभयास्कन्दिभिर्मैस्करीन्दैः
 पूर्वार्धकङ्कानि गङ्गापुल्लिनपरिसरारण्यपुष्पावमाणि ॥ ¹⁷—[9].
 अचरमपरमाश्रयानभो-

10.

आदमुष्मान्निजभुजमदमत्तारातिमाराङ्क्षवीरः ।

अभयदनवसानोद्विन्ननिर्विण्णतलङ्घननिवहमहिम्नां वैश्रम इमन्तसेनः ॥ ¹⁸—[10].
 मूर्धन्यैर्दुन्दुभामणिचरणरजः सत्यवाक्कलभितौ
 शास्त्रं चोर्वेरि-

11.

केशाः पदमुवि भुजयोः क्रूरमौर्वीकिशाङ्गः ।

नेपथ्यं यस्य लक्ष्मि सततमियदिदं रत्नपुष्पाणि हारा-
 स्ताडङ्गं नूपुरस्रक्कनकवल्लयमप्यस्य भ्रूत्वाङ्गनानाम् ॥ ¹⁹—[11].

यद्दोर्व्विज्विलासलब्ध(व्य)गतिभिः शल्यैर्व्विदीर्णैरणां

12.

वीराणां रण[ती]यवैभववशाद्विष्यं वपुर्व्वि(र्व्वि)भ्रताम् ।

संसज्जामरकामिनीस्तनतटीकाश्रीरपसाङ्कितं
 वक्षः प्रागिव मुग्धसिद्धमियुनैः सातहमालोकितम् ॥ ²⁰—[12].

प्रस्थिर्व्विष्यकैलिकर्माणि पुरः स्मरं मुखं वि(वि)भ्रतो-
 र-

13.

तस्यैतदमेघ कौशलमभूहाने हयोरदुतम् ।

शत्रोः कोपि दधे ऽवसादमपरः सख्युः प्रसादं व्यधा-
 देको हारमुपाजहार सुहृदामन्यः प्रहारं द्विषाम् ॥ —[13].

महाराष्ट्री यस्य सपरनिखिलान्तःपुरवधू-

14.

शिरोरज्ज्वेणीकिरणसरणिस्मरचरणा ।

निधिः कान्ते[ः]²¹ साध्वीव्रतविततनिर्व्वोक्त्वलयया

¹² Metre, Śārdūlavikrīṭa.¹³ Metre, Pīthul.¹⁴ Read "निय".¹⁵ Metre, Mandākrāntā.¹⁶ Metre, Śragdhārā.¹⁷ Metre, Mālin.¹⁸ Metre, Śragdhārā.¹⁹ Metre, Śārdūlavikrīṭa; and of the next verse.²⁰ This sign of *śisarga* was originally omitted, and has been added afterwards.

[The text in this block is extremely faint and largely illegible due to fading and bleed-through from the reverse side. It appears to be a continuous Sanskrit passage.]

यगोदेवी नाम त्रिभुवनमनोज्ञाकृतिरभूत् ॥ ²²—[14].
ततस्त्रिजगदीश्वरात्मजनिष्ट देव्यास्ततो-
धरातिव(व)लयातनोऽम्ब-

L. 15. सकुमारकेलिक्रमः ।

चतुर्जलधिमेश्वलावलयसीमविश्वश्वरा-
विशिष्टजयसाम्बयो विजयसेनपृथ्वीपतिः ॥ ²³—[15].
मणयतु मणयः को भूपतीस्ताननेन प्रतिदिनरणभाजा ये जिता वा हता वा ।
इह जगति विधे-

16. हे स्वस्य वंशस्य पूर्वः पुरुष इति सुधांशौ केवलं राजशब्द(ब्द): ॥ ²⁴—[16].

संख्यातोतकपोन्दसेन्यविभुना तस्मारिजेतुस्तुलां
किं रामेण वदाम पाण्डवचमूनायेन पार्थेन वा ।
हेतोः खड्गलतावतंसितभुजाभावस्य येनाजितं
मत्ता-

17. शोधितटीपिनद्वयसुधाचक्रैकराज्यं फलम् ॥ ²⁵—[17].

एकैकेन गुणेन येः परिणतं तेषां विवेकादृतं
कश्चित्स्वपरस्य रक्षति सजत्यन्यस्य हतस्य जगत् ।
देव्योऽं तु गुणैः कृतो व(व)हुतिवैर्दोमान्²⁶ जघान द्विषो
हस्तस्थानपुष्यकार च

18. रिपुच्छेदेन दिव्याः प्रजाः ॥ —[18].

दद्यादित्यभुवः प्रतिष्ठितिभूतासुर्वीसुरीकुर्वता
वीरासन्निपिलान्जितो ऽसिरसुना प्रागेव पक्षीकृतः ।
नेत्रं चेत् कथमन्यथा²⁷ वसुभती भोगे विषादोक्षुची
तत्काष्ठकृपाणधारिणि गता भ-

19. इं द्विषां सन्ततिः ॥ —[19].

त्वं नान्यवीरविजयीति गिरः कवीनां श्रुत्वा ऽन्यधामननरुदनिगूढरीषः ।
गौडेन्द्रमद्रवदपाकृत कामरूपभूषं कलिहमपि यस्तुरसा जिगाय ॥ ²⁸—[20].
शूरमन्य इवासि नान्य किमिह स्वं राघव श्लाघमे
स-

20. ह्रीं वर्धनं सुखं वीर विरतो नाद्यापि दर्पस्तव ।

इत्यन्योन्यमहर्षिशय्यादिभिः कोलाहलैः आमुजां
यत्कारावहयामिकैर्बिद्यमिती निद्रापनोदक्रमः ॥ ²⁹—[21].
पाशान्यचक्रजयकेलिषु यस्य यावद्व्यामवाहमनुधावति

21. नीविताने ।

भर्मास्य मौलिभरिदधामि भक्षपङ्कजमोज्ज्वलेय तरिरिन्दुकला चकास्ति ॥ ³⁰—[22].

²² Metro, Śikharinī.

²³ Metro, Prithvī.

²⁴ Metro, Mālinī.

²⁵ Metro, Śārdūlavikrīḍita; and of the two next verses.

²⁶ Read = भाषयान.

²⁷ Originally ऋषमंशुषा, but the sign of anusvara is struck out.

²⁸ Metro, Vasantatilakā.

²⁹ Metro, Śārdūlavikrīḍita.

³⁰ Metro, Vasantatilakā.

मुक्ताः कर्पासवीजैर्गौरकतमकलं ग्राह्यपत्तैरलावु(ड्)-
पुण्यै रूप्याणि रत्नं परिचयतिभिदुरैः कुचिभिर्हाडिमानाम् ।
कुपाण्डीवत्तरीणां वि-

L. 22.

कसितकुसुमैः काञ्चनं नागरीभिः

शिश्वस्ते यत्प्रसादाद्द्व(ष)ह्रविभवकुपां योषितः श्रोत्रियाणाम् ॥ ²¹—[23].

अश्वान्तविश्राणितयज्ञयूपस्तम्भावलीं द्वागवलम्ब्य(स्व)मानः ।

यस्यानुभावाद्भुवि सञ्चचार कालक्रमादेकपदोपि धर्मः ॥ ²²—[24].

मेरोरा-

23.

हतवैरिसकुलतटादाह्वय यज्जामरान्

व्यत्वासं पुरवासिनामकृत यः स्वर्गस्य मर्त्यस्य च ।

उत्तुङ्गैः सुरसद्मभिश्च विततैस्तैश्च शेषीकृतं

चक्रे येन परस्परस्य च समं द्यावापृथिव्योर्ज्वपुः ॥ ²³—[25].

दिक्पाशामूलकाण्डं गगनतलम्-

24.

हाभ्योधिमध्यान्तरीयं

भानीः प्राक्प्रत्यगद्रिस्थितिमिलदुदयास्तस्य मध्याह्नयैलम् ।

चालम्ब्य(स्व)स्तम्भमेकं त्रिभुवनभवनस्यैकशेषं गिरीणां

स प्रद्युम्नेश्वरस्य व्यधित वसुमतीवासवः सौधमुच्चैः ॥ ²⁴—[26].

प्रासादेन तवासुनैव हरितामघ्ना

25.

निश्चो सुधा

भानीद्यापि कृतोऽस्ति दक्षिणदिगः कोषान्तवासी सुनिः ।

अन्यामुच्छपयोयस्यच्छतु दिशं विभ्योप्यसौ वर्धतां

यावच्छक्तिं तथापि नास्य पदवीं सौधस्य गाह्यन्त्ये ॥ ²⁵—[27].

स्रष्टा यदि स्रज्जति भूमिचक्रे सुमेरुस्यत्पिण्डविव-

र्त्तनाभिः ।

26.

तदा घटः स्वादुपमानमस्मिन् सुवर्णकुम्भास्य तदर्पितस्य ॥ ²⁶—[28].

वि(वि)लेशयविलासिनीसुकुटकीटिरन्नाहुर-

स्फुरत्किरणमञ्जरीचुरितवारिपूरं पुरः ।

चखान पुरवैरिणः स जलमम्ब-

27.

पौराहना-

स्तनैश्चमदसौरभोजलितचञ्चरीवं सरः ॥ ²⁷—[29].

उच्चित्राणि दिग्मम्ब्य(स्व)रस्य वसनान्यर्हाङ्गनास्त्रामिनो

रत्नानंकृतभिर्बिम्बोषितवपुःश्रीभाः शतं सुभ्रुवः ।

पौराह्याच पुरोः स्मशानवसतेभिश्चामु-

28.

जोष्माक्षयां

लक्ष्मीं स व्यतनोहरिद्रुमरणि सुप्तो हि सेनान्वयः ॥ ²⁸—[30].²¹ Metre, Śṛṅgadhārā.²² Metre, Indravajrā.²³ Metre, Śārdūlavikrāṇḍita.²⁴ Metre, Śṛṅgadhārā.²⁵ Metre, Śārdūlavikrāṇḍita.²⁶ Metre, Upajāti.²⁷ Metre, Prithvī.²⁸ Metre, Śārdūlavikrāṇḍita.

चित्तचौमिभचया हृदयविनिहितस्त्रलहारोरगेन्द्रः

शीखण्डचोदभया करमिलितमहानीलरत्नाचमालः ।

वेपथोनाथ तेने गरुडमणिलतागोन-

L. 29.

सः कान्तमुक्ता-

नेपथ्यनृत्तिरिच्छासमुचितरचनः कल्पकापालिकस्य ॥ ³²—[31].

वा(वा)होः केलिभिरद्वितीयकनकच्छत्रं धरित्रीतलं

कुर्वाणेन न पर्ययेयि किमपि स्नेनैव तेनेदितम् ।

किन्तुर्द्वै दिशतु प्रसन्नवरदीप्यर्बुन्दुमौलिः

30.

परं

स्त्रं सावुज्यमसाधपश्चिमदशायेवे पुनर्हास्यति ॥ ³³—[32].

प्रसूतोत्तमस्य परितवरितं चमः स्यात् प्राचेतसो यदि पराशरनन्दनो वा ।

तत्कीर्त्तिपुरस्सरसिन्धुविगाहनेन वाचः पवित्रयितुमत्र तु नः प्रयत्नः ॥ ³⁴—[33].

यावदास्तोस्यति-

31.

पुरपुनी भूर्भुवःस्वः पुनीते

यावच्चान्द्री कलयति कलौत्तंसतां भूतभर्तुः ।

यावच्चेतो गमयति सतां श्रेतिमानं त्रिवेदी

तावत्तासां रचयतु सखी तत्तदेवास्य कीर्त्तिः ॥ ³⁵—[34].

निर्णिषल्लेनकुलभूपतिमौक्तिकानामग्रजिलघ-

32.

घनपञ्चलसूत्रयतिः ।

एषा कवेः पदपदार्थविचारग्रहदु(व)वेरुमापतिधरस्य कृतिः प्रशस्तिः ॥ ³⁶—[35].

ध[र्मा]“प्रणता मनदासनता वृ(वृ)हस्यतेः स्तुतिरिमां प्रशस्तिं [1]”

चक्षान वारन्दकमिषिगोडोडूडामणी राणकशूलपाणिः ॥ ³⁷—[36].

TRANSLATION.

Oh!

Oh! Adoration to Śiva!

(Verse 1.) Triumphant are the faces of Śambhu,³² which smile, when by the rays of the moon they see the shame-contracted countenance of Devī, who, frightened at the withdrawal of her breast-cloth, pulls down the wreath on her head and extinguishes with it the lights of the hymeneal chamber.

(2.) We adore the (deity) designated Pradyumneśvara, that home of the playful joining together of the beloved of Lakshmi and the husband of the daughter of the mountain,³³ where the two goddesses, stepping between their lovers for fear lest they

³² Metre, Śraṅgharā.

³³ Metre, Śārdūlavikāṭṭita.

³⁴ Metre, Vasantatilakā.

³⁵ Metre, Mandākrāntā.

³⁶ Metre, Vasantatilakā.

³⁷ This *śloka* originally was ॥, but it seems to have been altered to ॥. The (lingual) ॥ of प्रणता is quite clear in the impression.

³² Metre, Upajit.

³³ I. e. Śiva, 'the five-faced' (Pañcāṇana).

³⁴ Pradyumneśvara is here clearly a name of the god usually called Hari-Hara (Viṣṇu-Śiva), who represents the union of the two divine personalities in one. See M. Monier-Williams, *Brahmanism and Hinduism*, page 65.

should no longer be embraced by them, managed to obstruct the complete union of their bodies.

(7. 3.) Triumphant is that primeval king, the nectar-rayed moon, whose throne is the golden coil of matted hair of Ísvara; who, sovereign as he is, is fanned by the abundant spray of the water of the Ganges; (and) who has the serpent which encircles the head of Śiva, covered with its bright expanded hoods, for his umbrella.

(4.) In the race of that witness of the continuous amorous pastime of the nymphs of heaven, there were born the southern rulers, Virasena and the rest, famous on both (their parents') sides; the record of whose deeds has purified the streams of bonied verse which the son²⁰ of Parāśara has made to flow to please the ears of all mankind.

(5.) In that Sena family was born that head-garland of the clans of Brāhmanas and Kshatriyas, Sāmantasena, a very magician in exterminating hundreds of opposing champions; whose wars, in rivalry of the son²¹ of Daśaratha carried on near the border of the dam²² which is cooled by the surging waves of the ocean, are celebrated in song by the nymphs of heaven.

(6.) The battle-fields, crowded with adversaries challenged by his shrill-sounding drums, on which he made his hand playfully wield the serpent-like sword, are still covered all over with multitudes of pearls, resembling large cowries, from the cleft frontal globes of the arrays of opponents' elephants, scattered (by him).

(7.) His fame, following in the wake of the caravans of the wives of his enemies, proceeded from house to house, wandered from town to town, ran from wood to wood, roamed from tree to tree, ascended mountain after mountain, (and) crossed sea after sea.

(8.) This hero, singly,²³ slaughtered the wicked robbers of the wealth of Karpāta, overrun by hostile tribes, to such an extent, that the ruler²⁴ of goblins, whose citizens are delighted, does not even now leave the southern quarter where the ample store of marrow, flesh and fat is not yet exhausted.

(9.) In his old age he frequented the sacred hermitages in the woods by the sandy banks of the Ganges, full of religious devotees doing battle against the terrors of life,—(hermitages) which were fragrant with the smoke of sacrificial butter; where the young deer relished the milk of the breasts of kindly hermits' wives; (and) where crowds of parrots knew by rote the texts of the *Vedas*.

(10.) From him, who inspired awe by his unrivalled knowledge of the supreme spirit, was born Hemāntasena, a hero who destroyed²⁵ adversaries proud in the strength of their arms, (and) a home of great multitudes of all kinds of spotless qualities which manifested themselves unceasingly.

(11.) On his head he had the dust of the feet of the half-moon-crested (god), in his throat true speech, in his ear sacred precepts, at his feet the hairs of enemies, on his arms the marks of the scars made by the hard bow-string. These always were his sole

²⁰ I. s. the poet Vyāsa.

²¹ I. s. Rāma.

²² I. s. the ridge of rocks extending from the south of the Coromandel coast towards the island of Ceylon.

²³ I am not sure that this is the exact meaning of the word *ekdaga* of the original; but *ekdaga-eva* looks as if it were intentionally employed in opposition to *ekadaga-bala*, 'an entire or complete army, comprising elephants, chariots, cavalry and infantry.'

²⁴ I. s. Yama, the regent of the southern quarter.

²⁵ The original has *mad-dāhavaśa*, 'a hero whose characteristic it was to destroy' (7).

decoration, while diamond-flowers, pearly-strings, ear-rings, anklets, garlands and golden bracelets were all left to the wives of his servants.

(V. 12.) When heroes, with their chests pierced by the spears discharged by the play of his long arms, through the efficacy of battle, resembling a holy bathing-place, became possessed of divine bodies, their breasts, marked with the saffron lines of the breasts of the damsels of heaven who clung to them, were, as before, viewed with terror by the timid Siddha couples.²⁴

(13.) He and his sword, showing a bright face in their playful dealings with opponents and suppliants,²⁵ both possessed a wonderful skill in bestowing their gifts. The one brought affliction to enemies, the other favours to friends; the one gave pearl-strings to allies, the other blows to opponents.

(14.) His royal consort was (*the lady*) named Yaśodevi, whose feet were brightened by a series of rays of the lines of crest-jewels of the wives of princes both friendly and hostile. A store of loveliness, she acquired eternal bright fame by her devotion to her husband, while her beautiful form charmed the three worlds.

(15.) And from that royal lady there was born to that ruler of the three worlds (*a son*), who made illustrious the course of his youthful amusements by destroying hosts of enemies; king Vijayasena, properly so named because he completely conquered the whole earth, encircled by the girdle of the four oceans.

(16.) Who could count the crowds of kings that were either conquered or slain by him, every day engaged in battle? In this whole world, he suffered only the moon to retain his title of king, because the moon was the progenitor of his own family.

(17.) How could we say that Rāma, the lord of the countless hosts of the monkey-chief, or Prithā's son, the leader of the Pāṇḍava army, were equal to that conqueror of enemies,—to him who by his mere arm, decorated by the sword-blade, gained for himself the sole sovereignty over the orb of the earth, up to the borders of the seven seas?

(18.) Of (*the gods*) who have attained to perfection each in a single quality, the one without discrimination destroys, another preserves, and the third creates the whole world; but this (*king*), transformed into a divine being by (*his*) manifold excellent qualities, in his wisdom has destroyed the enemies, has preserved those who abide by their duties, and by annihilating the adversaries has created celestial beings.²⁶

(19.) He surely had already before made his sword, written on with the blood of heroes, the deed (*to prove*) that he had given places in heaven to opposing princes and in return accepted (*from them*) the earth. Had it not been so, how would the earth, when there arose disputes as to its ownership, have gone to him, presenting his drawn sword, and how would the line of his opponents have met with defeat?

(20.) Hearing the words of the poets "thou hast defeated Nānya and Vira,"²⁷ and

²⁴ I. e. because the breasts of the slain heroes, covered with red paint which was transferred to them from the breasts of their divine mistresses, looked as if they were still covered with blood.

²⁵ In the original, *pratyarūṣi-egaya-kūli-karmāni* has a double meaning. It means both 'in playfully bringing about the destruction of opponents,' and also 'in playfully expending (*wealth, etc.*) on every suppliant.'

²⁶ Because the heroes slain in battle are transferred to heaven.

²⁷ The next verse shows that Nānya and Vira must be taken here as proper names. Nānya we find again (as was first pointed out to me by Dr. Burgess) in Nānyadeva, the founder of the Karpātaka dynasty of Nepāl (*Indian Antiquary*, vol. IX, p. 188; vol. XIII, p. 419; Bendall's *Catalogue*, Introduction, p. xv, who is placed in Śaka 1019=A.D. 1097 (Pischel, *Katalog der Bibl. d. D. M. G.*, vol. II, p. 8), close enough to the time when our inscription was composed to suggest the idea that he may possibly be the very king here spoken of.

mistaking them (*to mean that he had not defeated another hero*), filled with hidden rage, he impetuously assailed the lord of Gauḍa, put down the prince of Kāmarūpa, and defeated the Kālīṅga.

(V. 21.) "You seem to consider yourself a hero, Nānya." "Why do you boast of yourself, here, Rāghava?" "Give up your rivalry, Vardhana!" "Has your pride not yet come to an end, Vira?"—Such mutual bickering, which went on day and night among the kings (*imprisoned by him*), lightened to the watchmen of his prison-houses the weary task of keeping off sleep.

(22.) The moon's crescent shines (*on Śiva's head*) as if it were a boat, stuck fast in the mud formed by the ashes in the water of the river on Bharga's²⁸ crest and abandoned there, when (*the king's*) fleet in its playful conquest of the western regions was sailing up the whole course of the Ganges.

(23.) Through his favour the Brāhmanas versed in the *Vedas* enjoy so much wealth that their wives are taught by the wives of the towns-people (*the knowledge of*) pearls with cotton-seed, (*of*) emeralds with grass-leaves, (*of*) silver-pieces with gourd-flowers, (*of*) jewels with the ripened contents of pomegranates, (*and of*) gold with the blooming flowers of *kushmāṇḍī* creepers.²⁹

(24.) His doing it was that Virtue, though in the course of time she had become one-legged,³⁰ was walking about on earth, by nimbly leaning on the rows of posts of the sacrifices which he never was tired of offering.

(25.) Engaged in sacrifices, he called down the immortals from Meru, the slopes of which were crowded with the enemies slain by him, and thus made the inhabitants of heaven and earth to change places; and building lofty temples and digging extensive lakes, he made what there was left of heaven and what remained of the earth³¹ to appear the one like the other.

(26.) That ruler of the earth built a high temple of Pradyumneśvara, the ground-part of which takes up the several quarters, while its middle is clad by the great sea of heaven; (*a temple which is*) the midday mountain of the sun who at his rising and setting touches the eastern and western mountains, (*which is*) the one column of support of the house of the three worlds, (*and*) the unique representative of all mountains.

(27.) Since the path of thy horses is obstructed already by this edifice, it is useless, O sun, to keep the sage (*Agastya*) still an inhabitant of a corner of the southern quarter. Let him give up his compact³² and proceed to other quarters, and let the Vindhya rise as much as it may! It never will cross the path of this temple.

(28.) When the creator shall fashion a jar, using the earth as a wheel and turning on it, like a lump of clay, the Sumeru, then the result will be something to which one may compare the golden cupola, placed by the (*king*) on this (*temple*).

²⁸ I. e. Śiva's.

²⁹ I understand this verse to mean that the wives of the Śrōtriyas, suddenly become rich in pearls, emeralds, etc., of which they had no knowledge before, had to be told by the wives of the townspeople, that the things looking like cotton-seeds were pearls, etc.

³⁰ As she is represented to be in the Kālī-āg. Compare *Journal Amer. Or. Soc.*, vol. VII, p. 26, verse 10.

³¹ Earth and heaven had their size reduced, the one by extensive lakes, and the other by the tops of temples which reached to and filled as it were part of the sky.

³² Viz. the compact by which the Vindhya mountain, which had prostrated itself before Agastya, was to remain in that position, so long as the sage should stay in the south. See e.g. S. P. Pandit's note on *Raghuvamśa*, vi, 51.

(V. 29.) Before (*the temple of*) Pura's enemy⁸³ he dug a lake, the sheets of water of which are streaked by the flashing clusters of rays of the jewels on the points of the diadems of the serpent damsels of the lower regions, (*and*) to which the bees are attracted by the fragrance of the musk from the breasts of the citizens' wives who bathe in it.

(30.) He provided bright-coloured dresses for the naked;⁸⁴ a hundred lovely female (*attendants*), whose bodily charms were heightened by jewel-ornaments, for the husband of only half a wife; towns filled with citizens for him whose abode is the burial-ground; and endless wealth for him who subsisted on alms. For well knows the Sena family how to support the poor.

(31.) Replacing (*the god's*) elephant-hide by variegated silken clothes,⁸⁵ putting round his breast a large pearl-string instead of the huge serpent, applying (*to his skin*) sandal-powder instead of ashes, putting in his hands a string of sapphires in place of the beads, providing long emeralds in place of the snakes, and instead of men's bones a decoration formed of lovely pearls, he furnished an attire for him, the arrangement of which will suit the wishes of the wearer of skulls at the destruction of the universe.

(32.) Since he has brought it about by the play of his arm that the surface of the earth holds no other golden umbrella (*besides his*), he has left himself nothing to wish for. What else then could the half-moon-crested god, even when pleased to grant a boon, bestow on him? Yet this (*we pray*),—when the end of his days has come, may he grant to him final union with himself!

(33.) Fully to eulogise his doings would be a task suitable for the offspring of Pra-chetas or the son of Parāśara.⁸⁶ We make this attempt, to purify our speech by bathing it in the divine river of his boundless fame.

(34.) So long as the river⁸⁷ of the city of Indra purifies the three worlds; so long as the moon's crescent continues to ornament the lord of evil beings;⁸⁸ so long as the triad of the *Vedas* illumines the minds of the good;—so long may his fame, a friend of all three, share in their several occupations!

(35.) This eulogy, a smooth string without knots of the spotless pearls of the princes of the Sena family, is the work of the poet Umāpatidhara, whose understanding is purified by the study of words and their meanings.

(36.) The Rāpaka Śālapāni, the son of Brihaspati, grandson of Manadāsa, (*and*) great-grandson of Dharma, the crest-jewel of the guild of Vārendra artists, has engraved this eulogy.

⁸³ I. s. Śiva.

⁸⁴ *Digambara* 'having only the sky or atmosphere for raiment, naked,' is an epithet of Śiva; *Ardhāṅgasthā* = *Ardhāṅgasthā*, a name of Śiva represented as half male and half female.

⁸⁵ Of course, *chitrakāsum-śākhāraṇam* and the following words in the original qualify *vesāsa*; 'an attire in which the elephant's hide was replaced by variegated silken clothes,' etc.

⁸⁶ I. s. Vāluṅki and Vyāsa.

⁸⁷ I. s. the Ganges.

⁸⁸ I. s. Śiva.

XXXVI.—SUNAK GRANT OF THE CHAULUKYA KING KARNA I.

By E. HULTZSCH, PH. D.

The following inscription is edited from two excellent impressions, kindly forwarded by Mr. H. Cousens. It is engraved on the inner sides of two copperplates,¹ which were found at Sūnak, a village about fifteen miles east-south-east from Pattan, North Gujarat, and about five miles west of Uñjhā² railway station. They are now in the possession of Mr. Nārāyaṇ Bhārati, a resident of Pattan. When Mr. Cousens copied the plates, they were held together by one ring, which had been cut, but not recently. The second ring, which probably bore the seal, was missing. To judge from the impressions, the preservation of the plates seems to be perfect.

The language of the inscription is Sanskrit prose. The date of the grant was the day of an eclipse of the moon (*somagrahaṇa*), which took place on Monday, the 15th day of the bright half of Vaiśākha, in Vikrama-Samvat 1148. Mr. Fleet has favoured me with the following calculation of this date:—"The corresponding European date is Monday, 5th May, A.D. 1091. On this date there was an eclipse of the moon, on the full-moon *tithi* of Vaiśākha of northern Vikrama-Samvat 1148 expired, or southern Vikrama-Samvat 1147 current. The *tithi* ended at about 50 *ghaṭas*, 53 *palas*, after mean sunrise (for Bombay); and so the eclipse should be visible in India. There was an eclipse on the same *tithi* in southern Vikrama-Samvat 1148 expired, on the 24th April, A.D. 1092. But here the week-day was Saturday. In northern Vikrama-Samvat 1148 current there was no eclipse on the given *tithi*."³

The donor was the *mahārājādhirāja* Karnaḍeva, surnamed Trailokyamalla. This is the Chaulukya king Karṇa I., who, according to Dr. Bühler,⁴ reigned from Vikrama-Samvat 1120 to 1150. The king issued the order, which contains the grant, from Anahilapāṭaka, and addressed it to the inhabitants of a division of one hundred and twenty-six villages, the chief place of which was Anandapura. The grant consisted of a piece of land at Laghu-Ḍābhi, i.e., Little Ḍābhi, from the proceeds of which a tank (*cāpi*) at Sūnaka was to be maintained. The land granted in Laghu-Ḍābhi was bounded on the north-west by the village of Saṇḍera.

Anahilapāṭaka is, of course, Anhilvād, the capital of the Chaulukyas, and Anandapura, the modern Vadnagar.⁵ Sūnaka is identical with the modern village of Sūnak, where the plates were discovered. To Mr. Cousens I am indebted for the following information about the remaining localities, which are mentioned in the grant:—"The names you give are still the names of villages in the vicinity of Sūnak, and they are placed thus:—Ḍābhi is about one mile south-west of Sūnak, and a village considerably larger than either, is about three miles south-west by west of Ḍābhi

¹ [The accompanying facsimile reproduction of the impressions is of the size of the originals.—J. B.]

² This place is mentioned in a later Chaninkya grant; *Ind. Ant.*, vol. VI, p. 210, and vol. XVIII, p. 178. [It is a considerable town, 7½ miles south of Siddhapur, and the head-quarters, and probably the original seat in Gujrat of the Kājavā Kulumbis or Kunbis.—Burgess, *Notes of a Visit to Gujrat in 1869*, pages 63–61.]

³ [It appears from Oppolzer's *Canon der Finsternisse*, that the lunar eclipse of May 1091 occurred at 24.14m. A.M. (Bombay time), on Tuesday, 6th May; but being before sunrise it would be reckoned as belonging to the 5th. The moon was in the meridian 80° west of Bombay, and the eclipse was a partial one of 0.4 digits. That of 24th April 1092 was total and the time of the middle of it was 84.3m. P.M., at Bombay.—J. B.]

⁴ *Ind. Ant.*, vol. VI, p. 213.

⁵ *Ind. Ant.*, p. 154 and p. 226.

or Laghu-Dābhi, as it is still sometimes called. To tally with the geography of the place, Saṇḍera should be placed in the south-west; but it may be that the land granted was an outlying piece considerably to the south of Laghu-Dābhi and thus lying, in respect to Saṇḍera, in a south-easterly direction. The tank alluded to is, no doubt, the large tank on the north-west corner of the village of Sūnak. It is now ruined, but during the greater part of the year holds a supply of water. The banks around the south, west, and north sides now consist of mounds of old brickwork, the bricks themselves being of the very large old type. I have no doubt the tank was surrounded with stone steps at one time, but, like the great Sahasralinga talāo at Pattan, the stone lining has been carried off for other purposes, leaving nought but the under brickwork."

The inscription ends with the names of the writer and of the *dātaka*, and with the signature of the king. The writer, Kekkaka, was the son of the Kāyastha Vaṭeśvara, who seems to be identical with Vaṭeśvara, the son of the Kāyastha Kāñchana, the writer of a grant of Bhīma I., dated Vikrama-Saṃvat 1086.*

It may be noted in passing that a grant of Bhīmadeva, which was lately published by Mr. Fleet,⁷ seems to belong to Bhīma I., and not to Bhīma II., as it was written by the same Vaṭeśvara, the son of the Kāyastha Kāñchana, and as the *dātaka* of both grants was the *mahāsāmdhivigrahika* Śrī-Chaṇḍaśarman. Consequently, the date of Mr. Fleet's inscription, Saṃvat 93, cannot refer to the Simha era, but is probably, as Dr. Bühler took it to be,⁸ an abbreviation for Vikrama-Saṃvat 1093.

As in the grants of the later Chaulukya king Bhīma II.,⁹ the second syllable of the particle *iti*, which marks the end of this grant, is written in current-hand with a flourish attached. The king's signature also shews current-hand characters, which are different from, and larger than, the letters in the body of the inscription, and is clearly intended for a facsimile copy of the actual sign-manual of Karnadeva.

TEXT.

PLATE I.

1. श्री विक्रमसम्बत् ११४८ वैशाख शुदि १५ सोमि । अद्यह् योमदण-
2. हिलपाटके समस्त राजावलीविराजितमहाराजाधिराजश्रीम-
3. वैलोक्षमलः¹⁰ श्रीकर्णदेवः स्वमुज्जमानश्रीमदानंदपुरप्रतिवहप-
4. द्विशत्वधिकशामशतांतःपातिनः समस्त राजपुरुषान् ब्राह्म-
5. शीत्तरांस्तन्निवासिजनपदांच धीधयत्यस्तु वः संविदितं यथा ।
6. अथ श्रीमद्यज्ञपर्वणि चराचरगुरुं भगवंतं भवानीपतिम-
7. अथ मंसारासारतां विचिंत्य ऐहिकमामुषिकं च फलमंगीक-
8. त्व पिचोरात्मनश्च पुण्यश्रीभिहृदये सूनकग्रामे रसोवि-
9. कठजुरमहादेवेन कारितवाप्ये लघुडामोषामे कुटुं० ज-
10. मपाल । लाला । वकुलस्वामिनां सत्त्वनामोपलक्षितभूमिः¹¹ पा-
11. दलां १२ वदन्ति¹² हल ५ इति हलचतुष्टयभूमी शासनोद-
12. कपूर्वमस्माभिः प्रदत्ता । अस्याच भूमेः पूर्वखां

PLATE II.

13. दिशि भट्टारिकाक्षेचं । तदा ब्राह्मणरुद्र । नेहा । ला-
14. लाक्षेचं च । ददिगण्यां मङ्गिरामक्षेचं । पश्चिमायां संहरया-

* *Ind. Ant.*, vol. VI, p. 194.

Ibid., vol. XVIII, p. 108.

Ibid., vol. VI, p. 185 and p. 213.

⁷ See the facsimile, *Ind. Ant.*, vol. XI, p. 73, and the drawing, vol. VI, p. 195, note.

¹⁰ Read • वैलोक्षमलः.

¹² Read वदन्ती.

15. मसीमा । उत्तरस्यामेव सङ्हरयामसीमा ॥ इति चतुराष्टाटी-
 16. पल्लितां भूमिमेनामवगम्य तन्निवासिजनपदैर्यथादी-
 17. यमानभागभोगकरहिरादि सर्वमाश्रायवचविधेयै-
 18. भूत्वा ऽस्यै वाप्यै समुपनेतव्यं सामान्यं चैतत्पुष्पफलं मत्वा
 19. परिपंथना केनापि न कार्या । उक्तं च भगवता व्यासेन । यष्टि-
 20. वर्षसहस्राणि¹² स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता¹³ चानुमता च
 21. तान्येव नरकं¹⁴ वसेत् ॥ लिखितमिदं शासनं कायस्त्वयेश-
 22. रसुत आक्षपटलिककेकेन । दूतको ऽव मङ्गासाधिवि-
 23. श्विकवीचाङ्गिल इति [॥¹⁵] श्रीकण्ठदेवस्य ॥

TRANSLATION.

Orn. Vikrama-Samvat 1148, Vaiśākha Śudī 15, on Monday. To-day, here, in the prosperous Anahilapāṭaka, the illustrious Trailokyamalla, (*alias*) the illustrious Karnaḍadeva, the mahārājādhirāja, who is adorned with a continuous line of kings (*his ancestors*), informs all royal officers connected with the one hundred and twenty-six villages belonging to (*the division of*) the prosperous Ānandapura which is in his (*the king's*) possession, and the Brāhmanas and other people who inhabit this (*division*):—

"Be it known to you that, to-day, at the festival of an eclipse of the moon, having worshipped the lord of the world, the blessed husband of Bhavāni (*i.e.*, Śiva), having considered the vanity of the world, and believing in the rewards (*of charity*) in this world and in the next, we gave, in order to increase the merit and fame of our parents and of ourselves, by an edict, with a libation of water, to the tank which the Rasovika (?) Thakkura Mahādeva caused to be constructed in the village of Sānaka,—*hala* 4, *i.e.*, (*in words*) four ploughs of land, carrying (*i.e.*, requiring as seed corn) 12 *pāḍān* (*or* 48 *seers*),¹² belonging to the householders (*kuṭumbin*) Jasapāla (*i.e.*, Yaśaḥpāla), Lālā, and Bakulaśvāmin, and designated by (*their*) names, in the village of Laghu-Ḍābhi. On the east of this land is the field of Bhaṭṭārikā, and the fields of the Brāhmanas Rudra, Nehā, and Lālā; on the south, the field of Mahisharāma; on the west, the boundary of the village of Saṇḍera; on the north, likewise, the boundary of the village of Saṇḍera. Knowing this land, thus defined by its four boundaries, (*and*) being obedient to (*this*) order on hearing (*it*), the people inhabiting this (*land*) shall deliver for that tank, as they are being levied at present, all shares, enjoyments, taxes, gold, &c. And, remembering that the reward of this meritorious gift is common (*to all*), nobody shall cause obstruction (*to its owner*). And the holy Vyāsa has said:—'He who gives land remains in heaven for sixty thousand years; both he who takes (*it*) away and he who assents (*to its being taken away*) shall stay as long in hell.' This edict (*śāsana*)¹³ is written by the keeper of records (*ākṣhapāṭalika*) Kekkaka, the son of the Kāyastha Vateśvara. The messenger (*dūtaka*) for this (*grant*) is the great minister of peace and war (*mahāsāmdhivigrahika*) Śrī-Chāhila."¹⁴

(*The signature*) of the illustrious Karnaḍadeva.

¹² Read यष्टि वर्षसहस्राणि.

¹³ Read either आच्छेत्ता or आच्छेत्ता.

¹⁴ Read नरके.

¹⁵ I owe this explanation of the words पाण्डा १२ यष्टि to Dr. Bühler, who remarks on them:—"The translation is merely tentative. *Pāḍān* seems to be the Gujarātī plural of *pāḍā*, which latter I take to be identical with the modern *pāyāḍ*, 'a measure of four seers' (*or* 48 pounds)." See Shāpurjī Edalji's *Gujarātī and English Dictionary*, 2nd edition, 2. 2. पायडो.

XXXVII.—PRASASTI OF THE TEMPLE OF VADIPURA-PARSVANATHA AT PATTANA.

By G. BÜHLER, PH. D., LL.D., C.I.E.

The subjoined edition of the *Prasasti*¹ of the temple of Pārsvanātha of Vāḍipura at Aphilvād-Pattana has been prepared according to an excellent paper-impression taken by Mr. H. Cousens and made over to me by the editor.

The inscription is incised on a stone-slab measuring about 28 inches by 16½, and contains 52 lines of ordinary Jaina Nāgarī letters. At the top there are rude representations of two lotuses in the left and right-hand corners, and in the middle a figure, somewhat like a *Nandāvarta*, in the centre of which stands the syllable *hṛa*. The execution is good, and the preservation almost perfect. The language is incorrect Sanskrit mixed with Gujarātī, and a few Persian and Arabic words. Prakriticisms and Gujarāticisms are:—l. 2—*likhana* for *lekhana*, *arham* for *arhantam*, l. 16—*bhaṇḍārī* for *bhāṇḍāgrīha*, l. 33—*milana*, l. 45—*bahini* for *bhagini*, *bāī*, 'lady,' l. 47—*paushadhaśāld*, as well as a good many Gujarātī names like l. 15—*Uśavāla*, l. 40—*Osavāla*, ibidem *Sāhavadē* for *Subhagadevī* and so forth. Persian and Arabic words are ll. 3, 26, 33, 39—*pātisāhi*, i. e. *Pādishāh*, ll. 14, 37—*pīra*, 'a Muhammadan saint,' l. 35—*phura-māya*, 'firmān,' l. 48,—*allāī*, 'the Ilāhī era'. The case terminations are mostly omitted, and the rules of euphony are frequently disregarded even in compound words. Of some interest, too, is the inflected form *samvati* from *samvat*, which occurs twice, l. 4 and l. 36. The whole inscription is in prose, with the exception of the *Māṅgala*.

The latter consists of a slightly corrupt Aryā verse, which invokes a blessing on the pious founder of the temple:—

"Hail! May the glorious Jina Pārśva of Vāḍipura, who resides in Pattana, ever grant wealth, prosperity and eternal happiness to him who built the temple of the community (*saṃgha*)."

The next lines, 2-4, give a summary of the contents of the inscription and a date which probably refers to the beginning of the building operations:—

"In the temple of glorious Pārśvanātha of Vāḍipura, is written the eulogy (*of the founder*), preceded by an account of the succession of the venerable pontiffs of the famous Bṛihat Kharatara-*(gachchha)*, after bowing to the Arbat. In the reign of the Pācāśāh, the illustrious Akabbara, in the year 1651 after the time of the illustrious king Vikrama, on the ninth (*lunar day*) of the bright half of Mārgaśīrsha, on the civil day (*called*) Monday (*i. e.*, according to Dr. Schram, on November 16, 1594), under the constellation *Pūrvaḥhadra* during a lucky planetary hour (*took place*) the first beginning."

The *Paṭṭavālī*, ll. 4-40, enumerates the following spiritual chiefs of the Kharatara school:—

1. Uddyotanasūri (Klatt,² No. 38), who, descending in an unbroken line from the ruler of the faith, the glorious lord Mahāvira, made *vihāras* resplendent.

2. Vardhamānasūri (Klatt, No. 39), who consecrated the temple (*vasati*) built on Mount Arbuda (Abū) by the *daṇḍanāyaka* Vimala, and worshipped the *sūrimantra* that had been corrected by the glorious lord Simandhara.

¹ Regarding the temple and inscription see Burgess's *Notes of a Visit to Gujarat* in 1869, pp. 105, 115 ff.

² *Indian Antiquary*, vol. XI, p. 248 ff. A complete edition of Kshamākalyāṇa's *Kharatara-Paṭṭavālī* will appear in the forthcoming volume of Professor Weber's *Catalog der Sanskrit und Prākṛit-Handschriften*, p. 1930 ff. I have had the privilege of seeing the sheets.

3. Jineśvarasūri I (Klatt, No. 40), who in (*Vikrama Samvat*) 1080 obtained the title *Kharatara* after overthrowing the *Chaityavāsins* in the Darbār of Durlabharāja, king of Aphīrvād.²

4. Jinachandrasūri I (Klatt, No. 41).

5. Abhayadevasūri (Klatt, No. 42), who, in consequence of a revelation from the guardian deity of the faith, made known the image of Pārśvanātha of Stambhanā (Thāsrā?) and thereby was freed from his loathsome leprosy, who obtained fame by composing the *Navāṅgi* and other works.

6. Jinavallabhasūri (Klatt, No. 43), who awakened 10,000 Śrāvakas of the Vāgada country (*i. e.*, either eastern Kachch or Daṅgarpur) by sending a letter consisting of ten *kulakas*, and exalted the Jaina faith by composing excellently written good poems and various *Sāstras*, such as the *Piṇḍavikuddhi*.⁴

7. Jinadattasūri (Klatt, No. 44), who by his power subdued the company of the 64 *Yoginīs*,⁵ 52 *Vīras*, (and?) *Pīras* of Sindh, who obtained the rank of *Yugapradhāna* by reading the golden letters written by Ambaḍa's hand, and by magic walked across the five rivers of the Panjāb.⁶

8. Jinachandrasūri II (Klatt, No. 45), who awakened the illustrious Mahatīyāṇa, chief (*pradhāna*) of the Usavālas (Osvāls) and other clans in Śrīmāla (Bhimāl), and had the *naramaṇi* in his forehead.

9. Jinapatti (thus all the inscriptions, but Jinapatisūri, Klatt, No. 46), who accomplished the *vidhipakṣa* through the *śaṭtrimśadeddā* in the shape of the *Prabodhodaya* and other works which were examined by *Bhaṇḍārī* Nemichandra (??).

10. Jineśvarasūri II (Klatt, No. 47), who consecrated the *Śānticīravīdhichaitya* in Lāṭhaula-Vijāpura.

11. Jinaprabodhasūri (Klatt, No. 48).

12. Jinachandrasūri III (Klatt, No. 49), who was adorned with the title *Rājagachchha*, because he converted four kings.

13. Jinakuśalasūri (Klatt, No. 50), who consecrated the *Kharatara* temple *vasantī*, the ornament of famous Śatrumjaya.

14. Jinapadmasūri (Klatt, No. 51).

15. Jinalabdhisūri (Klatt, No. 52).

16. Jinachandrasūri IV (Klatt, No. 53).

17. Jinodayasūri (Klatt, No. 54), who granted happiness, *viz.*, the dignity of *saṃghapatī* and so forth, by throwing his dress (*over people*) at the *devāṅganāvasara*(?).

18. Jinarājasūri (Klatt, No. 55).

19. Jinabhadrasūri (Klatt, No. 56), who founded excellent libraries in various sacred places.⁷

20. Jinachandrasūri V (Klatt, No. 57).

21. Jinasamudrasūri (Klatt, No. 58), who by magic subdued five Yakshas.

² See also Dr. Bhāṇḍārkar's Report of 1882-83, p. 46, where the story is told more fully according to Sumatiganin's *Lives of the Yugapradhānas*.

⁴ See also Bhāṇḍārkar, *loc. cit.*, p. 47, where the list of Jinavallabha's works is given.

⁵ Regarding the 64 *Yoginīs*, see Cunningham's *Archaeol. Sur. Rep.*, vol. IX, p. 63 ff.

⁶ None of these marvellous feats are mentioned by his pupil Sumatiganin, who speaks only of an exorcism; Bhāṇḍārkar, *loc. cit.* In explanation of the last, the *Puffāvalī* says: *Jalabhranoparī kambalāṭṭavandāpīrakāreṇa paṭṭakāṇḍi-
Bhāṭāṭṭ*.

⁷ One of these libraries is, according to the present tradition, the *Bṛhat-Jūṇakosha* at Jemulnī, which is kept in the temple of Pārśvanātha consecrated by Jinabhadra.

22. Jinahamsasûri (Klatt, No. 59), whom the illustrious *pādishāh* Sikandar (*i.e.*, Sikandar bin Bahlol who ruled A.D. 1489—1510), being astonished at his austerities and meditation, honoured by releasing 500 prisoners.

23. Jinamānikyasûri (Klatt, No. 60), who by magic crossed the five rivers of the Panjāb, and prevented (or warded off) a violent attack of the Yavanas (Muhammadans) through the power of his exceeding meditation.

24. Jinachandrasûri VI (Klatt, No. 61), the ruling spiritual head, who conquered many opponents in disputations. He was called by the lord Jalāluddīn, the glorious Pādishāh Akabbara, who was desirous of seeing him, having heard of his immeasurable greatness that unfolded itself in consequence of his stay at Stambhatīrtha (or Cambay) during the rains of (Vikrama) Samvat 1648. He met the emperor, pleased him by the multitude of his virtues, and obtained one edict (*phuramāya*) forbidding the slaughter of animals during eight days in *Ashādha*, and a second protecting the fish in the Gulf of Cambay (*Stambhatīrthasamudra*), as well as the title "the most virtuous, glorious pontiff of the age" (*sattamakriyugapradhāna*). Further, at the command of the emperor, he crossed by magic the five rivers of the Panjāb on the twelfth lunar day of the bright half of Māgha, (Vikrama) Samvat 1652, and made five *Pīras* appear, by which feats he obtained the distinction of *paramatara*, and so forth, and exalted the *Saṃgha*. He was attended by *Āchārya* Jinasimha,* on whom he had conferred the dignity of *āchārya* in the presence of the emperor Akbar. It was by his advice that the temple of Vādīpura-Pārśvanātha was built.

This list of names fully agrees with the much later one, from which Dr. Klatt made his extracts, and it shows that Dharmasāgara's violent diatribe against the *Kharataras* *Paffāvali* in his *Kupakshakauśikāditya*† contains some gross misstatements or mistakes. First, Dharmasāgara says that he wrote in Vikrama Samvat 1629, and that the head of the *Kharataras* was in his time Jinahamsa. That is utterly irreconcilable with the statements of our inscription which asserts that his second successor Jinachandra VI was Yugapradhāna in Vikrama Samvat 1648 and 1652, and that Jinahamsa himself was honoured by Sultān Sikandar, who ruled until A.D. 1517 or Vikrama Samvat 1573. This latter assertion, on the other hand, agrees with the dates of Dr. Klatt's *Paffāvali*, where it is said that Jinahamsa died in Vikrama Samvat 1582. Secondly, Dharmasāgara erroneously omits in his *Kharataras-Paffāvali* the name of Jinasamudra between Jinachandra V and Jinahamsa. Thirdly, he puts Jinavardhana in Jinabhadra's place, though an incidental remark of his regarding a *Kharataras-Paffāvali*, incised in Vikrama Samvat 1505 in the temple at Jesalmir, shows that he was aware of Jinabhadra's position. Dr. Klatt's *Paffāvali* states that Jinavardhana indeed was first made Yugapradhāna, but deposed for misbehaviour, and that Jinabhadra was put into his place. Since Dharmasāgara, as would appear, intentionally omits the latter and names the sinner, it looks as if he had wished to taunt his opponents with this misfortune. I may add that the date of the Jesalmir *Paffāvali*, given by Dharmasāgara, is wrong. According to the notes which I took at Jesalmir in 1873, Jinabhadra is named, on the large slab in the temple of Pārśvanātha, as *paffādhārin* in Vikrama Samvat 1473. This date differs also by two years from that in Dr. Klatt's extracts, according to which Jinabhadra was installed as spiritual head of the *Kharataras* in Vikrama Samvat 1475.

* This is no doubt his successor, No. 62 of Klatt's list.

† See Dr. Bhāndārkar's *Report of 1883-84*, p. 148 ff.

These facts, I think, show that Dharmasāgara's statements regarding other schools can only be used with great caution.

The events from the lives of the various Yugapradhānas reported in the inscription are for the greater part well-known, and those which are new, are mostly not particularly interesting. The account of the last Jinachandra's relation to the emperor Akbar, forms, however, an exception. The later *Paṭṭāvalī*, from which Dr. Klatt made his extracts, boldly asserts that this worthy converted the emperor Akbar to Jainism. The statements of our inscription are much more moderate and much more credible. They show, too, how the later fable arose. The Muhammadan historians admit,¹⁰ regarding Akbar, that "*Samanis and Brahmanas managed to get frequent private interviews with His Majesty,*" and that "*they brought proofs, based on reason and testimony, for the truth of their own and the fallacies of other religions, and inculcated their doctrines so firmly, and so skilfully represented things as quite self-evident which require consideration, that no man, by expressing his doubts, could now raise a doubt in his Majesty.*" As the term "*Samanis*" means ascetics, and includes the Jaina monks, there is no reason for doubting the assertion that Jinachandra, the head of the great Kharatara community, was granted admission to Akbar's religious discussions. Nor is it incredible that the emperor granted him the two *firmāns* and the title mentioned in the inscription. More doubtful is the statement that Jinachandra pretended to perform miracles before Akbar, and that his pupil received the dignity of Āchārya in the emperor's presence. With respect to the first point it must however be borne in mind that the Jaina Sūris, even in the present day, claim to possess supernatural powers, and that, according to all accounts, they formerly often tried to impose on credulous kings by what can only be called jugglery. It seems to me, therefore, not absolutely impossible that Jinachandra may have attempted some trick in order to gain Akbar's confidence. In favour of the second point a note in Dr. Klatt's *Paṭṭāvalī* may be brought forward, according to which Jinasimha received the *āchāryapada* in the winter of Vikrama Samvat 1649 at Lahore, which, according to the Muhammadan writers, at the time was the imperial residence. Nevertheless it is difficult to believe that Akbar should have gone to the Jaina temple where the ceremony must have taken place. The difficulty would disappear if we might take *īrīpātisāhāmakaham* to mean that Jinasimha accompanied his teacher into the imperial presence and was introduced as one worthy of the *āchāryapada*.

The remainder of the inscription, lines 40-52, contain the *Prakāśī*. The pedigree of the founder of the temple, who belonged to the Osvāl clan and the line of Mantrin Bhīma, is given as follows:—

	Mantrin Chāmpā married to Sūhavade.
	Mantrin Mahipati married to Amari.
	Mantrin Vastupāla married to Siriyāde.
	Mantrin Tejapāla married to Mānū.
Sāha Amaradatta" (the ornament of the Kukeśa-race)	married to Ratanāde.
Ratnakumharaṇi	married to Sobhāgade.

¹⁰ Elliot's *History of India*, vol. V, p. 528.

| ¹¹ He seems to have been an adopted son.

Moreover, a sister, probably of Ratnakumhara, named *Bdī Vāchhī*, and a daughter, *Bdī Jivapī*, are mentioned as co-founders of the temple. The image of the temple was consecrated in (Vikrama) Samvat 1652, in the *Allāī*, i. e., Ilāhī year 41, on the twelfth lunar day of the dark half of Vaisākha, a Monday, under the constellation Revatī. The Ilāhī year 41 began on the 10—11th March of 1596.¹² The Vikrama year must be, as the preceding date (l. 36) Samvat 1652, Māgha sudi 12, shews—the southern one, which began on Kārttika sudi 1 in A.D. 1595. The date corresponds according to Dr. Schram's calculation with Thursday, May 13, A. D. 1596.

TEXT.

L. 1. ॥ श्री ॥ स्वस्ति श्रीवाडीपुरपार्श्वजिनसंघचैत्यकाराय ।

लक्ष्मीसुदयं चैयः । प-

2. जनसंख्यः करीतु सदा ॥ १ [॥]¹²
- श्रीवाडीपुरपार्श्वनाथचैत्ये । श्रीहज्जत् खरतरगुरुपद्मावली-
3. लिखनपूर्वं प्रशस्तिलिख्यते । अर्चनत्वा । पातिसाक्षीश्रीशकम्बरराज्ये । श्रीविक्रमनृपसम-¹⁴
4. यात्सवति १६५१ मार्गशीर्षसितनवमीदिने सोमवारि । पूर्वमद्रपदनचत्वे । शुभवेला-¹⁵
5. यां आदिप्रारंभः । शासनाधीशश्रीमहावीरस्वामिपट्टाविच्छिन्नपरंपरया उद्यत् विहारयो-¹⁶
6. तिश्रीउद्योतनसूरि । तत्पट्टप्रभाकरप्रवरविमलदंडनायककारितामुदाचलवसतिप्रतिष्ठापक ।¹⁷
7. श्रीसीमंघरस्वामिशोधितसूरिमंजाराधकश्रीवर्धमानसूरि । तत्पट्ट० । अणहिल्लपत्तनाधी ।¹⁸
8. श्रुतलभराजसंघचैत्यवासिपञ्चविंशेपाश्रीत्वधिकदशगतसंवत्सरप्राप्तखरतरवि-
9. रुद्रश्रीजिनेश्वरसूरि । तत्पट्ट० । श्रीजिनचंद्रसूरि । तत्पट्ट० । शासनादेव्युपदेशप्रकटित-
10. दुष्टकुष्टप्रमाद्यहेतुस्तंभनपार्श्वनाथ । नवांगीहत्वाद्यनेकशास्त्रकरणप्राप्तप्रतिष्ठयो-¹⁹
11. अभयदेवसूरि । तत्पट्ट० । लेखरूपदशकुलकप्रेषणप्रतिबोधितवागडदेशीयदशसह-
12. स्रग्वाक । सुविहितचित्तकवितक्रियाकरणपिंडविशुद्धादिप्रकरणप्ररूपणजिनशासन-²⁰
13. प्रभावकश्रीजिनवत्सभसूरि । तत्पट्ट० । स्वशक्तिवशीकृतचतुःपट्टियोगिनीचक्रद्विपंचा-
14. शरीरसिंधुदेशीयपीर । अंबडश्रावककरलिखितस्वर्णाक्षरवाचनाविभूतयुगप्रधा-
15. नपदवीसमलंकृतपंचनदीसाधकश्रीजिनदत्तसूरि । तत्पट्ट० । श्रीमालउशवालादिप्रधान-
16. श्रीमहतीयाणप्रतिबोधक । नरमणिमंडितभालस्त्रलश्रीजिनचंद्रसूरि । तत्पट्ट० । भंडारीने-
17. मिचंद्रपरीक्षितप्रबोधोदयादिसंयकरूपपट्टविंशब्दादसाधितविधिपञ्चश्रीजिनपत्तिसूरि²¹
18. तत्पट्ट० । लाठउलवीजापुरप्रतिष्ठितश्रीतिवीरविधिचैत्यश्रीजिनेश्वरसूरि । तत्पट्ट-
19. ० । श्रीजिनप्रबोधसूरि । तत्पट्ट० । राजचतुष्टयप्रतिबोधोद्भुदराजगच्छसंज्ञाश्रीभित ।
20. श्रीजिनचंद्रसूरि । तत्पट्ट० । श्रीश्रुतजयमंडनखरतरवसतिप्रतिष्ठापकविख्याता-
21. तिशयलक्षश्रीजिनकुमलसूरि । तत्पट्ट० । श्रीजिनपद्मसूरि । तत्पट्ट० । श्रीजिनलब्धिसू-
22. रि । तत्पट्ट० । श्रीजिनचंद्रसूरि । तत्पट्ट० । देवांगनावसरवासप्रक्षेपोदितसंघपतिपदा-²²

¹² Elliot's *History of India*, vol. V, page 267, note.

¹³ Metro Āryā, with a metrical fault in the first line, which may be corrected by writing 'पार्श्वजिनः'.

¹⁴ Read 'लेखन'; 'चर्चन'.

¹⁵ Read 'सम'.

¹⁶ Read 'अष्टविहारीहोति'—'अष्टोत्तम'.

¹⁷ Dele stop at the end of the line.

¹⁸ Dele stop at the end of the line. 'सुपट्ट' stands for 'सुपट्टप्रभाकर', as may be seen from l. 6.

¹⁹ Read 'शासनदेवी'; 'कुह'.

²⁰ Read 'अविता'.

²¹ Read 'पट्टविंशब्दाद'.

²² Read 'वाकः पक्षेपी'.

- L. 23. शुद्धयश्चोर्जिनोदयसूति । तत्पट्ट० । श्रीजिनराजसूरि । तत्पट्ट० । स्थानस्थानस्थापित-²²
 24. सारज्ञानभांडागारश्रीजिनभद्रसूरि । तत्पट्ट० । श्रीजिनचंद्रसूरि । तत्पट्ट० । पंच-
 25. यक्षसाधकविशिष्टक्रियश्रीजिनसमुद्रसूरि । तत्पट्ट० । तपोध्यानविधानचमत्कृ-
 26. तश्रीसिकंदरपातिसाहिपंचयतवंदिमोचनसम्मानितश्रीजिनहंससूरि । तत्पट्ट०
 27. पंचनदीसाधकाधिकध्यानवल्लभकलीकृतयवनोपद्रवातिशयविराजमानश्री-
 28. जिनमाणिक्यसूरि । तत्पट्टालंकारसारदुर्वारवादिविजयलक्ष्मीशरणपूर्वक्रि-
 29. यासमुद्धरणस्थानस्थानप्राप्तजयप्रतिदिनवर्षमानोदयसदयसवयवविभुवन-
 30. जनवशीकरणप्रवणप्रणवध्यानोपशोभितपवित्रसूरिमंतविहितलयदू-
 31. रीकृतसकलवादिस्मयनिजपादविहारपावितावनितल अनुक्रमेण संवत्
 32. १६४८ श्रीस्तंभतीर्थचतुर्मासकस्थानसमुद्भूतामितमहिमश्रवणदर्शनीत्वं-
 33. ठित । जलालुदीनप्रभुपातिसाहिश्रीमदकल्लरसमाकारणमिलनस्वगुणगण-
 34. तन्मनोनुरंजनसमासादितसकलभूतलाखिलजंतुसुखकारि आषाढाष्टाहि-
 35. कामारिफुरमाणश्रीस्तंभतीर्थसमुद्रमोनरक्षणफुरमाणतत्पट्टसत्तमश्रीवु-
 36. गप्रधानपदधारक तद्गचनेन च । नयनशररसरसामितसंवति माघसितहा-
 37. दशोद्युभतिद्यौ अपूर्वपूर्वगुणान्नायसाधितपंचनदीप्रकटीकृतपंचपोरप्राप्तप-
 38. रमवरतदादिविशेषश्रीसंवीरवितकारकविजयमानगुरुयुगप्रधानश्री १०८
 39. श्रीजिनचंद्रसूरिसूरीशराणां । श्रीपातिसाहिसमस्तस्त्रहस्तस्थापितआचार्य-
 40. श्रीजिनसिंहसूरिसपरिकराणामुपदेशेन । श्रीसवालज्ञातीयमंविभीमसंताने
 41. मं चांपा भार्या सृष्टवदे । तत्पुत्र मं महिपति तद्भार्या अमरी तत्पुत्र मं वस्तुपाल
 42. तद्भार्या सिरियादे । तत्पुत्र मं तेजपाल तद्भार्या आं मान । तत्कुञ्जिरोमराल अ-
 43. र्धिजनमनोमिमतपूरणदेवसालदेवगुरुपरमभक्तविशेषतो जिनधर्मानुरक्तस्वा-
 44. त्कुक्षिगर्वशमंडन साह अमरदत्त भार्या रतनादे । तत्पुत्र रत्नकुंजरजी । तद्भार्या ॥
 45. सोभागदे । वह्नि वाई वाहो । पुत्री वाई जीवणी । प्रमुखपुत्रपौत्रादिसारपरिवारयुतेन
 46. तेन । श्रीअणहिलपुरपत्तनशृंगारसारसुरनरमनोनुरंजनसुरगिरिसमानचतुर्मुख-
 47. विराजमानप्रधानविधिवैतं कारितं ॥ श्रीपौषधगालापाटकमध्ये । तदनु कर-
 48. करणकायकुप्रमितसंवत् अज्ञाई ४१ वर्षे । वैशाख वदि द्वादशीवासरे गुरु-²⁴
 49. वारे रवतीनक्षत्रे । शुभवेलायां मङ्गलपूर्व । प्रतिभा श्रीवाडीपार्श्वनाथस्य स्था-
 50. पिता । एतत् सर्वं देवगु[ह]गीतजदेवीप्रसादेन वंद्यमानं । पूज्यमानं समस्तश्रीसं-
 51. घसहितेन चिरं जीयात् । कल्याणमस्तु । एषा पट्टिका पं० उदयसारमणिना लिपी-
 52. कृता । पं० लक्ष्मीप्रमोदमुनि आदरेण ॥ कारिता गजधरगङ्गाकेन । शुभं भवतु नित्यं [॥]

²² Read श्रीजिनोदयसूरि.²⁴ Read वैशाख०.

XXXVIII.—TWO CHANDELLA INSCRIPTIONS FROM AJAYGADH.

BY PROFESSOR F. KIELHORN, PH.D., C.L.E., GÖTTINGEN.

I.

ROCK INSCRIPTION OF VIRAVARMAN; OF THE VIKRAMA YEAR 1317.

According to Sir A. Cunningham,¹ this inscription is at Ajaygadh, a hill-fort about 16 miles in a straight line south-west of Kālañjar, Long. 80° 20' E., Lat. 24° 54' N., *Indian Atlas*, quarter-sheet 70, N.E. It is engraved on a rock, with a crack dividing it into two portions, and contains altogether fifteen lines, of which the first seven lines are on the proper right and the following eight on the proper left side of the crack. The writing of the right-hand portion covers a space of about 2' 4½" broad by 3½" high, that of the left-hand portion a space of about 3' broad by 6½" high. It is on the whole fairly well preserved, and everything of historical importance may be read with certainty throughout. But, towards the end, the rubbings at my disposal (owing, probably, to the condition of the rock) are not at all distinct, and in consequence the exact wording of one or two passages in the concluding lines, of minor importance, remains doubtful, and about a dozen *akṣaras* are altogether illegible. The size of the letters is about ½". The characters are Nāgarī of the 13th century. The language is Sanskrit and, with the exception of the introductory *om om siddhih* and the date at the end, the inscription is in verse. It was composed by Ratnapāla, a son of the poet Haripāla and grandson of the poet Vatsarāja (verse 21), and engraved by the artisan Rāma (verse 22). As regards orthography, *h* is denoted by the sign for *v* in *edlo*, line 5, *anrudhi*, line 6, *vall*, line 13, and *vudhah*, line 14, but not in *badhūca*, lines 8 and 10; the dental sibilant is used for the palatal in *vamsah* and *vamse*, lines 2 and 8, *vasavina*, line 13, *andhānu*, line 14, and *visuddhātmā*, line 15; and the palatal for the dental in *śuto*, line 8, *śimā*, line 9, and *-kśā[ra]*, line 13; and *sh* is employed for *kh* in *Vaiśāṣha*, line 15.

The proper object of the inscription is, to record (in verses 18-20) that Kalyāṇadevī, the wife of the (Chandella) king Vira or Viravarman, built a well, called the Nirjara-well, and in connection with it a hall, within the fort of Ajaygadh, which in other inscriptions is called Jayapura, but is here apparently denominated Nandipura. And by way of introduction the inscription in verses 2-9 treats of the ancestors of the king, and in verses 10-13 gives an account of Kalyāṇadevī's own descent. From the latter we learn that in the race of Dadhichi there was one [Chā]dala, whose son was Śrīpāla, whose son again was Maheśvara, 'to be revered even by crowned heads.' Maheśvara married Vesaladevī (?), a daughter of the prince Govindarāja; and their daughter was Kalyāṇadevī, who became the chief queen of the king Vira. Nothing is known to me of the queen's ancestors from other inscriptions.

¹ See Sir A. Cunningham's *Archæological Survey of India*, vol. XXI, p. 51. The inscription has not been previously edited, but a photo-lithograph of it will be found *ib.*, plate xiii. And an abstract of the contents of the inscription, as read by a Simla Pandit, is given *ib.*, p. 51. Of this abstract I can only say that the Pandit has done his work very carefully. Thus—the name of Sallakṣaṇa he has read Sulakṣaṇa; between Madana and Trailokyavarman he has omitted Paramardī; to Trailokyavarman he has given two sons, Yaśovarman and Viravarman, while the inscription does not mention any Yaśovarman at all; and Kalyāṇadevī he has made the daughter of Rāja Govinda, while in reality she is described as the daughter of Maheśvara and granddaughter, by her mother's side, of Govindarāja. Moreover, he has interpreted the date of the inscription to be Vikrama 1312, while it is really, in words and figures, 1317. My own text of the inscription has been prepared from Sir A. Cunningham's rubbings, kindly placed at my disposal by Mr. Fleet.

As regards the king's own descent, we have here the following line of sovereigns presented to us, who (in verse 2) are said to have been born in a family which derived its origin from the moon, and which from other sources we know to be the Chandrella, or Chandella, or Chandrātreyā family:—

- (1.) Kirtivarman, who defeated Karna and evidently, by doing so, restored the independence of the (Chandella) kingdom (v. 3).
- (2.) Sallakshana, who is said to have taken away the fortune of the Mālavās and Chedis (v. 4).
- (3.) Jayavarmadeva (v. 4).
- (4.) Prithivivarman (v. 5).
- (5.) Madana (v. 5).
- (6.) Paramardin (v. 6).
- (7.) Trailokyavarman, who freed the country from the dominion of the Turushkas (v. 7).
- (8.) Vira (vv. 8 and 9), or, as he is called in line 15, Viravarman.

The Karna¹ mentioned in the above, whose defeat by Kirtivarman is related also in line 15 of the fragmentary inscription from Mahobā, edited by Dr. Hultsch in *Zeitschrift D. Morg. Ges.*, vol. XL, p. 49 (*Archaeological Survey of India*, vol. XXI, plate xxi), and apparently in an inscription from Kālāñjar (*ib.*, p. 39, verse 8), is the famous Chedi king of that name who ruled about the middle of the 11th century A. D., and whose defeat by Kirtivarman, or rather by Kirtivarman's friend and general² Gopāla, is referred to in the introductory scene of the play *Prabodhachandrodaya*. And the Turushkas mentioned in connection with Trailokyavarman are the Muhammadan invaders whom we know³ to have defeated Paramardin and to have taken Kālāñjar in A. D. 1202.

The inscription is dated (in lines 14 and 15), in words and figures, in the Vikrama year measured by the seas (7), the moon (1), the fire (3), and the moon (1), *i.e.*, in the Vikrama year 1317, on Thursday, the 14th of the bright half of Vaiśākha, while the Rāṭa, the Illustrāṇa Jetaṇa (P), was in office, in the reign of Viravarman. The possible equivalents for Vikrama 1317, Vaiśākha full 13, would be:—

for the northern current year—Tuesday, 6th May, A. D. 1259;

for the northern expired or southern current year—Sunday, 25th April, A. D. 1260;

for the southern expired year—Thursday, 14th April, A. D. 1261, when the 13th *tithi* of the bright half ended at 4 h. 46 m. after mean sunrise.

The true date accordingly is Thursday, 14th April, A. D. 1261, and the Vikrama year mentioned in the inscription must be taken to be the southern expired year.

¹ For Karna we have the date Chedi 293=A. D. 1042 (*Indian Antiquary*, vol. XVII, p. 215); for Kirtivarman the date Vikrama 134=A. D. 1008 (*ib.*, vol. XVIII, p. 234). Karna was also defeated by Bhīmadēva I. of Anhilvād, A. D. 1021–1063, by the Chālukya Somadeva I., A. D. 1040–1069, and by Udayaditya of Mālava, for whom we have the certain date A. D. 1083.

² I follow here the authority of the commentators of the *Prabodhachandrodaya*. Judging from the wording of the text, I should say that Gopāla was an ally of Kirtivarman, but I am not able to identify him with any prince known to me. I may add here that all the above dates prove that the *Prabodhachandrodaya* was composed during the second half of the 11th century A. D., not, as stated in English and German localities, towards the end of the 12th century. [Compare now also Dr. Hultsch's account, *op. cit.*, pp. 217–222, where the Mahobā inscription, mentioned above, has been reedited.—J. H.]

³ See H. M. Elliot's *History of India*, vol. II, p. 251.

TEXT.⁴

- L. 1 श्रीं श्रीं सिद्धिः ॥
 अर्द्धमीगतनोर्दृष्टा शिलोच्चयसुताहर्त ।
 ई[र्व]येव कृशा शीर्षं पातु श्रीं अमरवाहिनी ॥ १ ॥
 अरैकमित्रं नयनप्रभो-
2. दी जीयाहि(च्छि)रोभूषणमिच्छन्तीति ॥
 इन्दुर्यतः श्रीचपलत्वदीपनोदी धरायामुदियाय वंशः ॥ २ ॥
 कुम्भोद्भवः कर्णपयोधिपाने प्रजेश्वरो नूतनराज्यसृष्टौ ।
 त[वा]-
3. स विद्याधरगीतकीर्तिः श्रीकीर्तिवर्धनचितिपो जयश्री ॥ ३ ॥
 सज्जलणो मालवचेदिलक्ष्मीलु[टा]कण्डवः चित्तिपथ तन्मातु ।
 जयैकधामा जय-
4. वर्मदेव[स्तम्भा]श्च राज्यं प्रगमास [धी] ॥ ४ ॥
 पृथ्वीवर्मा अभवत्तस्माद[य] राजा पृथूपमः ।
 ततोपि मदनः क्षासुद्राज्ये भूद्रिपुमन्मयः ॥ ५ ॥⁵
 अयामव[च्छो]-
5. [प]रमर्द्धिराजो वा(वा)लीपि नेता रिपुवीरकृता ।
 [साम्बा]ज्य[ल]क्ष्मीर्यमिहानुरक्ता पतिवरेवायु समाजगाम ॥ ६ ॥⁶
 त्रैलोक्यवर्धनचितिपो अय राज्यं [श]-
6. [शास दु]र्गप्रविधानवेधाः ।
 तुल्यकुलानु(व)धिमन्त्रधा[त्री]ममुद्धृतिं विष्णुरिव प्रतन्वन् ॥ ७ ॥
 रणाजिरे कृत्तरिपुप्रवीरप्रियासिंसमीदितनाकक[न्य]ः ।
 तस्यात्मजो वीर[महो]-
7. महेशो जयत्वसो निर्मलवीरधर्मः ॥ ८ ॥
 तार्क्ष्य(छं)ण वल्गन्निहरन्प्रेण दुष्टप्रहता रिपुरा[शि]नेता ।
 किं विष्णुरीशः किमु वेति दृष्टो जयत्वसो विश्वजनैर्वर्ममयः ॥ ९ ॥
8. दधीचिवर्धने(शे) द्रुतसत्त्व[धा]मा श्री[चा]दलो⁷ भूवृजजन्मवंशः ।
 अ[था]स्य साक्षादिव वीरधर्मो(र्मः)⁸ श्रीपाल इत्यास श(सु)तो वरिष्ठः ॥ १० ॥
 मूर्धाभिषिक्तैरपि वंदनीयो महेश्वरस्तत्तनयो बभू-
9. व ।
 यं राजमानं वृष[ली]क्षयैव यथार्थनामानमुदाहरन्ति ॥ ११ ॥
 गोविंदराजचितिपालपुत्री तेनोपयेमे सुचरित्रगी(सी)मा ।
 लोकोत्तरैर्या चरितैः प्रपुन्या शिवेव नित्यं पतिदेवतानां ॥ १२ ॥
 नास्मा [वेस ?]-

⁴ From the rubbing.⁵ Expressed by a symbol.⁶ Originally श्री; altered to श्री.⁷ Metre, Śloka (Anuṣṭubh).⁸ Metre of verses 2-4, Upajāti.⁹ Metre, Śloka (Anuṣṭubh).¹⁰ Metre of verses 6-12, Upajāti.¹¹ The *śloka* in brackets may possibly be *śloka*.¹² This correction may have been made already in the original.

L. 10.

लदेवीति सौंदर्यगुणशालिनी ।

कल्याणदेवीति सुता तस्या अथ यशस्विनी ॥ १३ ॥¹⁴सियं सदा श्रीरिय केटभारेः श्रीवीर[राज्ञी] मङ्गित्वमामा [1¹⁵]मनोहरैः [स्व]चरितैरुदारैर्वभूव पुण्यैः परिकीर्त्तनीया ॥ १४ ॥¹⁶

किं य[स्व]ति सारचरित्र[सो]मा विशुद्धकीर्त्ति-

11.

प्रथिता जगत्प्रा ।

या सत्यवाचा भुवनप्रसिद्धं धर्मप्र[भुं] तं सत्तमा जिगाय ॥ १५ ॥

तेषां वं[द्यत]मा वमिष्ठदयिता स्थाणीः शरीरार्द्धकं

भ्राजिष्णुं गिरिजां नमन्ति किल ते गंगापि तैः संस्तुता ।

ते [काम]प्रमदाम्बुतिव्यवसिता येषां न दृश्योचरा

[सत्या ?]-

12.

[द्यै] प्रथिता गुणैः श्रुतितनुः कल्याणदेवी [मि]रा ॥ १६ ॥¹⁷

[प्राप्तु]ः श्रीवयसां स्थितिं कमलिनी[प]खोलसहारिण-

स्तुत्यां प[स्व]नत[भुवो ?] निपति[ता] मोहान्धकारे घने ।

[एकां] कीर्त्तिततां विलोका सुचिरं स्वासुं तदुत्पलये

सत्त्वौदार्यगुणा ७ — ७ मधिरात्कल्या[ण]-

13.

देवी [मिरा] ॥ १७ ॥

[स्वलो ?] मधियं व[व]लिग[स्व ?]गु[म्रां] निधित्व चक्रे कृपया परीता ।

जीवातवे पूर्ण[त]नं पयोभिः सुधोपमैर्निर्जरकूपमेनं ॥ १८ ॥¹⁸सा पा[त्रं]¹⁹ प्रददवि[कं]²⁰ निर्जरस्थ यम[श]स्विनी ।पुण्य[स] तत्पप[पा]याच मंडपं रुचिरं व्यधात् ॥ १९ ॥²¹

सागरोपसकाशा[सा][रं ?]

14.

[महाशे ?] खर[मं]दिरं ।

[नं]दीपुरे [च]कारामौ यशोधवलतावनिः ॥ २० ॥

यत्सराजकवेः पौत्रो हरिपालकवेः [सु]तः

रत्नपाल इमां श्रुत्वा प्रयस्तिमकरोद्दु[ध]धः ॥ २१ ॥

सगरैर्दग्निमुधांसु[श]मितं²²

15.

विक्रमवत्सरे ।

उच्चकार विसु[श]दात्मा विदग्धो राम[नाम]कः ॥ २२ ॥

संवत् १३१० रा श्रीजे[त]नव्यापारि ॥ श्रीमहीरवन्द्यराज्ये ॥ वैशाख[श]शुदि १३

शुभे ॥²³¹⁴ Metre, Śloka (Anuṣṭubh).¹⁵ Metre of verses 14 and 15, Upajāti. [In pāda 3 of verse 14, the metre requires स्वेचरिते.]¹⁶ Metre of verses 16 and 17, Śardūlavikīṭita.¹⁷ Metre, Upajāti.¹⁸ The akṣara in brackets appears to be वे, altered to म.¹⁹ Of this akṣara only the sign of the anusvāra is doubtful.²⁰ This akṣara appears to be मे, altered to म.²¹ Metre of verses 19-22, Śloka (Anuṣṭubh).²² The original has *मुधांसुधांसुमिते.²³ Here follow about eleven akṣaras (probably containing a blessing), which are illegible in the rubrics.

TRANSLATION.

Om! Om! (*May*) success (*attend*)!

(*Vers*e 1.) May the divine Gaṅgā on Śiva's head protect you, (*she who is*) attenuated as it were with jealousy, at seeing half his body appropriated by the daughter of the mountain!

(2.) Glory be to that one friend of the god of love, who gladdens the eyes (*and is*) the head-ornament of the moon-crested (Śiva),—the moon, from whom here on earth there has sprung a race which has freed Fortune from the blemish of fickleness!

(3.) In that (*race*) there was a ruler over the earth whose fame is sung by the Vidyādhara, (*who was*) the pitcher-born (Agastya²⁵) in swallowing that ocean—Karna, (*and*) the lord of creatures in creating anew the kingdom,²⁶—the illustrious Kirtivarman.

(4.) From him (*sprang*) the prince Sallakshana whose sword took away the fortune of the Mālavas and Chediā; and after him the valiant Jayavarmadeva ruled the kingdom, whose one glory was victory.

(5.) After him Prithivīvarman was king, similar to Prithu; and then Madana ruled over the kingdom, a god of love²⁷ to opponents.

(6.) Then came the illustrious king Paramardīn, who, as a leader, even in his youth, struck down opposing heroes, (*and*) to whom the fortune of universal sovereignty quickly came, like an enamoured damsel choosing him of her own free will.

(7.) Then the prince Trailokyavarman ruled the kingdom, a very creator in providing strong places. Like Viṣṇu he was, in lifting up the earth, immersed in the ocean formed by the streams of Turushkas.

(8.) Victorious is his son Vira, that ruler of the earth of spotless bravery who has delighted the damsels of heaven by sending them, as lovers, the hostile heroes whom he cut down on the field of battle.

(9.) Victorious (*and*) to be worshipped by all men is he whom, when he strikes down the wicked (*and*) disperses crowds of opponents, people gaze at—wondering whether he be Viṣṇu riding on Garuḍa or Śiva roaming about on his bull.—

(10.) In the race of Dadhichi there was the illustrious [Chā]dala, endowed with marvellous true glory, an object of reverence for the Kshatriyas; and he had a most excellent son, named Śrīpāla, who was bravery, as it were, incarnate.

(11.) His son, to be revered even by crowned heads, was Mahēśvara, whom people declare to be properly so named, when he disports himself, valiant like a bull.

(12 *and* 13.) He married the prince Govindarāja's daughter, unsurpassed for virtuous conduct, who, for her extraordinary deeds, like Śiva's wife, must always be honoured by faithful wives,—the lady Vesaladevī (?), endowed with both beauty and excellent qualities. Her daughter, now, is Kalyānadevī, of great renown.

(14.) When she became the chief queen of the illustrious king Vira, like unto Śrī (*when she became the wife*) of the enemy²⁸ of Kaiṭabha, this lady by her pleasing, noble and holy deeds became famous for ever.

²⁵ The sage Agastya is fabled to have swallowed the ocean.

²⁶ Or, perhaps, 'in creating new kingdoms.'

²⁷ In the original the passage is quite clear, and admits of no other interpretation than the one given above. The word *madana* itself is one of the synonyms of *manmatha*.

²⁸ i. e., Viṣṇu.

(F. 15.) What need is there to describe her, unsurpassed for pleasing conduct (and) well-known the earth over for her pure fame,—her, who by truthful speech has at once surpassed that world-renowned lord of justice (Yudhishtira)?

(16.) To some Vasiṣṭha's wife²⁰ is an object of reverence; others indeed adore the splendid daughter of the mountain who is the half of Śiva's body; some again have glorified Gaṅgā, (and) others take pains to praise the beloved of Kāma. They all cannot have set eyes on the unblemished Kalyāṇadevī, who for truth and other excellent qualities is famed in song.

(17.) Having perceived that life, fortune, and the charms of youth stay no longer than the water which glitters on a lotus-leaf, that widely praised beautiful women(?) have fallen into the gross darkness of delusion, (and) that the creeper of good fame alone is everlasting, Kalyāṇadevī, to make that (creeper of fame) grow, the qualities of truth and generosity.

(18.) Then, having ascertained that (this) spot is guarded by the arms of strong men (?), she, full of compassion, made this *Nirjara*²¹ well, filled with nectar-like water, to sustain life.

(19.) She, of great renown, gave for the *Nirjara* (well) one drinking cup (?) and she built this pure, bright hall for the supply of water (?).

(20.) She, who has brightened the earth with her fame, has made at Nāndipura a tank which resembles the ocean, (and) a hall with a lofty top (?).—

(21.) The intelligent Ratnapāla, a son of the poet Haripāla and grandson of the poet Vatsarāja, has composed this pure eulogy.

(22.) In the Vikrama year measured by the seas (7), the moon (1), the fires (3), and the moon (1), has the pure-minded, skilful Rāma engraved it.

In the year 1317, during the office of the Rāuta, the illustrious Jetana (?), in the reign of the illustrious Viravarman, on Thursday, the 13th of the bright half of Vaiśākha.

II.

ROCK INSCRIPTION OF THE TIME OF BHOJAVARMAN.

This inscription¹ is on a rock near the "Tarhaoni" or "Tirhawan" gate of the fort of Ajaygaḍh. It contains sixteen lines of writing which cover a space of about 6' 10½" broad by 2' 3" high. The first fifteen lines extend over the whole breadth of the inscribed surface; the last line measures only 1' 4" in length, and is engraved in very small characters close below the beginning of line 15. With the exception of about ten *akṣharas* at the commencement of line 15 which either have gone altogether or are greatly damaged, and the whole of the short line 16 which is illegible in the rubbing, the writing is well preserved. The size of the letters in lines 1-15 is about 1½". The characters are the peculiar kind of Nāgarī which we find also in several Mahobā and Kālaṅjar inscriptions of the 12th and 13th centuries, and the special features of which

¹ i. e., Arundhati.

²⁰ i. e., 'not growing old, never failing.'

²¹ See Sir A. Cunningham's *Archæological Survey of India*, vol. XXI, pp. 47, 53, and 58. The inscription has not been previously edited, but a photo-lithograph of it was published by Sir A. Cunningham, *ib.*, plate xv. I edit it from Sir A. Cunningham's own rubbing, kindly placed at my disposal by Mr. Fleet.

may be seen in the photo-lithographs,² published in *Archæological Survey of India*, vol. XXI, plates xv and xxi-xxiii. Here I need only state that in the present inscription it is somewhat difficult to distinguish between the signs for *ch* and *c*, those for *cheh*, *ve*, and *gh*, and those for *p* and *b*; and that a sign representing both the *jihvāmāliya* and the *vpadhmāliya*, which does not differ at all from the ordinary sign for *sh*, has been employed before the words *karaṇās* and *padma*³, in line 2.

The language of the inscription is Sanskrit, and, with the exception of the introductory *om namah Kedarāya*, the whole is in verse. The language is fluent, but not always correct. Thus, to mention some of the most striking mistakes, in line 1 we have *shaṭ-trimśatī* or *shaṭ-trimśataḥ* for *shaṭ-trimśat*; in line 4 *nīṣipati* for *nīṣapati* 'the moon'; in line 13 *vāmin* for *vāgmin*; in line 15 the form *kṛiyatām*, derived from the root *kṛi* 'to make'; and the verses 19 and 20 do not admit of a proper construction. A term, which I have not met with elsewhere, is *viśiṣha*, in lines 4 and 8, probably denoting the superintendent or commander of a fort. As regards orthography, the consonant *ḍ* is generally denoted by the sign for *ṣ*, when it is preceded and followed by a vowel (e.g., in *virudha*, line 1, *Sacarān*, line 10, etc.), and by its own proper sign, when combined with another consonant (e.g., in *garbhha* and *avilambitam*, in line 3); but we have twice *babhūva*, even after a vowel, in lines 6 and 7. The dental sibilant is nine times used for the palatal (e.g., in *śasi*, line 1, *śsu* and *saila*, line 4), and the palatal for the dental in *prabūnair*, line 6, and *vilāṣa*, line 13. Besides it may be noted that, instead of *yy*, we have the conjunct *jy*, in *vigayajya*, lines 8 and 10, and, instead of *khy*, *ksh*, in *Jayāksha*, line 8 (but not in line 11), and *prakhāta*, line 14; and that *vjjeala*, as usual, is spelt *vjvala*, in line 9.

The immediate object of the inscription would appear to be, to record (in verses 28-31) the construction of a temple by Subhaṭa, the superintendent of the treasury of the king Bhoja or Bhojavarman. But in reality the inscription furnishes an account of the clan to which Subhaṭa belonged, or of the more prominent members of that clan, the Vāstavya race of Kāyasthas, some of whom held positions of importance under the Chandella kings Gaṇḍa, Kirtivarman, Paramardin, Trailokyavarman, and Bhojavarman.

The Kāyastha clan of the Vāstavyas derived its origin from Vāstu, who resided at Takkarikā, one of a group of thirty-six towns which were 'purified by the fact that men of the writer caste dwelt in them' (vv. 2-4). In this clan was born the Ṭhakkura Jājuka, who held a position of trust under king Gaṇḍa, and was honoured by him with the grant of the village of Dugaṇḍa (vv. 5-7). From him was descended Māheśvara, who by Kirtivarman was appointed *Viśiṣha* of Kālāñjara and endowed with the grant (of the village) of Pipalāhikā (vv. 8-9). The next member of the family mentioned is Gadādhara, counsellor and chamberlain of king Paramardin (v. 10), who with his younger brother Jaunādhara fought at Kālāñjara (v. 11), and who had another brother, Mālādhara, also distinguished as a warrior (v. 12). After them came Ālhū, his son Śobhana, and his son Vidana (vv. 13-15). Vidana's son was Vāṣe or Vāṣeka, who by king Trailokyavarman was appointed *Viśiṣha* of the fort of Jaya or Jayapura (the present Ajaygarh), and endowed with the grant of the village of Varbhavari. He

² Compare also *Journal As. Soc. Beng.*, vol. VI, p. 665, and plate xxiii.

This expression would lead one to look for some territorial name, such as Chhatīpur, but I find only Chhatīgarh.

TEXT.⁹

L. 1.

श्री¹⁰ नमः केदाराय ॥

गङ्गातरङ्गतरीकृतसर्पराजवे[ट्टा]य चाक्यसि[मि]सखविभूषणाय ।
 कन्दर्पदंष्ट्रमनाय सुरार्चिताय केदाररूपवि[ष्ट]ताय¹¹ नमः शिवाय ॥ १ ॥¹²
 षट्त्रिंशतिः¹³ करणकर्मनिवासपूता आसन्पुरः परमसौख्यगुणातिरिक्ताः ।
 तन्माधवा विवु(बु)धलोकमता वरिष्ठा टकारिका समकनि स्त्रुषीयकत्वा ॥ २ ॥
 सर्वो[प]कारकरणै-

2.

कनिधेः स्वकीयवंशस्य पादसुभगस्य द्विजाययस्य ।

कल्याणसानसमयस्त्रितये पु[री]¹⁴ यां वास्तुः स्वयं समधिगम्य समाससाद ॥ ३ ॥
 तस्यां श्रुतेर्बिन्दसहनिनादितायां वास्तव्यवंशभविनङ्गरासा आसन् ।
 आयाः समस्तभुवनानि यदीयकीर्त्त्या पूर्णानि ईसधवलानि विशेषयन्त्वा ॥ ४ ॥
 विशासतुर्ह्य कलाः सकलाः समीवुत्पद्माभिरा-

3.

ममिव वल्लभमायताकाः ।

यं गर्भसंस्ममविलम्बितमद्वितीयं दुःखं वियोगजमसंहृतमुद्वहन्त्यः ॥ ५ ॥
 तद्व्यसतः स उदपादि नरेखरेण मण्डाजयेन¹⁵ बुधि दुर्व्ययतां गतेन ।
 जानूकसंघ इति ठङ्कुर[ध]र्मयुक्तः सर्वोधिकारकरणेषु सदा नियुक्तः ॥ ६ ॥
 आराध्य¹⁶ तं नृपतिमण्डलमण्डनैकं देवं मदाधरमिवाच्युतवासमाद्यम् ।
 4. कायस्वयंनलिनीगणतादिनेयो धामं दुर्गौडमपि तावत्कमासु[ष्ट] लेभे ॥ ७ ॥
 तत्कमतां सकलवाङ्मयपारद(दु)ष्ठा¹⁷ भूभूषणं निशिपतेरिव कान्तिभर्ता ।
 मीमांसाकारकुहरेण निपातवर्त्ता माह्वरः समभवत्युक्तताभिसर्त्ता ॥ ८ ॥
 यः पीतसै(शै)लविषयेषु मञ्जीपतीनां चूडामणिं समनु[सि]ध्य समार्ज्ययत् ।
 श्रीकीर्त्तिवर्गनृपतिं वि-

5.

श्रियाभिधानं कालचरस्य पिपलाहिकया समेतम्¹⁸ ॥ ९ ॥

तस्मिन्कुले महति सज्जनलोकजुष्टे गङ्गाधरः ससुदभूखचि[यो]भिरामः ।
 नूनं विचार्य परमर्षिनरेखरेण युक्तः स [कञ्चुकि]तया¹⁹ परया तु धीरः ॥ १० ॥
 जीवाधरस्तदनुजः सज्जकर्मचारी सदा रतः समरकर्मणि मोक्षकारी ।
 तौ धीरमार्गमनुसृत्य गिरौ गरिते

6.

कालचरे सुवृषतुर्विशिष्टा[कु]लेन²⁰ ॥ ११ ॥

तथैव मालाधरनामधेयस्तस्य द्वितीयो ऽजनि धीरसुखः ।
 सुरैः सदा कल्पतरुप्रशु[ष्ट]नैरभ्यर्चितो यः समरेषु रेभि ॥ १२ ॥²¹
 क्रमेण तस्मिन्प्रभवधूरि आलू प्रतोलीहचिराधिकारः [।"]

⁹ From the rubbing.¹⁰ Expressed by a symbol.¹¹ Of the *aksaras* in brackets only the vowel is indistinct.¹² Metre of verses 1-11, *Vasantatilakā*.¹³ Probably altered, in the original, to षट्त्रिंशतः. The plural of the numeral is of course grammatically incorrect.¹⁴ Of this *aksara* only the sign of *anuvada* is doubtful.¹⁵ The spelling of this word is quite clear and distinct in the rubbing.¹⁶ Originally चारुज, altered to चारुध.¹⁷ Originally सुखलवाङ्मयः; but the superfluous न appears to have been struck out.¹⁸ Originally समेतम्, but altered to समेतम्.¹⁹ Originally कुञ्चिकतया, but clearly altered to कञ्चुकितया.²⁰ The *aksaras* in brackets is somewhat doubtful, and might possibly be read *च*.²¹ Metre of verses 12-14, *Upejāti*.

येनावहणे कलुषे वृषेण सदैव रेमे रमसेन दुर्मे ॥ १३ ॥

तस्मात्तज्जवापि वं(व)भूव रम्यः सु(य)मान्वितः सो(गो)[भ]न-

L. 7.

नामधेयः ।

चित्रैश्चरित्रैः केकुभां मुच्छानि यच्चित्तयामास सु(य)चिर्गु[चौ]वेः ॥ १४ ॥

विद्यानिधानं तंनयश्च तस्य विद्याधरैस्तुल्य(त्वं)तनुर्वभूव ।

यच्चिकृपो वीदननामधेयौ^{२२} विन्यस्य राज्यं सुमना[ः] सदैव ॥ १५ ॥^{२३}

वयं^{२४} पुराभ्येति जनस्य चि[त्तं] त्रैलोक्यवर्ग्यचित्तिपत्य [चा]त्र ।

इतीव वागैरचिताभिधानो बभूव पुत्रो ऽस्य सुचैरुदारः ॥ १६ ॥^{२५}

कार्यसमस्तं वि-

8. मण्य(त्वं) राज्या(जा) दुर्मे जयादे(स्त्रे) विमिषाधिकारे ।

नियोज्य तथै व्यतरत्यसिद्धं धामं सदा व[र्त्म]वरीति नात्मा ॥ १७ ॥

तच्छिन्ननोरममयं सुरसङ्ग वापीं वास्तव्यव्यतिरक्तः सुजलां च रम्याम् ।

विज्ञाय देवमचिरं चिरतां सिद्धयः प्राचीकरत्तदनुया(पा)^{२६}धिकलेवरेण ॥ १८ ॥^{२७}

तत्रायं परिपन्थिपार्थिवचमूकधेनु दावानलो

हेराज्यं जन-

9. यत्त(त्वं)मप्रतिष्ठतं कृत्वा कृतान्तातिघिम् ।

भोज्यं सुधि सुवदुर्गदनिधिं वासि(गो)कनामा सुधी-

भूयो येन महीश्वर्यव्यतिरक्तल्लोकावर्ग्यो कृतः ॥ [१९] ॥^{२८}

स्त्रीतं राज्यमकंटकं मुचिगणाकृतान्तातिसर्वाश्वदं

दानेनोज्य(त्वं)लवद्विषाय विधिवस्त्रोभाः समस्ता अपि ।

तेनालम्बि महीधरे जयपुरे कौलासवासोपमे

वासो वासववास-

10. दर्पदक्षनी रम्यप्रतीसीकृते ॥ २० ॥

चक्षानुलः पुच्छयशा उदार आनन्दनामा प्रथितः पृथिव्याम् ।

सदैव लोके मदयन्तमारुह्य सत्य(त्वं)नामानमुदाहरन्ति ॥ २१ ॥^{२९}

भियामभूमिं विगण्य(त्वं) चैनं दुर्गाधिकारे नृपतिः प्रचक्षे ।

^{३०}आश्राकरान्प[त्ति]निवासिनोयं चकार भिन्नाश्ववरान्पुलिन्दान् ॥ २२ ॥

तस्मात्तज्जोभवद्-

11. [सौ ?] चचिरामिधानो विद्यासु तासु सकलासु सु(य)चिः कलासु ।

यो कीलयैव विहरन्मरारुहेषु तीव्रानरातिनिवहान्मुक्षितामनेधोत् ॥ २३ ॥^{३१}

दुर्मे जयास्त्रे प्रवलासुरीचर्विध्वंसनी^{३२} स्तोत्रपरंपराभिः [i*]

दुर्गां सुवज्रेण सदैव भक्त्या कृतांजलिः^{३३} पुच्छतमासु(सु)पास्त्रे ॥ २४ ॥^{३४}

सुचैरुदारः सुकृतैकचारः पा-

^{२२} The *aksharas* in brackets may be read चौ or चौ.

^{२३} Read *नामधेयः. This correction may have been made already in the original.

^{२४} Metre, Indravajrā.

^{२५} Originally वयं, but altered to वयं.

^{२६} Metre of verses 16 and 17, Upajāti.

^{२७} The rubbing looks as if this *akshara* वा were engraved above the वा.

^{२८} Metre, Vasantatilakā.

^{२९} Metre of verses 19 and 20, Śārdūlavikrāḍita.

^{३०} Metre of verses 21 and 22, Upajāti.

^{३१} Originally चक्षा, but altered to चक्षा.

^{३२} Read निवहान्मुक्षितामनेधोत्.

^{३३} Metre, Vasantatilakā.

^{३४} Read प्रवलासुरीचर्विध्वंसनी. The rubbing looks as if the changes from रीच to रीच, and from च to चि, had been made already in the original.

^{३५} Metre of verses 24-27, Upajāti.

L. 12.

पापहारः सुजनैकधारः ।

[शा]^१स्त्रास्त्रविद्यानिपुणः प्रवीणः कलासु रजे स सदा यशस्वी ॥ २५ ॥

तस्यात्मजो गोपतिनामधेयो विद्यावदातो नृपतिप्रपूज्यः ।

द्विधां गिरां चाप्यविरोधवासो वंशः सतां साधुजनैकसिन्धुः^२ ॥ २६ ॥

तस्यानुजन्मा महिपालनामा सौदर्यश्री(श्री)र्यप्रवरो रराज ।

यं वीक्ष्य

13. सज्जावस(न)तो मनोभूः सदेव चित्तेषु तिरोव(व)भूव ॥ २७ ॥

जयति तदनुजन्मा श्रीविलासै(सै)कसौधः

सुकृतिजनवरिष्ठो वाङ्मि(म्भि)नामप्रणीव ।

नृपतिममितिदक्षः ज्ञाघनीयस्त्रभावः

सुभट इति च नास्त्रा कीर्त्तनीयस्वरूपः ॥ २८ ॥^३परोपकारप्रतिव(व)ह[का]चः^४ प्रारब्धकार्याधिगतार्थसिद्धिः ।

श्रीभोजवर्मा-

14. क्षितिपस्य सोभूत्कोसा(शा)धिकारादि(धि?)पतिः सदेव ॥ २९ ॥^५

सर्वाभारपुरंधरोपि सुभटो विश्वासविद्यास्थितिः

श्रीमद्वीजमहोमहोदयसचिवः प्रचा(स्त्रा)तकीर्त्तिर्भुवैः ।

निर्मायादपरोपकारनिरतः सौजन्यमुद्रानिधि-

भांछागारपतिचिरं विजयते धर्मैकतु(वु)र्दिभूषणम् ॥ ३० ॥^६

लोकः श्रीक-

15. ॐ - ॐ - ॐ - ॐ - ॐ - [दुःखत्रयो?]मंदिरं

दीप्ता[न्धो]लनचंचलं धममिदं स्त्रायाय(यु)यो मानुषाः ।

धर्मैः केवल एव देहविरहे देहान्त[रं] गच्छतो

गन्ता [त्या?]मविधिरसंभवतया देवालय[:] कीयताम् ॥ ३१ ॥^७ततो जाता महामाज्ञा महिपालसुताश्रयः [१^८]कीर्त्तिपासो ह(वु)र्दिभूतिः कुमारी भारसचिभः ॥ ३२ ॥^९

16.

TRANSLATION.

Om! Adoration to Kedāra!

(Verse 1.) Adoration to Śiva, who manifests himself as Kedāra;^{१०} who is encircled by the serpent-king, made to move to and fro by the waves of the Ganges, (and)

^१ The aksāra in brackets was originally ॐ, but it looks as if it had been altered to नमः.

^२ Metre, Mālinī.

^३ Of the aksāras in brackets only the sign of the anusvara is indistinct.

^४ Metre, Upajitī.

^५ Metre of verses 30 and 31, Śārdūlavikrīḍita.

^६ I am very doubtful about the aksāras in these brackets. In the rubbing it looks more like वा or वा or वा, than like नमः.

^७ Here the inscription would seem to have ended originally. The verse 33, which follows, appears to be less carefully engraved than the preceding. It is followed, in line 16, by another Anuṣṭubh verse, engraved in very small letters (as may be seen from Sir A. Cunningham's lithograph), which most probably gave the names of the two other sons of Mahipāla, but which, with the exception of one or two aksāras, is illegible in the rubbing.

^८ Metre, Śloka (Anuṣṭubh).

^९ Kedārarūpa-vikṛita I take in the sense of vikṛita-Kedārarūpa, and compare compounds like daka-baddha which by Indian grammarians would be placed in the gaṇa agnyādit-dī.

is gracefully decorated with a portion of the moon; who humbled the pride of the god of love (*and*) is revered by the gods!

(V. 2.) There were thirty-six towns, purified by the fact that men of the writer caste⁴⁵ dwelt in them (*and*) more (*than other towns*) endowed with great comfort. Among them the most excellent, thought of as the abode of the gods, was Takkarikā, an object of envy.⁴⁶

(3.) This town Vāstu himself took for his residence, that his race, an unique treasure in bestowing all kind of benefits, blessed with worthy people (*and*) a resort of the twice-born, might stay there to the end of the universe.

(4.) (*And*) in this (*town*) which by crowds (*of students*) was made to resound with the chants of the Vedas, there were born in the Vāstavya race those Kāyasthas whose fame has filled (*and rendered*) white like swans all the worlds, illumining the quarters.

(5 and 6.) From that race sprang a matchless (*personage*) to whom, even while he was in his mother's womb, quickly sped the fourteen sciences⁴⁷ and all the arts together, as long-eyed damsels hasten to a lover graced with beauty, openly betraying their grief at having (*so long*) been kept from him; (*a personage*) named Jājūka, who, endowed with the title⁴⁸ of a Thakkura, was, by king Gaṇḍa, the invincible in battle, appointed to superintend at all times all the affairs (*of the state*).

(7.) And having pleased the king, that unique ornament of the circle of princes, the primeval Gadādhara, as it were, whose abode is imperishable, (*Jājūka*)—who was to the Kāyastha race what the sun is to the multitude of lotus-groups—soon also obtained the village of Dugauḍa, as a grant.⁴⁹

(8.) In his lineage was born, an ornament of the earth, Māheśvara, thoroughly familiar with every branch of letters (*and*) endowed with beauty like the moon; preventing (*others*) from falling into the pit of darkness of delusion (*and himself*) going after good deeds.

(9.) Having served the illustrious prince Kirtivarman, the crest-jewel of the princes in the Yellow-Mountain districts, he received the title of *Vīṣiṣa* of Kālāñjara, accompanied by (*the grant of*) Pipalāhikā.

(10.) In that great family, beloved by good men, was born Gadādhara, a favourite counsellor. That wise man was by king Paramardin, after due consideration, entrusted with the high office of chamberlain.

(11.) His younger brother, sharing his work, was Jaunādhara, always delighting in deeds of war (*and*) striving after final liberation. Following the path of heroes, both fought on the excellent mountain Kālāñjara with showers⁵⁰ of arrows (?).

(12.) And he also had another (*younger brother*) named Mālādhara, pre-eminent among heroes; who took delight in wars, always honoured by the gods with flowers of the tree of paradise.

(13.) In the course of time was born in that (*family*) the prudent Ālhū, whose ad-

⁴⁵ One of the meanings of *kurens* being *kāyastha-varman*, 'the occupation of a Kāyastha,' I take *kurens-varman* to be a Bahuvrīhi-compound, equivalent to the word *Kāyastha* which occurs below.

⁴⁶ The suffix *balpa* in *vyākṛāṇyabalpa* appears to have been added merely to fill up the verse.

⁴⁷ i.e., the four Vedas, the six Vedāṅgas, the Mīmāṃsā, Nyāya, Dharmaśāstra, and the Purāṇas.

⁴⁸ Literally, 'endowed with the nature of a Thakkura.'

⁴⁹ *Tāmraśa*, properly the copper-plate on which a deed is engraved, here clearly denotes the object granted by such a deed.

⁵⁰ Seeing no other way of explaining the above passage, I take the word *śūṣa* to be (wrongly) used as a substantive.

ministration of the street (*pratoli*) was pleasing; who, keeping down wickedness, full of energy, always dwelt happily in the fort.

(*V.* 14.) His charming son again was Śobhana, endowed with good fortune, who, resplendent with many excellent qualities, adorned the quarters with his wondrous exploits.

(15.) And his son, a store of knowledge (*and*) in appearance like the Vidyādhara, was Vidana. Having entrusted the realm to him, the king indeed enjoyed lasting comfort.

(16.) He had a son, distinguished for excellent qualities, who, one may say, was called Vāśe, because the minds of the people as well as that of king Trailokyavarman were about to prove submissive to him.

(17.) Esteeming him competent for the work, the king appointed him to the office of *Viśiṣha* over the fort, named Jaya; and gave him the well-known village of Varbhavari, to be his for ever.

(18.) There that ornament of the Vāstavya race, being aware that life is brief and desirous of securing eternal life, made his transient body ²¹ build a beautiful temple and a charming tank, full of good water.

(19.) (*And*) there the wise Vāśeka, being to the armies of opposing chiefs what a forest-fire is to the brush-wood, sent the irresistible Bhojūka, who, seized with the frenzy of war, was rending the kingdom in two, in battle to the abode of death, and thus ²² made Trailokyavarman again the ornament of princely families.

(20.) Having rendered the kingdom free from thorns and prosperous, so that every place was inhabited by crowds of virtuous people, and having made it resplendent with his generosity and properly secured all frontiers, ²³ he took his abode, humbling the pride of Indra's home, on the mountain Jayapura, which, turned into a pleasant street (*pratoli*), was like Kailāsa as a place of residence.

(21.) His younger brother, of pure fame (*and*) famous the earth over, was the eminent Ānanda, whom men declare to have been rightly so named ²⁴ because he always gladdened people, (*even*) from afar.

(22.) Esteeming him a man who knew no fear, the king made him governor of the fort; (*and as such*) he reduced to submission the wild tribes of Bhīllas, Śābaras, and Pulindas.

(23.) His son was that Ruchira, resplendent with all the sciences and arts, who, when he roamed about on the battle-fields, with ease crippled the fierce crowds of opponents.

(24.) In the fort of Jaya he reverently worshipped with folded hands the holy Durgā, glorifying in strains of praise the fierce destructress of powerful demons.

(25.) Distinguished for excellent qualities only engaged in good deeds, destroying wickedness (*and*) setting store only on good men, versed in sciences and in the knowledge of arms, (*and*) proficient in arts, he always shone, endowed with good fame.

²¹ Literally, 'the body which has not the attribute of (eternity).'

²² In the original the construction is altogether ungrammatical, but there can be no doubt about the meaning of the verse.

²³ Here, again, the first half of the verse does not admit of a proper construction, and I can do no more than give the general sense which I think to have been intended by the writer.

²⁴ Ānanda means 'joy.'

(26.) His son was Gopati, purified by knowledge (and) deserving adoration from princes; a man in whom fortune and eloquence harmoniously dwelt together, praiseworthy (and) an unique object of veneration for good men.

(27.) His younger brother was Mahipāla, who shone, eminent for both beauty and bravery. When the god of love saw how he had taken possession of all hearts, he vanished, bowed down with shame.

(28.) Glorious is his younger brother, the in-every-way-famous Subhata, who is the one mansion of the play of fortune, the most excellent of the virtuous, the leader of the eloquent, fit for the assemblies of princes, praiseworthy for his character.

(29.) Eagerly striving to benefit others (and) accomplishing his objects by what he engaged in, he became permanently chief superintendent of the treasury of the illustrious king Bhojavarman.

(30.) Long and greatly may Subhata, the lord of the treasury, whose only thought is of what is right, prosper! He who, though at the head of all weighty affairs,²² is both trustworthy and full of knowledge, who, as the counsellor of the illustrious ruler Bhoja, is widely famed for his excellent qualities, who delights in bestowing on others benefits without end (and) is a very store of benevolence!

(31.) The world is a home of the three kinds of pain, sorrow unstable like the motion of a swing is our wealth, and short the life of man. His religious merit only goes with him, who, departing his life, enters another body; for that cannot leave him. (Thus reflecting, Subhata) ordered a temple to be built (here).²³

(32.) Then there were born three most intelligent sons of Mahipāla: Kirtipāla, of great fame, a youth who resembled the god of love;

XXXIX.—PATNA INSCRIPTION OF THE TIME OF THE YADAVA SINGHANA AND HIS FEUDATORIES SOIDEVA AND HEMADIDEVA.

By PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

This inscription was discovered by the late Dr. Bhāu Dājī on a stone-tablet in the ruined temple of the goddess Bhavāni at Pāṭṇā, a deserted village about ten miles south-west of Chalisgaon in Khāndes,¹ and edited by him in the *Journal Roy. As. Soc., N.S.*, vol. I, pages 414-418. It consists of 26 lines which cover a space of about 2' 6" broad by 1' 6" high. The writing is on the whole well preserved, but at the top a small portion of the surface of the stone has peeled off, causing the nearly complete loss of about a dozen *aksharas* in the middle of the first line; and a few *aksharas* are illegible in the concluding lines. The average size of the letters is $\frac{1}{4}$ ". The characters are Nāgarī of about the 13th century. Up to the beginning of line 22 the inscription is in Sanskrit; the language of the remainder is a kind of old Marāṭhī, corresponding,

²² The original has the word *śāstra*, which I have not met with elsewhere.

²³ Here, again, a proper construction of the actual words of the verse appears impossible.

¹ See the *Bombay Gazetteer*, vol. XII, p. 463; Burgess and Fleet, *Pāli, Sanskrit and Old Canara Inscriptions*, No. 284. Not to mention minor mistakes, Dr. Bhāu Dājī read the name of one of the chiefs, mentioned in the inscription, persistently Sonhadava, while it is really everywhere clearly Soideva. I re-edit the inscription from two good impressions supplied by the Editor.

according to Dr. Bhāu Dājī, to the Khāndesī. Of the Sanskrit portion, lines 1-20, excepting the introductory *om namo Gaṇādhipataye* and the words *atha bhṛity-ācārya-carṇaṇam* in line 7, are in verse; the rest of the inscription is in prose.

As regards the grammar and orthography of the Sanskrit portion, there are few points that need here be noted. In *Lāforasta*, line 4, the *samśānta* suffix *ka* has been wrongly added, for the word is a Tatpuruṣa compound; in *karāṭi-kamāśravo*, line 13, the final vowel of the first member of the compound has been lengthened simply for metrical purposes; and the word *śiddhānta* is used in an unusual sense, in line 9. The conjunct *ddh* has been wrongly employed instead of the simple *dh* in *skanddhā*, line 3, *śiddhā*, line 11, and *samśiddhā*, line 21; and *dh* has been doubled in a wrong way in *nibaddhā*, line 19. Besides, we find the conjunct *śchh* instead of *chchh* in *-kriśchhrt*, line 5, and *gaśchhishyati*, line 16, and the vowel *ri* instead of *ī* in *kriyā*, line 17.

The main object of the metrical portion of the inscription (lines 1-20) is, to record (in verses 23-24) that the chief astrologer of the Yādava king Simghana, Chāṅgadeva, a grandson of the well-known astronomer Bhāskarāchārya, founded a college for the study of the *Siddhāntaśiromani* and other works of his grandfather and relatives,—a college which was endowed with land and other sources of income by the brothers Soḍdeva and Hamādideva (verse 25), two members of the Nikumbha family, who, as feudatories of the Yādavas, ruled over 'the country of the sixteen-hundred villages.' And by way of introduction, after invoking the divine blessing (in verse 1, which appropriately brings in the seven planets) and doing honour to Bhāskarāchārya (verses 2-4), the author furnishes a short account of the paramount lords of the country, the Yādavas of Devagiri (verses 5-8), of their feudatories of the Nikumbha family (verses 9-16), and of Chāṅgadeva's own ancestors (verses 17-22).

Regarding the Yādavas, we are told that there was a prince Bhillama who fought with the Gūjaras, Lāṭas, and Karpāṭas. He was succeeded by Jaitrapāla who defeated the Andhras (verse 6). Jaitrapāla's son was Simghana or Simha, who defeated the kings of Mathurā and Banāras, and a dependent of whom even defeated the valorous Hammira, or Muhammadan invader (verse 7). All the three princes are well known to us from other sources,* and it is only necessary to state here that Simghana ascended the throne in Śaka 1181 (A.D. 1200-10).

The names of the earlier members of the Nikumbha family, which was considered to belong to the solar race, are given in the other inscription brought from Pāṭṇā by Dr. Burgess and published by Professor Bühler in *Indian Antiquary*, vol. VIII, page 39,

- (1) Kṛishṇarāja I.;
- (2) His son, Govana I.;
- (3) Govindarāja, son of Govana I.;
- (4) Govana II., son of Govinda; and
- (5) Kṛishṇarāja II., son of Govana II.

The first prince mentioned in this inscription is Kṛishṇarāja (verse 10), who is Kṛishṇarāja II. of Professor Bühler's account. His son was Indrarāja, and his son

* See *Journal Roy. As. Soc.*, vol. IV, p. 26; *Journal Br. R. As. Soc.*, vol. XII, p. 6; *Archæological Survey of Western India*, vol. III, p. 85; *Fleet's Dynasties of the Kanaree Districts*, p. 72; *Bhandarkar's Early History of the Deccan*, p. 22.

again Govana (verses 11-12), who, to judge from Professor Bühler's inscription, began to rule shortly after Śaka 1075 (A.D. 1153-4). Govana III. was succeeded by his son, Soideva (verses 13-14), by whom, as will appear below, a donation was made to Chaṅgadeva's college in Śaka 1128 (wrongly for Śaka 1129=A.D. 1207); and Soideva after his death was succeeded by his younger brother Hemādideva, who is described as a feudatory or general of Siṃghadeva and ruler of 'the country of the sixteen-hundred villages' (verses 15-16).

Chaṅgadeva, the founder of the college, belonged to the Śaṇḍilya *vaṃśa*, of which the inscription (in verses 17-24) enumerates the following members:—

- (1.) The poet (*kaṇichakravartin*) Trivikrama.
- (2.) His son Bhāskarabhaṭṭa, who from king Bhoja received the title of *Vidyapati*.
- (3.) His son Govinda, or Govindasarasvāja.
- (4.) His son Prabhākara.
- (5.) His son Manoratha.
- (6.) His son, the poet (*kaṇīśvara*) Maheśvarāchārya.
- (7.) His son Bhāskara (the astronomer).
- (8.) His son Lakshmidhara, who by king Jaitrapāla was appointed chief Paṇḍit.
- (9.) His son Chaṅgadeva, chief astrologer of king Siṃghana.

As regards these men, there can hardly be a doubt that the *kaṇichakravartin* Trivikrama, with whom the list opens, is the *mahākavi* Trivikramabhaṭṭa, the author of the *Damayanī-kathā*, who, in the introduction of his work, describes himself as the son of Nemāditya (or Devāditya) and grandson of Śrīdhara, of the Śaṇḍilya *vaṃśa*. Since his son Bhāskarabhaṭṭa lived under Bhojarāja, whom, with Dr. Bhāu Dājī, I take to be Bhoja of Dhārā whom we know³ to have ruled in A.D. 1021, Trivikrama must have flourished about the end of the 10th or the beginning of the 11th century A.D. Bhāskara, the astronomer, was born in Śaka 1036=A.D. 1104-5; and the epoch-year of his *Karapa-kutūhala* is Śaka 1105=A.D. 1183-84. His father, Maheśvara, who is described as *jyotirvit-tilaka*, lived at Vijjalapura, and composed a work called *Vṛitta-sataka*.⁴ Jaitrapāla, by whom Bhāskara's son, Lakshmidhara, was made chief Paṇḍit, ruled from Śaka 1113 to Śaka 1131=A.D. 1191-1209.

The metrical part of this inscription is followed by a prose passage which records a grant made by Soideva in favour of Chaṅgadeva's college in Śaka 1128 (or rather 1129), on a date which will be specified below. This grant must of course have been made some time before the inscription itself was composed; for we know from the preceding that the inscription was put up during the reign of the king Siṃghana, who began to rule in Śaka 1131, and at a time when the feudatory Soideva was dead, and had been succeeded by his younger brother Hemādideva. Our inscription itself therefore is not dated, but it may have been composed in the first quarter of the 13th century, some time after A.D. 1209-10.

Soideva's grant, spoken of in the preceding paragraph, is dated in the Śaka year

³ See Indian Antiquary, vol. VI, p. 53. The date of the inscription is Sunday, 24th December, A.D. 1021.

⁴ See Journal Roy. As. Soc., N. S., vol. I, pp. 410, 412; or Siddhanta-Siromaṇi, xiii, 55; Professor Aufrecht's Catalogue, p. 327; Dr. Peterson's Second Report, p. 131.

1128, in the year Prabhava, on the full-moon day of the month Śrāvaṇa, at the time of an eclipse of the moon. The date itself shows that there must be some mistake in it; for Prabhava corresponds to Śaka 1129 expired, not to Śaka 1128 expired. And, besides, if the grant had been really made in Śaka 1128 expired, the date would fall in A.D. 1206, and in that year there was no lunar eclipse at all. The year of the grant therefore was clearly Śaka 1129 expired, which was the Jovian year Prabhava; and calculating for that year, I find that Śrāvaṇa-śudi 15 corresponds to the 9th August, A. D. 1207, when there *was* a lunar eclipse, at 12 hours 26 minutes Greenwich time, or, at Ujjain, 11 hours 29 minutes after mean sunrise. The eclipse, a partial one, lasted 2 hours 40 minutes and would, therefore, have been just visible in Khāndes.

TEXT.¹

L. 1. श्री न[मो] गणाधिपतये ॥

सिंहं दि[वा]करमुधाकरभूमिपु[व]खेतांशुपुत्रगुरुशक्रग[नि] ७ - ७ ।

— ७ - ७ ७ ७ - स्य [भवो?]इ[वान्?]संरक्षणानि गगनेचरचारवो यः ॥ ²-[1.]

उद्ग-

2. ट[व]विभट्टे सांख्येसंख्यः स्वतंत्रधीस्तवे ।

वेदेनव[य]विद्योन्नयः शिष्यादिषु कलासु ॥ ³-[2.]

स्वच्छंदो यन्त्रदंसि शास्त्रे वैशेषिके विशेषतः ॥ (1)

यः श्रीप्रभाकरगुरुः प्राभाकरद-

3. ग्रंथे कविः काव्ये ॥ ⁴-[3.]

[व]हुगुणगणितप्रवृत्तिस्त्रिंशदधितये विनेतृसमः ।

विबुधाभिर्वंदितपदी जयति श्रीभास्कराचार्यः ॥ ॐ ॥ ⁵-[4.]

श्रीमद्यदुर्वगाय स्वस्वस्तु समस्तवस्तुसहि-

4. ताय ॥ (1)

विश्वं यत्र ज्ञातुं ज्ञातो विष्णुः स्वयं वस्तु ॥ ⁶-[5.]

गर्ज्ज्वरकुंजरोत्कटघटासंवटकंठीरवो

लाटीरस्ककपाटपाटनपटुः ⁷ कर्णोत्कटकः ।

श्रीभाग्निहमभूपतिः सम-

5. भवद्वपालचुडामणि-⁸

स्तवात्ताम्रपुरंभिकान्तमुखद्वकुं(च्री)जैवपालोभवत् ॥ ⁹-[6.]

लक्ष्मीकांतलवः प्रतारित¹⁰भवः श्रीजैवपालोदयः

संघामांगण[स]चित्तातिविभवः

6. शास्ता भुवः सिंघणः ।

पृथ्वीशो मधुराधिपो रत्नमुखे काशीपतिः पाति[तो]

¹ From impressions supplied by the Editor.

² Expressed by a symbol.

³ Originally सिंह or सिंह, but clearly altered to सिंह in the original.

⁴ Metre, Vasantatilakā.

⁵ Metre, Āryā.

⁶ Metre, Giti.

⁷ Metre, Upagiti.

⁸ Metre, Āryā.

⁹ In लाटीरस्क the suffix क has been improperly added.

¹⁰ This word was originally followed by the sign of visarga.

¹¹ Metre, Śārdūlavikrīṭita; and of the next verse.

- येनासावपि यस्य भृत्ववदुना सं[मो]रवीरो जितः ॥ —[7.]
 अवततार पुरा पुनपोत्तमो यदुकुले ज-
- L. 7. गतीहितहेतवे ॥⁽¹⁾
 जयति सीयमिमां सकलामिनामवति मा पतिसिंहमहोपतिः ॥¹¹—[8.]
 अथ भृत्यान्वयवर्णनं ॥
 श्रीमद्भास्करवंशाय भव्यं भूयान्न भूपतिः ॥⁽¹⁾
 निकुंभो
8. यत्वं संभूतो रा[मो] यस्यान्वयेभवत् ॥¹²—[9.]
 तत्रामोक्षपतिर्जितचितिपतिर्ध्यातैकलक्ष्मीपति-
 देवब्राह्मणवन्दने त[त]मतिः श्रीकृष्णराजाह्वयः ॥⁽¹⁾
 श्री[ये]दायैविवेकवि-
9. कर्मगुणैस्तुल्यो न येनापरः
 प्राप्तं पांडवपुंगवार्जितपदं तद्वन्द्यं राजति यत् ॥¹³—[10.]
 आसांगप्रभवस्ततस्ततमतिः प्राप्तप्रतापोवति-
 वीरो वैरिवधूविध्नितशिरा यः श्रीन्द्रा-
10. जाह्नवः ॥⁽¹⁾
 तस्मासीत्तनयः सतां सविनयः सामंतसोमंतिनी-
 वैधव्यप्रतसदुर्गुणगुणः सत्पुण्यपञ्चापणः ॥ —[11.]
 चतुरस्तुरगाकटी रेवन्त इव गोवनः ॥⁽¹⁾
 सौदर्यदम्पकंद-
11. यो यं दृष्ट्वा नंगतां गतः ॥¹⁴—[12.]
 श्रीगोवनासं¹⁵[स्तुत ?] [रत्न]सिंहो[धो]रुद्रतमूर्तिस्ततपुण्यकीर्तिः ॥⁽¹⁾
 जितारिचक्रः चितिपालशक्रः श्रीसोऽदेवः स्तुतवासुदेवः ॥¹⁶—[13.]
 शरणागतवज्रपंजरः
12. परनारीषु सदा सङ्गीदरः ॥⁽¹⁾
 व्रतसत्यप्रथे युधिष्ठिरः सततं वैरिवधूभयज्वरः ॥¹⁷—[14.]
 स षोडश[श]तधामदेशं दुर्मपुनान्वितं ॥⁽¹⁾
 सोऽदेव दिवं याते शास्त्रं तस्मानुसंभवः ॥¹⁸—[15.]
 त्वामे
13. स्यसुतोपमोऽर्जुनसमः श्रीर्ये निकुंभान्वये
 विख्यातः चितिपालभालतिलकः श्रीगोवनस्यात्मजः ॥⁽¹⁾
 श्रीमद्विष्णुदेववैरिकरटीकंठीरवी¹⁹ यत्करी
 नन्दार्चदसुनं-

¹¹ Metre, Drutavilambita.

¹² Metre, Sloka (Anushtubh).

¹³ Metre, Sārdūlavikrīṭita; and of the next verse.

¹⁴ Metre, Sloka (Anushtubh).

¹⁵ I am somewhat doubtful about the sign of *anuvāda* of श्री.

¹⁶ Metre, Upajāti.

¹⁷ Metre, Vaitālīya.

¹⁸ Metre, Sloka (Anushtubh).

¹⁹ By the rules of grammar we should expect करटिकंठीरवी; but the final vowel of the first member of the compound has been lengthened for the sake of the metre.

- L. 14. दने [तत]मतिहेमाडिदेवधरं ॥ १६—[16.]
 गण्डिन्यवंशे कविचक्रवर्त्ती विविक्तमोभूतनयोष्य जातः ॥(1)
 यो भोजराजेन कृताभिधानो विद्यापतिभास्करभट्टना-
 15. मा ॥ १७—[17.]
 तस्माद्गोविन्दसर्वेशो जातो गोविन्दसंनिभः ॥(1)
 प्रभाकरः सुतस्तस्मात्प्रभाकर इवापरः ॥ १८—[18.]
 तस्मात्प्रभाकरो जातः सतां पूरणेनमनोरथः ॥(1)
 श्रीमन्महेन्द्राचार्य-
 16. स्ततोऽजनि कवीश्वरः ॥ —[19.]
 तस्मिन् कविर्द्वन्द्वदितपदः सहदेविद्यालता-
 कंदः कंसरिपुप्रसादितपदः सर्वज्ञविद्यासदः ।
 यच्छि(च्छि)ष्टैः सह कोपि नो विवदितुं
 17. दक्षो विवादी कवि-
 श्रीमान्भास्करकीविदः समभवत्कलीर्त्तिपुष्पान्वितः ॥ २०—[20.]
 लक्ष्मीधराख्योऽखिलसूरिसुख्यो वेदार्थवित्कारिकचक्रवर्त्ती ॥(1)
 कतुल्ल(कृ)याकांडविचार-
 18. सारविशारदी भास्करनंदनोभूत् ॥ २१—[21.]
 सर्वशास्त्रार्थदक्षोऽयमिति मत्वा पुरादतः ॥(1)
 जैत्रपालेन यो नीतः कृतश्च विवुधाघणीः ॥ २२—[22.]
 तस्मात्पुनः सिध्दचक्रवर्त्ति-
 19. दैवज्ञवर्त्तोजनि चंगदेवः ॥(1)
 श्रीभास्कराचार्यनिवध्व(ध)शास्त्रविस्तारहेतोः कुरुते मठं यः ॥ २३—[23.]
 भास्कररचितसंथाः सिद्धांतशिरीमणिप्रसुधाः ॥(1)
 तद्वंशकृताचार्य व्या-
 20. ख्येया मन्मथे नियमात् ॥ २४—[24.]
 श्रीमोहदेवेन मठाय दत्तं हेमाडिना किञ्चि(चि)दिहापरैश्च ।
 भूम्यादि सर्वे प्रतिपालनीयं भविष्यभूपैर्वैपुष्पवृक्षैः ॥ २५—[25.]
 21. स्वस्ति श्रीशाले ११२८ प्रभवसंवत्सरे यावणमासे पौर्णमास्यां चंद्रपक्षसमये श्रीमोहदेवेन
 सर्वजनसंनिधौ(धौ) हस्तीदकपूर्वकं निजगुरुचितमठायायस्थानं
 22. दत्तं ॥ तथाया ॥^{२४} इयां पाटणीं जे केने उघटे तेजाचा असि पावजो राउला जेंता याहका-
 पासो तो मठा दोहला । ब्राह्मणां जे विक[ति] यापासो ब्रह्मोत्तर ते ब्राह्मणी दोहले ॥ याह-
 23. कापासो दामाचा वीसोवा चासपाठी नग[रि] दोहला ॥ तलदा इया बैला सिध[वि] ॥
 बाहीरिला चासपाठी गिधवे याहकापासो ॥ पांच पोफली याहकापासो ॥ पंच-

^{२४} Metre, Śārdūlavikrāṇṭha.^{२५} Metre, Upajāti.^{२६} Metre, Śloka (Anuṣṭubh); and of the next verse.^{२७} Metre, Śārdūlavikrāṇṭha.^{२८} Metre, Upajāti.^{२९} Metre, Śloka (Anuṣṭubh).^{३०} Metre, Indravajrā.^{३१} Metre, Upajāti.^{३२} Metre, Upajāti.^{३३} The following passage has been carefully copied from the impressions, and all akṣaras, the reading of which appeared to be doubtful, have been enclosed in brackets. As I do not understand the original, I may have made mistakes in dividing the words of the text.

- L. 24. स्नेहापाणि आदाशाची लोटि मठा दीदली ॥ जेती घाणे वांछति तेतीयां प्रति पत्नी पत्नी
तेला ॥ एव [जे] मविजे ते मदीचेन मापे मवावे मापाड मठा चर्च ॥ चर्च
25. मापहारी । [ह]पाचे मूक । तथा भूमि ॥ चतुराघाटविशुद्ध [घोडु?] घाम ॥ च-वाले-
कामतामधे च - बंटा ॥ एकल - [टा] ॥ पंडिता [चा ?] कामतु ॥ [ची] ते घा-
26. मीचा [क ?] रा ॥ घामो [जी] ची [च] सोडि [चा] ॥

TRANSLATION.

Om! Adoration to the ruler²⁵ of the Ganas!

(Verse 1.) Accomplished²⁶ may, charming like the planets, the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, ever preserve you from the darkness arising from this mundane existence!

(2-4.) Triumphant is the illustrious Bhāskarāchārya whose feet²⁷ are revered by the wise,²⁸—(he who was) eminently learned in Bhaṭṭa's²⁹ doctrine, unique in the Sāṃkhya, an independent thinker in the Tantra, possessed of unblemished knowledge of the Veda, (and) great in mechanics and other arts; who laid down the law in metrics, was deeply versed in the Vaiśeṣika system, might have instructed the illustrious Prabhākara in his own doctrine, was in poetics (himself) a poet, (and) like unto the three-eyed (god Śiva) in the three branches (of the Jyotiṣa), the multifarious Gaṇita and the rest.

(5.) May blessings rest on the illustrious race of Yadu with everything pertaining to it, (a race) in which Viṣṇu himself was born, to protect the trembling universe!

(6.) (In this race) was born the illustrious prince Bhillama, a lion to the furious combined arrays of the roaring Gārjara elephants, skilful in cleaving the broad breasts of the Lāṭas, (and) a thorn in the hearts of the Karpāṭas. (And) here there was the crest-jewel of princes, the illustrious Jaitrapāla, who put an end to the pleasures of the beloved ones of the distressed ladies of Andhra.

(7.) From the illustrious Jaitrapāla sprang, (in truth) a part of the beloved of Lakṣmī, Siṃghaṇa, who escaped (the ills of) this mundane existence (?); a ruler of the earth who acquired great might on the battle-fields, who in the van of the fight struck down the prince ruling over Mathurā (and) the lord of Kāśī, (and) by whose young dependent even that valorous Hammira was defeated.

(8.) In former days Puruṣottama became incarnate for the good of the world in Yadu's family. He it is who here is conquering the whole earth (and) who protects me,—the ruler of the earth, the lord Siṃha.

Now for the description of the family of the dependents:—

(9.) May fortune attend the illustrious solar race in which the prince Nikumbha born, whose descendant was Rāma!

(10.) In this (race) was the illustrious prince, named Kṛishṇarāja, who defeated

²⁵ I.e. either Śiva or Gaṇeśa.

²⁶ The verse being incomplete, it is impossible to say whether the word *siddha* with which it opens should be construed with what follows or be taken separately. But it is clear that *siddha* is used at the beginning to make the inscription commence with a word of auspicious import.

²⁷ Or, possibly, 'words.'

²⁸ Or, 'the gods.'

²⁹ I.e. Kumārilabhaṭṭa's.

the rulers of the earth, meditated solely on the lord of Lakshmi, (and) bent his thoughts on revering gods and Brāhmanas. Since in the qualities of bravery, generosity, discrimination and prowess none else was his equal, he obtained that title which had been gained by the foremost of the Pāṇḍavas,—(the title of) Dharmarāja.⁴⁰

(*Vs. 11 and 12.*) From him sprang a son, the illustrious Indrarāja, of far-reaching intelligence (and) endowed with eminent prowess; a hero, whose head was fanned⁴¹ by the wives of his enemies. And he had a son, gracious to the good, expert in teaching the wives of (hostile) feudatories the vow of widowhood, endowed with sterling qualities (and) a store-house of religious merit,—Govana, skilful as a rider of horses like Revanta, at whose sight the god of love, proud as he was of his beauty, left the body.⁴²

(13.) From the illustrious Govana, an ocean, as it were, containing countless jewels, sprang, a very Indra among the rulers of the earth, the illustrious Soideva, who spread the fame of his religious merit, conquered the hosts of enemies, (and) adored Vāsudeva;

(14.) A cage of adamant to (shelter) those who sought his protection, always a brother to others' wives, in keeping the vow of truth a very Yudhishtira, (and) ever a fever of terror to the enemies' wives.

(15 and 16.) Since Soideva has gone to heaven, his younger brother rules here 'the country of the sixteen-hundred villages' with its forts and towns. May he, Hemādideva, the son of the illustrious Govana, whose thoughts are fixed on Nanda's son,⁴³ long live happily,—he who in liberality resembles the son⁴⁴ of the Sun, (and) who in bravery is like Arjuna; that famous frontal ornament of the princes in Nikumbha's family, whose hand is a lion to the elephants of the enemies of the illustrious Simghana⁴⁵—

(17.) In the Śāṇḍilya race was the king of poets Trivikrama. To him was born a son, named Bhāskarabhaṭṭa, on whom king Bhoja conferred the title of Vidyapati.

(18.) From him was born Govinda, the omniscient, like unto Govinda; (and) he had a son, a second Sun, as it were, Prabhākara.

(19.) From him was born Manoratha, who fulfilled the desires of the good; (and) from him, the illustrious Maheśvarāchārya, the chief of poets.

(20.) His son was the illustrious Bhāskara, the learned, endowed with good fame and religious merit, the root (as it were) of the creeper—true knowledge of the Veda, (and) an omniscient seat of learning; whose feet were revered by crowds of poets, while his words were rendered perspicuous by the enemy⁴⁶ of Kama, (and) with whose disciples no disputant anywhere was able to compete.

(21.) Bhāskara's son was Lakshmidhara, the chief of all sages, who knew the meaning of the Veda, (and) who was the king of logicians (and) conversant with the essence of discussions on the subject of sacrificial rites.

(22.) Judging him to be well acquainted with the contents of all the Śāstras, Jai-trapāla took him away from this town and made him chief of the learned.

⁴⁰ *Id.* 'king of justice,' an epithet of Yudhishtira.

⁴¹ This is not the ordinary meaning of *vidāṇa*, but I see no other way of translating the word.

⁴² The original has a play on the word *ānāga*, 'the bodiless one,' which is one of the names of the god of love.

⁴³ *Id.* Vishnu.

⁴⁴ *Id.* Karna.

⁴⁵ Or, 'whose hand is to the enemies of the illustrious Simghana what the lion is to elephants.'

⁴⁶ *Id.* Vishnu-Krishna.

(*Fe. 23 and 24.*) To him was born a son, Chaṅgadeva, (*who became*) chief astrologer of king Siṃghana; who, to spread the doctrines promulgated by the illustrious Bhāskarāchārya, has founded^c a college, (*enjoining*) that in (*this*) his college the *Siddhāntaśiromani* and other works composed by Bhāskara, as well as other works by members of his family, shall be necessarily expounded.

(25.) The land and whatever else has been given here to the college by the illustrious Soḍeva, by Hemāḍi and by others, should be protected by future rulers for the great increase of (*their*) religious merit!

May it be well! In Śaka 1128, in the year Prabhava, on the full-moon day in the month Śrāvaṇa, at the time of an eclipse of the moon, the illustrious Soḍeva, in the presence of all the people, granted to the college founded by his preceptor, (*confirming the gift*) by (*pouring out*) water from his hand, sources of income, as follows:—^d

XL.—BEGUR STONE INSCRIPTION OF THE GANGA KING EREYAPPARASA.

By J. F. FLEET, B.O.C.S., M.R.A.S., C.I.E.

This inscription was originally brought to notice by Colonel Henry Dixon, H. M.'s 22nd Regiment, Madras Native Infantry, in his photographic collection, published in 1865, of inscriptions on stone and copper from various places in the Maisūr territory. A print from his negative has been published in my *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 247. And Mr. Rice has given a reading of the text, and a translation, in his *Mysore Inscriptions*, p. 209f., with a lithograph of the entire stone (*id.* Frontispiece). His reading, however, contains many inaccuracies; and his translation is but little in accordance with the real meaning of the original. I edit the inscription partly from the photograph, and partly from a very good inked estampage, for which I am indebted to the kindness of Dr. Hultzsch. The photograph is for the most part very clear and legible; but it fails to give the proper reading in line 1, and at the commencement of line 2. The estampage has made the text perfectly clear and intelligible here; and has also cleared up one or two minor points that were rather doubtful in the photograph.

Begur is a village about six miles south by east from Bangalore (properly Beṅgaḷūr), the chief town of the Bangalore District in Maisūr. It is shewn in the map, Indian Atlas, Sheet No. 60, as 'Baigoor,' in Lat. 13° 53', Long. 77° 41'. It is mentioned in lines 5 and 6 of this record by the older name of Bempūr or Bempūru. The inscription is on a stone-tablet, measuring about 6' 6" broad by 6' 8" high, which was found at this village, and is now in the Museum at Bangalore.

The chief part of the writing is in six lines, covering a space of about 6' 6" broad by 1' 5" high, which run right across the upper part of the stone. And each of these six lines is separated from the next by a line cut in the stone from end to end; this is a peculiarity which I have not as yet met with in any other inscription. There are also six short lines running on in continuation down the proper right side; the same number on

^c The original has the present tense 'he founds.'

^d The following passage, which is not Sanskrit, I do not understand. Its general sense appears to be, that Soḍeva allowed the college to levy certain taxes from tradesmen and manufacturers, and also assigned to it the income from one or more villages, the name or names of which may be contained in the concluding lines of the inscription.

the proper left side; and the name of a village (line 13) near the centre below line 6. Except in some places along the top of line 1, the inscription is very well preserved; and it is legible throughout without the slightest doubt. — The rest of the stone is occupied by sculptures. The principal division of them represents a battle-scene. The troops on the proper right side are led by a man on horseback, sword in hand, whose rank is indicated by his head-dress and by some umbrellas, one of which is apparently a triple one. Behind him, there are two followers on horseback. In front of him, there is a man on foot, blowing a horn; and beyond the latter there is another horseman. The troops on the proper left side are led by a man on an elephant, wielding a spear, whose rank again is indicated by his head-dress. He is attended by an archer in the howdah, and by a separate follower on horseback. Behind the elephant there seem to be two supernatural beings; one of them being possibly Bhairava, and the other Kālī, as proposed by Mr. Rice. The centre and the foreground shew the fight between the two parties. Above this scene there is represented the king, seated on a low stool, with his feet resting either on a man kneeling on all fours or on a footstool carved to represent that device, and evidently waiting for news from the field of battle.¹ He is attended by two female *chaurī*-bearers. There is another woman in front of him; and beyond her, a soldier, holding across his right knee either a quiver, or perhaps a large tube for carrying despatches. Behind the king and his *chaurī*-bearers there stands another woman, who seems to be trying to entice into a cage a bird which is perched on the king's uplifted left hand. And behind her again, there is another woman, standing under a flag-staff. — The characters are the so-called Old-Kanarese characters, belonging approximately to the ninth century A.D. The lingual *ḍ*, as distinct from the dental *ḍ*, is formed very clearly in some words, e.g. in *māḍi* and *gaṅgarāḍi*, line 3; in other cases, however, the distinction is not made. The mark attached to the up-stroke of the *l* in *kūḍal*, line 15, which does not appear in the other cases in which this letter is used, seems to be a form of the Kanarese *virāma*, and to give the final *l*; the full form of the word is *kūḍala* or *kūḍala*. The size of the letters varies from about $1\frac{1}{2}$ " to $2\frac{1}{4}$ ". The engraving is bold, deep and good. — The language is Old-Kanarese, with the usual mixture of Sanskrit words in lines 1 to 3. The whole record is in prose. And it presents no particular difficulties, except in the quaintness of the construction. The whole passage from *bīra-mahēndraṇoḥ* to *kaṭnāḍ-ittan* is in reality one unbroken sentence, the component parts of which are connected by verbs in the subjunctive mood. Thus, "when the army attacked" is literally "if the army rises to;" "when there was no room left for the battle-horn" is literally "if the place for the battle-horn perishes;" and "he was pierced and died" is literally "if, having been pierced, he dies." In order to present a readable translation, I have had to follow a more direct construction. — In respect of orthography we may notice (1) the use of *ri* for *ri* in "ālamkrity", line 1-2, though the subscript *ri* itself occurs a little further on, in *śvayam-erita*; (2) the use of *dhāh* for *dhā* in *badhdham*, line 6; (3) the use of *b* for *v* in *bīra*, line 3; (4) the use of *ḥ* for *s* in *śvayam-erita*, line 2; and (5) the use of the Dravidian *l* in all the Sanskrit words, except, of course, as an initial in *lakshmi*, line 2, and except in

¹ Mr. Rice interpreted this part of the sculptures rather differently. But the stone is distinctly a charter (*śāsanā*), not a monumental stone (*nirṇaya*); and consequently this part of it does not represent celestial nymphs waiting for the slain heroes. Also, the central seated figure is plainly a man; not the queen of the nymphs.

of this record may be the Western Chalukya Ayyapa I., still remains possible; but it cannot be taken as at all a certainty.

TEXT.³

- 1 Ōm⁴ Svasti Samasta-bhuvana-vinū(nu)ta⁵-Gaṅgakuḷa-gagana-nirmala-tārāpati
jaladhi-jala-vipulā-valaya-mēkhal[ā]-kaḷāp-āḷam-
- 2 kri(kṛi)ty-añādhīpatya-lakshmi-śva(sva)yamvrita-pati(ti) tādvaḍy⁶-aganita-guṇa-
gana-vibhūṣhaṇa-vibhūṣita-vibhūti śrīmad-Ereyapp-arasaṁ
- 3 pagevar-ellaman-ni[ḥ*]kshatram-māḍi Gaṅgavāḍi-tombhatt[ā*]ṛu-sāsiramuman-
ēka-chhatra⁷-chobhāyeyo[ā]uttam-iḷdu [1*] Bī(vī)ra-Ma-
- 4 hēndranol=kādal-endu Ayyapadēvaṅge sāmanta-sahitaṁ Nāgattaranam⁸ daṇḍuv-
ēḷḍode tumbe pāḍiyol=kādi kāḷegam-imb-a-
- 5 iḷḍode āneyol=ant-iridu sattoḍ-adam kēḷd-Ereyapaṁ⁹ mechchi Irugaṅge Nāgat-
tara-vaṭṭam-gaṭṭi Bempūr[r*]-ppanneradu-
- 6 maṁ śāsana-badhdha(ḍḍha)m Kaluḍā=ittan-Av=āvuv=endode 11 Bempūrū
Tovagūṛū Pūvina-Pullamāṅgala Kūtanidu-Nallūru
- 7 Nallūru-Koma- 13 Sāramvu 11 14 Eḷkuppe Paravūru
- 8 raṅguntā 11¹⁰ I- 15 Kūḍal 1 inītumam
- 9 ggalūru¹¹ 11 Du- 16 pola-mēre-sahita-
- 10 gmonelmalli 17 m-ittan-Ereyapaṁ
- 11 Gaḷamjavā- 18 śavucharan-Nāgara-
- 12 giḷū 11 19 űge [11*] Maṅgaḷa-
mahā-śrī [11*]

TRANSLATION.

Ōm! Hail! While the glorious Ereyapparasa, — whose dignity was adorned with the decoration of a countless number of meritorious qualities, commencing with such (*epithets*) as 'he who is a spotless moon in the sky which is the family of the Gaṅgas, praised throughout the whole world,' (and) 'he who is the lord, chosen by herself, of the goddess of sovereignty over the (*whole*) earth, who has for an ornament round (*her*) waist a zone which is the great circle of the waters of the oceans,' — having deprived all (*his*) enemies of power, was ruling the Gaṅgavāḍi Ninety-six-thousand under the shadow of a single umbrella: ¹²—

(Line 3) — Saying "(We have) to fight against Vira-Mahēndra," the army of the Nāgattara, together with the chieftain (or chieftains), attacked ¹³ Ayyapadēva. And

³ From the inked stampage and the photograph combined.

⁴ Represented by a plain symbol.

⁵ The syllable *ad* is quite spoilt in the photograph, where it appears to be *da*. We have a similar instance of the lengthening of the *a* of *nata*, in *pranāteya*, *Ind. Ant.* vol. XIX, p. 273, line 23; see also *id.* line 11 and note 11.

⁶ Read *tāvad-dy*.

⁷ Read *chakhatra*.

⁸ The *anandara* here is quite distinct; but we must strike it out, and read the genitive *nāgattarasa*.

⁹ Properly there should be the double *pp* in the fourth syllable of this name. It occurs again, however, with the single *p*, in line 17; and I have therefore left it without correction.

¹⁰ The punctuation in this part of the record is rather capricious.

¹¹ The *ā* of the syllable *iā* has failed to appear in the photograph at all. But it is quite distinct in the stampage.

¹² i.e. 'was reigning as paramount sovereign.'

¹³ *lit.* 'on its rising to, i.e. against.'

when it was overwhelming (*him*),¹⁴ having fought on foot,¹⁵ when there was no room left for (*his*) battle-horn, he mounted an elephant, and there was pierced and died.

(L. 5) — Having heard that, Ereyapa¹⁶ was pleased; and, having bound on Iruga, the fillet called *Nāgattara-patta*,¹⁷ he gave him the Kalnāḍ district, secured by (*this*) charter, (*consisting of*) the Bempūr Twelve (*villages*).¹⁸

(L. 6) — They are as follows:—Bempūra and Tovagūru, Pāvina-Pullamāṅgala, Kūtanidu-Nallūru, Nallūru-Komaraṅganta, Iggaḷūru, Dugmonelmalli and Gaḷaṇ-javāgilu, Sāramvu, Elkuppe, Paravūru, (*and*) Kūḍal.

(L. 15)—This much, with (*a specification of*) the boundaries of the fields, gave Ereyapa to (*his*) follower, the Nāgara.¹⁹ (*May there be*) felicity and great good fortune!

XII.—A STONE INSCRIPTION FROM RANOD (NAROD).

By PROFESSOR F. KIELHORN, PH. D., C.I.E., GÖTTINGEN.

In my account of the Bilhari inscription of the rulers of Chedi, *ante*, pages 253 and 267, I had occasion to mention an inscription at Ranod, published in the *Jour. As. Soc. Beng.*, vol. XVI, pages 1080-88, which, I said, might, when properly edited, serve to elucidate certain passages of the Bilhari inscription, and which, I hoped, would also otherwise prove of historical value. I now have to state that, in the midst of the last hot season, Dr. Führer proceeded to Ranod, and, under considerable difficulties, took two impressions of the inscription thus referred to, which have rendered the preparation of a trustworthy text of it an easy task. Unfortunately, the importance of the inscription has not turned out to be at all proportionate to the trouble which Dr. Führer has taken about it; but my thanks to him are none the less sincere.

Ranod, or, as it is more commonly called in the neighbourhood, Narod (Narvad), is described as an old, decayed town of some size, in the state of Gwālior, about half way between Jhānsī and Guna, and 45 miles due south of Narwar, *Indian Atlas*, quarter-sheet No. 51, S.E., Long. 77° 56' E., Lat. 25° 5' N. The most remarkable building of the place is reported to be an old Hindu palace, of the main part of which a photozincograph is given in Sir A. Cunningham's *Archæol. Surv. of India*, vol. II, Plate lxxxv. In front of it is an open cloister, with suites of rooms at each end, which form three sides of a court-yard; and outside the court-yard is a deep square tank with steps leading down to the water's edge, while close by there is a second tank. Judging from the contents of the inscription, I have no doubt that the building thus described by Sir

¹⁴ *lit.* 'on its swelling, or becoming very numerous.'

¹⁵ *lit.* 'on the road.'

¹⁶ See note 9, above.

¹⁷ Compare the *śaṅkha-parjarepu-patta*, which, with the title of Tribhuvanachāri, Vikramāditya II. presented to the architect of his temple at Pattadakal; see *Ind. Ant.* vol. X, p. 164.

¹⁸ The absence of any euphonic suffix with the word *kalāḍ*, prevents our translating "the Bempūr Twelve and the Kalnāḍ district," and shews that the Kalnāḍ district consisted of the Bempūr Twelve.

¹⁹ This is the only expression in the whole record, the meaning of which has remained at all doubtful. *Sarvachara*, or more properly *śarvachara*, must be a corruption of the Sanskrit *śaśachara*, 'a companion, a follower.' And *śaśachara* is I should think, a mistake for *śaśattaraṅga*, 'to the Nāgattara.'

A. Cunningham¹ was really a Maṭha or residence of ascetics, and that one of the existing tanks is the very tank the construction of which is recorded in this inscription.

The inscription is engraved on an erect tablet in the left end wall of the lower verandah of the main building. It consists of 64 lines of writing, which cover a space of 6' 11" high by 2' 10½" broad. The writing is nearly throughout in a state of perfect preservation, so that almost everything may be read with absolute certainty. The average size of the letters is between ⅜" and ½". The characters are Nāgarī of the 10th or 11th century; they were written on the stone by Rudra, and engraved by Jejjāka (line 64). The language is Sanskrit; and, excepting the introductory *om namo Śivāya* and the words *Rudrena likhitā* at the end, the inscription is in verse. It was composed by Devadatta, and delineated or copied out (*varṇitā*) by his son Haradatta (verses 68 and 69). As regards grammar and orthography, there are few things which need be drawn attention to. Except in the word *divisadām*, in line 32, for which in classical Sanskrit we should have expected *divishadām*, the sibilants are everywhere employed in their proper places. The letter *ḍ* is throughout denoted by the sign for *ṣ*. Instead of *anusvāra*, we have the guttural nasal in *vr̥ṇhīlāni*, line 1, and the dental in *ḥreydasi*, line 3, and *-sani*, line 9; and instead of *ri*, the vowel *ṛi* in *udṛikta*, line 22. Before *r* the consonant *t* is nine times doubled, e.g., in *ttripura*, line 5, *māttram*, line 22, *yattrā*, lines 31 and 57; and the word *ujjvala* is, as usually, spelt *ujjala*, in lines 50 and 56. A wrong *sandhi* we have in *phalam=vipula*, line 6, and in *Kim-rāmṛita*, line 57; and wrong grammatical forms are *āpya* for *āpteā*, in line 11, and *samudīgamānaḥ* for *samudyān*, or *samudayan*, in line 7. Besides, I may draw attention to the unusual noun *parishvashkoṇi*, in line 4, and to the verb *ud-akhoṭi*, in line 64, derived from *ut-khuṭ*, 'to cut or engrave,' which has not been met with elsewhere.

Considering that the language is generally plain and easy to understand, and that the inscription offers very little that can be of value to the historian, it will be sufficient to give the following short abstract of the contents:—

After the introductory "om, adoration to Śiva," and five verses in honour of Gaṇeśa (Vināyaka), Sarasvatī, and Śiva (Śambhu, Dhārjaṭi, Tripura-vijayin), the inscription records (in verse 6) that Śiva (Purāri) once pleased Brahman by offering him a sacrifice, the result of which was the origin of the family or line of sages which will be treated of in the following (v. 7). In it, there was a sage who is described as Kadambaguhādhivāsīn, 'the inhabitant of Kadambaguhā'; from him sprang the sage Śaṅkhamathikādhīpati, 'the superintendent of Śaṅkhamathikā'; next came Terambipāla, 'the protector of Terambi'; then Āmardakatīrthanātha, 'the lord of Āmardakatīrtha'; and after him Purandara (vv. 8-10). When the king, the illustrious Avanti or Avantivarman, who was desirous of being initiated in the doctrines of the Śaiva faith, heard of the great holiness of this sage, he resolved to bring him to his own country. He accordingly went to Upendrapura, induced the sage to accede to his request, was initiated by him in the Śaiva faith, and duly rewarded him (vv. 11-13). Purandara then founded a Maṭha, or residence of ascetics, at Mattamayūra, the prince's town; and he also established another Maṭha, at Raṇipadra, the place where the inscription is (vv. 14 and 15). Next came Kavachāśiva; his disciple was Sadāśiva; and he was succeeded by Hṛidayeśa (vv. 16-21). Hṛidayeśa's disciple was Vyomaśiva

¹ See his *Archaeol. Survey of India*, vol. II, pages 303-305. It will be seen below that the inscription mentions no king Somaśa or Somaśvara, and no town Mājāpura.

(Vyomasambhu, or Vyomeśa), whose holiness and learning, in which he surpassed all manner of devotees and learned men (the Śākya or Buddhists, who are compared to elephants, the jackal-like Jainas, and others), are eulogised in verses 22-42. He restored to Ranipadra its former splendour, repaired and enlarged the Maṭha, erected temples and set up statues of Śiva, and he in particular built a magnificent tank, to the description of which no less than twenty verses of the inscription are devoted (vv. 45-64). Verse 65 expresses the wish that the tank may last for ever; and v. 66 forbids the planting of trees near it. And, finally, v. 67 forbids the ascetics to sleep on beds and to allow women to pass the night within the Maṭha.—The inscription is not dated, but it may on palaeographical grounds be assigned to the end of the 10th or the beginning of the 11th century A.D.

Of the individuals mentioned in the above, only the prince Avanti or Avantivarman would be likely to interest the historian; but we know nothing about him from other sources, and I can only suggest that he may be related to the Chaulukya princes Avanivarman, Sadhanva, and Simhavarman, the ancestors of the Chedi queen Nohalā, who are mentioned in verses 34 and 35 of the Bilhari inscription, and that he cannot have lived later than the second half of the 9th century. Of the places, Ranipadra I take to be Ranod itself; Mattamayūra, the town of Avantivarman, and Upendrapura (or Vishnupura?), the original dwelling-place of the sage Purandara, I am unable to identify. As regards Kadambaguhā and the other localities from which the earlier sages receive their appellations, I would suggest that Terambi may be identified with Terahi, which is five miles to the south-east of Ranod, and Kadambaguhā with Kadwain or Kadwāha, a place which is about six miles south of Terahi, and where there are even now four standing temples and the ruins of nine others.¹

Of the sages themselves, Purandara is evidently the personage called Mattamayūranātha, 'the lord of Mattamayūra', in verse 49 of the Bilhari inscription. And the account given of him and of his having initiated Avantivarman in the Śaiva faith, in the present inscription, shows that we must read the second half of that verse, one or two *aksharas* of which were indistinct in the impressions, and the exact meaning of which was not apparent at the time, thus:—

*niḥśeṣa-kalmasha-mashīm-apahṛitya yena
saṅkrāmitam=para-mahō nṛpater=Avanteḥ ||*

and must translate:—'who, when he had removed every stain of impurity from the prince Avanti, communicated (to him) supreme splendour (by initiating him in the Śaiva faith).'

Of the other sages, the Bilhari inscription too mentions Sadāśiva and Hṛidayaśiva (Hridayeśa); but in the place of Kavaśhaśiva that inscription has Dharmasambhu, and between Sadāśiva and Hṛidayaśiva it interposes two other sages, one described as Mādhumateya, and the other called Chōdāśiva.

I owe to the kindness of Mr. Fleet a rough rubbing, received from Sir A. Cunningham, of a third inscription which treats of the same line of Śaiva ascetics that is eulogized in the Ranod and Bilhari inscriptions. This third inscription is at Chandrehe on the Son river in Rewa, and has been previously mentioned by Mr. Beglar in *Archaeol.*

¹ See *Archaeol. Survey of India*, vol. XXI, pages 176 and 177.

Surv. of India, vol. XIII, page 8. It is on two slabs of stone, each measuring about 3' 2" broad by 1' 4" high, and consists of 27 lines. According to Mr. Beglar it contains the date *Samvat 324 Phālguna-sudi 6*, the year of which Mr. Beglar proposes to alter to 1324. But the inscription is really dated *Samvat 724 Phālguna-sudi 5*, and, from the style of the writing and the locality in which the inscription was put up, this date must be referred to the Chedi era, so that the year corresponds to A.D. 972-3. Like the Ranod inscription, this one also appears to be of slight importance,¹ and I here refer to it chiefly because in line 5 it mentions, apparently in connection with Mattamayūra, the sage Purandara of the present inscription. For since Purandara, in the Chandrehe inscription, is followed by about five more generations of sages, the date of the inscription proves beyond doubt, what I have intimated above, that that sage, and with him the prince Avantivarman, cannot possibly be placed later than the end of the 9th century A.D.

TEXT.²

- L. 1. श्री नमः शिवाय ॥
 प्राष्टपेक्षनवाभोदगर्जितौर्जित्वजिनि वः ।
 वेनायकानि निवृन्तु निर्विघ्नं वृद्धितान्वयम्³ ॥⁴—[1].
 प्रसन्नौजस्मिधुर-
 2. व्यक्ताव्यक्तरूपभाक् ।
 देवता वाक्सरिद्वेद्युदे स्ताहः सरस्वती ॥—[2].
 संपूर्णाङ्गमशेषकल्मषमुषः सम्यग्रमध्यादरा-
 इरं पादतलाव-
 3. घटननमत्कैलासनयत्स्थिति ।
 सानन्दं युगपत्पुरासुरसभासंरम्भदत्तव्यं
 शम्भोज्ञास्त्रपरिग्रहस्य दिग्यतु त्रैयान्त्रि⁵ वः स्नानकम्⁶ ॥⁷—[3].
 चरणभरावनता-
 4. वनिविनमत्कमठोरुकर्यराभोगा ।
 नाव्यस्य धूर्जटेर्धुरि वर्षपरिष्वक्की जयति ॥⁸—[4].
 उत्तिमो दण्डपादो सहगणमुहुभिः सार्धमुत्तमभ्य भूयः
 प्रायाद्यावत्क्षसीमाम-
 5. परपदभरभट्टपृष्ठा क भूमिः ।
 दत्तदौल्येपि रङ्गे गगनतलचलचारिकाचारहृत्ते-

¹ My rubbing is so indistinct that I am unable to give an accurate account of the contents of the inscription. But so far as I can see, it records the construction of a tank and some buildings by a sage Prāntasīra, and their restoration by the sage's disciple Pralodhasīra. The spiritual ancestors of Prāntasīra appear to be Purandara, Śikhāśīra (who seems to be called Madhumati-pati, an appellation which may explain the name Mādhumatya of the Bilhari inscription), and Prabhāśīra. The inscription, which is in verse, was composed by the poet Dhāmasa, the son of Jelka and Anarika, and grandson of Mahuka, and engraved by Dāmodara, the son of Lakshmidhara and younger brother of Vāsudera.

Perhaps I may here draw attention to a note on page 5 of *Archaeol. Survey of India*, vol. XIII, according to which there is in the Asiatic Society's collection a rubbing of an inscription from Makundpur (which is near Chandrehe), dated in (apparently Chedi) Samvat 772. It is very desirable that this inscription should be examined.

² From two impressions, prepared by Dr. Führer, and supplied to me by the Editor.

³ Read वेदिना⁹.

⁴ Metre of verses 1 and 2, Śloka (Anuṣṭubh).

⁵ Read त्रैयान्त्रि.

⁶ Metre, Śārdūlavikīrṇita.

⁷ Metre, Āryā.

स्त्रायन्तां वस्त्रिसन्धं लिपुरविजयिनस्ताण्डवक्रीडितानि ॥¹⁰ —[5].
भक्त्योपसन्नं स्त्रिरभक्तिगम्यः प-

L. 6.

झामनं दारुवनेतिरस्ये ।

विधाय यज्ञं विधिना विधिन्नः किलानुजघाह पुरा पुरारिः ॥¹¹ —[6].

¹²यच्छन्मलम्बिपुलनिर्वृतिवीजमुच्चैः पूर्वोत्तरं विपुलवर्द्धितभूरिशक्तः ।

तस्माद-

7.

पूर्वं उदभृन्मुनिवंश एष निर्घन्विरन्तरतिभारतरोस्तुरन्तुः ॥¹³ —[7].

तस्मिन्मुनिः सकललोकनमस्त्रमूर्तिरिन्दूपमः प्रतिदिनं समुदीयमानः ।

श्रीमानभृद्भुवि कदम्ब(म्ब)गुहाविवासी तस्माच्च श-

8.

हमठिकादिपतिर्मुनीन्द्रः ॥ —[8].

तेरस्मि(म्बि)पालः प्रमयाधिपस्य तुलां दधत्कामजयोदयेन ।

ततोभवद्वूरितपास्ततोपि सत्स्यातिरामहृकतीर्थनाथः ॥¹⁴ —[9].

तस्मा-

9.

त्पुरन्दरगुरुर्गुरुवद्विरम्भः प्रज्ञातिरेकजनितस्य व(व)भूव भूमिः ।

यस्याधुनापि विवु(वु)धैरितिकृत्वशक्ति¹⁵ व्याहृत्यते न वचनं नयमार्गविद्धिः ॥¹⁶ —[10].

वन्द्यः कोपि चका-

10.

स्वचिन्ममहिमा तुल्यं मुनिर्मास्रता

राजसुत्तमशब्द(ब्द)पूर्वशिशुराभ्यर्णमकीर्णयुतिः ।

दीक्षाधीति वचो निगम्य सुकृती चारोक्तसुर्वीपति-

यस्त्वेहानयनाय यत्नमकरो-

11.

श्रीमानवन्तिः पुरा ॥¹⁷ —[11].

गत्वा तपस्वन्तमुपेन्दपूर्वं पुरे तदा श्रीमदवन्तिवर्मा ।

भृशं समाराध्य तमात्मभूमिं कथञ्चिदानीय चकार पूताम् ॥¹⁸ —[12].

श्वयोपसथाप्य च सम्यगैशीं

12.

दीक्षां स दक्षो गुरुदक्षिणार्थम् ।

निवेद्य यच्चै निजराज्यसारं स्वजन्मसाफल्यमवाप भूपः ॥ —[13].

स कारयामास समृद्धिभाजं मुनिर्घटं सन्मुनिरत्न-

13.

भूमिम् ।

प्रसिद्धमावारिधि मेरुकल्पं श्रीमत्पुरे मत्तमयूरनाम्नि ॥ —[14].

पुनर्द्वितीयं स्वयमर्चितोयो गुणैर्मुनीन्द्रो रणिपदसंज्ञम् ।

तपोवनं चेष्टमठं वि-

14.

धाय प्रष्ठः प्रतिष्ठां परमां निनाय ॥ —[15].

धामोदतः कवचपूर्वशिवाभिधानो लोकप्रियः कवचवद्दृष्टगतिः ।

यः सर्वतो वहति संयति संयताङ्गो

¹⁰ Metre, Śrāgadharā.

¹¹ Metre, Upajāti.

¹² Read यच्छन्मलम्बि.

¹³ Metre of verses 7 and 8, Vasantatilakā.

¹⁴ Metre, Upajāti.

¹⁵ Read *वसि.

¹⁶ Metre, Vasantatilakā.

¹⁷ Metre, Śārdūlavikrīṭita.

¹⁸ Metre of verses 12—15 Upajāti.

- L. 15. दाढ्यं गुणाच्चमिति कामशरैरभेद्यः ॥¹⁹ —[16].
 सदाशिवस्तस्य च शिष्य आसीत्सदा शिवः सर्वजनस्य ज्ञात्वा ।
 तपोवनं यो रणिपट्टनाम प्रसाधयामास
16. तपःसम्पदा ॥²⁰ —[17].
 अस्मादनत्पादुदयाद्रिकल्पाञ्जली (अं) दयोभूदयेशमंजः ।
 आचार्यसूर्यस्तमसां विदार्य प्रकाममौदार्यमहार्यवीर्यः ॥²¹ —[18].
 निरवधि वर्धते न च वि(वि)-
17. भक्तिं पुरो लघुभावमात्मनः
 प्रसरति दिङ्मुखेषु न च चलति मनागपि भार्यामंस्थितेः ।
 स्फुरति समस्तवर्णकचितं न च मुच्यति चारुश्रवता-
 मलमधुनापि यस्य
18. कृतिनोद्धतमित्यमहर्षिंशं यशः ॥²² —[19].
 यस्यान्तेन्द्रियनिषेधे निजगुरुस्थानान्धलंकुर्वतः
 प्रीतिः पावपरिघहे च दधतः साधूपभोग्याः श्रियः ।
 स्वभ्य-
19. स्तान्त्रिलयास्तनिर्मलमतेरासीत् एकः परं
 कान्यैः स्त्रोदरपूर्तिमात्ररतिभिस्तृष्णाभिभूतैः कथा ॥²³ —[20].
 यदि गुणकीर्तनमधुना निःशेषं तस्य साधु वि-
20. वृणोमि ।
 तद्वत् कोर्त्तिमिमां नावसरः प्रस्तुतां तदलम् ॥²⁴ —[21].
 षोडश्याङ्गुलभारदुर्वहधुरानिर्व्यटवीर्योदयः
 शिष्यः शिष्यवतां विशेषक इव प्रस्ताव-
21. मुख्यः सताम् ।
 श्रीमान्श्रीमशिवहयः समुभवत्तस्यापि तादृक्पुन-
 र्यादम्भूरिभिरुद्यमद्वुततमैस्तैस्तपोभिर्भवेत् ॥²⁵ —[22].
 स्त्राघां जन्म जगत्तयेपि दधतः शेषस्य
22. तस्य चमा-
 मस्य व्योमपदादिमनुरचनाख्याताभिधानस्य च ।
 उदरं विपदि प्रजां गुरुभरव्यापारदत्तात्मनो
 यस्योदृ(द्रि)क्तपरोपकारकरुणामासं प्रवृत्तेः फ-
23. लम् ॥ —[23].
 यस्योच्चैश्चरितं चिरात्पुलकश्चहृष्टस्वलयेणिभि-
 र्मञ्जुव्यञ्जितम[न्द]तारगमकैः संगीयते किञ्चरैः ।
 सूर्याचन्दमसोः समं प्रतपतः प्र[ध्वं]स्य²⁶ दूरं

¹⁹ Metro, Vasantatilakā.²⁰ Metro, Upendravajrā.²¹ Metro, Upajātī.²² Metro, Dhṛitāśrī (or Pañchakāvalī); the second line of the verse is incorrect.²³ Metro, Śārdūlavikrīṭa.²⁴ Metro, Āryā.²⁵ Metro of verses 22—24, Śārdūlavikrīṭa.²⁶ The sign of anusvara over the second *akṣara* of this word is doubtful in the original.

L. 24.

तम-

सप्तसप्तदशतर्कणः किमपरै स्तोत्रैर्विचित्रैरपि ॥ —[24].

द्विद्विषसदनुष्ठानो मदिद्विमितभाषितः ।

योन्वतिष्ठत्यतिष्ठावत्यष्टः सद्गतिनां व्रतम् ॥²⁷ —[25].

यः संय-

25. मस्य विनयस्य नयस्य सम्बन्धस्य चारुचरितस्य च कीर्तनस्य ।

एकस्य वसुमिति सद्गुण[सं?] ७ — [स्य] त्वद्वा प्रतिश्रयस्य ह्यं यद्विषयेव वक्षे ॥²⁸ —[26].

सर्व्वं च निर्वृत्तिक-

26. [रे]ण निरन्तरं लब्धो(ब्धो)दयेन धवलिन दिगायतेन ।

वर्तिष्णुनाधिकमलंकृतमेतदिन्द्रोर्ध्वीतिन यस्य च गुण[प्रस]रेण विश्वम् ॥ —[27].

लोकाल्लोकान्तरालभ्रमणपरिणताव-

27. सर्व्वेगप्रवृत्ति-

व्यातूलोत्ताललीलां द्रुतगति तुलयन्ध्यामदिकचक्रवालः ।

निर्दूयाशेषविष्ठाक्रमणपटु रजः पावनैर्व्वर्त्तनैर्द्या-

मारादाश्रयुवानस्तपस उदग-

28. मयस्य दूरं प्रतापः ॥²⁹ —[28].

येनेदं पुरमापदन्वतमसे मयं नियोगाद्विधेः

सत्कीर्त्या रणिपद्रम[भ्रम]चिरादुदुह्य यत्वाचमम् ।

भूषणं शयिनेव निमलत-

29. रत्नारस्फुरतेजसा

सर्व्वान्धुदयेन पीरसहितं नीतं पुनस्ताः श्रियः ॥³⁰ —[29].

स्फारैर्धान्यद्विरस्फुरन्ननिवर्त्तैर्जिःशेषमन्तर्व्वि-

स्वद्वत्तुतुरङ्गमै-

30. मन्दभरोदसैश्च गर्ज्ज्वरैः ।

स्वस्थानस्य विशेषार्णविद्रुतमठस्थोद्दामलक्ष्मीभूतो

भूभागास्तपसा पुनर्व्वरुचः संरेजिरे यस्य च ॥ —[30].

सा ज्ञाया वसतिः स

31. एव विषयस्ते प्राणिनस्ता दिशः

सा भूर्भूमिपतिः स एव किमतस्ते ते प्रदेशाः परम् ।

यत्तास्तेयमशेषसत्व(च)हितकृत्यप्रवृत्तः स्वयं

पु-

32. स्थानां प्रगुणीकृतोवनिच्छजा पुंजो वपुष्मानिव ॥ —[31].

यदाद्यां मनसां च गोचरमतिक्रान्तेन भूखान्वितं

यद्गीतं गुणगर्व्वितैर्हिविस(च)दां दारैरदम्बादरं ।

यत्सत्व(च)ज्वलितैः प्र-

²⁷ Metre, Śloka (Anuashubh).²⁸ Metre of verses 26 and 27, Vasantatilakā.²⁹ Metre, Bragdhara.³⁰ Metre of verses 29—32, Śārdhāvikrānta.

L. 33.

चण्डतपसां तेजोभिरुन्मीलितं

तन्वान्यत्र चरिन्नमुन्नतमतावसैव तावत्स्थितम् ॥ —[32].

पुरा योपि कङ्कादनिश्चितनिजाचं भगवता

विजिग्ये यः कामस्त्रिपुररिपुणाविष्कृतकृपा ।

34. निरुवाचः चान्द्रा तमयमजयत्सङ्गरहितः

सुचीर्णानां स्याद्वा किमिह तपसां दुष्क[र]मिति ॥ ²¹—[33].

स्फारास्फालनघातनिर्हयदलद्वधीरभेरीरव-

व्याजेनोज्ज्वला कुमारचरिता-

35.

कद्रु(द्रु)द्वययन्तपः ।

यस्याराधयतस्त्रिसंध्यमधुतध्यानस्थितेर्द्व्यर्जितं

चैतन्योन्मिहतल्लयोपि समये सद्रूपवेलोक्तवाः ॥ ²²—[34].

स्तुत्वं स्यात्किमिहास्य नाम चरितं न स्यात्सुपुण्या-

36.

यिना-

मा वा(वा)व्यावृत्तकोत्तिसंश्रिततपस्तेजःसमुत्तेजितम् ।

यस्योच्चैरलपूवमनुणगुरु व्र(व्र)ह्माष्टमाडम्ब(म्ब)र-

व्यधैर्द्राव्यतद्वद्वा(वा)हुपरिधैः संधार्यते यज्ञतः ॥ —[35].

सिद्धा-

37.

स्तेषु महेय एष नियतं न्यायेत्तपादो मुनि-

संशरीरे च कणाशिनस्तु कणभुक्काशे द्रुतौ जैमिनिः ।

सांख्येनलमतिः श्रयश्च कपिलो लोकायते सहस्र-

वृ(वृ)द्धौ वु(वु)द्धमते

38.

जिनोक्तिषु जिनः को वाच नायं कृतो ॥ —[36].

यद्भूतं यदनागतं यदधुना किञ्चित्कचिद्वर्तते

सम्यग्दर्शनसंपदा तदखिलं पञ्चान्नमेयं महत् ।

सर्वज्ञः स्फुटमेव

39.

कोपि भगवानन्धः क्षितौ शंकरो

धत्ते किन्तु न शान्तधीर्विषमदृष्टीर्द्रं वपुः केवलम् ॥ —[37].

अस्मिन्नुद्दामधास्त्रि प्रचुरतरतपःसीस्त्रि विख्यातनास्त्रि

सर्वानन्युक्त[सा!]-

40.

स्त्रि क्षितिश्चतुर्भरस्त्रिपुण्यहरिम्नि ।

संपन्नप्रेम्णि सत्सु स्वयशसि निश्चितस्फारसारप्रधिस्त्रि

विद्योत्सर्प्यस्त्रिस्त्रि त्रिभुवनतिलके के गुणा जन्त न स्रुः ॥ ²³—[38].

संलीनं

41.

मुख एव शाक्यकरिणामन्युर्विर्तं गर्जितं

व्रासादास्य च जैनजम्बु(जम्बु)कशतैर्द्व्यर्जितं संज्ञितं ।

सोढं जातु न जैमिनीयहरिणैर्द्विर्जितं वृक्षतं

तस्यान्धद्वगनेशकान-

²¹ Metre, Śikharinī.²² Metre of verses 34—37, Śāradālikākrīḍita.²³ Metre, Śrāṅgīharī.

- L. 42. नपतेः किं स्वात्सुतं प्रसुतम् ॥ ³⁸—[39].
यस्योच्चकैः स्फुरति संतमसं निरख्य तेजः परं प्रतिनिशं प्रतिवासरं च ।
अन्यः स एष ननु चन्द्रमसो रवेच चन्द्रावदातचरितः सुत-
43. रां चकास्ति ॥ ³⁹—[40].
यस्यामलं स्फुरति सद्गुणरत्नचन्द्रमानन्दकारि जगतां जलताविहीनं ।
श्रीश्रीमद्यशुजलधिः स खलु व्युदस्ततृणः सतां समभवद्भुवि कोप्यपूर्वः ॥ —[41].
44. माधुर्यं विनयो नयोनलसता त्यागः क्षमा प्रत्ययः
स्वैर्यं धैर्यमहार्यवीर्यकलितं सद्गु(दु)प्रचर्यन्तापः ।
इत्यादि प्रचिनोमि चेतसि चिरं यद्यत्किमप्यादरा-
त्तत्तत्त-
45. [र्ध्व]मचिन्त्यमस्य महतः कष्मासु वाचां पथि ॥ ⁴⁰—[42].
रेलुः सज्जनरत्नभावजननान्धा सिन्धुवेलावधे-
क्षितं यस्य यथांसि कुन्दकलिकाकोडप्रभाभांश्चपि ।
तस्यायं खलु देव-
46. तायतनवान्वापीनिवेशः शुभः
सोद्यानः प्रवते स्वकीर्त्तिविभवः साक्षादिवानम्बरः ॥ —[43].
शिवयुग्मसुमादेवीनाद्येष्टरविनायको ।
स मठं मन्दिरे रम्यैरयमैतान्य-
47. चीकरत् ॥ ⁴¹—[44].
प्रतिचपं या प्रतिवि(वि)म्ब(म्ब)तां गते सुनिर्मले वारिणि तारकागणे ।
कुसुदतोसहसमुज्जिताप्यलं विभाति विष्वकुमुदैरिवाचिता ॥ ⁴²—[45].
प्रसादमाधुर्यनिकाम-
48. ह्रद्यं विराजते यत्र गभीरमश्वः ।
विडम्ब(म्ब)यत्कल्पाव्यव(व)म्बं विशुद्धवर्णाहितचारुशोभम् ॥ ⁴³—[46].
शैलाकजाभक्तिपरप्रयातपौराङ्गनानूपुरशिञ्जितेन ।
प्रतिचपं
49. या कलहंसनादध्वमं विधत्ते श्रुतिपेशलेन ॥ ⁴⁴—[47].
धृतोदपावावनताङ्गनानां सुखैर्विचित्राधरपत्र(त्र)रम्यैः ।
तोयं गतैर्यां प्रतिवि(वि)म्ब(म्ब)नेन स्र[गा?]रविन्देव वि(वि)भर्त्ति शोभाम् ॥ —[48].
50. अपूर्वविन्यासविशेषकेण विभूषिता या दयितेव दृष्टा ।
सोपानमालावलिचारुमध्या नानन्दयत्कस्य मनो मनोऽज्ञा ॥ —[49].
प्रसादा यत्र भासन्ते कुन्देन्दुकुसुदोज्ज्व(ज्ज)-
51. लाः ।
श्रीश्रीभेषमहोद्यापियशोवीज्रादुरा इव ॥ ⁴⁵—[50].
या नीलकण्ठेन तटोपकण्ठं कृताम्बदा धाम परं सुखस्य ।
प्रसादरम्या रमणीयभूमिः पुरा पुरारिः सद्गुणी चका-

³⁸ Metre, Śārdūlavikrīḍita.³⁹ Metre of verses 40 and 41, Yaśantatilakā.⁴⁰ Metre of verses 42 and 43, Śārdūlavikrīḍita.⁴¹ Metre, Śloka (Anuṣṭubh).⁴² Metre, Vamśastha.⁴³ Metre, Upenḍravajrā.⁴⁴ Metre of verses 47—49, Upaṣṭi.⁴⁵ Metre, Śloka (Anuṣṭubh).

L. 52.

स्ति ॥^a—[51].

यत्प्रविधौ सान्द्रमुधासितित्वा प्रासादमालानुदिनं विभाति ।

भयेन भानोः परिणाममेव ज्योत्स्ना स्थितेवामरसङ्गमूर्त्त्या ॥ —[52].

अभोनिधिसुहृत्तुषारगैलैः सम्यग्नि-

53.

राजयदि कूललोनेः ।

तेनोपमीयेत तदा स्फुटं या समुच्चतैर्वाकिष्टहेर्बिभान्ती ॥ —[53].

अमुक्तमुक्ताफलचारुकान्ति तोयं सदैव प्रतिभाति यत्र ।

अमूर्त्ततावाच्यमसोदुका-

54.

मसुचैरभूमूर्त्तमिवान्तरिक्षम् ॥ —[54].

शरन्नियेवामलचन्द्रकाव्या सरोजलज्जैव सरोजलार्चैः ।

अलंकृता चारुतया व्यधत्त या निर्वृतिं कथं न दृश्यमाना ॥ —[55].

या सर्वदा

55.

नीजभति यन्निकामं सखूपकारं च गभीरतां च ।

जलैरनर्थभृङ्गमास्थितापि फलं तदेतच्च कुलीनतायाः ॥ —[56].

सुगाङ्गवि(वि)म्बे(म्बे) प्रतिभागे या स्फुरत्तरङ्गाङ्गुलिभिर्वि-

56.

लोले ।

अचारुसौन्दर्यविलोचनाय हतामलादगंतलेव भाति ॥^a—[57].

स्विराणि तुङ्गानि सुधोज्ज्वलानि निरन्तराण्यर्वावसुन्दराणि ।

सतां मनांभीय सदानुकूलं विभान्ति यस्याः

57.

सुरमन्दिराणि ॥ —[58].

इदं नभः किन्दवता कुतोऽस्य किम्यासृतन्तत्कथमत्र चित्रम् ।

अङ्गाय यत्नेति वितर्क्युक्तो जलं न निवेतुमलं जनौघः ॥^a—[59].

सखीनभूमिर्भवतु प्रकामं मनोर-

58.

मा द्यौर्वर्ण्यद्वारिदा च ।

तथापि सामान्यगुणादुदस्ता यया विचित्रां रचनां दधत्वा ॥ —[60].

जित्वारिषदुर्लभनर्घमूलं धर्म्यं रताः सन्तु सदैव सन्तः ।

यस्यामितीवाह सुरालया-

59.

लो निलीनपा[राव]तमन्दनादैः^a ॥ —[61].

रङ्गत्तरङ्गातिमनोरमभू रयाङ्गनामोरुपयोधरा या ।

दिक्षु क्षिपन्ती शफरीकटाक्षानचूचुरत्यान्वदृशं प्रियेव ॥ —[62].

यदस्ति किंचित्कचि-

60.

दध्यनिन्द्यमानन्दहेतुर्वर्जतीह वस्तु ।

तदेकदेशे निखिलं विधाय या वेधसोर्ध्वघटितेव रम्या ॥ —[63].

कुचलयमतोव वापीं विभूषयति यदतिमुप्रसिद्धमदः ।

चित्तमिद-

^a Metre of verses 51—56, Upajñti.^a Metre of verses 57 and 58, Upendravajrā.^a Metre of verses 59—63, Upajñti; read चित्रम्?^a The second of the two aksaras in brackets was originally य.

- L. 61. नु विचित्रा या कुवलयमण्यलंकुशे ॥ ⁴⁶—[64].
 स्त्रिरा सैवा वापो गगनशशिर्मौलिर्भगवतो
 भवत्वाचन्द्रार्कमयिततपसो भूरियशसः ।
 यदीये भातीयं शरदमलचन्द्रांशधवला
62. सुराणां सङ्गाली विकटतटपृष्ठे शिखरिणी ॥ ⁴⁷—[65].
 वापीतः निकटं यः पादपमारोपयिष्यति [ब्राह्म]ः ।
 याता स पञ्चपातकयुक्तः खलु दुस्तरे निरये ॥ ⁴⁸—[66].
 पञ्चैव
63. तेषामिह पातकानि स्वप्यन्ति खट्वासु गठा मठे ये ।
 येभ्यन्तरे मूढधियो रजन्वां दास्यन्वनायां वसतिश्च नायाः ॥ ⁴⁹—[67].
 प्रशस्ता देवसंलापपूर्वदत्ताङ्गयेन या ।
64. विहिता मुख्यशब्दा(ब्दा)यां सा [मुदेस्तु सतामियम्] ॥ ⁵⁰—[68].
 देवदत्तसुतेनैवा शरदत्तेन वणिर्णिता ।
 वापो[प्रश]स्तिका रम्या जेज्जालेनोदखोटि च ॥ —[69].
 इद्रेण लिखिता ॥ ❧ ॥

XLII.—HAMPE INSCRIPTION OF KRISHNARAYA, DATED SAKA 1430.

By E. HULTZSCH, PH.D.

The original of this inscription is in the great Śiva temple of Pampāpati' at the modern village of Hampe, which is situated on the southern bank of the Tungabhadra river and at the north-western extremity of the ruins of Vijayanagara. It is engraved on the south and north faces of a stone tablet, which is set up in front of a *mandapa*. The south face is badly mutilated at the bottom. The second half of the inscription, which is in fair preservation, was published by Mr. Fleet from a photograph by Dr. Pigou.¹ A rough transcript and paraphrase of the Sanskrit portion and a translation of the Kanarese portion of the inscription had already before appeared in the *Asiatic Researches*.² I re-edit the whole from an estampage made in 1889.

A second copy of the same inscription is engraved on the north and south faces of another stone tablet, which is set up to the left of the entrance to the Pampāpati temple. This copy is much worn, but helps to ascertain how many verses are lost at the bottom of the south face of the first copy.

⁴⁶ Metre, Āryā.

⁴⁷ Metre, Śikharipi.

⁴⁸ Metre, Āryā.

⁴⁹ Metre, Indrarajak.

⁵⁰ Metre of verses 68 and 69, Śloka (Anuṣṭubh).

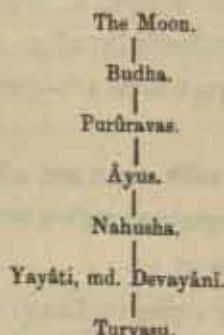
¹ No. 13 on the *Madras Survey Map of Hampe*.

² *Ind. Ant.*, vol. V, pp. 73ff. The photograph was published in the *Inscriptions in Dharwar and Mysore*, issued by Mr. (now Sir) T. C. Hope in 1866, No. 32; and reproduced by the Arch. Survey of Western India in *Pāli, Sanskrit, and Old Canarese Inscriptions* (1878), No. 115.

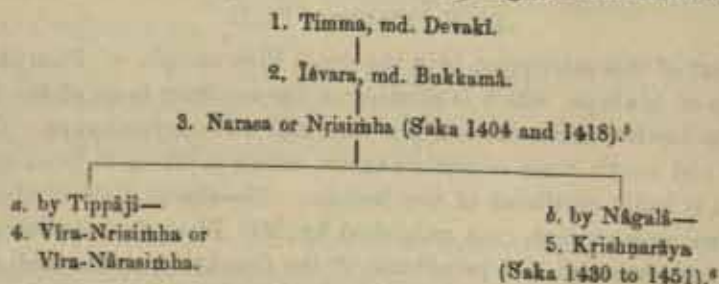
³ Vol. XX, pp. 25 and 39 (fourth inscription), and p. 34 (twelfth inscription).

The inscription opens with 29 Sanskrit verses, which contain a genealogical account of the second Vijayanagara dynasty down to Kṛishnarāya. Then follows a passage in Sanskrit prose, which records a gift to the temple by this king. The document ends with a Kanarese version of the same donation.

The genealogy consists of a mythical and a historical part. The former (verses 3 and 4) runs as follows :—



The historical part begins with verse 5 :—“In his (*viz.*, Turvasu's) race shone king Timma, who was famous among the princes of Tuluva, just as Kṛishna shone in the race of Yadu.” From this verse we learn, first, that the founder of the second Vijayanagara dynasty was a native of Tulu or Northern Malayālam, the country of the Tuluvas. Secondly, he must have been a usurper, as he claims only a mythical relationship to the princes of the first dynasty of Vijayanagara. For, while the kings of this dynasty used to derive their origin from Yadu,⁴ Timma selected, in opposition to his predecessors on the throne, Yadu's younger brother Turvasu as the mythical progenitor of his race. The inscription continues the pedigree from Timma as follows :—



The description of the reigns of these kings is purely conventional. At first sight a historical fact seems to be contained in verse 10, according to which king Narasa conquered Śrīraṅgapattṇa. But a reference to a published inscription of Harihara II.⁷ shows that this verse was borrowed, together with others, from an “office copy” of the first dynasty, in which it had formed part of the description of the reign of Saṃgama. Regarding the successors of Kṛishnarāya, the reader is referred to the *Indian Antiquary*, vol. XIII, p. 154.

⁴ See, e.g., Hultzsch's *South-Indian Inscriptions*, vol. I, pp. 156 and 160.

⁵ *Ibidem*, p. 131, No. 115, and p. 132, No. 119. In both inscriptions the king is called Narasimha.

⁶ The earliest date is that of the present inscription, and the latest that of another inscription at Vijayanagara: *Asiatic Researches*, vol. XX, p. 29.

⁷ *Journal, Bombay Br. R. As. Soc.*, vol. XII, p. 352, lines 17 to 20.

The second part of the inscription, which is written in Sanskrit prose (north face, lines 11 to 25), records that Kṛṣṇadeva-mahārāya gave the village of Siṅga-yakanaha||i to the Śiva temple called Virūpākṣa, and built an assembly-hall (*raṅga-maṇḍapa*) in connection with the same temple. Virūpākṣadeva, the old name of the Pampāpati temple, occurs already in inscriptions of Bukka and Harihara II. of the first dynasty.* By the assembly-hall must be meant the *maṇḍapa*, in front of which the stone tablet is set up. In a verse (30), with which the Sanskrit portion ends, the inscription is called an edict (*śāsana*) of Kṛṣṇarāya.

The same donation is referred to, with some additions, in the Kanarese portion, where, however, the name of the village is spelt Siṅga-yakanaha||i, with an *i* instead of an *e* in the second syllable.⁸ Lines 27f. of the north face contain the date of the grant, Śalivāhana-Śaka-varsha 1430 expired, the Śukla-samvatsara current,¹⁰ Māgha Śu 14, on which day was the festival of the king's coronation. Though no earlier inscriptions of Kṛṣṇarāya are known, it is at present impossible to say, whether the real day of the coronation or an anniversary of it is intended.

In the Sanskrit portion of the inscription occur two Kanarese *birudas*, to which the Sanskrit case-termination is affixed (*bhāṣhege tappuṭa rāyara gaṇḍaḥ*, north face, line 4, and *mūru-rāyara gaṇḍaḥ*, line 5f.), also a Sanskritized form of an Arabic word (*sura-trāna* = سطران, lines 6 and 14) and of a Persian word (*hindu* = هندو, line 6); instead of *rājan*, the Kanarese *tadbhava rāya* is frequently used.

TEXT.

A.—South face.

- L. 1. श्रीकृष्णदेवराय यो
 2. श्रममस्तु । नमस्तुंगमिरसुविचंद्रचामरचार[वे] ।
 3. चैलोक्यनगरारंभमूलसंभाय शंभवे ॥ [१*]
 4. कथापायास्तु तक्षाम प्रत्यहतिमिरापहं । यद्बजोप्यगजोद्-
 5. तं हरिणापि च पूज्यते । [२*] अस्ति सीरमयादेवैश्वर्यमानाकृष्टांशुचेः । नव-
 6. नीतमिवोद्भूतमपनीततमो महः । [३*] तस्मासीत्तनयस्तपोभिरतुलैरन्वर्त्यनामा
 7. बुधः (i) पुण्यैरस्य पुरुरवा भुजबलैरादुर्ध्वाविप्लुतः । तस्मादुर्ध्व-
 8. शोऽस्य तस्य पक्षो बुधे ययातिः क्षिती (i) स्यात्तस्य तु धुर्वर्ध्वसुनिभः¹¹
 9. श्रीदेवयानीपतेः ॥ [४*] तदंगे देवकीजानिर्हिदीपे तिस्रभूपतिः । यशसो तुल्येद्रेषु
 10. यदोः कृष्ण इवान्वये ॥ [५*] ततोभुङ्कमानिरीश्वरचितिपालकः । अथासमगुणस्त्वं-
 11. शं मौळिरसं महीभुजां ॥ [६*] पद्माचो बलिजिबिजैश्चिभुवनाकांतिसमैर्विक्रमैः[]
 12. शंस्त्वं चक्रमपि त्रयविजकरे श्रीदेवकीनंदनः । भूत्वाप्यद्भुतमोक्षरोयमिति
 13. या¹² भूयस्तरां (i) पप्रथे (i) मूर्तिं चाखिलपूज्यतामतिशयं भूयस्तुतामा-
 14. त्रितः ॥ [७*] भूवासैकपरोपरो रविरिव प्राप्नोदयोद्विजं (i) यो मंदहरिपूजन् कविबुधोपे-

* *Journal, Bombay Br. R. A. Soc.*, vol. XII, pp. 351, 376 and 377. Colebrooke's *Miscellaneous Essays*, Madras edition, vol. II, p. 259.

⁸ The second copy of the inscription agrees with this one in the different spelling of the name of the village at both places.

¹⁰ According to the tables, the Śukla-samvatsara corresponded to Śaka 1432 (A.D. 1809-10).

¹¹ Read तुर्वध्व.

¹² Read यो.

- L. 15. तीनपेती रणात् । आपूर्वापरवारिराशि नितरामासेतुहेमाचलं (1) विख्यातो विहमंच यो
वित-
16. रथैर्व्यद्योतत द्योतरुन् ॥ [८"] सरसादुदभूतस्माच्चरसावनिपालकः । देवकीनंदनात् कामो देव-
17. [की]नंदनादिव ॥ [८"] कावेरीमाय बध्ना^{११} बह्मजलरयां तां विलंबैव शत्रुं (1) जीव-
पाहं गृहीत्वा
18. समिति भुजवलात्तं च राज्यं तदीयं । कृत्वा श्रीरंगपूर्वं तदपि निजवशे पट्टं यो व-
19. भासे (1) कीर्तिस्तंभस्त्रिषाव जिभुवनभवनस्तूयमानापदानः ॥ [१०"] चेरं चोळं च पाण्ड्यं
तम-
20. पि च म[धु]रावल्लभं मानभूयं (1) वीर्योदधं तुरुष्कं गजपतिनृपतिं चापि जित्वा तद-
21. न्यान् । आगंगातीरलंकाप्रथमचरमभूत्तटांतत्रितांतं (1) ख्यातः [चो]णीपती-
22. नां सजमिव शिरसां शासनं यो व्यतानीत् ॥ [११"] विविधसुकृतोद्दामे रामेश्वरप्रमुखे सुह-
23. सुदितहृदयः स्थाने स्थाने व्यधत्त यथाविधि^{१२} । बुधपरिहृतो नानादानानि यो भुवि
24. षोडश जिभुवनजनीद्रीतं स्मृतं यशः पुनरुक्त[यन्] ॥ [१२ ॥ तिप्याजीनाग"]लादेव्योः कौस-
25. न्यान्वीसुमिच्छयोः । देव्योरिव वृत्तिर्द्विद्राक्षणा[त्यं][क्षिरयादिव^{१३} ॥ १३ ॥ वीरौ"] विनयिनौ
राम-
26. लक्ष्मणाविव नंदनौ । जातौ वीरवृत्तिर्द्विद्राक्षणा[यमहीपती^{१४} ॥ १४"] वीरवीनारमिच्छन्^{१५}
27. विजयनगरे रत्नसिंहासनस्थः^{१६} कीर्त्त्या नीत्वा निरक्षय[गनलनहुया"]नप्यव[न्य]मयान्यान् ॥
28. आ सेतीरा सुमेरोरवनिस्तरुतस्त्वैरमा चोदयाद्विरा पाचात्वाच"लांतादखिल-
29. हृदयमावर्ष्य राज्यं यथास ॥ [१५"] नानादानान्यका[र्षी][ल्लनकस"]दसि [यः श्री]विरू-
पाचदेव-
30. स्थाने श्रीकाळहस्तीशितुरपि नगरे वेक[टा]द्वौ च का[णां] श्रीशैले शोषशैले मज्जति
31. हरिहरहोबले संगमे च (1) श्रीरंगे कुंभघोणे [ह]त[तम]सि महानदितीर्थं निहसी ॥
[१६"] गोकर्णे^{१७}
32. रामसेतौ जगति तदितरेष्वप्यशेषेषु पुण्यस्थानेष्वार[व्यना"]नाविधवह्ममहादानवारिप्रवा-
33. हैः । यस्मोदंचतुरस्यपुकरचरुरजसुषद[भोधिम"]मन्त्राभृत्यचच्छिदोद्यत्तरजु-
34. लिगधरोत्कंठिता कुंठिताभूत् ॥ [१७"] ब्रह्माण्डं विश्वचक्रं [घट"]मुदितमहाभूतकं रत्नधे[नं]
35. स[म]भोधिं च^{१८} कल्पलितिवहलतिके कांचनीं कामधेनुं । सर्वस्मां^{१९} यो हिरण्माखरयमपि तु-
36. [लापू"]रुधं गोसहस्रं (1) हेमाखं हेमगर्भं कनककरिरुधं पंचलांगल्यतानीत् ॥ [१८"] प्र[र]-
37. [न्यं"] प्रया[स्व] निर्विघ्नं राज्यं व्यामिव शासितुं । तस्मिन् गुणेन विख्याते क्षितेरिद्वि [दिधं म]-
[ति ॥ १८"]
38. [ततो"]प्य[वा]र्यवीर्यः श्रीकृष्णरायमहीपतिः । विभर्त्ति मलिकेयूरनिर्वि[शेषं महीं"]
39. [सु"][जे] ॥ [२०"] कीर्त्त्या यख समंततः प्र[सूत]या विष्वं रुचैकं व्रजे- (1) दिव्याशंख [पु]-
[रा पुरारिरम"]-
40. [वडा"]लेखणः प्रायशः । पद्माक्षीपि च[तु][र्भुजोजनि च"]तुर्वज्रोभवत्पद्म[भूः काली खड्ग"]-
41. [मधाद्र"][म]I च [कमल] वी[णां] [च वाणी करे ॥ २१"]

^{११} Read वधा.^{१२} Read यथाविधि.^{१३} Read वृत्तिहेमा.^{१४} Read "सिद्धि".^{१५} Read "सिद्धि".^{१६} Read "सिद्धि".^{१७} Read गोकर्णे.^{१८} Read सप्तार्थीधर.^{१९} Read सर्वस्वा.

[Here two verses are entirely lost through the mutilation of the stone. The following transcript of them is made from the duplicate copy with the help of other Vijayanagara inscriptions :—]

अचूणां वासमेते ददत इति रूपा किंनु समावुरासीकानामेना^१ तुरंगचुटितवस्तुमतीधुक्का-
पाक्काभिः । संशोष शेरमेतत्पति^२ निधिलभियेयिका यो विधत्ते (i) ब्रह्मांडस्व-
ब^३ मेरुप्रमुखनिजमहादानतीर्यमेये^४ ॥ [२२^{*}]
महत्तामर्यिसार्या^५ [६] त्रियमिह सुचिरं भुंजतामित्यवेत्त प्राय^६ [७] प्रत्युहतेतोस्तपनरघगतेरा-
लया^७ देवतानां [८] तत्तु दिक्जैवत्वापि^८ च विरुदपदैरंजितांस्तु तत्तु स्तंभान् जात-
प्रतिष्ठान् व्यतनुत भुवि यो भूस्वदभंकाषाणान् ॥ [२३^{*}]

B.—North face.

- L. 1. [का]चीचीयैलशोणाचलकनकसभावेकटाद्रिप्रमुख्येवाव[त्वे]वर्त्त स-
2. अं[व]तनुत विधिवत् भूयसे चयसे यः [१^{*}] देवस्थानेषु तीर्थेष्वपि कनकतुलापू-
3. रूपादीनि नानादानान्येवो[प]दानैरपि सममखिलैरागमोक्तानि तानि ॥ [२४^{*}] रोषकृतप्रति-
4. पाठ्यवदंडशेषभुजः क्षितिरक्षणशोडः । भाषगे तप्युव रायर गंडस्तोषक-
5. दध्यै[प] यो रणचंडः ॥ [२५^{*}] राजाधिराज इत्युक्तो यो राजपरमेस्वरः । नू ६३ राय-
6. र गंडश्च पररायभयंकरः ॥ [२६^{*}] हिंदुरायसुरचाणो दुष्टग्राह्यमईनः । ग-
7. जौघगंडभेहंड [६]त्वादिबिरुदान्वितः ॥ [२७^{*}] पालोक्य महाराज जय जीवेति वा-
8. दिभिः । पंगवंगकज्जिगाद्यैः^१ राजभिः सेव्यते च यः ॥ [२८^{*}] सुत्वोदार्यस्वधीभिश्च
9. विजयनगरे रत्नसिंहासनस्थः (i) [आ]पालान् क[ण]रायक्षितिपतिरधरोक्त्य नीत्या नृ-
10. गादी[न] । आ पूर्वोद्रे[य]ास्त[चि]तिधरकटकादा च हेमाचलांता- (i) दा सेतोरिध्यंसा-
11. र्यरिचयमिह^२ वज्रकोकिल कीर्त्या समिधे ॥ [२९^{*}] इह किल जगति निखिलकवि-
कुलाभिन्-
12. यमानोदार्यधैर्यशैर्यादिजनितयशःपुरकर्णूरपुरितन्वद्भांड-
13. करंडेन समरचंडेन विह[चि]तनृगनकृतद्वयनाभ्रागर्दुधमार^३ माघातुभरतभ-
14. गोरयदशरथरामादिचरितेन कृतभूसुरबाणेन परिभूतसुरबाणेन गजपतिगजकूट-
15. पाकलेन विट्[तनाना]कलेन वदनविजितांभोजेन भोजेनापरेण काव्यनाटका^४ लंकारमन्त्र-
16. ज्ञे[न] धर्मज्ञेन प्रतिवर्षप्रवर्त्ति[त]कनकवसंतमहोत्[वि]नसवेन^५ कृताद्वितविष्णुसार्य-
17. [न] सार्येन निखिलनृपतिमहत्त्वेन धन्येन नागाविकानरसमृपनंदनेन नि-
18. खिलहृदयानंदनेन समरमुखविजयेन विजयेन दिशां विजय-
19. नगरे सिंहासनमारुह्य शमता सकलां भुवं भुजविजितसांपराये-
20. च कृष्णदेवमहारायेण भुवनभरणसाव[ध]ानाय श्रीविरूपा-
21. चाभिधानाय वितो^६ विनतजनहमकूटाय हेमकूटायत-
22. नशालिने शूलिने मधुरफलपुपादिहृदाय नैवेद्याय सिंगेनायक-
23. नहृक्कीति विख्यातनामा चतुष्कोमाभिरामो यामो दत्तो वित्तोपकारिणा

^१ Read "राशोधानसेना".

^२ Read "शेरमेतत्पति".

^३ Read "ब्रह्मांडस्व-".

^४ Read "मये".

^५ Read "सवे".

^६ Read "तपदिग्जैवत्वापि".

^१ Read "पंगवंगकज्जिगाद्यैः".

^२ Read "धर्मज्ञेन".

^३ Read "नाटका".

^४ Read "महोत्सवसवेन".

^५ Read "वितोप".

the strength of his arm, was Âyus. His (son) was Nahusha. His (son) was Yayāti, who was fierce in battle (and) famed on earth. (The son) of this husband of the glorious Devayāni was Turvasu, who resembled the Vasus.

(V. 5.) In his race shone king Timma, whose wife was Devakī, (and) who was famous among the princes of Tuḷuva, just as Kṛishṇa (shone) in the race of Yadu.

(6.) From him was born king Īśvara, whose wife was Bukkamā (and) who was the fearless and virtuous crest-jewel²⁸ of kings.

(7.) Oh wonder! Though (like Kṛishṇa) he was the son of the glorious Devakī, though (like Viṣṇu) he had lotus eyes, though he acquired tribute (bali) by his valour which was able to subdue the three worlds, (just as Viṣṇu in his Vāmanāvatāra acquired the three worlds from Bali by his three steps), and though he bore (the auspicious marks of) the conch and the discus in his hand,—he became still more famous by the name of Īśvara, as he obtained prosperity (bhūti), universal worship, and the daughter of a king, (just as the god Īśvara wears ashes [bhūti], is universally worshipped, and is the husband of the daughter of the mountain).

(8.) Like another sun, who always dwelt on earth, he,—who was continually rising, who was surrounded by poets and wise men, who never fled from war (and) who was highly famed from the eastern to the western ocean (and) from (Rāma's) Bridge to the golden mountain (Meru),—killed the enemies, (as the sun conquers) the Mandehas,²⁹ and shone, surpassing the trees of heaven by his gifts.

(9.) From this lovely son of Devakī was born king Narasa, just as Kāma from (Kṛishṇa) the son of Devakī.

(10.) Resplendent was he, who quickly bridged the Kāverī,³⁰ (though) it consisted of a rapid current of copious water, crossed over it, straightway captured alive in battle with the strength of his arm the enemy, brought his kingdom and (the city of) Śrīraṅgapattana³¹ under his power and set up a pillar of fame,—his heroic deeds being praised in the three worlds, (which appeared to be) the palace (of his glory).

(11.) Having conquered the Chera, the Choḷa, the proud Pāṇḍya (who was) the lord of Madhurā, the brave Turushka, the Gajapati king and others, he, who was exceedingly famed from the banks of the Gaṅgā to Lankā and from the slopes of the eastern to those of the western mountain, spread his command like a garland on the heads of kings.

(12.) At Rāmeśvara³² and every other shrine on earth which abounds in sacredness, he, with joyful heart, surrounded by wise men, repeatedly performed the sixteen kinds of gifts according to rule, (thus) making superfluous (his previously acquired) great fame, which was sung by the inhabitants of the three worlds.

²⁸ With reference to *mauliratana* in its literal sense, *atrasa* and *ayunabharata* have to be taken in the second meanings 'lawless' and 'not losing its string.'

²⁹ 'A class of terrific Rākshasas, who were hostile to the sun and endeavoured to devour him;' Dowson's *Classical Dictionary of Hindu Mythology*. According to Sanderson's *Canarac Dictionary*, the sun has the surname Mandeha-mardana, 'the destroyer of the Mandehas.'

³⁰ Śrīraṅgapattana, *velgo* Srīringapatam, which, later on, became the capital of the Maīsūr Oḍeyars and of Tipū, is situated on an island of the Kāverī.

³¹ Literally, 'that compound ending in' *pattana*, the first member of which is *Srīraṅga*. On similar expressions, see Hultzsch's *South-Indian Inscriptions*, vol. I, p. 166, note 6.

³² This is the celebrated place of pilgrimage on an island, 33 miles east of Rāmnād. According to Mr. Rice (*Mysore Inscriptions*, p. lvii, note), another Rāmeśvara-tirtha is situated on an island near the junction of the Tugā and Bhadrā rivers. Three other Rāmeśvaras are noticed by Mr. Sewell in his *Lists of Antiquities*, vol. I, pp. 38, 41, 125.

(Vc. 13 and 14.) Just as Rāma and Lakshmana (were born) to Daśaratha by his queens Kausalyā and the glorious Sumitrā, (thus) two brave (but) modest sons, prince Vira-Nṛisimha and prince Krishnarāya, were born to king Nṛisimha by his queens Tippāji and Nāgalā (respectively).

(15.) The illustrious Vira-Nārasimha, — seated on a jewelled throne at Vijayana-gara, surpassing in fame (and) wisdom Nṛiga, Nala, Nahusha and (all) other (kings) on earth, being voluntarily praised by the Brāhmaṇas (and) winning all hearts, — ruled the kingdom from (Rāma's) Bridge to (Mount) Sumeru and from the mountain of the east to the western mountain.

(16.) He performed various gifts at the Golden Hall,²² at the shrine of the holy Virāṇakshadeva,²³ at the town of the holy lord of Kālabasti,²⁴ on Venkatādri,²⁵ at Kāñchi, at Śrīśaila,²⁶ at Śopāśaila,²⁷ at the sacred (city of) Harihara,²⁸ at Ahobala,²⁹ at Saṅgama,³⁰ at Śrīraṅga,³¹ at Kumbhaghona,³² at the sinless tirtha of Mahānandi³³ (and) at Nivṛitti.³⁴

(17.) The streams of water (poured out) at copious great gifts of various kinds, which he performed at Gokarna,³⁵ at Rāma's Bridge, and at all other sacred places in the world, frustrated the eagerness of (Indra) the bearer of the thunderbolt, who was ardently rising to clip the wings³⁶ of the mountains, which were immersed in the ocean, that was being dried up by the dust of the hoofs of the troops of his prancing horses.

(18.) He performed (the gifts of) a mundane egg, a wheel of the universe, a pot containing the (five) elements, a jewelled cow, the seven oceans, a tree and a creeper of paradise, a celestial cow of gold, an earth of gold, a horse-chariot of gold, the weight of a man (in gold), a thousand cows, a horse of gold, a (golden vessel called) *hemagarbha*, an elephant-car of gold, and five ploughs.³⁷

²² *Kausika-andas* is a synonym of *Kausika-śāśā*, 'the Golden Hall,' at the temple of Chidambaram in the South Arcot district.

²³ This old name of the Paṇḍarāpeti temple occurs also in lines 20, 30 and 34 of the north face of this inscription.

²⁴ This town is now the residence of a Zamindār in the North Arcot district.

²⁵ Venkatādri, 'the hill of Venkatesa,' is the name of the holy mountain (*Tirumala*) near Tirupati in the North Arcot district.

²⁶ In the Kāñchi district.

²⁷ Śopāśaila or Śopāśāla, 'the red mountain,' is the hill of Tiruvannamalai in the South Arcot district.

²⁸ This town is situated in the Malabar territory on the frontier of Dhārwar.

²⁹ In the Kāñchi district.

³⁰ H. Krishna Śāstrī, my Kanarese assistant, informs me, that Saṅgama-tirtha is commonly used as a designation of Rāmeśvara.

³¹ This is the great island temple near Trichinopoly.

³² In the Tanjore district.

³³ In the Kāñchi district.

³⁴ A similar list of holy places is found in a copper-plate grant from Śrīperumbudūr (Hultzsch's *South-Indian Inscriptions*, vol. I, p. 83, note 4), which is now in the Madras Museum.

वीरचक्रवर्तिनः श्रीविराट् नृसिंहाचार्यः श्रीविराट् नृसिंहाचार्यः श्रीविराट् नृसिंहाचार्यः

वीरचक्रवर्तिनः श्रीविराट् नृसिंहाचार्यः श्रीविराट् नृसिंहाचार्यः श्रीविराट् नृसिंहाचार्यः

Here *Śaṅkarapāṇḍya* refers to the Golden Hall at Chidambaram; Viriśāpura is in the North Arcot district; the remaining localities are mentioned in verses 16 and 17 of the text.

³⁵ In the North Kanara district.

³⁶ Following a suggestion of Pāṇḍit Lakshmanāchārya of Bangalore, I separate *paśāka-śāśā-śāśāra-Kalidāhara-utkathā*. Indra's eagerness was frustrated, as the water poured out at the king's donations refilled the ocean, which the lust of his army had dried up, and thus saved the mountains from persecution.

³⁷ The above list of the sixteen kinds of gifts (*śloka* *dāna*, verse 12 and note 55) agrees with that given in the *Mateyapūrna*, as quoted in Dr. Aufrecht's *Catalogus Bibliothecae Bodianae*, p. 43 and in Hemādri's *Dharmakāṇḍa*, p. 169f. of the Calcutta edition.

(*Vc. 19 and 20.*) When, having ruled his great kingdom without obstacles, this Indra of the earth, who was famed for virtue, had gone to heaven, as if it were in order to rule heaven (*too*), the illustrious king Krishnarāya, whose valour was irresistible, bore the earth on his arm like a bracelet of jewels.

(21.) It was probably through fear, lest everything should assume an identity of lustre from his fame, which was spread everywhere, that, of old, Śiva adopted a (*third*) eye on his forehead (*as a distinguishing mark*), Vishnu four arms, Brahman four faces, Kālī a sword, Rāmā a lotus, and Vānī a lute in her hand.

(22.) Was it through anger, because they gave refuge to his enemies, that he dried up the seven oceans with the clouds of the dust of the earth, which was split by the horses of his numerous armies, and of his own accord created in their stead masses of oceans by the immeasurable waters (*poured out*) at his great gifts, which consisted of a mundane egg, a Meru of gold, &c.?

(23.) It was probably in order to obstruct the path of the chariot of the sun in the sky, with the view that the crowds of suppliants should enjoy as long as possible the riches given by him, that this lord of the earth set up in every part of the earth firmly fixed pillars, which were marked with (*an account of*) his expeditions for conquering each quarter and with (*his*) surnames (*biruda*), and the tops of which touched the clouds.

(24.) Again and again, for the sake of supreme happiness, he performed according to rule those various gifts which are prescribed in the holy books, *viz.*, the weight of a man in gold, &c., together with all minor gifts, at Kāñchī, at Śrīśaila, at Śonāchala, at the Golden Hall, on Veṅkaṭādri²⁵ and at all other temples and bathing-places.

(25 to 27.) Some of his surnames (*biruda*) were :—The angry punisher of rival kings; he whose arms resemble (*the coils of the serpent*) Śeṣha; he who is versed in protecting the earth;²⁶ the destroyer of those kings who break their word;²⁷ he who satisfies suppliants; he who is fierce in war; the king of kings and the supreme lord of kings; the destroyer of the three kings (*of the South*);²⁸ he who terrifies hostile kings; the *Sultān* among Hindū kings; he who crushes the wicked like tigers; and the double-headed eagle which splits the temples of troops of elephants!²⁹

(28.) He is served by the Āṅga, Vāṅga, Kalinga and other kings, who speak thus :—"Look (*upon me*), Oh great king! Be victorious! Live (*long*)!"

(29.) Seated on a jewelled throne at Vijayanagara, king Krishnarāya, whose liberality was worthy to be praised by the learned, having surpassed Nṛiga and other kings in wisdom, and having bestowed abundant riches on all suppliants on earth, was resplendent with fame from the eastern mountain to the slopes of the mountain of the west and from the mountain of gold (*Meru*) to (*Rāma's*) Bridge.

He, who filled the world, as a box with camphor, with the flood of his fame, which arose from liberality, firmness, valour and other (*virtues*), that were being praised by the crowd of all poets in this world; who was fierce in battle; who surpassed the

²⁵ On these localities, see the notes on verse 16.

²⁶ Compare *सर्वरक्षकः* in Brown's *Telugu Dictionary*, s. v. *saṁrakṣaka*.

²⁷ This *biruda* is of frequent occurrence in Tamil inscriptions; see Hultzsch's *South-Indian Inscriptions*, vol. I, pp. 80, 104, 111, 120, 123, 131, 132 (note 7) and 139.

²⁸ *Viz.*, the Chera, Chola and Pāṇḍya; see *ibid.*, p. 111, note 3.

²⁹ With *Gajagopāḍaśāheruṇḍa* compare the *biruda* *Rāgagajagopāḍaśāheruṇḍa* on certain coins of Devarāya (*ibid.*, p. 102) and *Arūḥagopāḍaśāheruṇḍa* in a grant of Veṅkaṭa II. (*Ind. Ant.*, vol. XIII, p. 131, plate iya, line 10).

deeds of Nṛiga, Nala, Nahusha, Nābhāga, Dhundhumāra, Māndhātṛi, Bharata. Bhagīratha, Daśaratha, Rāma and other (*kings*); who protected Brāhmaṇas; who subdued *Sultāns*; who was (*like*) the fever to the elephants of the Gajapati (*king*); who knew many arts; whose face surpassed the lotus; who, (*like*) a second Bhoja, knew the mysteries of poetry, of the drama and of rhetoric; who knew the law; who, every year, performed a sacrifice to (*Kāma*) the lord of the golden festival of spring;⁴⁴ who fulfilled the desires of the crowd of Brāhmaṇas; who was rich; who was the chief of all princes; who was fortunate; who was the son of Nāgāmbikā⁴⁵ and of king Nārasi; who delighted all hearts; who was victorious at the head of battles; who conquered (*all*) quarters; who, having ascended the throne at Vijayanagara, was ruling the whole earth; who won battles by (*the strength of*) his arm:—Kṛishṇadeva-mahārāya gave a village, which was famed by the name of Singenāyakanahalli and which was adorned with its four boundaries, for (*providing*) pleasant oblations (*naivedya*), (*consisting of*) sweet fruits, cakes, &c., to Śūlin (*Śiva*), called the holy Virūpāksha, to whom pious people have presented heaps of gold, who abides on the Hemakūṭa,⁴⁶ and who is diligent in protecting the world. The same (*king*), who assisted (*others*) with his wealth like (*Karṣa*) the son of the sun, and who was Kāma manifest in a human birth, built an assembly-hall (*raṅga-maṇḍapa*) (*for the use*) of the same god.

(*Verses 30.*) This is the edict of the heroic Kṛishṇarāya, whose path on earth was praised by the beggars of the earth, and the gifts of whose hand surpassed (*those of*) the tree of Indra.⁴⁷

B. Kanarese portion.

Hail! On the 14th day of the bright half (*of the month*) of Māgha of the Śukla-samvatsara, which was current, after the 1430th year of the illustrious, victorious and prosperous Śalivāhana-Śaka had passed, the illustrious mahārājādhirāja and rājaparamēśvara, the illustrious Virapratāpa,⁴⁸ the illustrious Vira-Kṛishṇarāya-mahārāya, gave, at the auspicious time of the festival of his coronation (*pañcābhishheka*), for (*providing*) daily oblations of food (*amṛita-paṇi-naivedya*), to the holy Virūpākshadeva (*the village of*) Singenāyakanahalli, caused to be built in front of the shrine a large assembly-hall (*raṅga-maṇḍapa*) and a *gopura* before it, caused to be repaired the great *gopura* in front of that, and gave to the holy Virūpākshadeva a golden lotus, set with the nine (*kinds of*) gems, and a snake ornament (*nāgābharaka*). For eating⁴⁹ the

⁴⁴ The expression *kanaka-varanta-mahotsava* seems to refer to the custom, which is observed at the *Holi* or spring-festival, of throwing yellow or red powder and squirting coloured water at each other. Compare *Ratnadrati*, act I, verses 2 and 3.

⁴⁵ In verse 13, this queen was called Nāgalā.

⁴⁶ This must have been the name of the rock, at the foot of which the Pampapati temple is built. Compare Colebrooke's *Miscellaneous Essays*, Madras edition, vol. II, p. 359, and *Journal, Bombay Br. R. A. S.*, vol. XII, p. 375:—"The rampart that encompasses it (*viz.* Vijayanagara) is Hemakūṭa; the most auspicious Tungabhadra is the most that surrounds it; the guardian of it is visibly the god Śri-Virūpākshadeva."

⁴⁷ The following explanation of the two difficult compounds, which are contained in this verse, was, for the most part, suggested to me by Paṇḍit Lakshmanāchārya of Bangalore:—
अपचा दे वरीयका वापकादीर्विदुः सुवी वरायामवी वमन वरा ।
वरायामवेदुः वरा वमनवमनिकावापि वरायामि वमनवमनिका वरा ।

⁴⁸ This surname was borne by the kings of both the first and the second dynasties; see the Index of Hultzsch's *South-Indian Inscriptions*, vol. I, p. 163.

⁴⁹ *Arjuna māṇu*, 'to take a meal, to eat food' *Sanderson's Canarese Dictionary*.

oblations (*naivedya*), he gave to the god—1 golden vessel, 2 drums (*to be used*) during the ceremony of waving lamps, (*and*) 24 silver lamps.⁷⁰ Those who injure this meritorious gift (*dharma*), shall incur the sin (*of those*) who have committed the slaughter of a cow, the murder of a Brāhmaṇa, and the other great crimes.

XLIII.—NEW JAINA INSCRIPTIONS FROM MATHURA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The first eighteen among the following inscriptions form part of the most valuable discoveries,¹ made by Dr. A. Führer in the Kaṅkāli Tīla at Mathurā during the working season of 1890, and I edit them according to the excellent impressions² which he has kindly forwarded to me. I add also the five cognate inscriptions found by Dr. Burgess and originally published in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, pp. 141ff., and vol. III, pp. 233ff., and five small unpublished fragments, found by Dr. Führer in 1889. All of them, whether bearing kings' names and dates or not, clearly belong to the Indo-Skythic period, or—if the era of Kanishka and his successors is identified with the Śaka era—to the first and second centuries A.D. This is evident from the type of their characters and of their language, which closely agrees with that of the documents found near the same place by Sir A. Cunningham, Mr. Growse, and Dr. Burgess. The general characteristics of the alphabet, its rather clumsy look, which is owing to its squat and square letters and to the thickness of the single strokes, and its otherwise strong resemblance to the writing in the inscriptions of the Śuṅga and Andhra periods, strike the most superficial observer. But it possesses another peculiarity, which consists in the occurrence of a number of cursive and modern-looking forms side by side with archaic ones, which, I think, deserves special mention, since it possesses considerable interest for Indian palæography. This peculiarity is particularly noticeable in the following ten signs. Among the vowels, the initial *a* looks mostly like that of the Andhra inscriptions; but sometimes it shows cursive forms. Thus in *aryya* (No. VIIc, l. 1) and in *asya* (Sir A. Cunningham's No. 8, l. 5)³ the left limb is represented by a wavy line, drawn by a single stroke, which is not even attached to the vertical on the right; again in *Aya-Balatratasya* (No. VB, l. 1), it consists of a curved stroke on the left which is connected with the right hand vertical by a short horizontal line: this form is very common in the *Kāśī* version of Aśoka's edicts, especially in the thirteenth and fourteenth. Further, the medial *ā* is expressed sometimes, as in Aśoka's edicts, by a short horizontal stroke, more frequently by a curve or by a straight line, rising upwards towards the right, and sometimes by an almost vertical downward stroke, resembling the form found in the inscriptions of the seventh and later centuries. All these

⁷⁰ *Arati* or *Arṭi* is a *tadbhava* from the Sanskrit *Arṭiśa*, 'a lamp waved before an idol.'

¹ See my letter in the *Academy* of 19th April 1890, p. 270.

² The total of the inscriptions, forwarded to me by Dr. Führer, is twenty. One, a very small fragment, I am unable to make out. Another I omit, because it is the already known inscription of the reign of the son of Kaṭhapa Rajubala, published by Sir A. Cunningham, *Arch. Surv. Rep.*, vol. XX, p. 49, and plate v, No. 4. The new impressions give less than the earlier facsimile, and seem to indicate that the stone has suffered considerably during late years.

³ The collection referred to is that in Cunningham's *Archaeological Survey Reports*, vol. III, plates xiii—xv.

letter is almost exactly like the Gupta *sa*. The alphabet of these Indo-Skythic inscriptions may therefore be called a transitional one, which was modified through the influence of the current hand, used in every-day life, the latter being almost identical with the so-called Gupta characters. I may add that cursive forms are met with even among the numeral signs. Thus, in No. VIII, the left-hand limb of the figure 4, which usually is square, has been made round, and the cross-bar consists of a curved stroke. In the same inscription the figure, probably to be read as 40, looks exactly like a Roman V, as the whole lower portion of the two strokes, which has been preserved in the crosslike forms of the same sign on Sir A. Cunningham's Nos. 11, 12 and 13,⁷ has been omitted.

Some peculiarities in the spelling, the frequent use of single consonants for double ones, the use of short *i* and *u* for long *ī* and *ū*, and the occasional omission of the long *d* (see, e.g., *hemantamase* (No. V), *maharajasya* and *mase* (No. IXA), agree with the usage prevailing partly in all, partly in some, versions of Aśoka's edicts and of other ancient inscriptions. They make it difficult to decide, whether some of the curious forms, to be discussed below, are due to negligence in spelling or to grammatical irregularities.

The language of these inscriptions shows the mixed dialect, consisting partly of Prakrit and partly of Sanskrit words and forms, as clearly as the formerly discovered documents. A fixed principle, according to which the mixture has been made, so far as I can see, is not discoverable. All one can say in this respect is that, in certain inflexions and words, the Sanskrit forms are more common than in others, and that in others the Prakrit or hybrid forms prevail. Thus the genitive termination *eya* is much more frequently found after *a* and *i* stems than the Prakrit *sa* which stands for *asa*. Nevertheless the latter is not entirely wanting. It occurs four times in No. VI A, B, No. VII B, 1. 2, and perhaps once in No. XIV B, 1. 2. Pure Sanskrit are also the only two verbal forms which occur,—the imperatives *bhavatu* (No. XVIII, ll. 7, 8) and *prīyatām* (No. VIII, 1. 2). The latter is so much the more remarkable, as in nearly all other cases the terminations in *ām* are either changed to *aṃ* or are otherwise mutilated. Thus we have in the genitive plural, with one exception—*sarveśvateśvām* (No. XXI, 1. 6), invariably *nam*, e.g., *śiśūnam* (No. IIC, 1. 1), *arahaṃtānam* (No. XVI, 1. 1), *māthurānam*, etc. (No. XVIII, 1. 3 ff.). Similarly the Sanskrit locatives *asyām*, *etasyām* and *pūrvedāyām* remain each once or twice (No. IIIA, 1. 1, No. VIIA, 1. 1, No. VIII, 1. 1) unchanged; in all other cases the hybrid or mutilated forms *asyaṃ*, *asya* or *asya* and *etasyaṃ*, *etasyā*, *etasya* or *etasa* are used. In the nominative cases the Prakrit forms prevail. The nominative singular of the *a*-stems ends always in *o*, except in the one word *Mātridinaḥ* (No. IIIA, 1. 4), which is a very curious hybrid form, the first part *mātri* being Sanskrit and the second Prakrit. The singular nominative of *i*-stems mostly loses the Visarga, e. g., in *Kumārabhāṣī* (No. VIIB, 1. 2), but it is preserved in *Rishabhāśrīḥ* (No. VIII, 1. 2). The same inscription furnishes also a solitary example of a Sanskrit

⁷ I omit Sir A. Cunningham's No. 8 from this enumeration, because I believe that its date is really *sakratavare* 70 (+) 4, not 40 (+) 4. The inscription belongs to the reign of Vāśudeva, whose other dates range from Samvat 30 (see No. XXIV) to 98, while Huvishka certainly ruled from Samvat 39 to 48. The oldest known form of the figure 70 consists of a vertical line, to which two short horizontal strokes are attached, one on the right and one on the left side. Made carelessly, this would readily become a cross, somewhat resembling the Roman X.

⁸ This may stand for *bhāṣī*.

nominative formed from a consonantal stem, *bhagavān*, while its genitive *bhagavato* (No. IIC, l. 2) and *arahanta*, the only other originally consonantal stem which occurs, show Prakrit forms. The nominative plural drops its Visarga as in Prakrit, as in *Sihā* (No. IVA, l. 2). The other cases show either Prakrit or hybrid terminations. In the singular instrumental of the feminines in *i*⁹ and *ā* the termination is *ye*, e.g., in *sukhitāye*, *kuṭumbiniye* (No. VI), and there is in the same inscription one Pali form, *dhītara* (i. e., *dhītārā*) for *duhitrā* (No. VIA).

The masculine *a*-stems added *ena*, as in No. XVII, l. 4, we have *śāsureṇa*. The dative of the *ā*-stems takes *ye* in *arahantapūjāye*, and *ya* (as in Pali) in *mahābhogātāya* (No. VIII, l. 2). The difference is probably merely graphic, because *ya* is invariably pronounced *yē*, and the stress, which lies on the preceding *tā*, makes the quantity of the following syllable indistinct. In *hitasukhā* (No. XXI, l. 6) we have possibly a contracted form for *hitasukhāḥ*. The ablative of the masculine and neuter *a*-stems ends sometimes in *ā*, e.g., always in the word *nirvarttanā* (No. IIIA, l. 4), but more usually in *āto*, e.g., in *gaṇāto* (No. IA, l. 1) and *kuḷāto* (*ibid.*), which termination is a precursor of the Jaina Prakrit and Mahārāshṭrī *āto* and of the Śauraseni *ādo* or *ādu*. With respect to the variants *gaṇato* (No. VB, l. 1) and *kuḷato* (*ibid.*) it is difficult to be positive. They may stand for Sanskrit *gaṇataḥ*, *kuḷataḥ* or, as the long *ā* is sometimes omitted, for *kuḷāto*. The feminine *ā* and *i*-stems take *to* and the latter invariably shorten their vowel, as in *Uchenāgarito*¹⁰ *śākhāto* (No. IA, l. 2), and thus agree with those of the Jaina Prakrit, where we find *kaṇṇāto* and *devīto*. As regards the genitives not yet noticed, the feminines in *ā*, *i* and *ū* form *āye* or *āye*, *īye* or *īye* and *ūye* or *ūye*; compare, e. g., *Khudāye* (No. IA, l. 2), *Saṅgamikāye* (No. IIC, l. 1), *Vasulāye* (No. IID, l. 1), *dharmapatniye* (No. IIIC, l. 1), *kuṭumbiniye* (No. VIII, l. 2), *vadhāye* (No. XIA, l. 3) and *vadhūye* (No. X). Three times, in *kuṭumbiniya* (No. VB, l. 2), *Saṅgamikāya* and *śiṣiniya* (No. XII) we have the termination *ya*, which in my opinion was likewise pronounced *yē* or *ye*. The genitive of the representatives of Sanskrit *duhitri*, *dhītu* or *dhītu*, agrees with the Pali form, and so does *mātu* (No. IIC, l. 2). A remarkable mutilated Sanskrit form is *rājāna* (Cunningham, No. 20, l. 2), and very peculiar is the genitive of the male name *Hagināndia* (No. IXB). The last sign is very distinct; else one would be tempted to conjecture *Hagināndiya*. *Tasya* (No. VIIIB, l. 2) must stand for *tasyāḥ*, as it refers to the feminine *Kumarami*[trā], compare *etasya* for *etasyām*. The locative of the masculines and neuters in *a* shows *e* as in Sanskrit and in most Prakrits; that of the feminine ends in *yām*, *yam*, *yā* or *ya*, e.g., *pūrvāyām* (No. IA, l. 1), *pūrvāya* (No. IVA, l. 1), *śākhāyā* (No. VIII, l. 1), *Haritamālakaḍhiya* (No. IXB). Sir A. Cunningham's Nos. 2, 3, 7, 11 show the Jaina Prakrit and Mahārāshṭrī forms *pūrvāye* or *pūrvāye*. The two locatives of the pronoun *idam*, *asmi* and *asma* (No. VA, l. 1, No. VI, No. XIII, and No. XXV), are corruptions of Sanskrit *asmin*. The few pure Sanskrit forms have been noted above. In the plural, which also does duty for the dual, none but Pali, Jaina Prakrit or hybrid forms occur. The nominatives have already been mentioned. Instances of the instrumental are *mātāpitrīhi* (No. XVII, l. 3) and *putrehi Nandibala-pramukhehi dārakehi* (No. XVIII, ll. 5-6). Among the genitives, the Jaina Prakrit form *Aryya-Veriyāya* (No. VIII, l. 1), among the hybrid forms *tesham* (No. XVIII, l. 5) and *mātāpitrīyam* (*ibid.* l. 6) deserve to be mentioned in addition to the Pali forms

⁹ Mostly spelt *i*.

¹⁰ The short *i* may be merely graphic.

enumerated above. With respect to the use of the cases it must be noted that the nominative not rarely takes the place of the crude form, and that the crude form occasionally takes the place of an inflected form. Instances of the former kind are found in [grā]miko Jayanāgasya (No. XII, l. 3), śiśho Sadhisya (No. VB, l. 1), śraddhacharo vāchakasya Aryyadatasya (No. IVA, l. 2); further in ganisya Aryya-Buddhiśirisyā śiśho vāchako Aryya-Sandhikasya (No. XIX, l. 2),¹¹ °Hastahastisya śiśhye ganisya Aryya-Māghahastisya śraddhacharo vāchakasya Aryya-Devasya (No. XXI, ll. 4-6). Two perfectly certain instances of the second irregularity occur in brihanta (?) vāchaka cha ganina cha Ja..mitrasya (No. IVA, l. 1) and Vādhara . . . vadhā Haggudevasya dharmapatniye Mittrāye (IVB, l. 1). The omission of the case terminations in words which qualify others standing in the same case is common, as Professor von Roth has shown,¹² in the *Rigveda*. It occurs also not rarely in Pāṇini's *Sūtras*, is very frequent in the Northern Buddhist works, and is a fixed principle in the modern Indian vernaculars as well in other languages. The use of the nominative instead of the crude form is not known to me from other Indian dialects than that of the Northern Buddhists; but in Zend it is not uncommon. A third syntactical anomaly in our inscriptions is the violation of the rules of concord, in phrases like vāchako Aryya-Sīhā (No. IVA, l. 2), ganina cha Ja..mitrasya (ibid., l. 1), śiśhinam Aryya-Saṅgamikaye (No. IIC, l. 1), arahantānam Vadhmanasya (No. XVI, l. 1), where a noun in the plural has to be construed with another in the singular. The explanation is, of course, that the plural is a *pluralis majestatis*, and that the terms quoted must be taken in the sense of the "great" or "venerable" *ganin*, "the great or venerable female pupil" and "the venerable *arhat*".

With respect to the words, especially the nominal bases, it must be admitted that the pure Sanskrit forms are mostly as numerous as, and in some documents much more numerous than, the Prakrit and hybrid formations. Thus in No. XVIII, there are only three words, *stāna* for *sthāna*, *pratishṭāpita* for *pratiśṭhāpita*, and perhaps *chāndakā* for *chāndrakā* showing the influence of the Prakrit, though the great majority of the terminations are Prakritic. Again, in No. I, we find among fifteen completely readable words nine pure Sanskrit bases, three Prakrit formations, *sethi* for *śreṣṭhi*, *dhitu* for *duhituḥ*, and *Koṭṭiya*, and three hybrids, *Bahmadāsika* for *Brahmadāsika*, *Uchenāgarī* for *Uchch-airnāgarī* and *sahachari-Khudā* for *sahacharī-Kashudrā*. It is only in a few documents like Nos. XII, XIV, and XVI that Prakrit and hybrid form prevail. Irrespective of the numerical question, it is worthy of note that certain words are always given in their Sanskrit form and some invariably in Prakrit. To the former class belong *mahārāja*, *deva*, *putra*, *lākhā*, *dharmapatnī*, *sahacharī*, *pratimā*; to the latter *arahanta* for *arhat*, the representatives of *duhituḥ*, *dhitu* and *dhītu*, and those of the name *Vajrī* or *Vajrā*, *Verī* (No. IIIB, l. 3), *Vairā* (No. VIIIB, l. 1), *Veriya* (No. VIII, l. 1), *Vairā* (No. XXI, l. 3). In all the other words, which occur more frequently, there are vacillations, sometimes in one and the same document.

The great interest, which the development of the Prakrits possesses for the history of Indian literature, would make it desirable to determine exactly the character of the vernacular of Central India used in the first and second centuries A.D., which influenced

¹¹ When I wrote my article in the *Wiener Zeitschrift f. d. Kunde des Morg.*, vol. II, p. 145, I was not aware that this anomaly occurred frequently, and hence proposed to correct the text.

¹² *Abhandlungen des VIIten Int. Or. Congresses, Arianic Section*, pp. 1ff.

the language of these documents. Unfortunately the number of the inscriptions is still so small that it is impossible to obtain in this respect perfectly certain results. Nevertheless I will state that from the materials accessible to me, I consider it to have been in some points more similar to the Jaina Prakrit and the Mahārāṣṭrī than to the Pali and to the language of Aśoka's edicts and of the older Andhra inscriptions. Words like the representatives just enumerated of *Vajrī* and *Vajrā*, like *Koṭṭiya* for *Koṭṭika*, *Brahmadāsiya* for *Brahmadāsika*, *Śiriya* for *Śirika*, *lohavāṇiya* for *lohavāṇija*, and *Haganandī* for *Bhaganandī*, seem to indicate that the destruction of the medial and initial consonants had begun, and it is quite possible that among the numerous counter-instances some, at least, may be due to the desire of the authors to make their language sound like Sanskrit, i.e., that they may be attempts at a retranslation of more advanced Prakrit forms into Sanskrit. Thus the two forms *Bahmadāsika* and *Brahmadāsiya* lead me to suspect that the real popular form was *Bamhadāsiya* or even *Bambhadāsiya*, which was retransliterated into Sanskrit in two different ways, both times with indifferent success. In two points this Prakrit probably differed from nearly all the literary Prakrits, agreeing at the same time with the modern vernaculars. First, it probably possessed, like the latter, only two sibilants, *sa* and *śa*, which were, as is done in the present day, frequently interchanged. The inscriptions have, it is true, the three signs used in Sanskrit, and their use remains unchanged in pure Sanskrit words. Even the lingual *sha* keeps its place in such words and in the hybrid forms with *shka* and *shṣa*, e.g., in *Kaṇishka*, *Huvishka*, *pratiśṣṭāpita*, *Goshṭha*..., *Jeshṭhastin*, *viśṣṭāyamaṇa*, *śishya*. But, when regular Prakrit forms are substituted for, or derived from, the Sanskrit words, the lingual *sha* almost disappears. The palatal *śa*, on the contrary, mostly remains and even extends its sphere; here and there *sa* appears in its stead. Thus we find in the Prakrit equivalent for *śishya*, once *śisha* (No. VB, l. 1), once *śiśa* (No. XIVB, l. 1), and twice *śisa* (No. IX, l. 2, and Cunningham's No. 10, l. 1, *śasasya*, according to the facsimile). The Prakrit feminine of *śishya* is spelt once *śishini* (No. VIB, l. 2) and six times *śiśini* or *śiśini* (No. IIC, l. 1; No. VII B, l. 1; No. XI A, l. 2; No. XII, l. 2; No. XIV B, l. 1). Further, *śaśura* becomes *śaśura* (No. XVII, l. 4); *śri* is invariably *śiri* in the names *Śirika* or *Śiriya* and *Buddhaśiri* (No. XIX, l. 2); *Pushyamitriya* is changed to *Puśyamitriya* (No. VI, l. 2). The dental *sa* is put instead of *śa* in *sethi* (No. IA, l. 2), *suchila* (No. II B, l. 3), and in *śaśrū* for *śaśrū* (No. XVII, l. 4). Hence I regard the occurrence of *sha* in Prakrit words as merely graphic, and assume that *sa* and *śa* were the only two sibilants of the Prakrit vernacular, but were occasionally used the one for the other. That is just what is done in all the vernaculars of Northern, Western, and Central India, which from Kāśmīr down to the Marāṭhā country possess only the dental and the palatal sibilants and exchange them very frequently, especially in their true popular varieties. The second point, in which the Prakrit of our inscriptions agreed with the modern vernaculars, not with the literary Prakrits, is the neglect of the aspiration of conjunct hard aspirates. We have *stāne* for *sthāne* (No. XVIII, l. 2), *pratiśṣṭāpito* for *pratiśṭhāpito* (No. XVIII, l. 4), *Jeshṭhastinya* (No. XIV B, l. 1, twice) for *Jyeshṭhastinya*, *sarittavāhinye* (Cunningham, No. 7, l. 2) for *sārthavāhinyā*, *śreshṭaputrena* and *śreshṭinā* (Cunningham, No. 9, l. 3) for *śreshṭhiputrena* and *śreshṭhinā*. It is just in these very groups that, according to the popular pronunciation of the vernaculars of Northern, Western, and Central India (with the exception of the Marāṭhī), the aspiration is omitted, though in writing it is frequently expressed. The numerous Sanskrit words, like *kanishka*, *pra-*

tishthā, *pratishtā*, used in all the vernaculars, are in Kāśmīr, the Panjāb, Rājputanā, Gujarāt, Mālvā and the portions of the North-Western Provinces known to me, invariably pronounced *kanīśt*, *pratiśtā* and *pratiśtī*, and one hears *stāna* quite as often as *sthāna*. It is only the learned Paṇḍit who will at least try to sound the *ṣha* or *tha*. Hundreds, nay thousands, of mistakes in Sanskrit inscriptions and manuscripts show that this neglect of the aspiration, especially in the group *shṣha*, is not of recent date. The examples in our inscriptions are sufficiently numerous to warrant at least the inference that in the first and second centuries of our era the omission of the aspiration did occur, and perhaps was optional.

As regards the origin of this mixed dialect, as well as of all other mixed dialects, I agree with Professor Kern, *Jaartelling*, p. 108 ff., and Dr. R. G. Bhāṇḍārkar, *Indian Antiquary*, vol. XII, p. 146, that it is the result of the efforts of half-educated people to express themselves in Sanskrit, of which they possessed an insufficient knowledge and which they were not in the habit of using largely. All the Jaina inscriptions from Mathurā were no doubt composed by the monks who acted as the spiritual directors of the laymen, or by their pupils. Though no inscription has been found in which the author is named, the above inference is warranted by the fact that numerous later documents of the same character contain the names of Yatis who are said to have composed them or to have written them. The Yatis in the first and second centuries, no doubt, just as now, for their sermons and the exposition of their scriptures, used the vernacular of the day, and their scriptures were certainly written in Prakrit. It was a matter of course that their attempts to write in Sanskrit were not very successful. This theory receives the strongest support from the fact that the character and the number of the corruptions varies almost in every document, and from various single sentences, such as *vāchakasya aryya-Baladinasya śiṣhyo aryya-Mātridinaḥ tasya nirvarttanā*, which latter reads exactly like a piece from a stupid schoolboy's exercise. It is also confirmed by numerous analogies, such as the language of the *janmopattis* of the badly educated Joshis mentioned by Dr. Bhāṇḍārkar, the books of masons and carpenters, which give the rules for building houses in most barbarous Sanskrit, and many modern inscriptions, composed by clerks or Yatis. A large number of specimens of the latter kind are contained in the collection of votive inscriptions from Pālitānā lately copied by Mr. H. Cousens. I give a short one, which shows a mixture of Sanskrit, Gujarātī and Mārvāḍī:—

संवत् १८६ ना¹² वैशाख सुदि ५ चंद्रवार¹³ श्रीविजय चाणंदसुरिगच्छ¹⁴ श्रीविजयदेवचंद्रसुरिराज्ये
श्रीसुरितिविंदिर¹⁵ वास्तव्य श्री उमवालजातीय भवेरी¹⁶ प्रेमचंद भवेरचंद¹⁷ भार्या जीयती¹⁸ तस्य पुत्र
वारचंदन श्रीविजयहरा पाणनाय नविन प्रसाद¹⁹ नवीन विंव भरापित²⁰ । साताजी भकुभाई तस्य पुत्र
रजचंद भा²¹ मलुकचंद भा²² शमेचंद भा²³ प्रेमचंदनामिन विंव भरापित²⁴ । तपागच्छ²⁵ । विजयजिनेद्रसुरि
प्रतिष्ठित²⁶²⁷

¹² This is the Gujarātī genitive.

¹³ A pure Sanskrit form and inflexion; compare below *taxya*.

¹⁴ *Gachchhai*, which recurs below, is the Mārvāḍī spelling for *gachchhe*, which is both Gujarātī and Sanskrit. Similarly we have in the next compound *Dainachandra* for *Devachandra*. The pronunciation is in all three cases *e*, not *ai*.

¹⁵ *Sūritabimdira* is the Mārvāḍī form for *Sūratāhamdara*.

¹⁶ Formed from the Arabic.

¹⁷ A common hybrid form composed of an Arabic and a Prakrit word.

¹⁸ Usually spelt *-oiti*, from Sanskrit *dyotantī*.

¹⁹ Pronounce *paraḥād*, a common Mārvāḍī and Hindi corruption of *pradāda*.

²⁰ A hybrid form, representing Gujarātī *ḥārdayam*, which occurs in several other inscriptions.

²¹ An abbreviation of *ḥādī*, brother.

²² The form with *ṣa* is invariably used in these inscriptions.

²³ A few words giving the name of the author of this precious document are illegible.

TRANSLATION.

"On the fifth lunar day (*of*) the bright half (*of*) Vaiśākha of the year 1860, on a Monday, during the reign of glorious and victorious Devachandra Sūri, in the *gachchha* of glorious and victorious Ānanda Sūri, dwelling in the famous harbour of Sūrat, (*was*) the jeweller Premchand Jhaverchand, (*his*) wife (*was*) Joyati; (*by*) his son Vāichand was erected a new image (*in the*) new temple (*of*) Vijjaharā (Vidyādhara?) Pārśvanāth.²² The image was erected in the name of Premchand, brother of Ratnachand (*and*) Malukchand, son of Mātāji (?) Jhakubhā; consecrated by Vijaya Jinendrasūri in the Tapāgachcha."

The contents of the older inscriptions Nos. XIX—XXIII have been discussed in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, pp. 141ff., and vol. III, pp. 233 ff. Among the new ones Nos. I—XVII belong to the Jainas, who possessed, as Dr. Führer has discovered this year, two magnificent temples on the site where the Kañkālī Tīla rises at present. Their historical value is very great. First, No. I, which is dated in the year 5 of Devaputra Kanishka, proves beyond all doubt that Sir A. Cunningham was right in referring the date of his No. 2, *Sam.* 5, to the reign of the first Indo-Skythie king. Secondly, they confirm the correctness of the readings Sthāniya or Thāniya *kula* and Vārāṇa *gana*, instead of which the *Kalpasūtra* gives Vānījja and Chāraṇa, and they allow us to correct the name of the Śriguha *sambhoga* to Śrigriha. Thirdly, they furnish seven well-preserved names of *kulas* and *śākhās*, and in addition a mutilated one, hitherto not traced in epigraphical documents, which help to vindicate the much-assailed Jaina tradition.

Three of the new *kulas*, the Puśyamitriya (No. VI), the Arya-Cheṭiya (No. IX), and Āryya-Haṭikiya (No. XI), belong to the Vārāṇa *gana*, and evidently correspond with the Pūsamitijja (in Sanskrit Pushyamitriya), the Ajja-Chedaya (in Sanskrit Ārya-Cheṭaka) and the Hālijja (in Sanskrit Hāliya) *kulas*, which in the list of the *Kalpasūtra* (p. 80, ed. Jacobi) occupy the third, fourth, and sixth places. To the same *gana* belong the Vajanāgarī (No. XI) and the Haritamālakaḍhī (No. X) *śākhās*. The name of the former agrees fully with that of the Vajjanāgarī *śākhā*, the fourth in the list of the *Kalpasūtra* (*loc. cit.*).²³ The Sanskrit equivalent of the word is, I think, not Vajranāgarī, as the commentators of the *Kalpasūtra* assert, but Vārjanāgarī, i. e., the *śākhā* of Vrijinagara, the capital of the Vrijī country. For *Vajranāgarī* would have become *Vairanāgarī*. On the other hand it is highly probable that the Jainas were settled in the Vajjabhumi, where Vardhamāna is said to have done penance.²⁴ The second, the Haritamālakaḍhī *śākhā* is no doubt identical with the Hāriyamālāgarī, which the *Kalpasūtra* names as the first of the branches of the Chāraṇa *gana*. The form of the inscription gives a good sense if the end of the compound *kaḍhī* is taken to stand for *gaḍhī*, as may be done according to the analogy of *sambhoka* which (No. VII B, l. 1) occurs instead of *sambhoga*.²⁵ With this supposition it means "the *śākhā* of the fort called Haritamāla," i. e., the field or site of

²² This might also mean "a new temple of Pārśvanāth (and) a new image."

²³ Regarding the single *ja*, see above, p. 372.

²⁴ *Āchārādāgarūtra*, *Sec. Bks. East*, p. 84. The note explains the name, in accordance with Śālikā's commentary, as an equivalent of *Vajrobbhūmi*. But its Sanskrit synonym is *Vārjabhūmi*. The *Vrijis*, in Pali *Fajji* and in Aśoka's edict XIII, *Vaji* and *Varij*, were settled close to the *Sakmas* (*Subbā*) and to *Rājā*.

²⁵ Occasional substitutions of hard consonants for soft ones are found also in Aśoka's edicts, in the literary Pali, and in other Prakrit dialects.

Harita. The form of the *Kalpasūtra* would mean "the *sākhā* of the house (*āgāra*) called *Hāritamāla*". This is hardly possible, and as *gaḍhī* is pronounced *garhī*, it seems probable that *Hāriyamālāgarī* is slightly corrupt and has to be changed to *Hāriyamālagaḍhī*. The mistakes, which the inscriptions have shown to occur in other names of the *Kalpasūtra*, certainly encourage one to hazard this slight alteration.

Two of the new names refer to the *Koṭṭiya gaṇa*. The *Brahmadāsika kula* (Nos. I, IV, V, XIV)²⁹ may be identified with the *Bambhalijja kula* of the *Kalpasūtra* (p. 82, Jacobi). The latter name corresponds not to Sanskrit *Brahmaliptaka*, as the commentators assert, but to *Brahmalīya* and this is derived from *Brahmala*, which according to the Indian custom of abbreviating compound names, may stand for *Brahmadāsa*. Similarly, *Devaka*, *Devala* or *Devīla* may be used for *Devadatta*, *Devagupta*, *Devapālita*, *Devarakshita*, *Devabhūti* or *Devāśarma*.³⁰

The *Uchenāgarī* or *Uchchenāgarī sākhā* of the same inscriptions is of course the *Uchchānāgarī sākhā* of the *Kalpasūtra* (*loc. cit.*) which stands first in the list of the branches of the *Koṭṭiya gaṇa*. The difference in the second vowel has been caused by the existence of two synonymous Sanskrit forms of the etymon, *Uchchainagara* and *Uchchānagara*,³¹ which both mean "the high town"

This geographical name seems to be identical, as Dr. Burgess suggests to me, with that of the fort of *Unchānagar*, which belongs to the modern town of *Bulandshahr* in the North-Western Provinces (see Sir A. Cunningham's *Arch. Surv. Rep.*, vol. XIV, p. 147). The old name of *Bulandshahr* itself was *Varana* or *Barana*. This is no doubt the place after which the *Vārana gaṇa* was named.

The mutilated name . . hika *kula* (No. II) and . . . ka *kula* (No. XII) must, I think, have been [Me]hika. For there is in the *Śthavirāvalī* of the *Kalpasūtra* only one name, *Mehiya* (Jacobi, p. 81), which shows a penultimate *hi*. If this conjecture is accepted, the new inscriptions furnish also proof of the actual existence of the second *kula* of the *Vesavāḍiya gaṇa*. For the restoration of the mutilated name of the . *Arina sambhogā*, which appears in No. XIV A, l. 2, I cannot offer any proposal. As the letters are not perfectly distinct, it is just possible that *Śirikāto sambhogāto* may be the original reading.

With respect to the *Koṭṭiya*—*Koṭika gaṇa*, it is now evident that its adherents must have been more numerous in *Mathurā* than those of the other schools. In our inscriptions it occurs eight times, in Sir A. Cunningham's collection four times, and in Dr. Führer's collection of 1889 certainly once, perhaps twice. It deserves to be noted that it is the only *gaṇa* whose name survived in the fourteenth century A. D.³² Its great age, as well as the great age of its ramifications, the *Brahmadāsika* family, the *Uchchenāgarī* branch and the *Śrīgriha* district community, is attested by our No. IV. The latest possible date of this inscription is *Samvat* 50 or A. D. 128-9. The preacher then living, the venerable *Siha*, enumerates four spiritual ancestors, the first among whom must have flourished about the beginning of our era. The *gaṇa* was, as

²⁹ The name occurs, too, in Sir A. Cunningham's No. 2, where on the second (*recte* first) side, l. 2, [ēu]lāto *Brahmadāśikāto Uchchānāgarīto* [lākhāto], ought to be restored.

³⁰ Compare *ante*, p. 225, *Siyaka* for *Sambhoga*, and *ante*, p. 272, *Vīṇala* for *Vīṇamalla*.

³¹ Compare the Sanskrit names *Uchchāikītrava* and *Uchchāimanya*.

³² See *Wiener Zeitschrift f. d. K. d. Merg.*, vol. I, p. 176, note 1.

we learn, much divided at that early period, and this fact speaks in favour of the statement of the tradition which places its origin about the year 250 B.C.²²

The fourth point, which lends to these new inscriptions a very great importance, is their mentioning several female ascetics, and their showing that these persons developed a very considerable activity. There can be no doubt that Aryya-Saṅgamikā and Aryya-Vasulā, who are mentioned in Nos. II and XII, Graha .i . . . (No. V.), Aryya-Kumāramitā (No. VII), Balavarmā, Nandā and Akakā (?) (No. XI), as well as Aryya-Śāmā (No. XIV) and Dhāmāthā(?) (No. XXVI), were nuns. That follows from their title *Aryya*, 'the venerable,' from their being called *śiṣinī* or *śiṣini*, "female disciples," from their having other female disciples, and from the statement that the gifts were made at, or by their *nirvartana*, their request or advice.²³ With the certainty thus gained, it is not difficult to recognise that some of the documents found in former years likewise name nuns or point to the existence of female ascetics among the Jainas of Mathurā. Though No. XIX is mutilated, the 'sister' of Aryya-Sandhika, Aryya-Jayā, who appears among the male ascetics, must now be considered a nun. Again, it becomes very probable that the expression *chaturvarṇa saṅgha*,²⁴ "the community including four classes," which strongly reminds one of the later Śvetāmbara term *chaturvidha saṅgha*, means, like the latter, the community consisting of monks, nuns, lay-brothers and lay-sisters.²⁵

With respect to one of the nuns our inscriptions contain statements which require explanation. The venerable Kumāramitrā in No. V, who was the female pupil of the venerable Baladina, had, it appears, a son Kumārabhaṭi, whom she induced to dedicate an image of Vardhamāna. It would be a mistake to infer from this admission that the nuns of the first and second centuries led immoral lives. The correct explanation will be that Kumāramitrā was a widow who turned nun after the decease of her husband, and that she afterwards acted as spiritual director to her son. It is worthy of note that this is the only case where a nun appears as adviser of a layman. In all the other inscriptions we find that the nuns exhorted female lay members of the Saṅgha to make donations. It agrees with this that in modern times too, the order of Jaina nuns mostly consists of widows, especially of virgin widows, who, according to the custom of most castes, cannot be remarried, and are got rid of in a convenient manner by being made to take the tonsure; see *Ind. Ant.*, vol. XIII, p. 278.

The last of the new inscriptions, Dr. Führer explains, is on a slab found near the brick *stūpa* adjoining the two Jaina temples; but he adds that it was lying loose on the pavement of the court, and that it may have belonged originally to some other temple. It records the consecration of a stone slab, *stāne*, i. e., either "on the site sacred to" or "in the temple of," the divine lord of Nāgas, Dadhikarṇa. The worship of the Nāgas or snake-deities is of great antiquity in India. It forms part of the ancient ritual of the Brāhmins, who offered and still offer the *sarpabali*²⁶ in the rainy season, when the snakes

²² See *Indian Antiquary*, vol. XI, p. 246.

²³ In further elucidation of the meaning of the term *nirvartana*, I can now add, that many of the dedications, mentioned in the Pālitānā inscriptions, are said to have been made *upadeśit*, by the advice, of monks.

²⁴ Sir A. Cunningham's *Archaeological Survey Reports*, vol. XX, plate v, No. 6, l. 3; *Wiener Zeitschrift*, vol. I, p. 172f.

²⁵ It is a characteristic Jaina doctrine that the Śrāvakas and Śrāvikas form part of the *Saṅgha*. On this point the Jainas differ very markedly from the Buddhists.

²⁶ This is prescribed in all the *Gṛhyasūtras*; see, e. g., *Āśvalayana Gṛi. Sū.* II, l. 14.

are driven out of their holes and often take refuge in the houses. In the Paurāṇic worship we find the *Nāga-pañchamī*, the snake-festival on the fifth lunar day of the bright half of Śrāvaṇa, which is still very popular and celebrated very generally.²⁸ There exist also a few Nāga temples. In Gujarāt the most famous is the so-called Nāg of Dehemā, which lies in the north-west corner of the province, close to the Raṇ of Kachchh. I visited Dehemā in 1873 and found there a temple, consisting of a small dome about five feet high, with an opening towards the east. Inside there was a stone slab showing in the centre the relievo of a large cobra standing upright on its tail, and on both sides some smaller ones in the same position. A short inscription stated that the image was erected in Vikrama Samvat 1212, or A.D. 1156-58. The stone slab at Mathurā, of which our inscription speaks, probably bore a similar representation. As regards Dadhikarṇa, his name occurs in the *Haricandra*,²⁹ where he is invoked in the *dhānika mantra*, the daily prayer which is said to have been recited originally by Baladeva and after him by Kṛishṇa. It thus appears that the worship of Dadhikarṇa certainly formed part of the *Bhāgavata* ritual and was practised at Mathurā in early times. These facts may indicate that our No. XVIII is not a Buddhist, but a Bhāgavata inscription. But it is quite possible that the Buddhists in whose legends the Nāgas play a great part, and on whose Stūpas they are often represented as worshippers of the Bo-tree, may have taken over the worship of Dadhikarṇa from the Brāhmanas. Finally, another very interesting point in this inscription is the statement that the dedicators of the stone were the "sons of those *śailātakas* who were famous as the Chāṇḍaka brothers." It is impossible to interpret *śailātaka* otherwise than as a synonym of *śailālin*, which, according to Pāṇini, IV, 3, 110, originally was a name of those actors who studied the *Sūtras* of Śīlālin, and according to the *Kośhas* was used later to denote any actor. Our inscription, therefore, teaches us that Mathurā had its actors in the first or second century of our era, and makes us actually acquainted with the name of such a troupe. It further shows that play-acting was then, as in the present day, the business of particular families — a fact which may also be inferred from the introduction to several Sanskrit dramas where the *naṭī* is sometimes called the wife of the *sūtradhāra*, and his brothers are mentioned as actors. In a Jaina story of the clever boy Bharata, we hear even of a *naṭagrāma*, a whole village inhabited by actors.

No. I. ^a

- A. 1. — — "दे[व]पुत्रस्य क[नि]ष्कस्य सं ५ हे १ दि १ एतस्य पूर्व[र]यं कीदृश्यातो गयातो वज्र-
दासिका[तो]
2. [कु]मातो [उ]चेनागरितो ग्राह्यातो सेधि-ह — ख ि-ि-ि-सेनस्य सङ्घचरिचुडाये दे[व]-
B. 1. पालस्य धि[त] — — —
2. वधमानस्य प्रति[मा] ॥

^a See Eiko Sāheli V. N. Mandlik's article in the *Jour. As. Soc.*, vol. XI, pp. 160ff., where many interesting local customs are mentioned.

^b *Haricandra*, I, 108, 17, where the Calcutta edition has the misprint *adgarāḥḍāki-karacaya*; see also Leugle's French translation, tome I, p. 507, where the prayer forms the 118th Adhyāya.

^c Incised on the pedestal of a small squared figure of a Jina, — the stone measuring 2 feet 1 inch by 1 foot 7 inches, and found in the west of the Kachchh Tila at the second Jaina temple. The bracketed letters are more or less defaced but if nothing is stated to the contrary, I consider the reading nevertheless to be certain.

^d Restore *siddhā*.

TRANSLATION.

[Success!] In the year 5 of *Devaputra* Kanishka, in the first (month of) winter, on the first day,—on that (date specified as) above,—an image of *Vadhamāna* (*Vardhamāna*) (was dedicated) by *Khudā* (*Kshudrā*), consort of alderman (*sethi*) *sena* (and) daughter of *Deva . . pāla*, out of the *Koṭṭiya gaṇa*, the *Bamhadāsika kula*, the *Uchenāgari śākhā*.

No. II.^a

- A. 1. — — सं १० ५ ४ ३ दि १ चखा पूर्व[र]व
 B. 1. — जिहातो कुलातो चर्यवयभूति-
 C. 1. स गिरीनिनं चर्यसङ्गमिकये गिरीनि—
 D. 1. चर्यवसुलये [निर्वसं]नं
 A. 2. — — लख धो[तु] — — — धु वेचि-
 B. 2. — “येष्टि[स] धर्मपन्निये भट्टि[स]नख
 C. 2. [मातु] कुमरमितयो दनं भगवतो [म]—
 D. 2. मा सवतोभद्रिका [१]

TRANSLATION.

[Success!] In the year 15, in the third month of summer, on the first day,—on that (date specified as) above,—a fourfold^a image of the Divine one, the gift of *Kumaramitā* (*Kumāramitrā*), daughter of . . la, daughter-in-law of . . . , first wife of alderman (*śreṣṭhin*) *Veṇi*, mother of *Bhaṭṭisena*, (was dedicated at) the request of the venerable *Vasulā*, the female pupil of the venerable *Saṅgamikā*, the female pupil of the venerable *Jayabhūti* out of the [*Mehika*] *kula*.

No. III.^a

- A. 1. सिद्धम् । सं १० ८ व ४ दि १० चखा पु-
 2. च्यायं वाचकस्य चर्यवल-
 3. दिनस्य गिरी [वाच]को चर्यमा-
 4. तृदिनः तस्य [नि]र्वसं[न]ः

^a Incised on the four faces of the pedestal of a small quadruple image of standing naked Jinas;—the stone, 2 feet high by 9 inches square, was found in the west of the *Kaṅkālī Tīla*, at the second Jaina temple.

^a The beginning of line 2 proves the existence of a lacuna; probably *सिद्धम्* to be restored.

^a Restore *जिहातो*, as proposed above.

^a Restore *गिरीनिनं*.

^a Restore *वयं*.

^a Probably *वेचिष वेचिष* to be restored.

^a Read *कुमरमितये*.

^a Restore *प्रसिद्धा*.

^a *Sarvatoḥśākhā pratima*,—literally ‘an image lovely on all sides,’ is apparently a technical term for a ‘fourfold’ image, one being carved on each side of a four-faced column. Compare the use of *sarvatoḥśākhā dandaya*, which, according to *Varāhamihira’s Brihat-Saṁhitā*, LVI, 27, means ‘a temple with four doors and many spires,’ i.e., such a one which looks equally pleasing from all sides.

^a Incised on the pedestal of a four-faced image (*catuṣarmakha*) consisting of four naked standing Jinas. Stone 2 feet 8 inches by 1 foot 2 inches, found at the same place.

- B. 1. [कोट्टियातो गणातो ठानियातो]
 2. [कुलातो श्रीमहातो संभोगातो]
 3. [अर्थवेरियाणातो सु]वि¹²
 C. [स]स धर्मपत्रिये ले — — —
 D. दानं भगवतो स[मि] — — [प्र]तिमा
 A. 5. नाय — — — — — तन¹³
 B. 4. — १ [न]मो चरत्तानं सर्वलोकुत्त[मानं]¹⁴

TRANSLATION.

Success! In the year 19, in the fourth (*month of*) the rainy season, on the tenth day,—on that (*date specified as*) above,—the pupil of the preacher, the venerable Baladina (*Baladatta*) (*is*) the preacher, the venerable Mātridina (*Mātridatta*); at his request (*was dedicated*) an image of divine Santi¹⁵ . . . , the gift of Le . . . , first wife of Suchila (*Suchila*), out of the Kōṭṭiya gāṇa, the Thāniya kula, the Śrigrīha samāhoga, the Aryya-Veri (*Arya-Vajri*) kākā Adoration to the Arhats, the highest ones in the whole world!

No. IV.¹⁶

A. 1. [सिंहं सं २० स ३]¹⁷ दि [१०] ७ [एत]स पूर्वाय कोट्टिय[र]तो गणातो ब्रह्मदासियातो कुलातो उचे[नागरितो ग्रा]णातो [श्री]महा[र]तो संभोगातो [वृ]हंतव[र]चक¹⁸ च मणिन च ज[—मि]त्र[स] — —¹⁹

2. अर्थ[श्री]वस शिचगसिख [अ]र्थपालस च[वच]रो [वाच]कस अर्थ[दत्त]स²⁰ शिचो वाचको अर्थसीहा [त]स निवर्त्तचा [श्री]मि[त]स²¹ मानिकरस [मी]— जयम[हि]²² धीतु दा — स

B. 1. [सो]हवाचियस²³ वाधर — — वधू [ह]नु[दिव]स धर्मपत्रिये मित्राये [दानं] — — — [सर्व]स[त्वानं] हि[तसु]खाये काक[तिय] — — — — — च —

2. — वाज — — — — — १ — — — — — २ — — — — — रज — — — — — ।

¹² The letters of the first three lines of B are much blurred and partly indistinct; but none are really doubtful except ३. One or two letters may have been lost at the end of B 3.

¹³ A 5 is separated by some ornaments from the other four lines. Five letters seem to have been lost.

¹⁴ B 4 is separated from the other three lines by two rows of ornaments. Read चरत्तानं.

¹⁵ If the much disfigured second syllable is *nti*, as I read it doubtfully, it appears certain that the Tirthambara mentioned must be Śāntinātha.

¹⁶ Incised on the pedestal of a large naked standing Jina, 7 feet 3 inches by 2 feet 3 inches, found at the same place. Very badly preserved.

¹⁷ The figures are doubtful. The first may have been 50.

¹⁸ First three syllables doubtful.

¹⁹ "मि" doubtful; restore शिव.

²⁰ The first letter might be read *et*, and only the upper part of the second sign has been preserved. But in Mr. Growse's No. 8, *Ind. Ant.*, vol. VI, p. 218, we have plainly वाचकदत्तसिख सीहस.

²¹ First letter very doubtful; the third and fourth syllables are possibly वीर्य or मित्र.

²² श्री may have been श्री; the last two syllables of the name are doubtful.

²³ The second syllable is doubtful.

TRANSLATION.

Success! In the year 20 (?), in the third (?) month of summer, on the seventeenth (?) day,—on that (*date specified as*) above,—the preacher, the venerable Siha⁴⁴ (*Sihha*) (*was*) the pupil of the preacher, the venerable Datta, (*who was*) the *Śraddhachara*⁴⁵ of the *gapa*, the venerable Pāla, (*who was*) the pupil of the venerable Ogha(?), (*who was*) the pupil of the great (?) preacher and *gopin*⁴⁶ Ja . . mitra(?) out of the Kōṭṭiya *gapa*, the Brahmadāsiya *kula*, the Uchenāgarī *śākhā* (and) the Śrīgriha *sambhoga*,—at his request (*was dedicated*) for the welfare and happiness of all beings . . . , the gift of Mittrā, the first wife of Haggudeva (*Phalgudeva*), the daughter-in-law of the iron-monger Vādhara . . . , the daughter of . . . Jayabhaṭṭi, the *mānikara*, of Khoṭṭamitta

No. V.⁴⁷

A. 1. सयस्वर⁴⁸ पचविमो हेमंतम[सि] विलिये दिवसे वीये चक्रि⁴⁹ सुवे

B. 1. कोटियतो मसतो ब्र[ह्म]दानिकतो कुलतो उचेनागरिनी शाखातो चयवलवतस्य शिषो सधि-

2. स शिषिनि प्रह- — — वि-वतन⁵⁰ [ना]दिच[रि]त⁵¹ जम[क]स वधु जय[म]इस

कुंटविनीय रयमिनिये [वु]सुय⁵²[s]

TRANSLATION.

In the twenty-fifth year, in the third month of winter, on the twentieth day, at this moment (?),⁵³ a *vasuya* (?),⁵⁴ (*was dedicated*) by Rayagini, the daughter-in-law of Jabhaka, from Nāndigiri (?), (and) wife of Jayabhaṭṭa, the request (*having been made*) by Graba.i..., the female pupil of Sadhi, pupil of the venerable Balatrata (*Balatratā*) out of the Kōṭṭiya *gapa*, the Brahmadāsika *kula* (and) the Uchenāgarī *śākhā*.

⁴⁴ The plural *śikā* is a *pluralis majestatis*, and hence the attributes *śākyo* and *edoko* have been put *ad sensum* in the singular number.

⁴⁵ Compare below, No. XXI.

⁴⁶ Regarding the construction see above, p. 375.

⁴⁷ Incised on the pedestal—left side and back—of a small statue (destroyed); stone 1 foot 11 inches by 9 inches, found at the same place.

⁴⁸ The letter *व* stands below the line. Possibly *सप्त* may have been at the beginning of the inscription. Both impressions show a long horizontal stroke and that on thick paper some indistinct letters.

⁴⁹ The lower part of the second syllable has on the right a superfluous stroke, which makes it look like a hybrid of *म* and *व*.

⁵⁰ Restore *विपतन*.

⁵¹ This may perhaps have been *वादिचिरिदी*.

⁵² The first syllable is not certain.

⁵³ The phrase *ami* or *ama* *kakane* occurs four times—here and in Nos. VI, XIII and XXV—in the place of *etanyam* or *anyam pūrdyamb*. It also occurs once in a second collection to be published hereafter, and twice we have the corresponding Nos. 1 and 2, and *Jour. Asiatique*, *Série série*, vol. XV, Pl. i, No. 3. It must, of course, have the same or a similar meaning. The first word is without doubt the equivalent of Sanskrit *armin*; the second I take to represent Sanskrit *kakane*, though there is no other instance in which the first vowel of this word becomes *u*; *armin kakane* might mean either "at this moment" or "on the occasion of this festival."

⁵⁴ *Vasuya* (?) probably denotes either some kind of image or some kind of gift.

No. VI.¹⁵

- A. महाराज — — — षष्ठ सं २० ८ चे २ दि ३० चक्षु जुले भगवतो वर्धमानस प्रतिमा¹⁶
प्रतिष्ठापिता वक्षह[व]ष्व¹⁷ धितर सुखिताये बोधिनदि[ये]¹⁸
- B. कुटुंबिनिये वारणे गले पुष्यमित्रीये कुले गणिस चयं[दतस्य शिष्यस्य]¹⁹ गह[प्र]कि[व]स²⁰
निर्घर्त[ना] चर[ह]तपुत्राये ।

TRANSLATION.

In the year 29 of the great king . . shka, in the second month of winter, on the thirtieth day,—at this moment (?),²¹ an image of the divine Vardhamāna was set up by order of Bodhinadi (*Bodhinandi*?), a married lady, the cherished daughter of Graha-hathi (*Grahaastin*),²² at the request of Gahaprakiva (?),²³ pupil of the venerable Data, a *gāṇin* in the Vāraṇa *gāṇa* and the Puṣyamitriya (*Pushyamitriya*) *kula*, in honour of the Arhat.

No. VII.²⁴

- A. 1. [सिह]²⁵ सं ३० [५]²⁶ व ३ दि १० चक्षु[१] पूर्वायां कोटियातो गगतो [स्वानि]वा-
[ती कु — —]²⁷
- B. 1. वहरातो ग[१]ख[१]तो शिरिकातो सं[भो]कातो चय्यवलदिनस्य शिशिनि कुमारमि[त]²⁸
2. तस्य पुत्रो कुम[१]रभटि गंधिको तस — न²⁹ प्रतिमा वर्धमानस्य सशितमखित[वो]धित³⁰
- C. 1. च[खे]³¹
2. कुमार-
3. मित्रा-
4. ये—
- D. 1. खं
2. [त]न³²[४]

¹⁵ Incised on the base of a large statue (lost); stone 3 feet 6 inches long by 9 inches high; found at the same temple.

¹⁶ The last syllable and the vowel of the preceding are completely gone.

¹⁷ The top of the letter ५ is gone, and the reading may have been वक्षहविष्व, as the analogy of numerous other names requires.

¹⁸ The last syllable is nearly gone.

¹⁹ The lower parts of the bracketted syllables are gone.

²⁰ The third syllable looks, on the obverse of two impressions and on the reverse of one, more like a damaged ५. But the reverse of the second impression shows pretty clearly ५. The fifth syllable is damaged and not certain.

²¹ See above, No. V.

²² Compare the names *Hastakasti*, *Mūḥakasti*, *Jgerakasti*, etc., below.

²³ I do not dare to propose any transliteration for this name.

²⁴ Incised (A, B) on pedestal and (C, D) on sides of a small seated Jina, 2 feet 6 inches by 1 foot 6 inches; found at the same place. An enormous sign, looking like *gf*, stands between the second and third signs of शिशिनि and between the fourth and fifth signs of वर्धमानस, B. 1 and 2.

²⁵ Faintly visible on one impression only.

²⁶ The figure is somewhat damaged, but certain.

²⁷ Restores कुवातो.

²⁸ Restores कुमारमित्रा.

²⁹ Restores दास.

³⁰ The third syllable of सशित is not quite distinct.

³¹ Possibly चयं; the left-hand limb of च is not joined to the vertical stroke.

³² Restores निर्वर्तन.

TRANSLATION.

Success! In the year 35, in the third (*month of the*) rainy season, on the tenth day,—on that (*date specified as*) above;—the female pupil of the venerable Baladina (Baladatta) out of the Kottiya gāya, the Sthāniya kula, the Vairā śākhā (and) the Śirika sambhoka (sambhoga), (*was*) Kumaramitrā (Kumāramitrā);—her son (*was*) the dealer in perfumes, Kumārabhaṭi;—his gift (*is*) an image of Vardhamāna (*dedicated at*) the request of the whetted,⁸⁸ polished and awakened venerable Kumāramitrā.

No. VIII.⁸⁴

A. सिद्धम् म[हा]रा[ज]स्य र[ाजा]तिराजस्य देवपुत्रस्य हुवशस्य सं

४० (६०?) हेमन्तमासे ४ दि १० एतस्मां पूर्व्यां कोट्टिये गणे स्थानिकीये कुले चय्य[विरि]-

याच शाखाया⁸⁸ वाचकस्मार्थवृद्धसि[स्य]

B. शिवस्य गणिस्य चार्थस्य[स्य]स्य⁸⁹ पुत्रम[न]⁹⁰ — — — — — [स] —

[व]तकस्य⁹¹ [व]— सकस्य⁹² कुटुम्बिनीये दत्ताये — नधर्मा⁹³ महाभोगताय प्रियताश्चन-

वानुदमयोः⁹⁴ ।

TRANSLATION.

Success! In the year 40 (60?) of the great king (*and*) supreme king of kings, Deva-putra Huvashka,⁹⁵ in the fourth month of winter, on the tenth day,—on that (*date specified as*) above, (*this*) meritorious gift (*was made*) for the sake of great happiness by Dattā, the wife of Ka . pasaka, an inhabitant of . . vata, [*at the request*] of gāyin, the venerable Kharṇa, pupil of the preacher, the venerable Vṛiddhahasti out of the Kottiya gāya, the Sthānikīya kula (*and*) the śākhā of the Aryya-Veriyas (*the followers of Ārya-Vajra*). May the divine (*and*) glorious Rishabha be pleased!⁹⁶

⁸⁴ I take *satita* to stand for *samita*, the past participle of *śi*, and *makkita* to be a half Prakṛite form for *mrakṣita*. These two participles, which I have translated above according to their literal meaning, must no doubt be understood in a figurative sense. They probably refer to the sharpening and polishing of the understanding and of the character by study and penances.

⁸⁵ Incised on the pedestal of a large figure which has been destroyed; pedestal 2 feet 6 inches long by 9 inches high; found at the same temple.

⁸⁶ The central stroke of *म* is wanting.

⁸⁷ Possibly चय्यविरस, the lower part of the fourth sign is blurred.

⁸⁸ Possibly चय्यमन; the tops of the third and fourth signs have been lost.

⁸⁹ Remnants of two signs are visible before the mutilated *व*. The first had a subscript *va* and the second the vowel *a*.

⁹⁰ Before the slightly mutilated *स* stood a compound sign, the lower part of which is very distinctly *pa*.

⁹¹ This is the reading of the reverse; according to the obverse one might read °नधर्म°.

⁹² I do not correct this name, because I am doubtful whether the omission of the vowel *i* in the second syllable is due to a clerical mistake, or to the pronunciation. In the genitive, *Huvashkasya*, the stress falls on the third syllable, and the vowel of the immediately preceding one becomes very indistinct.

⁹³ It would appear from this wish that the statue was one of the first Tirthankaras, Rishabha or Vrishabha.

No. IX.*

A. सू — नम ग॒र[स]तममहरजस्य॑ हुविचस्य सव[स]रे ४० ४ इनस्य[स्य]॑ मस ३ दिविस २ ए[त]-

B. [स्य] पुर्वय[र] — — — गणे चयंवेटिये॑ कुले हरीतमालकटिय[ग]ास्य — — — — — ाचक
[स्य]॑ हगिनदिच॑१० गिसो म — — नागसेचस्य नि — — —

TRANSLATION.

Hail! Adoration! In the year 44 of the most illustrious(?) great king Huviksha,¹¹ in the third month of summer, on the second day. On that [date specified as] above, at the request of the (venerable) Nāgasena, the pupil of Haginamdi (Bhaganandi?), a preacher (vāchaka) in the [Vārāṇa] gaṇa, in the Aryya-Cheṭiya (Ārya-Cheṭika) kula, in the Haritamālakaḍhi (Haritamālagadhī) śākhā

No. X.¹²

L. 1. सिद्धम् सं ४० ५ व[र] दि १० [०]¹³ एतस्य पुर्व[र]य — — — — — ये
हुविस्¹⁴ वधुये चमंडहिस्य —

TRANSLATION.

Success! In the year 45, in the third (?) (month of) the rainy season, on the seventeenth (?) day,—on the (date specified as) above by the daughter-in-law¹⁵ of Buddhi, the . . . of Dharmavṛiddhi

No. XI.¹⁶

A. 1. — — — ४०¹⁷ — चे — दि १०

B. 1. ए [त]स्य पु[र्व]य वरयतो ग[र]-

C. 1. तो चार्थहटिकियतो कुलतो

D. 1. वज्रनगरित[र] ग[र]स्य[र]त[र] गि[र]यत[र]

* Incised on the *śikhāḍa* or pedestal of a large seated Jina (head lost),—3 feet 5 inches by 2 feet 10 inches; found at the same place. In the plates of facsimiles No. xxxii is a duplicate, to a larger scale and from a different impression, of the second line of this inscription.

¹ The first sign might also be read च। The second is very distinct, but not a complete letter, as it consists of a semi-circle, open to the left, with a horizontal stroke in the middle. I am inclined to believe that the whole is intended for सचि यमो विरिचयममहरजस्य,—

² The figure 4 has no cross-bar in the vertical stroke. वृत्त probably stands for वीजस्य. I cannot explain वृत्त. In No. XXIV we have वृत्त व १.

³ Restore एवसां पुर्वयो वारये, the latter according to No. XI.

⁴ The right side of the last letter is slightly damaged.

⁵ Restore वाचाया; वाचयस्य looks here like वाचयो, but the reading is certain in the facsimile marked No. 32.

⁶ Possibly चिन or चिन; at the end one would expect चदिस. Compare the facsimile No. 32.

⁷ The form *Huviksha* may be due either to a negligent mode of spelling or to a faulty pronunciation.

⁸ Incised on the pedestal of a small squatted Jina (head lost), 2 feet 7 inches by 2 feet 2 inches; from the same place.

⁹ The signs of the date are blurred, but with the exception of the bracketted ones not doubtful.

¹⁰ Some indistinct signs are visible before वेवुहिस्य.

¹¹ Regarding the meaning of *Vadhu*, daughter-in-law, compare Nos. II, IV, V.

¹² Incised on the four faces (A, B, C, D) of the pedestal of a quadruple image consisting of four erect naked standing Jinas, placed back to back as usual; stone 2 feet 8 inches by 1 foot, found in the same locality. Preservation apparently not good.

¹³ Restore चिह्नं च. A second figure seems to have stood after the plain न.

- A. 2. — — [म]तो* [द]तिस्व¹⁹ शिशिनिये
 B. 2. मङ्गन[न्दि]स्व²⁰ सदचरिये
 C. 2. वल[वर्म]ये²¹ [नन्द]ये²² च शिशिनिये
 D. 2. अ[कक]ये²³ [निव्वत्तना] — — —
 A. 3. — [स्व] धीतु अमि[क]जयदेवस्व²⁴ वधूये
 B. 3. — मिको जयनागस्व धम्मपन्निये भिद्दना[ये]
 C. 3. — [लव्वम]ये²⁵ दन्. — —

TRANSLATION.

[Success! In the year] 40, in the . . month of winter, on the tenth (?) day,—on that (date specified as) above,—a stone-pillar (was dedicated, being) the gift of Sihadattā (Sinhadattā), the first wife of the village headman²⁶ Jayanāga, the daughter-in-law of the village headman Jayadeva (and) daughter of at the request of Akakā (?), the female pupil of Nandā (?), and of Balavarmā (?), the *sadhachari*²⁷ of Mahanandi (Mahanandin) (and) female pupil of Dati (Dantin) out of the Vāranagaya, the Āryya-Haṭṭikiya (Ārya-Haṭṭikiya) kula, the Vajanagari (Varjanāgari) kākā (and) the Śiriya sambhoga.

No. XII.²⁸

- L. 1. सं ८० ६ ६ १ दि १० २ दसस्व धितु दयस्व कुटुबिनिये — — — — —²⁹
 2. — — [क]तो³⁰ कुलतो अयम[ङ्ग]मि[क]य शिशिनिय अयवसुल[ये] नि[व]त्तने [४]

TRANSLATION.

In the year 86, in the first (month of) winter, on the 12th day [was dedicated the gift] of, daughter of Dasa (Dāsa), wife of Priya (Priya), at the request of the venerable Vasulā, pupil of the venerable Saṅgamikā, out of the [Mehi] ka kula.

No. XIII.³¹

[सं ८० ७ १] य १ दि [२० १] अ[स्मि] सुवे उच्चैनागरस्थायकुमारनन्दिशिवस्व मित्रस्व

²⁸ Restore संभोगो.

²⁹ Possibly दत्तिस्व.

³⁰ The tops and lower ends of the signs are not distinct.

³¹ The third and fourth signs are not certain.

³² Only the second अ is certain.

³³ The bracketted letters seem plain on one impression, but possibly the reading is Sakornaya.

³⁴ Possibly धामिचो जय.

³⁵ The last two consonants are only half formed. Restore मित्रादमी.

³⁶ Regarding the meaning of *grāmika* see the *Petersburg Dictionary*, sub voce.

³⁷ As *sadhā* is in Jaina-Prakrit the usual representative of *śraddhā*, the term *sadhachari* corresponds to *śraddhachari*, and is the form of *śraddhachari*; see Nos. IV and XXI.

³⁸ Incised on the pedestal of a small seated Jina (head lost), 1 foot 8 inches by 1 foot 2 inches; found at the same place. Four worshippers on each side of a wheel fill up the centre.

³⁹ The last signs probably contained, besides the name of the donatrix, the word दान.

⁴⁰ Only two letters can have been lost before the half visible अ. From No. II, where the names of Saṅgamikā and of Vasulā occur, it may be inferred that the kula name probably was Mehi.

⁴¹ Incised on the pedestal of a small squatted Jina (head lost), 1 foot 11 inches by 1 foot 10 inches; from the same place.

MATHURA INSCRIPTIONS: Nos. I & II.

No 1

A  Fragment A of inscription No. 1, showing a single line of text in an ancient script, likely Brahmi, with some characters appearing to be in a different script or dialect.

B  Fragment B of inscription No. 1, showing a single line of text in an ancient script, likely Brahmi, with some characters appearing to be in a different script or dialect.

Scale: 1-3rd.

No. 2

 Fragment of inscription No. 2, showing a single line of text in an ancient script, likely Brahmi, with some characters appearing to be in a different script or dialect.

A  Fragment A of inscription No. 2, showing a single line of text in an ancient script, likely Brahmi, with some characters appearing to be in a different script or dialect.

B  Fragment B of inscription No. 2, showing a single line of text in an ancient script, likely Brahmi, with some characters appearing to be in a different script or dialect.

C  Fragment C of inscription No. 2, showing a single line of text in an ancient script, likely Brahmi, with some characters appearing to be in a different script or dialect.

D  Fragment D of inscription No. 2, showing a single line of text in an ancient script, likely Brahmi, with some characters appearing to be in a different script or dialect.

Scale: one-half.

No. 3

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

B

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

Scale: one-half.

No. 4

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

Scale: 2-dia.

No. 5

A 



Scale: 1-4th.

No. 6

A 

B 

Scale: 1-3rd.

No. 7

A 

C 

D 

B 

Scale: 1-3rd.

No. 8

A 

B 

Scale: 1-3rd.

From impressions by Dr. A. Führer.

MATHURA INSCRIPTIONS: Nos. IX-XI.

No. 9

A  

Scale: 1-40x.

No. 10





Scale: 1-40x.

No. 11

A    

Scale: one-half.

B  

D 

TRANSLATION.

In the year 87 (?), in the first month of summer, on the twentieth (?) day,—at this moment (?),²³ of Mittra, pupil of the venerable Kumâranandî, of him of Uchchenagara²⁴

No. XIV.²⁵

- A. 1. सिद्धम् ॥²⁶ कोट्टियातो गणातो ब्रह्मदासिकात[रे] कुलातो
 2. उ[चे]नागरितो गणातो —गरिनातो सं[भ]रे[गातो] अ[र्य]—
 B. 1. जेट्टहस्ति[स्य] मि[श्री]²⁷ अर्यमहजो²⁸ अर्यजेट्ट[हस्ति] [मिश्री]²⁹ अर्य[गा]टक[रे]³⁰ [त]स्य
 मिश्रिनि [अर्य]—
 2. गामये निर्वतना। उ[स] — प्रतिमा³¹ वर्मये धीतु [गुल्हा]ये जयदासस्य कुटुंबिनिये दानं

TRANSLATION.

Success! The pupil of the venerable Jeshtahasti (*Jyeshthahastin*) out of the Kottiya gana, the Brahmadāsika kula, the Uchchenāgarî śākhā and the - ārina sambhoga (*was*) the venerable Mahala; the pupil of the venerable Jeshtahasti (*Jyeshthahastin*) (*was*) the venerable Gādhaka; at the request of his female pupil, the venerable Śāmā, (*was dedicated*) an image of Usabha (*Rishabha*), the gift of Gulhā, the daughter of Varmā (*and*) the wife of Jayadāsa.

No. XV.³²

— ये³³ एत[स्यां] पूर्वायां कोट्टियातो गणातो

TRANSLATION.

..... On that (*date, specified as*) above, out of the Kottiya gana

No. XVI.³⁴

- L. 1. अरहंतान³⁵ वधमानस्य [क]लस्य³⁶ धितु³⁷ सिनविषुस्य भ[स्त्रि]न[र]य³⁸
 2. [म]ति[स्य] निवर्तनं [॥]

²³ Regarding चुदे, see above, No. V, note 73, p. 375.

²⁴ Compare the उचैनागरी शाखा, and see above, p. 369.

²⁵ Incised on the pedestal of a small seated Jina, 2 feet 6 inches by 1 foot 7 inches; from the same place.

²⁶ The stops are throughout expressed by horizontal strokes.

²⁷ The second syllable is much injured and its vowel not certain.

²⁸ Possibly, but not probably मरुवी. The last three syllables of the following word are uncertain, with the exception

of स.

²⁹ The consonant of the first syllable and the vowel of the second are doubtful.

³⁰ The first syllable may also be read differently.

³¹ Restore उचैनागरिता.

³² Incised on the broken base, under the left knee of what has been a seated Jina; stone 1 foot 5 inches by 1 foot 3 inches; found at the same place.

³³ This must be the remnant either of विदे or of विदे.

³⁴ Incised on the pedestal of a small seated Jina; 2 feet 7 inches by 1 foot 6 inches; same locality.

³⁵ A very indistinct letter, possibly म, is visible at the beginning of the line. Hence I propose to restore (प्रतिमा).

The lost portion of the inscription no doubt stood on the other side of the pedestal.

³⁶ The vowel of the first letter is doubtful, as the top of the sign is damaged.

³⁷ The u-stroke seems to be connected with the left-hand limb of त.

³⁸ The second sign is very doubtful; I suppose मरुवी is meant.

TRANSLATION.

..... [an image] of the worshipful¹⁰ Arhat Vadhamāna, [the gift] of
the daughter of Kala, the sister(?) of Sinavishu (*Vishvasheṣa*?) ; the request of
. Śati (?).

No. XVII.¹¹

- L. 1. — मा चहंतानं¹² यमण्याविका[ये]¹³
2. — लहस्तिनीये तोरणं प्रति[ष्ठापि]¹⁴
3. सह माता पतिहि सह¹⁵
4. सन् —¹⁶ शमरेण¹⁷

TRANSLATION.

Adoration to the Arhats! A *Torana* has been erected by order of . . lahastini (*Balahastini*), a lay-pupil of the ascetics, together with her parents, together with her mother-in-law (and) her father-in-law.¹⁸

No. XVIII.¹⁹

- L. 1. सिद्ध [सं] — — — — [दि] ५²⁰ एतस्त्वं पू[र्व्वाय]
2. भगवतो नागिन्द्रस्य दधिकर्णस्य स्त[रि]-
3. ने शिलापट्टो प्रतिष्ठापितो मायुरा[णं]
4. शैलालकानं चान्दका भतृका इति वि[ष्ट-]
5. यमानानं तेषं पुत्रेहि नन्दिवलप-
6. मुखेहि दारकेहि मातापितृणं च-
7. प्रत्यगताये भवतु सर्व्वसत्वा[नं] हित-
8. सुखा[य] भवतु [॥]

TRANSLATION.

Success! In the year....., on the fifth day,—on that (*date specified as*) above, a stone slab was set up in the place sacred²¹ to the divine lord of snakes Dadhikarṇa by the boys, chief among whom was Nandibala, the sons of the actors²² of Mathurā, who are being praised as the Chāndaka brothers. May (*the merit of this gift*) be by preference²³ for their parents; may it be for the welfare and happiness of all beings!

¹⁰ "Worshipful" is expressed by the *pluralis majestatis arahantānaṃ* construed with the singular *Vadhamāna*.

¹¹ Incised on the upper portion of a sculptured *Torana*, 9 feet 2 inches by 1 foot.

¹² Read नमो चरुसाग.

¹³ The last letter is blurred.

¹⁴ Read प्रतिष्ठापित. Possibly more letters have been lost at the ends of lines 1 and 2.

¹⁵ Lines 4 and 5 stand between three figures of *Toranas*.

¹⁶ Possibly the reading is सन्, i. e., सन्.

¹⁷ I. e., शमरेण.

¹⁸ The association of the parents and of the parents-in-law is probably intended to secure for them a share of the scriptural merit. Compare the analogous phrases in the Kāphī inscriptions Nos. 14, 15, 16, 17 (*Archaeological Surv. Rep. W. Ind.*, vol. V, page 79ff.) and in other Buddhist documents.

¹⁹ Incised on a large sandstone slab, 3 feet 10 inches by 1 foot 4 inches, found on the floor of a brick stūpa, 47 feet in diameter, to the east of the first Jaina temple, on the east of the Tila. Well preserved, with the exception of the loss of the date and of slight injuries at the right end of the lines, which, however, do not make any letter really doubtful.

²⁰ Not more than four signs have been lost; the tail only of दि is visible. After the half-preserved सं appear the lower portions of two numeral signs.

²¹ *Stāna*, which stands for Sanskrit *sthāna*, may also mean "temple."

²² I take *śaiddhaka* as an equivalent of the Sanskrit *śaiddhika*; see above, p. 381.

²³ Regarding the meaning of *agrayatyaśatāḥ*, i. e., *agrayatyaśatāḥ*, see above, p. 341, note 21.

No. XIX.²²

- L. 1. [सिद्धम् ॥] महाराजस्य राजातिरास्य देवपुत्रस्य वाहिकविष्णुस्य²³ सं ७ हे १ दि १० ५ एतस्य
पुत्र्यायां अर्थोदेहिकियातो
2. गणातो पुत्र्यनागभुतिकियातो कुलातो गणिस्य अर्थवृद्धशिरस्य शिष्यो वाचको अर्थम[न्]-
कस्य भगिनि अर्थजया अर्थमोष्ठ — — —

TRANSLATION.

Success! In the year 7 of the great king, supreme king of kings, the son of the gods, Shāhi Kanishka, in the first (*month of*) winter, on the fifteenth day,—on the (*lunar day specified*) above, the preacher Aryya[sandh]ika, the pupil of the *ganin* Aryya-Buddhaśiri (*Ārya-Buddhaśiri*) of the Aryyodehikiya (*Ārya-Uddehikīya*) school (*and*) of the Aryya-Nāgabbutikiya (*Ārya-Nāgabbutikīya*) line of teachers, his sister Aryya-Jayā (*Ārya-Jayā*), Aryya-Goshṭha

No. XX.²⁴

[सि]द्धं सं २० (?) [२] चि २ दि ७ वर्धमानस्य प्रतिमा वारणातो गणातो पतिवामि[क]—

TRANSLATION.

Success! In the year 22 (?), in the second (*month of*) summer, on the seventh day,—a statue of Vardhamāna, from the Vārana gāṇa, from the Petivāmik[a kula]. . . .

No. XXI.²⁵

- L. 1. — धम् सव ५० ४²⁶ हेमन्तमासे चतुर्थे ४ दिवसे १० च-
2. स्य पुत्र्यायां कोटियातो [ग]णातो स्थानि[य]ातो कुलातो
3. वैरातो शाखातो श्रीमृह[र]ीतो²⁷ संभोगातो वाचकस्यार्थ-
4. [ह]स्तहस्तिस्त्रि शिष्यो गणिस्य अर्थमाचहस्तिस्त्रि यद्वचरो²⁸ वाचकस्य च-
5. अर्थदेवस्य निर्वर्त्तने गोवस्य लोहपुत्रस्य लोहिककाहकस्य दानं
6. सर्वसत्त्वानां हितमुखा एकसरस्वती प्रतीष्ठाविता अवतले रत्नान[त्तन]ी²⁹
7. मे [४]

TRANSLATION.

Success! In the year 54 (?), in the fourth, 4, month of winter, on the tenth day,—on the (*lunar day specified*) as above, one (*statue of*) Sarasvatī, the gift of the smith Gova, son of Sīha, (*made*) at the instance of the preacher (*edchaka*) Aryya-Deva, the

²² These inscriptions, Nos. xix—xii, were discovered by Dr. Burgess on first commencing the excavation at Kanakāli Tila. No. xix is from the base of a large seated Jina, 4 feet 4 inches by 3 feet 2 inches, found on the south-east of Kanakāli Tila, February 1888. I do not reprint the notes given in the *Wiener Zeitschrift*. The notes now given contain additional corrections.

²³ The former transcript gave, by a *lapens calami*, Kanishkasya, though the lingual *sa* is very distinct.

²⁴ On the base of a seated Jina, 3 feet 6 inches by 2 feet 2 inches, found near the same place. The second line is lost.

²⁵ On the base of a seated image of Sarasvatī, 1 foot 10 inches by 1 foot 3½ inches, found near the first temple on the south-east of the mound.

²⁶ The former transcript gave the first figure as 80. On comparing the date of Mr. Growse's No. 5, which is given in words and figures, I think it more probable that the sign is intended for 50.

²⁷ Formerly read *Śrīyukā[d]ita*; but see above, p. 372.

Formerly read *śradhachari*.

śraddhacharo of the *gana* Aryya-Māghahasti, the pupil of the preacher Aryya-Hastahasti, from the Kōṭṭiya *gana*, the Sthāniya *kula*, the Vairā śākhā and the Śrīgriha *sambhoga*,—has been set up for the welfare of all beings. In the *avatara* my stage dancer(?).

No. XXII.²⁰

- L. 1. [f]सह सं ८० ५ (?) वि २ दि १० ८ कौट्टि[य]ातो गणातो ठानियातो कुलातो वडर[ा]तो
या]खातो चर्य चरह — — —
2. मिमिनि घाम[या]ये निर्वर्तन[र]० घहदतस्य धि[तु] घनहवि²¹ — — —

TRANSLATION.

Success! In the year 95 (?), in the second (*month of*) summer, on the 18th day,—at the request of Dhāmāthā (?), the female pupil of Aryya-Araha[dinna] from the Kōṭṭiya *gana*, from the Thāniya *kula*, from the Vairā śākhā [the gift] of . . . the daughter of Grahadata, the wife of Dhanahathi (*Dhanahastin*) . . .

No. XXIII.²²

वारणातो गणातो चर्यकनियसिकातो कुलातो ओद — — —

TRANSLATION.

From the Vārana *gana*, from the worshipful Kaniyasika *kula*, [from the] Od . . . (śākhā) . . .

No. XXIV.²³

- L. 1. [सिध]²⁴ महरजस्य वासुदेवस्य सं ८० हण²⁵ व १ दि १२ एतस पूर्वायां — — — — —
2. धितु संवनधि[स्य] वधुये बलस्य — — — — —

TRANSLATION.

[Hail!] In the year 80 of Mahārāja Vāsudeva, in the first month of the rainy season, on the twelfth day,—on that (*date specified as*) above, the daughter of the daughter-in-law of Saṃghanadhi (?), the of Bala,

No. XXV.²⁶

— — — — धमासे १ दीवसे ३० चखि सु — — — —²⁷

²⁰ On the upper part of a sculptured panel, 1 foot 10 inches by 1 foot 8 inches; the panel has carved on it a stūpa and four worshippers, one being a Nāga. From the south-east part of the mound.

²¹ The third letter is doubtful.

²² Possibly धनहवि.

²³ Discovered by Dr. Führer on January 20th, 1889, incised on a broken panel 1 foot 2 inches by 1 foot 5 inches.

²⁴ On the base of a seated Jina (head lost), 4 feet 4 inches by 3 feet 3 inches, found in the north-east of the mound near the first temple.

²⁵ I do not feel certain whether this seeming letter is not some kind of ornament. If it is a letter, it is probably a monogram for धि.

²⁶ This might be read हण, but the lower stroke seems to belong to the letter वि in line 2, and in No. IX we have हण before सु.

²⁷ Incised on the middle portion of the base of a statue, 10 inches by 12 inches, found near the first temple.

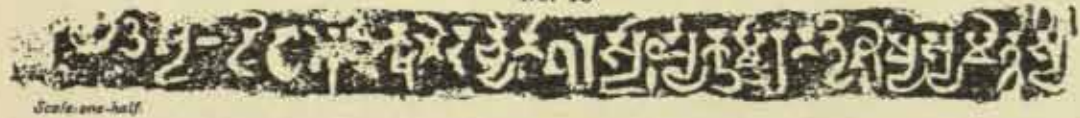
²⁸ Restore धमासे and सु.

MATHURA INSCRIPTIONS: Nos. XII-XVII.

No. 12



No. 13



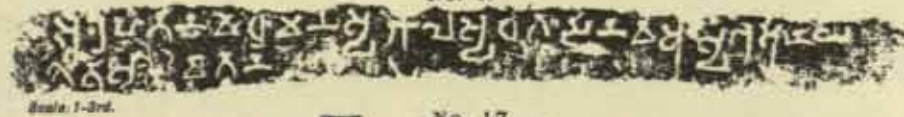
No. 14



No. 15

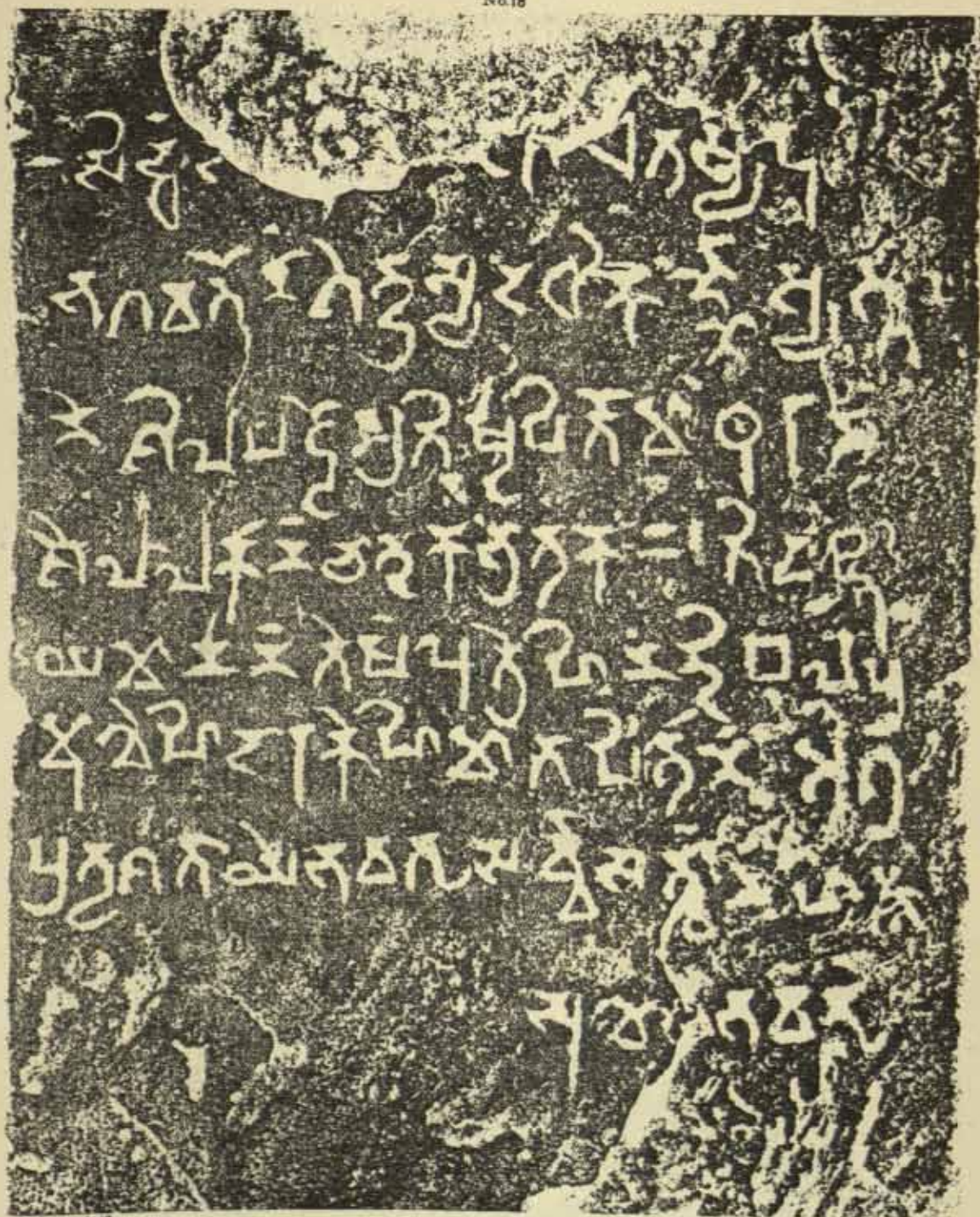


No. 16

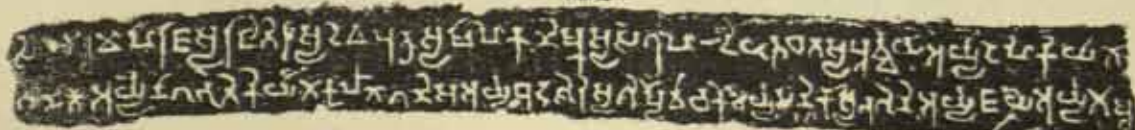


No. 17





Scale: one-half.



Scale: 1-4th.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-3rd.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-3rd.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥



Scale: 1-3rd.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-3rd.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-4th

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-3rd.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-3rd.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: one-half.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

No. 28

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-2rd.

No. 29

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: one-half.



No. 30

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-2rd.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

No. 31

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-2rd.

No. 32

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-2rd.

From impressions by Dr. A. Führer

TRANSLATION.

..... In the first month of the rainy season, on the thirtieth day, at that time (or, on that festival).....

No. XXVI.⁷⁸

दासस्य पुत्रो चीरि तस्य दत्तः [॥]

TRANSLATION.

Chiri, the son of Dāsa; his gift.

No. XXVII.⁷⁹

L. 1. [प्रतिमा] वधमान[स्य] प्रतिष्ठापिता⁸⁰

2. [— — — ठानियातो — न — — — — त चार्यन]⁸¹ — —

TRANSLATION.

An image of Vadhamāna (*Vardhamāna*) has been set up out of the Thāniya (*Sthāniya*)

XLIV.—FURTHER JAINA INSCRIPTIONS FROM MATHURA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

Impressions of the following seven inscriptions were forwarded by Dr. A. Führer. The first three among them are Sir A. Cunningham's Nos. 6, 7 and 10, in the collection of the third volume of his *Archæological Survey Reports*, while the remaining four were found by Dr. Burgess and by Dr. Führer during the excavations undertaken at the Kaṅkāli Tila in 1888 and in January and February 1890.

The re-edition of Sir A. Cunningham's inscriptions yields at least the confirmation of a number of conjectural emendations which I proposed in the *Wiener Zeitschrift für die Kunde d. Morgenlandes*, vol. I, p. 170ff., and permits us to make some corrections. Among the latter, the most important is the removal of the reading *bhattito* in No. 1B, l. 1, to which Sir A. Cunningham's facsimile pointed, and the substitution of . . *gāto*, i.e. *sambhogāto*, which all the other inscriptions offer after *Sirikāto*.

The new inscriptions confirm the readings of the names *Vāraṇagana* (No. XXX), *Arya-Hāṭṭiyakula* and *Vajanāgarī śākhā* (No. XXXIV) and of a number of names of ascetics and laymen, found in the preceding series. With respect to the *Sirika sambhoga* it deserves to be noted that No. XXXIV offers the *varia lectio*—*Aryya-Sirikiya*, and thus makes it probable that its name means "founded by the *Arya-Śrī*" or the venerable *Śrī*, which latter seems to be an abbreviation of a longer name, made *bhīmaśrī*.

In addition to these interesting contributions to the history of the Jaina sect, some valuable historical information may be extracted from No. XXXIII, which records a gift

⁷⁸ Incised on the base of a small standing Jina, 8 inches by 10 inches, found near the first temple.

⁷⁹ Incised on the base of a seated Jina, 2 feet 4 inches by 1 foot 7 inches, found near the first temple.

⁸⁰ The third syllable is doubtful.

⁸¹ Only the upper portions of the letters of line 2 have been preserved, and they are, with the exception of *श्री*, all very indistinct and mostly doubtful.

by Koṣikī Śi[va]mitrā, [the wife] of Gotiputra, a black serpent for the Poṭhayas and Śakas. Both Gotiputra and Koṣikī Śivamitrā were of noble or royal descent. That is indicated by their family names. *Koṣikī*, in Sanskrit *Kauṣikī*, means 'she of the race of Kuśika.' *Kauśika* is the *nomen gentile* of Viśvāmitra and of his descendants, the Viśvāmitras, who form one of the ancient Vedic *gotras*. Numerous instances in the northern and southern inscriptions show that the queens and princesses were frequently called by the Vedic *gotra*-names, such as the Gautamī, the Vātsī, the Vāsisṭhī, the Gārgī, etc. And the explanation is no doubt that these *gotras* originally were those of the Purohitas of the royal or noble families, from which the queens were descended, and that the kings were affiliated to them for religious reasons, as the *Srautasūtras* indicate. It seems, therefore, impossible to explain the epithet Koṣikī otherwise than by the assumption that Śivamitrā was descended from a royal race, which had been affiliated to the Kauśikas. With respect to Gotiputra, in Sanskrit Gaupṭiputra, it may be pointed out that this name, which means the son of her of the Gaupṭa race, is borne by the second king of Sir A. Cunningham's inscription on the Torāṇa of the Bharhut Stūpa, where we read 'Gotiputrasa Agarojusa putreṇa, in Sanskrit Gaupṭiputrasa Agāradyutaḥ putreṇa.' Though I am not prepared to identify the two Gotiputras, it is evident that the name was borne at least by one royal or princely personage. The epithet of our Gotiputra, 'a black serpent for the Poṭhayas and Śakas,' points also to his belonging to the warrior tribe. For, according to the analogy of other well-known epithets, such as *vairimattebhasinḥa*, it can only mean that he fought with the Poṭhayas and Śakas and proved to them as destructive as the black cobra is to mankind in general. The Śakas are sufficiently well known. The Poṭhayas¹ are the Proshṭhas, whom the *Mahābhārata*, VI, 9, 61, and the *Viṣṇupurāṇa* (ed. Hall), vol. II, p. 179, name among the southern nations. In the latter passage they appear together with the Śakas and the Kokarakas. As both works include in their enumeration of the southern nations the Trigartas, who are known to be inhabitants of Northern India, the accuracy of their statements with respect to the seats of the Śakas and Proshṭhas may be doubted. But it remains interesting that the two names are placed closely together in the *Viṣṇupurāṇa*, and this juxtaposition is, as our inscription shows, not without foundation. The wars, to which it alludes, may have occurred either before the Skythians conquered Mathurā, i.e. before the time of Kanishka, or when their domination had passed away. The letters of the inscriptions, which are particularly old-fashioned and may belong to the first century B. C., speak in favour of the first alternative. If the inscription was incised before the Skythian conquest, it also furnishes valuable testimony for the antiquity of the Jaina temple in which it was found.

In the epithet Tevanika of the donor Namdighosha, mentioned in No. XXXV, we have probably a derivative from the name of a nation or country called Trivaraṇa or Traivaraṇa. I conclude this from the fact that one of the queens in the old Pabhosā inscriptions is called Tevaṇī, 'the Traivaraṇa' (princess).

The new inscriptions finally furnish confirmation of some of the curious words and constructions noticed *ante*, pp. 373f. In No. XXXI, we have again the abnormal expression

¹ See *Indian Antiquary*, vol. XIV, p. 138f.

² *Agāradyut* means 'shining like the planet Mars,' i.e. 'being as harmful for his enemies as the baleful light of *Agāraka*.'

³ Poṭhaya corresponds literally with Proshṭhaka or Proshṭhiya.

kshupe, which I take to be an equivalent of *kshape*. In some others, e.g. No. XXX, we find another indisputable instance of the use of the nominative in conjunction with genitives.

No. XXVIII.⁴

A. L. 1. सिद्ध स [२०]⁵ श्रमा — दि १० ५ कोट्टियातो गणतो [ठ]णियातो⁶ कुलतो वेरितो⁷ यखतो शिरिकातो

B. L. 1. — मातो⁸ वाचकस्य चर्यसद्वसिद्धस्य निर्वर्त्तना⁹ दातिलस्य — — — — — मति-

2. लस्य कुटुम्बिण्ये जयवालस्य देवदासस्य नामदिनस्य च नामदिनय च मातु

C. L. 1. श्राविकायि दि-

2. [ना]ये दानं¹⁰

3. वर्द्धमानप्र-

4. तिम ।

TRANSLATION.

Success! The year 20, summer month 1, day 15,—at the request of the preacher (*edchaka*) Aryya-Saṅghasiha (*Arya-Saṅghasinha*) out of the Koṭṭiya school (*gaṇa*), the Thāṇiya family (*kula*), the Veri (*Fajri*) branch (*śākhā*) and the Śirika *sambhoga*, an image of Vardhamāna, the gift of the female lay-hearer (*śrāvikā*) Dinā (Dinnā), the . . . of¹¹ Dātīla . . . , the housewife of Matīla, the mother of Jayavāla (*Jayapāla*), Devadāsa, and Nāgadina (*Nāgadatta*) and Nāgadinā (*Nāgadattā*).

No. XXIX.¹²

L. 1. सिद्ध सव २० २ षि १ दि — — स्य पुर्व्वायं वाचकस्य चर्यमात्रिदिनस्य णि — — —¹³

2. सत्तवाहिनिये¹⁴ धर्मसोमायै दानं । नमो चरहंतान

TRANSLATION.

Success! The year 22, summer (month) 1, day . . — on the (*date specified as*) above, at the request of the preacher Aryya-Mātridinnā (*Arya-Mātridatta*), the gift of Dharmmasomā, the wife of a caravan-leader.¹⁵ Adoration to the Arhats!

⁴ This is Sir A. Cunningham's No. 6, *Archaeological Survey Reports*, vol. III, pl. xiii. It is on a base, measuring 1 foot 4 inches by 11 inches, which has borne a standing Jina (destroyed). Dr. Führer's impression seems to show that the inscription has suffered in the beginning, since Sir A. Cunningham's *fac-simile* was prepared.

⁵ According to Sir A. Cunningham's *fac-simile*, the date is clearly स २०. The figure is not distinct on the impression.

⁶ The vowel-strokes of this and the preceding words are mostly indistinct.

⁷ The vowel of the first syllable is distinct on the reverse; the second is indistinct.

⁸ Restore संभोगी, a portion of भी is faintly visible.

⁹ Read निर्वर्त्तना.

¹⁰ The two stops are expressed by two dots.

¹¹ Probably 'the daughter of Dātīla (i.e. Dattila) and the daughter-in-law of . . . ' is to be restored.

¹² This is Sir A. Cunningham's No. 7, *Archaeological Survey Reports*, vol. III, pl. xiii. It is from the base of a seated Jina (partly gone), and Dr. Führer places the second line as first. I arrange them according to their natural order. Sir A. Cunningham's *fac-simile* also gives L. 2 as the first. If this is correct, the inscription begins from below, like the Pallava pillar inscription, deciphered by Dr. Hultsch.

¹³ Restore निर्वर्त्तना.

¹⁴ Regarding the substitution of स for सा see *note*, p. 376.

¹⁵ With the feminine सार्ववाहिनी compare the similar संवाहिनी "Mrs. General," विहारसामिनी "wife of a manager of a Vihāra," and so forth.

No. XXX.¹⁸

L. 1. स ४० ७ २ २ दि २० एतस्य पूर्वयं वरणे मये पतिवमिजे कुले वाचकस्य बोद्धनदिस्¹⁷
मिसस्य सेनस्य निवतना सवकस्य

2. पुषस्य वधुये मिह — — [कुटिविनि]¹⁸ — — — [पुष]¹⁹दिन[स्य] [मातु] — — — यं

TRANSLATION.

The year 47, summer (month) 2, day 20,—on that (date specified as) above, at the request of Sena, a teacher in the Varapa (*Vārapa*) school and the Petivamika (*Praitivarnika*) family, and a pupil of Ohanadi (*Ohanandin*), [the gift] of, the daughter-in-law of the lay-hearer Pusha (*Pushya*), the housewife of Giha . . ., the mother of Pushadina (*Pushyadatto*).

No. XXXI.²⁰

A. 1. — — — — — ५ अस्मिन् सुते — — — — —

2. तो आर्यसुकरस्य²¹ मिषिनि — — — — — अयं²² — — —

B. 1. — — — — — [अयं]²³नागदत्ता[या]²⁴

No. XXXIII.²⁵

L. 1. [न]मो अरहतो वर्धमानस्य गोतिपुत्रस्य पोठयस्यक-

2. कालवाकस

3. — — —²⁶ कोमिकिये मिमिताये²⁷ अयागपटी प्र- — —²⁸

TRANSLATION.

Adoration to the Arhat Vardhamāna! A tablet of homage²⁹ was set up by Śivamitrā (of) the Kauśika (family), [wife] of Gotiputra (*Gauttiputra*), a black serpent³⁰ for the Poṭhayas and Śakas.

¹⁸ Sir A. Cunningham's *Archaeological Survey Reports*, vol. III, pl. xiv, No. 10. It is on the base of a Jina (figure lost); stone 1' 10" by 9". There are other two small pieces not given here. The inscription does not mark the long vowels. Most of the *s* and *i*-strokes are only faintly visible.

¹⁹ Possibly देवमदिस्, as Sir A. Cunningham reads.

²⁰ The first vowel is conjectural.

²¹ Only the upper parts of the two letters have been preserved, and the following vowel is conjectural.

²² On the base of a standing Jina, of which only the feet are left; 1' 0" by 2' 7".

²³ Or आर्यसुकरस्य.

²⁴ Possibly अयं.

²⁵ The whole gain from this fragment is another instance of the use of the curious form *kakupa* for *kakupa* (see ante, page 372) and of two names, that of an ascetic *Ārya-Śakara* or *Ārya-Ākara*, and of a female name *Āryya-Nāgoddattā*.

²⁶ After the plates had been printed off, Dr. Führer pointed out that No. XXXII is only a duplicate of No. IX B, ante, p. 387. No. XXXIII is on a flat slab with surface carving, 1' 7" by 2' 6", excavated by Dr. Burgess in 1887.

²⁷ Restore मादोये.

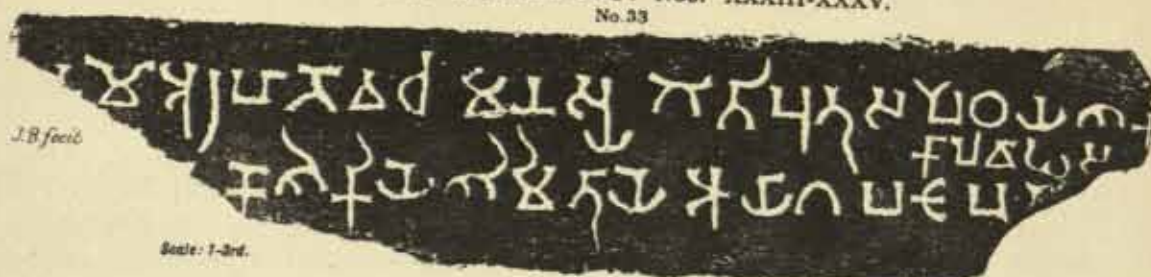
²⁸ Read विमिताये.

²⁹ Restore अविहायिनी.

³⁰ *Ādyā* occurs in the *Rāmāyaṇa*, I, 32, 12 (Do. ed.), and is explained by the commentators as *gajanyadevatā*, a deity to be worshipped, i.e. an object of homage. The *Petersburg Dict. s. v.* explains it by 'a present obtained by a sacrifice,' etymological one. There may, of course, be a particular technical meaning, which for the present is not to be got at.

³¹ *Kālarāṣa* is certainly the Prakrit form of the Sanskrit *Ālaryāṣa* or more correctly *Ālaryāṣa*, the ancient form, which is found in inscriptions and survives in Southern MSS.

MATHURA INSCRIPTIONS: Nos. XXXIII-XXXV.
No. 33



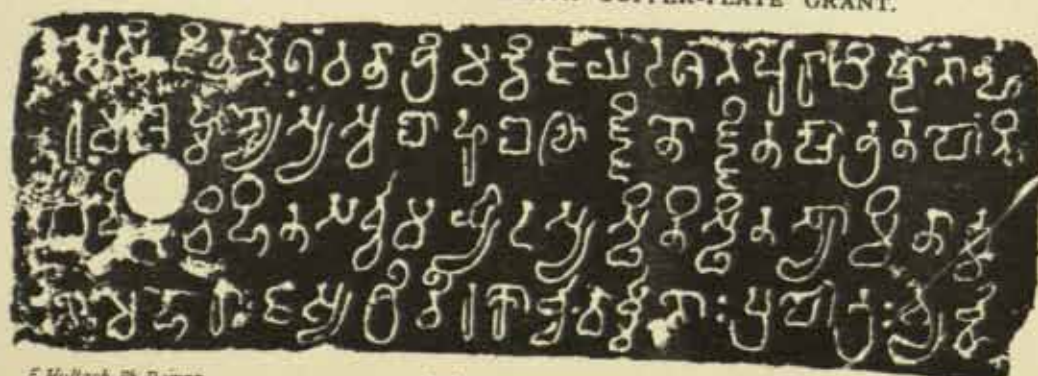
No. 34



No. 35



FIRST PLATE OF A PALLAVA COPPER-PLATE GRANT.



No. XXXIV.³⁰L. 1. [सि]द्ध नमो अरहंताय — — — इति³¹ वारणे मणे अयहादि[वे]³²2. कुलि वज्रनागरिया याखाया अयमिरिकिये संभो³³ — —

TRANSLATION.

Success! Adoration to the Arhats! [*Adoration to the Siddhas*]! [*At the request of*] in the Vârana school, Aya-Hâṭṭiya (*Ārya-Hālīya*) family, the Vajanāgarī (*Vārjanāgarī*) branch, the Ārya-Śirikiya *sambhoga*

No. XXXV.³⁴

L. 1. [ते] — इसनंदिकस पुवेन नंदिचोपेन [ते] वणिक्केन च — — त — च लि — —

2. चानं भंदिरे³⁵ [चा]यागपटा प्रतिथापित[र] — — — — —

TRANSLATION.

By Namdighosha, the Tevanika³⁶ (*Traivarnika*), son of Te..rusa(?)—Namdika, tablets of homage³⁷ were set up in the *bhāmdira* of the

XLV.—A PLATE OF A PALLAVA COPPER-PLATE GRANT.

By E. HULTZSCH, PH. D.

This fragment was found lying in a tobacco field at the village of Darśi¹ in the Nellūr district of the Madras Presidency and is now in the Madras Museum. It consists of the beginning of a Sanskrit inscription engraved on one side of a copper-plate, which measures $8\frac{1}{2}$ by $2\frac{5}{8}$ inches. The remaining plates of the grant have not been found. On the left of the inscribed side of the preserved plate is a hole for the lost ring, which must have borne the royal seal. The name of the king, who issued the grant, is lost; but the plate contains the name of his great-grandfather, Śrī-Vīra-Kīrcchavarman,² whose laudatory epithets agree literally with those attributed to the Pallava kings Skandavarman I. and Skandavarman II., respectively, in two published copper-plate grants.³ The plate ends with the first syllables of a compound with which, in the

³⁰ On the base of a seated Jina, of which the head is lost, the stone measuring 3 ft. by 2' 1", found west of the second temple.

³¹ Restore मनी सिद्धान.

³² Possibly वीरिये.

³³ Restore संभोदे.

³⁴ On the border of a carved square panel, 2' 10" by 2' 6", found on the west of the Tīla at the second temple.

³⁵ One is tempted to read भंदिरे 'in the temple.' But the first consonant seems plain.

³⁶ See above, p. 394.

³⁷ See the remarks on No. XXXIII, note 28, above.

¹ Mr. Sewall's *Lists of Antiquities*, vol. I, p. 135.

² The correct Sanskrit form of this name, Vīra-Kīrcchavarman, occurs in a Pallava copper-plate grant at Kaṣṭhūḍi near Kāraikkāl (Karikal), extracts from which were recently published at Paris by Professor Vinson. I am endeavouring to obtain a loan of the original of this important inscription, which appears to establish the connection between the earlier and the later Pallavas.

³ *Indian Antiquary*, vol. V, p. 61; and vol. VIII, p. 168.

same two grants, the description of the next king opens. This close agreement and the archaic alphabet of the fragment leave no doubt, that it belongs to one of those ancient Pallava kings, whose grants are dated from Palakkada,⁴ Daśanapura,⁵ and Kāñchi-pura.⁶ This view is further confirmed by the first line of the plate, according to which the king's order was dated 'from the prosperous and victorious residence of Daśanapura.'

TEXT.

- L. 1. सखि जितभगवता [॥*] श्रीमद्विजयदमनपुराधिष्ठानात्-
 2. रमन्नायस्य सबाहुवलाजितोर्जितचातपोनि-
 3. धैर्विधिविहितसर्वमर्त्यादस्य स्थितिस्थितस्वामिताम-
 4. नो महाराजस्य श्रीवीरकोर्ध्वमणः प्रपौचः [च*]भ्यर्च्छे-⁷

TRANSLATION.

Hail! Victorious is Bhagavat! From the prosperous and victorious residence of Daśanapura. The great-grandson of the mahārāja Śrī-Vīra-Kōrchavarman, who was very pious, who acquired by the power of his arm a mighty treasure of such penance as becomes the warrior-caste, who ordained all laws according to the sacred scriptures, who was constant in virtue, and whose mind was immeasurable.

No. XLVI.—KRISHNAPURA INSCRIPTION OF KRISHNARAYA,
 DATED SAKA 1451.

By E. HULTZSCH, PH. D.

The original of this inscription is engraved on the south and north faces of a rough stone tablet, which is set up in front of the Ugranarasimhasvāmin temple¹ at Kṛishṇāpura, a deserted village at the western extremity of the ruins of Vijayanagara. A very inaccurate abstract of the inscription was published in 1836 by Mr. Ravenshaw.² The subjoined transcript is prepared from an estampage made in 1889. The inscription is in the old Kanarese character. About two thirds are in Kanarese prose, and the remainder (lines 33 to 46) is in Sanskrit verse.

The Kanarese portion (lines 1 to 33) records, that Vīra-Kṛishṇarāya-mahārāya gave two villages to the image of Lakshmi-Narasimhadēva, which he had caused to be consecrated in the village of Kṛishṇāpura by Ārya Kṛishṇa Bhaṭṭa, who appears to have been his domestic priest. The date of the grant is:—"Friday, the 15th of the

¹ *Ibid.* vol. V. p. 52. Dr. Purnell's identification of Palakkada with the modern Pulicat (*South-Indian Palaeography*, second edition, p. 36) is untenable, as the latter name is an Anglo-Indian corruption of Palavērkāḍu, 'the old forest of eel trees.'

² *Ibid.* vol. V. p. 154.

³ *Ibid.* vol. VIII, p. 169.

⁴ Read 'हानात्'.

⁵ Read 'चमर्च्छे'.

⁶ No. 26 on the *Madras Survey Map of Hampi*. The colossal image of Narasimha in this temple has baffled the attempts of the Muslim iconoclasts and is perhaps the most remarkable of the relics of Vijayanagara.
⁷ *Asiatic Researches*, vol. XX, p. 29.

bright half of Vaisākha of Śālivāhana-Śaka 1451 [expired], the Virōdhi-samvatsara" (lines 1 to 3); and again:—"the time of an eclipse of the moon on Friday, the 15th of the bright half of Vaisākha in the Virōdhi-samvatsara" (lines 22 and 23). Mr. Fleet informs me that the eclipse referred to occurred on Friday, the 23rd April, A.D. 1529.² As stated *ante*, page 362, note 6, this is the latest known date of Kṛishnarāya. The two villages granted were Vaṅganūru in Henne-nāḍu, a division of Gutti-sime, and Belachinte in the *sime* of Uruvakonḍe. The two *simes* are evidently named after Gutti (Gooty) and Vuravakonḍa in the Gooty tālluqa of the Anantapur district.³ The fort of Gooty (*Gutti-durga*) bears on its summit three rock-inscriptions of the Western Chālukya king Vikramāditya VI. and one of king Bukka [of Vijayanagara].⁴ As Kanarese *h* corresponds to *p* in the other Drāviḍian languages, the term Henne-nāḍu may be derived from Penna (*Vaḍa-Pennai* in Tamil), the Telugu name of the river "Pennar," which appears in "Penner," Pennakonḍa, and other local names.

The Sanskrit portion consists of three imprecatory verses and of a verse in the *Sragdharā* metre, which records that Kṛishnarāya, the son of king Narasa,⁵ caused the image to be consecrated at Kṛishnapuri by Ārya Kṛishṇa in the year preceding the grant. The date of the consecration was the day of Uttara-Phalgunī, Thursday, the lunar day of Madana, in the bright half of Chaitra of Śaka 1450 [expired], the cyclic year Sarvadhārin, *i.e.* 1528-29 A.D. To the kindness of Mr. Fleet I am indebted for the following calculation of this date. "The European equivalent is Thursday, the 2nd April, A. D. 1528. On this day the moon was in Uttara-Phalgunī at sunrise and up to 13 hours 8 minutes after mean sunrise. The expression *Madana-tithi* may apparently denote either the twelfth, the thirteenth, or the fourteenth *tithi* of the bright fortnight of Chaitra.⁷ Here it denotes the thirteenth *tithi*. For, that *tithi* ended and the fourteenth commenced at 18 hours 40 minutes on the Thursday; and the *nakshatra*, having ended 5 hours 32 minutes before then, can be connected only with the thirteenth *tithi*."

TEXT.

A.—South face.

1. स्वस्ति श्रीजयाम्बुदयशालिवाहनयकवर्यवंग-
2. कु १४५१नेय विरोधिसंवत्सरद वैशाख शु-
3. द १५ शुद्ध श्रीमन्नाराजराजधिराजरा-
4. जपरमेश्वर चरिरायविभाळ सुत्तरायर⁸
5. गंड संगीतसाहित्यसमरांगणसार्व-
6. भौम श्रीवीरप्रताप श्रीवीरकृष्णारायम¹¹
7. हारायक आर्यकृष्णभट्ट कौयल कृष्णापुर-
8. दत्त प्रतिष्ठाय मांडिसिद्ध¹² श्रीलक्ष्मीनरसिंहदेवर

² [According to Oppolzer's *Canon*, this eclipse occurred at 15 hours 18 minutes (universal time), that is at 8 hours 24 minutes P.M. of 23rd April 1529, at Hampi, and was a large partial one.—J. B.]

³ Mr. Sewall's *Lists of Antiquities*, vol. I, p. 116.

⁴ Hultzsch's *South-Indian Inscriptions*, vol. I, p. 167.

⁵ See *ante*, p. 362.

⁷ See Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s. v. मदनचतुर्दशी, मदनचतुर्दशी, and मदनचतुर्दशी.

⁸ Read शुद्ध.

⁹ *I.e.* सुत्तरायर.

¹⁰ Read सुत्तरायर.

¹¹ Read कृष्ण for कृष्ण throughout the inscription.

¹² Read प्रतिष्ठाय मांडिसिद्ध.

9. अमृतपडिगे¹³ समर्पिदिद¹⁴ [यु]त्तिमीमयीळगण हं-
10. नेनाडयीळगण वंगनूर ग्राम १ उळ्ळीवकीं-
11. डिय सीमयीळगण वेलचिंतेग्राम १ उभयं
12. ग्रामवेरडकं पालिशिद¹⁵ धर्मशासनद क्रमवें-
13. तंदरे [॥¹⁶] नाड¹⁷ विजयनागरद¹⁸ सिंहशासन-
14. दत्त स्त्रिरराज्यं गेयिततिहु¹⁹ कृष्णापुर-
15. दत्त धार्यकृष्णभट्टर कैयलू प्रतिडे-
16. य माडिशि चितैशिद²⁰ श्रीमत्सकलभुवना-
17. धीम्बर अखिळांडकोटिब्रंछांडना²¹
18. यकराद श्रीलक्ष्मीनरसिंहदेवर²² नैवेद्य-
19. के गु[त्ति]सीमयीळगण हंनेनाड श्रीळगण
20. वंगनूर ग्राम १द²³ उळ्ळीवकींडिय
21. सीमे श्रीळगण वेलचिंतेय ग्राम १दं
22. विरीधिसंवत्सरद वैशाख श १५ शुद्ध-
23. लू²⁴ सोमशाहणपुंश्चकालदलू²⁵
24. सहिरंशोदकदानधारापूर्वका-
25. नि धारयेनेळ्ळुडु चिवाचा समर्पिदिदे-
26. वादकारण²⁶ [इ]²⁷ ग्राम २क²⁸ सलुव²⁹ च-
27. तु[सी]मयीळगण निधिनिलेपजलपाषा-

B.—North face.

28. लक्ष्मिणीशामामिसिध्वसाध्यंगळेंव³⁰ अष्टभो-
29. गतेज[ः]स्त्राम्यसर्वी[त्यत्ति]सकलवक्तिसहितवागि मुंक्ष-
30. सुवर्नादायतळवाळींकेसहितवाद सकलस्त्रा-
31. म्यगळू सर्वमान्यवागि आचंद्राकंस्त्राह³¹
32. यागि चिवाचा धारयेनेळ्ळुडु समर्पिदिद
33. ग्रामगळू धर्मशासन ॥ स्वदत्तादिगुण³² पुं-
34. खं परदत्तानुपालनं [॥³³] परदत्तापहारण
35. स्वदत्तं निष्फलं भवे[त्] ॥ [सा]मान्यीयं धर्म³⁴

¹³ Read 'अमृत'.

¹⁴ Read 'समर्पिदिद'.

¹⁵ Read 'पालिशिद'.

¹⁶ Read 'नाड'.

¹⁷ Read 'नगरद'.

¹⁸ Read 'गेयिततिहु'.

¹⁹ Read 'माडिशि चितैशिद'.

²⁰ Read 'श्रीमत्'.

²¹ Read 'अखिळांड'.

²² Read 'नैवेद्य'.

²³ I.e. श्रीवंगु.

²⁴ See page 399, note 9.

²⁵ Read 'सोमशाहण'.

²⁶ I.e. समर्पिदिदिउ । वादकारण.

²⁷ Read 'इ'.

²⁸ I.e. परवळ.

²⁹ Read 'सलुव'.

³⁰ Read 'विश्व'.

³¹ Read 'स्त्राधि'.

³² Read 'स्वदत्तादिगुण'.

³³ Read 'धर्म'.

36. सेतुर्नराणां काले काले पालनीयो भवद्भिः [i*] सर्वा-
 37. नेतान्भाविनः पार्थिवैद्रान् भूयो भूयो वा-
 38. चते रामचंद्रः ॥ स्वदत्तां परदत्तां वा यो
 39. हरेत वसुंधरा । घटिर्वैषम्यसहसादि³⁵ विष्ठा-
 40. यां जायते क्लिप्तिः ॥ श्री श्री श्री [ii*]
 41. शाके ³⁶सादेः(ः)चतुर्भिः(ः)दंशभिरपि यतैः
 42. संमिते सर्वदारिद्र्य³⁷ वैषाखमासे
 43. सितमदनतिथौ जीववार्यमर्चं । कु[ष्ठा]-
 44. पुर्या यशस्वी³⁸ नरसन्नुपसृतोका³⁹
 45. रयत्कुण्डरायः कुण्डेणार्चयेत्⁴⁰ ल-
 46. क्ष्मीसहितनरहरेः स्नायितेन प्रतिष्ट[ti⁴¹ ॥]

TRANSLATION.

A.—Kannarese portion.

(L. 1.) Hail! The following are the contents of the religious edict (*dharmaśāsana*), by which the illustrious *mahārājādhirāja* and *rājaparamēśvara*, the conqueror of hostile kings, the destroyer of the three kings (*of the South*), he who was unrivalled on the battle-field (*as well as*) in music and rhetoric, the illustrious *Virapratāpa*, the illustrious *Vira-Kṛishṇarāya-mahārāya*, protected the two villages, (*viz.*) 1 village (*called*) *Vaṅganūru*, which belonged to *Henne-nāḍu*, a division of *Gutti-sime*, (*and*) 1 village (*called*) *Belachinte*, which belonged to the *sime* of *Uruvakonḍe*, which (*two villages*) he gave, on Friday, the 15th of the bright half (*of the month*) of *Vaiśākha* in the *Virōdhi-samvatsara*, which was the 1451st year of the illustrious, victorious and prosperous *Śalivāhana-Śaka*, for (*providing*) the daily oblations (*amṛitapaḍi*) to (*the image of*) the blessed *Lakshmi-Narasimhadēva*, the consecration (*pratishṭhā*) of which he (*viz.* king *Kṛishṇarāya*) had caused to be performed by *Ārya Kṛishṇa Bhaṭṭa* at *Kṛishṇapura* :—

(L. 13.) “ While we were firmly reigning on the throne of *Vijayanagara*, we gave, —at the auspicious time of an eclipse of the moon (*sōmagrahaṇa*), on Friday, the 15th of the bright half (*of the month*) of *Vaiśākha* in the *Virōdhi-samvatsara*, having given away gold and poured out water, with threefold repetition of the words (“ Not Mine ! ”)⁴² and with a libation, for (*providing*) oblations (*naivēdya*) to (*the image of*) the glorious lord of the whole world, the chief of the universe with its crores of minor worlds, the blessed *Lakshmi-Narasimhadēva*, the consecration of which we had graciously caused to be performed by *Ārya Kṛishṇa Bhaṭṭa* at *Kṛishṇapura*,—1 village (*called*) *Vaṅganūru*, which belonged to *Henne-nāḍu*, a division of *Gutti-sime*, (*and*) 1 village (*called*) *Belachinte*, which belonged to the *sime* of *Uruvakonḍe*. Therefore (*we issued this*)

³⁵ Read घटि वच³⁵.³⁶ Read सादे³⁶.³⁷ Read सर्वदारिद्र्य³⁷.³⁸ Read यशस्वी³⁸.³⁹ Read उप³⁹.⁴⁰ Read कुण्डेणार्चयेत्.⁴¹ Read प्रतिष्ठा⁴¹.⁴² H. Kṛishṇa Śāstri, my Kannarese assistant, informs me that it is still customary to utter the two Sanskrit words न मम in making a gift.

religious edict (*which refers*) to the villages, which (*we*) gave as rent-free (*sarvamānya*), with threefold repetition of the words ("Not Mine!") and with a libation, to last as long as the moon and the sun, endowed with all the taxes (*bali*), all the produce (*utpatti*) and the right of the power over the eight kinds of possession,^a viz. buried treasures, deposits, water, stones, the *akṣhiṇī*, future additions (? *āgāmin*), actuals (? *siddha*) and outstandings (? *sādhyā*), which obtain within the four proper boundaries of these 2 villages, and (*with*) all rights (*svāmya*), as tolls (*suṅka*), the land-rent in money (*suvarṇādāya*) and the village-watchman's quit-rent."^b

B.—Sanskrit portion.

(L. 33.) "The preservation of the gift of another is twice as meritorious as one's own gift; by the confiscation of the gift of another, one's own gift will become fruitless."

(L. 35.) "Rāmachandra again and again implores all future lords of this earth: 'This bridge of merit, which is common to (*all*) men, must be preserved by each of you in his time.'"

(L. 38.) "He who shall confiscate land given by himself or given by another, is born as a worm in ordure for sixty thousand years."

(L. 41.) In the Śāka (*year*) measured by fourteen and a half hundreds (*i.e.* 1450) (*which was*) the (*cyclic*) year Sarvadhārin, on Thursday, the lunar day of Madana in the bright half of the month called Chaitra, under the Aryamarkṣa,^c Kṛishṇarāya, the renowned son of king Narasa, caused to be performed by Ārya Kṛishṇa, who had placed himself under his protection, the consecration (*of the image*) of Lakshmi and Narahari (*i.e.* Narasimha) at Kṛishṇāpuri.

^a On *asāṭabhāga-tējaś-śvadya* see *Ind. Ant.* vol. XIX, p. 244, and Mr. Rice's *Mysore Inscriptions*, p. 3, note 1.

^b The term *talavdrike* is derived from *talavdra* or *taldri* (Tamil *talaiydri*), 'a village-watchman.' Compare *Ind. Ant.* vol. XII, p. 165, note 38; Mr. Rice's *Mysore Inscriptions*, p. 229, note *; Hultzsch's *South-Indian Inscriptions*, vol. I, p. 108, note 6, and vol. II, p. 119, note 4.

^c *I.e.* the Uttarā-Phalguni-nakṣatra.

THE COMPUTATION OF HINDU DATES IN INSCRIPTIONS, &c.

BY PROFESSOR HERMANN JACOBI, PH. D., BONN.

Introductory.

If we compute the moment of expiry of a *tithi* by the elements of two or more *Siddhāntas*,¹ the results may differ by an hour or even more. This difference will affect the calculated date only where the end of the *tithi* falls near the beginning or end of a day. But in such cases even a small difference may carry the end of the *tithi* to the preceding or following day, and thereby change the date by a whole day. For these cases, then, it is desirable to be able to compute the *tithi* according to more than one *Siddhānta*. Besides, the moment of the *Samkrānti*, or the true beginning of the solar month, varies with the different authorities, and this difference may affect the name of the lunar month according as the new-moon falls before or after the beginning of the solar month;² and hence the necessity of tables for all available *Siddhāntas*.

2. The following tables are based, as far as possible, on the Hindu solar year. This arrangement recommends itself by facilitating the finding of the lunar month, and by abridging the calculation of the *tithi*.

3. A close study of the subject proves that the several *Siddhāntas* furnish the elements on which a date depends nearly correct (i.e. compared with the results of modern science) for the time of their composition. Some *Siddhāntas* yield tolerably correct results for a long period extending over several centuries, while others diverge sooner from the truth. Now of course it is always uncertain which *Siddhānta* was followed by the unknown almanac-maker who furnished the date recorded in any historical document; but it may be presumed that he used the *karāṇa* most in vogue, i.e. one which was not very old, and which therefore yielded correct results for the time being. These considerations have induced me to construct a General Table in which the value of the quantities necessary for the calculation of dates, viz. the relative position of sun and moon, and the moon's anomaly, are set down in accordance with modern science.

4. The General Table is to be first used; and only when by that table the end of the *tithi* falls very near the beginning of the day, and the week-day comes out in error by one day only, need the Special Tables for the several *Siddhāntas* be tried to see if one of them will furnish the desired result.

¹ The tables published by me in the *Indian Antiquary*, vol. XVII, pp. 147-181, are based on the *Sūrya Siddhānta* as now current. They yield therefore the end of a *tithi*, the principal item of a Hindu date, in accordance with that *Siddhānta* only.

² My previous tables give the beginning of the solar month according to the *Ārya Siddhānta* only; the present furnish the same also according to the other *Siddhāntas* available to me.

Hindu Chronology.

5. The difficulties which beset the verifying of Hindu dates are of two kinds: one, caused by the strictly astronomical basis of the calendar, will be as far as possible removed by the present tables. The other is due to the intricacy of the calendar system, which is further enhanced by the variety of usages adopted in different parts of India as regards some of the elements. It may therefore be convenient to preface these tables by a short description of the principles of Hindu chronology.

The Solar and Lunar Calendars.

6. The solar year is the same all over India. It commences with the instant of the sun's entrance (*Samkrānti*) into the Hindu sign of Mesha—Aries, which is, at the same time, the beginning of the solar month Vaiśākha. The beginnings of the other solar months are similarly determined by the entrance of the sun into the different zodiacal signs (see Table III). The moment of the entrance (*Samkrānti*) however is not the same if calculated according to different authorities, but this calculation is reduced to a very easy process by the tables. The solar years are recorded in the era of the Kaliyuga, the years of which are converted into those of the Christian era by subtracting 3101 from the number of complete years elapsed since the beginning of the Kaliyuga; and, *vice versa*, the corresponding complete, or expired, year of the Kaliyuga is found by adding 3101 to the Christian year.²

7. The items of the solar calendar most frequently recorded in documents are the *Samkrāntis*, which, as stated above, are identical with the true commencements of the several solar months; and of which the Makara-*Samkrānti* is also called Uttarāyana-*Samkrānti*, because with it the sun enters upon his northern course, and the Karkāṣa-*Samkrānti* is called the Dakṣiṇāyana-*Samkrānti*, because with it the sun enters upon his southern course.³ Otherwise the solar calendar is seldom used by itself; a knowledge of it however cannot be dispensed with, as the solar year is the scale by which the lunar calendar is regulated.

8. A lunar month corresponds to one lunation. It is reckoned either from new-moon to new-moon, or from full-moon to full-moon. The first scheme is called the *amānta*, *darśānta*, or southern scheme; the latter the *pūrṇimānta* or northern scheme.⁴

9. Each month consists of two *pakṣas*, usually translated by 'fortnight'. The bright fortnight (*śukla*, *buddha* or *śiṭa pakṣa*, or *śudi*, *sudi*, *śuti*) is the period of the waxing moon; the dark fortnight (*kṛishṇa*, *bahula* or *asita pakṣa*, or *badi*, *vadi*, *vati*) that of the waning moon. As indicated above, the bright fortnight in the *amānta* or southern scheme is the first *pakṣa* of the month; in the *pūrṇimānta* or northern scheme, it is the last. But in either case it denotes the same space of time. It is different with the dark fortnight; for the dark fortnight of an *amānta* month corresponds to that of the following month in the *pūrṇimānta* scheme, *e.g.* the dark fort-

² It should however be kept in mind that the Christian year does not quite correspond to the year of the Kaliyuga. For, roughly speaking, the three first months of the corresponding Christian year belong to the preceding year Kaliyuga; and the same months of the following Christian year form the end of the given year of the Kaliyuga.

³ Compare however § 39, on the tropical *Samkrāntis*.

⁴ Though the *pūrṇimānta* or northern scheme is decidedly the older of the two, yet for practical reasons the lunar tables are primarily intended for the *amānta* scheme.

night of Chaitra in the *amānta* scheme is the dark fortnight of Vaiśākha in the *pūrṇimānta* scheme, and *vice versa*.

10. The name of the lunar month is now invariably determined by the new-moon forming the true beginning of its bright fortnight. For the lunar month takes the name of the solar month in which that new-moon occurs, *e.g.* the new-moon in the solar month of Chaitra always inaugurates the bright fortnight of the lunar month Chaitra.⁶ If two new-moons occur within one solar month, there will be two lunar months of the same name: the proper one (*nija*) and the intercalated one (*adhika*).⁷ In the south the intercalated month precedes the proper one; in the north it is inserted between the two *pakṣas* of the proper month. Usually, however, the two homonymous *pakṣas* are marked *prathama* and *deṭṭiya*. If no new-moon occurs in a solar month, there will of course be no lunar month of that name, and that month is considered expunged (*kṣaya*).⁸

11. Each *pakṣa* is divided into fifteen *tithis*. A *tithi* is the time required by the moon to increase its distance westward from the sun by twelve degrees of the zodiac. As the true motions of the sun and the moon vary with their position in their orbits, the length of a *tithi* is variable; but the General Tables enable us to determine the limits of any *tithi* within about one *ghaṭikā* (24 minutes) of the truth, and the Special Tables to within about a *pala* (24 seconds).

12. The *tithis* are named or numbered by the Sanskrit ordinals—*prathamā*, *deṭṭiyā*, &c., up to *pañcadaśī*, but the 15th *tithi* of the bright half is also called the full-moon *tithi*—*purnyamāsi*, and the 15th *tithi* of the dark half, the new-moon *tithi*—*amāvāsī* or *amāvasyā*;⁹ and the first *tithi* of either half bears the name *pratipad* or *pratipadā*. The instants of new and full-moon are the terminal points of the dark and bright fortnights. In civil reckoning, the *tithis* are coupled with the civil days in such a way that the civil day (from true sunrise to sunrise) takes the name, *i.e.* number of that *tithi* which ends in it; *e.g.* *Māgha-suddha-pañcamyām* (usually abbreviated *Māgha-sudi 5*) means the day on which ends the 5th *tithi* of the bright fortnight of *Māgha*.

13. It sometimes happens (on an average once in 63½ *tithis*) that two *tithis* end in one civil day; in that case the *tithi* which falls within the civil day is considered as expunged (*kṣaya*), and the day is named (or numbered) after the first *tithi* ending in it, the name (or number) of the second being omitted in the numbering of the civil days; *e.g.* if *tithi 5* and *6* end in one day, that day is called the 5th, and the following day the 7th. On the contrary, if a *tithi* begins on one day, runs over the following, and ends on the next again, the day on which no *tithi* ends takes the same number as the preceding day, which is thus repeated (*adhika* or *deṭṭiya*); *e.g.* if the 4th *tithi* ends on one day, and the 5th on the day next but one, the three days are numbered respectively 4, *adhika* or *deṭṭiya* 4, and 5.

⁶ It is evident that generally only a part of the lunar month falls in the eponymous solar month; in the *amānta* scheme the last part of the lunar month extends into the next solar month; in the *pūrṇimānta* scheme either the beginning of the lunar month falls in the preceding solar month, or the end of the lunar month in the following solar month.

⁷ According to a verse quoted from Brahmagupta, a lunar month which begins and ends in the same solar month receives the name of the preceding solar month. This custom however has long since gone out of use. See Fleet's *Corp. Insar. Ind.* vol. III, p. 88, note 5.

⁸ According to Warren (*Kālasukalita*), its name is compounded with that of the following month.

⁹ For full-moon and new-moon form the end of the bright and dark fortnights respectively.

14. In connexion with civil reckoning it may be remarked here that the Hindus have adopted the planetary week current in Europe since about the 2nd century A.D. The Indian week-days are named in the same order as ours, *Ravivāra*, *Somavāra*, *Maṅgala* or *Bhaumavāra*, *Budhavāra*, *Guruvāra*, *Śukravāra*, *Śanivāra*, being our Sunday, Monday, &c. In documents, the week-day is frequently noted together with the lunar date, which enables us to verify the latter. The mean civil day is divided into 60 *ghaṭikās*, of 60 *palas* each. The *ghaṭikā* is therefore = 24 minutes, and the *pala* = 24 seconds.¹⁰

15. Astronomers begin the lunar year with the new-moon in Chaitra; and this reckoning also prevails in Northern India. It will be remarked that the beginning of the lunar year thus falls in the middle of the lunar month of Chaitra according to the *pūrṇimānta* scheme, the first or dark fortnight of Chaitra belonging to the preceding year. In the *amānta* scheme, however, the beginning of the lunar year coincides with that of the month. In Southern India the lunar year usually begins seven months later, i.e. with new-moon in solar Kārttika. The part of the year from Kārttika to Phālguna is the same in the north and south of India; but the months Chaitra to Āśvina of the southern year stand one year in advance of the northern account.

16. The most common eras in which the lunar years are reckoned are the Śaka¹¹ and Vikrama eras. By adding 3044 to the Vikrama year and 3179 to the Śaka year, the concurrent year of the Kaliyuga is found. The northern lunar year coincides with the concurrent solar year (K.Y.), except in the first part (of varying length) of the lunar month Chaitra, which always falls in the preceding solar year; but of the southern lunar year only the first part, viz. Kārttika to Phālguna, coincides with the concurrent solar year,—the lunar months Chaitra to Āśvina falling in the following year.

17. Usually the year given in a date means the *expired* year, e.g. Śaka 735 means in full phrase "after 735 years of the Śaka era had elapsed," and the year denoted is actually the 736th year current. In conformity with this, the tables always give expired years. The Hindus however occasionally use the current year, the number of which is, of course, in advance by one of the expired years.

18. In interpreting a date, we must keep in mind all possible cases. The year may be either the expired or the current year; it may be either the northern or the southern lunar year; and the date may be recorded either in the northern (*pūrṇimānta*) scheme, or in the southern (*amānta*) scheme. Therefore, if the first calculation of a date yield an unsatisfactory result, we must try the other possible cases before deciding upon it.¹²

¹⁰ The sidereal day which is shorter than the civil day by about 10 *vināḍīs* or *palas* (correctly 3 minutes 56.555 seconds) is divided into 60 *vināḍīs*, each of 60 *vināḍīs*, each of 6 *arab*. The difference between civil and sidereal time may be neglected, whenever the time is sufficiently small, say less than 3 *ghaṭikās*. This will always be the case in this paper. Correctly speaking, the Hindus employ true civil time, so that the *ghaṭikās* are not of invariable length. This difference, however, may safely be neglected in the operations with which we are concerned.

¹¹ It may perhaps be worth while to note that in Śaka 0, the mean solar year began with full-moon.

¹² I subjoin in a tabular form the various ways in which, as Professor Kiehlhorn has shown (*Ind. Ant.* vol. XIX, page 22), a date may be interpreted—

I. Dates in the five months from Kārttika to Phālguna—

(a) dates in bright fortnights; two possible cases:

- (1) expired year,
- (2) current year;

(b) dates in dark fortnights; four possible cases: expired year and current year according to both the *pūrṇimānta* and *amānta* schemes.

II. Dates in the seven months from Chaitra to Āśvina—

(a) dates in bright fortnights; three possible cases:

- (1) northern year current,
- (2) northern year expired = southern year current,
- (3) southern year expired;

(b) dates in dark fortnights; six possible cases: the same three years according to both the *pūrṇimānta* and *amānta* schemes.

The Tables: the Julian Calendar.

19. The tables are based, as far as possible, on the Hindu solar calendar; but for simplicity a solar calendar is employed in them in which the dates may differ by one day from the Hindu solar dates. As the Hindus scarcely ever used the solar calendar by itself, this difference is of no practical moment; in the sequel, however, will be shown how the true solar date may be elicited from the tables. It is only necessary here to show how a date in the tables may be converted into the corresponding Christian date, old style. For this purpose the subjoined tables may be used.

PART I.—CURRENT CENTURIES OF THE KALIYUGA.

Century .	31	32	33	34	35	36	37	38	39	40
Equation .	0	1	2	3	3	4	5	6	7	8
Century .	41	42	43	44	45	46	47	48	49	50
Equation .	9	10	10	11	12	13	14	15	16	16

PART II.—ODD YEARS OF THE CENTURY K.Y.

For the years 1, 2, 5, 6, 9, 10, 13, 17, 21, 25, 29, 33, 37, 41, subtract 1.

" " " 72, 76, 80, 84, 88, 92, 96, add 1.

Years not entered here take the equation of the century without any alteration.

PART III.—FOR HINDU MONTHS.

Vaiśākha 14th March	Jyāishtha 14th April	Āshādha 15th May	Śrāvaṇa 16th June	Bhādrapada 17th July	Āsvina 17th August
Kārttika 17th September	Mārgaśīra 17th October	Pauṣa 15th November	Māgha 14th December	Phālguna 13th January	Chaitra. 12th February.

Chaitra of preceding year K.Y.	Vaiśākha of follow- ing year K.Y.	<p>Nora.—If the date falls in a common Julian year, the first date should be taken; if in a leap year, the second.</p> <p>The italicised months contain 31 days.</p>
12th February C.Y.	14th March C.Y.	
13th February L.Y.	13th March L.Y.	

20. *Rule for finding the Julian date corresponding to a date in the Tables: Ex. 1.* for 3940 K.Y. 25th Bhādrapada. Take the equation of the century K.Y. from Part I, in this case 7; make the alteration prescribed by Part II, here none; add the result to the Julian date placed below the given Hindu month, here $7 + 17 = 24$ th July. This is the Julian date corresponding to the first day of the solar month, which in the table is numbered 0. Add to the above result the number of the given day, here 25; the sum is the corresponding date of the given day, viz. $24 + 25 = 49$ th July, i.e. 18th August. Accordingly 3940 K.Y., 25th Bhādrapada is A.D. 839, 18th August, O.S.

Example 2: 4237 K.Y., 28th Māgha.

$10 - 1 = 9$. $9 + 14$ th December $+ 28 = 51$ st December 1136, i.e. 20th January, 1137, O.S.

Example 3: 4584 K.Y., 13th Kārttika.

$12 + 1 + 17$ th September $+ 13 = 43$ rd September, i.e. 13th October A.D. 1483, O.S.

21. To find the date corresponding to a given Julian date: *Ex. 1*: A.D. 839, 18th August. Convert the year A.D. into the corresponding year K.Y. by adding 3101. (Take care, however, to select the year K.Y. in which the Julian date actually falls); $839 + 3101 = 3940$ K.Y. Take the equation of the corresponding year K.Y. *viz.* 7. Add it to a date in Part III, so that the sum, or resulting date, is still less or earlier than the given Julian date: $17\text{th July} + 7 = 24\text{th July} = 0$ Bhādrap. and if $24\text{th July} = 0$ Bhādrap. the 18th Aug. (25 days later) must be 25th Bhādrapada, 3940 K.Y.

Example 2: 1187 A.D., 20th January. The date falls in 4287 K.Y. $10 - 1 = 9$. 14th December or 0 Māgha + 9 = 23rd December.

20th January = 51st December. $51 - 23 = 28\text{th Māgha}$ 4287 K.Y.

Example 3: 1483 A.D., 19th October.

4584 K.Y. $12 + 1 = 13$. Kārttika 0, or 17th September + 13 = 30th September; 19th October = 43rd September. $43 - 30 = 13\text{th Kārttika}$.

Description and use of the General Tables.

22. Tables I-IV serve to verify lunar dates coupled with the week-day. The tables are based on the solar calendar, and indirectly indicate the lunar date. This must always be borne in mind in order to understand the application of the tables.

Tables I and II refer to the years of the Kaliyuga. Table I contains the centuries; Table II the complete odd years of the century; Table III gives the days of the solar months approximately; and Table IV, the *ghaṭikās* of a whole day.

To the right of the Index the three columns headed *Feris* (*i.e.* week-day), *Tithi*, and 'moon's mean anomaly', furnish the elements on which the verification of a lunar date depends.

23. To convert a date of the tables into a lunar date:—First convert the given year of the Śaka, Vikrama (or other) era into the corresponding year of the Kaliyuga, by applying the proper equation. As an example take—Śaka 1503, Vaiśākha-sudi 11 Friday. Here we have $1503 + 3179 = 4682$ K.Y.

The quantities contained in the columns in the different tables must be summed up, *e. g.*, with the date 4682 K.Y. 18th solar Vaiśākha, we proceed as follows:—

By Table	I	4680	Fer.	Tithi	y's an.
"	II	82 years	(0)	17-00	15
"	III	18th Vaiś.	(5)	7-09	971
"			(1)	15-26	544
Sum. 4682 K.Y. 18th Vaiś.			(6)	39-95	560

The week-days are counted from Sunday=1 (Saturday being 7 or 0). Therefore, if the *Feria* is greater than 7 (or 14), retrench 7 (or 14); the remainder indicates the week-day. In this case it is the 6th, or Friday.

24. The *tithis* are counted from 0 to 30, the order of the numbers being that of the *amānto* scheme; 0 to 15 are the *tithis* of the bright fortnight, 15 to 30 (or 0) those of the dark fortnight. Therefore, if the sum of the *tithis* is greater than 30 (or 60), retrench 30 (or 60). In this case we have $39-95 - 30 = 9-95$. This is the sum of the complete *tithis* elapsed and the decimal fraction of the current *tithi*, at the moment to which the tables refer, *viz.* the beginning of the day of Hindu astronomers, *i.e.* mean sunrise at Lankā (supposed to be situated on the Equator under the prime meridian). *Tithi* 9-95, therefore, means that 9 complete *tithis* and 0-95 of the tenth *tithi* of the bright fortnight have elapsed at mean sunrise at Lankā. If the *tithi* (or remainder)

is above 15, retrench 15; the remainder indicates the complete *tithi* of the dark fortnight, e.g. 17-60 denotes that 2-60 *tithi* of the dark fortnight have elapsed.

This, however, is not the true *tithi*, but always less, and a correction must be applied to obtain the true *tithi*. This correction, which is always *additive*, depends on the mean anomaly of the moon, which is here expressed in thousandth parts of a revolution. Therefore, if it exceeds 1000, the first figure, if it has more than three, is to be rejected. With the remainder as argument turn to the Auxiliary table III, and take out the equation for this argument. The equation added to the mean *tithi* gives the true *tithi*.

Thus the data already found, viz., (6) 9-95 560:—

$$\begin{array}{rcl} \epsilon \text{ 's an. } 560, \text{ gives equation } & + & 0.23 \\ \text{true } tithi & & 10.21 \end{array}$$

Accordingly, on the day under consideration, which was a Friday (as shown by $Per. = 6$), the 11th *tithi* was running at mean sunrise at Lankā. Of the 11th *tithi* 0-21 had elapsed, 0-79 *tithi* being wanting to complete it. Table IV shows that 0-79 *tithi* is equal to about 46 *ghaṭikās*. Accordingly the 11th *tithi* ended at about 46 *ghaṭikās* after mean sunrise at Lankā, and therefore that day (18th solar Vaiśākha) was *sudi* 11. New-moon occurred about 11 days before the 18th solar Vaiśākha, or on the 7th; and since it fell in solar Vaiśākha, it commenced the lunar month of Vaiśākha. The lunar date corresponding to 18th Vaiśākha 4682 K. Y. is therefore Vaiśākha-*sudi* 11, Friday.

Example 2: 4327 K. Y. 22nd Pausa.

	Per.	Tithi.	ϵ 's an.
4300 K. Y.	(0)	27-78	251
27 years	(6)	23-76	908
22nd Pausa.	(6)	29-35	617
	(5)	25-92	776

$$\text{an. } 776, \text{ eq. } = + 0.01$$

25-93, or 10-93 of the dark fortnight.

To find the day of new-moon preceding or succeeding the day under consideration: subtract the *tithi* found, viz. 25-92 from the *tithi* of 22nd Pausa, viz. 29-35=3-46; on the day whose *tithi* is equal to or near this remainder of 3-46, new-moon occurred. The next preceding new-moon fell on the 26th Mārgaśīra; the next following new-moon on the 27th Pausa. Therefore the lunar date corresponding to 4327 K. Y. 22nd Pausa is, in the *amānta* scheme, Mārgaśīra *badi* 11, Gurau or Thursday; in the *Pūrṇimānta* scheme—Pausa *badi* 11, Gurau or Thursday.

25. But the problem which the historian is called upon to solve, is the converse of this: viz. the *tithi* being given, to find the day on which it ended, or more correctly, the *tithi* and the week-day being given, to find whether they really went together or not in a given year. The majority of dates in all kinds of documents give rise to this question when we have to test their genuineness, or to elicit circumstantial or other general information. The problem must be solved indirectly, i.e., we ascertain approximately the day on which the given *tithi* was likely to end, and then calculate, in the way stated above, the *tithi* that really ends on that day; and the solution of this problem may be so managed that the first approximation leads at once to a definite result. The method will be best explained by an example.

The date 3585 K. Y., Āshāḍha-sudi 12, Thursday, being given,—we calculate first the *Ferīa*, *tithi*, and ϵ 's anomaly for the beginning of the given year, viz. 3585, K. Y.

	<i>Fer.</i>	<i>Tithi.</i>	ϵ 's an.
3500 K. Y.	(1)	25-06	585
85 years	(2)	10-52	747
3585 K. Y.	(3)	6-48	332

We next ascertain the new-moon in solar Āshāḍha, as by it the lunar month Āshāḍha is determined. New-moon being equal to *tithi* 30-00, we find (by subtracting the *tithi* for the beginning of the given year, viz. 6-48 from 30) that 23-52 *tithis* have to elapse before the next new-moon. Therefore all days in Table III, whose *tithi* is 23-52 or the next lower figure, are approximately new-moon days in 3585 K. Y. Call 'Index of new-moon,' the difference between the *tithi* for the beginning of the given year and 30, and 'Index of the *tithi*,' the sum of the index of new-moon and the number of the *tithi* given in the date to be verified. In this example the *Index* of new-moon is 23-52, and the *Index* of the *tithi* is $23-52 + 12 = 35-52$ or 5-52.

We now look out in Table III, in the column of the given month, for the day whose *tithi* is nearest to, but smaller than, the *Index* of new-moon. In this case we find that this occurred on the 24th Āshāḍha. We then select the day whose *tithi* is nearest to, but smaller than, the *Index* of the *tithi*. If the date belongs to the bright fortnight, or if it is a date in the *amānta* scheme, the day selected must be the nearest day pointed out by the index of the *tithi*, which comes *after* new-moon; but if the date belongs to the dark fortnight of the *pūrṇimānta* scheme, the day is to be sought *before* the new-moon day. The date in the present case belonging to the bright fortnight we look out the index of the *tithi*, 5-52, after the 24th Āshāḍha (the day of new-moon); and the *tithi* of the 2nd Śrāvaṇa being 4-70, we select it, and add the corresponding elements to those calculated for the beginning of K. Y. 3585, thus:—

	<i>Fer.</i>	<i>Tithi.</i>	ϵ 's an.
3585 K. Y. (as above)	(3)	6-48	332
2nd Śrāvaṇa. ¹²	(2)	4-70	375
	(5)	11-18	707
ϵ an. 707, eq.		+ 0-02	
		11-20	

Accordingly, at the beginning of the day, the 12th *tithi* was current, 0-80 *tithi* being wanting to complete the 12th. Table IV shows that 0-80 *tithi* is equal to about 47 *ghaṭikās*. Therefore the 12th *tithi* ended on the day in question, about 47 *ghaṭikās* after mean sunrise at Lankā; that day was a Thursday as the corresponding *Ferīa* is (5). It follows that the date—3585 K. Y. Āshāḍha-sudi 12, Thursday, is correct, or that in 3585 K. Y. Āshāḍha-sudi 12 fell on a Thursday. The above operations may be expressed in the following—

Rules.

26. (1). Sum up *Ferīa*, *tithi*, ϵ 's an. for the century (Table I) and the odd years (Table II) of the Kaliyuga corresponding to the given date. The result is the *Ferīa*, *tithi*, and ϵ 's an. for the beginning of the given year.

¹² Though this notation of the solar day is artificial, still it should always be recorded in the calculation; for it will be of use in some cases, as will be seen in the sequel.

(2). Subtract from 30 the *tithi* for the beginning of the given year. The remainder is the *Index* of new-moon. Add to it (i.e. to its complete *tithi*) the number of the *tithi* given in the date; the sum is the *Index* of the *tithi*. It should however be remarked that, if the *tithi* belongs to the dark fortnight, 15 must be added to the above sum to find the *Index* of the *tithi*, both for the *amānta* and *pūrṇimānta* schemes.

(3). Then look out, in Table III, in the solar month synonymous with the lunar month given in the date, the day whose *tithi* is nearest to, but smaller than, the *Index*¹⁴ of new-moon. Now, if the date belong to the *amānta* scheme, or if it belong to the bright fortnight of either scheme, look out, *after* new-moon day, the day whose *tithi* is nearest to, but smaller than, the index of the *tithi*. But the *tithis* of the dark fortnight in the *pūrṇimānta* scheme precede new-moon. Add the *Ferā*, *tithi*, and ϵ 's *an.* of the day indicated by the *Index* of the *tithi*, to the quantities found for the beginning of the given year, and add to the *tithi* thus found the equation for ϵ 's *an.* from the Auxiliary Table III. The result shows what *tithi* was current at the beginning of the day at Lankā. The end of the *tithi* can be found approximately by Table IV.

Ex. 1. Sāhvat 1232 Bhādrapada-sudi 13, Ravau (northern year Sam 1232 = K.Y. 4276, Ravau = Sunday = 1.)

	Fer.	Tithi.	ϵ 's An.	
4200	(1)	2-19	699	Ind. \odot or new moon = $30 - 3.46 = 26.54$.
76 years	(5)	1-27	454	Ind. tithi sudi 13, is $26.54 + 13 - 30 = 9.54$.
4276 K.Y.	(6)	3-46	153	
3rd Āśvina	(2)	8-83	661	
	(1)	12-29	514	
ϵ 's <i>an.</i> 814, eq. =		0-03		
	(1)	12-32 = Sunday, sudi 13.		

Ex. 2. Sāhvat 1011, Bhādrapada-śadi 11, Sukradina (*pūrṇimānta*, northern year), Sam 1011 = 4055 K.Y.

	Fer.	Tithi.	ϵ 's An.	
4000 K.Y.	(1)	8-98	523	Ind. \odot = $30 - 17.31 = 12.69$.
55 years	(6)	8-33	63	Ind. śadi 11, is $15 + 11 + 12.69 - 30 = 8.69$.
4055 K.Y.	(7)	17-31	586	
4th Bhādr.	(0)	8-31	573	
	(7)	25-62	159	
ϵ 's <i>an.</i> 159, eq.		+ 0.77		
	(7)	26-39		

Accordingly, at the beginning of Saturday (= 7) the 27th *tithi*, or the 12th *tithi* of the dark fortnight, was running; and the 11th *tithi* ended on the preceding day, a Friday, which therefore was the day intended in the date.

Ex. 3. Sāhvat 1236, Vaiśākha-sudi 15, Sukre, southern year; hence Vaiśākha does not belong to the corresponding solar year, 4280 K.Y., but to the following year 4281; see above §15.

	Fer.	Tithi.	ϵ 's An.	
4200 K.Y.	(1)	2-19	699	Ind. \odot is 1.52.
81 years	(4)	28-29	725	Ind. sudi 15 = 16.52.
4281 K.Y.	(5)	28-48	424	
19 Vaiśākha	(2)	16-28	581	
	(7)	14-76	5	
ϵ 's <i>an.</i> 5, eq.		+ 0.43		
	(7)	15-19		

The 15th *tithi* having ended on the preceding day, which was a Friday (6), the date is correct.

¹⁴ We may also take the *tithi* which is equal to the *Index* or even a little larger.

Ex. 4. Samvat 1154, Chaitra-sudi 2, Ravau (southern year), Samvat 1154=4198 K.Y. Chaitra belonging to the corresponding solar year, K.Y. 4198, we use the second Chaitra of Table III (see § 15).

	Fer.	Tithi.	€'s An.	
4198 K.Y.	(1)	5-58	111	Ind. = 20-43
28 years	(4)	3-99	59	Ind. sudi 2 = 22-43
4198 K.Y.	(5)	9-57	170	
15 Chaitra	(4)	22-52	593	
	(2)	2-09	763, eq. = 0.	

The 2nd *tithi* ended on the preceding day, Sunday, as required.

Ex. 5. Samvat 1194, Chaitra-badi 5, Gurau. Northern year, *pārvanādata*.

We must use the second Chaitra of Table III (see § 15). Samvat 1194=4238 K.Y.

	Fer.	Tithi.	€'s An.	
4238 K.Y.	(1)	2-10	690	
35 years	(6)	0-63	728	
4238 K.Y.	(7)	2-82	427	
9th Chaitra	(5)	16-42	375	
	(5)	19-24	802	
€'s an. 802, eq. = 0-02				
		19-26		

Thus the 20th *tithi*, or 5th *tithi* of the dark fortnight, ended on Thursday as required.

If a doubt be entertained, whether the *tithi* actually ended on the day whose *tithi* has been calculated, calculate for the following day; thus—

4238 K.Y.	(7)	2-82	427
10th Chaitra	(6)	17-44	412
	(6)	20-26	839
€'s an. 839, eq. = 0-07			
		20-33	

Hence at the beginning of Friday (6) the 21st *tithi* was running, and therefore the day could not be *badi* 5.

We may however dispense with a second calculation whenever the running *tithi* is between 10 and 90.

27. *Corrections for true time.*—The tables yield the date in mean *Laṅkā* time; to convert it into mean local time, add to or subtract from it the difference in time between the prime meridian—that of Ujjain, or $75^{\circ} 51' 45''$ (5 hours 3 minutes 27 seconds) east of Greenwich,—and the place from which the document is dated, one degree being equal to 6 *śināḍīs*. If the place lies to the east of Ujjain, the amount must be added; if to the west, it must be subtracted, for local time. Table XXV furnishes, for the principal towns in India, the latitudes, longitudes, and difference in time expressed in *ghaṭikās* and *palas*. The sign + or — indicates the amount that is additive or subtractive.

28. A second correction (the Equation of time) is required for converting mean local time into true local time. A method for finding the exact value of this correction will be given below. For the present it will be sufficient to know in which way the correction influences the date. The rule is that true local time is in advance of the mean time (*i.e.* the correction is additive) from about solar *Vaiśākha* to *Kārttika*, but behind it (or subtractive) from about *Kārttika* to *Vaiśākha*. The correction is at its maximum about the ends of solar *Āṣāḍha* and *Pausha*, and at its minimum about the beginnings of *Vaiśākha* and *Kārttika*.

29. *To find the beginning of a solar month.*—Whenever new-moon occurs on one of the three first days of a solar month, *viz.* on one of the three days marked 0, 1, 2, in the

tables, it becomes doubtful whether the new-moon belongs to the current or to the preceding solar month. For the true beginning of each solar month, *i.e.* the instant of the *saṃkrānti*, or entrance of the sun into the zodiacal sign, usually falls near the beginning of the second day of the solar month of the tables, *i.e.* on one of the two days marked 0 and 1; it may however also fall on the day marked 2, and still more rarely on the last day of the preceding month. It will therefore, in these cases, be necessary to ascertain the precise beginning of the solar month. For this purpose the column headed "Solar Cor." in Tables I and II, and a similar element placed under the names of the solar months in Table III, is used. The figures entered in this column of Tables I and II denote, in *ghaṭikās* and *palas*, the time by which the beginning of the mean solar year (according to the different authorities named in Table I) precedes (—), or follows (+), mean sunrise at Lāṅkā (*i.e.* the beginning of the day throughout these tables) of the 3rd Vaiśākha of Table III. *E.g.*—According to the *Ārya Siddhānta* the "Solar Cor." for 4000 K. Y. is — 16 *gh.* 40 *p.*; for 30 years—14 *gh.* 23 *p.*; for K. Y. 4030, therefore, — 16 *gh.* 40 *p.* — 14 *gh.* 23 *p.* or — 31 *gh.* 3 *p.*; for 36 years + 18 *gh.* 45 *p.*, for K. Y. 4036 = — 16 *gh.* 40 *p.* + 18 *gh.* 45 *p.* = + 2 *gh.* 5 *p.* These figures denote that the mean solar year according to the *Ārya Siddhānta* began in 4000 K. Y. 16 *gh.* 40 *p.* before mean sunrise at Lāṅkā; in 4030 K. Y. 31 *gh.* 3 *p.* before; and in 4036 K. Y. 2 *gh.* 5 *p.* after mean sunrise at Lāṅkā of the 3rd Vaiśākha of the tables. In Table III the 'Solar Cor.' placed below the names of the several months, as the correction of the month, shows by how much the true beginning of the month is separated from the mean sunrise of the second day of the same month (marked 1 in Table III), the beginning of the mean solar year being supposed to coincide with the beginning of the 3rd of Vaiśākha. In all other cases the 'Solar Cor.' for the year must be combined with the 'Cor.' of the month, in order to find the true beginning of the latter, *e.g.*, 4030 K. Y. = — 31 *gh.* 3 *p.*; Āśvina = + 17 *gh.* 51 *p.*; the sum, — 13 *gh.* 12 *p.*, indicates that Āśvina in 4030 K. Y. began 13 *gh.* 12 *p.* before the 1st Āśvina in Table III. As however the beginning of the solar year, and consequently that of the solar months, varies with the different authorities, four columns are given under Corrections for Solar dates in Table I, headed by the name of the *Siddhāntas* from which the elements are derived. The 'Cor.' in Table II strictly applies only to the *Ārya Siddhānta*, and for other *Siddhāntas* it requires a small correction; this however may be neglected in calculations with the General Tables, as the exact calculation can only be made with the Special Tables. In using the *Brahma Siddhānta*, we must use the day 0 of Table III, in place of the day 1, as according to that *Siddhānta* the beginning of the solar year precedes by about one day the beginning of the solar year employed by the other *Siddhāntas*.

The "Cor." for the months differs also with the different authorities. It is given according to the *Ārya Siddhānta*¹² and to the *Sārya Siddhānta*, which yield the greatest and the smallest amounts. As the General Tables give only approximate results, *i.e.* results correct only to within one or two *ghaṭikās*, it would be needless to strive after greater accuracy in the ascertainment of the beginning of the solar months.

¹² I give the 'Cor.' for the months according to the *Sārya Siddhānta* as found by the Special Tables; but the 'Cor.' according to the *Ārya Siddhānta* is calculated from the length of the solar months given by Warren. The latter result differs in some cases by more than half a *ghaṭikā* from my calculations. But as Warren probably gave his dates on the authority of a native tradition, and as the difference is smaller than need be taken into account, I have adhered to his statements.

As the beginning of a solar month is the moment of the *samkrānti*, the rules given above serve at the same time for calculating the *samkrāntis*.

30. *Doubtful cases*.—When the index of new-moon points to one of the first three days of a month in Table III, compute the true beginning of the solar month as above, and then calculate the *tithi* for the moment thus found. The result shows at once whether new-moon followed or preceded the true beginning of the month, and consequently whether that new-moon belonged to the same or to the preceding month.

Rule.—Sum up the *tithi*, ϵ 's *an.* and *Cor.* for the given year; add the *tithi* and ϵ 's *an.* for day 1 of the given month, and the *Cor.* for the given month. Add to, or subtract from these sums the *tithi* and ϵ 's *an.* for the *ghatikā* of the sum of *Cor.* (Table IV) according as the latter has the sign + or —. Then proceed as usual and interpret the result (*i.e.* the true *tithi*) as explained above. This will be best illustrated by examples.

Ex. Suppose a date in Pausha 3844 K. Y. be given, we calculate as usual:—

	Fer.	Tithi.	ϵ 's An.	
3800 K. Y.	(1)	15.17	348	Ind. \bullet = 8.37
44 years	(6)	6.46	243	
3844 K. Y.	(7)	21.63	591	

The index of new-moon points to the first Pausha and to the first Māgha, both these days belonging to the doubtful days; hence it is uncertain whether the first new-moon belongs to Mārgasīra or Pausha, and whether the second belongs to Pausha or Māgha. We therefore determine first the true beginning of the solar months Pausha and Māgha. *Cor.* for 3800 is —0gh. 50p., for 44 years +22gh. 55p.; consequently for 3844 K. Y. it is +22gh. 5p. Add '*Cor.*' for Pausha (+9gh. 44p.) = +31gh. 49p., and for Māgha (+30gh. 37p.) = +52gh. 42p. We then add to the result for 3844 K. Y. the *tithi* and ϵ 's *an.* for 1 Pausha and 1 Māgha, and the increase of *tithi* and ϵ 's *an.* for the calculated *Cor.* of Pausha and Māgha.

	Tithi.	An.		Tithi.	An.
3844 K. Y.	21.63	591	3844 K. Y.	21.63	591
1 Pausha	8.11	855	1 Māgha	7.48	908
32 gh. (Table IV)	0.54	19	53 gh.	0.89	32
	0.28	465		0.00	531
€'s an. 465, eq.	0.51		€'s an. 531, eq.	0.34	
	0.79			0.34	

The true *tithi* for the beginning of both months shows that, in both cases, new-moon had passed; consequently the first new-moon belonged to Mārgasīra and the second to Pausha.

31. *Intercalary and expunged months*.—If in the above example the first new-moon had occurred *after*, and not *before* the beginning of Pausha, there would have been two new-moons in the same solar month, and consequently there would have been an intercalation of Pausha. If on the contrary the second new-moon had occurred *after* the beginning of Māgha while the first occurred *before* that of Pausha, there would have been no new-moon in Pausha, and consequently lunar Pausha would have been expunged. The preceding remarks lead us to the following rules:—

(1) If at the beginning, as well as at the end, of a solar month, the moon is either waxing or waning; or, in other words, if both the current *tithis* belong either to the bright or to the dark fortnight, there is an ordinary and no intercalary or expunged month.

(2) If the moon is waning at the beginning, but waxing at the end of a solar month there is an intercalary month.

(3) If the moon is waxing at the beginning, but waning at the end of a solar month, the homonymous lunar month is expunged. These rules are expressed in the subjoined scheme.

At beginning of a solar month, and		At end of the same solar month.	
<i>Sudi</i>	and	<i>Sudi</i>	} ordinary month.
<i>Badi</i>	and	<i>Badi</i>	
<i>Badi</i>	and	<i>Sudi</i>	} intercalary month.
<i>Sudi</i>	and	<i>Badi</i>	

Examples for intercalary months—

Ex. 1. Sainvat 1218 (northern year) dvi^o Āshāḍha *sudi* 5, Gurau.

Sainvat 1218 = 4262 K. Y.

	Fer.	Titthi.	An.	gh.	p.
4200 K. Y.	(1)	2-19	699	Cor.—32	30
62 years	(1)	25-98	861	+ 2	17
4262 K. Y.	(2)	28-17	560	—30	13

'Cor.' for Āshāḍha, + 10 gh . 51 p . added to 'Cor.' of the year, —30 gh . 13 p . makes —19 gh . 22 p .; Āshāḍha began 19 gh . 22 p . before 1 Āshāḍha of Table III. 'Cor.' for Śrāvaṇa, —12 gh . 31 p . added to —30 gh . 13 p . makes —42 gh . 44 p .; Śrāvaṇa began (or Āshāḍha ended) 42 gh . 44 p . before 1 Śrāvaṇa of the Table.

	Titthi.	An.
4262 K. Y.	28-17	560
1 Āshāḍha	1-07	177
	29-24	737
—19 gh.	—0-32	11
	28-92	726
☾'s an. 726, eq.	0-01	
	28-93, Moon waning.	

	Titthi.	An.
4262 K. Y.	28-17	560
1 Śrāvaṇa	3-68	839
	1-85	899
—43 gh.	0-73	26
	1-12	873
☾'s an. 873, eq.	0-11	
	1-23, Moon waxing.	

Accordingly there was an intercalary Āshāḍha. We now calculate *sudi* 5, of the intercalated month.

	Fer.	Titthi.	An.	Ind. ● = 1-83
4262 K. Y.	(2)	28-17	560	
4th Śrāvaṇa	(4)	6-74	448	Ind. <i>sudi</i> 5 = 6-83
	(6)	4-91	8	
☾'s an. 8, eq. =		0-44		
	(6)	5-35		

Accordingly the 5th *titthi* ended on the preceding day, which was a Thursday, as shown by its Fer. being (5). The *sudi* 5 of the regular month fell on the 6th Āshāḍha, which was a Wednesday.

Ex. 2. Sainvat 1298, dvi^o Bhādrapada-*badi* 7, Gurau.

The year being the southern year, Bhādrapada fell in 4343 K. Y. (not in 4342 K. Y.) See § 16.

We proceed as above—

	Fer.	Titthi.	An.	gh.	p.
4300 K. Y.	(0)	27-28	251	+ 9	35
43 years	(5)	25-66	997	+ 7	24
4343 K. Y.	(5)	22-94	248	+ 16	59
Bhādrapada Cor. + 15 gh . 41 p .		+ 16 gh . 59 p .		+ 32 gh . 40 p .	
Āsṛina Cor.		+ 17 gh . 51 p .		+ 16 gh . 59 p .	

	Titthi.	An.
4343 K. Y.	22-94	248
1 Bhādrapada	5-26	464
+ 33 gh.	0-56	20
	28-76	732
An. 731, eq. =	0-00	
	28-76, Moon waning.	

	Titthi.	An.
4343 K. Y.	22-94	248
1 Āsṛina	6-80	539
+ 35 gh.	0-57	21
	0-31	858
An. 858, eq.	0-09	
	0-40, Moon waxing.	

Accordingly, there was an intercalation of Bhādrapada. We calculate the *tithi* :—

	Fer.	Tithi.	An.	
4343 K. Y.	(5)	22-04	248	Ind. ● 7-06
22nd Āsvinā	(0)	28-14	851	Ind. <i>badi</i> 7 = 29-06
	(5)	21-08	599	
An. 599, eq.		0-17		
	(5)	21-23		

Accordingly the 22nd *tithi*, or *badi* 7, ended on Thursday (5), as required.

We have selected the day according to the *amānta* scheme, which comes out correctly ; had we tried the *pūrṇimānta* scheme, the week-day would not have come out correctly, *viz.* 24th Bhādrapada, Wednesday, in the first month, 25th Śrāvaṇa, Monday. If we had tried the northern year Sam 1298, whose Bhādrapada fell in 4342 K. Y., we should have found that there was no intercalary Bhādrapada in that year. As the character of a given date is not usually known beforehand, all these calculations must be made in order to decide the case.

32. Though an expunged month cannot occur in a date, still it may be interesting to see how an expunged month can be proved by calculation to have been due. If it be suspected that in 4012 K. Y., Pausa had been expunged, we calculate the *tithis* and anomaly for the beginning of Pausa and Māgha :—

	Tithi.	Ā's an.	gh.	p.		gh.	p.	gh.	p.	gh.	p.
4000 K. Y.	8-98	523	— 16	40	Pausa	— 10	25+9	44=	— 0	49	
12 years	12-67	66	+ 6	15	Phālguna	— 10	25+30	37=	+ 20	12	
4012 K. Y.	21-65	589	— 10	25	4012 K. Y.	21-65	589				
1 Pausa	8-11	855			1 Māgha	7-48	908				
—10 gh.	—0-17	—6			+20 gh.	0-34	12				
	29-59	438				29-47	509				
an. 438, eq.	0-57				an. 509, eq.	0-39					
	0-16, Moon waxing.					29-86, Moon waning.					

The calculation shows that no new-moon occurred in solar Pausa: accordingly Pausa was expunged in the Lunar calendar of 4012 K. Y.

The following general rules will be found useful :—

(1) The months Kārttika up to Phālguna only can become expunged.

(2) There can never be an intercalary Pausa, and the intercalation of the months Māghasira and Phālguna is possible only under favourable circumstances, depending on the moon's anomaly.

33. It may sometimes be desired to know in which years of a given century a certain month was intercalary. This may best be explained by an example. If it be required in which years of the 40th century of the Kaliyuga, Śrāvaṇa was intercalary: we add the elements of the 40th century to those of the 1 Śrāvaṇa and 1 Bhādrapada, and calculate them for the beginning of those months in 4000 K. Y., *viz.*—

	Tithi.	Ā's an.	gh.	p.		Tithi.	Ā's an.	gh.	p.
4000 K. Y.	8-98	523	— 16	40	4000 K. Y.	8-98	523	— 16	40
1 Śrāvaṇa	3-68	332	— 12	31	1 Bhādr.	5-26	461	+ 15	41
	12-66	862	— 29	11		14-24	421	— 0	59
—29 gh.	—0-49	—18			—1 gh.	—0-02	1		
	12-17	844				14-22	420		

Now it is evident that, as $12.17 + 17.83 = 30$, and $14.22 + 15.78 = 30$, those years in Table II whose *tithi* is larger than 15.78, but smaller than 17.83, may have had an intercalary Śrāvaṇa; for such a *tithi* added to that for the beginning of Śrāvaṇa of 4000 K. Y., viz. 12.17, will give less than 30, indicating wane of the moon, and added to the *tithi* for the beginning of Bhādrapada, viz. 14.22, give more than 30 or indicate waxing moon as required for an intercalary month. Running the eye over Table II, we select the years whose *tithi* is between 15.78 and 17.83, viz. 7, 15, 34, 53, 64, 72, 91.

In these years, therefore, an intercalation of Śrāvaṇa was possible. Those years whose *tithi* is very near the limits must be calculated, as for them the intercalation is

K. Y.	Tithi.	An.
4000	12.17	844
7	17.65	798
4007	29.82	643
-12 gā.	-0.20	-7
	29.62	635
an. 635	+0.11	
	29.73	

doubtful, e.g. 7, the Cor. of 7 being -12 gā. 21p. subtract the equivalent (Table IV) from the result.

As 29.73 indicates waning moon, the month was intercalary, for without calculation we see that the 1st *tithi* of Bhādrapada comes out larger than 30 or 0.

But, if we compute for 4064, we find that the new-moon had occurred before the beginning of the Śrāvaṇa,—there being consequently no intercalary month of that name.¹⁰

34. As the beginning of the solar year, and consequently of the solar months, depends on the length of the solar year, and as the different authorities vary in this particular, Table I exhibits columns for the solar correction according to the different *Siddhāntas* most in use. By using the different columns we get different beginnings of the solar months. Usually the difference amounts to a few *ghaṭikās* only; but the *Brahmasiddhānta* yields a date differing by about one day from that of the others.

It is obvious that the difference in the beginning of the solar months, even if it amounts to few *ghaṭikās* only, may occasionally make one month intercalary according to one *Siddhānta*, while others would make a preceding or following month intercalary. For instance, if we calculate Bhādrapada in Samvat 1467, that month is an ordinary one according to the *Ārya Siddhānta*, but intercalary according to the *Sūrya Siddhānta*, while Āśvina is intercalary according to the *Ārya Siddhānta*.

1st.—The calculation according to the *Sūrya Siddhānta*—

	Tithi.	An.	gh.	p.
4500	20.99	428	+ 9	15
11 years	1.87	820	- 9	16
4511 K. Y.	22.86	248	- 0	1
Bhādra.	5.26	464	+ 17	57
	28.12	712	+ 17	56
18 gā.	+0.30	11		
	28.42	723		
an. 723, eq. =	0.01			
	28.43, Moon waning.			

	Tithi.	An.	gh.	p.
4511 K. Y.	22.86	248	- 0	1
Āśvina	6.80	589	+ 19	30
	29.66	837	+ 19	30
19 gā.	+0.32	11		
	29.98	848		
an. 848, eq. =	0.08			
	0.06, Moon waxing.			

¹⁰ The two factors which influence the preliminary result are Cor. of the year and C's an. The former may even extend the limits under certain circumstances; if Cor. of the odd year is —, the limit for the beginning of the month may become extended, if +, that for the end of the month; but never by more than 0.60.

Now compute Āsṛina and Kārttika according to the *Ārya Siddhānta*.

	tithi.	An.	gh.	p.
4500 K.Y. 20-00	428		+3	45
11 years	1-87	820	-9	16
4511 K. Y. 22-86	248		-5	31
Āsṛina	6-80	589	+17	51
	29-66	837	+12	29
+ 12 gh. =	0-20	7		
	29-86	844		
An. 844, eq. =	0-08			
	29-94			

Moon waning.

	tithi.	An.	gh.	p.
4511 K. Y. 22-86	248		-5	31
Kārttika	8-29	714	-14	47
	1-15	962	-19	18
-19 gh. =	-32	-11		
	0-83	951		
951, eq. =	0-28			
	1-11			

Moon waxing.

The calculation proves that in Samvat 1467, Bhādrapada was intercalary according to the *Sārya Siddhānta*, and Āsṛina according to the *Ārya Siddhānta*. However, to decide such cases beyond doubt, the *tithi* should be calculated by means of the Special Tables for the *Siddhānta* in question.

35. On mean intercalations.¹⁷—It is probable that, in ancient times, besides the system of true intercalations as described above, that of mean intercalations was used. The difference between the systems consists in this, that in the latter *mean* solar and lunar months are used instead of *true* ones. As a mean lunar month is shorter by 54 *ghaṭikās* 28 *palas* than a mean solar month, it follows that a mean intercalation is due whenever mean new-moon occurs within 54 *gh.* 28 *p.* after the beginning of the mean solar month, or, expressed in a form more convenient for calculation,—when at the beginning of the mean solar month the mean *tithi* is between 29-08 and 30-00. From this, it follows that, when at the beginning of a mean solar month the mean *tithi* is found to be between 0-00 and 0-92, the *preceding* month was intercalary.

Mean solar month.	Mean tithi.
(Chait. prec. yr.)	29-68)
Vaiśākha	0-60
Jyāishtha	1-52
Āshāḍha	2-44
Śrāvaṇa	3-37
Bhādrapada	4-29
Āsṛina	5-21
Kārttika	6-13
Mārgaśīra	7-06
Pausha	7-98
Māgha	8-90
Phalguṇa	9-82
Chaitra	10-74
(Vaiś. fol. yr.)	11-67)

In computing mean intercalations we sum up the *tithi* and *Cor.* for the century and the odd years, from Tables I and II, and add the mean *tithi* current at the beginning of the mean solar month under consideration from the table here given.

Ex. 1.—The Khara plate of Dharmasena IV mentions an intercalary Mārgaśīra. It has been proposed by Dr. Schram¹⁸ that this was a mean intercalation which occurred in 3749 K.Y. Let us calculate the mean *tithi* for the beginning of mean Mārgaśīra according to the above rules.

	tithi.	gh.	p.
Table I. 3700 K. Y. 19-17		+ 7	5
" II. 49 years	2-50	-19	29
mean Mārg.	7-06		
	28-73	-12	24
" IV.—12 gh.	-0-20		
	28-53		

¹⁷ The calculation of mean intercalations is easier by the Special Tables, as will be seen from the example in § 56. *Sitzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften, Wien 1885.*

As the *tithi*, 28.53, does not come within the limits prescribed above for a mean intercalation (*viz.* 29.08—30), Mārgaśīra could not have been intercalary.

Now, as a mean solar month is longer by 54^{gh}. 28^p. than a mean lunar month, it follows that at the beginning of a mean solar month the *tithi* will be larger by 0.92 than at the beginning of the preceding one. By this rule we find that in this case the mean *tithi* at the beginning of mean solar Pausha (the month after Mārgaśīra) was $28.53 + 0.92 = 29.45$. And as this *tithi* makes the month intercalary, it follows that there was a mean intercalation of Pausha; if, however, we have recourse to Brahmagupta's way of naming intercalary months (see § 10, note 7), the intercalated month was Mārgaśīra.¹⁹

Ex. 2.—It has been suggested²⁰ that, in Kaliyuga 3741, mean Pausha was intercalary according to the elements of the *Brahma Siddhānta*.

	<i>tithi</i> .	<i>gh</i> .	<i>p</i> .
3700 K. Y.	19.17	+13	7
41 years	3.04	+36	21
m. Pausha	7.98	—60	
	0.19	—10	32
11 <i>gh</i> .	—0.19		
	0.00		

The *tithi* being just within the prescribed limits, the month was probably intercalary. See below § 57.

On Karāṇas.

36. Half a *tithi* is called a *Karāṇa*, sixty of which make up a lunar month. Their names and numbers are as follows:—

Kimstughna	. 1	Baijij	. 7, 14, 21, 28, 35, 42, 49, 56
Bava	. 2, 9, 16, 23, 30, 37, 44, 51	Viṣṭi	. 8, 15, 22, 29, 36, 43, 50, 57
Bālava	. 3, 10, 17, 24, 31, 38, 45, 52	Sakuni	. 58
Kaulava	. 4, 11, 18, 25, 32, 39, 46, 53	Nāga	. 59
Tajtila	. 5, 12, 19, 26, 33, 40, 47, 54	Chatuṣpada	60
Gara	. 6, 13, 20, 27, 34, 41, 48, 55		

The first *tithi* of the bright fortnight is composed of the *karāṇas* Kimstughna and Bava, the second of Bālava and Kaulava, and so on. The *karāṇas* therefore do not denote a particular day, but a certain part of a day, about 29½ *ghaṭikās*.

Ex.—In the date Samv. 1275 (*i.e.* 4319 K.Y.) Mārgaśīra-sudi 5, the *karāṇa* Bālava is given. What time of the day is intended? We calculate first the *tithi*.

4300 K. Y.	27.78	251	Ind. ● = 1.00
19 years	0.32	864	Ind. sudi 5 = 6.00
4319 K. Y.	28.10	115	
25 Mārgaśīra	6.09	783	
	4.19	898	
An. 898, eq. =	0.17		
	4.36		

From the above scheme of *Karāṇas* we make out Bālava No. 10 to have been the second half of *sudi* 5. By table IV we find that the difference between the *tithi* for the beginning of the day 4.36 and that for the beginning of Bālava 4.50, *viz.* 0.14, is equal to about 8 *ghaṭikās*. The time intended by Bālava therefore was 28th Mārgaśīra 8 to 37 *gh*.

¹⁹ Comp. also Fleet, *Corp. Ins. Ind.* vol. III, introd. p. 24.

²⁰ *Sitzungsberichte*, ut sup.

Place of the Moon.

37. *Moon's Nakshatra and Rāsi.*—Dates are frequently coupled with the name of the *Nakshatra* or asterism in which the moon was at the time of the date; occasionally the *rāsi* or zodiacal sign also is mentioned. Table IX shows which part of the Hindu ecliptic is attributed to each *Nakshatra*, and Table V that of the single zodiacal signs, *e. g.* Table IX shows that the *Nakshatra* *Viśākhā* denotes 200° — $213^{\circ} 20'$ of sidereal longitude,²¹ and Table V that the sign *Kumbha* extends from 300° to 330° sidereal longitude. If we know the longitude of the moon, we can tell at once in which *Nakshatra* and zodiacal sign she stood. It will, therefore, be necessary to calculate the moon's longitude. Now the longitude of the moon = longitude of the sun + distance of sun and moon. The latter element is furnished by the *tithi*; for, as one *tithi* is equal to the time required by sun and moon to increase their distance by 12° , we need only multiply the *tithi* for a given moment by 12, to find the distance of the sun and moon in degrees. We found above that, at the beginning of the 28th *Mārgaśīra* 4319 K.Y. the true *tithi* was 4.36; it follows that the distance of sun and moon is $12 \times 4.36 = 52^{\circ} 32'$ or $52^{\circ} 19'$.

The true longitude of the sun for the beginning of every day of the solar year is furnished by the column headed \odot 's longitude in Table VIII, but a correction must be applied for the interval between the beginning of the mean solar year and the beginning of the given day.

Rule.—Having found 'Cor.' for the year under consideration, add as many minutes to the longitude of the sun as 'Cor.' contains *ghaṭikās*, if 'Cor.' is negative; if positive, subtract the amount from the sun's longitude.

Thus for the 28th *Mārgaśīra* 4319 K.Y. we must subtract 14', for 'Cor.' (+19 *gh.* 35p.—5 *gh.* 6p.) = +14 *gh.* 29p. from the longitude of the sun given in Table VIII for the day under consideration, *viz.* $237^{\circ} 49'$. The result, $237^{\circ} 35'$, is the sun's longitude at the beginning of 28th *Mārgaśīra* 4319 K. Y.

To the longitude of the sun must be added the distance of sun and moon; the result, retrenching 360° if necessary, will be the true longitude of the moon. Turning with the longitude of the moon to Table IX, we find in which *Nakshatra* the moon was at the moment calculated. In the same way Table V shows through which zodiacal sign she was then passing through.

In this example we have—

Longitude of the sun	.	.	.	.	.	.	.	$237^{\circ} 35'$
+ Distance of sun and moon	.	.	.	.	.	.	.	$52^{\circ} 19'$
Longitude of the moon	.	.	.	.	.	.	.	$289^{\circ} 54'$

According to Table IX the moon stood in *Śravaṇa* (280° — $293^{\circ} 20'$), and would pass into the next *Nakshatra* in between 15 and 16 *ghaṭikās*, the difference $293^{\circ} 20' - 289^{\circ} 53' = 3^{\circ} 27'$, being equal to 15 *gh.* 43p. (the motion of the moon being supposed to be of mean amount), see Table XI. Table V shows the moon to have been in *Makara*, the Hindu Capricornus.

Yogas.

38. A *Yoga* is the period, of variable length, in which the joint motion in longitude of the sun and the moon amounts to $13^{\circ} 20'$, being the extent of a lunar mansion. There

²¹ The Hindus use sidereal, not tropical, longitude.

are therefore as many *Yogas* as there are lunar mansions, *viz.* 27. Their names and the portions of each are given in Table IX, together with those of the *Nakshatras*.

In order to find the *Yoga* current at a given moment, add the longitudes of the sun and moon, and interpret the sum from Table IX.

Ex.—For the beginning of the day, whose *Nakshatra* we have calculated above, 4319 K.Y. *Mārgaśīra-sudi 5*, we have found :—

Longitude of the sun	.	.	.	.	.	.	237° 35'
Longitude of the moon	.	.	.	.	.	.	289° 54'
Accordingly degrees of <i>yoga</i>	.	.	.	.	.	.	527° 29' or 167° 29'

Table IX shows that 167° 29' falls within the portion of the *yoga* *Vyatīpāta* (160°—173° 20') which therefore was current at the beginning of the day. It ended, and *Harshana* commenced, after about 25 *ghaṭikās*, as the difference 5° 53' (=173° 20'—167° 29') is by Table XI = 24 *gh.* 55 *p.*

I shall now give the calculation of a date which contains all the particulars discussed in the foregoing paragraphs.

Vikrama 1531 (K.Y. 4575), *Kārttika-sudi 9*, *Budhavāsare*, *Dhanishṭhā-nakshatre* *Vṛiddhi-yoge*, *Kaulava karape*, *Kumbha-rāśi-sṭhite chandre*.

Calculate first the *tithi* and weekday—

	Per.	Tithi.	An.	gh. p.	
4500 K.Y.	(0)	20-99	428	+ 3 49	Ind. ● = 19-56
75 years	(3)	19-45	173	+ 20 4	Ind. <i>sudi</i> 9 = 28-56
4575 K.Y.	(3)	10-44	601	+ 23 53	
20th Kārttika	(1)	27-57	403		
	(4)	8-01	4		
An. 4, eq.		0-43			
		8-44			

Accordingly, on Wednesday (4), at mean sunrise, the 9th *tithi* was current; it ended about 33 *ghaṭikās* (the equivalent of 0-56, see Table IV) later. At the same moment ended the *karapa* *Kaulava*, No. 18, being the second-half of the ninth *tithi*.

On the 20th *Kārttika* the longitude of the sun is 199° 15' (Table VIII), *Cor.* for 4575 K.Y. is, as calculated above, + 23^{gh.} 53^{p.} Accordingly 23° 53', or say 24' must be subtracted from the ☉'s longitude. The remainder 198° 51' is the true longitude of the sun at the beginning of the day under consideration.

The distance of sun and moon is $12 \times 8.44 = 101^{\circ} 28'$ or $101^{\circ} 17'$. Add longitude ☉ to find the ☾'s longitude = $198^{\circ} 51' + 101^{\circ} 17' = 300^{\circ} 8'$. Table IX shows that the moon stands in the *Nakshatra* *Dhanishṭhā*, and Table V that she had just entered *Kumbha* or *Aquarius*, when her longitude is $300^{\circ} 8'$.

The *yoga* is $198^{\circ} 5' + 300^{\circ} 8' = 498^{\circ} 59'$ or $138^{\circ} 59'$, and Table IX shows that the *yoga* *Vṛiddhi* was current.

This proves the date to be correct in all particulars. By the rules laid down in § 20 we find that the day corresponded to the 19th October 1474, (Old Style), a Wednesday.

The place of the Sun.

39. To find for any particular day the sun's place in the ecliptic—either in zodiacal sign or in lunar mansion, we need only use the sun's longitude for the given day (in Table VIII) for the Index of Tables V and IX, and in the same way as we have used the

longitude of the moon for finding the *Nakshatra* and *Rāśi*. The *Nakshatras* divide the course of the sun into 27 equal parts which determine fixed periods of the year. These periods are commonly used for regulating agricultural labours; but I do not know whether they are mentioned in the dates of documents. The particulars most frequently mentioned in dates are the *Samkrāntis*. As a *Samkrānti* is the moment of the true beginning of a solar month, this element can be derived from the tables.

In connection with those *Samkrāntis*, however, which determine the *Uttarāyana* and *Dakṣiṇāyana*, it will be necessary to remark respecting the precession of the equinoxes (*Krāntipāttagati*), that as stated above, the Hindus measured all longitudes on the fixed ecliptic, taking for its initial point the vernal equinox, as it was in 3600 K.Y.²² At that time the sidereal (*nirayana*) signs coincided with the tropical (*sāyana*) signs, but afterwards they differed from each other by the amount of the precession (*ayanāmsa*). This amount, in degrees, is found by multiplying the difference between the given year K.Y. and 3600²³ by 3, and dividing by 200; e.g. in 4572 K.Y. the *ayanāmsa* amounted to $\frac{3 \times 972}{200} = 14^{\circ} 58'$ or $14^{\circ} 34' 8''$. By so much the beginning of every tropical (*sāyana*) sign precedes that of the sidereal sign. Hence to find a tropical (*sāyana*) *Samkrānti*, we must subtract the *ayanāmsa* of the given year from the number of degrees supplied by Table V for the beginning of the fixed (sidereal or *nirayana*) signs. Thus the beginning of the tropical sign Kanyā in K.Y. 4572 will be at $150^{\circ} - 14^{\circ} 35' = 135^{\circ} 25'$ of longitude. Table VIII shews that the sun was at that point about the 17th Bhādrapada. By means of Tables I-III, we find the day to have been a Friday, Bhādrapada *sudi* 2, and we compute as follows:—

	Fer.	Tithi.	☾'s An.	Cor.	
				gh.	h.
K.Y. 4500	(0)	22-99	428	+ 3	45
72 years	(0)	17-04	434	— 22	30
17th Bhādr.	(0)	21-54	45	— 18	45
	(8)	1-57	907		
An. 907, eq.		0-19			
		1-76			Friday, <i>sudi</i> 2

We must, however, as explained above, § 37, add as many minutes to the longitude of the sun for the calculated day (in this case, $135^{\circ} 10'$) as the solar correction for the year ($-18^{\text{gh.}} 45^{\text{p.}}$) has *ghatikās*; $135^{\circ} 10' + 19' = 135^{\circ} 29'$. Accordingly the *sāyana Samkrānti* of Kanyā, which should take place at $135^{\circ} 25'$, occurred just before the beginning of the day calculated, *vis.* about 4 *ghatikās* earlier.

A calculation of this sort should be made whenever a date coupled with a *Samkrānti*, does not come out correctly in all particulars. For, it is possible that a *sāyana Samkrānti* may be intended, since these *Samkrāntis* too are auspicious moments.

Eclipses.

40. The solar and lunar eclipses from B.C. 1207 down to A.D. 2000 are registered in von Oppolzer's *Canon der Finsternisse*.²⁴ The details of solar eclipses can easily be derived from the tables of Dr. Schram (*ib.* vol. LI). To these works therefore the student is referred in all cases where actual eclipses have to be dealt with. But the

²² According to the *Siddhanta Shromani*, however, in 3025 K.Y.

²³ The rule for the *Siddhanta Shromani* is—subtract 3600 from the given year K.Y.; the remainder is the *ayanāmsa* in minutes. Subtract from this result, if a high degree of accuracy is wanted, the tenth part of the above remainder taken as seconds.

²⁴ *Denkschriften der Kaiserlichen Akademie der Wissenschaften, math. natur. Class., Wien*, vol. LII.

eclipses mentioned in inscriptions are not always actually observed eclipses, but calculated ones. My reasons for this opinion are the following:—Firstly, eclipses are auspicious moments, when donations, such as are usually recorded in inscriptions, are particularly meritorious. They were therefore probably selected for such occasions, and must accordingly have been calculated beforehand. No doubt they were entered in the *pañchāṅgas* or almanacs in former times as they are now.²² Secondly, even larger eclipses of the sun, up to seven digits, pass unobserved by common people, and smaller ones are only visible under favourable circumstances. Thirdly, the Hindus place implicit trust in their Śāstras, and would not think it necessary to test their calculations by actual observation. The writers of inscriptions would therefore mention an eclipse if they found one predicted in their almanacs.

For determining the occurrence of eclipses the columns showing the sun's distance from the moon's nodes in Tables VI, VII, VIII, serve. The quantities are given in thousandth parts of the semicircle. In Table VI this quantity is given from modern European tables and also according to the *Ārya, Śūrya*, and *Brahma Siddhāntas*, and the *Siddhānta Śiromayī*.²³ In the remaining tables the difference between the various authorities is so small that it is neglected.

According to Hindu science—

At new-moon a solar eclipse is	certain, if ☉ from node is between 0 and 90, or 910 and 1000
	doubtful " " " 91 " 105 " 909 " 895
	impossible " " " 106 " 894
At full-moon a lunar eclipse is	certain, if ☉ from node is between 0 and 58, or 943 and 1000
	doubtful " " " 59 " 75 " 911 " 923
	impossible " " " 76 " 922

41. A solar eclipse can only happen at the time of new-moon, *i.e.* when *tithi* is 0 or 30, and a lunar eclipse only at the time of full-moon, *i.e.* when the *tithi* is 15·00. It is also obvious that an eclipse of the moon is visible only when the moon is above the horizon during the eclipse, *i.e.* after sunset; and a solar eclipse is invisible after sunset. Therefore, in computing lunar eclipses, we calculate the moment of mean sunset, *i.e.* 30^{gh}. For this we must add 0·51 to the *tithi*, 18 to anomaly, 3 to node as shown below:—

Ex.—Śaka 851, 4030 K.Y. Māgha-sudi 15, Sunday, a lunar eclipse.

According to Tables I-III, and (node) Tables VI—VIII:—

	Per.	Tithi.	☉'s An.	Node.	
4000 K. Y.	(1)	8·98	523	62	Ind. ● 18·83
30 years	(3)	2·19	654	228	Ind. Tithi 3·83
4030 K. Y.	(4)	11·17	207	290	
27 Māgha	(4)	2·81	815	712	
30 <i>ghaṭikā</i>		0·51	18	3	
	(1)	14·95	40	5	
☉'s an. 40, eq.		52			
		Tithi 15·01			

²² An eclipse which was not visible in India is recorded in Professor Kielhorn's paper, "Examination of questions connected with the Vikrama era."—*Ind. Ant.* vol. XIX, p. 116, eclipse No. 83.

²³ The limits of a solar eclipse are approximate only. They determine eclipses that might be visible at some point of the whole earth. The Hindu method of calculating solar eclipses is cumbersome, and the results cannot be given in a convenient tabular form. It is different with lunar eclipses. In the middle of solar Āshāḍha a lunar eclipse occurs, as calculated by the *Śūrya Siddhānta*, when at full-moon the anomaly is 500 and 0 and distance from node 75 or 925, or anomaly 0 and distance of node 62 or 938; in the middle of solar Pausa, when at full-moon the anomaly is 500 and distance from node 74 or 926, or anomaly 0 and distance from node 58 or 942. It will be seen that the limit is influenced more by the value of the anomaly than by the time of the year. Details need not be entered upon here; these remarks will serve for most cases.

The *tithi* 15-01, shows that on the day calculated, a Sunday, full-moon occurred before mean sunset at Lankā (about $\frac{1}{2}$ gh. earlier, see Table IV) and as 'node'=5 is within the limits of certain eclipse, there was therefore a lunar eclipse visible in India. The date is 17th January, 930 A.D. On that day, according to von Oppolzer's *Canon*, the middle of a lunar eclipse occurred at 13 hours 8 minutes after mean midnight at Greenwich²⁷ or 12 hours 12 minutes after mean sunrise at Lankā. Our tables make the middle of the eclipse fall about half an hour earlier than the true time.

Ex.—Was there a solar eclipse in 4730 K.Y. Jyaishtha?
Calculate first Jyaishtha badi 15²⁸ :—

	<i>Tithi.</i>	<i>An.</i>	<i>Node.</i>	
4700 K. Y.	14-20	605	345	Ind. ● 13-61
30 years	2-19	684	328	
4730 K.Y.	16-39	289	573	
13 Āshāḍha	13-30	631	413	
	29-69	920	986	
An. 920, eq.	0-22			
	29-91			

New-moon therefore occurred 0-09 *tithis* or $5\frac{1}{2}$ *ghaṭikās* = 2 hours 12 minutes later. There was a solar eclipse at that time, though we do not find by the tables whether it was visible in India or not. But we learn from von Oppolzer's *Canon* and maps that the eclipse on the 11th June 1629 was so. The middle of the eclipse occurred at 3 hours after mean sunrise at Lankā. Our result therefore is in error by 48 minutes.

The cycles of Jupiter.

42. A chronological datum not unfrequently met with in Hindu dates is the name of the year according to one of the cycles of Jupiter. We know of two Jovian cycles, one of twelve years, and one of sixty years; and there are two ways of applying either cycle. We begin with:

43. *The sixty-year cycle.*—The names of the 60 years in the cycle are given in Table XXIII. They are applied, in the north, on strictly astronomical principles, while in the south this cycle has no longer any connection with the movements of Jupiter. The years in the sixty-year cycle in the south coincide with the civil (solar) year.

Rule.—Subtract 14 from the year of the Kaliyuga, or 15 from the Śaka year, or 30 from the Vikrama year (or 33 from the year A.D.); divide by 60, and the remainder is to be looked out in Table XXIII as the number of the cyclic year; *e.g.*—For 3678 K.Y. $3678-14=3664$. $\frac{3664}{60}=61$, rem. 4. No. 4 in Table XXIII is Hemalamba, which therefore is the cyclic name of the K.Y. year 3678; that year is Śaka 493, Vikrama 634, 577 A.D.; and going through the same operation as prescribed in the rule with these numbers, we always arrive at the same result.

44. *The sixty-year cycle in the north.*—The years in this cycle are Jovian years. The Jovian year is equal to the mean time (about 361 days $1\frac{1}{2}$ gh.), required by Jupiter to move through a zodiacal sign. Therefore one cycle contains five mean revolutions of Jupiter²⁹ or about $59\frac{1}{2}$ civil years.

²⁷ Greenwich time from midnight, less 56 minutes, gives mean Lankā time from sunrise.
²⁸ Compare note 2.

²⁹ These five minor cycles, contained in one whole cycle, are named (after the five years of the Vedic yuga):—
(1) Sainvatsara, (2) Parivatsara (3) Idavatsara, (4) Anuvatsara, and (5) Udvatsara.—*Brhat Samhita*, VIII, 24.

The columns headed 'Jupiter's Samvat.' in Tables VI, VII, VIII, furnish the means of ascertaining the Jovian year for any given epoch. The numbers in them must be summed up for the parts into which the given date is divided, *e.g.*, we find for 3542 K.Y., 18th Kārttika :—

	Jup. Sam.
3500 K.Y.	0.95
42 years	42.4914
18th Kārtt.	0.5595
	<hr/> 44.0009

The integers give the number of the current cyclic year, Table XXIII; in this case 44=Īśvara²⁰; the decimals show how much of the Jovian year has elapsed, here $\frac{9}{1000}$, or about 20 *ghaṭikās*. This result however does not refer to the beginning of the day, but to a point of time removed from it by the same interval as separates the beginning of the mean solar year from the beginning of the day. We find the moment in question by the 'Cor.' of the given year; in this case for 3542 K. Y. the 'Cor.' is (according to the *Sūrya Siddhānta*) + 32 *gh.* 52 *p.*—8 *gh.* 8 *p.* = + 24 *gh.* 44 *p.* Therefore the result above refers to 24 *gh.* 44 *p.* after mean sunrise at Lankā, and the beginning of the year Īśvara occurred about 4 *gh.* after mean sunrise of the 18th Kārttika in K.Y. 3542.

The tables yield the Jovian years according to the *Sūrya Siddhānta* with *bija*. To find the same according to the *Sūrya Siddhānta* without *bija*, multiply the year of the Kaliyuga by 2, and divide by 9; the quotient is to be added as 10,000th parts to the value given in the tables. In the present instance $3542 \times \frac{2}{9} = 787$. Dividing by 10,000 gives 0.0787, and this added to 44.0009 makes 44.0796,—the value according to the *Sūrya Siddhānta* without *bija*.

For the *Ārya Siddhānta*, divide the year K.Y. by 3, and add the quotient divided by 10,000 to the tabular value. In the example this gives 44.1190.

For the *Brahma Siddhānta*, multiply the year K.Y. by 0.0000401528; add to the tabular value and subtract 0.0180.

For *Siddhānta Śiromaṇi*, multiply the year K.Y. by 0.0000273639; add to tabular value and subtract 0.0180.

For the *Ārya Siddhānta* with Lalla's correction subtract 420 from the Śaka year (or 3599 from the year of the Kaliyuga); multiply the remainder in 0.00010445; and subtract the product from the 'Jupiter's Sam.' as found for the original *Ārya Siddhānta*.

The tables yield the result correctly within about 2 *ghaṭikās*, which in most cases is an accuracy not needed. If, however, for special cases, still greater accuracy should be required, it can be found with a high degree of exactness for the commencement of the solar year, by the help of the above rules, for the various *Siddhāntas*. But it must be calculated for the day of the year by multiplying the *ahargana*, or number of the day of the year, by 0.00276988 for *Sūrya Siddh.*; by 0.00276982 for the same *Siddhānta* with *bija*; by 0.00276991 for the *Ārya Siddhānta* :—the product is the 'Jupiter Sam.' for the beginning of the day under consideration. The fractions here given are the increase of the element in one solar day (60 *ghaṭikās* or 24 hours). From these data the increase for any interval in *ghaṭikās* or hours can easily be found.

²⁰ If they are larger than 60, subtract 60. The value of 'Jupiter' in Tables VI and VII, it must be noted, refer to the beginning of the mean solar year.

Ex.—To find the cyclic year current at the beginning of 4210 K. Y., and on what day that year ended. From Tables VI and VII, and Tables I and II, we have—

	Jup.	Cor. <i>Sūrya Siddhā.</i>	Cor. <i>Ārya S.</i>
4200 K. Y.	49·14	— 28 gh. 22 p.	— 32 gh. 30 p.
10 years	10·117	+ 35 „ 12 „	+ 35 „ 12 „
4210 K. Y.	59·257	+ 6 gh. 50 p.	+ 2 gh. 42 p.

Jup. 59·257 shows that Nandana, the 60th or last year of the cycle, was current. The fraction shows how much of it had elapsed according to the *Sūrya Siddhānta* with *bīja*. The amount according to the same *Siddhānta* without *bīja* must be raised by $\frac{1}{3}$ of $4210 \div 10000 = 0·09355$ and is 59·3506. For the *Ārya Siddhānta*, we must add $4210 \div 30000 = 0·1403$ and obtain J.—59·3973.

Consequently, the end of the year Nandana, or the beginning of Vijaya, occurred after the beginning of the solar year 4210 K.Y.,—by the *Sūrya Siddhānta* with *bīja* after 0·743; by the *Sūrya Siddhānta* without *bīja* after 0·6494; and by the *Ārya Siddhānta* after 0·6027. Now taking these figures as arguments in Table VIII, we find the days on which the Jovian year ended according to the three authorities, *viz.* by:—

- (a) *Sūrya Siddhānta* with *bīja* on 25 Pausa, when J.—0·7424, diff. 0·0006;
- (b) *Sūrya Siddhānta* without *bīja* on 20th Mārgaśīra, J. = 0·6482, diff. 0·0012;
- (c) *Ārya Siddhānta* on 3rd Mārgaśīra, J.—0·6011, diff. 0·0017.

Multiplying the figures of the differences by $2\frac{1}{2}$, the result is the difference in *ghaṭikās*. In this case we have (a) 13 gh., (b) 26 gh., (c) 37 gh. Added to Cor. we get (a) 20 gh., (b) 33 gh., and (c) 40 gh. for the times after mean sunrise at Lankā, of the above calculated days, when the year Nandana ended according to the three different authorities.

It must, however, be noted that this calculation yields results correct only within two *ghaṭikās*, unless the calculation explained above should be resorted to, in which case any degree of accuracy may be attained.

45. The beginning of a cyclic year according to the *Ārya Siddhānta* falls about three days earlier than if the same moment is calculated by the rule of Varāha Mihira (*Bṛihat Samhitā*, VIII, 20, 21) or the *Jyotistattva*. To find the time intervening between the beginning of the mean solar year and the beginning of the cyclic year according to these authorities we compute thus: Multiply the Śaka year by 44, add to the product 8582, according to Varāha Mihira, or 8582 according to *Jyotistattva*; neglect the quotient, and multiply the remainder by 365 days 15 *ghaṭikās* 31 *vināḍīs*,²¹ the product divided by 3750 shows the interval in days supposed to have elapsed since the beginning of the cyclic year, current at the beginning of the solar year, up to the latter moment. If it is proposed to find the end of Jupiter's year current at the beginning of a given Śaka year, we must compute, not for the given year, but for the next following one, and find the part of the Jovian year elapsed up to the calculated moment. The result subtracted from 365 days 15½ *ghaṭikās* shows the interval elapsed from the beginning of the given Śaka year up to the end of the Jovian year which was current at its

²¹ This part of the rule, which is wanting in Varāha Mihira, is absurd. The remainder should be multiplied by 361 days 1 gh. 21 p. The *Kaṭepa* too does not correspond with the results of the *Ārya Siddhānta*, on which the rule is based; it ought to be 8626 instead of 8582 or 8582.

beginning.²² If a few days do not influence the general result, as is usual, the tables here given may be used, applying the correction prescribed for the *Ārya Siddhānta*.

46. *The cycle of twelve years.*—The years in this cycle take the names of the common months with *Mahā* prefixed, e.g. Mahākārttika; they are entirely regulated by Jupiter, but on two distinct principles.

47. *The mean-sign system.*—In this system the name of the Jovian year depends on the zodiacal sign in which mean Jupiter is at a given time. The end and beginning of the Jovian years are exactly the same as in the sixty-year cycle. We can therefore use the tables as before.

Rule.—Find 'Jupiter's Samvat.' for the given date according to the *Siddhānta* to be employed. Divide the figures of the integral part by 12, neglect the quotient, and the remainder is the index of the subjoined table:—

0 or 12. Āsvayuja.	4. Māgha.	8. Jyāishṭha.
1. Kārttika.	5. Phālguna.	9. Āshāḍha.
2. Mārgaśīra.	6. Chaitra.	10. Śrāvaṇa.
3. Pauṣa.	7. Vaiśākha.	11. Bhādrapada.

E.g. we have found above that 'Jupiter' according to the *Ārya Siddhānta* about the beginning of 4210 K.Y. was 59.8973. By the above rule we find that then the year Mahā-Bhādrapada was running, which ended, as calculated above, on the 3rd Mārgaśīra.

48. *The heliacal rising system.*—The year in this system begins with the heliacal rising of Jupiter i.e. his reappearing after his conjunction with the sun: the year is named from the *Nakṣatra* in which the planet rises heliacally, in the same way as the lunar months were named after the *Nakṣatra* in which the moon of a particular month became full. The 27 (or 28) *Nakṣatras* are formed into twelve groups (indicated in Table IX by an asterisk placed after the last *Nakṣatra* in each group). Of the two or three *nakṣatras* in each group, only one (the name of which is spaced in Table IX) gives name to the lunar month or to the Jovian year.

The problem, therefore, is to find the apparent longitude of Jupiter at his heliacal rising, and the time of the rising. If we know the longitude of Jupiter when heliacally rising, we can readily interpret it according to the different systems of the *Nakṣatras* as specialised in Tables IX and X. A strict solution of the problem would entail long and troublesome calculations. As, however, all dates as yet found in this cycle have already been calculated (by Mr. Dikshit, *Corpus Inscript. Ind.* vol. III, p. 105), there will only be occasion to solve the problem when new dates occur. We may therefore be content to ascertain the time of Jupiter's heliacal rising within a day from the correct date, and the longitude of Jupiter at that time within a degree of the truth.

Ex.—Calculate 'Jupiter's Sam.' for the beginning of the year; e.g. 3576 K. Y., $0.95 + 16.8892 = 17.8392$. For the *Sūrya Siddhānta* without *dr̥ja* add $\frac{1 \times 392}{10000} = 0.0795$, making 17.9187, or rejecting the 3rd and 4th decimals—17.92. Subtract 12 or multiples of 12 from the integers, and there results 5.92. Multiply this by 0.083, add the product, 0.49, to the 'Jupiter Sam.' found above: $5.92 + 0.49 = 6.41$. With the sum apply to Table XII and add to or subtract from it (as directed in the table) the

²² For such problems, however, Professor Kiehn's tables published in the *Indian Antiquary* (1899), vol. XVIII, pp. 198ff. and 380ff., and in the *Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen*, 1899, supply an easy method of computation.

equation; thus $6.41 - 0.05 = 6.36$. Convert the last result into degrees by multiplying it by 30; $6.36 \times 30 = 190^{\circ}8$ or $190^{\circ}48'$. This is approximately the longitude of Jupiter at his conjunction with the sun. Add 1° ; the result will be approximately the apparent longitude of Jupiter at his heliacal rising. Looking out this longitude of Jupiter in Tables IX and X, we find in which *Nakshatra* the planet stood, and consequently what was the name of the Jovian year which then commenced. In this case we find Mahā-Vaiśākha according to the *Brahma Siddhānta*, and Mahā-Chaitra according to the other systems. But this is only an approximation.

49. The second part of the problem is to find the date of the heliacal rising of Jupiter. At the same time we can correct the longitude of Jupiter. Select in Table VIII the day on which the longitude of the sun is equal to that found for Jupiter at his conjunction, and calculate 'Jupiter Sam.' for that day, correct it by the equation, and convert it into degrees as above. The longitude of the sun is $191^{\circ}14'$ on the 12th Kārttika; 'Jupiter' for that day is 0.5429, which added to the value for beginning of 3576 K.Y.: 5.9187 makes 6.4616 or 6.46; subtract equation 0.05, and we have 6.41, or in degrees $192^{\circ}3$ or $192^{\circ}18'$. If the resulting longitude of Jupiter is smaller than the longitude of the sun calculated for the day, the conjunction has passed; if larger, it is still to come. In either case the conjunction is removed from the computed date by as many days as degrees intervene between Jupiter and the sun. About 14 days after the conjunction the heliacal rising of Jupiter takes place, and the new Jovian year begins. In this case we find that the conjunction took place on the 13th Kārttika, and consequently the heliacal rising of Jupiter about the 27th, when his longitude was about $193^{\circ}18'$. The 27th Kārttika of 3576 K.Y. is to be calculated by Tables I—III,—

	Fer.	Tithi.	An.
3500	(1)	25-98	585
76 years . . .	(5)	1-27	456
27 Kārtt. . . .	(1)	4-67	658
	(7)	1-90	699
An. 699, sq.		= 0.02	
		1.92	

Kārttika-sudi 2, Saturday.

•Mr. Dikshita, who has calculated the same date, ascertained that the heliacal rising took place on Kārttika-sudi 1; this result therefore differs from the correct one by one day. If we calculate again the longitude of Jupiter for the 27th Kārttika we find it to be $193^{\circ}30'$, interpreted by Table X as the beginning of Svāti, according to Garga and Brahmagupta. The year was therefore Mahā-Vaiśākha.

The *Ahargana*.

50. An element constantly used in Hindu calculations is the *Ahargana*, or the days elapsed since the beginning of the Kaliyuga. Column *Ahar.* in Tables VI-VIII, serves for finding the *Ahargana* for any given date, by summing up the figures in the column for the three parts into which a date is divided; e.g. for K.Y. 4163, 19th Phālguna, we find—

	Ahar.
4100	1497561
63 years	23011
19th Phālguna	521
Ahargana	1,520,593

By adding 588,466 to the *Ahargana*, we get the corresponding day of the Julian period, in this case 2,109,359. Divide the *Ahargana* or the day of the Julian period by 7; the rest indicates the week-day, counting from Friday = 0 for the *Ahargana*, or Monday = 0 for the Julian period.

If the *Ahargana* is given, we find the date from the tables in the following way:— Find in Table VI the *Ahar.* nearest to, but smaller than, the proposed *Ahargana*, and subtract it from the latter; with the remainder go through the same operation using Table VII; and with the second remainder apply to Table VIII for the day of the year. The entries of the Index put together will give the date sought.

E.g. the poet Nārāyaṇabhaṭṭa mentions that he finished his *Bhāgavata stotra* on the 1,712,210th day of the Kaliyuga. We find the corresponding date according to the above rule, thus:—

$$\begin{array}{r}
 1712210 \\
 1680190 = 4600 \text{ K. Y.} \\
 \hline
 32020 \\
 31777 = 87 \text{ years.} \\
 \hline
 243 = 0 \text{ Pausa.}
 \end{array}$$

The day intended was K.Y. 4687, 0 Pausa, or A.D. 1586, 28th November.

If instead of the *Ahargana* the day of the Julian period be given, subtract 588,466 from the latter. The remainder is the *Ahargana* with which we proceed as just explained.

THE SPECIAL TABLES.

51. The Special Tables are chiefly intended for calculating *tithis* and other items of Hindu dates according to different *Siddhāntas*, after the day and time of the day when the *tithi* ended has been ascertained approximately by means of the General Tables. The General Tables serve as a key for the Special Tables; hence the general arrangement is the same in both. There is, however, this difference, that, while the General Tables refer to mean sunrise at Lankā, the Special Tables for centuries and odd years (XIII and XIV—XIX) refer to the beginning of the mean solar year. The time intervening between this moment and mean sunrise at Lankā is furnished by the column 'Cor.' In order, therefore, to make the calculation for mean sunrise at Lankā by the Special Tables, we must add to, or subtract from, the elements furnished by the tables for the day under consideration, their increase for the time indicated by 'Cor.'²² The amount of the increase, taken from the Table XXII for *ghaṭikās* and *palas*, must be added with the sign of 'Cor.' i.e. the amount must be added if 'Cor.' is additive, and *vice versa*.

The Special Tables furnish the astronomical data on which the *tithi* depends, viz. the mean distance of sun and moon, the mean anomaly of the moon, and the mean anomaly of the sun. The latter is composed of the anomaly of the sun for the beginning of the century²³ and the mean longitude of the sun for the moment under con-

²² The sign of 'Cor.' in the Special Tables will be found to be the converse of that in the General Tables. But the numerical value is the same in both.

²³ As this is practically the same in odd years, the corresponding column has been omitted in the table for odd years.

sideration. These three elements for the several parts into which a date is divided, must be summed up; and complete revolutions rejected.

With the resulting ϵ 's anomaly and \odot 's anomaly, turn to the Table XXIV, for the equation; take the corresponding equations (interpolating for values intermediate between those in the table), find their sum or difference as the equations are additive or subtractive. The sum or difference, according to its sign, must be added to, or subtracted from, the mean distance to obtain the true distance of sun and moon for the moment calculated. As 12° indicate one *tithi*, we find the number of *tithis* elapsed since the instant of the last conjunction or *amāvāsya* by dividing the degrees of the equated distance by 12; the quotient shows how many *tithis* are gone.²²

Ex.—We have found above (§ 25) that Āshādha-sudi 12 K. Y. 3585, occurred on 2nd Śrāvaṇa. Mr. Dikshit has calculated the same date according to several *Siddhāntas*, (*Corp. Insc. Ind.* vol. III, introd. p. 157), and he states that according to the *Sārya Siddhānta* the 12th *tithi* ended 51 gh. 11 p. after mean sunrise at Laṅkā.

First compute K. Y. 3585, 2nd Śrāvaṇa, according to the *Sārya Siddhānta* :—

	Dist.	ϵ 's an.	\odot 's an.	Cor.
3500 K. Y.	323° 0' 0"	40° 29' 30"	232° 45' 25"	— 23 gh. 52 p.
85 years	126 7 48	269 1 32	0 0 0	+ 0 21
2nd Śrāvaṇa	53 44 23	135 2 33	91 39 39	— 23 31
Suma.	502 52 11	443 33 35	374 25 4	
Or	142 52 11	83 33 35	14 25 4	

As shown by 'Cor.', we must retrench the increase for 23 gh. 31 p. to find the value of the elements for mean sunrise at Laṅkā. But as we have to calculate their amount for 51 gh. 11 p. after sunrise, we add that time to 'Cor.' viz.— 23 gh. 31 p. + 51 gh. 11 p. = + 27 gh. 40 p. We therefore add the increments for 27 gh. 40 p. (Table XXII for *ghaṭikās* and *palas*) to the above result :—

	Dist.	ϵ 's an.	\odot 's an.
3585 K. Y., 2nd Śrāv.	142° 52' 11"	83° 33' 35"	14° 25' 4"
27 gh.	5 29 9	5 52 45	26 37
40 p.	8 8	8 42	39
	148 29 28	89 35 2	14 53 20

We have now to find the equation for the ϵ 's anomaly. In Table XXIV, we have the equation for ϵ 's anomaly $86^\circ 15' = -5^\circ 2' 9"$. The difference between the given ϵ 's anomaly and this is $3^\circ 20'$. The increase of the equation for one minute of anomaly Δ is $0'' 16$, accordingly for $3^\circ 20'$ or 200' it is $32''$. Added to the above equation this makes $-5^\circ 2' 41''$.²³

In the same way we find the equation for the \odot 's anomaly $14^\circ 52' = +0^\circ 34' 4"$. The sum of both equations = $-4^\circ 28' 37"$, added to $148^\circ 29' 28"$ gives $144^\circ 0' 51"$ for the true distance of sun and moon. As a *tithi* is equal to 12° of distance, 144° marks the end of the 12th *tithi*, and the distance $51''$ is equal to about 4 *palas* (Table XXII), by which time the end of the *tithi* occurred before the moment calculated by Mr. Dikshit.²⁴

Let us now calculate the same date according to the *Brahma Siddhānta* and the

²² In all these calculations care should be had to take the tables for the same *Siddhānta* throughout the process; only Tables XXI and XXII equally apply to all *Siddhāntas*.

²³ In this instance it would have been easier to start from anomaly 90° , and subtract the increase for $25'$; the resulting equation will then be found to be $5^\circ 2' 42''$, which is more correct.

²⁴ I cannot account for the difference in the result, but I should think that the native method of calculation admits of various abbreviations of the process which in the end bring about a slightly different result.

Siddhānta Śiromaṇi. Mr. Dikshit finds that the 12th *tithi* ended according to the *Brahma Siddhānta* at 50 *gh.* 15 *p.* after mean sunrise at Lankā, and according to the *Siddhānta Śiromaṇi* at 53 *gh.* 21 *p.* For the *Brahma Siddhānta* (Tables XIII and XVI), we must select the 3rd Śrāvāṇa and not the 2nd:—

	Dist.	☾'s anomaly.	☉'s anomaly.	Cor.
3500 . . .	312° 30' 0"	22° 47' 43"	262° 0' 0"	- 31 <i>gh.</i> 52 <i>p.</i>
85 years . . .	125 52 30	268 27 31	0 0 0	+ 1 58
3rd Śrāvāṇa . . .	65 55 50	148 6 27	92 38 47	- 29 54
	144 18 20	79 21 41	14 44 47	

The corrections for *Siddhānta Śiromaṇi* (Table XIX) are:—

	Dist.	☾'s anom.	☉'s anom.
3500 . . .	55' 0"	52' 30"	52' 30"
85 years . . .	0 39	1 16	1 16
	55 39	53 46	53 46

These corrections must be subtracted from the above result:—

<i>Brahma Siddhānta</i>	144° 18' 20"	79° 21' 41"	14° 44' 47"
	— 55 39	— 53 46	— 53 46
<i>Siddhānta Śiromaṇi</i>	143 42 41	78 27 55	13 51 1

Add 50 *gh.* 15 *p.* to Cor. - 29 *gh.* 54 *p.* = + 20 *gh.* 21 *p.* for *Brahma Siddhānta*,
 " 53 " 21 " " " " = + 23 " 27 " " *Siddhānta Śiromaṇi*.

Add the increase to the result for both authorities (Table XXII)—

<i>Brahma Siddhānta</i>	144° 18' 20"	79° 21' 41"	14° 44' 47"
20 <i>gh.</i> . . .	4 3 49	4 21 18	19 43
21 <i>p.</i> . . .	4 16	4 34	21
	148 26 25	83 47 33	15 4 51
<i>Siddhānta Śiromaṇi</i>	143° 42' 41"	78° 27' 55"	13° 51' 1"
23 <i>gh.</i> . . .	4 40 23	5 0 30	22 40
27 <i>p.</i> . . .	5 29	5 53	27
	148 28 33	83 34 18	14 14 8

We find the equations for the *Brahma Siddhānta* (Table XXIV):—

$$\begin{aligned}\epsilon &= -5^{\circ} 0' 14'' \\ \odot &= + 33 58 \\ \text{Sum} &= -4^{\circ} 26' 16''\end{aligned}$$

And for the *Siddhānta Śiromaṇi*:—

$$\begin{aligned}\epsilon &= -5^{\circ} 0' 7'' \\ \odot &= + 32 15 \\ \text{Sum} &= -4^{\circ} 27 52''\end{aligned}$$

Applying the sum of the equations to the above results we get by the *Brahma Siddhānta*, 144° 0' 9"; by the *Siddhānta Śiromaṇi*, 144° 1' 1". Accordingly the 12th *tithi* ended before the time stated by Mr. Dikshit, by less than one *pala* in the case of the *Brahma Siddhānta*, and by four *palas* in that of the *Siddhānta Śiromaṇi*.

Other problems solved by the Special Tables.

52. All problems which depend on the position of the sun and the moon, and which are treated of in the preceding section can be solved, for the several *Siddhāntas*, with the greatest accuracy by means of the Special Tables.

True longitude of the Sun.—A calculation of a date as conducted in the preceding paragraphs yields (1) the distance of the mean moon from the mean sun for a particular moment (Dist.), (2) the mean anomaly of the moon, (3) the mean anomaly of the sun for the same time, (4) the equation of mean moon to true moon, (5) the equation of mean sun to true sun, and (6) the true distance between sun and moon.

From (3) and (5) we derive the true longitude of the sun by adding to the mean anomaly of the sun the equation of the sun, but with the sign changed, and then subtracting the mean anomaly of the sun for the beginning of the century. *E.g.* we have found that K. Y. 3585, Āshāḍha sudi 12, ended, according to the *Brahma Siddhānta*, 50 gh. 13 p. after mean sunrise at Laṅkā, and that at that moment the mean anomaly of the sun was $15^{\circ} 4' 51''$; the corresponding equation is $+ 33' 58''$; applying the equation with the sign changed, we have $14^{\circ} 30' 53''$. By subtracting the mean anomaly of the sun for the beginning of the century, *viz.* $282^{\circ} 0'$, we have the sun's true longitude $92^{\circ} 24' 53''$.

53. *True longitude of the Moon.*—If we add the true longitude of the sun to the true distance between sun and moon (5), we get the true longitude of the moon, on which depends the *Nakshatra* and *Rāśi* (see § 6).

Here we have $144^{\circ} + 92^{\circ} 24' 53'' = 236^{\circ} 24' 53''$. The *nakshatra* is Jyeshthā (Table IX) and the *rāśi* Tula (Table XII). Adding the \odot 's long. to the p 's long. we find the *Yoga*, $236^{\circ} 24' 53'' + 92^{\circ} 24' 53'' = 328^{\circ} 49' 46''$, *Yoga*: Brahma (Table IX).

54. *The Samkrānti.*—The time of all Samkrāntis according to the *Sūrya Siddhānta* is found in Table XX. If the time, according to another *Siddhānta*, is wanted, we can use the mean longitude of the sun as given at the same place; *e.g.* if it be proposed to find the moment of the Karkāṣa Samkrānti in K. Y. 4581, according to the second *Ārya Siddhānta*, we calculate as follows:—

4500 K. Y. \odot 's Anom.	$282^{\circ} 4' 2''$	Table XVII, Second <i>Ārya Siddhānta</i> .
Kark. Samkr. "	$90^{\circ} 30' 28''$	
	<hr/>	
Eq. \odot	$12^{\circ} 34' 30''$	Eq. $11^{\circ} 15' = + 25' 25''$
	$-0^{\circ} 28' 13''$	$+ 1^{\circ} 19' = 2' 45''$
	<hr/>	
	$12^{\circ} 6' 17''$	Eq. $12^{\circ} 34' = + 28' 18''$
Subtract mean an. \odot	$-232^{\circ} 4' 2''$	
	<hr/>	
True long. \odot	$90^{\circ} 2' 15''$	

At the moment assumed for the *Samkrānti*, *viz.* 0 Śrāv. 49 gh. 48 p., the Samkrānti had passed, and the sun had advanced $2^{\circ} 15''$ beyond the initial point of Karkāṣa. According to Table XXII², $2^{\circ} 15''$ is equal to about 2 gh. 17 p. by which time therefore the Samkrānti, according to the second *Ārya Siddhānta*, preceded the moment calculated. The Samkrānti occurred therefore on 0 Śrāvāṣa 47gh. 31p. This result however does not refer to mean sunrise at Laṅkā, but to the beginning of the mean solar year. In order to reduce the result to Laṅkā time, we must find the correction: 4500 = -6gh. 22p., 81 years = + 2gh. 45p., K. Y. 4581 = - 3gh. 37p. Sunrise at Laṅkā preceded the beginning of the mean solar year by 3gh. 37p. Hence the Samkrānti occurred 47gh. 31p. + 3gh. 37p. = 51gh. 8p. after mean sunrise at Laṅkā according to the second *Ārya Siddhānta*.

55. *Intercalary months.*—If we know the age of the moon at the beginning and end of a solar month, we can decide by the rules in § 31, whether there was an intercalated month or not. We compute the *tithi* at the time of the two Samkrāntis which

² It may be remarked that the minutes and seconds of the mean motion of the sun nearly correspond to as many *gha* and *palas*.

form the beginning and the end of the solar month. As Table XX furnishes the elements on which the *tithi* depends for the time of the Samkrānti according to the *Sūrya Siddhānta*, the calculation for that *Siddhānta* will be easy. Let us compute the 2nd example in §31, Bhādrapada, in K. Y. 4343.

	Distance.	☿'s Anom.	☼'s Anom.	
4300	345° 24' 0"	276° 1' 30"	282° 43' 53"	
43 years	309 27 14	0 38 38	.....
4343 K. Y.	294 51 14	276 38 6	282 43 53	
Simha Samkr.	63 6 33	180 54 0	121 31 25	Eq. ☿ - 5° 0' 11"
	357 57 47	97° 32' 6"	44° 15' 18"	Eq. ☼ + 1 31 25
Sum of Eqs.	-3 28 46			Sum - 3° 28' 46"
Distance, ☿ - ☼	354° 29' 1"			

Accordingly new-moon was still to come.

		☿'s An.	☼'s An.	
K. Y. 4343.	294° 51' 14"	276° 35' 6"	282° 43' 53"	
Kanyā Sam.	81 19 14	226 14 1	152 6 4	Eq. ☿ - 3° 3' 14"
	16 10 28	142° 52' 7"	74° 49' 58"	Eq. ☼ + 2 6 4
Sum of eq.	-0 57 10			Sum - 0° 57' 10"
Distance ☿ - ☼ = 15° 13' 18"				

Accordingly new-moon had passed. It follows that there were two new-moons in solar Bhādrapada, and consequently there was an intercalary Bhādrapada.

If the calculation is to be based on another *Siddhānta*, we still make use of the elements for the Samkrānti as furnished by Table XX. The same calculation will show by what time the Samkrānti and by what time the new-moon preceded or followed the moment calculated. It will then be easy to decide the case. To give an example we now calculate the same dates according to the first *Ārya Siddhānta*.

	Dist.	☿'s An.	☼'s An.	
4300 (T. XIII)	344° 24' 0"	274° 24' 42"	282° 0' 0"	
43 years (T. XV)	309 22 56	0 15 27	.....
4343 K. Y.	293 46 56	274 40 9	282 0 0	
Simha Samkr. (Tab. XX)	63 6 33	180 54 0	121 31 25	Eq. ☿ - 4° 50' 0"
	356 53 29	105° 34' 9"	43° 31' 25"	Eq. ☼ + 1 27 5
Sum of Eqs.	-3 22 55			Sum - 3° 22' 55"
	353° 50' 34"			
Mean long. ☼	= 121° 31' 55"			
Eq. ☼	= - 1 27 5			
True long. ☼	= 120° 4' 30"			

From Table XXII (column ☼'s long.) we conclude that the Samkrānti had occurred 4^h 30^m. before the moment calculated, and from the same (column ☿ - ☼) that new moon will occur 32^h 4^m. later; consequently it fell in Bhādrapada. We now compute the next Samkrānti:—

	Dist.	☿'s an.	☼'s an.	
K. Y. 4343.	293° 46' 56"	274° 40' 9"	282° 0' 0"	
Kanyā Samkr.	81 19 14	226 14 1	152 6 4	Eq. ☿ - 3° 9' 38"
	15 6 10	140° 54' 10"	74° 6' 4"	Eq. ☼ + 2 3 57
Sum of Eq. =	-1 5 41			Sum = 1° 5' 41"
	14° 0' 29"			
Mean long. ☼ = 152° 6' 4"				
Eq. ☼ = 2 3 57				
True long. ☼ = 150° 2' 7"				

Samkrānti occurred 29h. 7p. before the moment calculated, but new-moon more than a whole day; accordingly this new-moon too belonged to Bhādrapada, and as there were two new moons in Bhādrapada, there was an intercalary Bhādrapada according to the *Ārya Siddhānta* as well as the *Sūrya Siddhānta*.

56. The Special Tables may also be used for computing mean intercalations. For this purpose the subjoined Table, which is similar to that given in § 35, should be employed. To show its working, let us calculate by it the second example in § 35, mean Pausa, in 3741 K.Y., according to the *Brahma Siddhānta*.

	Dist.		
3700 K. Y.	227°	30'	0"
41 years	43	46	30
Mean Pausa	88	31	4
	359°	47'	34"

Accordingly mean new-moon occurred about 1 gh. later than the beginning of mean solar Pausa. At the end of the same solar month the distance will be larger by 11° 3' 53". It follows that the distance will come out 10° 51' 27" for the end of mean Pausa.

Mean solar month.	Distance. C—Q
(Chaitra pr. y.)	(348° 55' 7")
Vaiśākha	0 0 0
Jyeshṭha	11 3 53
Āśāḍha	22 7 46
Śrāvaṇa	33 11 39
Bhādrapada	44 15 32
Āsrvin	55 19 25
Kārtika	66 23 18
Mārgaśīra	77 27 11
Pausa	88 31 4
Māgha	99 34 57
Phālguna	110 38 50
Chaitra	121 42 43
(Vaiś. fol. yr.)	(132 46 36)

By Table XXII it will be seen that this amount of difference corresponds to more than 58 gh. by which time accordingly new-moon preceded the end of Pausa. As there were two mean new-moons in mean solar Pausa, there was due a mean intercalary month, which by the common rule was Pausa; but by the rule of the *Brahma Siddhānta* itself quoted above (§ 10, note 7), the month would have been an intercalated mean Mārgaśīra.

Corrections for true local time.

57. The calculations taught above yield the astronomical data in mean Lankā time, reckoned from mean sunrise at Lankā. The Hindus, however, actually employ true local time, reckoned from true sunrise at the place of the observer or computer. Therefore, in order to make the results square with the latter, we must apply to the result in Lankā time the following corrections.

58. *Correction for mean local time.*—Mean local time is reckoned from mean sunrise at the point on the Equator which has the same longitude with the place under consideration. This correction is found by the difference in longitude between Ujjain and the given place. The difference in minutes is at once the interval sought in *asua*, six of which make a *vināḍi*. In Table XXV the interval between mean Lankā and local time is given for a considerable number of places. If the place is east of Lankā (i.e. Ujjain), the sign + is prefixed to the interval; if west, the sign —. The interval applied, according to its sign, to Lankā time gives mean local time.

Let it be proposed to find the true *tithi* for 4300 K. Y. 25th Bhādrapada at Aṇhilwād, on the basis of the first *Ārya Siddhānta*, corrected. Mean Aṇhilwād time differs from mean Lankā time by —40 *vin*.; therefore, the mean sun rises 40 *vin*. later on the meridian of Aṇhilwād than at Lankā. We combine these 38 *vin*. with 'Cor.' in

order to find the values of distance of sun and moon, &c., for mean sunrise on the meridian of Aphilwād.

	Dist.	☾'s. an.	☉'s. an.	gh.	p.
1900 K. Y.	344° 24' 0"	274° 24' 42"	282° 0' 0"	-19	35
28th Bhādrapada . . .	28 36 45	169 44 44	147 60 25	+ 0	40
	13 0 45	84 9 6	69 50 25	-18	55
-18 gā. 55 p.	-3 50 36	4 7 9	0 18 38		
At mean sunrise Aphilwād	9 10 9	80 1 57	69 31 47		

59. An element wanted for the further correction is the tropical longitude of the mean sun, which is equal to the sidereal longitude of the sun plus the *ayanāntas* for the year. The sidereal longitude of the mean sun is obviously equal to the mean anomaly of the sun for the date calculated minus the mean anomaly for the beginning of the century; here $69^{\circ} 31' 47'' - 282^{\circ} = 147^{\circ} 31' 47''$. The *ayanāntas* are $3 \times (4300 - 3600) + 200 = 10^{\circ} 30'$ (see § 39). Accordingly the tropical longitude of mean sun is $147^{\circ} 31' 47'' + 10^{\circ} 30' = 158^{\circ} 1' 47''$ or $5^{\circ} 8' 1' 47''$.

60. *Correction for terrestrial latitude.*—This correction is combined with another which is necessitated by the obliquity of the ecliptic. Table XXVI gives the time in *asus* (6 *asus* = 1 *vināḍī*) which each of the tropical signs takes in rising above the horizon on the parallel of latitude marked at the head of the vertical columns. We sum up the *asus* of the signs past, in this case 5 signs for 24° north, which is nearly the latitude of Aphilwād. Signs I—V inclusive give $1353 + 1533 + 1829 + 2041 + 2057 = 8813$. Now we have this proportion: as the 30 degrees of sign VI rise in 1987 *asus*, $8^{\circ} 1' 7''$ rise in 532 *asus*. Adding this to 8813 we get 9345 *asus* which the part of the ecliptic, through which the mean sun has passed, takes up in rising. Converting the sun's tropical longitude into minutes, we find $5^{\circ} 8' 21'' = 9482$; this is the time in *asus* which an arc of the Equator equal to the mean longitude of the sun takes in rising. Subtracting the one from the other, $9482 - 9345 = 137$, we obtain the interval in *asus* between the rising of the mean sun assumed to move on the Equator and that on the ecliptic. When the sun is in one of the first six signs, I—VI, he rises earlier in a northern latitude than on the Equator; if in the last six signs, VII—XII, he rises later. In this case the sun, being in sign VI, rises earlier than calculated by 137 *asus*, which divided by 6 give the amount in *vināḍīs*, viz. 23. Therefore, we subtract from the element *Dist. &c.*, as found above, their increase in 23 *palas*—

	Dist. ☾—☉	☾'s. an.	☉'s. an.	☾ an. 79° 57' eq. - 4° 56' 24"
Table XXII, 23p. -0 4 40	90° 10' 9"	80° 1' 57"	69° 31' 47"	☉ an. 69 31 eq. + 2 0 45
	9 5 29	0 5 0	0 0 22	Sum of equations - 2 55 39
Sum of Eq. -2 55 39		79 56 57	69 31 25	
Dist. of ☉ & ☾ . 6° 9' 50"				

Thus we get $6^{\circ} 9' 50''$ as the true distance of sun and moon at the true rising of the mean sun at Aphilwād.

61. *True Sunrise.*—In § 52 we have seen that the true longitude of the sun is derived from the mean longitude by adding the sun's equation with the sign changed; consequently the ☉'s true longitude is greater or less than his mean longitude by the amount of the equation, according as the sun's equation in Table XXIV has the sign —

or +. It is evident that the true sun rises later than the mean sun if the true longitude is greater than the mean, and *cice versâ*. In the present case, the equation being additive, true sunrise precedes mean sunrise.

We have now to find in how much time the part of the ecliptic equal to the ☉'s equation rises on the given parallel.

Convert the ☉'s equation into minutes, *viz.* 121'; multiply this by the *asus* which the tropical sign, through which the sun is passing, takes in rising, 1987, and divide by 1800. The result 135 is the interval in *asus* between the rising of the true and the mean sun. Divide this by 6, the quotient 23 is the interval in *vinādīs*. The increase of distance for the interval thus found must be added to the corrected distance if the equation in Table XXIV is subtractive, or subtracted if the equation is additive. Here—

Distance	6°	9'	50"
—23 <i>vin.</i> —	0	4	40
True Dist.	6	5	10

This is the final result. It will be seen from Table XXII, that 26 *p.* (the time corresponding to an increase of distance = 5' 10") before true sunrise, the first *Karaṇa* had ended.

It should, however, be remarked that if the interval between true sunrise and the end of a *tīthi*, &c. is *very* small, say a few *palas*, the case must be regarded as doubtful; for, though our calculations materially agree with those of the Hindus, still an almanac-maker avails himself of abbreviations which in the end may slightly influence the result (*vide inf.*).

62. *Dates anterior to Bhāskara* (K. Y. 4251).—In the *Siddhānta Śiromani, Golādhyāya*, iv, 20, Bhāskara states that the ancient astronomers assumed that at *Lāṅkā* (or on the Equator) the zodiacal signs rise in the same time with 30 degrees of the equinoctial, or, in other words, that the *udayānu* of all signs are 1800'. On this condition the entries in Table XXVI require a correction exhibited in column *Chara*, as explained at the foot of the table, *e.g.* the column 24° would, on this supposition, show the following figures—1483, 1538, 1694, 1906, 2062, 2127, instead of 1353, &c. It is obvious that in calculating dates anterior to Bhāskara's time, the *asus* in Table XXVI should be corrected in the way explained.

If we knew the Hindu estimate of the latitude and longitude of the place for which the calculation is to be made, the result would of course be the same as that arrived at by a Hindu calculator. As yet, however, we do not know the Hindu latitude and longitude of any place, but substitute for them their true values. It is obvious that the error in the Hindu estimate of the geographical site of a given place influences the result, from which our result, calculated on absolutely correct data, may differ considerably. Therefore, so long as we ignore the Hindu latitude and longitude of the places for which almanacs were constructed, our calculation, though theoretically correct, must yield discordant results. I may therefore be allowed to appeal to native astronomers to collect and furnish us with a list of the latitudes and longitudes of the principal places of India, as employed by ancient Joshis.

Examples of General Application.

1. To find the European date corresponding to a given Hindu lunar one.

This may be effected by §§ 20-26. But we may calculate also by means of the column for 'Julian Calendar' in the tables. Thus in Ex. 1, § 26, we have Sam. 1233, Bhādrapada Sudi 13, Sunday, corresponding to K.Y. 4276, 3rd Āśvina, solar reckoning; and :—

	Per.	Tithi.	Āśv. An.	Jul. Cal.
K. Y. 4200	(1)	2.19	699	9
76 years	(5)	1.27	456	2
3rd Āśvina	(2)	8.83	661	20=14+3 Aug.
Sun	(1) eq.	0.03	814	31st Aug.

13.32, Bhādrapada sudi.

4276—3101=1175 A.D., 31st August, Sunday.

2. To convert a European date into a Hindu lunar date. Find (a) the corresponding Kaliyuga year by adding 3101 or 3100 as the case requires; (b) by § 21 find the date corresponding to the Julian day, and by § 23 compute the corresponding *tithi*; (c) the lunar month is of the same name as the solar month in which the new moon preceding the date falls, except when the date belongs to the dark fortnight and is to be interpreted according to the *Pūrṇimānta* scheme,—when the lunar month takes the name of the following solar month; (d) if the Vikrama era, beginning generally in Kārttika, is used, the lunar months Chaitra to Kārttika in Table III belong to the preceding year; and (e) if the date is in New Style, it must first be converted into Old Style.

Ex. 1. To find the Hindu date corresponding to 1st June 1891. 1st June 1891 corresponds to 20th May (O. S.), K. Y. 4992. By § 21, 16+1+14 April=1st May for 0 Jyāishṭha. Hence 20th May O. S. corresponds to 19th Jyāishṭha of the Tables. Now by Tables I-III :—

	Per.	Tithi.	Āśv. An.	Jul. Cal.
K. Y. 4900 . . .	(0)	7.41	783	15
92 . . .	(4)	28.16	514	2
19 Jyāish.	(5)	17.83	706	3 = 19 + 14 April.
Mon. . .	(2) eq.	0.42	3	20th May.

23.82 or 8.82 badi, i. e., badi 9.

The date belonging to the dark fortnight, about the 24th day of the moon's age, new moon must have occurred before 1st Jyāishṭha, or towards the end of Vaiśākha; hence in the *Amānta* scheme the date is Vaiśākha badi 9, K. Y. 4992 or Śaka 1813; but being before Kārttika, it is in Sāhvat 1947. In the *Pūrṇimānta* scheme it is Jyāishṭha badi 9.

Ex. 2. For 11th February 1878.

11th February is 30th January O. S. and this falling before Chaitra, the year K. Y. is 4978. 0 Phālguna=16+13 January=29th January. Hence 30th January=1st Phālguna. Then—

	Per.	Tithi.	Āśv. An.	Jul. Cal.
K. Y. 4900 . . .	(0)	7.41	783	15
78 . . .	(0)	22.87	949	1
1st Phālg.	(2)	7.88	996	14 = 1 + 13 Jan.
Mon. . .	(2) eq.	0.00	728	30th Jan.

8.16 Māgha sudi.

Hence the 9th tithi sudi ended on Monday, 30th January O. S., or 11th February N. S., and new moon occurred about 23rd Māgha; hence the date in both schemes is Māgha sudi 9, Śaka 1799 or Sāhvat 1934.

ON THE CONSTRUCTION OF THE TABLES.

63. Tables I and II are so constructed that the common and leap years are distributed in such a way that the end of the tabular year differs from the end of the corresponding mean solar year of the Hindus²⁰ by an interval (indicated by 'Cor.') rarely exceeding 60 *ghafikās*, but generally much less. As 100 solar years of the Hindus contain 36,526 days less about $\frac{1}{8}$ th day, the centuries in table I contain 84 common and 26 leap years, except that in every eighth century there are only 25 leap years. The leap years in the century are so placed that 'Cor.' is kept under 30 *ghafikās*.

64. *Calculation of the 'correction.'*—As 'Cor.' is the fraction of the day by which the sum of the solar years is more or less than an integral number of days, this fraction depends on the length of the solar year; and the latter depends on the days in one *Yuga* according to the different *Siddhāntas*; that is, the sum of days in a *yuga* divided by the number of solar years in a *yuga* (*viz.* 4,320,000) gives the length of the solar year.²¹ Thus:—

	Days in a yuga.	Length of a solar year.
<i>Sūrya Siddhānta</i> . . .	1,577,917,828	365·258756481 days or 365 d. 15 gh. 31·52 p.
<i>Ārya Siddhānta</i> . . .	1,577,917,500	365·258680555 " 365 " 15 " 31·25 "
<i>2nd Ārya Siddhānta</i> . . .	1,577,917,542	365·258690278 " 365 " 15 " 31·28 "
<i>Brahma Siddhānta</i> . . .	1,577,916,450	365·258437499 " 365 " 15 " 30·37 "

From these data is derived the mean duration of 100, 1000 and 3000 years according to the different authorities. Thus according to the *Ārya Siddhānta*, 3000 years being 1,095,776d. 2gh. 30p., the 'Cor.' is + 2gh. 30 p. As the astronomical day in the *Sūrya Siddhānta* begins with mean midnight at Lankā, while common use makes it begin with mean sunrise at Lankā from the duration 1,095,776d. 16gh. 10p., we must retrench 15 *ghafikās* (the time between mean midnight and mean sunrise), the remainder + 1gh. 10 p. is the required 'Cor.' as entered in the table. But according to the *Brahma Siddhānta*, 3,000 solar years contain 1,095,775d. 18gh. 45p. or about one day less than is given by the other *Siddhāntas*; 3000 K.Y. therefore began on the day preceding that entered in the tables, and the 'Cor.' was + 18gh. 45p.

65. *Calculation of the week day (Feria):—Kaliyuga* began with a Friday, or according to our notation the *Feria* was (6). Now as 3,000 solar years contain 1,095,776 days or 156,539 weeks + 3 days, 3000 K.Y. began on (6) + (3) = (9) or (2) = Monday. Again as a century of 36,526 days contains exactly 5,218 weeks, it follows that after the lapse of such a century the week-day will be found the same as at the beginning of it. But after a century of 36,525 days the week-day must retrograde by one day. In this way the *Feria* of Table I have been ascertained. In Table II, the week-day advances by one day after every common year (of 365 days), and by two days after a leap year (of 366 days). The advance of F. by 2 in Table II therefore shows that the preceding tabular year consists of 366 days.

66. *Verification of a date in the Tables.*—The *Kaliyuga* began on the 18th February 3102 B.C., after the 588,465th complete day of the Julian period. As 4,000 solar years

²⁰ The Hindu solar year is the *sidereal* year. The *tropical* year on which European Chronology is based is hardly ever used by the Hindus. So also, in Hindu astronomy the revolutions of the planets, &c., are *sidereal*, and not *tropical*. The precession of the equinoxes is taken into account in such cases as are affected by it, but it is neglected in all others.

²¹ The European value of this *sidereal* year is 365·2563744 days, while the *tropical* year consists of 365·24224 days; and taking the precession of the equinoxes at 180 revolutions in a *yuga*, according to the *Sūrya Siddhānta*, the Hindu *tropical* year would be $1,577,917,828 \div 4,320,180 = 365·24359667$ days.—J.B.

of the Hindus contain 1,461,035 days, they are equal to 40 centuries of Julian years plus 35 days. Therefore 4000 K.Y. began on 18th February + 35 days = 26th March.⁴¹ The same date will be yielded by the tables if the 3rd Vaisākha or beginning of the mean solar year of 4000 K.Y. is calculated. We may also test the Julian date by calculating the *ahargana*, or civil days from the commencement of the Kaliyuga, by tables VI, VII, VIII, and adding 588,465, the result being the corresponding day of the Julian period, which can readily be converted into the corresponding day of the Julian Calendar by the usual tables.

67. *Construction of the Special Tables XIII—XXI.*—The Special Tables are based on the mean solar year, and not on the artificial year introduced in the General Tables. It is evident that 'Cor.' must denote the same interval of time in both sets of tables, but with a contrary sign, because in the General Tables, the artificial year being given, 'Cor.' serves to find the end of the solar year, and in the Special Tables the solar year being given, it serves to find the end of the artificial year, i.e. the interval between the end of the solar year and the beginning of the next preceding or following sunrise at Lankā.

68. *To calculate a given Tithi.*—As a *Tithi* is equal to the time required by the sun and moon to increase their distance by 12° of longitude, we require the following data: (1) the true longitude of the moon, (2) the true longitude of the sun. According to Hindu astronomy, true long. ϵ = mean long. ϵ \pm equation of the ϵ 's centre; and true long. \odot = mean long. \odot \pm equation of the \odot 's centre. The equations of the sun and moon's centres depend on their mean anomalies. Now we have the equations: true distance $\epsilon - \odot$ = true long. ϵ - true long. \odot = mean long. ϵ - mean long. \odot \pm equation ϵ \pm equation \odot . The mean long. ϵ - mean long. \odot is equal to the place of the moon in her synodical revolution. Hence it follows that the tables must enable us to calculate accurately—

- (1) the synodical motion of the moon,
- (2) the anomalistic motion of the moon,
- (3) the anomalistic motion of the sun.

Besides this we require tables furnishing the equation for (2) and (3).

69. The synodical motion of the moon (Tables XIII to XIX) in one solar year is evidently equal to the synodical revolutions of the moon in a *yuga* divided by the number of solar years in a *yuga*. The moon's synodical revolutions in a *yuga* are, in the *Sūrya Siddhānta* and *Ārya Siddhānta* 53,433,336;⁴² *2nd Ārya Siddhānta* 53,433,334; *Brahma Siddhānta* 53,433,330. Dividing these figures by 4,320,000 and multiplying by 360° , we find the mean synodical motion in degrees for one solar year, viz. *Sūrya* and *Ārya Siddhānta*—rejecting complete revolutions or multiples of 360° , = $132^\circ 46' 40.8''$ in 100 solar years: $317^\circ 48'$, &c.

As the mean distance of the sun and moon at the beginning of the Kaliyuga was 0° (the longitude of both being supposed to have been 0°), the mean distance $\epsilon - \odot$ at 3000 K.Y. was 174° as given in column headed 'Distance' $\epsilon - \odot$ of Table XIII. From these data the value of the distance for centuries and for odd years can easily be computed; in a similar way the corresponding values for the other *Siddhāntas* have been computed.

⁴¹ The Julian date advances by one day after each century of 36,525 days, but remains the same after a century of 36,525.

⁴² Hence the synodical period of the S. & A. is $s = 1,577,917,828 d. \div 53,433,336 r. = 29,530,6795$ days.—J.E.

70. The daily synodical motion of the moon⁴³ in degrees is, according to the *Sūrya Siddhānta*, $12^{\circ} 11' 26'' \cdot 69817$, as given in the translation of the *Sūrya Siddhānta* (*Journ. Am. Or. Soc.*) i, 34. This value is practically the same for the other *Siddhāntas* also, for the difference in a year amounts to 2 seconds only for the 2nd *Ārya Siddhānta*, and to 1 second every month for the *Brahma Siddhānta*. For the latter *Siddhānta* therefore we get the correct value, if we add to that furnished by Table XIV one second for each month elapsed since the beginning of the solar year.

71. The calculation of the *anomalistic motion* of the moon is similar to that of the synodical motion. The anomalistic revolutions of the moon in one yuga—are (1) *Sūrya Siddhānta* 57,265,133; (2) *Ārya Siddhānta* 57,265,117; (3) 2nd *Ārya Siddhānta* 57,265,125·326; and (4) *Brahma Siddhānta* 57,265,194·142.

According to the *Sūrya Siddhānta*, the anomalistic motion in one solar year is $92^{\circ} 5' 39''$; and in 100 solar years, $209^{\circ} 26' 30''$, &c.

72. As the position of the moon's apogee at the beginning of the Kaliyuga was 90° according to the *Sūrya* and 1st *Ārya Siddhāntas*, the mean anomaly was 270° ; and as in 3000 solar years the increase of the anomaly, according to the *Sūrya Siddhānta*, is $163^{\circ} 15'$, the mean anomaly of the moon at 3000 K. Y. was $73^{\circ} 15'$ as in the Special Table XIII for the *Sūrya Siddhānta*, in the column headed ϵ 's Anom. From the above data the value of this element for the other periods is computed.

73. In calculating the mean anomaly of the moon for the 2nd *Ārya Siddhānta* and the *Brahma Siddhānta*, we must add to the increase of ϵ 's an. $236^{\circ} 9' 36''$ and $234^{\circ} 30' 14''$ respectively as the anomaly of the moon at the beginning of the Kaliyuga; for the position of the moon's apogee at that epoch was according to the 2nd *Ārya Siddhānta* $123^{\circ} 50' 24''$ and according to the *Brahma Siddhānta* $125^{\circ} 29' 46''$.

The daily increase of the moon's mean anomaly according to the *Sūrya Siddhānta* is $13^{\circ} 3' 53'' \cdot 889$; and the other *Siddhāntas* yield nearly the same result. The difference accumulating to a few seconds in a year may be neglected, as it does not sensibly affect the calculation of the true place of the moon.

74. The *mean anomaly of the sun* is the sun's mean longitude minus the longitude of the sun's apogee. As the sun's mean longitude at the beginning of a mean solar year is 0° (or 360°), we subtract long. \odot 's apogee from 360° , in order to find the sun's mean anomaly for the beginning of the mean solar year.

75. The long. of \odot 's apogee, according to the *Ārya Siddhānta*, is 78° and this quantity is regarded as constant.⁴⁴ Therefore the mean anomaly of the sun for the beginning of every mean solar year is 282° according to this *Siddhānta*.

The other *Siddhāntas*⁴⁵ attribute a slow motion to the sun's apogee, viz.:—

<i>The sun's apogee.</i>					Position at 0. K. Y.	Mean anom. \odot at 0 K. Y.
		Revol. in a Kalpa.				
<i>Sūrya Siddhānta</i> :	.	.	.	867	$77^{\circ} 7' 48''$	$282^{\circ} 52' 12''$
2nd <i>Ārya Siddhānta</i> :	.	.	.	461	$77^{\circ} 45' 36''$	$282^{\circ} 14' 24''$
<i>Brahma Siddhānta</i> :	.	.	.	480	$77^{\circ} 45' 36''$	$282^{\circ} 14' 24''$

⁴³ This is found by dividing 360° by the synodical period; see preceding note.—J. B.

⁴⁴ Hence the anomalistic revolution takes place in $g = 1977,917,8284 + 57,265,133$ rev. = 27,554,5099 days; and the daily motion = $360^{\circ} \div g = 13^{\circ} 3' 53'' \cdot 889$.—J. B.

⁴⁵ In European astronomy the longitude increases by about $11'' \cdot 25$ from the motion of the apogee.—J. B.

⁴⁶ *Sūrya Siddh.* N. S. I. 44.

The motion in seconds in one solar year, according to the *Sūrya Siddhānta*, is thus $0^{\circ}1161$; similarly for the *2nd Ārya Siddhānta* it is $0^{\circ}1383$, and for *Brahma Siddhānta* $0^{\circ}144$. Subtracting the amounts for 3000 years from the sun's mean anomaly for 0 K.Y., we find the same for 3000 K.Y., viz. (1) $282^{\circ}46'24''$; (2) $282^{\circ}7'29''$; (3) $282^{\circ}7'12''$; as entered in Table XIII in the column headed \odot 's an.

76. The tables for the equations of the centres of the sun and moon are calculated from the epicycles. Their dimensions are the following:—

	According to <i>Ārya S.</i>	<i>2nd Ārya S.</i>	<i>Brahma S.</i>
Epicycle of the moon	$31^{\circ}30'$	$31^{\circ}34'$	$31^{\circ}38'$
Epicycle of the sun	$13'30''$	$13'40''$	$13'40''$

Now according to Hindu astronomy, sin. eq. : sin. an. :: minutes in the epicycle : minutes in the orbit.

In all these calculations the Hindu sines have to be used. Thus we find e.g. the eq. ϵ for ϵ 's an. $=45^{\circ}$ ($\sin 45^{\circ}=2431$), according to the first *Ārya Siddhānta*, $212^{\circ}71'=3^{\circ}32'43''$; according to the second *Ārya Siddh.* $213^{\circ}65'=3^{\circ}33'39''$.

77. The epicycles of the moon and sun, according to the *Sūrya Siddhānta*, have circumferences of 32° and 14° respectively, and are assumed to contract at the odd quadrants by $20'$. The amount of the contraction at any other point, say at anom. a , is $\frac{20 \times \sin a}{360}$; hence the equation of the sun's centre for anomaly a is $= \sin \frac{32}{360} a - \frac{20 \times \sin a}{360 \times 360 \times 60}$, which formula will be found convenient for the calculation of the table. This has been done by Davies (*As. Res.* vol. II, p. 256); I have taken Davies' tables from Warren's *Kala Sankalita*, Tables XXII and XXIII.

78. The *General Tables* yield approximately correct results with the smallest amount of calculation; but they do not conform strictly to the data of any *Siddhānta*, but are based on the European tables of Largeteau⁴ with this difference that while Largeteau expresses the mean distance of sun and moon, a , in 10,000th parts of the circle, these tables furnish the same element, called *tithi*, in 30th parts of the synodical revolution. But the mean anomaly of the moon is expressed in the same way in both. For 3200 K.Y. = 99 A.D. 18th March, Largeteau's tables give a =moon's age 2575, and b =857, for mean midnight at Paris. Reducing this for mean sunrise at Lankā we must add the increments of a and b for $1^h 6^m$, viz. 15 and 2, which give $a=2590$ and $b=859$. From a we subtract 200 (the sum of the equations of ϵ and \odot at their maximum), multiply by 30, and divide by 10,000; which gives 7.17 the required *tithi* for 3200 K.Y. as in Table I. The value of b found above, 859,⁴ is transferred to column ϵ 's an. of Table I without further change. The same elements in Table II can easily be derived from Largeteau's Table for the years of the 9th century, attention being paid to the leap years.

⁴ *Additions à la Connaissance des Temps*, 1846, pp. 1–29, containing *Tables pour le calcul des Syzygies décliniques ou quelconques*; par M. C. L. Largeteau. These short tables are founded on those of Delambre for the sun and of Damoiseau for the moon, and take only the larger equations into account. M. Largeteau uses six quantities in his tables, but does not explain what each indicates; they are,— a = moon's age (or distance from the sun) in 10,000ths of a lunation—300 (sum of negative equations); b = moon's mean anomaly (Hansen's g); $c = 2a - b$; d = sun's mean anomaly (Hansen's g'); e = moon's distance from the Node or Hansen's $g + \omega$; and f = sun's distance from Moon's Node or $2a - 2b$ (that is Hansen's $2g' + 2e$). The last four quantities are given in 1000th parts of the circumference. Similar handy tables, but arranged differently, and with more equations were published in the seventh edition of the *Encyclopædia Britannica*, and others in Gummel's *Astronomy* (Philadelphia 1858).—J. B.

⁴ If the degrees in 'Distance ϵ '— \odot Table XIII, &c., be multiplied by 30 we obtain this element a according to the different *Siddhāntas*; thus for K.Y. 3200 we have $86^{\circ}6' \times 30 = 2588$; or if we divide the same by 12, we have 7.47 *tithi*. Again for b , from Table XIII, $132^{\circ}10' \times 100 \div 36 = 367$, and $367 - 500 = 867$, differing by about $3''$ from the European value. Hansen's *Tables de la Lune* give for the value of the *tithi* here, 7.1637 and for ϵ 's anom. = $858^{\circ}11'$.—J. B.

79. As the beginning of the mean solar year (*i.e.*, mean long. $\odot=0$) always falls on the 2nd or 3rd Vaisākha of Table III, it is obvious that on any given date in that table the \odot 's mean long. and consequently the \odot 's mean anomaly and the equation dependent on the latter will be nearly the same for every year. Accordingly the equation \odot has been coupled with the *tithi* of the several solar days, so that only the equation of the moon's centre had to be exhibited in the table auxiliary to Table III. 'Sun from Node' of Tables VI, VII, VIII, denotes the distance of the *true* sun from the moon's node expressed in thousandth parts of the semi-circle. This element has been derived from Largeteau's tables^a by coupling Largeteau's values with the equation of the sun's centre.

80. 'Jupiter's samvat' is the Jovian year, according to the *Sūrya Siddhānta* with *bija*, twelve of which make up one mean revolution of Jupiter. Hence the increase of this in one solar year is evidently equal to twelve times the revolutions of Jupiter in a *yuga* divided by the number of solar years in the *yuga*, *viz.* 1·0117. The increase for 100 solar years is 101·17, or, as 60 years make up one cycle, 41·17. In making these calculations according to the 2nd *Ārya Siddhānta* and *Brahma Siddhānta* the mean place of Jupiter at the beginning of the Kaliyuga is to be taken into account, *viz.* 357° 7' 12" according to the former, and 359° 27' 36" according to the latter *Siddhānta*.

81. The tables for finding *true local time* have been calculated according to the precepts of the *Siddhānta Śiromaṇi*, *Goldādhyāya*, IV, 19-24, and *Sūrya Siddhānta*, III, 42ff.

82. The Longitudes and Latitudes of the principal places in India have been taken partly from Johnston's *Index Geographicus*, and partly from the list attached to the *Sāyana Pañchāṅga* of Bombay.

The longitude of Lankā *i.e.* Ujjain is 5^h 3^m 27^s east of Greenwich.

83. The following is a list of all the data required from the *Siddhāntas*—

Elements.	<i>Sūrya Siddh.</i>	<i>Ārya Siddh.</i>	2nd <i>Ārya Siddh.</i>	<i>Brahma Siddh.</i>
Sun's revol. in a Yuga	4,320,000	4,320,000	4,320,000	4,320,000
Civil days " " " "	1,577,917,828	1,577,917,500	1,577,917,542	1,577,916,450
Lunar tithis " " " "	1,603,000,080	1,603,000,080	1,603,000,000	1,602,999,000
Moon's synod. revol. in a Yuga	53,433,336	53,433,336	53,433,334	53,433,300
" sider. " " " "	57,753,336	57,753,336	57,753,234	57,733,300
" anom. " " " "	57,265,133	57,265,117	57,265,125-326	57,265,194-142
" nodes " " " "	-232,238 ²⁰	-232,226	-232,313-354	-232,311-168
" apses " " " "	488,203	488,210	488,108-674	488,105-855
Jupiter's revol. " " " "	364,220 ⁸¹	364,224	...	364,226-455
Revol. of \odot 's apsis in a Kalpa	387	not stated.	461	480
Circumference of the \odot 's epicycle	14° & 13° 40'	13° 30'	13° 40'	13° 40'
" " " " " "	32° & 31° 40'	31° 30'	31° 34'	31° 36'
Place of \odot 's apsis at 0 K. Y.	77° 7' 48"	78°	77° 45' 36"	77° 45' 36"
" " " " " "	90°	90°	125° 50' 24"	125° 29' 46"
" Jupiter at 0 K. Y.	0°	0°	357° 7' 12"	359° 27' 36"

^a Largeteau's *f.* or Hansen's $2\varpi + 3\omega$ is the mean value, independent of the Sun's equation of the centre, the correct period of which is 173·30008176 days; or, from the *Sūrya Siddhānta* elements it may be found thus: 1577917828 ÷ 2(4320000 + 232238) = 173·3123167 days.—J. B.

^b In the *Sūrya Siddhānta* with *bija*, this is—232,242 rev.; the apses make 488,199 rev.; and Jupiter 364,228 rev. The modern value of the mean heliocentric motion of Jupiter in a Julian year being 30° 20' 46"·72, his motion in a Yuga of 4,320,000 true sidereal years would be only 364195·400 revolutions; or, in the *yuga* of the *Sūrya Siddhānta*, 364,197·795 rev. and twelve times this divided by the years in a *yuga* gives 1·011938328 instead of 1·0117 as in § 78.—J. B.

^c With *bija* this becomes 364,212.

TABLE I.—For Centuries of the Kaliyuga.¹

LUNI-SOLAR DATA.				CORRECTIONS FOR SOLAR DATE.			
Years K. Y.	Peria.	Tithi.	Moon's M. Anom.	Jul. Cal.	Arya-Siddh.	Sūrya-Siddh.	Brahma-Siddh.
					gā. p.	gā. p.	gā. p.
3000	2	13-97	685	-2	+ 2 30	+ 1 10	+18 45
3100	2	10-57	272	-1	- 5 25	- 6 18	9 22
3200	2	7-17	859	0	13 20	13 46	0 0
3300	2	3-77	446	+1	21 15	21 13	- 9 23
3400	2	0-37	34	2	30 10	28 41	18 45
3500	1	25-96	585	2	+22 55	+23 52	+31 52
3600	1	22-56	172	3	15 0	16 24	22 30
3700	1	19-17	759	4	7 5	8 56	13 7
3800	1	15-77	343	5	- 0 50	1 29	3 45
3900	1	12-37	936	6	8 45	- 5 59	- 5 37
4000	1	8-98	523	7	-16 40	-13 27	-14 59
4100	1	5-58	111	8	24 35	20 54	24 22
4200	1	2-19	699	9	32 30	28 22	33 44
4300	0	27-78	251	9	+19 35	+24 10	+16 53
4400	0	24-38	840	10	11 40	16 43	7 31
4500	0	20-99	428	11	+ 3 45	+ 9 15	- 1 52
4600	0	17-60	15	12	- 4 10	1 47	11 14
4700	0	14-20	605	13	12 5	- 5 40	20 37
4800	0	10-81	194	14	20 0	13 8	29 59
4900	0	7-41	783	15	27 55	20 36	39 22
5000	0	3-00	337	15	+24 10	+31 57	+11 16

TABLE II.—continued.

FOR ODD YEARS—(50-99).					
Year.	Peria.	Tithi.	g's Anom.	Jul. Cal.	Solar Cor. A. S.
					gā. p.
50	0	13-30	794	1	- 3 58
51	1	24-11	41	1	+11 34
52	2	4-91	287	1	+27 5
53	4	16-73	570	1	-17 24
54	5	27-53	816	1	- 1 53
55	6	8-33	63	1	+13 39
56	0	19-13	309	1	+29 10
57	2	0-95	592	1	-15 19
58	3	11-75	838	1	+ 0 12
59	4	22-55	85	1	+16 44
60	5	3-36	331	1	+31 15
61	0	15-17	614	1	-13 14
62	1	25-98	861	1	+ 2 17
63	2	6-78	107	1	+17 49
64	3	17-58	353	1	+33 20
65	5	29-40	636	1	-11 9
66	6	10-20	883	1	+ 4 12
67	0	21-00	129	1	+19 54
68	1	1-80	376	1	+35 25
69	3	13-62	658	1	- 9 4
70	4	24-42	905	1	+ 6 27
71	5	5-22	151	1	+21 59
72	0	17-04	434	2	-22 30
73	1	27-84	680	1	- 6 59
74	2	8-65	927	1	+ 8 32
75	3	19-45	173	1	+24 4
76	5	1-27	456	2	-20 25
77	6	12-07	702	1	- 4 54
78	0	22-87	949	1	+10 37
79	1	3-67	195	1	+26 9
80	3	15-49	478	2	-18 20
81	4	26-29	725	1	- 2 49
82	5	7-09	971	1	+12 42
83	6	17-90	217	1	+28 14
84	1	29-71	500	2	-16 15
85	2	10-52	747	1	- 0 44
86	3	21-32	993	1	+14 47
87	4	2-12	240	1	+30 19
88	6	13-94	522	2	-14 10
89	0	24-74	769	1	+ 1 21
90	1	5-54	15	1	+16 52
91	2	16-34	262	1	+32 24
92	4	28-16	544	2	-12 5
93	5	8-96	791	1	+ 3 26
94	6	19-77	37	1	+18 57
95	0	0-57	284	1	+34 29
96	2	12-39	566	2	-10 0
97	3	23-19	813	1	+ 5 31
98	4	3-99	59	1	+21 2
99	5	14-79	306	1	+36 34

TABLE II.—Years of the century.

FOR ODD YEARS—(0-24).					FOR ODD YEARS—(25-49).				
Year.	Peria.	Tithi.	g's Anom.	Jul. Cal.	Solar Cor. A. S.	Year.	Peria.	Tithi.	g's Anom.
					gā. p.				gā. p.
0	0	0	0	1	0 0	25	3	6-14	379
1	1	10-80	249	0	+15 31	26	5	17-96	662
2	2	21-60	493	0	+31 2	27	6	28-76	908
3	4	3-42	776	1	-13 26	28	0	9-57	155
4	5	14-22	22	1	+ 2 5	29	1	20-37	401
5	6	25-03	269	0	+17 36	30	3	2-19	684
6	0	5-83	515	0	+33 7	31	4	12-99	930
7	2	17-65	798	1	-11 30	32	5	23-79	177
8	3	28-45	44	1	+ 4 10	33	6	4-59	423
9	4	9-25	291	0	+19 41	34	1	16-41	706
10	5	20-05	537	0	+35 12	35	2	27-21	952
11	0	1-87	820	1	- 9 16	36	3	8-01	199
12	1	12-67	66	1	+ 6 15	37	4	18-82	445
13	2	23-47	313	0	+21 46	38	6	0-63	728
14	4	5-29	595	1	-22 43	39	0	11-44	974
15	5	16-09	842	1	- 7 11	40	1	22-24	221
16	6	26-89	58	1	+ 8 20	41	2	3-04	467
17	0	7-70	335	0	+23 51	42	4	14-86	750
18	2	19-51	618	1	-20 37	43	5	25-66	997
19	3	0-32	864	1	- 5 6	44	6	6-46	243
20	4	11-12	110	1	+10 25	45	1	18-28	526
21	5	21-92	357	0	+25 56	46	2	29-08	772
22	0	3-74	640	1	-18 33	47	3	9-88	19
23	1	14-54	886	1	- 3 1	48	4	20-68	265
24	2	25-34	133	1	+12 30	49	6	2-50	548

¹ Year Kaliyuga = Vikrama + 3044 = Saka + 3179 = A.D. + 3101.

TABLE III.—For days of the year.

O. Chaitra of preceding year. Solar. A. S. - 22 nd - 31 st Corr. J. S. S. - 28 30				1. Vaisākha (Mādhava). — 5 th - 33 rd — 10 14				2. Jyeshtha (Sukra). — 12 th - 21 st — 14 9				3. Āshāḍha (Suchi). + 10 th - 51 st + 11 7				4. Śrāvaṇa (Nabhas). — 12 th - 31 st — 10 12				5. Bhādrapad (Nabhasya). + 15 th - 41 st + 17 57				6. Āsvina (Isha). + 17 th - 31 st A. S. + 19 30 S. S.			
Date.	Per.	Tithi.	Ā's An.	Per.	Tithi.	Ā's An.	Per.	Tithi.	Ā's An.	Per.	Tithi.	Ā's An.	Per.	Tithi.	Ā's An.	Per.	Tithi.	Ā's An.	Per.	Tithi.	Ā's An.	Date.					
0	2	26-40	802	4	26-96	891	0	28-49	16	3	0-06	141	0	2-66	303	3	4-24	428	6	5-78	553	0					
1	3	27-50	839	5	27-27	927	1	29-50	52	4	1-07	177	1	3-68	339	4	5-26	464	0	6-80	589	1					
2	4	28-52	875	6	28-29	964	2	0-32	89	5	2-09	214	2	4-70	375	5	6-28	500	1	7-82	625	2					
3	5	29-53	912	0	0-00	0	3	1-54	125	6	3-11	250	3	5-72	411	6	7-29	536	2	8-83	661	3					
4	6	0-55	948	1	1-02	36	4	2-56	161	0	4-13	286	4	6-74	445	0	8-31	573	3	9-85	698	4					
5	0	1-56	984	2	2-04	73	5	3-58	198	1	5-15	323	5	7-76	484	1	9-33	609	4	10-87	734	5					
6	1	2-58	1020	3	3-06	109	6	4-59	234	2	6-17	359	6	8-77	520	2	10-35	645	5	11-88	770	6					
7	2	3-59	1056	4	4-07	145	0	5-61	270	3	7-19	395	0	9-79	557	3	11-36	682	6	12-90	807	7					
8	3	4-61	1092	5	5-09	181	1	6-63	306	4	8-21	432	1	10-81	593	4	12-38	718	0	13-91	843	8					
9	4	5-62	1129	6	6-10	218	2	7-65	343	5	9-23	468	2	11-83	629	5	13-40	754	1	14-93	879	9					
10	5	6-64	1165	0	7-12	254	3	8-67	379	6	10-24	504	3	12-85	665	6	14-42	790	2	15-25	916	10					
11	6	7-65	1202	1	8-14	290	4	9-68	415	0	11-26	540	4	13-87	702	0	15-44	827	3	16-96	952	11					
12	0	8-67	1238	2	9-16	327	5	10-70	452	1	12-28	577	5	14-89	738	1	16-45	863	4	17-98	988	12					
13	1	9-68	1272	3	10-17	363	6	11-72	488	2	13-30	613	6	15-91	774	2	17-47	899	5	19-00	1124	13					
14	2	10-70	1310	4	11-19	399	0	12-74	524	3	14-32	649	0	16-92	811	3	18-49	936	6	20-01	1244	14					
15	3	11-71	1347	5	12-21	436	1	13-76	561	4	15-34	686	1	17-94	847	4	19-51	972	0	21-03	1364	15					
16	4	12-73	1383	6	13-22	472	2	14-78	597	5	16-36	722	2	18-96	883	5	20-53	1008	1	22-04	1484	16					
17	5	13-75	1419	0	14-24	508	3	15-80	633	6	17-38	758	3	19-98	919	6	21-54	1044	2	23-06	1604	17					
18	6	14-76	1455	1	15-26	544	4	16-81	669	0	18-40	794	4	21-00	956	0	22-56	1080	3	24-08	1724	18					
19	0	15-78	1492	2	16-28	581	5	17-83	706	1	19-41	831	5	22-02	992	1	23-58	1117	4	25-09	1844	19					
20	1	16-79	1528	3	17-29	617	6	18-85	742	2	20-43	867	6	23-04	1028	2	24-59	1153	5	26-11	1964	20					
21	2	17-81	1564	4	18-31	653	0	19-87	778	3	21-45	903	0	24-05	1065	3	25-61	1199	6	27-12	2084	21					
22	3	18-83	1601	5	19-33	690	1	20-89	815	4	22-47	940	1	25-07	1101	4	26-63	1225	0	28-14	2204	22					
23	4	19-84	1637	6	20-34	726	2	21-91	851	5	23-49	976	2	26-09	1137	5	27-65	1261	1	29-16	2324	23					
24	5	20-86	1673	0	21-36	762	3	22-93	887	6	24-51	1012	3	27-11	1174	6	28-66	1297	2	0-17	2444	24					
25	6	21-87	1710	1	22-38	798	4	23-94	923	0	25-53	1048	4	28-13	1210	0	29-68	1333	3	1-19	2564	25					
26	0	22-89	1746	2	23-40	835	5	24-96	960	1	26-55	1085	5	29-15	1246	1	0-70	371	4	2-20	2684	26					
27	1	23-90	1782	3	24-41	871	6	25-98	996	2	27-57	1221	6	0-16	282	2	1-71	407	5	3-22	2804	27					
28	2	24-92	1819	4	25-43	907	0	27-00	32	3	28-59	1257	0	1-18	319	3	2-73	444	6	4-23	2924	28					
29	3	25-94	1855	5	26-45	944	1	28-02	69	4	29-60	1294	1	2-20	355	4	3-75	480	0	5-25	3044	29					
30	...	...	...	6	27-47	980	2	29-04	105	5	0-62	230	2	3-22	391	5	4-77	516	1	6-26	3164	30		
31	...	...	...	...	...	...	...	...	...	6	1-64	266	...	...	...	...	...	...	...	...	...	31

Mesa.
0 = 28 Feb. C. Year.
0 = 27 Feb. L. Yr.

Mesha.
= 14 Mar.

Vriśha.
0 = 14 Apr.

Mithuna.
0 = 15 May.

Karkṣa.
0 = 16 June.

Siṅha.
0 = 17 July.

Kanyā.
0 = 17 Aug.

Phalgun of preceding year.		
Date.	Tithi.	An.
13	6	9-24 185
14	0	10-26 222
15	1	11-27 258
16	2	12-28 294
17	3	13-30 331
18	4	14-31 367
19	5	15-33 403
20	6	16-34 439
21	0	17-36 476
22	1	18-37 512
23	2	19-38 548
24	3	20-44 585
25	4	21-46 621
26	5	22-43 657
27	6	23-44 694
28	0	24-41 730
29	1	25-47 766

AUXILIARY TABLE III.

Ā's Equation of the centre: to be applied to the Tithi.

Argument: Ā's Anom.	Eq. +	Argument: Ā's Anom.	Eq. +	Argument: Ā's Anom.	Eq. +	Argument: Ā's Anom.	Eq. +
0 or 500	0-42	130 or 370	0-72	500 or 1,000	0-42	630 or 870	0-11
10	490 -44	140	360 -74	510	990 -39	640	860 -10
20	480 -47	150	350 -76	520	980 -37	650	850 -08
30	470 -50	160	340 -77	530	970 -34	660	840 -07
40	460 -52	170	330 -78	540	960 -31	670	830 -05
50	450 -55	180	320 -79	550	950 -28	680	820 -04
60	440 -57	190	310 -80	560	940 -26	690	810 -03
70	430 -59	200	300 -81	570	930 -24	700	800 -02
80	420 -62	210	290 -82	580	920 -22	710	790 -02
90	410 -64	220	280 -83	590	910 -19	720	780 -01
100	400 -66	230	270 -83	600	900 -17	730	770 -00
110	390 -68	240 or 260	-83	610	890 -15	740 or 760	-00
120 or 380	0-70	250	0-83	620 or 880	0-13	750	0-00

TABLE III—continued.

7. Kārtika (Uṛjā).				8. Mārgaśīra (Sāhas).				9. Pāṇṣa (Sāhasya).				10. Mīgha (Tapsa).				11. Phālgun (Tapsya).				12. Chaitra (Madhu).				13. Vaiśākha of following year.				
Sol. } A.S. -14 ^h 47 ^m Corr. } S.S. -14 7				-20 ^h 40 ^m -20 34				+20 ^h 44 ^m +8 55				+30 ^h 37 ^m +29 0				-1 ^h 7 ^m -5 8				-13 ^h 4 ^m -15 53				+5 ^h 20 ^m A.S. +8 38 S.S.				
Date.	Per.	Tithi.	Ān.	Date.	Per.	Tithi.	Ān.	Date.	Per.	Tithi.	Ān.	Date.	Per.	Tithi.	Ān.	Date.	Per.	Tithi.	Ān.	Date.	Per.	Tithi.	Ān.	Date.	Per.	Tithi.	Ān.	Date.
0 12		7-23	678	4		7-71	766	5		7-10	819	6		6-47	871	1		6-88	960	3		7-29	49	5		7-75	138	0
1 13		8-29	714	5		8-73	803	6		8-11	855	0		7-48	908	2		7-88	996	4		8-31	85	6		8-77	174	1
2 4		9-31	750	6		9-74	839	0		9-12	891	1		8-50	944	3		8-89	33	5		9-32	121	0		9-70	210	2
3 5		10-32	787	0		10-75	875	1		10-14	928	2		9-51	980	4		9-90	69	6		10-33	158	1		10-60	246	3
4 6		11-33	823	1		11-77	912	2		11-15	964	3		10-52	16	5		10-92	105	0		11-35	194	2		11-62	283	4
5 0		12-35	859	2		12-78	949	3		12-16	0	4		11-53	53	6		11-93	142	1		12-36	230	3		12-64	319	5
6 1		13-37	895	3		13-79	984	4		13-18	37	5		12-55	89	0		12-95	178	2		13-38	267	4		13-65	355	6
7 2		14-39	932	4		14-81	20	5		14-19	73	6		13-56	125	1		13-96	214	3		14-39	303	5		14-67	391	7
8 3		15-40	968	5		15-82	57	6		15-20	109	0		14-57	162	2		14-97	250	4		15-41	339	6		15-69	428	8
9 4		16-42	4	6		16-83	93	0		16-21	145	1		15-59	198	3		15-99	287	5		16-42	375	0		16-90	464	9
10 5		17-43	41	0		17-85	129	1		17-23	182	2		16-60	234	4		17-00	323	6		17-44	412	1		17-92	500	10
11 6		18-44	77	1		18-86	166	2		18-24	218	3		17-61	271	5		18-01	359	0		18-45	448	2		18-94	537	11
12 0		19-46	113	2		19-87	202	3		19-25	254	4		18-63	307	6		19-03	396	1		19-47	484	3		19-95	573	12
13 1		20-47	149	3		20-89	238	4		20-26	291	5		19-64	343	0		20-04	432	2		20-49	521	4		20-97	609	13
14 2		21-49	186	4		21-90	274	5		21-28	327	6		20-65	379	1		21-06	468	3		21-50	557	5		21-99	645	14
15 3		22-50	222	5		22-91	311	6		22-29	363	0		21-67	416	2		22-07	504	4		22-52	593	6		23-01	682	15
16 4		23-51	258	6		23-93	347	0		23-30	400	1		22-68	452	3		23-09	541	5		23-53	629	0		24-02	718	16
17 5		24-53	295	0		24-94	383	1		24-32	436	2		23-69	488	4		24-10	577	6		24-55	666	1		25-04	754	17
18 6		25-54	331	1		25-95	420	2		25-33	472	3		24-71	525	5		25-12	613	0		25-56	702	2		26-06	791	18
19 0		26-56	367	2		26-97	456	3		26-34	508	4		25-72	561	6		26-13	650	1		26-58	738	3		27-08	827	19
20 1		27-57	403	3		27-98	492	4		27-36	545	5		26-73	597	0		27-14	686	2		27-59	775	4		28-09	863	20
21 2		28-59	440	4		28-99	529	5		28-37	581	6		27-75	633	1		28-16	722	3		28-61	811	5		29-11	900	21
22 3		29-60	476	5		0-01	565	6		29-38	617	0		28-76	670	2		29-17	758	4		29-63	847	6		0-13	936	22
23 4		0-61	512	6		1-02	601	0		0-39	654	1		29-77	706	3		0-19	795	5		0-64	884	0		1-14	972	23
24 5		1-63	549	0		2-03	637	1		1-41	690	2		0-78	742	4		1-20	831	6		1-66	920	1		2-16	9	24
25 6		2-64	585	1		3-05	674	2		2-42	726	3		1-50	779	5		2-21	867	0		2-67	956	2		3-18	45	25
26 0		3-66	621	2		4-06	710	3		3-43	762	4		2-81	815	6		3-23	904	1		3-69	992	3		4-20	81	26
27 1		4-67	658	3		5-07	746	4		4-45	799	5		3-82	851	0		4-24	940	2		4-71	29	4		5-21	117	27
28 2		5-68	694	4		6-09	783	5		5-46	835	6		4-84	887	1		5-26	976	3		5-72	65	5		6-23	154	28
29 3		6-70	730	...		...	...	...		...	...	0		5-85	924	2		6-27	13	4		6-74	101	6		7-25	190	29
30		0		8-27	226	30

Tulā Sank.
0=17 Sept.Vaiśākha.
0=17 Oct.Dhanu.
0=15 Nov.Makara.
0=14 Dec.Kumbha.
0=13 Jan.Mina.
0=12 Feb.Mesa.
0=14 Mar. C. Yr.
0=13 Mar. L. Yr.

TABLE IV.

Increase of tithi and moon's anomaly in Ghāṭikā.

Gh.	Tithi.	An.	Gh.	Tithi.	An.	Gh.	Tithi.	An.	Gh.	Tithi.	An.
1	0-02	1	16	0-27	10	31	0-52	19	46	0-78	28
2	0-03	1	17	0-29	10	32	0-54	19	47	0-80	28
3	0-05	2	18	0-30	11	33	0-56	20	48	0-81	29
4	0-07	2	19	0-32	11	34	0-57	21	49	0-83	30
5	0-08	3	20	0-34	12	35	0-59	21	50	0-85	30
6	0-10	4	21	0-36	13	36	0-61	22	51	0-86	31
7	0-12	4	22	0-37	13	37	0-63	22	52	0-88	31
8	0-14	5	23	0-30	14	38	0-64	23	53	0-89	32
9	0-15	5	24	0-41	15	39	0-66	24	54	0-91	33
10	0-17	6	25	0-42	15	40	0-68	24	55	0-93	33
11	0-19	7	26	0-44	16	41	0-69	25	56	0-95	34
12	0-20	7	27	0-46	16	42	0-71	25	57	0-96	34
13	0-22	8	28	0-47	17	43	0-73	26	58	0-98	35
14	0-24	8	29	0-49	18	44	0-74	27	59	1-00	36
15	0-25	9	30	0-51	18	45	0-76	27	60	1-02	36

TABLE V.

Ending points of Zodiacal Signs.

Sign.	End.
Mesa	30°
Vriśha	60°
Mithuna	90°
Karkata	120°
Simha	150°
Kanyā	180°
Tulā	210°
Vaiśākha	240°
Dhanu	270°
Makara	300°
Kumbha	330°
Mina	360°

TABLE VI.—For Centuries of the Kaligaga.

Cent. K. Y.	Ahargana.	SEE FROM THE MOON'S NODE						
		Mod.	Arga.	Sarga Siddh.		Brah.	Sira.	Jupiter's Samvat. S. S. ¹
				Text.	With Hia.			
3000	1095 778	511	From Sarga Siddh. corrections are applied.	...	...	...	...	35-10
3100	1132 302	268		...	...	...	...	16-27
3200	1168 828	23		...	...	...	...	57-44
3300	1205 354	778		...	...	...	...	38-61
3400	1241 880	535		...	...	...	...	19-78
3500	1278 405	284		...	...	...	...	0-95
3600	1314 931	40		...	...	...	...	42-12
3700	1351 457	796		...	...	796	...	23-29
3800	1387 983	551		...	...	552	...	4-46
3900	1424 509	307		...	...	307	...	45-63
4000	1461 035	62	64	...	...	64	...	26-80
4100	1497 561	819	820	824	...	820	818	7-97
4200	1534 087	573	575	577	...	576	574	49-14
4300	1570 612	323	325	323	...	326	324	30-31
4400	1607 138	79	81	76	...	82	80	11-48
4500	1643 664	834	836	828	...	838	836	52-65
4600	1680 190	590	592	580	587	588	592	33-82
4700	1716 716	345	347	333	343	350	348	14-99
4800	1753 242	100	103	86	98	106	104	56-16
4900	1789 768	856	858	838	852	862	860	37-33
5000	1826 293	605	608	590	601	612	610	18-50

TABLE VII.—For years of a Century.

Yr.	Aharg.	From Node.	Jupiter's Samvat. ¹	Yr.	Aharg.	From Node.	Jupiter's Samvat. ¹
0	0	0	0	25	9 131	688	25-2925
1	365	106	1-0117	26	9 497	798	26-3042
2	730	212	2-0234	27	9 862	904	27-3159
3	1 096	324	3-0351	28	10 227	10	28-3276
4	1 461	430	4-0468	29	10 592	116	29-3393
5	1 826	526	5-0585	30	10 958	228	30-3510
6	2 191	642	6-0702	31	11 323	334	31-3627
7	2 557	754	7-0819	32	11 688	440	32-3744
8	2 922	860	8-0936	33	12 053	546	33-3861
9	3 287	966	9-1053	34	12 419	658	34-3978
10	3 652	72	10-1170	35	12 784	764	35-4095
11	4 018	184	11-1287	36	13 149	870	36-4212
12	4 383	290	12-1404	37	13 514	976	37-4329
13	4 748	396	13-1521	38	13 880	88	38-4446
14	5 114	508	14-1638	39	14 245	194	39-4563
15	5 479	614	15-1755	40	14 610	300	40-4680
16	5 844	720	16-1872	41	14 975	406	41-4797
17	6 209	826	17-1989	42	15 341	518	42-4914
18	6 575	938	18-2106	43	15 706	624	43-5031
19	6 940	44	19-2223	44	16 071	730	44-5148
20	7 305	150	20-2340	45	16 437	842	45-5265
21	7 670	256	21-2457	46	16 802	948	46-5382
22	8 036	368	22-2574	47	17 167	54	47-5499
23	8 401	474	23-2691	48	17 532	160	48-5616
24	8 766	580	24-2808	49	17 898	272	49-5733

¹ These values are those of the *Sarga Siddhanta* with the *Hia* or correction, viz. for 364,212 revolutions in a yuga. For this value without *Hia* (364,220 rev.) multiply the year K. Y. by 2 and divide by 30,000, and deduct the result from the tabular value for the *Arga Siddhanta* value (364,224 rev.), divide the year K. Y. by 30,000, and deduct the fraction from the tabular value.

TABLE VII.—continued.

Yr.	Aharg.	From Node.	Jupiter's Samvat. ¹
50	18 263	378	50-5850
51	18 628	484	51-5967
52	18 993	590	52-6084
53	19 359	702	53-6201
54	19 724	808	54-6318
55	20 089	914	55-6435
56	20 454	20	56-6552
57	20 820	132	57-6669
58	21 185	238	58-6786
59	21 550	344	59-6903
60	21 915	450	0-7020
61	22 281	562	1-7137
62	22 646	668	2-7254
63	23 011	774	3-7371
64	23 376	880	4-7488
65	23 742	992	5-7605
66	24 107	98	6-7722
67	24 472	204	7-7839
68	24 837	310	8-7956
69	25 203	422	9-8073
70	25 568	528	10-8190
71	25 933	634	11-8307
72	26 299	746	12-8424
73	26 664	852	13-8541
74	27 029	958	14-8658
75	27 394	64	15-8775
76	27 760	176	16-8892
77	28 125	282	17-9009
78	28 490	388	18-9126
79	28 855	494	19-9243
80	29 221	606	20-9360
81	29 586	712	21-9477
82	29 951	818	22-9594
83	30 316	924	23-9711
84	30 682	36	24-9828
85	31 047	172	25-9945
86	31 412	248	26-0062
87	31 777	354	27-0179
88	32 143	466	28-0296
89	32 508	572	29-0413
90	32 873	678	30-0530
91	33 238	784	31-0647
92	33 604	896	32-0764
93	33 969	2	33-0881
94	34 334	108	34-0999
95	34 699	214	35-1116
96	35 065	326	36-1233
97	35 430	432	37-1350
98	35 795	538	38-1466
99	36 160	644	39-1583

TABLE VIII.—For months and days.

CHAITRA OF PRECEDING YEAR.					II. Jyōṣṭhā.				IV. Śrāvāṇa.				
Day.	Ah.	N.	Ch long.	Jup.	Ah.	N.	Ch long.	Jup.	Ah.	N.	Ch long.	Jup.	Day.
0	33	799	329° 29'	59-9086	28	152	29° 10'	0-0776	91	527	89° 15'	0-2521	0
1	32	804	330° 29'	59-9114	29	157	30° 13'	0-0803	92	533	90° 12'	0-2548	1
2	31	810	331° 29'	59-9141	30	163	31° 11'	0-0831	93	539	91° 9'	0-2576	2
3	30	816	332° 29'	59-9169	31	170	32° 8'	0-0859	94	544	92° 6'	0-2604	3
4	29	822	333° 29'	59-9197	32	176	33° 6'	0-0886	95	550	93° 3'	0-2631	4
5	28	827	334° 28'	59-9224	33	181	34° 3'	0-0914	96	556	94° 0'	0-2659	5
6	27	833	335° 28'	59-9252	34	187	35° 1'	0-0942	97	562	94° 57'	0-2687	6
7	26	839	336° 28'	59-9280	35	193	35° 58'	0-0969	98	568	95° 54'	0-2715	7
8	25	844	337° 27'	59-9308	36	199	36° 56'	0-0997	99	574	96° 52'	0-2742	8
9	24	850	338° 27'	59-9335	37	204	37° 54'	0-1025	100	580	97° 48'	0-2770	9
10	23	855	339° 26'	59-9363	38	210	38° 51'	0-1053	101	587	98° 45'	0-2798	10
11	22	861	340° 26'	59-9391	39	217	39° 48'	0-1080	102	593	99° 42'	0-2825	11
12	21	867	341° 25'	59-9418	40	223	40° 46'	0-1108	103	598	100° 39'	0-2853	12
13	20	873	342° 25'	59-9446	41	229	41° 43'	0-1136	104	604	101° 36'	0-2881	13
14	19	878	343° 25'	59-9474	42	234	42° 40'	0-1163	105	610	102° 33'	0-2909	14
15	18	884	344° 24'	59-9501	43	240	43° 38'	0-1191	106	616	103° 30'	0-2936	15
16	17	890	345° 24'	59-9529	44	246	44° 35'	0-1219	107	622	104° 27'	0-2964	16
17	16	896	346° 23'	59-9557	45	252	45° 32'	0-1246	108	628	105° 25'	0-2992	17
18	15	901	347° 22'	59-9585	46	258	46° 30'	0-1274	109	634	106° 22'	0-3019	18
19	14	907	348° 21'	59-9612	47	264	47° 27'	0-1302	110	640	107° 19'	0-3047	19
20	13	913	349° 20'	59-9640	48	270	48° 24'	0-1330	111	646	108° 17'	0-3074	20
21	12	919	350° 19'	59-9668	49	276	49° 21'	0-1357	112	652	109° 14'	0-3102	21
22	11	925	351° 18'	59-9694	50	282	50° 18'	0-1385	113	658	110° 12'	0-3130	22
23	10	930	352° 17'	59-9723	51	288	51° 15'	0-1413	114	664	111° 9'	0-3158	23
24	9	936	353° 16'	59-9751	52	294	52° 13'	0-1440	115	670	112° 6'	0-3185	24
25	8	942	354° 15'	59-9778	53	300	53° 10'	0-1468	116	676	113° 4'	0-3213	25
26	7	948	355° 14'	59-9806	54	306	54° 6'	0-1496	117	682	114° 1'	0-3241	26
27	6	953	356° 13'	59-9834	55	312	55° 3'	0-1523	118	688	114° 58'	0-3269	27
28	5	959	357° 12'	59-9862	56	318	56° 1'	0-1551	119	694	115° 56'	0-3296	28
29	4	965	358° 11'	59-9889	57	324	56° 57'	0-1579	120	699	116° 43'	0-3324	29
30					58	330	57° 55'	0-1607	121	705	117° 50'	0-3352	30

I. Vaiśākha.					III. Āṣāḍha.				V. Bhādrapada.					
Day.	Ah.	N.	Ch long.	Jup.	Day.	Ah.	N.	Ch long.	Jup.	Day.	Ah.	N.	Ch long.	Jup.
0	3	971	359° 10'	59-9917	59	335	58° 51'	0-1634	122	712	118° 48'	0-3379	0	
1	2	976	0° 9'	59-9944	60	341	59° 50'	0-1662	123	718	119° 45'	0-3407	1	
2	1	982	1° 8'	59-9972	61	348	60° 47'	0-1690	124	723	120° 42'	0-3435	2	
3	0	988	2° 6'	0-0000	62	354	61° 44'	0-1717	125	729	121° 40'	0-3463	3	
4	1	994	3° 5'	0-0028	63	360	62° 41'	0-1745	126	735	122° 37'	0-3490	4	
5	2	0	4° 3'	0-0056	64	365	63° 38'	0-1773	127	741	123° 35'	0-3518	5	
6	3	5	5° 2'	0-0083	65	371	64° 35'	0-1800	128	747	124° 33'	0-3546	6	
7	4	11	6° 0'	0-0111	66	377	65° 32'	0-1828	129	752	125° 30'	0-3573	7	
8	5	17	6° 59'	0-0138	67	383	66° 30'	0-1856	130	758	126° 28'	0-3601	8	
9	6	23	7° 57'	0-0166	68	389	67° 26'	0-1884	131	765	127° 26'	0-3629	9	
10	7	28	8° 56'	0-0194	69	395	68° 23'	0-1911	132	771	128° 24'	0-3656	10	
11	8	34	9° 54'	0-0222	70	401	69° 20'	0-1939	133	776	129° 22'	0-3684	11	
12	9	40	10° 51'	0-0249	71	407	70° 17'	0-1967	134	782	130° 20'	0-3712	12	
13	10	46	11° 49'	0-0277	72	413	71° 14'	0-1994	135	788	131° 17'	0-3739	13	
14	11	52	12° 48'	0-0305	73	419	72° 11'	0-2022	136	794	132° 15'	0-3767	14	
15	12	57	13° 46'	0-0332	74	425	73° 8'	0-2050	137	800	133° 13'	0-3795	15	
16	13	64	14° 44'	0-0360	75	431	74° 4'	0-2077	138	806	134° 11'	0-3823	16	
17	14	70	15° 42'	0-0388	76	437	75° 1'	0-2105	139	812	135° 10'	0-3850	17	
18	15	76	16° 40'	0-0416	77	443	75° 58'	0-2133	140	818	136° 8'	0-3878	18	
19	16	81	17° 37'	0-0443	78	449	76° 55'	0-2160	141	824	137° 6'	0-3906	19	
20	17	87	18° 35'	0-0471	79	455	77° 52'	0-2188	142	829	138° 4'	0-3933	20	
21	18	93	19° 33'	0-0499	80	461	78° 49'	0-2216	143	835	139° 2'	0-3961	21	
22	19	99	20° 31'	0-0526	81	467	79° 46'	0-2244	144	841	140° 0'	0-3989	22	
23	20	104	21° 29'	0-0554	82	473	80° 43'	0-2271	145	847	140° 58'	0-4016	23	
24	21	110	22° 27'	0-0582	83	479	81° 40'	0-2299	146	852	141° 56'	0-4044	24	
25	22	116	23° 25'	0-0609	84	485	82° 37'	0-2327	147	859	142° 53'	0-4072	25	
26	23	122	24° 23'	0-0637	85	491	83° 34'	0-2354	148	865	143° 51'	0-4100	26	
27	24	128	25° 19'	0-0665	86	497	84° 31'	0-2382	149	871	144° 48'	0-4127	27	
28	25	134	26° 17'	0-0693	87	503	85° 28'	0-2410	150	876	145° 50'	0-4155	28	
29	26	140	27° 14'	0-0720	88	509	86° 24'	0-2438	151	882	146° 48'	0-4183	29	
30	27	146	28° 12'	0-0748	89	515	87° 21'	0-2465	152	888	147° 47'	0-4210	30	
31					90	520	88° 18'	0-2493					31	

TABLE VIII—continued.

VI. ĀSTINA.				VIII. MāṅSIRA.				X. MĪGNA.				XII. CHAITHA.					
Day.	Ah.	N.	Qā long.	Jup.	Ah.	N.	Qā long.	Jup.	Ah.	N.	Qā long.	Jup.	Ah.	N.	Qā long.	Jup.	Day.
0	153	894	148° 45'	0-4238	214	244	209° 20'	0-5928	272	568	268° 29'	0-7534	332	905	329° 13'	0-9196	0
1	154	900	149° 43'	0-4266	215	250	210° 21'	0-5955	273	573	269° 30'	0-7562	333	910	330° 13'	0-9224	1
2	155	905	150° 41'	0-4293	216	255	211° 22'	0-5983	274	579	270° 31'	0-7590	334	916	331° 13'	0-9252	2
3	156	911	151° 40'	0-4321	217	261	212° 23'	0-6011	275	585	271° 33'	0-7617	335	922	332° 13'	0-9279	3
4	157	917	152° 38'	0-4349	218	267	213° 23'	0-6039	276	591	272° 34'	0-7645	336	927	333° 13'	0-9307	4
5	158	923	153° 37'	0-4377	219	272	214° 24'	0-6068	277	596	273° 36'	0-7673	337	933	334° 12'	0-9335	5
6	159	928	154° 36'	0-4404	220	277	215° 25'	0-6094	278	601	274° 37'	0-7701	338	939	335° 12'	0-9363	6
7	160	934	155° 34'	0-4432	221	283	216° 26'	0-6122	279	607	275° 38'	0-7728	339	945	336° 12'	0-9390	7
8	161	941	156° 33'	0-4460	222	289	217° 27'	0-6149	280	613	276° 39'	0-7756	340	950	337° 11'	0-9418	8
9	162	947	157° 31'	0-4487	223	295	218° 28'	0-6177	281	618	277° 41'	0-7784	341	956	338° 11'	0-9446	9
10	163	953	158° 30'	0-4515	224	300	219° 29'	0-6205	282	624	278° 42'	0-7811	342	961	339° 11'	0-9473	10
11	164	958	159° 29'	0-4543	225	306	220° 30'	0-6232	283	629	279° 43'	0-7839	343	967	340° 11'	0-9501	11
12	165	964	160° 28'	0-4570	226	312	221° 31'	0-6260	284	634	280° 44'	0-7867	344	973	341° 10'	0-9529	12
13	166	970	161° 27'	0-4598	227	318	222° 32'	0-6288	285	640	281° 46'	0-7894	345	979	342° 10'	0-9556	13
14	167	976	162° 26'	0-4626	228	323	223° 33'	0-6310	286	646	282° 47'	0-7922	346	984	343° 9'	0-9584	14
15	168	981	163° 25'	0-4654	229	328	224° 33'	0-6343	287	652	283° 48'	0-7950	347	990	344° 8'	0-9612	15
16	169	987	164° 24'	0-4681	230	334	225° 36'	0-6371	288	657	284° 49'	0-7978	348	996	345° 8'	0-9640	16
17	170	993	165° 23'	0-4709	231	340	226° 37'	0-6399	289	663	285° 50'	0-8005	349	1002	346° 7'	0-9667	17
18	171	999	166° 22'	0-4737	232	346	227° 38'	0-6426	290	668	286° 51'	0-8033	350	1008	347° 6'	0-9695	18
19	172	1005	167° 21'	0-4764	233	351	228° 39'	0-6454	291	674	287° 52'	0-8061	351	1014	348° 6'	0-9723	19
20	173	1011	168° 20'	0-4792	234	356	229° 40'	0-6482	292	680	288° 53'	0-8088	352	1020	349° 5'	0-9750	20
21	174	1017	169° 19'	0-4820	235	362	230° 41'	0-6509	293	685	289° 54'	0-8116	353	1026	350° 4'	0-9778	21
22	175	1023	170° 18'	0-4847	236	368	231° 42'	0-6537	294	690	290° 55'	0-8144	354	1032	351° 3'	0-9806	22
23	176	1029	171° 18'	0-4875	237	373	232° 43'	0-6565	295	696	291° 56'	0-8171	355	1038	352° 2'	0-9833	23
24	177	1035	172° 18'	0-4903	238	378	233° 44'	0-6593	296	702	292° 57'	0-8199	356	1044	353° 1'	0-9861	24
25	178	1041	173° 17'	0-4931	239	384	234° 45'	0-6620	297	708	293° 58'	0-8227	357	1050	354° 0'	0-9889	25
26	179	1047	174° 16'	0-4958	240	390	235° 46'	0-6648	298	714	294° 59'	0-8255	358	1056	354° 59'	0-9917	26
27	180	1053	175° 16'	0-4986	241	396	236° 47'	0-6676	299	719	295° 0'	0-8282	359	1062	355° 58'	0-9944	27
28	181	1059	176° 15'	0-5014	242	401	237° 49'	0-6703	300	724	297° 1'	0-8310	360	1068	356° 57'	0-9972	28
29	182	1065	177° 15'	0-5041					301	730	298° 2'	0-8338	361	1074	357° 56'	1-0000	29
30	183	1071	178° 15'	0-5069													

VII. KĀRTIKA.				IX. PAUSA.				XI. PHALGUNA.				XIII. VAIŚAKHA OF THE FOLLOWING YEAR.					
Day.	Ah.	N.	Qā long.	Jup.	Ah.	N.	Qā long.	Jup.	Ah.	N.	Qā long.	Jup.	Ah.	N.	Qā long.	Jup.	Day.
0	184	74	179° 15'	0-5097	243	406	238° 50'	0-6731	302	736	299° 3'	0-8365	362	77	358° 55'	1-0027	0
1	185	79	180° 15'	0-5124	244	412	239° 51'	0-6759	303	741	300° 2'	0-8393	363	83	359° 54'	1-0055	1
2	186	85	181° 15'	0-5152	245	418	240° 52'	0-6786	304	746	301° 3'	0-8421	364	88	0° 53'	1-0083	2
3	187	90	182° 15'	0-5180	246	423	241° 54'	0-6814	305	752	302° 4'	0-8448	365	94	1° 51'	1-0110	3
4	188	96	183° 14'	0-5208	247	429	242° 55'	0-6842	306	758	303° 5'	0-8476	366	100	2° 50'	1-0138	4
5	189	102	184° 14'	0-5235	248	434	243° 57'	0-6870	307	763	304° 5'	0-8504	367	106	3° 48'	1-0166	5
6	190	107	185° 14'	0-5263	249	440	244° 58'	0-6897	308	769	305° 6'	0-8532	368	111	4° 47'	1-0194	6
7	191	113	186° 14'	0-5291	250	445	245° 59'	0-6925	309	775	306° 7'	0-8559	369	117	5° 45'	1-0221	7
8	192	119	187° 14'	0-5318	251	451	247° 1'	0-6953	310	781	307° 7'	0-8587	370	123	6° 44'	1-0249	8
9	193	125	188° 14'	0-5346	252	457	248° 2'	0-6980	311	786	308° 8'	0-8615	371	129	7° 42'	1-0277	9
10	194	130	189° 14'	0-5374	253	463	249° 4'	0-7008	312	791	309° 9'	0-8642	372	134	8° 41'	1-0304	10
11	195	136	190° 14'	0-5401	254	468	250° 5'	0-7036	313	797	310° 9'	0-8670	373	140	9° 39'	1-0332	11
12	196	142	191° 14'	0-5429	255	473	251° 7'	0-7063	314	803	311° 10'	0-8698	374	146	10° 37'	1-0360	12
13	197	148	192° 14'	0-5457	256	479	252° 8'	0-7091	315	809	312° 10'	0-8725	375	152	11° 35'	1-0387	13
14	198	153	193° 14'	0-5485	257	485	253° 9'	0-7119	316	814	313° 10'	0-8753	376	158	12° 33'	1-0415	14
15	199	159	194° 14'	0-5512	258	490	254° 10'	0-7147	317	820	314° 10'	0-8781	377	164	13° 31'	1-0443	15
16	200	165	195° 14'	0-5540	259	495	255° 11'	0-7174	318	826	315° 11'	0-8809	378	170	14° 29'	1-0471	16
17	201	171	196° 14'	0-5568	260	501	256° 12'	0-7202	319	831	316° 11'	0-8836	379	176	15° 27'	1-0498	17
18	202	176	197° 14'	0-5595	261	507	257° 14'	0-7230	320	836	317° 11'	0-8864	380	181	16° 25'	1-0526	18
19	203	181	198° 14'	0-5623	262	513	258° 15'	0-7257	321	842	318° 12'	0-8892	381	187	17° 23'	1-0554	19
20	204	187	199° 15'	0-5651	263	518	259° 17'	0-7285	322	848	319° 12'	0-8919	382	193	18° 21'	1-0581	20
21	205	193	200° 15'	0-5678	264	523	260° 18'	0-7313	323	854	320° 12'	0-8947	383	199	19° 19'	1-0609	21
22	206	199	201° 15'	0-5706	265	529	261° 20'	0-7340	324	859	321° 12'	0-8975	384	204	20° 17'	1-0637	22
23	207	204	202° 16'	0-5734	266	535	262° 21'	0-7368	325	865	322° 12'	0-9002	385	210	21° 15'	1-0664	23
24	208	210	203° 16'	0-5762	267	540	263° 22'	0-7396	326	871	323° 12'	0-9030	386	216	22° 13'	1-0692	24
25	209	216	204° 17'	0-5789	268	545	264° 24'	0-7424	327	877	324° 13'	0-9058	387	222	23° 11'	1-0720	25
26	210	222	205° 17'	0-5817	269	551	265° 25'	0-7451	328	882	325° 13'	0-9086	388	228	24° 9'	1-0748	26
27	211	227	206° 18'	0-5844	270	557	266° 27'	0-7479	329	887	326° 13'	0-9113	389	234	25° 6'	1-0775	27
28	212	233	207° 19'	0-5872	271	563	267° 28'	0-7507	330	893	327° 13'	0-9141	390	240	26° 3'	1-0803	28
29	213	238	208° 20'	0-5900					331	899	328° 13'	0-9169	391	246	27° 1'	1-0831	29
30													392	252	27° 59'	1-0858	30

TABLE IX.—For Nakshatras and Yogas.

No.	Nakshatra.	Index.	Yoga.
1	Āśvinī	0° 0' — 13° 20'	Vishkambha.
2	Bharinī*	13° 20' — 26° 40'	Pṛīti.
3	Kṛttikā	26° 40' — 40° 0'	Ayushman.
4	Rohiṇī*	40° 0' — 53° 20'	Saubhāgya.
5	Mṛgaśīras	53° 20' — 66° 40'	Sobhana.
6	Ārdṛā*	66° 40' — 80° 0'	Atigandha.
7	Punarvasu	80° 0' — 93° 20'	Sukarman.
8	Pushyā*	93° 20' — 106° 40'	Dhṛīti.
9	Āśleshā	106° 40' — 120° 0'	Sūta.
10	Māghā*	120° 0' — 133° 20'	Gandha.
11	Pūrva-Phalgunī	133° 20' — 146° 40'	Vṛiddhi.
12	Uttara-Phalgunī	146° 40' — 160° 0'	Dhruva.
13	Hastā*	160° 0' — 173° 20'	Vyāghāta.
14	Chitrā	173° 20' — 186° 40'	Harshana.
15	Svātī*	186° 40' — 200° 0'	Vajra.
16	Viśākhā	200° 0' — 213° 20'	Siddhi.
17	Anurādhā*	213° 20' — 226° 40'	Vyatipāta.
18	Jyeshthā	226° 40' — 240° 0'	Variyaa.
19	Mūla*	240° 0' — 253° 20'	Parigha.
20	Pūrva-Ashādhā	253° 20' — 266° 40'	Siva.
21	Uttara-Ashādhā*	266° 40' — 280° 0'	Siddha.
22	Śrāvastā	280° 0' — 293° 20'	Sādhyā.
23	Śrāviṣṭhā or Dhaniṣṭhā*	293° 20' — 306° 40'	Subha.
24	Satabhiṣaj or Sataśāka	306° 40' — 320° 0'	Sukla.
25	Pūrva-Bhādrapadā	320° 0' — 333° 20'	Brahma.
26	Uttara-Bhādrapadā*	333° 20' — 346° 40'	Indra.
27	Revatī	346° 40' — 360° 0'	Vaidhṛīti.

TABLE XI.—For difference of Nakshatras and Yogas.

Nakshatra.	Δ	Yoga.
gh. p.		gh. p.
0 46	10'	0 42
1 31	20'	1 25
2 17	30'	2 7
3 2	40'	2 49
3 48	50'	3 32
4 33	1°	4 14
5 7	2°	5 28
13 40	3°	12 42
18 13	4°	16 56
22 47	5°	21 10
27 20	6°	25 25
31 53	7°	29 39
36 26	8°	33 53
41 0	9°	38 7
45 33	10°	42 21
50 7	11°	46 35
54 40	12°	50 49
59 13	13°	55 3
60 44	13° 20'	56 28

TABLE X.—Ending points of the Nakshatras according to Garga and the Brahma Siddhānta and the presiding Divinities of the Nakshatras.

No.	Garga.	Brahma.	Deity.
1	13° 20'	13° 10' 35"	Āśvin.
2	26° 40'	19° 45' 32"	Yama.
3	39° 20'	32° 56' 27"	Agni.
4	53° 20'	52° 42' 20"	Prajāpati.*
5	66° 40'	65° 52' 55"	Soma.
6	79° 20'	72° 28' 12"	Rudra.
7	93° 20'	92° 14' 5"	Aditi.
8	106° 40'	105° 24' 40"	Bṛhaspati.
9	119° 20'	111° 59' 57"	Sarpāh.
10	133° 20'	125° 10' 32"	Pitarah.
11	146° 40'	138° 21' 7"	Bhaga &
12	160° 0'	152° 7' 0"	Aryaman.
13	173° 20'	171° 17' 35"	Savitṛi.
14	186° 40'	185° 28' 10"	Trāshṭṛi.
15	199° 20'	191° 3' 27"	Vāyu.
16	213° 20'	210° 49' 20"	Indrāgni.
17	226° 40'	223° 59' 55"	Mitra.
18	239° 20'	230° 35' 12"	Indra.
19	253° 20'	243° 45' 47"	Nirṛiti.
20	266° 40'	256° 56' 22"	Āpāh.
21	280° 0'	270° 42' 15"	Vīśvedevāh.
Abhijit		280° 56' 30"	Brahma.
22	293° 20'	294° 7' 5"	Vishnu.
23	306° 40'	307° 17' 40"	Vamavah.
24	319° 20'	315° 52' 57"	Varuna.
25	333° 20'	327° 3' 32"	Aja Ekapād.
26	346° 40'	340° 49' 25"	Ahi Budhnyā.
27	360° 0'	360° 0' 0"	Pūshan.

* The Nakshatra Abhijit is sometimes inserted between Nos. 21 and 22; its extent is 276° 40' — 294° 40'.

* According to the *Mahātārakā* the deity of 4 is Brahma, of 8 Prajāpati, and Abhijit is omitted.

TABLE XII.—Equation of Jupiter's true to his mean place, at or near conjunction.

Arg.* (° 48')	Eq.	Arg.* (° 48')
2-73	0-14	5-73
2-40 or 3-06	0-14	8-40 or 9-06
2-06 3-40	0-13	8-06 9-40
1-73 3-73	0-12	7-73 9-73
1-40 4-06	0-11	7-40 10-06
1-06 4-40	0-09	7-06 10-40
0-73 4-73	0-07	6-73 10-73
0-40 5-06	0-05	6-40 11-06
0-06 5-40	0-03	6-06 11-40
11-73 5-73	0-00	5-73 11-73

* If the equation falls in the left side, the equation is additive; if in the right, it is subtractive.

SPECIAL TABLES.

TABLE XIII.—Sun and moon's places for centuries.

ŚRĪYA SIDDHĀNTA.						ĀRYA SIDDHĀNTA. ¹					
Cent. K. Y.	Dist. ☉—☉	☉'s Anomaly.		☉'s Anom.	Cor.	Cent. K. Y.	Dist. ☉—☉	☉'s Anomaly.		Cor.	
		Uncorrected.	Śrīya Śija.					Uncorrected.	Corrected.		
3000	174° 0'	73° 17' 0"	...	282° 46' 24"	g ^h . p. — 1 10	3000	174° 0'	69° 15' 0"	...	g ^h . p. — 2 30	
3100	131 48	282 43 30	...	282 46 12	+ 6 18	3100	131 48	278 33 30	...	+ 3 25	
3200	89 36	132 10 0	...	282 46 0	+13 46	3200	89 36	127 52 0	...	+13 20	
3300	47 24	341 36 30	...	282 45 49	+21 13	3300	47 24	337 10 30	...	+21 15	
3400	5 12	191 3 0	...	282 45 37	+28 41	3400	5 12	186 29 0	...	+30 10	
3500	323 0	40 29 30	...	282 45 25	—23 52	3500	323 0	35 47 30	...	—22 55	
3600	280 48	249 56 0	...	282 45 14	—16 24	3600	280 48	245 6 0	245° 6' 0"	—15 0	
3700	238 36	99 22 30	...	282 45 2	— 8 56	3700	238 36	94 24 30	95 0 6	— 7 5	
3800	196 24	308 49 0	...	282 44 51	— 1 29	3800	196 24	303 43 0	304 54 12	+ 0 50	
3900	154 12	158 15 30	...	282 44 39	+ 5 59	3900	153 42	153 1 30	154 48 18	+ 8 45	
4000	112 0	7 42 0	9° 2' 0"	282 44 28	+13 27	4000	111 20	2 20 0	4 44 24	+16 40	
4100	69 48	217 8 50	218 30 30	282 44 16	+20 54	4100	68 58	211 38 30	214 36 30	+24 35	
4200	27 36	66 35 0	67 59 0	282 44 4	+28 22	4200	26 36	60 57 0	64 30 36	+32 30	
4300	345 24	276 1 30	277 37 30	282 43 53	—24 10	4300	344 24	270 15 30	274 24 42	—19 35	
4400	303 12	125 28 0	126 56 0	282 43 41	—16 43	4400	301 52	119 34 0	124 18 48	—11 40	
4500	261 0	334 54 30	336 24 30	282 43 30	— 9 15	4500	259 30	328 52 30	334 12 54	— 3 45	
4600	218 48	184 21 0	185 53 0	282 43 18	— 1 47	4600	217 8	178 11 0	184 7 0	+ 4 10	
4700	176 36	33 47 30	35 21 30	282 43 6	+ 5 40	4700	174 46	27 29 30	34 1 6	+12 5	
4800	134 24	243 14 0	244 50 0	282 42 55	+13 08	4800	132 24	236 48 0	243 55 12	+20 0	
4900	92 12	92 40 30	94 48 30	282 42 43	+20 36	4900	90 2	66 6 30	94 49 18	+27 55	
5000	50 0	302 7 0	303 47 0	282 42 31	—31 57	5000	47 40	295 25 0	303 43 24	—24 10	

TABLE XIII.—continued.

BRĪHMA SIDDHĀNTA.					SIDDHĀNTA ŚIDDHĀNT.				
Cent. K. Y.	Dist. ☉—☉	☉'s Anom.	☉'s Anom.	Cor.	Cent. K. Y.	Dist. ☉—☉	☉'s Anom.	☉'s Anom.	Cor.
3000	165° 0'	53° 2' 22"	282° 7' 12"	g ^h . p. —18 45	3000	164° 30'	52° 17' 22"	281° 22' 12"	
3100	122 30	262 59 26	282 6 58	— 9 22	3100	121 59	262 12 56	281 20 28	
3200	80 0	112 56 30	282 6 43	+ 0 0	3200	79 28	162 8 30	281 18 43	
3300	37 30	322 53 35	282 6 29	+ 9 23	3300	36 57	322 4 5	281 16 59	
3400	355 0	172 50 32	282 6 14	+18 45	3400	354 26	171 59 39	281 15 14	
3500	312 30	22 47 43	282 6 0	—31 52	3500	311 55	21 55 13	281 13 30	
3600	270 0	232 44 47	282 5 46	—22 30	3600	269 24	231 50 47	281 11 46	
3700	227 30	62 41 52	282 5 31	—13 07	3700	226 53	81 46 22	281 10 1	
3800	185 0	292 38 56	282 5 17	— 3 45	3800	184 22	291 41 56	281 8 17	
3900	142 30	142 36 0	282 5 2	+ 5 37	3900	141 51	141 37 30	281 6 32	
4000	100 0	332 33 4	282 4 48	+14 59	4000	99 20	351 33 4	281 4 48	
4100	57 30	302 30 9	282 4 34	+24 22	4100	56 49	201 28 39	281 3 4	
4200	15 0	52 27 13	282 4 19	+33 44	4200	14 18	51 24 13	281 1 19	
4300	332 30	262 24 17	282 4 5	—16 53	4300	331 47	261 19 47	280 59 35	
4400	290 0	112 21 21	282 3 50	— 7 31	4400	289 16	111 15 21	280 57 50	
4500	247 30	332 18 26	282 3 36	+ 1 52	4500	246 45	321 10 56	280 56 6	
4600	205 0	172 15 30	282 3 22	+11 14	4600	204 14	171 6 30	280 54 22	
4700	162 30	22 12 34	282 3 7	+26 37	4700	161 43	21 2 4	280 52 37	
4800	120 0	232 9 38	282 2 53	+29 59	4800	119 12	230 57 38	280 50 53	
4900	77 30	82 6 43	282 2 38	+39 22	4900	76 41	80 53 13	280 49 8	
5000	* 35 0	292 3 47	282 2 24	—11 16	5000	34 10	290 48 47	280 47 24	

¹☉'s An.—282° throughout.

None as for *Brāhma Siddhānta*, but the day to be taken in Table XVI is 1 in advance of that found by the General Table.

TABLE XIV.—*Sūrya Siddhānta: Years of the Century.*

Yr.	Dist. ☾—☉			☾'s ANOMALY.						Cor.	Yr.	Dist. ☾—☉			☾'s ANOMALY.						Cor.
				Without <i>Bija</i> .			With <i>Bija</i> .								Without <i>Bija</i> .			With <i>Bija</i> .			
										<i>gh. p.</i>											<i>gh. p.</i>
0	0°	0'	0"	0°	0'	0"	0°	0'	0"	0 0	50	158°	54'	0"	284°	43'	15"	284°	44'	15"	+ 3 44
1	132	46	41	92	5	40	92	5	41	-15 32	51	291	40	41	16	48	55	16	49	56	-11 47
2	265	33	22	184	11	20	184	11	22	-31 3	52	64	27	22	108	54	35	108	55	37	-27 19
3	38	20	3	276	17	0	276	17	3	+13 25	53	197	14	2	201	0	15	201	1	18	+17 10
4	171	6	43	8	22	40	8	22	44	-2 6	54	330	0	43	293	5	55	293	6	59	+ 1 38
5	303	53	24	100	28	20	100	28	26	-17 38	55	102	47	24	35	11	34	25	12	41	-13 54
6	76	40	5	192	33	59	192	34	7	-33 9	56	235	34	5	117	17	14	117	18	22	-29 25
7	209	26	46	284	39	39	284	39	48	+11 19	57	8	20	46	209	22	54	209	24	3	+15 3
8	342	13	26	16	45	19	16	45	29	-4 12	58	141	7	26	301	28	34	301	29	44	-0 28
9	115	0	7	108	50	59	108	51	10	-19 44	59	273	54	7	33	34	14	33	35	25	-16 0
10	247	46	48	200	56	39	200	56	51	-35 15	60	46	40	48	125	39	54	125	41	6	-31 31
11	20	33	29	293	2	19	293	2	32	+ 9 13	61	179	27	29	217	44	34	217	45	47	+12 57
12	153	20	10	25	7	59	25	8	13	-6 18	62	312	14	10	309	51	14	309	52	28	-2 34
13	286	6	50	117	13	39	117	13	54	-21 50	63	85	0	50	41	56	54	41	58	9	-18 6
14	58	53	31	209	19	19	209	19	35	+22 39	64	217	47	31	134	2	34	134	3	50	-33 37
15	191	40	12	301	24	59	301	25	17	+ 7 7	65	350	34	12	226	8	14	226	9	32	+10 51
16	324	26	53	33	30	38	33	30	58	-8 24	66	123	20	53	318	13	53	318	15	13	-4 41
17	97	13	34	125	36	18	125	36	39	-23 56	67	256	7	37	50	19	33	50	20	54	-20 12
18	230	0	14	217	41	58	217	42	20	+20 32	68	28	54	14	142	25	13	142	26	35	-35 44
19	2	46	55	309	47	38	309	48	1	+ 5 1	69	161	40	55	234	30	53	234	32	16	+ 8 45
20	135	33	36	41	53	18	41	53	42	-10 30	70	294	27	38	326	36	33	326	37	57	-6 47
21	268	20	17	133	58	58	133	59	23	-26 2	71	67	14	17	58	42	15	58	43	38	-22 18
22	41	6	58	226	4	38	226	5	4	+16 26	72	200	0	58	160	47	53	160	49	19	+22 10
23	173	53	38	318	10	18	318	10	45	+ 2 55	73	332	47	38	242	53	33	242	55	0	+ 6 39
24	306	40	19	50	15	58	50	16	26	-12 37	74	105	34	19	334	59	13	335	0	41	-8 53
25	79	27	0	142	21	38	142	22	8	-28 8	75	238	21	0	67	4	53	67	6	23	-24 24
26	212	13	41	234	27	17	234	27	49	+16 20	76	11	7	41	159	10	32	159	12	4	+20 4
27	345	0	22	326	32	57	326	33	30	+ 0 49	77	143	53	22	251	16	12	251	17	45	+ 4 33
28	117	47	3	58	38	37	58	39	11	-14 43	78	276	41	2	343	21	52	343	23	26	-10 59
29	250	33	43	150	44	17	150	44	52	-30 14	79	49	27	43	75	27	32	75	29	7	-26 30
30	23	20	24	242	49	57	242	50	33	+14 14	80	182	14	24	167	33	12	167	34	48	+17 58
31	156	7	5	334	55	37	334	56	14	-1 17	81	315	1	5	259	38	52	259	40	20	+ 2 27
32	288	53	46	67	1	17	67	1	55	-16 49	82	87	47	46	351	44	32	351	46	10	-13 5
33	61	40	26	159	6	57	159	7	36	-32 20	83	220	34	26	83	50	12	83	51	51	-28 36
34	194	27	7	251	12	37	251	13	17	+12 8	84	353	21	7	175	55	52	175	57	32	+15 52
35	327	13	48	343	18	17	343	18	59	-3 13	85	196	7	48	268	1	32	268	3	14	+ 0 21
36	100	0	29	75	23	56	75	24	40	-18 55	86	258	54	29	0	7	11	0	8	55	-15 11
37	232	47	10	167	29	36	167	30	21	-34 26	87	31	41	10	92	12	51	92	14	36	-30 42
38	5	33	50	259	35	16	259	36	2	+10 2	88	164	27	50	184	18	31	184	20	17	+13 46
39	138	20	31	351	40	56	351	41	43	-5 29	89	297	14	31	276	24	11	276	25	58	-1 45
40	271	7	12	83	46	36	83	47	24	-21 1	90	70	1	12	8	29	51	8	31	39	-17 17
41	43	53	53	175	52	16	175	53	5	-36 32	91	202	47	53	100	35	31	100	37	20	-32 49
42	176	40	34	267	57	56	267	58	46	+ 7 56	92	335	34	37	192	41	11	192	43	1	+11 40
43	309	27	14	0	3	36	0	4	27	-7 35	93	108	21	14	284	46	51	284	48	42	-3 52
44	82	13	55	92	9	15	92	10	8	-23 7	94	241	7	55	16	52	31	16	54	23	-19 23
45	215	0	36	184	14	56	184	15	50	+21 22	95	13	54	36	109	58	11	109	0	5	-34 55
46	347	47	17	276	20	35	276	21	31	+ 5 50	96	146	41	17	201	3	50	201	5	46	+ 9 34
47	120	33	58	8	26	13	8	27	12	-9 41	97	279	27	58	293	9	30	293	11	27	-5 58
48	253	20	38	100	33	55	100	34	53	-25 13	98	52	14	38	25	15	10	25	17	8	-21 29
49	26	7	19	192	39	35	192	40	34	+19 16	99	185	1	19	117	20	59	117	22	49	-37 1
50	158	54	0	284	43	15	284	44	15	+ 3 44	100	317	48	0	209	26	30	209	28	30	+ 7 22

TABLE XVI.—*Brahma Siddhanta*.—Years of the century.¹

Yr.	Distance ☿—☉	☿'s Anom.	Cor.	Yr.	Distance ☿—☉	☿'s Anom.	Cor.
0	0° 0' 0"	0° 0' 0"	gh. p. 0 0	50	155° 45' 0"	284° 58' 32"	gh. p. + 4 41
1	132 46 30	92 5 58	-15 30	51	291 31 30	16 4 30	-10 49
2	265 33 0	184 11 56	-31 1	52	64 18 0	109 10 28	-26 19
3	38 19 30	276 17 55	+13 29	53	197 4 30	201 16 26	+18 10
4	171 6 0	8 23 53	-2 2	54	329 51 0	293 22 25	+2 40
5	303 52 30	100 29 51	-17 32	55	102 37 30	25 28 23	-12 51
6	76 39 0	192 35 49	-33 2	56	235 24 0	117 34 21	-28 21
7	209 25 30	284 41 47	+11 27	57	8 10 30	209 40 19	+16 9
8	342 12 0	16 47 45	-4 3	58	140 57 0	301 46 17	+0 38
9	114 58 30	108 53 43	-19 33	59	273 43 30	33 52 16	-14 52
10	247 45 0	200 59 42	-35 3	60	46 30 0	125 58 15	-30 22
11	20 31 30	293 5 40	+9 26	61	179 16 30	217 4 13	+14 7
12	153 18 0	25 11 38	-6 4	62	312 3 0	310 10 11	-1 23
13	286 4 30	117 17 37	-21 35	63	84 49 30	42 16 9	-16 54
14	58 51 0	209 23 36	+22 55	64	217 36 0	134 22 8	-32 24
15	191 37 30	301 29 33	+7 24	65	350 22 30	226 28 6	+12 6
16	324 24 0	33 35 31	-8 6	66	123 9 0	318 34 4	-3 25
17	97 10 30	125 41 29	-23 36	67	255 55 30	50 40 2	-18 55
18	229 57 0	217 47 28	+20 53	68	8 42 0	142 46 0	-34 25
19	2 43 30	309 53 26	+5 23	69	161 28 30	234 51 58	+10 4
20	135 30 0	41 59 25	-10 7	70	294 15 0	326 57 57	-5 26
21	268 16 30	134 5 23	-25 38	71	67 1 30	59 3 55	-20 57
22	41 3 0	226 11 21	+8 52	72	199 48 0	151 9 53	+23 33
23	73 49 30	318 17 20	+3 21	73	332 34 30	243 15 51	+8 3
24	306 36 0	50 23 18	-12 9	74	105 21 0	335 21 50	-7 28
25	79 22 30	142 29 16	-27 39	75	238 7 30	67 27 48	-22 58
26	212 9 0	234 35 14	+16 51	76	10 54 0	159 33 46	+21 32
27	344 55 30	326 41 12	+1 20	77	143 40 30	251 39 44	+6 1
28	117 42 0	58 47 10	-14 10	78	276 27 0	343 45 43	-9 29
29	250 28 30	150 53 9	-29 41	79	49 13 30	75 51 41	-25 0
30	23 15 0	242 59 7	+14 49	80	182 0 0	167 57 39	+19 30
31	156 1 30	335 5 5	-0 42	81	314 46 30	260 3 38	+4 0
32	288 48 0	67 11 3	-16 12	82	87 33 0	352 9 36	-11 31
33	61 34 30	159 17 2	-31 42	83	220 19 30	84 15 34	-27 1
34	194 21 0	251 23 0	+12 57	84	353 6 0	176 21 33	+17 29
35	327 7 30	343 28 58	-2 43	85	125 52 30	268 27 31	+1 58
36	99 54 0	75 34 57	-18 13	86	258 39 0	0 23 29	-13 32
37	232 40 30	167 40 55	-33 44	87	31 25 30	92 39 27	-29 3
38	5 27 0	259 46 53	+10 46	88	164 12 0	184 45 25	+15 27
39	138 13 30	351 52 51	-4 45	89	297 58 30	276 51 23	-0 3
40	271 0 0	83 58 50	-22 15	90	69 45 0	8 57 22	-15 34
41	43 46 30	176 4 48	-35 45	91	202 31 30	101 3 20	-31 4
42	176 33 0	268 10 46	+8 44	92	335 18 0	193 9 18	+13 26
43	309 19 30	0 16 45	-6 46	93	108 4 30	285 15 17	-2 5
44	82 6 0	92 22 43	-22 16	94	240 51 0	17 21 15	-17 35
45	214 52 30	184 28 41	+22 13	95	13 37 30	109 27 13	-33 6
46	347 39 0	276 34 39	+6 44	96	146 24 0	201 33 11	+11 24
47	130 25 30	8 40 37	-8 47	97	279 10 30	293 39 9	-4 6
48	253 12 0	100 46 35	-24 18	98	52 57 0	25 45 7	-19 37
49	25 58 30	192 52 34	+20 12	99	184 43 30	117 51 6	-35 7
50	158 45 0	284 58 32	+4 41	100	317 30 0	209 57 4	+9 22

¹ For the *Siddhanta Śiromani*, correct the values in this table by means of Table XIX.

TABLE XVIII¹.—Second Ārya Siddhānta.—Years of the century.

Yr.	Distance ☾—☉.	☾'s Anom.	Cor.	Yr.	Distance ☾—☉.	☾'s Anom.	Cor.
0	0° 0' 0"	0° 0' 0"	gh. p. 0 0	50	158° 53' 30"	285° 5' 34"	gh. p. + 3 56
1	132 46 40	92 6 7	—15 31	51	291 40 10	16 11 41	—11 36
2	265 33 20	184 12 13	—31 2	52	64 26 50	109 17 47	—27 7
3	38 20 0	276 18 20	+13 26	53	197 13 30	201 23 54	+17 22
4	171 6 40	8 24 26	—2 5	54	330 0 10	293 30 0	+ 1 51
5	303 53 21	100 30 33	—17 36	55	102 46 51	25 36 7	—13 41
6	76 40 1	192 36 40	—33 7	56	235 33 31	117 42 14	—29 12
7	209 26 41	284 42 47	+11 21	57	8 20 11	209 48 21	+15 17
8	342 13 21	16 48 54	—4 10	58	141 6 51	301 52 28	—0 14
9	115 0 1	108 55 0	—19 41	59	273 53 31	33 58 34	—15 46
10	247 46 42	201 1 7	—35 12	60	46 40 12	196 6 40	—31 17
11	20 33 22	293 7 13	+ 9 16	61	179 27 52	218 12 47	+13 12
12	153 20 2	25 13 20	—9 15	62	312 13 32	310 18 53	—2 19
13	286 6 42	117 19 27	—21 46	63	85 0 12	42 25 0	—17 51
14	58 53 22	209 25 33	+22 43	64	217 46 52	134 31 6	—30 22
15	191 40 3	301 31 40	+ 7 10	65	350 33 33	226 37 13	+11 7
16	324 26 43	33 37 47	—8 21	66	123 20 13	318 43 20	—4 14
17	97 13 23	125 43 54	—23 52	67	256 6 53	50 49 27	—19 56
18	230 0 3	217 50 1	+20 36	68	28 53 33	142 55 34	—35 27
19	2 46 43	309 56 7	+ 5 5	69	161 40 13	235 1 40	+ 9 2
20	135 33 24	42 2 13	—10 26	70	294 26 54	327 7 47	—6 29
21	268 20 4	134 8 20	—25 57	71	67 13 34	59 13 54	—22 1
22	41 6 44	226 14 26	+18 32	72	200 0 14	151 20 0	+22 28
23	173 53 24	318 20 33	+ 3 0	73	332 46 54	243 26 7	+ 6 57
24	306 40 4	50 26 39	—12 31	74	105 33 34	335 32 13	—8 34
25	79 26 45	142 32 46	—25 2	75	238 20 15	67 38 20	—24 7
26	212 13 25	234 38 53	+16 27	76	11 6 55	159 44 27	+20 22
27	345 0 5	326 45 0	+ 0 55	77	143 53 35	251 50 34	+ 4 51
28	117 46 45	58 51 7	—14 36	78	276 40 15	343 56 41	—10 40
29	250 33 25	150 57 13	—30 7	79	49 26 55	76 2 47	—26 12
30	23 20 6	243 3 20	+14 21	80	182 13 36	168 8 54	+18 18
31	156 6 46	335 9 27	—1 10	81	315 0 16	260 15 1	+ 2 47
32	288 53 26	67 15 33	—16 41	82	87 46 56	352 21 7	—12 46
33	61 40 6	159 21 40	—32 12	83	220 33 36	84 27 14	—28 17
34	194 26 46	251 27 56	+12 17	84	353 20 16	176 33 20	+16 12
35	327 13 27	343 34 3	—3 14	85	126 6 57	268 39 27	+ 0 41
36	100 0 7	75 40 10	—18 46	86	258 53 37	0 45 34	—14 50
37	232 46 47	167 46 17	—34 17	87	41 40 17	92 51 41	—30 22
38	5 33 27	259 52 24	+10 12	88	164 26 57	184 57 48	+14 7
39	138 20 7	351 58 20	—5 20	89	297 13 37	277 3 54	—1 24
40	271 6 48	84 4 27	—20 51	90	70 0 18	9 10 1	—16 55
41	43 53 28	176 10 34	—36 22	91	202 46 58	101 16 8	—32 27
42	176 40 8	268 16 40	+ 8 7	92	335 33 38	193 22 14	+12 2
43	309 26 48	0 22 47	—7 25	93	108 20 18	285 28 21	—3 28
44	82 13 28	92 28 53	—22 56	94	241 7 58	17 34 27	—19 0
45	215 0 9	184 35 0	+21 31	95	13 53 39	109 40 34	—34 32
46	347 46 49	276 41 7	+ 6 1	96	146 40 19	201 46 41	+ 9 57
47	120 33 29	8 47 14	—9 30	97	279 26 59	293 52 48	—5 34
48	253 20 9	109 53 21	—25 2	98	52 13 39	25 58 55	—21 5
49	26 6 49	192 59 27	+29 27	99	185 0 19	118 5 1	—36 37
50	158 53 30	285 5 34	+3 56	100	317 47 0	210 11 8	+ 7 51

¹ Table XVII for Centuries is on the next page.

TABLE XVII.—*Second Ārga Siddhānta:*
For centuries.

Cent. K. Y.	Distance €-@.	€'s Anom.	@'s Anom.	Cor.
3000	173° 30'	61° 43' 24"	282° 7' 29"	^{gk. p.} - 4 15
3100	131 17	271 54 32	282 7 13	+ 3 37
3200	89 4	122 5 39	282 7 1	+11 28
3300	46 51	332 16 47	282 6 48	+19 20
3400	4 38	182 27 54	282 6 34	+27 11
3500	323 25	82 39 1	282 6 20	-24 57
3600	280 12	242 50 10	282 6 6	-17 06
3700	237 59	93 1 17	282 5 52	- 9 14
3800	195 46	303 12 25	282 5 39	- 1 23
3900	153 33	153 23 32	282 5 25	+ 6 29
4000	111 20	3 34 40	282 5 11	+14 20
4100	69 7	213 45 48	282 4 57	+22 12
4200	26 54	63 56 55	282 4 43	+30 03
4300	344 41	274 8 3	282 4 30	-22 05
4400	302 28	124 19 10	282 4 16	-14 14
4500	260 15	334 30 18	282 4 2	- 6 22
4600	218 2	184 41 25	282 3 48	+ 1 29
4700	175 49	34 52 33	282 3 34	+ 9 21
4800	133 36	245 3 41	282 3 21	+17 12
4900	91 23	95 14 48	282 3 7	+25 04
5000	49 10	305 25 56	282 2 53	-27 05

TABLE XIX.—*Siddh. Sīromayī*

Quantities to be sub- tracted from <i>Brahma</i> <i>Siddhānta</i> values.		
Tr.	Dist. €-@.	€'s Anom.
5	0' 8"	0' 5"
10	0 6	0 1
15	0 9	0 14
20	0 12	0 18
25	0 15	0 23
30	0 18	0 27
35	0 21	0 32
40	0 24	0 36
45	0 27	0 41
50	0 30	0 45
55	0 33	0 50
60	0 36	0 54
65	0 39	0 59
70	0 42	1 3
75	0 45	1 8
80	0 48	1 12
85	0 51	1 17
90	0 54	1 21
95	0 57	1 26
100	1 0	1 30

TABLE XXI.—*For days of the
Solar Year.*

CHARTER OF PRECEDING YEAR.				
Int.	Ab.	€-@.	€'s Anom.	Long. @.
0	-33	317° 42' 19"	288° 51' 21"	327° 28' 31"
1	-32	329 53 46	301 55 15	338 27 39
2	-31	342 5 12	314 59 9	329 26 47
3	-30	354 16 39	328 3 3	330 25 55
4	-29	6 28 5	341 6 57	331 25 4
5	-28	18 39 32	354 10 61	332 24 12
6	-27	31 50 59	7 14 45	333 23 20
7	-26	43 2 25	20 18 39	334 22 28
8	-25	55 13 53	33 22 33	335 21 36
9	-24	67 25 19	46 26 26	336 20 44
10	-23	79 36 46	59 30 20	337 19 53
11	-22	91 48 13	72 34 14	338 19 1
12	-21	103 59 39	85 38 8	339 18 9
13	-20	116 11 6	98 42 2	340 17 17
14	-19	128 22 33	111 46 56	341 16 25
15	-18	140 33 59	124 49 50	342 15 33
16	-17	152 55 26	137 53 44	343 14 41
17	-16	164 56 53	150 57 38	344 13 49
18	-15	177 8 19	164 2 32	345 12 57
19	-14	189 19 46	177 5 25	346 12 6
20	-13	201 31 13	190 9 29	347 11 14
21	-12	213 42 40	203 13 13	348 10 22
22	-11	225 54 6	216 17 7	349 9 30
23	-10	238 5 33	229 21 1	350 8 38
24	-9	250 17 0	242 24 55	351 7 46
25	-8	262 28 26	255 28 49	352 6 55
26	-7	274 39 53	268 32 43	353 6 3
27	-6	286 51 20	281 36 37	354 5 11
28	-5	299 2 47	294 40 31	355 4 19
29	-4	311 14 13	307 44 24	356 3 27

I. VAIŚĀKHA.

0	-3	323° 25' 40"	320° 45' 15"	327° 2' 35"
1	-2	335 27 7	333 52 12	358 1 44
2	-1	347 48 33	346 56 6	359 0 52
3	0	0 0 0	0 0 0	0 0 0
4	1	12 11 27	13 3 54	0 59 8
5	2	24 22 53	26 7 48	1 58 16
6	3	36 34 20	39 11 42	2 57 25
7	4	48 45 47	52 15 36	3 56 33
8	5	60 57 13	65 19 29	4 55 41
9	6	73 8 40	78 23 23	5 54 49
10	7	85 20 7	91 27 17	6 53 57
11	8	97 31 34	104 31 11	7 53 5
12	9	109 43 0	117 35 5	8 52 14
13	10	121 54 27	130 39 50	9 51 22
14	11	134 5 54	143 43 53	10 50 30
15	12	146 17 20	156 48 47	11 49 38
16	13	158 28 47	169 53 41	12 48 46
17	14	170 40 14	182 58 35	13 47 54
18	15	182 51 40	195 63 28	14 47 3
19	16	195 3 7	209 2 22	15 46 11
20	17	207 14 34	222 6 16	16 45 19
21	18	219 26 1	235 10 10	17 44 27
22	19	231 37 27	248 14 4	18 43 35
23	20	243 48 54	261 17 58	19 43 43
24	21	256 0 21	274 21 52	20 41 51
25	22	268 11 47	287 25 46	21 40 59
26	23	280 23 14	300 29 40	22 40 7
27	24	292 34 41	313 33 34	23 39 15
28	25	304 46 7	326 37 27	24 38 24
29	26	316 57 34	339 41 21	25 37 32
30	27	329 9 1	353 45 15	26 36 40

TABLE XX.—*Samkrānti.*

Samkrānti.	True @'s Long.	Distance €-@.	€'s Anom.	Mean Long. @.	Date.
<i>Mīna-Samkrānti.</i>	330°	313° 30' 0"	285° 4' 5"	337° 56' 35"	0 Chaitra . . . 31 30
<i>Mṛgha-Samkrānti.</i>	0	333 32 22	331 38 30	357 51 38	0 Vaiś. . . 40 56
<i>Vṛśha-S.</i>	30	350 39 25	15 48 10	28 20 59	0 Jyāish. . . 45 51
<i>Mithuṇa-S.</i>	60	12 45 13	66 19 7	59 19 7	1 Āśādhya . . 11 7
<i>Karkatā-S.</i>	90	39 23 36	119 44 23	90 30 28	0 Śrā . . . 49 48
<i>Sirha-S.</i>	120	63 6 33	189 54 0	121 31 25	1 Bhādr. . . 17 57
<i>Kanyā-S.</i>	150	84 19 15	226 14 1	162 6 41	1 Āśvina . . 19 25
<i>Tulā-S.</i>	180	82 25 14	283 56 46	182 6 16	0 Kārtt. . . 45 53
<i>Vṛśchikā-S.</i>	210	95 49 57	294 29 25	211 34 4	0 Mārg. . . 30 26
<i>Dhanu-S.</i>	240	96 31 17	319 47 39	240 38 0	1 Pausa . . . 8 55
<i>Makara-S.</i>	270	93 45 49	342 50 1	269 31 46	1 Māgha . . 28 0
<i>Kumbha-S.</i>	300	92 45 15	7 34 5	298 33 11	0 Phālg. . . 54 53
<i>Mīna-S.</i>	330	96 17 33	97 7 35	327 56 41	0 Chaitra . . 44 7
<i>Mṛgha-S. full.</i>	360	106 19 23	73 44 42	357 51 41	1 Vaiś. . . 5 20

TABLE XXI.—For days of the Solar Year—continued.

2. JYĀISHTHA.				4. ŚRĀVANA.				6. ĀSHVINA.				Day.		
Day.	Ahar.	Distance (←○).	☾'s Anom.	Long.○	Ahar.	Distance (←○).	☾'s Anom.	Long.○	Ahar.	Distance (←○).	☾'s Anom.	Long.○	Day.	
0	28	341° 30' 28"	5° 43' 0"	22° 35' 48"	91	29° 21' 36"	108° 54' 45"	89° 41' 22"	153	65° 11' 5"	208° 50' 20"	150° 47' 42"	0	
1	29	353 21 54	18 53 3	28 34 54	92	41 32 56	121 58 39	90 40 31	154	77 22 22	222 0 29	151 46 57	1	
2	30	5 43 21	31 56 57	29 34 5	93	53 44 23	135 2 33	91 39 39	155	89 34 58	235 4 14	152 46 6	2	
3	31	17 54 45	45 0 51	30 33 13	94	65 55 50	148 6 27	92 38 47	156	101 45 25	248 8 8	153 45 14	3	
4	32	30 6 14	58 4 45	31 32 21	95	78 7 16	161 10 20	93 37 56	157	113 56 52	261 12 2	154 44 22	4	
5	33	42 17 41	71 8 39	32 31 29	96	90 18 43	174 14 14	94 37 4	158	126 8 19	274 15 56	155 43 30	5	
6	34	54 29 8	84 12 33	33 30 37	97	102 30 10	187 18 8	95 36 12	159	138 19 45	287 19 50	156 42 38	6	
7	35	66 40 34	97 16 26	34 29 46	98	114 41 37	200 22 2	96 35 20	160	150 31 12	300 23 44	157 41 47	7	
8	36	78 52 1	110 20 20	35 28 54	99	126 53 3	213 25 56	97 34 28	161	162 42 30	313 27 38	158 40 55	8	
9	37	91 3 28	123 24 14	36 28 2	100	138 4 30	226 29 49	98 33 37	162	174 54 5	326 31 32	159 40 3	9	
10	38	103 14 55	136 28 8	37 27 10	101	151 15 56	239 33 43	99 32 45	163	187 5 52	339 35 26	160 39 11	10	
11	39	115 26 21	149 32 2	38 26 18	102	163 27 22	252 37 37	100 31 53	164	199 16 59	352 39 20	161 38 19	11	
12	40	127 37 48	162 35 56	39 25 27	103	175 38 51	265 41 31	101 31 1	165	211 28 25	365 43 13	162 37 28	12	
13	41	139 48 19	175 39 50	40 24 35	104	187 50 17	278 45 25	102 30 9	166	223 39 52	378 47 7	163 36 36	13	
14	42	152 0 41	188 43 44	41 23 43	105	200 1 44	291 49 18	103 29 18	167	235 51 19	391 51 1	164 35 44	14	
15	43	164 12 8	201 47 38	42 22 51	106	212 13 11	304 53 12	104 28 28	168	248 2 46	404 54 55	165 34 52	15	
16	44	176 23 33	214 51 32	43 21 59	107	224 24 37	317 57 6	105 27 34	169	260 14 12	417 58 40	166 34 0	16	
17	45	188 35 1	227 55 25	44 21 7	108	236 36 4	331 1 0	106 26 42	170	272 25 38	431 2 43	167 33 9	17	
18	46	200 46 28	240 59 19	45 20 16	109	248 47 31	344 4 56	107 25 50	171	284 37 8	444 6 37	168 32 17	18	
19	47	212 57 55	254 3 13	46 19 24	110	260 58 57	357 8 49	108 24 59	172	296 48 32	457 10 31	169 31 25	19	
20	48	225 9 22	267 7 7	47 18 32	111	273 10 34	370 12 42	109 24 7	173	308 59 59	470 14 25	170 30 33	20	
21	49	237 20 48	280 11 1	48 17 40	112	285 21 50	383 16 36	110 23 15	174	321 11 26	483 18 19	171 29 41	21	
22	50	249 32 15	293 15 55	49 16 48	113	297 33 17	396 20 30	111 22 23	175	333 22 52	496 22 12	172 28 50	22	
23	51	261 43 42	306 19 49	50 15 57	114	309 44 44	409 24 24	112 21 31	176	345 34 19	509 26 6	173 27 58	23	
24	52	273 55 8	319 23 43	51 15 5	115	321 56 10	422 28 17	113 20 39	177	357 45 46	522 29 50	174 27 6	24	
25	53	286 6 35	332 27 37	52 14 13	116	334 7 37	435 32 11	114 19 48	178	369 57 13	535 33 44	175 26 14	25	
26	54	298 18 2	345 31 30	53 13 21	117	346 19 4	448 36 5	115 18 56	179	381 68 40	548 37 38	176 25 22	26	
27	55	310 29 28	358 35 24	54 12 29	118	358 30 31	461 40 39	116 18 4	180	393 79 6	561 41 32	177 24 31	27	
28	56	322 40 55	371 39 18	55 11 37	119	370 41 57	474 44 33	117 17 12	181	405 91 33	574 45 26	178 23 39	28	
29	57	334 52 22	384 43 12	56 10 45	120	382 53 24	487 48 27	118 16 20	182	417 103 34	587 49 20	179 22 47	29	
30	58	347 3 49	397 47 6	57 9 53	121	395 4 51	500 52 21	119 15 28	183	429 115 35	600 53 14	180 21 55	30	
3. ĀSHĀDHĀ.				5. BHĀDRAPADA.				7. KĀRTTICA.				Day.		
Day.	Ahar.	Distance (←○).	☾'s Anom.	Long.○	Day.	Ahar.	Distance (←○).	☾'s Anom.	Long.○	Day.	Ahar.	Distance (←○).	☾'s Anom.	Long.○
0	50	350° 15' 15"	50° 50' 0"	58° 0' 2"	122	47° 16' 17"	163° 55' 23"	120° 14' 30"	184	73° 5' 23"	252° 57' 18"	181° 21' 3"	0	
1	60	11 38 42	63 53 53	59 8 10	123	59 27 44	176 59 29	121 13 44	185	85 17 19	265 11 11	182 20 12	1	
2	61	23 38 9	76 57 47	60 7 18	124	71 39 11	190 2 21	122 12 52	186	97 28 46	278 15 4	183 19 20	2	
3	62	35 49 33	89 1 41	61 6 26	125	83 50 37	203 5 16	123 12 1	187	109 40 12	291 19 37	184 18 28	3	
4	63	48 1 2	102 5 33	62 5 34	126	96 2 4	216 11 10	124 11 9	188	121 51 40	304 23 30	185 17 36	4	
5	64	60 13 29	116 9 26	63 4 42	127	108 13 31	229 15 4	125 10 17	189	134 3 6	317 27 23	186 16 44	5	
6	65	72 25 55	129 13 22	64 3 51	128	120 24 58	242 19 58	126 9 25	190	146 14 33	330 31 16	187 15 52	6	
7	66	84 38 22	142 17 16	65 2 59	129	132 36 24	255 24 12	127 8 33	191	158 26 0	343 35 10	188 15 0	7	
8	67	96 49 49	155 21 10	66 2 7	130	144 47 51	268 28 46	128 7 42	192	170 37 26	356 39 4	189 14 8	8	
9	68	108 58 16	168 25 4	67 1 15	131	156 59 18	281 33 40	129 6 50	193	182 48 53	369 43 38	190 13 16	9	
10	69	121 9 42	181 29 58	68 0 23	132	168 10 44	294 38 34	130 5 58	194	194 60 20	382 47 32	191 12 24	10	
11	70	133 21 9	194 34 52	68 59 32	133	180 21 70	307 43 28	131 5 6	195	206 71 47	395 51 26	192 11 32	11	
12	71	145 32 36	207 39 46	69 58 40	134	192 32 58	320 48 22	132 4 14	196	218 83 14	408 55 20	193 10 40	12	
13	72	157 44 2	220 44 40	70 57 48	135	204 44 5	333 53 16	133 3 23	197	230 94 41	421 59 14	194 9 48	13	
14	73	169 55 29	233 49 34	71 56 56	136	216 56 31	346 58 10	134 2 31	198	242 106 8	434 63 8	195 8 56	14	
15	74	182 6 56	246 54 28	72 56 4	137	228 68 7	359 63 4	135 1 39	199	254 117 35	447 67 2	196 7 6	15	
16	75	194 18 23	259 59 21	73 55 13	138	240 79 34	372 68 38	136 0 47	200	266 128 42	460 71 16	197 6 14	16	
17	76	206 29 49	272 64 15	74 54 21	139	252 90 62	385 73 32	137 0 55	201	278 139 50	473 75 10	198 5 22	17	
18	77	218 41 16	285 69 9	75 53 29	140	264 101 89	398 78 26	138 0 4	202	290 150 58	486 79 4	199 4 30	18	
19	78	230 52 43	298 73 4	76 52 37	141	276 112 16	411 83 20	139 0 12	203	302 162 6	499 83 38	200 3 38	19	
20	79	242 4 9	311 77 57	77 51 45	142	288 123 33	424 88 14	140 0 20	204	314 173 14	512 87 32	201 2 46	20	
21	80	254 15 36	324 82 11	78 50 53	143	299 134 50	437 93 8	141 0 28	205	326 184 42	525 91 26	202 1 54	21	
22	81	267 27 3	337 86 46	79 50 1	144	311 145 67	450 98 2	142 0 36	206	338 195 70	538 95 20	203 1 2	22	
23	82	279 38 29	350 91 40	80 49 9	145	322 156 84	463 103 26	143 0 44	207	350 206 78	551 99 14	204 0 30	23	
24	83	291 49 56	363 96 34	81 48 17	146	334 167 101	476 108 20	144 0 52	208	362 217 86	564 103 8	205 0 38	24	
25	84	304 1 23	376 101 28	82 47 25	147	345 178 118	489 113 14	145 0 60	209	374 228 94	577 107 2	206 0 46	25	
26	85	316 12 50	390 106 22	83 46 33	148	357 189 135	502 118 8	146 0 68	210	386 239 102	590 111 16	207 0 54	26	
27	86	328 24 16	403 111 16	84 45 41	149	368 200 152	515 123 2	147 0 76	211	398 250 110	603 115 10	208 0 62	27	
28	87	340 35 43	416 116 10	85 44 49	150	380 211 169	528 128 26	148 0 84	212	410 261 118	616 119 4	209 0 70	28	
29	88	352 47 10	429 121 4	86 43 57	151	391 222 186	541 133 20	149 0 92	213	422 272 126	629 123 38	210 0 78	29	
30	89	364 58 36	442 126 38	87 43 5	152	403 233 203	554 138 14	150 0 100	214	434 283 134	642 127 32	211 0 86	30	
31	90	377 10 3	455 131 32	88 42 75	153	414 244 220	567 143 8	151 0 108	215	446 294 142	655 131 26	212 0 94	31	

TABLE XXI.—For the days of the Solar Year—continued.

8. MARGASHIRA.					10. MARGA.					12. CHAITRA.				
Day.	Ahar.	Distance (—○).	ζ's Anom.	Long.○	Ahar.	Distance (—○).	ζ's Anom.	Long.○	Ahar.	Distance (—○).	ζ's Anom.	Long.○	Day.	
0	214	88° 40' 14"	325° 54' 13"	210° 55' 8"	272	75° 53' 1"	323° 40' 15"	208° 5' 2"	332	87° 19' 44"	27° 34' 12"	327° 17' 19"	0	
1	215	101 0 40	326 58 6	211 54 16	273	88 4 29	326 44 12	208 4 10	333	99 31 11	40 38 6	328 12 20	1	
2	216	113 12 7	312 2 0	212 53 25	274	100 15 55	340 48 6	270 3 18	334	111 42 38	53 42 0	329 11 28	2	
3	217	125 23 34	325 5 54	213 52 33	275	112 27 22	2 52 0	271 2 26	335	123 54 4	66 45 53	330 10 37	3	
4	218	137 35 2	328 9 48	214 51 41	276	124 38 49	15 55 50	272 1 34	336	136 5 31	79 49 47	331 9 45	4	
5	219	149 46 27	331 13 40	215 50 49	277	136 50 16	28 59 47	273 0 42	337	148 16 53	92 53 41	332 8 53	5	
6	220	161 57 54	4 17 36	216 49 57	278	149 1 43	42 3 41	274 20 51	338	160 28 24	105 57 35	333 7 6	6	
7	221	174 9 21	17 21 30	217 49 5	279	161 13 9	56 7 35	275 55 59	339	172 39 51	119 1 29	334 7 9	7	
8	222	186 20 47	40 25 24	218 48 13	280	173 24 36	69 11 29	276 58 7	340	184 51 18	132 5 23	335 6 18	8	
9	223	198 32 14	53 29 18	219 47 22	281	185 36 3	81 15 33	277 57 15	341	197 2 44	145 9 17	336 5 26	9	
10	224	210 43 41	66 33 12	220 46 30	282	197 47 39	94 19 17	278 56 23	342	209 14 11	158 13 11	337 4 34	10	
11	225	222 55 7	79 37 5	221 45 38	283	209 58 56	107 23 11	279 55 31	343	221 25 38	171 17 5	338 3 42	11	
12	226	235 6 34	92 40 59	222 44 46	284	222 10 23	120 27 5	279 54 40	344	233 37 4	184 20 59	339 2 50	12	
13	227	247 18 1	105 44 53	223 43 54	285	234 21 46	133 30 58	280 53 48	345	245 48 31	197 24 52	340 1 59	13	
14	228	259 29 28	118 48 47	224 43 3	286	246 33 16	146 34 52	281 52 56	346	257 59 58	210 28 46	341 1 7	14	
15	229	271 40 54	121 52 41	225 42 11	287	258 44 43	159 38 46	282 52 4	347	270 11 25	223 32 40	342 0 15	15	
16	230	283 52 21	134 56 35	226 41 19	288	270 56 10	172 42 40	283 51 12	348	282 22 51	236 36 34	343 29 23	16	
17	231	296 3 48	148 0 29	227 40 27	289	283 7 38	185 46 34	284 50 21	349	294 34 18	249 40 28	344 58 31	17	
18	232	308 15 14	161 4 23	228 39 35	290	295 19 3	198 50 28	285 49 29	350	306 45 45	262 44 22	345 57 39	18	
19	233	320 26 41	174 8 17	229 38 44	291	307 30 30	211 54 22	286 48 37	351	318 57 11	275 48 16	346 56 48	19	
20	234	332 38 8	187 12 10	230 37 52	292	319 41 56	224 58 16	287 47 45	352	331 8 38	288 52 10	347 55 56	20	
21	235	344 49 34	190 16 4	231 37 0	293	331 53 23	238 2 10	288 46 53	353	343 20 5	301 56 3	348 54 13	21	
22	236	357 1 1	213 19 58	232 36 8	294	344 4 50	251 6 4	289 46 1	354	355 31 31	314 59 57	349 53 21	22	
23	237	9 12 28	226 23 52	233 35 16	295	356 16 17	264 9 57	290 45 9	355	7 42 58	328 3 51	350 52 21	23	
24	238	21 23 55	239 27 45	234 34 24	296	8 27 43	277 13 51	291 44 17	356	19 54 25	341 7 45	351 51 29	24	
25	239	33 35 21	252 31 39	235 33 33	297	20 39 10	290 17 45	292 43 25	357	32 5 52	354 11 39	352 50 37	25	
26	240	45 46 48	265 35 33	236 32 41	298	32 50 37	303 21 39	293 42 34	358	44 17 18	7 15 22	353 49 45	26	
27	241	57 58 15	278 39 27	237 31 49	299	45 2 3	316 25 33	294 41 43	359	56 28 45	29 23 26	354 48 53	27	
28	242	70 9 41	291 43 21	238 30 57	300	57 13 30	329 29 27	295 40 51	360	68 40 11	33 27 20	355 48 1	28	
					301	69 24 56	342 33 21	296 39 59	361	80 51 38	46 31 14	356 46 9	29	
9. PAUSHA.					11. PHALGUNA.					13. VAISAKHA OF THE FOLLOWING SOLAR YEAR.				
0	243	82° 21' 8"	304° 47' 15"	239° 30' 5"	302	81° 36' 29"	355° 37' 15"	297° 30' 7"	362	93° 8' 5"	20° 31' 8"	356° 47' 17"	0	
1	244	94 32 33	317 51 9	240 29 13	303	93 47 59	8 41 9	298 38 15	363	105 14 32	72 35 2	357 46 25	1	
2	245	106 44 15	330 55 3	241 28 21	304	105 59 16	21 45 3	299 37 23	364	117 25 56	85 38 56	358 45 34	2	
3	246	118 55 28	343 58 46	242 27 30	305	118 10 43	34 46 56	300 36 32	365	129 37 23	98 42 49	359 44 42	3	
4	247	131 6 55	357 2 50	243 26 38	306	130 22 10	47 52 50	301 35 40	366	141 48 52	111 46 43	360 43 50	4	
5	248	143 18 22	12 6 44	244 25 46	307	142 33 37	60 58 44	302 34 48	367	154 0 18	124 50 37	361 43 58	5	
6	249	155 29 49	23 10 38	245 24 54	308	154 45 3	74 0 38	303 33 56	368	166 11 45	137 54 31	362 43 6	6	
7	250	167 41 15	36 14 32	246 24 2	309	166 56 31	87 4 32	304 33 4	369	178 23 12	150 58 25	363 43 15	7	
8	251	179 52 42	49 18 26	247 23 10	310	179 7 57	100 8 26	305 32 13	370	190 34 38	164 2 19	364 43 23	8	
9	252	192 4 8	62 22 20	248 22 18	311	191 19 24	113 12 20	306 31 21	371	202 46 5	177 6 13	365 43 31	9	
10	253	204 15 35	75 26 14	249 21 27	312	203 30 51	126 16 14	307 30 29	372	214 57 32	190 10 7	366 43 39	10	
11	254	216 27 2	88 30 8	250 20 35	313	215 42 17	139 20 8	308 29 37	373	227 8 53	203 14 1	367 43 47	11	
12	255	228 38 58	101 34 1	251 19 43	314	227 53 43	152 24 2	309 28 45	374	239 20 25	216 17 55	368 43 55	12	
13	256	240 49 55	114 37 55	252 18 51	315	240 5 10	165 27 55	310 27 53	375	251 31 52	229 21 48	369 44 3	13	
14	257	253 1 22	127 41 49	253 17 59	316	252 16 37	178 31 49	311 27 1	376	263 43 18	242 25 42	370 44 11	14	
15	258	265 12 49	140 45 43	254 17 7	317	264 28 3	191 35 43	312 26 9	377	275 54 45	255 29 36	371 43 19	15	
16	259	277 24 15	153 49 37	255 16 16	318	276 39 30	204 39 37	313 25 17	378	288 6 12	268 33 30	372 42 27	16	
17	260	289 35 42	166 53 31	256 15 24	319	288 50 57	217 43 31	314 24 25	379	300 17 39	281 37 24	373 41 35	17	
18	261	301 47 9	179 57 25	257 14 32	320	301 2 34	230 47 25	315 23 34	380	312 29 5	294 41 18	374 40 43	18	
19	262	313 58 35	193 1 19	258 13 40	321	313 13 58	243 51 19	316 22 42	381	324 40 32	307 45 12	375 39 51	19	
20	263	326 10 1	206 5 13	259 12 48	322	325 25 17	256 55 13	317 21 50	382	336 51 39	320 49 6	376 38 59	20	
21	264	338 21 29	219 9 7	260 11 57	323	338 36 44	269 59 7	318 20 58	383	349 3 26	333 53 0	377 38 6	21	
22	265	350 32 55	232 13 0	261 11 5	324	350 48 10	283 3 1	319 20 6	384	1 14 52	346 56 54	378 37 14	22	
23	266	2 44 22	245 16 54	262 10 13	325	1 59 37	296 6 54	320 19 15	385	13 26 19	6 0 47	379 36 22	23	
24	267	14 55 49	258 20 48	263 9 21	326	14 11 4	309 10 48	321 18 23	386	25 37 46	13 4 51	380 35 30	24	
25	268	27 7 16	271 24 42	264 8 29	327	26 22 31	322 14 42	322 17 31	387	37 49 13	26 8 35	381 34 38	25	
26	269	39 18 42	284 28 36	265 7 37	328	38 33 57	335 18 36	323 16 39	388	50 0 39	39 12 29	382 33 46	26	
27	270	51 30 9	297 32 30	266 6 46	329	50 45 24	348 22 30	324 15 47	389	62 12 5	52 16 23	383 32 54	27	
28	271	63 41 38	310 36 24	267 5 53	330	62 56 51	1 26 24	325 14 55	390	74 23 32	65 20 17	384 32 6	28	
					331	75 8 17	14 30 18	326 14 4	391	86 34 59	78 24 10	385 31 14	29	
									392	98 36 25	91 28 4	386 30 22	30	

TABLE XXII.—*For Ghatikā and Palas.*

gh. pa.	C—O.			C's An.			LongO			gh. pa.	C—O.			C's An.			LongO		
	°	'	"	°	'	"	°	'	"		°	'	"	°	'	"	°	'	"
1	0	12	11	0	13	4	0	59		31	6	17	25	6	45	1	30	33	
2	0	24	23	0	26	8	1	58		32	6	30	6	6	58	5	31	32	
3	0	36	34	0	39	12	2	57		33	6	42	17	7	11	9	32	31	
4	0	48	46	0	52	16	3	56		34	6	54	29	7	24	13	33	31	
5	1	0	57	1	5	19	4	56		35	7	6	41	7	37	16	34	30	
6	1	13	9	1	18	23	5	55		36	7	18	52	7	50	20	35	29	
7	1	25	30	1	31	27	6	54		37	7	31	3	8	3	34	36	28	
8	1	37	33	1	44	31	7	53		38	7	43	15	8	16	28	37	27	
9	1	49	43	1	57	35	8	52		39	7	55	26	8	29	32	38	26	
10	2	1	54	2	10	39	9	51		40	8	7	38	8	42	36	39	25	
11	2	14	6	2	23	43	10	50		41	8	19	49	8	55	40	40	25	
12	2	26	17	2	36	47	11	50		42	8	32	1	9	8	44	41	24	
13	2	38	29	2	49	51	12	49		43	8	44	12	9	21	48	42	23	
14	2	50	40	3	2	55	13	48		44	8	56	24	9	34	52	43	22	
15	3	2	52	3	15	58	14	47		45	9	8	35	9	47	55	44	21	
16	3	15	3	3	29	2	15	46		46	9	20	46	10	0	59	45	20	
17	3	27	15	3	42	6	16	45		47	9	32	58	10	14	3	46	19	
18	3	39	28	3	55	10	17	44		48	9	45	9	10	27	7	47	19	
19	3	51	37	4	8	14	18	44		49	9	57	21	10	40	11	48	18	
20	4	3	49	4	21	18	19	43		50	10	9	32	10	53	15	49	17	
21	4	16	0	4	34	22	20	42		51	10	21	44	11	6	19	50	16	
22	4	28	12	4	47	26	21	41		52	10	33	55	11	16	23	51	15	
23	4	40	23	5	0	30	22	40		53	10	46	7	11	32	27	52	14	
24	4	52	35	5	13	34	23	39		54	10	58	18	11	45	30	53	13	
25	5	4	46	5	26	37	24	38		55	11	10	29	11	58	34	54	12	
26	5	16	58	5	39	41	25	38		56	11	22	41	12	11	38	55	12	
27	5	29	9	5	52	45	26	37		57	11	34	52	12	24	42	56	11	
28	5	41	20	6	5	49	27	36		58	11	47	4	12	37	45	57	10	
29	5	53	32	6	18	53	28	35		59	11	59	15	12	50	50	58	9	
30	6	5	43	6	31	57	29	34		60	12	11	27	13	3	54	59	8	

TABLE XXIII.—*Names of Jupiter's cyclic years.*

No.	Cyclic year.	No.	Cyclic year.
0	Vijaya.	30	Radhirodgarin.
1	Jaya.	31	Raktaksha.
2	Manmatha.	32	Krodhana.
3	Durmukha.	33	Kahaya.
4	Hemalamba.	34	Prabhara.
5	Vilamba.	35	Yibhara.
6	Yikrin.	36	Sukla.
7	Sarvari.	37	Prasada.
8	Plava.	38	Prajapati.
9	Subhakti.	39	Angira.
10	Shobana.	40	Srimukha.
11	Krodhin.	41	Dhara.
12	Vishvasu.	42	Yuvan.
13	Parabhava.	43	Dhatri.
14	Plavanga.	44	Ivara.
15	Kilaka.	45	Bahudhaya.
16	Samya.	46	Prasadin.
17	Siddhara.	47	Vikrama.
18	Virodhakrit.	48	Bhriya.
19	Parisharin.	49	Chitrakarna.
20	Prasadin.	50	Subhara.
21	Ananda.	51	Taraga.
22	Rakhsusa.	52	Parthiva.
23	Anala.	53	Vaya.
24	Pingala.	54	Sarvjit.
25	Kalayukta.	55	Sarvadhara.
26	Siddharthin.	56	Virodhin.
27	Randra.	57	Vikrita.
28	Durmati.	58	Khara.
29	Dundubhi.	59	Nandana.

TABLE XXIV.—*(d) Equation of the Moon's centre.*

Arg. C's Anomaly		Equation of the Moon's centre.										Arg. C's Anomaly	
C's Eq. —		Surya Siddh.		Arya Siddh.		2nd Arya Siddh.		Brah. & S. Sidh.		C's Eq. +			
°	'	°	'	°	'	°	'	°	'	°	'	°	'
0	0	0	0	0	0	0	0	0	0	0	0	0	0
3	45	176	15	0	19	30	5	26	0	19	45	5	27
7	30	172	30	0	39	52	5	26	0	59	25	5	24
11	15	168	45	0	59	31	5	19	0	58	53	5	19
15	0	165	0	1	18	54	5	11	1	18	2	5	12
19	45	161	15	1	37	23	5	00	1	36	53	5	00
22	30	157	30	1	56	25	4	54	1	55	19	4	52
26	15	153	45	2	14	29	4	51	2	13	17	4	49
30	0	150	0	2	33	0	4	47	2	30	25	4	45
33	45	146	15	2	48	48	4	46	2	47	22	4	47
37	30	142	30	3	4	52	4	42	3	3	32	4	48
41	15	138	45	3	20	8	4	07	3	18	22	4	06
45	0	135	0	3	34	30	3	58	3	33	10	3	54
48	45	131	15	3	48	1	3	51	3	46	11	3	46
52	30	127	30	4	0	33	3	34	3	59	17	3	25
56	15	123	45	4	12	3	3	07	4	10	17	3	06
60	0	120	0	4	22	30	2	78	4	20	43	2	77
63	45	116	15	4	31	46	2	47	4	30	7	2	48
67	30	112	30	4	39	56	2	18	4	38	12	2	17
71	15	108	45	4	46	50	1	84	4	45	10	1	54
75	0	105	0	4	52	32	1	52	4	51	30	1	52
78	45	101	15	4	56	59	1	19	4	55	22	1	19
82	30	97	30	5	0	13	0	58	4	58	37	0	57
86	15	93	45	5	2	9	0	52	5	0	23	0	51
90	0	90	0	5	2	48	0	16	5	1	9	0	16

TABLE XXIV—continued. (B) Equation of the Sun's centre.

Arg. : Anomaly. O's eq. +	Sārya Siddh.	Ārya Siddh.	3rd Ārya, Brah. & Siddh. S'ir.	Arg. : Anomaly. O's eq. —
0° 0'	0° 0' 0"	0° 0' 0"	0° 0' 0"	180° 0' 300° 0'
3 45	176 15	0 8 44	2° 33' 0 8 26	183 45 356 15
7 30	172 30	0 17 24	2° 31' 0 16 50	187 30 352 30
11 15	168 45	0 25 58	2° 28' 0 25 8	191 15 348 45
15 0	165 0	0 34 24	2° 25' 0 33 22	195 0 345 0
18 44	161 15	0 42 38	2° 19' 0 41 26	198 45 341 15
22 30	157 30	0 50 40	2° 14' 0 49 19	202 30 337 30
26 15	153 45	0 58 29	2° 08' 0 57 0	206 15 333 45
30 0	150 0	1 6 8	2° 02' 1 4 28	210 0 330 0
33 45	146 15	1 13 15	1° 56' 1 11 37	213 45 326 15
37 30	142 30	1 20 12	1° 50' 1 18 29	217 30 322 30
41 15	138 45	1 26 47	1° 45' 1 25 1	221 15 318 45
45 0	135 0	1 32 57	1° 40' 1 31 19	225 0 315 0
48 45	131 15	1 38 44	1° 34' 1 38 56	228 45 311 15
52 30	127 30	1 44 5	1° 28' 1 45 12	232 30 307 30
56 15	123 45	1 49 59	1° 21' 1 47 13	236 15 303 45
60 0	120 0	1 53 26	1° 19' 1 51 40	240 0 300 0
63 45	116 15	1 57 22	1° 13' 1 55 39	243 45 296 15
67 30	112 30	2 0 50	0° 59' 1 59 8	247 30 292 30
71 15	108 45	2 3 46	0° 52' 2 2 6	251 15 288 45
75 0	105 0	2 6 11	0° 46' 2 4 22	255 0 285 0
78 45	101 15	2 8 4	0° 40' 2 8 27	258 45 281 15
82 30	97 30	2 9 26	0° 37' 2 9 50	262 30 277 30
86 15	93 45	2 10 15	0° 22' 2 8 49	266 15 273 45
90 0	90 0	2 10 31	0° 07' 2 8 55	270 0 270 0

TABLE XXV—continued.

Place.	N. Lat.	E. fr. Gr.	Time Diff. fr. Lankā
Dvārakā	22° 16'	68 58'	-1 11
Elura	20 2	75 1	-0 6
Farrakhabād	27 53	70 35	+0 40
Gaya	24 40	85 2	+1 31
Ghazipur	25 35	83 34	+1 18
Girnar	21 30	70 30	-0 52
Goa	15 27	73 53	-0 19
Gurakhpur	26 44	83 33	+1 17
Gurkhā	27 52	84 28	+1 26
Gwalior	26 12	78 7	+0 34
Haiderabad (Dehkan).	17 18	78 30	+0 28
Haiderabad (Sindh).	25 24	68 18	-1 14
Harid	32 18	77 2	+0 13
Harwar	29 55	78 7	+0 24
Hoshangabad	22 43	77 39	+0 19
Indor	22 41	75 46	+0 1
Jabalpur	23 9	79 58	+0 44
Jagannāthapuri	19 46	85 50	+1 41
Jalgaum	20 25	74 33	-0 10
Jamba	32 44	74 49	-0 7
Jaypur	26 56	75 52	+0 1
Jhansi	25 37	78 35	+0 29
Jodhpur	26 19	73 2	-0 27
Jōnāgadh	21 29	70 22	-0 53
Kalingapatnam	18 18	84 9	+1 23
Kalyan	19 12	73 10	-0 25
Kanauj	27 3	79 58	+0 41
Kanchi	12 50	79 44	+0 39
Kanhpur	26 28	80 19	+0 46
Katak	20 25	85 53	+1 42
Khambhat (Cam- bay).	22 18	72 32	-0 32
Khatmāpā	27 43	86 17	+1 36
Kochi (Cochin)	9 56	76 15	+0 4
Kolapur	16 45	74 13	-0 15
Lahor	31 33	74 16	-0 14
Lakhan	28 51	80 56	+0 52
Madhura	9 56	78 7	+0 23
Madras	13 5	80 17	+0 46
Maiseur	12 18	76 40	+0 9
Mangalore	12 52	74 50	-0 10
Mandavi	22 56	69 24	-1 3
Mandavi	27 28	77 41	+0 20
Mathura	25 22	86 30	+1 58
Mongir	23 18	81 26	-0 43
Multan	30 18	71 26	-0 34
Nagpur	21 8	79 5	+0 34
Nasik	20 0	73 44	-0 29
Pandharpur	17 39	75 21	-0 4
Patiyālā	30 20	76 5	+0 7
Pātna	25 33	85 21	+1 35
Puṇā	18 29	73 13	-0 18
Purniya	25 46	87 51	+1 58
Rāmreesam	9 15	79 30	+0 36
Ratnagiri	17 0	73 30	-0 34
Rewa	24 32	81 18	+0 56
Sagar	23 51	78 42	+0 30
Sahet Mahet	27 31	83 5	+1 2
Sambhalpur	21 31	83 57	+1 21
Sātak	17 41	74 1	-0 17
Sironj	24 5	77 38	+0 19
Solapur	17 39	76 54	+0 2
Somnāthpattan	22 4	71 26	-0 48
Springar	34 6	74 55	-0 8
Srinagapatnam	12 24	76 41	+0 10
Surat	21 10	72 33	-0 32
Tanjor	10 45	79 7	+0 34
Thakā	19 13	72 57	-0 28
Travankor	9 10	76 50	+0 11
Trichinapalli	10 47	78 43	+0 29
Trivandram	8 30	76 56	+0 11
Udaypur	24 37	73 43	-0 30
Ujjain	23 9	75 49	0 0

TABLE XXV.—Latitudes and Longitudes of Places.

Place.	N. Lat.	E. fr. Gr.	Time Diff. fr. Lankā	Place.	N. Lat.	E. fr. Gr.	Time Diff. fr. Lankā
Abu (Arbuda)	24° 48'	72° 46'	-0 30	Belgaum	15° 50'	74° 31'	-0 12
Agva	27 10	77 59	+0 23	Bhagalpur	25 12	89 29	+1 52
Ahmadabad	23 2	72 32	-0 32	Bharatpur	27 12	77 27	+0 15
Ahmadnagar	19 8	74 43	-0 10	Bharoch	21 44	72 58	-0 28
Ajanta	20 33	75 48	+0 1	Bhilsa	23 50	77 46	+0 21
Ajmer	26 28	74 37	-0 11	Bhopal	23 14	77 20	+0 16
Aligarh	27 53	78 5	+0 14	Bijayanagar	15 17	76 30	+0 8
Allahabad	25 25	81 51	+1 1	Bijapur	16 48	75 44	+0 0
Amarnath	16 30	90 24	+0 20	Bikaner	28 1	78 18	-0 34
Amritsar	31 37	74 48	-0 9	Bombay	18 57	72 51	-0 1
Anhilwad	23 47	71 56	-0 40	Bundi	25 26	75 37	-0 1
Arkat	12 52	79 21	+0 37	Burhanpur	21 18	76 17	+0 7
Aurangabad	19 52	75 20	-0 4	Calcutta	22 36	88 28	+2 8
Ayodhya—Audh	26 48	82 8	+1 4	Dehli	28 37	77 12	+0 15
Bābāval	16 56	75 40	-0 1	Devgiri (Dhan- tābād).	19 54	75 14	-0 6
Bādāres	25 20	83 0	+1 13	Dhaka	23 45	90 23	+2 27
Banavali	14 34	75 2	-0 7	Dhārā	22 35	75 16	-0 6
Bangalore	12 57	77 35	+0 15	Dhārwa	15 28	75 2	-0 7
Bardwanā	23 19	87 54	+2 2	Dholpur	26 40	77 52	+0 22
Bārōdā	22 16	73 9	-0 30	Dhulia	20 53	74 43	-0 10
Bāval	18 18	75 40	+0 1				

TABLE XXVI.—*Showing the times of rising (in *Asu* or *sirha* of *vinṣḍi*) in 10°–32° north latitude, or allagna equivalents in Oblique Ascension.*

Sign.	LATITUDE.											
	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°
I & XII	1544	1531	1518	1506	1492	1478	1465	1452	1438	1425	1411	1396
II & XI	1603	1581	1562	1540	1520	1500	1487	1466	1453	1439	1425	1411
III & X	1662	1639	1619	1598	1576	1554	1532	1510	1488	1465	1442	1419
IV & IX	1721	1697	1676	1654	1631	1608	1585	1562	1539	1515	1492	1468
V & VIII	1780	1755	1733	1710	1687	1663	1639	1615	1591	1567	1542	1518
VI & VII	1839	1813	1790	1766	1742	1718	1693	1668	1643	1618	1592	1567
	1898	1871	1847	1822	1797	1772	1747	1721	1696	1670	1644	1618
Sign.	LATITUDE.											Chars.
	22°	23°	24°	25°	26°	27°	28°	29°	30°	31°	32°	
I & XII	1382	1368	1353	1337	1322	1306	1290	1274	1257	1241	1224	+ 130
II & XI	1558	1546	1533	1521	1508	1496	1483	1469	1455	1439	1424	+ 5
III & X	1639	1626	1612	1598	1584	1569	1554	1539	1524	1508	1492	— 135
IV & IX	1720	1706	1691	1676	1661	1646	1631	1615	1599	1583	1567	— 135
V & VIII	1801	1786	1770	1754	1738	1722	1706	1690	1674	1657	1641	+ 5
VI & VII	1882	1865	1848	1831	1814	1797	1780	1763	1746	1729	1712	+ 130

For the rule see above, §40.

In the column *Chars* are entered the *Asu* by which the equivalent in right ascension of the several signs differs from the minutes of each sign. This difference is combined with the ascensional difference in the above table. As the former difference, however, was first introduced by Bhāskara, the amount of *Chars* must be added to the equivalents in oblique ascension if the date calculated is previous to Bhāskara, A. D. 1150.

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ERRATA AND CORRIGENDA

- Page 1, first footnote, *prefix the numeral* ¹.
- " 2, line 9, *after—sheet, add—*This practice agrees, however, with that observable on Grantha palm-leaf MSS. which I have used.
- " 5, transcript, line 3, *read—*(according to a suggestion made by Dr. Kern) *visaye savattha*.
- " 7, line 3, from bottom, *for—*"[We send greeting] to . . . princes, *read—*"In our whole territory [we send greeting] to the royal princes.
- " *dele note* ¹⁰.
- " 8, line 16, *for—Khamdaḍha read—Khamdaḍha*.
- " 9, note ²⁸, *for—*anuvartayettaya, *read—*anuvartaye tasya.
- " 10, line 5, from bottom, *for—*^osādhukenaḥ, *read—*^osādhukinaḥ.
- " 12, transcript, line 2, i. e. श्रीवैजयन्त read—^ovai.
- " line 15, *for—*1700 A.D. *read—*700 A.D.
- " 14, 3rd and 4th footnotes to be numbered ¹⁴ and ¹⁵.
- " 15, line 3, *for—*golden, *read—*golden.
- " line 8, *delete* ¹⁹.
- " "24, *for—*² *read—*¹⁹.
- " 17, " 15, *before* grahājñāni, *insert—*pravrājita, which is visible above the line in a photograph furnished by the editor; see also M. Senart, *Jour. Asiat.* VIII^eme Sér., tom. XI, p. 512, note.
- " "3rd line, from bottom, *for—*Pujetava eva, *read—*Puje-[ta]v[iya]va.
- " "last line, *for—*prakaraṇena, *read—*akareṇa, which Dr. Burgess's new facsimile gives quite plainly.
- " note ¹, *for—*Dasamaskandha, *read—*Dasamaskandha.
- " 18, line 4, *for—*bhatiyeva, *read—*bhatiya va.
- " line 8, " ichh ichha.
- " " 14, " (i) ^{xx} yachha^o " istridhiya-chha^o.
- " " 15, " nikay(a) " nikaye; and *add* ^{xxx} at the end of the line.
- " line 18, *insert* वज्रित before वचडनि.
- " *dele notes* ²⁷ and ²⁸.
- " 19, line 3, *for—*वचरेन, *read—*वचरेन.
- Page 19, line 6, *for—*मतिवेन, *read—*मतिव व.
- " " 13, " व - - वड " वसिषिदवड, and *for* निवड, *read—*निवडे, and *add* — at the end of the line.
- " line 14, *for—*दिपना, *read—*दिपन.
- " " 25, "—important point? *read—*reason? Akareṇa stands, as the reading ākalana of Kālsī shows, for ākareṇa; and ākaro means in Pali 'the reason.'
- " note ²⁰, first line, *for—*text, *read—*Kālsī version likewise.
- " 20, *dele note* ²⁰. Vo is a vicarious form for vo, which occurs frequently in the Shāh-bāgarhi version.
- " 22, note⁸, *for—*Edjyachintādhāri, *read—*²hārin.
- " 24, line 5, from bottom, *for* "May God," *read—*"May, O God."
- " 25, line 20, *for—*जितारासेव, *read—*जितारासेव.
- " 25, " 13, " नामोद्वर्ग " ^oद्वर्ग.
- " " 25, " मदीकट " मदीकट.
- " 28, note ²⁴, " क्षिति: " क्षिति:
- " 31, line 1, " वरीचडे " वैरीचडे.
- " " 17, " वृषभवाही " वृषभवाही.
- " 40, line 10, *read—*the vanquisher of the prince Chodaganga.
- " line 28, *read—*Chodaganga.
- " 43, " 1, "—the prowess of the prince Chodaganga; and *strike out* note 26.
- " 46, line 5, *read—*of Chodaganga's champions.
- " 47, " 21, "—Chodaganga.
- " 48, " 24, "—pūṣpavāntā-
- " 49, " 1, from the bottom, *read—*to Chodaganga's champions.
- " 53, sixth footnote, *prefix the numeral* ⁸.
- " " seventh " *for—*Dhurgabhata, *read—*Durgabhata.
- " 55, text line 40, *for—*चपुवही व, *read—*चपुवही व.
- " 65, line 2, *read—*jāta.
- " 66, " 22, "—sainjān.
- " " 32, "—surālay.
- " 68, note ⁴, *dele*—I would add . . . Bais nobles, and *add—*The rule refers to words beginning with v.
- " 69, line 7, *for—*mahārdhirdhija, *read—*mahārdjādhirdhija.
- " note ⁹, *for—*महदारिका, *read—*मह^o.
- " 70, note ¹⁰, *for—*'Yasomatt', *read—*'Yasomati'.

- Page 72, line 19, for—*समदासुजातः* read—*सत्यादाः*.
- " " " " *देवासुतः* " *देवासुतः*.
- " " " 25, " *दविषः* " *दविषः*.
- " " line 28, for—*वदुः* read—*वदुः*.
- " 73, " 10, " *प्रति* " *प्रति*.
- " " note on line 10, for—*सोमकुलिङ्गः* read—*सोमकुलिङ्गः*.
- " 74, line 4, for " excellent, read—*chattels and*
- " " *dele* note¹².
- " 79, line 12, for—*सोमेनच*, read—*सोमेन च*.
- " " " 23, for—*सत्तावय* read—*सत्तावय*.
- " 80, " 13, for—*मुः* read—*मुः*.
- " 81, " 3, for—*सत्तावय*, read—*सत्तावय*.
- " 82, " 12, " *Pātāla* " *Pātāla*.
- " 85, " 1, " *Lallah* " *Lalla*.
- " 87, text line 23, for—*विषयादा*, read—*विषयादा*.
- " " " 34, for—*राजप* read—*राजप*.
- " 88, " 36, for—*सावय* read—*सा*.
- " " " 48, for [*u*] read only [*u*].
- " 93, " beginning of 5th sloka, for—*सु*, read—*सु*.
- " 95, line 30, for—*Andhra*, read—*Andhra*.
- " 96, line 26, for *Sātakani*, read—*Sātakaṇi*.
- " 97, last line, for—*but hat*, read—*to that*.
- " 99, line 35, for—*prahlipiduum*, read—*prahlipiduum*.
- " 100, line 40, after *Thoḍhuka* *dele* II.
- " 101, " 23, for—*Dombaka*, read—*Dombaka*.
- " 102, " 17, " *naivete*, read—*naivete*.
- " " note¹³, for—*But its meaning, &c.* read—*Dr. Hultsch, ante, page 55, note 3, has shown that the correct reading of the Valabhi plate is Śrī.Nāga.*
- " 103, line 41, for—*May 13th*, read—*May 14th*.
- " 104, " 12, " *विषयमात्रम्* read—*विषयम्*.
- " 106, " 6, " *सु*, read—*सु*.
- " " 19, " *विषयमात्रम्*, read—*विषयमात्रम्*.
- " 107, " 17, " *सावय* read—*सावय*.
- " 109, note¹⁴, for—*darśanatoḥ*, read—*darśanatoḥ*.
- " 111, last line but one, for—*Śringārā*, read—*Śringārā*.
- " 117, line 16, for—*was*, read—*is*.
- " 119, last line but one, for—*Sār* read—*Sār*.
- " " note¹⁵, for—*संगनीय*, read—*संगनीय*.
- " 120, line 4, " *Parāva* " *Parāva*.
- " " " 13, " *सु* " *सु*.
- Heading of the plate facing p. 124, for—*Vaṣovarman*, read—*Yaṣovarman*.
- Page 123, line 18, read—*(सारी)*.
- " 129, " 15, " *सु*.
- " 140, " 5, " *विन्दो*.

- Page 141, line 5, read—*च* *सु*.
- " 143, " 16, " *सु*.
- " 146, " 20, " *सु*.
- " 153, heading, for—*Inscription No. III*, read—*Inscription No. VIII*.
- " 155, note¹⁶, line 7, for—*Srimad*, read—*Śrimad*.
- " 156, 20th sloka, for *सु* read *सु*.
- " 160, text line 22, for *सु* read *सु*.
- " 166, " " 17, " *विन्दो*.
- " " " 20, " *विन्दो*.
- " " " 21, " *विन्दो*.
- " 170, transpose the first line of this page to the bottom.
- " 174, footnote¹⁷, for—*actual representation*, read—*actual representation*.
- " 181, line 31, read—*सु*.
- " 182, " 12, " *सु*.
- " 186, last line but one, for—*सु* read—*सु*.
- " 187, note¹⁸, for—*सु* read—*सु*.
- " 195, footnotes, last line but one, *prefix* before *This*.
- " 198, line 4, read—*सु*.
- " 201, last footnote, for—*read* ¹⁹.
- " 207, line 8, for—*Baṇḍar* read—*Baṇḍar*.
- " " 10, for—*said to have been found* in *Agra district*, read—*from the banks of a lake at ;Baṇḍar* close to *Mahobā* in the *Hampur* district.
- " " footnote²⁰, for—*I am somewhat doubtful about this; for the*, read—*Conf. Führer's Archaeological Survey Lists, N.-W. Prov., p. 334 This*.
- " 210, first footnote, *prefix* ²¹.
- " 221, note²², for—*the Chola King Rajendra-Chola*, read—*the Chola King Rājendra-Chola*.
- " 223, note²³, for—*published editions*, read—*published editions*.
- " 224, line 2, for *Navasādhāśāśharita* read *Navasādhāśāśharita*.
- " 230, line 31, *dele*—*and to Viṣṇu-Rāmeśvara*.
- " 232, note²⁴, *add*—*The story is confirmed by the statement of Śrīpāla in verse 9 of the Vāṇnagar Prastā, below, p. 294.*
- " 234, note²⁵, *dele*—*From these, &c.*
- " " note²⁶, for—*rude* read—*rude*.
- " " " ²⁷, " *सु* " *सु*.
- " 245, note²⁸, *add*—*The lacuna may be filled up by writing सु*.
- " 247, line 15, for—*विन्दो* read—*विन्दो*.
- " 248, note²⁹, for—*Brāhmag* read—*Brahman*.
- " " " ³⁰, for—*in verse 15 line 12* read—*(in verse 13, line 12).*

Page 249, note ²⁷, for—*दुसह*. read—*दुसह*.

" 250, note ²⁹, for—*Sri* read—*Sri*.

" 255, notes, line 4, for ² read ²³.

" " " insert ²⁴ at the beginning of line 5.

" 259, line 12, and p. 267, v. 49; see p. 353.

" 287, note¹, add—This inscription is identical with Gen. Sir A. Cunningham's No. 4, from Mahāhan, *Arch. Sur. Rep.* vol. XX, pl. x.

" 292, line 15, place the figure [१६] after this line, and delete the strokes in line 16, and note²⁵. Line 16 ought to contain only the words—*यस मोही नारा भावि*.

" 293, line 13, for—*बावी सहद*² read—*बाबासुद*².

" 294, lines 31-34, for—against the King of Sindh . . . rulers, read—against Sindhurāja, i.e.,—possibly the king of Sindh, but more probably Sindhurāja of Mālvā.

" 311, line 1, read ²*अह*.

" 312, " 11 " clans of the Brahmkshatriyas.

" 317, to footnotes, lines 2 and 3 in first column, prefix the reference figures ⁷ and ⁸.

" 328, note ¹², for—*सेवरी*² read—*सेवरी*².

" 393, line 13, for (*sthāniya*), read—(*sthāntya*).

" 394, " 10, from bottom, read—inscription.

" 394, " 33, for—inscriptions read—inscription.

Page 394, footnote ³, read—*or Proshthya*.

" 395 note², for—If this is correct, etc., read—The inscription apparently has to be read from below.

" 396, footnote²⁷, read—*प्रतिपादिनी*.

" " " ²⁸, for—*Ayāga* read—*Ayāga*.

" 397, " ²², for—*चिखिदे* read—*चिखिदे*.

" 433, last line, for 510° read 150°.

" 437, line 7, read 20 = 17 + 3 Aug.

" " 28, " 33 = 19 + 14 April.

" " 29, " 50 April = 20th May.

" 442, last line, 5th col. of Table, read 359° 27' 36".

" 444, Table III, below 1st col., for 26 Feb. read 12 Feb. C. year, and for 27 Feb. L. Yr., read 13 Feb. L. Year.

" " Table III, below 7th col., read 0 = 17, Aug.

" 449, footnote², 2nd line, for—if in the left &c., read—if in the right, it is subtractive.

" 455, Table XX, in Dist. ६ — ७, 7th line, for —84° &c., read—81° 19' 15", and 8th line for—82° &c., read—92° 25' 14".

" 456, against Ahar, 183 in Dist. ६ — ७, read —70° 54' 26"; against Ahar, 184, read—83°, &c., 185, read—95° &c., and against 186 read—107° 28' 46".

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